

# THE WORD OF TRUTH

OTIS Q. SELLERS, Editor FEBRUARY-MARCH, 1946

VOL. IX, NO. 1

\*\*\*\*\*

## Table of Contents

- \* The Test of Sincerity
- \* Truth From the Scriptures
- \* Lessons From Jeremiah
- \* Questions and Answers
- \* Observations
- \* The Editor to his Friends

\*\*\*\*\*

## THE TEST OF SINCERITY

The believer in Jesus Christ who seeks to be spiritual will need to honestly examine his sincerity in this matter. In the New Testament a means of testing the sincerity of love is set forth, and this test is related to the desire to be like Christ. This truth can best be understood by approaching it through other truths. This we will do.

The word grace, as used in the New Testament, has several meanings, each one related to the other. It speaks of the character of God. He is called the God of grace, and is declared to be gracious. Very few seem to understand this. They regard God as a terrible being, ungracious in every respect. It would be the beginning of great blessings in the lives of many if they could come to know God as the God of grace.

Let us suppose that some humble subject is deeply concerned about a matter in which no one can help him save his King. Not knowing the true character of his King, he fears to approach him, but desperation drives him to seek an audience, which to his great surprise is readily granted. After his visit to the monarch he reports his experience to his friends as follows: "When I entered his presence, I did not know how to act, but he understood this, and his attitude toward me was so open and friendly that I quickly felt at ease. He was interested in me and my problem and was anxious to help me. I felt good in his presence and did not want to take my leave of him. I felt nothing could make me happier than to be able to see him soon again. It was almost a shock when he sincerely urged me to come again sometime."

Now, in one word what has this man told us about his King? He has told us that he was gracious.

The illustration is entirely imaginary, as all will quickly realize, for no earthly King can be gracious. However, God can be gracious and He is a God of grace. Grace is the word that best declares His character.

The word *grace* is the term given to the love and favor that God shows to the undeserving. Being the God of grace, He cannot be else but gracious in His dealings with us. It is the passion of God to bless, and he will seize every opportunity to deliver the sinful and give grace to the graceless.

Then, the word *grace* is used to designate certain qualities, virtues or characteristics of the believer, which have come to him as the gifts of God. It is God's character given to His children so that they might be like Him. This use of the word *grace* is not as familiar as the first two mentioned, and it is to this use that I would turn the attention of my readers.

## **The Spiritual Man**

In previous studies we have considered the character of the spiritual man. Spirituality was defined as being that quality and character of life in the believer that pleases, satisfies and glorifies the Father. It is for us to be what God wants us to be, to live as God would have us to live. It was set forth that in order for us to enjoy fellowship with God, there must be in our lives an abundance of things with which God can fellowship, and an absence of those things which are displeasing to Him.

For example: the humble and devout student of the Word of God, who is making an honest and serious attempt rightly to divide the word of truth is doing a thing which is well pleasing to God - this being a thing that God exhorted him to do. In doing this he can expect both the fellowship and help of God. This may seem like a "small thing," but faithfulness to God is best manifested in diligent observance of the "small things." Far too many want to do "great things" for God, to be a "flaming witness" for Him.

They want to climb great heights or dig to great depths. They ignore the fact that before God the new life in Christ Jesus is lived successfully by giving diligent attention to what the unspiritual would call unimportant things. It will be well to remember that while the Lord rebuked Martha for her service, He found pleasure in the simple act of Mary who sat at His feet to hear His word.

The laws given to Israel, revealing as they do the mind of God, are sufficient to show that the walk of God's people before Him is composed of a multitude of commonplace things, those things that are a part of everyday life. There can be no question but that God was well pleased when He looked down upon the fields of Palestine and saw the Israelite wearing a garment made entirely of one kind of cloth, plowing his field with two animals of the same kind, then sowing it with a single kind of seed. See Deuteronomy 22:9-11. These things may have seemed insignificant, but when done as acts of obedience to His word, they brought joy to the heart of God. The Israelite could have reasoned that these things were of little importance, that they were too commonplace to have any bearing upon his relationship to God, that he would properly show his love and devotion to God on his next regular visit to the temple - then he would go the limit and offer a bullock and thus proclaim his love and devotion to God. But, to obey was better than sacrifice, and to hearken was better than the fat of rams.

In seeking to attain spirituality, it must be fully realized that those things in the believer's life which will please and glorify the Father are foreign to human nature, even when that nature is at its best. They must be produced by God IN the believer, for they cannot be produced by the believer. They are called "the fruit of the Spirit" and are set forth in Galatians 5:22-23 as being love, joy, peace, patience, kindness, goodness, fidelity, meekness and self control. These things are sometimes found in men of this world, but they are only faint shadows of the reality, and at the best are only imitations with which God cannot fellowship.

The nine virtues listed are called "graces" in the Word of God. This term is most appropriate, since they are the outflow of God's grace and are never found in human nature unless produced by the Spirit of God. Man may love his friends, but only the grace of love can make him love both friend and enemy. In fact, these graces are not even desired by most believers, for very few men. Indeed desire to be spiritual. Many who class themselves as the servants of Christ earnestly desire to be successful, clever, talented, skillful, or amusing. They even desire to be gracious with all whom they wish to impress, but there seems to be little desire in their hearts to manifest the true fruits of the Spirit.

### **This Grace Also**

In his second epistle to the Corinthians, Paul speaks of the graces of faith, utterance, knowledge, diligence and love. The Corinthians abounded in these graces but fell short in one grace that is usually considered unimportant - the grace of giving or liberality. The importance of this grace is seen in the fact that it is declared to be the one which proves or tests the sincerity of our love.

**Therefore as ye abound in everything, in faith, and utterance, and in knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. 2 Corinthians 8:7-8.**

The subject of 2 Corinthians 8 and 9 is "giving." The liberality of the Macedonian saints is declared to be a "grace" which God had bestowed upon them (8:1). They were passing through an extreme test of affliction and could have used this as an excuse to stop the outflow of the grace that God had given them. If ever men had a just excuse for not giving, it was these Macedonian saints. Their poverty was deep, but the riches of their liberality equaled the depth of their poverty (8:2). The Corinthians were not troubled with affliction or poverty, but something had stopped the outflow of the grace of giving among them. They are exhorted to abound in this grace even as they had in other graces (8:7).

As an example, the grace of the Lord Jesus Christ is set forth. **For ye know the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. 2 Cor. 8:9.**

There are many believers who desire to be like Christ. They beseech God to mold their lives so that they will conform to Him. They earnestly pray, "Make me and mold me after Thy will." They sing, "We would be like Jesus." However, if they would honestly examine themselves, they would find that they have no real desire to be like Him in the matter of giving or liberality. Gladly would they abound in every grace except the grace of giving. They desire to be like God, but they forget that God is a giver. They long to be like Christ, but they forget that He too is a giver. Gladly would God give unto them the grace of giving. He seizes every opportunity to give grace to the graceless. But, by a multitude of reasons, excuses and circumstances, they stop the outflow of this grace. This tests the sincerity and exposes the insincerity of their desire and prayer to be like Christ.

In examining the causes of failure to live successfully the new life in Christ Jesus, no part of our lives should be shielded from the searching rays of God's word. Inasmuch as giving is an integral part of this Spiritual life, those who profess to be followers of the Lord should give the most serious thought to this matter. It will not do for us to ignore this as if it were a thing of little importance

having no bearing upon our walk before God. The grace of giving is an essential part of the true Christian character, and the believer will not be like Christ until it has a true and full expression in his life.

Many believers are constantly laboring to erect barriers to stop the normal outflow of this grace. As stated before, the thousand – and - one excuses and reasons are constantly at hand which are thrown into the channel the moment this grace begins to flow. If one excuse seems a little weak, then more are brought forth to strengthen it, so that in the end the average believer gives a little begrudgingly or else nothing at all.

The importance of this grace, the reason why it has been made the test of sincerity, becomes much more plain when we consider the place that money has in the life of modern man. The houses in which we live, the food we eat and the clothes that we wear are secured for us by money. A man works for money, sells his goods for money and seeks a monetary profit on the transaction. The land is bought for money, the seed sown costs money, and the crop is sold for money. Money is earned, saved, loaned and borrowed. It will secure for man some of the pleasures and many of the comforts that can be obtained in this life. It permits men to act or keeps them from acting, for few men there are who have never said what they would do "If I had the money."

Many there are who say "Money is not everything," but spend their lives acting as if it were. It is true that money cannot purchase salvation, love or lasting happiness. Nevertheless, it fills an enormous place in our lives, touching them at almost every point as no other material thing does.

This being true, it should be evident to the blindest of men that if God has no place, if He is not recognized in that which fills a place in our lives above all other material things, then the insincerity of our love for Him is exposed and all other forms of devotion to Him are little more than hypocrisy. Millions there are who will attend a service, sing with the audience, listen to the message, and even make a contribution to the work of the church when the offering is taken. They feel that by so doing they express their love for God and show their devotion to Him. However, these things have little connection with man's life and not much bearing upon it at any point. Men willingly do these things, but in the matter of money, a thing that bears upon a man's life every hour of the day and every day of the week, God has little or no place. This makes it plain why this one grace is set forth above all others as the one that tests the sincerity of our love.

God wants His children to be spiritual, but He will not force spirituality upon them. He has given us the Holy Spirit, and the fruits of the Spirit will be manifested in our lives if we do not hinder his work. As redeemed, we are, but rough blocks of stone and the Spirit stands as it were with chisel in hand to shape us into the likeness of God's Image. Like all sculptors, He shapes roughly at first to get the approximate shape, then with meticulous care to produce the finished product. We can struggle against these operations, shaping our own characters, and fail to be what God desires us to be. Even our giving may be a purely human act, purposed and designed by our own hearts.

The giving of those who love the Lord Jesus Christ in sincerity should be upon a spiritual and scriptural basis. Such giving will truly glorify God. He is worshipped in it, and it brings delight to His heart. But, alas, very little giving among God's people can be rightly called scriptural and spiritual.

Most gifts are "extorted" from the people. Men seek to make them ashamed, so they give out of pride. Others give because their emotions have been stirred by some pathetic appeal. Such giving is sympathetic but not spiritual. No giving except that which is the voluntary, spontaneous response of our hearts to the grace of God can be pleasing in His sight.

Many who have separated themselves from organizations in order to be free to live the full spiritual life, seem to have abandoned altogether the idea that giving is any part of that life. While in the churches they gave - gave out of pride, fear, sympathy or just because a plate was shoved in front of them. But now, outside the churches, they never give and feel no need of doing so. In Israel, giving was imposed by God as a divine requirement, but this is not so in our calling. With us it must be voluntary, otherwise it cannot be a test of our sincerity and love. There is no value in giving if it is a burden. *God has no needs.* It is better not to give at all than to give out of a burdened heart or from a fleshly motive. It must not be grudgingly or of necessity. Giving must be joyfully. God loves such givers. 2 Cor. 9:7.

That spirit of liberality which glorifies God must be a grace that is created in man by the Lord. It is the work of the Spirit seeking to make us like Christ the greatest giver. It must be from a holy purpose in the heart, a determination that out of that which the Lord gives to us a certain portion shall be set aside to be given to those works wherein He is glorified. Some have found ten per cent to be the right proportion, others have set the amount at five per cent, and others at one per cent. This is up to the individual as God has not legislated concerning it. But whatever the proportion may be, let it be holy to the Lord, a portion which cannot be touched or used no matter what the circumstances.

We should never give in the hope of some immediate return. Nevertheless, scriptural giving does bring immediate returns in happiness and satisfaction, and we have God's promise of a harvest in the future.

Most men like to tell of their profitable investments. With apparent satisfaction they will tell how they purchased a piece of property at a low figure and that it is now worth twice that amount. "A good investment," they call it, and they are right, but we must remind them that the return is only in money, which is of value only in this life. If we would ask them about their investments for the life to come, they might be very much embarrassed. There is a day coming when many of God's people will wish that they had made investments in the Lord's work. Such investments cannot fail. The profit is sure to be a hundred fold.

It would be for the glory of God and of the greatest possible value in our spiritual lives if God's people would set their financial houses in order so that He would have a positive and irrevocable place. Let us examine ourselves in regard to this. Let none fall short in this grace which tests the sincerity of our love.

### **The End**

\*\*\*\*\*

# ***TRUTH FROM THE SCRIPTURES***

(Continued from Vol. 8 - No.6)

## **The Second Coming of Christ (Continued)**

The majestic and glorious nature of the second advent of Christ is such that many are inclined to think of it as an event that stands alone, unrelated to and unconnected with any other event in Scripture. This is a mistake, for even though it outshines in glory all things that precede it and follow it, nevertheless, it is not an isolated occurrence, for it must be immediately preceded by certain events and followed by others. If not, then the Word of God will remain unfulfilled. It is utterly ridiculous to think that the antichrist can appear after the coming (*parousia*) of Christ, if he is to be destroyed by the brightness of His coming (*parousia*). See 2 Thess. 2:8.

If the coming of the Lord may take place at any moment, then it cannot be said that other events must precede it. However, the Scriptures set forth the second coming of Christ as occurring only **after** certain prophesied events have taken place. No man of honest and unprejudiced mind can read the words of Christ in Matthew 24, carefully noting the time elements indicated by eight occurrences of the word *then* and one occurrence of the words *immediately after*, without realizing that the second coming of Christ takes place only after certain prophesied events have had their fulfillment.

While this is admitted by most teachers, yet this truth is nullified by their claims that there is another coming of Christ which will take place before any of these prophecies have been fulfilled. But if this is true, then the coming of Christ that is supposed to take place before Daniel's seventieth week and the great tribulation is the *second* coming, and that one which takes place after the great tribulation would, of necessity, be the *third* coming. Scripture speaks only of a *second* coming (Hebrews 10:28) and knows nothing about a *third* coming. The second coming set forth in Scripture is the one that takes place at the close of the great tribulation.

The proponents of the theory of a second advent of Christ which preceded the great tribulation and which, according to their theory, may take place at any moment, seek to avoid the dilemma of teaching a *second* and *third* coming by claiming there are two aspects of the second coming. In one respect, they say "He comes for His church," and at least seven years later "He comes with His church." They hold that this represents a single coming, even though there is a seven-year delay in its completion.

This is a delightful idea, as I very well know, having preached this same thing with all the vigor of my being for fourteen years. In fact, I judge that if I were chairman of the committee on arrangements, that is the way I would have it to take place. But we have nothing to do with the order of events. These are ordered by God to fulfill His purposes, and what we may desire cannot enter into the picture.

There was a time in my ministry when I was able to make the second coming set forth in Matthew 24 and that in 1 Thessalonians 4 to be distinct events, separated by a period of at least seven years, I could have continued to hold this and proclaim it if I had followed my own desires more than truth, and had ceased to study. However, the results of my studies hammered at my ideas until they could be held no longer, I became convinced that these two passages referred to the same event, the *parousia* of Christ. When one realizes that *parousia* means "**personal presence**," he will know that Matthew 24 cannot refer to one personal presence and 1 Thessalonians 4 to another. There can be no personal presence of Christ until he comes to the earth. Furthermore, 1 Corinthians 15:52 declares

that this event takes place at the last trump. By devious methods, the time element indicated in the words "the last trump" can be explained away. I am familiar with three different explanations which are used to nullify the time element in this passage. Nevertheless, in spite of these erudite explanations, men of simple faith will continue to believe that this refers to the seventh trumpet of Revelation.

### **The Present Popular View**

The view of the second advent of Christ which is most popular today has come to be known as the *Darby-Scofield* view. This view was brought into full development by J. N. Darby, and was later made popular by means of the *Scofield Reference Bible*. I believe that the following is an honest summary of the *DarbyScofield* teaching.

It is held by those who follow this teaching that the second coming of Christ is a **premillennial** event, taking place in two distinct stages; the first which concerns the "church" alone, occurs at the beginning of or prior to the last or seventieth week of Daniel; the second stage which concerns Israel and the world, takes place at the close of Daniel's seventieth week. It is held that at the first stage of His coming, all who died in the faith from Adam onward will be raised from the dead and all living believers will be taken from the earth, caught up to meet the Lord. After this the antichrist will make his appearance, the great tribulation will run its course as indicated by the seals, trumpets and vials of Revelation, then the Lord will descend to the earth, destroy the antichrist, and set up His benevolent rule over the earth.

The popularity of this view is such that many who read these lines will probably say "You have stated my views, that's the way I believe it." Some will argue that this view is the correct one because of the great comfort it brings, and others will argue in behalf of it because the expectation of an any moment coming of the Lord is supposed to produce great holiness in life. However, truth cannot be proven or disproven by the attractiveness of the view or the comfort it brings. I have never met a *Christian Scientist* who did not argue in behalf of his beliefs by the amount of comfort and satisfaction it brought to him. However, we seek for no pleasant beliefs or comfortable convictions. The exact truth of God is Our desire, even if the truth makes us of all men most miserable. Truth is never disappointing, and it will become a fountain of joy once it has been embraced, believed and lived. A doctrine should be declared because it is the truth, not because of any effect it may have upon the lives of men. A man who refrains from sin because of fear that the Lord may come and catch him in the act does not have a morality that glorifies God.

Those who hold the *Darby-Scofield* view set forth above, insist that in 1 Thessalonians 4:15-18, Paul introduced an entirely new aspect of the coming of Christ and a new resurrection of the saints - a coming and a resurrection entirely different from the one set forth in earlier Scriptures. If this idea is correct, then it means that this important event is set forth in a passage in which Paul does not profess to be dealing with the second coming, but with an entirely different matter. His theme in 1 Thessalonians 4:13-18 is those who have died, and the relationship of the living to the dead when the coming of Christ takes place. In other words, Paul is dealing with a matter that is related to the second coming set forth: in Matthew 24. He is writing to a company of Christians who were already quite familiar with the truth of the second advent from Paul's oral ministry to them. If in this oral ministry he proclaimed to them a different coming or a different aspect of the Lord's coming than that set forth in Matthew 24, then these Thessalonians had teaching which we do not have today. This is unreasonable, for if they had teaching we do not have, we are forced to do the questionable work of inferring what this teaching was from incidental references to it in Paul's epistles.

The doctrine of the second coming is not the *subject* of any reference to it in Paul's epistles. It is mentioned numerous times, but only in an incidental manner in connection with other subjects. If these incidental references are linked up with that great revelation of truth found in Matthew 24 then we are upon safe ground. But if they are references to an aspect of the second coming which is not the main subject of any portion of Scripture, then we are forced to set sail upon an uncharted sea of inferences. This, I refuse to do. It was from the writings of Dr. Scofield that I learned the axiom, "Never infer doctrines in your Bible study." Therefore, to me, 1 Thessalonians 4 is an incidental reference to the coming of Christ that is set forth in detail in Matthew 24.

The greatest barrier to the acceptance of this truth is that lack of all the facts which makes people reason that the only possible way that God can bring to a close His present unique work is to rapture from the earth all living saints. They fear that if it is not done this way, some of His people will suddenly find themselves in the great tribulation. All such fears are based upon lack of knowledge, and we might liken this to a merchant who wants to retire from business but does not know how to do it. As long as he buys and sells his business continues, so he decides that the only way he can end the business is to place a large amount of explosives under the floor and blow the whole business sky-high. This would most certainly put him out of business, but all will agree that there is a saner way. If he ceases to buy and continue to sell, his business will soon be at an end. I fully agree that it is necessary for God to close out and bring to an end His present work among the Gentiles before He takes up with Israel again. He could easily close out His present work at once by snatching away every saint. But this is not the only way. He could cease to add to His present out-calling and in due time there would not be a single member of the calling upon the earth. This would leave the field clear for the resumption of His purposes with Israel. More on this later, this being but a preliminary note. We turn our thoughts now to:

### **The Postponement of the Second Coming**

To John on the Isle of Patmos, the risen Lord declared "Behold I come quickly," Revelation 3:11. In view of this it is necessary for us to believe one of two things: (1) That He did come, or (2) that His coming was postponed. If the truth set forth in the epistles of the New Testament is carefully considered and rightly divided, it will bring the conviction that the second coming of Christ was postponed. For 1900 years this great event has been in a state of postponement and it will not take place until that postponement is lifted. Failure to recognize this great truth has brought about most of the confusion in connection with this truth that exists among premillennialists at this time.

Far too many "hireling shepherds" have used the truth of the Lord's return as a whip over their followers and as a means to advance their own ends. Some years ago it was a common practice for preachers to drive their hearers to action by describing all the fearful torments that were supposed to take place in hell. This worked well in the days of Jonathan Edwards, but an audience today would only smile at the description of a miser "having molten gold poured down his throat." They would want to know who does the pouring, and whether the miser was able to digest the gold or not. After this was worn threadbare, the preachers took up what was called "the unpardonable sin." For many years by means of this they were able to keep their hearers in a state of fear, always intimating that if men did not respond to their invitations they were in great danger of committing this sin. They never dared name a specific sin that the blood of Christ could not cleanse, leaving it all in the realm of mystery and doubt. After this was worked to death, they took up the doctrine of the second coming of Christ and began their work of wresting and twisting it to make it serve their own ends. Seldom was a message given upon this subject without an attempt being made to frighten people by it. It was

used to make people afraid to go to places of amusement for fear the Lord would come while they were there; it was used to get people to respond to an invitation for fear that the Lord would come that night and they would get no further chance; it was used to get people to cash their life insurance policies and give the proceeds to the church. Every possible incident and event that could be so interpreted was brought forth as the most positive proof that the Lord was going to come immediately. This was the ungodly mess that came from men forcing the truth to serve their purposes. This state of affairs continues, except that many people have heard the cry of "wolf, wolf," so often that it is now almost impossible to get men to seriously consider the truth of the Lord's return. And the hireling shepherds refuse to consider that anything can be true except their view of an "any moment" coming, this being the only idea that will serve their purpose to produce immediate and visible results.

In order to be a consistent premillennialist, it is necessary to believe that the kingdom which John the Baptist and the Lord Jesus proclaimed as being at hand, has been postponed. The postmillennialist may brand this as being "the theory of a postponed kingdom," but to us it is the truth declared in God's Word. And if the kingdom has been postponed, then the prophesied appearing of antichrist, the great tribulation, and the second coming of Christ have been postponed with it. These things are so related that they cannot be separated and the postponement of anyone of them demands the postponement of all.

There is not a line in the New Testament which can be offered as proof that anyone ever believed or taught that the second coming could take place at any moment. No one ever said, as so many do today, "The Lord is coming, it may be today." Such sayings as this are quite popular in those circles where pat phrases take the place of "sound words," but they are foreign to the Scriptures. The men whose lives and words are recorded in the New Testament knew that certain great events had to precede the Lord's return. Furthermore, they knew, believed and declared that this chain of events could begin to take place at any moment, and that these events would culminate in the coming of the Lord. Therefore, they knew that it was possible for the second advent to take place in their lifetime. During the first thirty-three years after the death of Christ prophecy was constantly being fulfilled. The book of Acts is a record of prophetic fulfillment. The quick fulfillment of all prophesied events was possible. The kingdom and the second coming had not been postponed.

If we would understand the times in which we live, it is necessary that we fully realize that this present time is a period during which the return of Christ is in a state of postponement. This postponement includes all unfulfilled prophesied events. The work God is doing today is not the subject of any prophecy, it being set forth by Paul in truth which had been hid in God. Jesus Christ will not come again until this divine postponement has been lifted. The postponement was brought about by the things that took place in harmony with Paul's declaration in Acts 28:28. At that point the salvation of God was sent to the Gentiles, marking the most radical change that ever took place in the program of God.

When the truth declared in Acts 28:28 goes into reverse, when the salvation of God returns to Israel, the postponement will automatically be lifted. From that time forth, every day can be a day of expectancy that those prophesied events will begin which will culminate in the coming of the Lord and the establishment of the millennial kingdom. When the present parenthesis of time is complete, the state of expectancy that was normal in the Acts period. will prevail again.

The words of the Lord Jesus to His disciples, made the Acts period a dispensation of expectancy. They could not think otherwise than that the prophecies He spoke to them in Matthew 24 would

begin to be fulfilled in their lifetime. The sacred literature that was written in that thirty-three year period abounds in references to the imminency of these events.

**And the God of peace shall bruise Satan under your feet shortly. Romans 16:20.**

**The night is far spent, the day is at hand. Romans 13:12.**

**But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none. 1 Corinthians 7:29.**

**Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Hebrews 10:25.**

**Be patient therefore, brethren, unto the coming of the Lord. James 5:7.  
Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. James 5:8.**

**But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 1 Peter 4:7.**

**Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 1 John 2:18.**

These statements and the epistles in which they appear belong to the Acts period, and they are in harmony with the state of expectancy that characterized that period. Declarations such as these present major difficulties unless we realize that the kingdom had not been postponed when they were written. But once we recognize the great dispensational dividing line at Acts 28:28, all difficulties vanish.

**(To Be Continued, Vol. IX, No. 2)**

\*\*\*\*\*

## ***LESSONS FROM JEREMIAH***

### **THE MESSAGE IN THE TEMPLE GATE 1:1 to 10:25**

#### **The Place of the Proclamation 7:1-2**

**The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.**

In Judah even though iniquity abounded, the majority of the people still maintained an outward worship of Jehovah. This message is addressed to them as they entered into the gates of the temple. They went there to worship, but their worship was external.

#### **Jehovah Calls for Reformation 7:3**

**Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.**

The Lord calls for a most radical change in their ways and doings, and promises deliverance for Jerusalem if the people will reform. This was exceedingly difficult for them to do. Men will increase their religious activity and take on new forms, but to change their thoughts and acts is a thing they seldom do. How many today can point to a revolutionary change in their lives that was brought about by the Word of God?

#### **The False Words of Judah 7:4**

**Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these.**

They trusted in the temple of the Lord, as if it had power to shield them from disaster. They vainly believed that their presence from time to time in the temple made them acceptable to God. The temple was in their midst and so was Jehovah, but neither would preserve them from righteous judgment. **"Yet will they lean upon the Lord, and say, Is not the Lord among us? no evil can come upon us."** Micah 3:11. The same false trust in churches, ordinances and external worship is seen on every hand in Christendom today. The multitudes believe that these things will bring to them forgiveness and blessing. The blind who lead the blind do much to heighten this illusion so as to insure loyalty to their churches and ordinances. They trust in lying words, even as Israel did in the days of Jeremiah.

#### **Jehovah Speaks on Good and Evil 7:5-10**

**For if ye thoroughly amend your ways and yours doings; if ye thoroughly execute judgment between a man and his neighbor, if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods, to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold ye trust in lying words, that cannot profit. Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before Me in this house, which is called by my name, and say, We are delivered to do all these abominations? .**

Here, the call for a complete change is repeated. They are to thoroughly amend their ways and their doings. A man's "ways" are his principles, purposes, motives, desires, thoughts and beliefs. His "doings" are his acts. The "doings" spring from the "way." Again they are told that they are trusting in lying words. They thought they could steal, murder, commit adultery, swear falsely, and worship idols, then go to the house of the Lord and be delivered from the guilt of all these abominations. Do these words need to be altered to fit our day? Do not men today believe it is possible to commit every kind of sin against men and against God, then go to church on Easter and be free from the guilt of their abominable practices?

Judah excused her sin by saying, "We are delivered to do all these abominations." From this it is apparent that a belief was prevalent in Judah which held that when men sinned they could not help it, that it had been decreed that they should do it. This may have been the origin of that doctrine called supralapsarianism, which makes God the author of evil. However, they may not have excused their sin by blaming it on the decree of God, but by blaming it upon the evil forces that prevailed in every

place. To resist evil was more than they desired to attempt, so they succumbed to it and declared they could not help it. The servant of God is often asked if he believes he can correct the erroneous doctrines and evil practices that everywhere exist. The suggestion is made that it would be better to tolerate and ignore these things since they cannot be changed. God's servants know that while they cannot correct these things they can witness to the truth, witness against evil and keep themselves from becoming entangled in them.

### **Jehovah Uses Shiloh as a Warning 7:11-15**

**Is this house, which is called by My name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto My place which was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.**

The Lord inquires if the temple has become a den of robbers in their eyes. This question exposes their blindness. He declares that this is what it is when He looks at it. Part of verse 11 is connected with a phrase in Isaiah 56:7 and was quoted by the Lord Jesus when He cleansed the temple. In His day, as in Jeremiah's day robbers sheltered themselves under the name of the Lord, misusing the house of God for their iniquitous purposes. The Lord then points to Shiloh as a warning. When Israel first conquered Canaan under Joshua, Shiloh was chosen as the resting place for the ark and the center of worship. When Israel departed from God, neither Shiloh nor the ark could save them. See 1 Samuel 4:10-11. It will be the same with Judah and Jerusalem.

### **Jeremiah Forbidden to Pray for Judah 7:16-19**

**Therefore pray not for this people, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink – offerings unto other gods, that they may provoke Me to anger. Do they provoke Me to anger? saith the Lord; do they not provoke themselves to the confusion of their own faces?**

Up to this time, Jeremiah had prayed and interceded for his people, but now he is forbidden to do this. Following this, the Lord leads the prophet into a fuller understanding of His mind and feelings about Israel. They had gone the limit in provoking Him to anger, every member of the family joining in to help make cakes for the queen of heaven. This queen of heaven was a female idol whose worship was commonplace among the idolatrous nations that surrounded them. This worship had its origin with Semiramis the First, reputed to have been the foundress of the Babylonian mysteries. Semiramis bore a son whom she declared was miraculously conceived. His name was Tammuz, and, he became an object of worship. Ezekiel protested against his worship in the days of the captivity. Through Semiramis and Tammuz was introduced the worship of the mother and the child, the oldest form of idolatry known to man. Out from ancient Babylon this worship spread to other nations, going through many changes but always bearing the images of the queen of heaven with a babe in her arms. They bore different names in different countries such as Ashtoreth and Tammuz among the Phoenicians, Isus and Horus in Egypt, Aphrodite and Erose in Greece, Venus and Cupid in Italy.

This worship of the queen of heaven and the babe is perpetuated today in Roman Catholicism. It can be proven that Mariolatry is but the continuation of the Babylonian worship of the queen of heaven. The offering of the round cakes to the queen of heaven in Jeremiah's day appears to have been more repugnant to God than any of Israel's many sins. They deliberately provoked the Lord to anger, but they reaped confusion.

### **The Unquenchable Fire 7:20**

**Therefore thus saith the Lord God; Behold, Mine anger and My fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field and upon the fruit of the ground; and it shall burn, and shall not be quenched.**

This passage is important for here we learn the meaning of "unquenchable fire." It was the penalty for Israel's sins, a penalty that once it began could not be stopped. It was not literal fire.

### **Jehovah Speaks to the People 7:21-26**

**Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices: But this thing commanded I them, Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you.**

**But they hearkened not, nor inclined their ear but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all My servants the prophets, daily rising up early and sending them: yet they hearkened not unto Me, nor inclined their ear, but hardened their neck: they did worse than their fathers.**

They are told to add their burnt offerings to their sacrifices and eat them for food. They were of no value to God as sacrifices, so it was best to use them as meat for their tables. He declares that when He brought them forth from Egypt, He did not speak to them nor give any commandment concerning burnt offerings or sacrifices. He had asked obedience, but they failed to give it to Him. He sent the prophets, but they refused their ministry, hardened their necks, and did worse than their fathers.

### **Pleading a Lost Cause 7:27-28**

**Therefore thou shalt speak all these words unto them; but they will not hearken unto thee: thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction; truth is perished, and is cut off from their mouth.**

The Lord leads Jeremiah into further knowledge of His mind in regard to Israel. God tells him that his ministry is hopeless, that he is pleading a lost cause, that his calls will not be answered, nevertheless, he is to continue to proclaim the message that the Lord has given him. His position is not unlike that of God's servants today. We have been told that the time will come when men will not endure sound teaching, but after their own whims will heap to themselves teachers. But we are not to seek some message which men will endure. Our commission does not change when men have rejected our message. We are to continue to proclaim the Word. Jeremiah was to keep repeating: This is a nation that would not listen, that would not obey the voice of Jehovah, that would not receive correction, a nation from whose mouth truth has perished.

## **Jehovah to Judah through Jeremiah 7:29-30**

**Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of His wrath. For the children of Judah have done evil in My sight, saith the Lord: they have set their abominations in the house which is called by My name, to pollute it.**

They are called to mourn, for the Lord has rejected them. They are denominated "the generation of His wrath." The reason for this severe punishment is again declared. They have done evil and polluted his house with their abominations.

## **Jehovah Concerning Tophet 7:31-32**

**And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into My heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Topheth, till there be no place.**

The truth declared in this passage reaches far beyond the days of Jeremiah, extending to the last days of the present evil eon, and even into the kingdom eon. To understand this we will need to consider the history of the valley of the son of Hinnom.

We do not know who Hinnom was. All we know of him is that he had a son, whose name is not given, from whom a valley near Jerusalem was named. This valley was a part of the land given to the tribe of Judah as their allotment when the land was divided as recorded in the book of Joshua. Historians say that this valley was well-watered, and was most fertile and delightfully shaded with trees. There certain families in Judah made their homes, reared their families and tilled the fertile fields. In time its character began to change as it became the seat of the worship of Moloch. In the valley of the son of Hinnom, Solomon, led by his heathen wives, erected high places for Moloch, whose horrid rites were revived from time to time, in the same vicinity, by later idolatrous kings in this valley. Their frightful custom of infant sacrifices to the fire in this valley. Their rightful custom of infant sacrifices to the fire gods was kept up in this valley. When good King Josiah ruled over Israel, he defiled Topheth which was in this valley, by spreading human bones over it, thus making it ceremonially unclean. This ruined the land so that in time no Israelite would live there or go there, therefore it became the common cesspool or refuse heap of the city.

The word Gehenna, which appears twelve times in the New Testament is derived from the words Ge Hinnom. In our Lord's day, Gehenna was the name of this place, well known to all the Jewish people. At times the bodies of certain criminals were taken, after execution, and cast upon the refuse heaps of Gehenna. Of this very place, God says, that the time will come that it shall no more be called Topheth or the valley of the son of Hinnom, for it shall be called the valley of slaughter. This was not fulfilled up to the time that our Lord was upon earth, for He called it Gehenna. But a time will come when men shall not call it either Topheth or Gehenna. It will be called the valley of slaughter, which appears to mean, as we would say it, the valley of the executed.

It is my conviction that when the kingdom eon is a reality there will be upon the site of the ancient valley of Hinnom a lake, the contents of which will be molten sulphur (fire and brimstone). In the judgments of the kingdom, some will be put to death because of sins, but certain grievous sins will

not only bring death but the executed will be cast into the lake of fire and brimstone. This will be a symbolical act as well as a reality.

In reality, the fire will return the man at once to the elements of which all men are made, the soil. In symbol it will mean that the man has been destroyed. "**Fear Him, which after He hath killed hath power to cast into hell (gehenna).**" **Luke 12:5.**

The student of Jeremiah should not miss the great truth set forth in verse 31. They had made their sons and daughters pass through the ceremonial fires and then said they could not help it, that they were delivered to do these abominations. But God declares that He never commanded it and it never came into His heart. He divorced Himself from it entirely.

### **Jehovah Concerning the Cities of Judah 7:33-34**

**And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate.**

In this stern warning they are told that the beasts and birds of *prey* would feed upon them, that every joyful sound would cease from Jerusalem.

**(To Be Continued, Vol. IX, No. 5)**

\*\*\*\*\*

## ***QUESTIONS AND ANSWERS***

QUESTION: If the dead are not conscious, then what about the rich man and Lazarus?

ANSWER: Questions about the same as this one come repeatedly, and, as a rule, I answer them by sending the questioner a complimentary copy of my book on *The Rich Man and Lazarus*. One has been sent to the correspondent who sent in this question, but I would like to add a few observations.

No matter how strenuously my critics may try to get me to say otherwise, I emphatically do not believe that the dead are unconscious. Neither do I believe that the dead are conscious. Some have insisted that if I do not believe that the dead are conscious then I have to believe that they are unconscious. That is almost the same as saying that if one does not drink coffee, then he must drink tea. Men may be conscious or they may be unconscious, but men may also be dead. When a man is dead, all possibilities of being conscious or unconscious are excluded. Such things are possible only for the living. The dead can be only dead. **I believe that the dead are dead**, and Scripture is the basis of this belief. How can the dead hear the voice of the Son of God and live, if the dead are already alive? See John 5:25. How could Lazarus have been alive when the Lord said plainly "Lazarus is dead"? John 11:14. How could he have been dead four days if he was alive all the time? John 11:39. How could "he that was dead" come forth, if he were not dead? John 11:44. Why would John say of Lazarus "which had been dead, whom He raised from the dead" if he were alive all the time? John 12:2.

Many will say that these statements refer only to Lazarus' body. However, the body of Lazarus is never once referred to in John 11 and 12. The story deals with Lazarus and not with his body.

The story of the resurrection of Lazarus is sufficient proof that the dead are dead until resurrection takes place. Nevertheless, many feel that the story of the rich man and Lazarus, as recorded in Luke 16, refutes this. All one needs to do is to question the popular doctrines concerning man's nature, destiny and punishment, and he will find that this is the portion of Scripture to which his critics will always appeal. In offensive warfare, this is their sword; in defensive warfare, it is their shield. This is the portion that is relied on to prove that the dead are alive, that the soul is immortal, and that the wicked are to suffer endless, conscious torment. However, the thoughtful, spiritual man cannot help but question some of the popular expositions of this passage.

The idea of men living where there is no oxygen for them to breathe, where there is no food for them to eat, where there is not a drop of water for them to drink, is not easy to believe if one thinks it through. We could not possibly live for one hour under such conditions today, and if it is possible for men to live and suffer under such conditions in the future, then it will take the power of God to sustain them in life. Knowing my own heart, I know I could not be happy if I knew that men in another realm were undergoing the most agonizing torment. My constant desire would be to help them. In fact, after the most careful consideration I do not hesitate to say that if there is to be a realm where men throughout all eternity beg for a drop of water to cool their tongues, then I would choose to be a water carrier in that place than to .be at ease in a place of bliss.

I will always be amazed at the complete familiarity so many people have of every detail of the story of the rich man and Lazarus, but who are totally ignorant of the story that precedes it, which is the first half of the chapter in which this story is found. The story of the unjust steward is the context of the story of the rich man and Lazarus.

I wish that it were possible each time a preacher announced, "I take for my text the story of the rich man and Lazarus," that someone could arise and respectfully say, "Now that we know your text, please tell us what will be your context." And if the preacher gave an honest answer he would probably be forced to say, "The context in which I place this are my own beliefs, my prejudices, the traditions of men and the views generally considered as orthodox." When one does this he can make this story to teach anything he desires it to teach. If he leaves it in the context where God has placed it, it will teach the truth.

In 2 Samuel 12:1-4 we find a story about another rich man and a poor man. Verse 7 of this portion shows that this story is the record of a *suppositional* event or occurrence. It never happened, for it was supposed by the prophet Nathan in order to bring home to David the awfulness of his great sin.

In Luke 16:1-8 we have from the lips of our Lord a suppositional story about an unjust steward, told by our Lord to expose the practices of the Pharisees. In Luke 16:19-31 we find another suppositional story told by our Lord in order to expose the beliefs, the teachings and the deceitfulness of the Pharisees. Both of these stories were told for exposure, not for teaching.

\*\*\*\*\*

QUESTION: When the earthly kingdom was postponed, did not our Lord set up a spiritual kingdom?

ANSWER: Your question infers that the earthly kingdom is not a spiritual one. The opposite of *spiritual* is *unspiritual*, and the opposite of *literal* is *figurative*. Our Lord set up no kingdom. The kingdom of the heavens is not, strictly speaking, an earthly one, inasmuch as the earth is only a part of it.

\*\*\*\*\*

QUESTION: I feel that the use of the word *mystery* in connection with the accurate presentation of Biblical truth is improper. What is your opinion of this?

ANSWER: I agree with you. The word *musterion*, which is translated "mystery" twenty-seven times in the New Testament, means *secret* and does not mean *mystery*. I have tried to discover why the *King James* translators used the word *mystery* as the rendering of *musterion*. I feel it may have been for the same reason that "Easter" was put into Acts 12:14. Could it have been that they desired to inject into the Word of God something that was prominent in their religion but which had no place in the Sacred Scriptures? We would do well to be done with the word *mystery* once and for all and to use the word *secret*. By so doing we will eliminate much of the confusion that surrounds the study and presentation of those truths which were kept secret, but are now revealed to God's saints.

\*\*\*\*\*

QUESTION: Can you give to your readers in a brief paragraph your beliefs concerning the Holy Spirit?

ANSWER: I believe all that is revealed in the Word of God concerning the Holy Spirit, but I am not capable of condensing this into a brief summary. It is my purpose to prepare a series of articles on the subject of the Holy Spirit, but I cannot say when these will be ready for publication. My studies have brought the conviction that the Holy Spirit is not less than God and not more than God, therefore, He is God.

\*\*\*\*\*

QUESTION: I have retired from my occupation as a school teacher, and, just as soon as I am settled, will have ample time for Bible study. Can you suggest books that will be a help to me?

ANSWER: Questions such as this are often put to me, and I hesitate to answer them. Very few realize the problems that Bible study imposes or the purpose for which we study the Bible. To me the problem is this. God has spoken and it is my first duty to become familiar with what He has said. The only book needed for this is the Bible. Familiarity is gained by reading, rereading and meditation. Once we know what God has said we are ready to seek the meaning. At this point books can be a help to us. On my shelves is a personally selected library, gathered over a period of twenty-five years, to which I am constantly referring. Often I turn from these volumes in disappointment as very few of them recognize any need for right division, and the few who do make a mess of it by failing to recognize the Acts 28:28 dispensational boundary line. Many of them can find the church on every page of the Old Testament, and covenants and promises are applied to all men, but seldom to the ones with whom they were made. The Platonic theory of man's nature and the false doctrine of inherent immortality of all men is found in the majority of books on Biblical themes.

However, the matter of doctrine does not enter into most reference volumes. If some circumstance should arise which would require me to limit my library to seven volumes, I believe my selection would be as follows:

- Wigram's Englishman's Greek Concordance.
- Wigram's Englishman's Hebrew Concordance.
- Bullinger's Critical Lexicon and Concordance.
- Rotherham's Emphasized Translations.
- Weymouth's New Testament in Modern Speech.
- Davis' The Westminster Dictionary.
- Bullinger's The Companion Bible.

This selection fits my type of research and study, but it might not be of great value to others. The average student would probably prefer Strong's Exhaustive Concordance in place of the first three volumes listed. I would not recommend the modern Weymouth New Testament. Buy a used one and make sure it is no later than the third edition. Finally, I cannot supply any of these volumes.

\*\*\*\*\*

## ***OBSERVATIONS***

A certain lady had discovered that I do not believe in or practice water baptism. She could hardly believe that it was true, so she put the question to me, only to discover that it was true. Her answer was, "But, Mr. Sellers, the Bible speaks of baptism." "Does it," I answered, "and what does it say about it?" She did not know.

The incident reminded me of a story about a group that was having a heated argument on the subject of baptism. The discussion went on and on. Finally one of the leading debaters turned to a silent member of the group and asked: "John, do you believe in baptism?" "Sure I do," John replied. "I've seen it done."

\*\*\*\*\*

## ***THE EDITOR TO HIS FRIENDS***

Ten years have passed since that day in April, 1936, that I sent out the first issue of *The Word of Truth*. Before that I had written and published three pamphlets, *Do We Wrongly Divide the Word of Truth*, *The Glory of the One Baptism*, and *The Scriptural Position of the Lord's Supper*. These three pamphlets, to my surprise, were widely distributed, even going into many foreign countries, and a flood of correspondence came from those seeking light on these and related subjects. Out of this the idea of some type of publication came into my mind, but much thought, meditation, and prayer took place before I determined to send out the first issue. I had the conviction that the task should not be started at all unless I had the determination to continue, and to make this a life work. I had seen so many magazines fail that it seemed like folly for me to think that I could publish one, no matter how small. Finally, I determined that it would not be a magazine to which the readers subscribed, but a witness to the Word of God, sent out free to all who desired it, and supported by those who felt it worthy of their support. This solved the problem of a method of action, but a far greater problem remained.

This was a personal problem. I lacked every qualification that was essential to one who would write and edit such a publication. This problem was solved by determining to state this fact bluntly to my readers, then proceed by giving them what I believed the Lord had given me and would continue to give me. If a few could be helped by my crude efforts, the work would be worthwhile. If my correspondents speak the truth, I know today that thousands have been helped through this printed page ministry.

The greatest joy that has come from this ministry has been the feeling of satisfaction that comes to me that, as best I could do so, I have fulfilled the command to "Proclaim the Word." Next to this joy is that which comes to me from hundreds of friends I have made, who anxiously await each issue of this publication, and who stand behind me with their prayers, sympathy and material support.

\*\*\*\*Those who read the announcements under *THE EDITOR'S MINISTRY* will note that certain changes and additions have been made. The Rockford and Chicago classes now meet every week and are taught alternately by Mr. Roy Nugen and the Editor. For ten months our radio ministry consisted of only one fifteen-minute broadcast each week, but early in February an opportunity opened up so that the broadcast could be heard six days each week in the Chicago area. The Sunday morning broadcast on WAIT was discontinued on March 17 in favor of the daily ministry over WGES. In March another opportunity arose to add two additional stations, and the ministry started on WKBZ, Muskegon, Michigan, and WKLA, Ludington, Michigan, on March 18.

\*\*\*\*Soon after I began to publish *THE WORD OF TRUTH*, I discovered that very few people have any knowledge of the United States Postal System, and after I started the radio ministry I found an amazing ignorance prevails in regard to broadcast. In fact, this ignorance has caused some misunderstanding of my ministry, and as radio has become a major feature of my work, it seems well to state a few facts concerning this.

Those who own commercial radio stations operate them for the purpose of making a financial profit. They sell the time to advertisers who either put on their own programs or sponsor a program arranged by the station. When one buys a fifteen-minute period, his contract calls for 14 minutes and he dare not run over this time. If he does the switch will be thrown out and he will be off the air. The half minute that remains of the fifteen-minute period is sold by the station to an advertiser for a thirty-second spot announcement. These announcements may concern a variety of products. It is quite embarrassing to a "religious" broadcaster to have a spot announcement follow his program which announces a salacious motion picture or which extols the exquisite flavor of some intoxicating beverage. Most stations will scrupulously avoid this, but it does take place now and then either by accident or design.

Several years ago I was embarrassed by a spot announcement which advertised a "New Testament" for Protestants and a "Prayer Book" for Catholics having metal covers which were supposed to deflect bullets. Some hearers wrote me the strongest possible letters of condemnation, and others sent me orders for them. I had to take the time required to return the money, but never did find time to answer my critics, who probably still believe I was dealing in such abominable things.

My radio ministry is done by means of electrical transcriptions. These are somewhat like a phonograph record, except that they are sixteen inches in diameter and run at a much slower speed. They can be used many times, but must be handled with extreme care. A light fingerprint on them will cause them to be noisy at that spot. They are easily scratched, and a scratch will ruin them. I make these in Grand Rapids at one of the local radio stations, use them in Chicago, then in Muskegon and later in Ludington. Following this they are carefully stored and ready for use on another station as soon as one becomes available.

**End, Vol. IX, No. 1**