

THE WORD OF TRUTH

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THE STUDY OF HUMAN DESTINY

The Editor's Experience

It has now been almost seven years since I determined that the entire subject of the nature of man and the destiny of man should be reinvestigated, reexamined, and restudied. This determination became a powerful conviction, that in turn became a consuming passion, and this has kept me steadily engaged at the task throughout the years that have passed. The labor expended on it has never been a burden; it has been a source of increasing joy, for all the work was done for my own personal help and benefit. It is said in the Word of God that the harvestman who labors in the field must be the first to get a share of the crop (2nd Tim. 2:6). This has been my experience, and the personal benefits derived from the labor have been more than sufficient reward. No one else may even care to share in the results of my labors but that is all right. I have the supreme satisfaction that comes from knowing that I have been to the Word of God and have considered with microscopic exactitude everything written there that has any bearing upon the subject.

It is now my earnest desire to lead others over the steps that I have trod, in order that

they may see for themselves the things that I have seen, and discover for themselves the things that I have discovered. My reward for doing this will be to see things again for myself, to see them more clearly, and to discover things that I had not uncovered before. Therefore, it seems well that I should relate some of the experiences that brought about the determination to reinvestigate the entire subject. This will help those who examine my findings to understand better the heart of the writer and teacher of these things. It troubles me to hear that those to whom I once ministered the Word of God are saying that I "have taken up with some new belief." This is not true. The truth is that the student you knew, came as a result of his studies to a place where certain inexorable facts and all their implications had to be faced. I came to a place where a decision had to be made and the results of my own studies in the Word of God had to be embraced or rejected.

It is a principle in most evangelical churches to urge a convert to get busy in the Lord's service as soon as he is saved. They would make Marthas out of every Christian, forgetting that it was Mary who chose the better part. This happened in my experience and I had not known the Lord many months before I was busily engaged preaching on the streets, in mission halls, and in churches. Inasmuch as I went from place to place, such work did not require many messages, and the half dozen that I had developed, on as many subjects, soon became very familiar to me. I was soon able to give them with all the assurance of an experienced veteran. I had no background of Biblical knowledge, but by putting together the things I did know, condemning things that were wrong, commending things that were good, adding to this some anecdotes and illustrations, I was able to satisfy that class of people who have no thirst for knowledge, but who do like to hear a lively and interesting message.

This group was predominant at that time, and it still dominates the religious world today. It is this group that the average minister keeps in mind in all his study and service. They provide the character for the church today. The hireling shepherd feels it is best to go along with them. He does not permit his messages to rise above the level of their superficial knowledge. Neither does he say anything that will disturb them or cause them spiritual exercise. He excuses his own superficiality by saying that all that his people want is just the simple gospel. I remember well how I covered up my own lack of knowledge by claiming to be a preacher of the simple gospel.

As I look back upon my first year of Christian experience I am both amazed and amused at how little a man can know and yet satisfy the average audience that comes to hear a sermon. Give a man two hundred sermons and he can spend his life in the ministry, if he does not spend more than five years in one place. However, one thing that stands out in my first year of Christian experience is that in those few messages I had quite a bit to say about hell fire and eternal conscious torment. No hesitation was shown in declaring these things and, since they were in harmony with what the world and religious men believed, they were usually good for some resounding "amens." It was with some satisfaction that I felt I held men over the pit until they smelled the smoke. I fear now that it was true of me that I spoke about hell with all the assurance and knowledge of one who had recently been there. I am still wondering just where all this knowledge came from. I had never been a student of the Bible, had never sat under the ministry of a Bible teacher, yet my beliefs on the nature of future punishment had already reached finality of truth. At that time I would have readily admitted that I could learn more about my beliefs.

but I would not have admitted that I could learn a thing. to change my beliefs. These were fixed before I ever began to study.

It took no more than a year of such trifling with the service of God and the Word of God to cause me to realize its true character and to awaken an intense desire for a knowledge of the Book that I was already preaching. So the second year of my Christian experience found me enrolled as a student in a Bible school. In the course of these studies, the time arrived in class that we should learn about the subject of future punishment. On other subjects, the students had been willing to take - without many questions -- the notes, as given by the teacher, but on this subject they were filled with questions, problems, doubts, and difficulties. These had been generated by a discussion that had arisen several weeks before in a class. on personal evangelism. We had been considering the question of how to deal with the man who says "there is no hell." This had caused much discussion, which had produced no concrete results, so some of the students had looked forward to the time when the matter of future punishment would be taken up in the Bible Doctrine Class.

The teacher listened with patience as these problems were rehearsed and discussed for almost an hour. When he took up the subject he admitted the reality and sincerity of the problems that had been presented. He stated that some of these problems had troubled theologians for many years, and reminded us that we were only beginners without the necessary background of experience required for grappling with such great questions. He stated further that a knowledge of the original languages was essential to the study, and said that many of them would clear up in the course of future studies. As a final word he warned us that, if we tried to study out these matters, we would probably end up in some damnable heresy.

I agreed heartily with all that the instructor had said. Being the youngest student in the class, I had taken no part in the discussion and was fully satisfied to leave all such things to those who had the knowledge and experience required for dealing with them. I had gone to that specific Bible school because it taught what I believed. Therefore, I took the notes, studied them carefully, and thus I added to my knowledge of future punishment without making a single change in my beliefs. It is plain now that I was traveling in a circle. I wanted to believe the truth of God; I believed that what I did believe was the truth of God; therefore, I believed what I believed and was quite well satisfied.

This complacent state of affairs continued for about five years, until I found myself trying to do the work of a teacher, and discovered that I was expected to answer some of the questions and solve some of the problems that had arisen in the Bible school classroom. Some of these were peculiarly disturbing, especially so to one who has always desired to give honest answers to the questions of simple, honest people. I could have accused those who raised the questions of trying to teach heresy by the question method, but this was not true, and even if it had been true it was my place to refute it by answering the questions.

I felt the need of fortifying my beliefs, so I secured copies of *Facts and Theories of a Future State* by F. W. Grant, *Human Destiny* by Sir Robert Anderson, *Progress in the Life to Come* by James M. Gray; also a number of other books and pamphlets, all of which I knew to be in complete harmony with my own views on the subject. These were

carefully studied. Once again I learned more about my beliefs and avoided the necessity of changing anything I already believed. In these writings I found what claimed to be the answers to many of the questions and the solution to many of the difficulties that had arisen. But I could not fully sympathize with their methods of answering these questions. For example, it did not seem reasonable for a man to say that *hades* does not mean *hell*, then go right on and use the passages in which *hades* appeared to prove something about hell. Neither did it seem reasonable for a man to frankly admit that the Greek word **aion** can and does mean a period of time, yet always use it to prove that something is forever or eternal. Such practices as these caused me some doubt; nevertheless, these writings greatly strengthened my beliefs.

With my beliefs thus fortified, I put from my mind the difficulties and prepared some new messages on the subject, which I gave with much assurance for a time. Most ministers are satisfied with their understanding of a subject once they have one or more good messages prepared on it. This has not been, and is not now true of me. My study of a subject does not end when I have written a pamphlet on it. Neither did my consideration of human destiny end when I had a few messages on that subject. I went on to increase my knowledge of the Word of God, and as this grew I came face to face with the realization that my beliefs and messages on human destiny were not in complete harmony with the Word of God. The conviction grew that it was my duty to begin afresh and restudy the whole subject, using only the Word of God. The task seemed so big that I hesitated. I sought to interest several friends in undertaking the labor with me, but met with no success. For some time I postponed the beginning of the work, but gave much time to meditation upon the task that was before me, trying to comprehend the nature of the problem and to find or work out a plan of action. The question was seldom out of my mind. I knew the price I would have to pay for any change that I made in my beliefs, but finally I felt I realized the nature of the problem and began the work with one goal before me - the truth of God's Word whatever it might be. It has been seven years of happy labor in the Scriptures and has caused continual rejoicing because of the treasure I have found for myself in the Word of God.

It is my present conviction that it is the duty of everyone who names the name of Christ to reexamine and restudy the whole subject of man's nature and man's destiny, under no light but the light of the Word of God. Most Christians will have to admit that the prefix *re* can be omitted, for they have never studied and never examined the subject. I do not desire to impose my findings upon others, but I do desire to stir up others to undertake the task. Honest study and investigation will always bring results, and the results that would come from a multitude of men studying the subject of human destiny would be of manifold blessing to the people of God. For the purpose of stirring up minds and provoking men to study, I desire to set forth a series of statements which are deserving of the consideration of all thinking Christians. I trust that all who read them will become convinced of the imperative need that exists for a new study and examination of the important subjects of man's nature and man's destiny.

1. During the past century much labor has been expended upon the task of uncovering and recovering the truth of God. Men of God have been raised up who at great sacrifice have provided us with sharp and excellent tools in the way of Concordances, Lexicons, and Versions. Greek manuscripts of the New Testament have been made available and

others have been discovered. Biblical research has brought forth some marvelous aids to the study of the Bible. These have proven to be a positive help in the task of uncovering and recovering the truth of God. The task began with the reformation and has been carried on by some faithful men ever since. In this land we are free to study, free to speak, and free to believe. Therefore, it is high time in America for those who love the truth to take up the task of uncovering and recovering the accurate truth of God's Word concerning the nature of man and the nature and duration of future punishment. Are there any who will say that such labor would not be well pleasing to God? Are there any who will say that He will not reward such labor by giving the truth?

2. The present generation of ministers have no accurate teaching about the subject of future punishment. They speak of eternal conscious suffering and prove it by a passage that speaks of torment. They refer to "hell/bound sinners," speak of "the doomed and the damned," warn men that they are going- to "wake up in hell," but they did not get such language from the Word of God. They make **sheol** to be hell, **hades** to be hell, **gehenna** to be hell, **tartaros** to be hell, and the **lake of fire** to be hell. They are not sure just which place is hell, or which word hell should translate. They have taken some things related to sheol, hades, destruction, gehenna, and the lake of fire, mixed these up with the wrath of the Great Tribulation, put into this the wailing- and gnashing- of teeth, and then they present this concoction with the bold claim that it is the Bible doctrine of future punishment. When they preach this they apologize for it, and each time they bring their doctrine of future punishment out for close inspection they are found cleaning it up a bit. Such actions are not worthy of those who claim to have a revelation from God.

3. It is the opinion of most people that a man must believe a certain doctrine concerning future punishment or else he does not believe in future punishment at all. It is also considered heresy for any man to study the subject with any thought of receiving new light. It is held that if the subject is investigated it must be done only with the purpose of confirming something that is already believed. It is considered akin to blasphemy to even question the correctness of what the world and the church believes about hell. The professing church is afraid to examine its belief in this matter. What is the cause of all this? Must we admit that our faith in this matter is such a fragile flower that we fear lest the least wind of controversy should cause it to shed its delicate petals on the ground? What is behind all the fear of reopening this subject for examination and investigation? Are we afraid of the name callers who specialize in the uncharitable cry of heretic? The time has certainly come, even as in the days of Ezra, to open the Book.

4. Popular beliefs on human destiny can only be maintained by denying that the book of **Ecclesiastes** is a revelation from God. This denial is made by almost every leading teacher in the fundamentalist movement. To me it is a great tragedy that this book should be treated as nothing more than the reasonings of a man. The witness of this book to its own character is found in the **tenth verse of chapter twelve. "The preacher sought to find out acceptable words; and that which was written was upright, even words of truth."**

But the greatest tragedy of all is the view held by most fundamentalists that the Old Testament is not to be allowed to give any testimony on the state of man between death and resurrection. This charge is severe, so I will support it by a quotation from one of the most prominent.

"The Bible alone gives us positive knowledge. But to what part of our Bible shall we turn for light on these great questions? Not to the Old Testament. *Please keep that distinctly in mind.*" Quoted from *Death and Afterwards* by H. A. Ironside, page 17. The italics are his.

In view of such statements as these it is evident that the whole subject of man's nature and destiny should be reexamined by men who will permit the first thirty-nine books of the Word of God to speak upon the subject. The quotation given above caused me to realize that the commonly accepted views on human destiny were developed by the process of eliminating a greater part of the Word of God from the witness stand. Therefore, it must not be thought strange if men who permit all the books to give testimony shall be found believing differently from those men who accept only the witness of the New Testament.

5. Christendom as a whole has no definition of the soul that will stand the test of Scripture, and no teaching upon the subject that is in harmony with the Word of God. Just as popular views of Satan come from Milton and not the Bible, even so the beliefs about the soul come from Plato and not from the Scripture. There is much talk about the immortality of the soul, yet the only support offered for such a belief are inferences that could just as easily be used to teach the exact opposite. The truth about the soul is primary and foundational. Apart from it no abiding structure of truth can be built. Its study should be the beginning of all Bible study. It would be good if this conviction would seize every believer. It would result in a revival of Bible study - the real revival that is needed today.

6. For many centuries there has been a studied and deliberate effort on the part of men to make **death** everything except that which it is declared to be in the Word of God. God declares that it is an enemy, that it came in by sin, and that it is to be destroyed. Man has tried to change its character by calling it by many attractive names. He labors at length to discover new and attractive phrases by which to describe it. To him it is "home going," "the entrance into a fuller life," or "going to be with the Lord." As long as God calls it an enemy, we should never look upon it as a friend. God associates life with good and death with evil. Man refuses this and denies death altogether. Since God has spoken concerning death, it is our duty to give earnest heed to everything that He has said.

7. The generally accepted view of death makes resurrection a non-essential. If the orthodox conception is true the dead will be happy in heaven or tormented in hell whether they rise or not. Death is the result of sin and resurrection is the result of the work of Christ. It is not right to make the work of sin the thing that ushers us into blessings. We should be willing to reexamine any teaching that causes our hope to be in death rather than in resurrection. We preach the death of Christ. Did He really die? Was He dead three days and three nights? If He had not risen from the dead would He still be dead? Did He get where He is now by death or by resurrection? When the apostle Paul sought to comfort the sorrowing saints in Thessalonica, why did he set before them the hope of resurrection? Why did the greatest Comforter that ever spoke, say to the one whose brother had died: "**Thy brother shall rise again**"? Why did not Christ and Paul comfort those sorrowing ones by telling them that their loved ones were happy in heaven? Do you know, or are you not sure, or don't you care?

8. The teaching that the unrighteous begin to be punished at the moment of death is a serious blot on the justice of God. If this be true, then Cain, who died six thousand years ago has already suffered for six thousand years, whereas the murderer, who dies tonight, begins to suffer tonight. He will never have to suffer as much as Cain, simply because he lived six millenniums later. It is indeed a fearful travesty that sees men tortured before they are ever brought to the bar of God, then in time raised from the dead and judged merely to be hurled back into a fiercer torment. Can this be the teachings of the Word of God?

9. The coarse, repulsive, mediaeval doctrine of hell that was formerly preached has been abandoned by most men as being out of harmony with the character of God. Men no longer preach that "the damned shall be packed like brick in a kiln, and be so bound that they cannot move a limb, nor even an eyelid; and while thus fixed, the Almighty shall blow the fires of hell through them forever." Neither do they preach that "the miser shall have molten gold poured down his throat," nor that "the drunkard shall have plenty of his cups, when scalding lead shall be poured down his throat, and his breath draw flames of fire instead of air." It is cause for thanksgiving that such declarations as these have been banished from the minds and lips of men of God. But what do they have to take the place of these? If such things are not the truth, then just what is the truth? Is it not true that all men have today are a few generalizations about the subject of future punishment? They dare not go into detail or be specific as to its nature. Is this because the Word of God has not spoken? Perish the thought! The Word has spoken but men do not dare to go to it to find specific teaching concerning future punishment. Therefore, we find those who claim to be instructed believers, knowing nothing more about future punishment than the few generalizations that are also known by the men of the world. The very shame of such a state of affairs should drive every believer to the Word of God.

10. There is no doctrine of eternal conscious torment in the Old Testament. This is admitted even by the teachers of the doctrine. Therefore, we are asked to believe that for four thousand years of human history God was inflicting upon some men a terrible punishment which He had not even threatened; and, most terrible of all, they are being punished while awaiting judgment at the bar of God. Then this bar of God is made a mockery, for we are asked to believe that all who ever stand there will be found guilty. It cannot be that the Scriptures teach such a travesty upon the justice of God.

11. Orthodox theology declares that the penalty for sins is eternal conscious torment. If this be true, then that is the penalty that Christ should have paid. It is clearly taught in the Word of God that He paid the debt we owe to God, the full penalty for our sins. Christ died for our sins. This we believe and declare. But if the penalty was eternal conscious torment it has not been paid and we will have to pay it. The Lord Jesus suffered just six hours upon the Cross. He did not suffer eternally.

Some have met this objection by saying that He being divine could bear an eternity of punishment in one great shock lasting six hours, but that human beings could not stand this. All of this brings us back to the frightful teaching that God will keep men in existence for the sole purpose of tormenting them eternally. If God squeezed an eternity of punishment into six hours for Christ. He should do as much for the sinner, even if by so doing the sinner was destroyed.

I could go on, but these eleven propositions are certainly sufficient to demonstrate the imperative need of restudy and reexamination of the subject of human destiny. These things caused me to study the subject intensely for the past seven years and it has indeed been a profitable and blessed experience. I shall never cease praising God for leading me into the study and through the study, yet it is a labor, which has only begun and will not be finished until my present life is done. In this article I have not set forth any of my findings. No one must try to surmise from this testimony just what I now believe or do not believe. This experience was written for the sole purpose of awakening others to the need of such study, and it is not the place to set forth my findings.

My own studies began with the soul. The results of that study are set forth in my pamphlet under the title of - *What is the Soul?*

My studies continued on the subject of the human spirit and these led me to seek the answer to the question - "What is Man?"

After that I studied the subjects of life, death, sheol, hades, gehenna, destruction, the lake of fire, torment, immortality, and resurrection.

Each subject considered suggested new avenues of research and study. My tools have been the Word of God, the Hebrew and Greek Concordances, the Lexicons, and the Versions. The effort has resulted in much personal satisfaction and assurance. I know I have gone to the Word of God to study with microscopic exactitude everything that bore on the subject. I have not reached finality of truth. Everything I now hold is held subject to revision if further light should be granted from the Word of God.

The results of my studies are now being set forth in a series of pamphlets under the following titles:

What is the Soul?

Sheol, Hades, and Destruction,

The Rich Man and Lazarus,

What is Life?

What is Death?

Future Punishment,

To Die is Gain,

Absent from the Body, Present with the Lord,

The Dying Thief.

The first of these was published one year ago, and the second is now ready. The balance will appear in time if it be the Lord's will. As my friends read them they will understand better the motive and spirit behind them. It was for this purpose that I have written this testimony.

THE END

THE UNFOLDING OF THE SECRET

(Continued from Vol. IV, No. 1)

The fourth chapter of **Philippians** is made up almost entirely of practical exhortations. In the midst of these exhortations we find one of the most important truths that is related to the present dispensation. This truth sets before us the true basis of prayer for the present time; a basis of prayer which is in complete harmony with the dispensational change that took place at Acts 28:28.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God which passeth understanding shall keep your hearts and minds through Christ Jesus." Phil. 4:6-7.

This passage expresses the true basis of prayer under the present administration, and it also limits the exercise of prayer. Inasmuch as it does limit and restrict the exercise of prayer, many people will be prone to reject its limitations, ignore God's will as revealed here, and turn back to the basis of prayer that was in effect in the Pentecostal Administration.

Every dispensationalist realizes that what may be God's will at one time, may not be His will at another time. They recognize that God does change the rules for His household. The partial dispensationalist refuses to apply the test of dispensational truth to the subject of prayer, and tries to maintain that everything God has ever revealed concerning prayer at any time is true at the present time. The complete dispensationalist holds that there are some things revealed concerning the exercise of prayer that are not truth for the present time. He holds that all praying should be tested by the standard for prayer set forth in Philippians 4:6-7.

In order to enter into a full understanding of this passage we will need to give some consideration to the subject of prayer as it is set forth in the Word of God.

The knowledge of God is a universal knowledge. It has been given to all without exception, (Rom. 1:20). This knowledge of God contains in itself the knowledge that God can be called upon, and that He does hear and answer (Psalm 6:2, Psalm 14:4). This is prayer in its simplest form. It is something that any man can do. Anticipating objections, we will boldly state that any man at any time can call upon God with the assurance that his cry will be heard and considered. We do not say it will be answered, but those who cry to God can know that it will be heard and considered. No prayer directed to God has ever been unheard or unconsidered. This truth alone should inspire men to meet the conditions that are required before prayer will be answered.

This is the great general truth of prayer. It is part of universal knowledge, and it has been written upon the hearts of those who have never seen a copy of the Word of God.

The specific truths concerning prayer are no part of universal knowledge, for they are revealed in the Word of God. It is there that we discover:

"If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18.

Such a truth as this is the common property of all who have the Word of God. There is nothing dispensational about it. The word here for *hear* means to hear favorably; that is, to grant.

When the Lord Jesus came to earth, proclaiming the nearness of the Kingdom, He set forth some very specific revelations in regard to the exercise of prayer. In speaking to His disciples, he made prayer the same as a check - good for the amount set forth - the value of which they could realize at any time. Best of all, the check did not become void when it was cashed, for it remained in their hands to be used over and over again. It was more like a pass into the very storehouse of God. This is exactly what prayer was in the Pentecostal Administration. It was this by virtue of certain words spoken by the Lord.

**"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."
Matt. 21:22.**

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it." John 14:13-14.

These promises could not be plainer. They were spoken to instruct the disciples, not to confuse them. Yet, many people, intensely earnest, have in times of great need or distress claimed these promises only to be disappointed. It does not satisfy for someone to demonstrate that they have worked for some at some times. It is easy to explain the failure by reading into these promises certain conditions, which are not there. The Lord, Himself, made no conditions here, and it is ridiculous to suggest some other writer many years later stated conditions that should be read into these verses.

In the Philippian passage we have a basis of prayer, which will work every time it is put into operation. It has never failed, and it never will fail. The truth it expresses will be found to be in accord with the actual experience of spiritual believers. It does not need to be proven by some exceptional experience in which it seemed to work. Let the believer of the present time meet the conditions imposed by the great general truths concerning prayer, and he will find that this passage will prove its truth every time under every condition.

The truth of Philippians 4:6 extends the realm of prayer to everything about which there might be the least anxiety. It may concern physical needs, such as bodily healing; it may concern material needs, such as food and clothing; or it may concern spiritual needs, such as guidance, wisdom, or the salvation of others. In every prayer and petition we are to let these requests be made known to God. The true form of prayer is not as if we were going to the bank with a check; neither should it be as if we had a pass that opened the storehouse so that we can take what we please. Prayer now must be as if we were going to the storehouse with a requisition for supplies. We cannot make demands upon God; we cannot command Him; we cannot call upon Him to fulfill His promises, but we can in every petition make our requests known unto Him.

We judge that if any of our readers have ever been connected with a large business establishment, they have become familiar with the "Requisition for Supplies," which is made out and sent to someone higher up, whose very position demands that he give it due consideration. Many such will have passed through the experience of having asked for a half-dozen of something and having received a dozen, simply because the one higher up deemed it to be for the best interests of the firm that we have a dozen. Again, we have

seen it reversed, and have received six when we asked for twelve.

Such experiences are somewhat parallel with our experiences in prayer today. It is our duty to make requests. Because of the pledge of His Word, God is bound to consider these requests. He has not promised that these requests will be granted, but He has promised that the peace of God, which rises above every state of mind shall guard our hearts and thoughts in Christ Jesus.

How true this is in actual experience. When we have made our requests to an all-wise Father of love and light, it should bring peace of heart and mind. He knows what is best, so having made our requests we rest in Him. We may pray for a load of coal and get it, but He may send warm weather so that we do not need it. We pray for an overcoat, but He directs our feet to a warmer climate. We pray for a place in a warmer climate, but He may send us an overcoat and direct us farther north. We pray for bodily healing, but He may send us to a hospital where we witness to a nurse or a fellow patient and a soul is saved.

Those who read Philippians 4:6-7 will see at once that there is no promise that our requests will be granted. Neither does it say that if several agree they shall have their request. It teaches us to leave it all to Him, confident that He will do the thing that is for our highest good. If we do this we will enter into His peace. Good and true are the words of Sir Robert Anderson in regard to this.

The prayer of the Pentecostal age was like drawing checks to be paid in coin over the counter. The prayer of the Christian dispensation; that is, of the life of faith, is to make known our requests to God, and to be at peace. If the matter were one within the power of a friend to deal with - a friend whose wisdom we could trust and of whose love we were assured - should we not be content to say, after telling him all, "now you know my feelings and my wishes, and I leave the case entirely in your hands." And this is just what God invites.

(Continued, Vol. IV, No. 3)

BROUGHT TO A FULL END UNTIL

In writing the articles on Philippians 1:6 we did not hope to be of any help to those who believe that the present out-calling or church began on the day of Pentecost. Neither did we expect to be of any help to those who do not know or do not care just when the present out-calling began. Our articles were intended for the edification of those who have discovered that a new outcalling and unique administration of God came in at Acts 28:28. There are those who believe that the present work of God among men is simply the continuation of the work He was doing during the Acts period. They would have us to

believe that the present church is simply the Acts church stripped of all its power and glory. By "power and glory" we refer to its authority to bind and loose, its authority to remit or retain sins, its power to heal the sick, to raise the dead, to work wonders, to produce signs, to speak in tongues. All these were possessed by the church in the Acts period, and none of them are possessed by the church today.

The truth that can be learned from Ephesians is that the church, which is His Body is a unique out-calling made up of those whom God is now saving.

Those who reject the great general truth of a new and unique out-calling which began after Acts 28:28 will never be able to accept the particular truth which was set forth in regard to Philippians 1:6. Once the general truth is seen and embraced, the particular truth related to it are easy to see and believe. Our contention that a new out-calling and a new dispensation began at Acts 28:28 is *not* founded upon Philippians 1:6. Our belief in this is based upon the whole revelation given in Acts, the epistles of the Acts period, and the epistles written after the Acts period. We heartily agree with Pastor J. C. O'Hair in his statement:

"There is such a radical change in the program of the Church after the close of the Acts period that it might as well be considered a different church or a different dispensation."

That is exactly what we do. We call it a different church and a different dispensation. We do not do this because of our interpretation of Philippians 1:6. We do it because of the radical change that is manifest to all who become familiar with the Acts and the epistles of Paul.

One belief, which is held by all consistent premillennialists, is the belief that we now are living in the time of postponed kingdom. A kingdom on earth, ruled by the heavens was foretold in the Old Testament. Daniel spoke of a time when the God of heaven would set up a kingdom, which should never be destroyed. This kingdom was the hope of Israel. John the Baptist and the Lord Jesus announced that this kingdom was at hand. But nineteen hundred years of human history and experience has demonstrated that this kingdom did not come and is not here yet; therefore, it has been postponed. The partial dispensationalist believes that it was postponed at the cross. The complete dispensationalist believes that it was postponed at Acts 28:28, and that God was working upon His kingdom purposes during the thirty-three years covered by the book of Acts. In view of this, the complete dispensationalist has no difficulty in believing that the work that God began at Pentecost and carried on through the Acts period has come to a full end and will not be resumed until the day of Christ. An illustration of this may make it yet more clear.

In a nearby city some twelve years ago the papers were filled with news concerning the purpose of a group of men to build a great building in the heart of that city. Most eyes were turned toward the spot where the building was to be erected, and it was seen that work on this purpose had already begun as wreckers were tearing down the old buildings that stood upon the site. A great crew of men made short work of this task and almost before they were through the great shovels appeared upon the scene and began to bite their way into the earth to excavate for the foundation and basement. Even before these had finished their task the concrete foundations were being poured and the site became such a beehive of activity that the observer was inclined to wonder if they knew just what

they were doing. Soon the structure began to take shape, and steel workers, carpenters, electricians, plumbers, and a host of craftsmen swarmed in and out and about the place. Great trucks pulled up, unloaded their cargo and pulled away. It seemed that there was no spot from the roof to the sub-basement that did not manifest some definite activity. It was evident that if this continued the purpose of these men to build this great structure would soon be accomplished.

Then came the stock market crash, followed by the closing of most banks in that great city, and it was reported that these men had suffered severe financial losses. For a time the whole project hung in the balance of doubt as work began to slacken and suddenly ceased altogether. Everyone wondered when it would be resumed. Soon this began to be answered. Workmen were seen removing the perishable materials from the site and other workmen began the construction of a high fence to protect the unfinished project. It was evident that the work had come to a full end until those who were responsible for it could find ways and means to begin again. It still remains unfinished at this writing. It stands as an incomplete purpose, not a window has glass in it, not a room is ready for use.

Now, when we speak of that building' and say: "The work that those men began on that building has come to a full end until some way is found of taking it up again," no one misunderstands the meaning of our words. No one would ask how the work could come to a full end before the building was finished, for even the simplest mind can understand that a purpose can be postponed before the purpose is completed. No one would accuse us of saying that the purpose to build had come to an end, or that the building had come to an end. No one would confuse the purpose to build with the work on the building, or confuse either of these with the building itself.

These very things have been done with our teaching on Philippians 1:6. Some have confused our statements and then answered their own confusion.

We believe that God, in the Old Testament, announced a purpose to establish a kingdom upon the earth. This is the kingdom that John the Baptist and the Lord announced as being at hand. The death and resurrection of Christ was absolutely essential to God's kingdom purposes. The descent of the Spirit on the day of Pentecost was in fulfillment of a kingdom prophecy and promise. The great activity, which began at Pentecost and continued through the Acts period was part of the labors that were essential to the establishment of the kingdom. It is evident that much of this labor was related to the heavenly sphere of the kingdom, for without a heavenly sphere it could not be the kingdom of the heavens. The signs, the wonders, the miracles, the tongues, the healings, the judgments that were so manifest throughout the Acts period were all part of God's work on His kingdom purposes. If the purpose had been postponed before Acts 28:28 these things would have ceased just as they did at Acts 28:28.

We believe that if God had continued the work that He was doing during the Acts period, it would have resulted in Daniel's Seventieth Week beginning soon after Paul arrived in Rome. As soon as this week of years had run its course, the Lord would have returned and set up His kingdom. **(Archiver's NOTE: here is a proof that Seller's had not yet learned or taught that ALL 70 of Daniel's weeks of years are IN THE FUTURE – see also [***], of the next Article herein)**

However, we believe that the Great Tribulation, the Second Coming of Christ, and the Kingdom were postponed by the pronouncement of Paul as recorded in Acts 28 :28. At that time the work that God was doing in relationship to His kingdom purposes came to a full end but it will be resumed again in the day of Jesus Christ. We do not say that God's kingdom purpose came to an end; we do not say that the results accomplished came to an end. We do not say that God's work of saving some men out of humanity came to an end; but we do say that the Rood work that God began at Pentecost, the work that carried on through the Acts period, the work that had reached the Philippians, has come to a full end until the day of Jesus Christ. This was Paul's testimony to the Philippians.

"Being persuaded of this very thing, that he who began a good work among you will be bringing it to a full end until the day of Jesus Christ."

Some have asked about the future tense in this passage. It states that the full end of the work was yet future when Paul said this. That is the exact truth. The orderly closing- out of the work became a necessary part of the work when the postponement came. Just as the removal of perishable materials became necessary before the work could actually cease on the building, which we set forth in illustration.

Most of the confusion that exists in Christendom today is caused by the erroneous belief that God is still working on the same purpose that He was during the Acts period. Men are vainly striving to perpetuate things that God has brought to an end. All labor to bring in the kingdom will be in vain until God resumes work on His kingdom purposes again.

The belief that the present administration is a continuation of the Pentecostal Administration has caused some to sell their possessions and to try to maintain a community of goods as in Acts 2 and Acts 5. Others try to duplicate or recover the gift of healing or to speak in tongues. Some have tried to raise the dead. Many who do not go to these extremes have tried to see just how much of the Acts program they can duplicate and yet stay away from fanaticism. How much better it would be if men would recognize that that work and all that accompanied it has come to a full end until the day of Jesus Christ.

This has nothing to do with salvation as some fear. God did not begin the work of saving men on the day of Pentecost, and He did not end the work of saving men at Acts 28:28. God is still saving men, but He is not saving men for the same purpose as He did in the Acts period. A great body of saved people are absolutely essential to God's kingdom purposes, but the work of saving these has been postponed until such time as God completes the work of saving and calling the members of the Church, which is His Body.

THE END

PROPHESIED PROVOKERS

The instructed Hebrew always recognized that the nation as a whole was the unit with which God was dealing. All promises were to the nation; all covenants were with the nation, and they could never be fulfilled except in the nation. God called upon the nation to believe, or He called upon the nation to repent, for it was the nation as a whole that was ever before Him. The promises, which were made to the nation of Israel, will never be fulfilled until there is a nation of Israel to receive them. Any work that God promised to do through Israel will never be done until there is a redeemed Israel for Him to use as the channel. God has promised to bless every family of the earth and every nation of the earth. But He has promised to bless the nation of Israel first, then bless the rest of the world through them. The instructed Hebrew was certainly familiar with God's program and purpose for His nation and for the rest of the nations of the world.

It is impossible to study the Book of Acts and the epistles written in that period without realizing the deep concern of the believing Jew because of the progress that the gospel was making among the Gentiles. Theologians have been prone to attribute this to Jewish narrowness, nationalism, or selfishness, but such charges are entirely false. Paul was familiar with this deep concern of his brethren and he discusses the problem in detail in Romans 9, 10, 11, and 14. Never once did he feel it necessary to rebuke the believing Jew because of narrowness or selfishness.

It was difficult for the Jew to understand how the gospel, which had been ordained to come to the world through believing Israel could flow on and cover the world independent of Israel, and in a manner that seemed independent of God's prophetic Word. It was certainly normal for the believing Jew to expect things to go according to the promises God made to Abraham, also according to God's prophetic Word. Therefore, it was natural that they should be greatly disturbed when things seemed to be flowing in an entirely different channel. Let us see if we can put ourselves in the place of these believing Jews, so as to better understand their viewpoint.

We Christians, who have been taught in God's prophetic Word concerning the millennial Kingdom, have learned that the divine order is the time of Jacob's trouble, then the second coming of Christ, after which He establishes His Kingdom [***]. We would certainly become greatly disturbed if we should see unmistakable evidence of the Kingdom being established before the Great Tribulation, and apart from the coming of the King. If we would see it happening contrary to the truth that we have learned, it would cause us the greatest possible exercise of heart and mind. We would ask ourselves if we could have so completely misunderstood the Word of God or we would ask if it could truly be the Kingdom of Christ. In spite of our desire to see the Kingdom set up, we would desire it to be accomplished according to the revealed Word of God. **[Archiver's Note: and Sellers did, in fact, undergo this massive exercise of heart and mind a few years later, in later Volumes]**

This illustration will help us to understand the viewpoint of the believing Jew in the Acts period. He knew well that when God made the promises to Abraham the Gentiles were included in those promises; but he also knew that there was a divine order, and he expected to see the Gentile's blessed in that order, He expected that God would save and bless the nation of Israel, then use them as the channel for His blessings to flow out to every family and every nation, He could not understand the practice of Paul who, after he had declared the glad message to the Jews, turned at once to the Gentiles when the Jews failed to believe. The existence of a believing remnant did not clear up the matter. He knew that the promises had been made to Abraham and his seed.

The believing Jew of the Acts period was familiar with the state of affairs that then existed. He knew that the gospel was being declared to his brethren, and he knew that they were rejecting it and were hardening themselves against it. He knew that the gospel was being declared to the Gentiles and that they were eagerly seizing upon the proffered blessings. He knew that he had not misunderstood the promises, for they were too plain to be misunderstood. To him it seemed that God was casting away His people.

It was to the believing Jews that Paul, in Romans, defended and explained his labors among the Gentiles. In Romans, he demonstrated that the work God was doing among the Gentiles was a special work that in no way fulfilled or violated the promises God had made to Abraham. However, he did show that this special work was also prophesied. He showed from Old Testament passages that the work was only temporary; that it was intended for Israel's good, and that it was designed to provoke Israel to jealousy in fulfillment of a prophecy in Deuteronomy 32:20-21. He insists that Israel should have known and recognized this, Romans 10:19-21. Israel should have recognized that the believing Gentiles of the Acts period were a group of "prophesied provokers." They were not the result of God fulfilling His promises to Abraham even though they were blessed with Abraham. It will be well if all students of the Word of God today recognize the place and purpose of the saved Gentiles of the Acts period. When this is done they will cease trying to make them the beginning of some new purpose or out-calling of God.

God had said through Moses that He would provoke Israel to jealousy by those who were not His people. He had said through Isaiah that He would be found by them who had not sought Him, and would be manifest to them that did not ask after Him. Romans 10:19-20. But God did not say just what the result would be of His provoking Israel to jealousy. It was possible that it would bring the whole nation to repentance, but it was also possible that it would harden them all the more. Having the complete record we know that it hardened them all the more, and finally resulted in the divine pronouncement of judgment from the lips of Paul recorded in Acts 28:26-28.

God had also prophesied another method of dealing with stubborn Israel, a method far more severe than His attempt to provoke them to jealousy. He would allow them to suffer at the hands of those who hated them. This would result in a time of trouble such as the world had never seen before. God who said that this shall be, has also said that it will result in the repentance of Israel.

The stage was fully set for the beginning of Daniel's Seventieth Week at the close of the Acts period. Rome ruled the greater part of the world and could have easily developed into the iron kingdom of Daniel 2. It was in her power to enter into covenant with Israel

and restore them to their land. There was a large remnant of faithful believing Jews, and a great body of unbelieving and apostate Jews. The temple of God was standing in Jerusalem, ready to be the scene of the most amazing act of the drama that takes place in the final seven years. 2 Thessalonians 2:4. But God postponed it all and revealed through Paul the present secret administration. Under this administration of the Grace of God, He saves and calls the members of the Church, which is His Body. The work that God is now doing is not the continuation of any work that was being done in the Acts period. At that time God was saving a remnant out of Israel, and He was taking from the Gentiles a people for His name. Now He is saving and calling out of all humanity, the members of the Church, which is His Body.

THE END

QUESTIONS AND ANSWERS

Question. Is Matthew 18:19 a promise concerning prayer?

Answer. This passage states that if two here on earth agree together concerning anything that they shall ask it shall be done for them by the Father, which is in heaven. It is a principle with us that no text shall ever be interpreted without due regard for the context. We will never knowingly violate this principle. There is nothing about prayer in the portion that precedes this passage, and there is nothing about prayer in the portion that follows. Therefore, it is our conviction that the Lord did not have prayer in mind when He spoke these words. The context deals with authority, methods of discipline, and judgment. It sets forth the right of the Church of God to act as a tribunal of judgment. Whatever they bound on earth would be bound in heaven and whatever they loosed on earth would be loosed in heaven. Lest they should doubt this authority and fail to exercise it because of their own seeming insignificance and standing, he told them that if even two agreed on any matter for which they should make request, it would be done for them.

Question. Will the Church go through the Great Tribulation?

Answer. If you had stated which Church you refer to it would be possible to answer your question with either *yes* or *no*. Many who ask this question have either no conception of what a church is, or else they have a false conception. Among men a church may be a building, an organization, or a denomination. In the Word of God a church is a body of people who have been saved and called out by God for some specific purpose. Therefore, a church is an out-calling, although at times it has a secondary and derived meaning when used of a local assembly. This secondary meaning should never be allowed to dim the primary meaning of the word.

The Scriptures that reveal the conditions, which will exist in the Great Tribulation demonstrate beyond all shadow of doubt that God will have a church or out-calling in the Great Tribulation. This church will be in it and will go through it to the very end.

Therefore, we can say that the church, which God began to call out on the day of Pentecost will go through the Great Tribulation.

We do not mean that every member of it will go through, for those called in times past are now dead. The time will come when God will begin to call and reconstitute this church again. It will go through the Great Tribulation. But God's present out-calling, the Church which is His Body will never see the first day of that awful period.

Question. Does the Greek word which is translated *unsearchable* in Ephesians 3:8 appear one or two times in the Word of God? There appears to be some difficulty in connection with this.

Answer. The word appears twice. Once in Romans 11:33 and once in Ephesians 3:8. The confusion concerning this has arisen from the fact that although the English word *unsearchable* appears in both passages, yet they are different words in the Greek. The word *anexichniastos* appears in both passages. In the Ephesian passage it is translated *unsearchable* and in the Roman passage it is translated *past finding out*.

Question. Does Ephesians 2:5-6, Colossians 2:12 and 3:1 express actual facts, or do they express promises, or are they figures of speech?

Answer. Your question seems to indicate that you hold that figures of speech do not express facts. Figures of speech do express facts. The distinction should be between truth, which is expressed in figurative language and truth expressed in factual language. The passages you refer to are not promises. They speak of actual facts and the truth is expressed in factual language. To understand and fully appreciate these passages we need to remember the great scriptural principle that God calls those things that be not as though they were. Since this principle is expressed in connection with the words, "God who quickeneth the dead," (Rom. 4:17) it gives us the key to the meaning of the three passages you refer to. We feel that our history has been pre-written in these passages. It cannot fail to take place so it has been written as if it had already happened.

Question. I would like to have your opinion of a book entitled YHWH by E. R. Ames, a copy of which I am sending to you.

Answer. This book of peculiar title sets forth a strange philosophy of the author concerning the name Yahweh or Jehovah. It is being distributed by the *Biblical Research Fellowship*, a Universal Reconciliation group on the west coast. A copy of this was sent to me before yours arrived, and I have read it through twice very carefully. After examining it, I must say that I am amazed to find that this book is being circulated by men who claim to uphold the verbal inspiration and inerrancy of the sacred Scriptures. It is evident that the author of this book does not believe in verbal inspiration, and it is plain that he has no respect for the infallibility of that portion of sacred Scriptures, which we call the New Testament.

In the preface we read: "Not once in the New Testament is allusion made to 'Jehovah.'"

It soon becomes apparent that he considers this a fault which should be corrected. He should realize that the reason for this is that there is no word in the Greek manuscripts of which Jehovah is the proper translation. The word cannot be inserted to bring the New Testament into harmony with Mr. Ames' philosophy. He will have to adjust his philosophy to the New Testament. On page 14 we read:

"Although Jesus, the Son, said that he had declared his Father's Name to his disciples, the New Testament, which records the sayings of Jesus, strangely enough conveys this name not once in print. Doubtless this is one reason why so few are conversant with it. But Jehovah's great Name will not always be eclipsed by dark shadows of ignorance."

This is a positive criticism of the \Word of God; not the Versions but the very Word of God. On page 22 we read:

"We have no way of knowing to what extent Jesus or his disciples made open use of the Father's Name, but it is evident that when the New Testament scribes began to write about Jesus some years after his death, they wrote under the spell of the old Jewish superstition which decreed that direct utterance be not given to the Heavenly Name. As a result we fail to find the Name Itself in our New Testament. We only know that Jesus said he had declared his Father's Name to his disciples, but of course he said nothing about the interdiction, which then prevailed in regard to the outright utterance of that Name. Or, if he did, the New Testament writers have failed to record the fact for us."

I do not believe that I have ever read a more definite attack against the inerrancy of that part of the Word of God we call the New Testament. Mr. Ames charges that Matthew, Mark, Luke, John, Paul, Peter, James and Jude wrote under the spell of old Jewish superstitions, and this kept them from writing the name Yahweh or Jehovah. If this be true then we can no longer maintain that they wrote as moved by the Holy Spirit. And if they yielded to the spell of Jewish superstition on this point, they must have yielded to it on many other points. Such a view makes the New Testament an unreliable book that cannot be trusted. This criticism of the Word of God is enough to condemn the book, but there is yet more that condemns it.

On page 31 we read:

"Following the death of Jesus a new religious literature came into existence out of which was formed what is now our New Testament."

This sets forth Mr. Ames' conception of how we got our New Testament. To him it is something that was formed out of the mass of new religious literature that appeared after the death of Jesus.

On page 56 we read:

"As ordinarily a quotation is transferred exactly *as is*, the uninformed reader might well wonder how it happens that 'Jehovah' in the Old Testament becomes 'Lord' in the New Testament."

Mr. Ames believes that this happened because the New Testament writers failed to write the truth due to the influence of Jewish superstition upon them. One might also wonder why *sheol* in the Old Testament becomes *hades* in the New Testament, as will be

seen by referring to the original words in Psa. 16:10 and Acts 2:27. But we do not wonder about this for we know that these words become identical in meaning when they are used interchangeably by the Holy Spirit. The Old Testament passages, which appear in the New Testament are not necessarily quotations. You cannot quote Hebrew by using Greek.

On page 85 we read:

"Let us suppose, further, that this verse had been copied by the New Testament writer as given here in its original form. Then we would have the Name, Jehovah, appearing in the New Testament. If this, and all other quotations had been copied directly from the original Hebrew Scriptures as found therein, then the Name, Jehovah, would occur dozens of times in the New Testament."

This statement approaches the ridiculous. If all quotations from the Old Testament had been copied directly, the New Testament would have been a mixture of Greek and Hebrew, which no Gentile could have understood. It seems that Mr. Ames believes that Mark was copying from the Old Testament, and that he did a poor job. But Mark was not copying a quotation from the Old Testament. He was writing as he was moved by the Holy Spirit, and we have here part of the God-breathed Word.

It seems that Mr. Ames also has a very low regard for the Old Testament. On page 90 we read:

"As noted earlier, a great many people regard Jehovah as merely the fierce and bloody tribal God of the Jews. It must be admitted that some of the earlier Scriptural narratives would seem to bear out this sort of character delineation. However, there is the possibility that Jehovah has been misrepresented. It may be that the same sinister influence - call it the influence of Satan, or what we will - which hid the true Name and the true identity of Yahweh for so many centuries may have presented Him in a false light."

This quotation demonstrates that Mr. Ames believes that the Old Testament writers could have misrepresented the character of Jehovah. He feels that some sinister influence may have caused them to present Jehovah in a false light. This is how he feels about those holy men who wrote as they were moved by the Holy Spirit.

On page 100 we read:

"It can be explained so very easily that if the Septuagint translation had not been interposed between the original Hebrew Scriptures and the New Testament, then the all-important Name would appear many times."

This is just one more denial of the inerrancy of the New Testament. And for a final quotation we read on page 108:

"The reason why the Gospel of Christ Jesus has not yet brought about the world's redemption is now clear; it is because his Father's name has been disregarded."

This statement shows that Mr. Ames has no conception of dispensational or pre-millennial truth. He attempts to tell us why the gospel has failed to do something that God never intended it should do in this present evil age.

I am sure I have said enough so that you can judge for yourself the true character of this book. To me, it is evident that Mr. Ames has a philosophy about the name *Jehovah* that is not in harmony with the Word of God. When the Word of God supports his philosophy he makes use of it, but when it goes contrary to it he charges that the writers failed to speak the truth. He would have the Word of God revised to bring it into harmony with his views. It is indeed strange that a group bearing the name of *Biblical Research Fellowship* should be circulating this book.

NOTES ON I CORINTHIANS

Chapter 13

13:1-3. After laboring to show the Corinthians the proper use of the Gifts, Paul states that he will show them a way of life that transcends all others. We hear much today about various philosophies of life. These are supposed to be methods of living by which we get the very best out of life. Paul sets forth in this chapter a mode of life wherein love is the impelling, controlling, and ruling factor. .

The Corinthian saints had a childish delight in the gift of languages - that is, the ability to speak in any language as if it were the mother tongue, wholly apart from study or training. Paul shows that if one could speak in the languages of men and of angels, it would be nothing more than a disturbing and distracting noise, if it were not impelled by the power of love. Even the higher gifts, such as prophecy and knowledge, amount to nothing unless they are controlled by love. They could give away all their possessions and even suffer martyrdom, yet these were of no value if they were not impelled by the spirit and power of love.

13:4-7. In these passages Paul tells us the character of love, reveals the spirit it manifests, and describes its very personality. We cannot fail to recognize it after reading his description. Love is patient and kind. It knows neither envy, nor jealousy. Love is never found bragging or boasting. It is not conceited. Love does not act in an unbecoming manner, neither does it seek to aggrandize itself. Love does not blaze out in passionate anger, and does not brood over wrongs. It finds no pleasure in injustice done to others, for it always sides with the truth. Love knows how to be silent, is full of trust, hope, and patient endurance. Love never fails.

13:8. Prophecy has a temporary place in the purpose of God. It will be done away with. Tongues have a time limit. They shall cease. The increase of knowledge shall not continue. It will be done away with. Love does not relate to any temporary purpose.

13:9-10. Their knowledge was imperfect, and so was their prophesying. As soon as that which was complete arrived, that which was in part was to come to an end. These words are definite proof of the transitory nature of much that was in the Acts period.

THE EDITOR TO HIS FRIENDS

****Our readers will find enclosed with this issue an advertisement of our new pamphlet under title of *Sheol, Hades, and Destruction*. This is the second in the series on - *What is Man? - What is His Destiny?* The first in the series was issued a year ago under title of *What is the Soul?* The new pamphlet will not be ready for distribution until early in May, but we strongly urge all friends of the witness to send in their orders at once. This will greatly help us with the heavy cost of publication.

****Our new system of keeping records requires that a numbered receipt shall be issued for every gift received after March 1, 1940, In order that our records shall *be* accurate, it will be necessary to send out receipts for even the small amounts that are left over from book orders. If you do not receive a receipt from us in due time, it will mean that your gift did not reach us, and you should notify us to that effect. We ask our friends to accept these receipts in place of the letters of acknowledgment that we have sent out heretofore. This will greatly reduce our labors.

****We are receiving an unusual number of questions from our readers, and we have tried to answer each one personally. Many of these have been related to the series of articles on *The Unfolding of the Secret*, and they are sincere questions from those who desire further light. At the suggestion of several readers, we have decided to give more space to questions and answers in our pages. Most questions will still be answered by personal letter, but those questions which would seem to be of interest to all our readers will be printed with the answers in our pages. This department will take the place of the *Answers to Correspondents* which has appeared in previous Issues.

****A friend of the witness made an investigation on his own initiative, and then sent us the proof that we lose much needed material support because of the inconvenience of writing a letter, addressing an envelope, and sending in a gift. Several friends who support us regularly have urged us to provide some simple means for sending in gifts, so we have felt it would be well for us to do this. During the past few months we have been providing some with special envelopes for their gifts, also return envelopes for mailing these to us. It has worked out very well, so we have decided to send these out to all our readers. You may use them for sending gifts to us, or you may use them for book orders. We will send another one with each receipt so that you will always have one on hand.

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