

THE WORD OF TRUTH

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THE CHRISTIAN IN MILITARY SERVICE

. The conditions that exist in this world have brought about a situation wherein millions of men have been called from civilian life to serve in the military forces of their country. Among these millions are untold thousands who have every right to bear the name of *Christian* in the highest meaning of that term. It is to these Christians in military service that this message is written. But in view of the careless use of terms today, there will need to be some unity of understanding in regard to the meaning of the word *Christian*.

The Bible states that the disciples were first called Christians in Antioch. It is evident that they were called this because they were believers in and followers of the resurrected Jesus, whom they owned to be the Christ of God, and whom they acknowledged to be Lord of all. The name was, in those days, a term of reproach, and it was used in connection with some of the most violent persecutions of early times. Men suffered because their persecutors branded them as Christians.

The designation of *Christian* can neither be given or taken in a loose and arbitrary manner. No man has a right to be called a Christian or to call himself a Christian just because he was born and lives in a so-called Christian country; or because he is a part of a so-called Christian family; or because he is a member of some so-called Christian church. A man can only be called a Christian, or may call himself a Christian, because he has become related to God through personal faith in the Lord Jesus Christ.

God is the Creator of all men, and all men are related to Him by creation. He is the Creator, and men are His creatures. However, a much higher and more intimate relationship between God and man is possible. He has made possible between Himself and man the intimate relationship of Father and son. This exceedingly desirable relationship is based upon the death of Jesus Christ upon the Cross, and it becomes a fact with God when man becomes a believer in and a follower of the Lord Jesus Christ. This is the plain testimony of Scripture:

"Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also." 1 John 2 :23.

There is nothing in church affiliation or. ordinances that can add to or take from this relationship. The believer in the Lord Jesus will be no more a son of the Father if he becomes a member of some church, and he will be no less a son of the Father if he decides to refrain from church membership. Men may insist to the contrary, but there is only one method or means of becoming related to God as the Father. This is by personal and individual faith in the Lord Jesus Christ.

The individual believer may see fit to cast his lot with some visible organization, but he must realize that such an act can in no way affect or be related to his relationship to God. He must never judge another as not being a Christian because he does not do so. The intimate relationship which God has made possible between Himself and man is not an ecclesiastical relationship. It has nothing to do with churches. It is not national- it has nothing to do with citizenship. It is not denominational, for it has no connection with human organizations. It is a personal and individual relationship, it has to do with the personal faith of an individual, and it is founded wholly and solely upon the work of Christ.

It is to the men in military service who are personal believers in the Lord Jesus Christ that this message is addressed. It is to the one who desires to live a spiritual life, not a religious life; that these words are directed. They are intended for the one who is concerned chiefly with the will and glory of God in personal life and service. These are the true Christians. As a rule they are unheralded and unsung, and they are satisfied for it to be that way. They do not seek to be seen of men, for they are living before God and unto God.

Such believers as these are not few in number, and many of them are among that great company of men who have given up civilian life to enter the military service. They are the soldiers of Christ who have become soldiers of their country. They are the Christians in military service, and the ones to whom this message is directed.

The Danger Recognized

In times of war no greater mistake could be made than to underestimate the strength of an enemy, or to fail to recognize the dangers that may be inherent in certain situations. The Christian who enters military life must recognize that the circumstances are peculiar, and that these form a positive threat to the spiritual life of any man. It would be a serious

mistake to ignore this. A real test to the spiritual life is encountered at the very time a man is forced to undergo major readjustments. Nevertheless, without hesitation it is stated that the true Christian life can be lived under any circumstances, even the most adverse.

A religious life can be lived only under certain favorable circumstances, but a true spiritual life can be lived by an individual in whatever position he may find himself. In fact, the reality of any Christian profession is open to doubt if a true life cannot be maintained in all its fullness no matter what the situation may be. Any man related to God by personal faith can live just as complete and faithful a life before God in the military forces as he can in civilian life. The one who cannot live for God while serving as a soldier, would not be able to live for God under any other circumstances. The intensely practical nature of the new life in Christ Jesus is such that it seems to flourish best and glow the brightest when conditions are apparently adverse.

This statement will seem strange to those whose ideas of worship is to attend the "morning worship," whose ideas of prayer is to attend a "prayer meeting," and whose ideas of Bible study is to sit through some Sunday school class. But they will not sound strange to the true Christian individualist who has learned that true worship is "in spirit and truth," that prayer is a moment by moment drawing on God for every need, and that Bible study is the work of an individual seeking to know the revelations of God.

That the challenge may be plain, the truth must be repeated. A man who cannot live a Christian life in a military camp, could not live a Christian life in a parsonage.

Fundamentals of Spiritual Life

As in any walk of life the Christian in military service will need to exercise care that none of the great fundamentals of the Christian life be neglected. Primary among these great fundamentals is personal faith, and this must be exercised and developed. This is basic and foundational, and apart from it no true Christian character can be built.

It is well to recognize that faith cannot be abstract. It cannot stand alone. It must be definite and concrete, for in order to have faith it must be in someone, some statement, or some thing. The faith that the Bible exalts, the faith that is the basis of so many blessings, is faith in God and in His Son as revealed in the Word of God. Faith is the confidence we have in God, and in the things revealed in His own Word. We take Him at His word when He speaks of Himself, His works and His ways.

The words *believe* and *faith* are so closely linked that they can never be separated. Where there is faith there is also belief. We believe in that in which we have faith. We can have no faith in that in which we do not believe. The true Christian is a personal and individual believer. He is not just one who has cast his lot with some group that professes to believe certain things. He is himself a believer. He believes in God, he believes in the Lord Jesus Christ, he believes in the Word of God, he believes in the work of Christ, he believes that Jesus Christ is the Savior, he believes in the effectiveness of the Savior in relationship to the entire question of sin. With him believing is not a single experience. It is a principle of life, a method in life.

The commands, "**Stand fast in the faith,**" and "**Examine yourselves, whether ye be in the faith, prove your own selves,**" set forth the ever present necessity of exercising care lest the first great principle of Christian life and walk be neglected. If the reader has entered the military service as a man of faith, then let him continue as a man of faith, and let him come out as one whose faith has stood a test and emerged victoriously.

A Moral Life

The next great fundamental of the Christian life is expressed in the words:

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:12-13.

This passage reveals that it is God's desire that our lives shall be moral lives. A moral life is not necessarily a Christian life, for high morality is often exhibited by men who are not Christian. However, the Christian life is a moral life, for no man can consider himself to be a Christian if his practices are immoral. It is well known that military life is often a severe test to a man's morality. If it be a morality which is founded upon a true relationship to God through faith in Jesus Christ, it should weather any storm. Army life will soon demonstrate if it be a house built upon sand.

There is too much morality that is based upon restraints imposed by others. Such morality is a vague thing, generally considered undesirable by the one who possesses it. It is cast aside at the first convenient opportunity. True Christian morality is a concrete possession, greatly prized by those who have it, and it springs from a desire to please God in all things. Such morality will triumph over every test.

True Christian morality is based upon definite principles of conduct which the believer has adopted as being well pleasing to God. Principles of conduct are rare these days, as most men do what the mob does. They dare not adopt principles of action in advance for fear they may find themselves put of step with unprincipled men. Unprincipled men are weaklings in character.

Take, for example, the matter of personal purity. Let the Christian determine that this is well pleasing in the sight of God, and then let him adopt this as a principle of life to be held and never surrendered. In so doing he has strongly fortified himself against the day of temptation, and he can depend upon it that all the resources of the Godhead will be at his disposal if the day comes when he must battle to preserve the principle of personal purity.

Again, there is the matter of gambling, which seems to be a rather common evil among military men. If the Christian has determined in advance that it is good in the sight of God that he come into possession of material things either by work or as a gift, the whole question is answered and the matter settled.

The safe course for the Christian to follow is to adopt definite principles in regard to such things as personal purity, gambling, honesty and intemperance, then abide by these principles and refuse to surrender them under any circumstances. The one who has determined to follow Jesus Christ must not allow his conduct to be shaped at the behest of weak-willed, unprincipled, and usually, loud-mouthed men. When challenged, he must not adopt an air of superior and arrogant righteousness, but simply inform his challenger that he is acting upon a principle which he does not intend to surrender. This should close the matter, as it puts it above argument. Such a course may bring scorn at first because of its rebuke, but in due time it will earn respect. It is a real honor to be regarded as one who has principles and convictions, and who stands by them under all circumstances.

Christian principles must be regarded as being of great value, therefore, never to be surrendered. They are worth living by, and, if necessary, dying for. There can be no true moral life without definite principles of action. These will safeguard the morality of any man in military service.

Fully realizing the many erroneous ideas that exist as to the meaning of a true spiritual life, it seems wise to present the truth partially against a background of error. In recent months a leaflet has been distributed with claims to give advice to soldiers concerning their spiritual lives. He is advised to go to "divine services" twice each Sunday, to read his Bible every day, to "say his prayers" every night, and to seek to get his "buddies" to come to Christ. In general, such advice is not so bad, but when the details are considered it becomes repulsive. One absence from Sunday services is set forth as being so serious that fellowship with God is broken. In regard to prayer the soldier is warned that if he does not make a public demonstration of his devotions before his companions that he will be denying the Lord. Furthermore, he is urged to become the custodian and critic of the lives of others, rebuking sin on every occasion.

All such advice is reprehensible and cannot be condemned too strongly. It would make a snoopng critic and a religious extrovert out of every Christian soldier. His ungodly companions would have cause for loathing his very presence in their midst.

The man who has been reared in the false idea that the spiritual life consists of "sabbath keeping," church attendance, and religious manifestations, is prone to feel that there can be no life for God apart from these things. To such a one these things are the very essence of Christianity. But to the one who has learned the true meaning of worship and service, these things are not even essential. We can gain nothing whatever of a spiritual nature merely because of these things. The presence of them or the lack of them can bring about no change in our standing before God.

A matter of great importance to many is the question of so-called "sabbath keeping." One man may attempt to observe Saturday, another Sunday, while another may observe every day alike. Concerning all this there has been much controversy from which every Christian will do well to refrain, no matter what his practices may be. The man of God will take his stand on the clear declaration of Scripture found in **Romans 14 :5**.

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

It is the conviction of this writer that it is best for those who would live as individual men of God to esteem every day as a day in which God and Christ shall be revered and honored in personal life. However, since Sunday is usually a day of freedom in military service, the Christian will do well to take advantage of it in order to improve and advance his own spiritual life.

The Importance of Prayer

In regard to prayer we come face-to-face with one of the most important items of the new life in Christ Jesus. Truly, prayer is the vital breath of the Christian. And just as no man can do his day's breathing in a few minutes each morning or night, neither can a man do a day's praying at any one time in the day.

It seems strange indeed that after the Lord Jesus so simply and emphatically taught: **"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father which is in secret; and thy Father which seest in secret will reward thee openly,"** that men would ever come to feel that such praying is a denial of the Lord. Yet this is just what some appear to do. This is made plain by the admonition given in the leaflet, already referred to, that the soldier must kneel down each night and pray in the presence of all who may be in tent or barrack. The religious extrovert would probably find it easy to kneel down at his cot and cry out his prayers so that all could see and hear, but many men of God would righteously shrink from such a display. Some would goad them on to this by insisting that failure to do so is to be ashamed of the Lord. This is false reasoning, to say the least.

The admonitions, "men ought always to pray," and "pray without ceasing" clearly demonstrate that true prayer consists of continually drawing upon God. To make prayer to be just an act that is to be performed on certain occasions is to miss the truth of prayer altogether. Stated and definite times for prayer are good, but they will not be easy for the Christian soldier to find and maintain. Neither will he be able to find any literal "closet" to which he can retire for prayer, but he can draw on the resources of God every moment of every day, and each night lying upon his bed he can pray to God in secret. He can make his own closet by shutting out all that is around him, and shutting himself in with God.

.No man in any walk of life could possibly have any more need of God's help than the one who is in military service. Unusual demands are sure to be made upon strength and mind. The road will be exceedingly rough at times, and the hardships encountered may be too numerous to mention. He must undergo separation from his loved ones, lonesomeness, danger and death. It seems that the Christian in military service should need to know more than any man the source of strength, power, wisdom and consolation that belongs to those who have learned to "pray without ceasing," to draw upon God at all times for every need, just as he draws upon the atmosphere for breath. Such praying can have no "proper opening and close." It can never be formal. Its rugged simplicity would be despised by ecclesiastical minds. It is not made up of the pious platitudes and worn religious phrases that characterize so many prayers today. But it is the simple cry of one in need. It delights the Father, and will result in such a supply for every need that the recipient will stand in wonder and praise.

God's Revelation

The most important fact in the universe is the fact that God has spoken. The man of God in military service is doomed to spiritual failure and defeat if he fails to recognize the God-ordained place that the Bible must have in his life. The advice, "read your Bible every day" is so indefinite that it is useless. There must be some definite purpose in Bible reading, or it will be a waste of time. God intends that men shall read the Bible in order to be taught by it, to be exposed by it, to be corrected by it, and to be instructed in righteousness. This ministry of the Word of God equips a man of God for every good work.

Since God has spoken, man's first duty is to become familiar with what He has said. The meaning of His sayings, their purpose and interpretation is secondary. The meaning of God's words can only become primary when the word is known. Our duty is to know, but the meaning must be given by God. Understanding of the Bible can be given only to those who know the Bible. The understanding will be given whenever it becomes vital to us in accord with God's will and purpose.

At the time this is being written the average soldier expects to spend one year in military service. That year can be marked up as a definite gain in knowledge if there be the purpose to do this. If there should be a definite purpose to spend six months each on the book of Genesis and the Gospel of *John*, the soldier will leave the service with an exact knowledge of what God has said in these two books.

Take, for example, the book of Genesis. Let the Christian soldier determine to become conversant and familiar with everything recorded in that book. He will discover that Genesis is a record of events and characters. It tells what happened, what was done, and what was said. It tells of Creation, of Adam and Eve, of their temptation and sin. It is the record of Cain and Abel, Seth, Enoch, Methuselah and Noah. It tells of the flood and the tower of Babel. It gives the history of Abraham, Lot, Isaac, Jacob and Joseph. When one has learned with exactness all that it reveals about these events and characters, he knows the book of Genesis. He will not understand it all, he will have many problems and questions, but he will know the book. This puts him in line to receive the God-given interpretation.

There must be nothing indefinite about this labor in the Word of God. Let the Christian in military service determine that the months spent there shall not be spiritually barren. If he comes out with a full and exact knowledge of just one Bible book, he will have that which is possessed by very few professing Christians today.

God for Us

These words of advice are fragmentary. No attempt has been made to present a manual of life for God's man in the military service. They are merely suggestive, seeking to encourage thought upon these things. They were written in the confidence that there are many men who desire to be men of God while spending their time in a military post. To all such a final word is added. If there is a true desire to live and walk as a man of faith, to live clean and pure, to maintain a life of prayer, and to grow in the knowledge of God's Word, this substantial fact can be relied upon. God is on your side. He is for you in these things. His resources are at your disposal. True faith can always count on God, and God will answer that faith.

THE END
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THE PLAN OF SALVATION

The gospel of Christ, which is the power of God unto salvation to everyone who believes, is revealed in the book of Romans. It is the one portion of God's word which is adapted to reveal to all men that marvelous boon that God has provided by the death and resurrection of His Son. If the sinner would know how to be free from guilt and just before God, if he would enter into perfect peace and enjoy the blessing of full assurance of salvation, he should turn to the Roman epistle. It is upon the truth revealed in this epistle that this message is based.

The primary duty of all men at all times is to "fear God and work righteousness," as expressed in Acts 10 :35, or to "fear God and keep His commandments," as stated in Ecclesiastes 12 :13. This was the duty of all men during the 2400 years that passed before the first book of the Bible was given. It remained the duty of all men to whom the Bible was not given, and it is still the primary duty of all men who have never heard of the Word of God.

There is a certain universal knowledge of the Creator that has been made plain to all men (Romans 1 :19-20). There is a universal light that **"lighteth every man that cometh into the world"** (John 1 :9). All men possess a conscience which makes it possible for them to distinguish between right and wrong (Romans 2 :12-15). These facts make every man responsible to show due reverence to the Creator, and to do what is known to be good, and to refrain from what is known to be wrong. It is upon this basis that all men can be brought into judgment.

God has appointed a day in which He will judge the world in righteousness (Acts 17:31). There is to be a day of wrath and revelation of the righteous judgment of God. In that day God "will render to every man according to his deeds." (Romans 2 :6.) The nature of this judgment is explained in the passage which follows.

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Romans 2:7.

The possession of life is fundamental to every other blessing. Great as it is, it is the least that God can give, since it is the foundation upon which every other benefaction must be erected. If man does not secure it, he will get nothing from God. If he does secure it, it will serve as the basis of innumerable blessings.

Romans 2 :6-7 expresses the basic and primary way in which life can be obtained. It is by works, and, summarized, it is as follows.

All men know that there is a Creator from the facts of creation. The unseen Creator is understood by the things that are made, so that man is without excuse. Man's conscience tells him the difference between right and wrong in all things that would affect his final destiny, therefore, he is responsible to do that which is good and refrain from that which is evil. God will render (pay) to every man according to his deeds. If by patient endurance in good works, he seeks for glory, honor and immortality, God will give unto him eternal life. This promise is dependable. Let any man fulfill the conditions and God will reward him with eternal life.

Some readers may cry out in objection that this is eternal life by works. True - that is exactly what it is. It is getting it the hard way, a very difficult and undesirable way because of the weakness of men.

It is plain to see the situation in which this leaves even the best members of the human race. It leaves man in a position of uncertainty, insecurity and fear. The way of life is clear, but those who seek life on this basis must spend their days in uncertainty as they can never know how it will terminate.

If God renders to every man according to his deeds, what then will be our portion? About all any of us have ever done is just what we should do; that is, those deeds for which no one should ask or expect anything in return. And if we expect to gain life by patient continuance in well doing, how will we know that we are doing or have done enough? Our state must always be open to question, no assurance can be possible, and our days must be spent in fear. It is a miserable and undesirable position to say the least. As long as our destiny is uncertain, everything is precarious, and peace is impossible.

A Much Better Way

It brings the greatest possible joy to this messenger to be able to announce that the love of God has prompted Him to provide a much better way. There was nothing wrong with the former way, but there was something wrong with us. We were without strength to meet the requirements. How blessed then is this announcement:

"For when we were yet without strength, in due time Christ died for the ungodly.

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5 :6-8.

These words set forth that God has provided a much better way. And not only is the way much better, but the results are greater. It is all made possible by the work of Jesus Christ on the Cross. But before this is revealed the Word of God must prepare every man for it. God looks upon the world of men. Some are struggling to gain life by patient continuance in well doing. Others have failed and fallen into evil ways. Still others are careless in life, not caring for the future. He levels them all by a majestic declaration of their standing in His sight.

All Declared Sinners

To clear the ground for His work of grace, God settles the question of sin by a direct statement so plain that misunderstanding is impossible.. All men are found guilty, and there can be no appeal from the divine pronouncement.

"For there is no difference: for that all have sinned and come short of the glory of God." Romans 3 :22-23.

This declaration permits no exceptions. It sweeps away with one divine stroke all confusing questions about great sinners and small sinners, about moral sinners and immoral sinners. All such distinctions are obliterated by the words "there is no difference, for all have sinned."

Think of the effect of this statement upon all who by patient continuance in well doing have been seeking for glory, honor and immortality. This declaration informs them that they have not even gained the first thing they sought for. By good works they sought for "glory," but this statement declares that all have come short of it. They have missed the mark, they have fallen short. Having missed this, they can have no hope of eternal life.

Some are inclined to repudiate this divine verdict as being inconsiderate and unfair. The good man naturally resents being placed upon the same level with the man who is vile.

God is not inconsiderate, and He cannot be unfair. He recognizes the goodness in any man. But whether good or not, all men have sinned and come short of the glory of God.

If all men could only realize that this great indictment of the human race has man's highest good as its motive, they would quickly and cheerfully accept the verdict. These words were not spoken that all men might be condemned. They were spoken so that grace might be shown to all. It is the first step that was essential in opening up a better way. It will be much better for each of us to take a sinner's place and claim a sinner's portion, than for us to demand that God will render to us according to our deeds.

The Law No Remedy

Among those who come to an understanding of God's righteous declaration of their sinful condition, some seek to remedy it by adopting the law as their rule of life and seeking to keep its precepts. This is a great tragedy, for it simply places them once more upon the treadmill of "patient continuance in well doing." It was to get them away from all-this that God declared they were sinners. Turning to the law will provide no remedy, as God has so clearly revealed.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Romans 3:19-20.

Therefore, if a man adopts the law of God as his standard of well doing," and tries to patiently continue in it, he will discover that he has chosen an exceedingly hard way that, because of the weakness of his flesh, is doomed to failure. And if he stops to check up at any time in his course, he will again come face to face with the divine declaration "there is no difference, all have sinned and come short of the glory of God." The very law he tries to keep will witness to his weakness, close his mouth, and declare that he too is guilty before God. If man chooses that it shall be so, God will render to him according to his deeds, but let that man remember that God has said already that "by the deeds of the law no flesh shall be justified in His sight."

Just Before God

The word *just* means a right state so that no fault or defect can be found. This makes it plain that the just man is a righteous man. The word *justify* means to make a man just, or to declare him righteous. It declares a man to be in such a state that no fault or defect can be found. Justification is a judicial act which frees a man from his guilt before God, and establishes him as being righteous.

Does the reader feel that it would be desirable to be in such a state before God that no fault or defect can be found? Does he feel it would be good to be free from every taint of guilt? Would he consider it a blessing to be established once and for all as righteous in the sight of God, so perfectly that nothing again could ever mar this perfect standing? If so, all this is possible.

The death of Christ has made all this possible, for justification is the great boon that God has provided and the perfection of this justification is seen in the fact that God Himself becomes our justifier.

To dispel confusion and uncertainty God has declared that the great boon of justification cannot be had by keeping the law (Romans 3 :20). There is no use to seek it that way, for it is stated that men are justified without the deeds of the law (Romans 3 :28). Neither can it be by works, such as patient continuance in well doing, for it is to "him that worketh not." Knowing how a man *cannot* be justified, our minds should be free to consider how he *can* be.

Man needs his guilt removed, but this would leave him in a negative state. The removal of guilt is the first step, but it is not all that God has accomplished. Man needs to be invested with a righteousness in which no fault or defect can be found. Being free from guilt, and possessing a perfect righteousness, he can be declared just before God. God has made all this possible. His act of declaring all men to be sinners was only a step in His purpose to declare many to be righteous. This is what we find revealed in **Romans 3 :21-23.**

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God."

"The first great fact that is revealed concerning this righteousness is that it is apart from the law. In the Old Testament, after the law was given, Moses made this emphatic statement.

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Deuteronomy 6:25.

These words set forth a righteousness that came from keeping the law, and it was vitally related to both keeping and breaking the law. It was a very good righteousness, but highly unsatisfactory because one infraction would seriously mar it. It could be secured and maintained only by a lifetime of the most tedious and painstaking effort, and it never produced righteousness in Israel because of the weakness of the flesh.

God, through the death of His Son, has made possible a much better righteousness that can never be marred. He reveals that a righteousness of God wholly apart from the law has been manifested. It is the righteousness of God, made possible for us by the faith of Jesus Christ, and it is unto all and upon all them that believe. The believer is declared righteous without a cause by God's grace through the redemption that is in Christ Jesus. This is the majestic truth expressed in **Romans 3 :24.**

"Being justified freely by His grace through the redemption that is in Christ Jesus."

Jesus Christ, out of all mankind, did good and knew no sin. He had faith in God even when God punished Him for sins that were not His own. His faith is the channel through which the righteousness of God flows unto us. We are declared righteous without a cause (freely) by the undeserved favor of God shown to us through the redemption that is in Christ Jesus. He delivered us from our guilt, and made possible our justification. The manner in which we become partakers of this is set forth in **Romans 3 :25-26.**

"Whom God has set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that He may be just, and the justifier of him which believeth in Jesus."

God has purposed that Jesus Christ shall be a propitiatory through faith in His blood. The word *propitiatory* is full of meaning. The same Greek word is translated "mercy seat" in Hebrews 9 :5. It was at the mercy seat in the Tabernacle that God promised to meet with and to commune with Moses. In this passage God reveals that He has purposed that Jesus Christ shall be the meeting place between Himself and sinful man. Since this is God's purpose, man is powerless to alter it. He will meet with man and fellowship with man only in Jesus Christ. Man may ignore Christ, but God never will. He cannot be ignored by those who would enter into the marvelous blessing of justification. He becomes our propitiatory when we exercise faith in His blood. Without faith in His blood there can be no meeting place between God and man. Refuse the cry of those misled men who stand upon their platforms and cry, "Come down and meet God." Turn and go the other direction, since God can never be met except in Christ.

God Is Just

In **Proverbs 17 :15** we read:

"He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord."

In view of this it seems that we should never expect God to justify the wicked, yet we read of God justifying the ungodly. How can this be? Has God found some way by which he can be just and yet justify the ungodly? He has.

The believer can rest assured that he has been cleared of every fault and defect by a transfer of his guilt. At one time our sins were upon us. God took them from us and charged them against the Lord Jesus. We do not "lay our sin on Jesus." This was done by God, and He tells us of it in His Word. The blood of Christ settles for our sins past, present and future. He who knew no sin was made sin for us that we might be made the righteousness of God in Him. God's justice is vindicated, and He declares that we are righteous. This marvelous work, being all of grace, excludes all boasting.

Salvation

God's gracious work of forgiveness, deliverance, reconciliation and justification is all included in the general term of salvation. The gospel is the power of God unto salvation to everyone who believes.

The word believe represents all that a sinner can do, and all that a sinner must do in order to be saved. Faith is a synonym of the word believe. We must have faith, or we do not believe. Saving faith is believing the record that God gave of His Son. To add to or subtract from this sole condition of salvation is most perilous.

The freeness of God's grace, the clarity and definiteness of the plan of salvation is such that any consideration of it is bound to bring forth the logical conclusion that one can know and one should know that he is saved. If our faith in Christ, in His work, and in His blood is such that we have turned from dependence upon all else to complete dependence upon Him, we should possess the complete and abiding assurance of our salvation. Since God has declared that He justifies the ungodly, since He has declared that His righteousness is unto all and upon all them that believe, and since He declares that it is through faith in His blood, those who believe must also believe that their salvation is accomplished.

The lack of assurance that is found among so many professing Christians has numerous causes. Chief among these is lack of faith in the person of Christ. They give Him the title of Saviour, but they cannot quite believe that He is that. They cannot turn to Him in complete dependence that He is a capable and powerful Savior who is well able to do the work that God has given Him to do. Their lack of confidence in Him makes them unable to trust the whole matter of their salvation into His hands. They call themselves believers, and say they have faith, but their fearfulness shows that genuine belief and faith is not theirs. With all such no assurance of salvation is possible.

Others lack assurance because of their lack of faith in His blood. To them the blood alone is not of sufficient merit or power to settle the question of sin. Something else must always be added to or mixed with it. And since God has not said that anything must be added, great confusion reigns as to just what or how much else is required. Therefore, assurance is impossible.

"Faith in His blood" means that we take God at His word in every declaration He has made in regard to the value of the blood of Christ. These are examples.

"Being now justified by His blood." Romans 5 :9.

"In whom we have redemption through His blood." Ephesians 1:7.

"Made nigh by the blood of Christ" Ephesians 2:13.

"In whom we have redemption through His blood." Colossians 1 :14.

"And having made peace through the blood of His Cross." Colossians 1.20.

"The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1 :7.

Probably the greatest cause of lack of assurance is the practice of connecting God's work of salvation with innumerable things with which it has nothing to do. Salvation has no relationship to religion, church membership or attendance, ordinances, ceremonies, or preachers of the gospel. The intrusion of such things into any consideration of God's plan of salvation can serve only to create confusion and uncertainty. They must be divorced from any relationship to the plan of salvation before the believer can ever enter into any settled peace or assurance. How blessed it is to realize that the clashes of religions, the failures of churches, the controversies over ordinances, the emptiness of ceremonies and the failures of ministers can never touch or have any effect upon God's marvelous provision of salvation.

The only cure for uncertainty in regard to the knowledge and assurance of salvation is to end it with certainty. Uncertain things must be banished and certainties must be brought in to take their places. Why debate any longer as to whether church membership is the same as believing? It is preposterous to even think so. Why wonder any longer if religion will take the place of faith in the blood of Christ? . It will not. Why try to deceive yourself into believing that "having religion" is the same as having God as your justifier? It is not.

Christ Died for Our Sins

The death of Christ has made possible to all men the great boon of salvation. This salvation is for sinners, and it has been centered in one who is set forth as the Savior. The word *believe* represents all that a sinner can do, and all that a sinner must do, in order to be saved. The Word of God has classified all as sinners, therefore, the imperative need of

every man is to come to some final dealing with God in this matter. One definite meeting with God can settle it forever.

Praying is not essential to salvation, but God has established prayer as the means by which men can secure an audience with Him. By prayer any man has the opportunity of being heard. Therefore, go to God in the faith that He will hear you. Admit the justice of His verdict which says that you have sinned and come short of the glory of God. Confess your need of a Savior and your conviction that Jesus Christ His Son is the very Savior you need. Declare to Him that you as a sinner take Jesus Christ to be your Savior. Count the work as done. Note, if you wish, the day and hour that you received Him. And from that hour forth walk and live as one who has God as his Justifier, Jesus Christ as His Savior and the Spirit as the Helper in all infirmities. Rest in the great fact that God is for you. Enter into the peace that is the portion of all who have been justified by faith.

THE END

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THE KINGDOM EON

(Continued from Vol. V, No.2)

Eon and Eonian in Hebrews

The occurrences of the words *eon* and *eonian* in the Hebrew epistle are highly illuminating. Much truth can be gained and much error dispelled by the simple expedient of correcting the translation. This book is addressed to a people whose hope centered in the coming eon. Therefore, we can expect much of the truth it contains to center around these words.

Heb. 1 :2. This should read "**through whom also He made the eons.**" The reference is to the Son. God is the God both of space and time. Man is limited by both of these. They dominate and control his every movement and thought. God through the Son made the eons. He is above them, and is not controlled by them. The eons regulate the earth and the men of this earth. They do not regulate God. He is above the work of His own hands.

Heb. 1 :8. This is the sole occurrence of the double singular. It should read, "**Thy throne, O God, is for the eon of the eon.**" Scofield makes use of this passage to show that *aion* does mean forever or eternal since it is used here "for the duration of the throne of God." (See his note on Rev. 20:14). This is an error, as the passage does not speak of the duration of the throne of God. It refers to the duration of the throne of the Son, who is called God. It seems that this passage speaks of a definite and deafly marked period of time in the Kingdom eon during which the scepter of righteousness is the scepter of the Kingdom. Revelation 11 :15 demonstrates that the Kingdom of Christ begins with the sounding of the last trump. The numbered days set forth in Daniel 12 seem to indicate that 75 days will elapse before the Kingdom is established in righteousness. There are 75 days of rebellion at the end of the Kingdom, during which the throne remains, but perfect righteousness is no longer present. The long period of time between these two short periods seems to be the eon of the eon.

Heb. 5 :6. Priestly work is necessary whenever there is estrangement or distance, however slight. A certain estrangement and distance will exist in the Kingdom eon, since the dwelling place of God will not then be with man. All distance and estrangement will end with the Kingdom eon. Therefore, Jesus Christ is a priest for the eon after the order of Melchisedec. The Aaronic priesthood could bring nothing to perfection. No arrangements were made for its termination. It is to His glory to realize that His priesthood is only for the eon.

Heb. 5 :9. *Jesus* Christ became the author of eonian salvation to all who obey Him. This is not the same salvation that is revealed in the book of Romans. It is based upon obedience, while that set forth in Romans is based upon grace.

Heb. 6 :2. The six things recorded here were related to the proclamation of the Kingdom in its earthly aspect. They are exhorted to leave these things. The last in the list is *eonian judgment*. Since judgment may be in one's favor as well as against, the idea of punishment must not be allowed to dominate the word judgment. Eonian judgment had to do with teaching in regard to punishment and rewards, such as few stripes and many stripes, ruling over one, five or ten cities. In view of the new and better way opened up by the blood of Christ, they are urged to abandon former principles by which punishment or reward would be measured.

Heb. 6 :5. The Pentecostal blessings gave many in Israel a taste of the powers of the coming eon. These powers seemed to vanish in Jerusalem after the stoning of Stephen. This caused some to fall away. .

Heb. 6 :20. This expresses the same truth as Hebrews 5 :6. *J eSU3* Christ has been made a priest for the eon after the order of Melchisedec.

Heb. 7 :17. The accurate use of the word *eon* is demonstrated by these passages. It is singular in each passage where this truth is expressed.

Heb. 7 :21. See Hebrews 5 :6, 6 :20 and 7 :17.

Heb. 7 :24. If the Melchisedec priesthood were to continue forever it would be no better than the Aaronic priesthood. The work of Christ is of such nature that it will some day accomplish its purpose. In the new heaven and the new earth there will be no distance between God and man, therefore, there is no need for priesthood. .

Heb. 7 :28. The Aaronic priesthood was hindered by imperfections and infirmities. The Son has been perfected for the eon. There will be no infirmity or weakness in His priestly work.

Heb. 9 :12. The hope of the Hebrew was in the eon. Christ had obtained eonian redemption for them.

Heb. 9 :14. Have you ever heard men deplore "the spirit of the times?" In the coming period of time, the spirit will be quite different. The present evil eon gets its character from "the spirit that now works in the children of disobedience." The Kingdom eon will get its character from the Holy Spirit. He is the eonian Spirit, or the Spirit of the Kingdom eon.

Heb. 9 :15. Israel is the eonian people (Isa. 44 :7). Christ is the author of their eonian salvation (Heb. 5 :9).

By His blood He obtained their eonian redemption (Heb. 9 :12). The new covenant which God will make with Israel is called the eonian covenant (Heb. 13 :20).

The Holy Spirit will produce the character of the coming eon(Heb.9:14).

The blood of the new covenant guarantees to Israel the eonian inheritance (Heb. 9:15).

We must not forget that Christ did much and will yet do much for Israel that we have no part in. He has done something for us that transcends all He ever did for Israel. We do not need to rob them of their truth or their blessings.

Heb. 9 :26. Christ will put away sin at the conclusion of the eons. His sacrifice is the pledge that evil is not eternal. It is to be banished at the conclusion of the eons. The last eon is the concluding one. Evil will not exist beyond the great white throne.

Heb. 11 :3. This important passage tells us that the eons were readjusted by a declaration of God. At the time these words were given, Israel's unbelief was postponing the Kingdom eon. Their persistence in unbelief caused God to postpone it. He who made the eons can readjust them in accord with His purpose.

Heb. 13 :8. Jesus Christ does not change. However God may change His dealings with men, He remains the same - yesterday, today and for the eons. This same truth is expressed in Hebrews 1 :11.

Heb. 13 :20. The eonian covenant is the new covenant.

Heb. 13 :21. Glory is ascribed to the God of peace, through Jesus Christ, for the eons of the eons.

Concordance to Eon in Hebrews

Heb. 1: 2 - by whom also he made the *worlds*

Heb. 1: 8 - Thy throne, O God is for *ever* and *ever*

Heb. 5: 6 - a priest for *ever* after the order of

Heb. 6: 5 - the powers of the *world* to come

Heb. 6:20-made an high priest for *ever*

Heb. 7: 17 - a high priest for *ever* after the order of

Heb. 7:21- a priest for *ever* after the order of

Heb. 7 :24 - because he continueth *ever*

Heb. 7 :28 - the Son, who is consecrated *evermore*

Heb. 9 :26 - once in the end of the *world*

Heb. 11: 3 - the *worlds* were framed by

Heb. 13: 8;- yesterday, and today, and for *ever*

Heb. 13 :21- to whom be glory for *ever* and *ever*

Heb. 5: 9 - the author of *eternal* salvation

Heb. 6: 2 - and of *eternal* judgment

Heb. 9: 12 - having obtained *eternal* redemption

Heb. 9: 14 - who through the *eternal* Spirit

Heb. 9: 15 - the promise of *eternal* inheritance

Heb. 13:20 - blood of the *everlasting* covenant

(Continued, Vol. V, No. 4)

A HOLY CALLING

Salvation and calling are clearly distinguished in the Scriptures. The revelation of salvation is found in Paul's letter to the Romans. This epistle does not reveal our calling as we have not been graft into Israel's good olive tree. The full revelation of our calling is found in the Colossian and Ephesian epistles.

There are numerous out-callings in Scripture. Our calling is not the "Israel of God" or the Church of God. It is the out-calling (church) which is His body. All callings, save the out-calling which is His body, are in some way identified with Abraham. This is seen in such statements as "blessed with faithful Abraham," "the same are the children of Abraham," and "that the blessing of Abraham may come upon the Gentiles." Such statements as these are never made in connection with the Church which is His body. We are in no way identified with Abraham, therefore, our calling is a "holy calling."

The word *holy* means separate. Its true meaning is seen in its use before the word *Spirit*. It does not mean sinless, as it does not have to do with sin. It was never placed before the word Spirit in order to teach us that the Holy Spirit is sinless. The word *holy* before Spirit distinguishes it from every other spirit spoken of in the Word of God. Even so, the word *holy* before calling distinguishes that calling from every other in the Bible.

The Holy Spirit is not just another Spirit somewhat different from other spirits. It is a distinct Spirit bearing no relationship to any other spirit. Our calling is likewise not just another calling somewhat different from other callings. It is so unique in its character that it is designated by the word *holy*.

The out-calling described in Revelation, the one-hundred and forty-four thousand, cannot be described as a holy or separate calling. They will be the seed of Abraham, even though somewhat different from the rest of his seed.

Another great distinguishing feature of the out-calling which is His body is that it is by grace. Our salvation and calling are both by grace. The out-calling of Israel was by covenant birth. The Church of God was by faith. The one-hundred and forty four thousand are called according to works. Ours is the only outcalling which is solely by grace. This is clearly revealed in **2 Timothy 1 :9**.

"Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before eonian times."

This passage cannot refer to any out-calling save the Church which is His body. It is the only calling that can be described as holy, that is, entirely separated from all other callings. It is the only calling which is by grace. Covenants, works, faith or birth had nothing to do with us being called in the one body. It was according to God's purpose and grace. No other factors entered in.

Those who would apply this great truth to some other calling should stand ready to show another calling which will fit the description set forth in 2 Timothy 1 :9. The nearest to it is the "heavenly calling" of Hebrews 3 :1, but it falls far short. That was by faith, ours is by grace.

THE END

RULES OF INTERPRETATION

Collected from many sources

1. In reading the Bible put yourself as far as possible in the times, places and circumstances of the sacred writers.

2. Form a correct view of the geography of Scripture. Remember that Pauline Acts 22 stood in the same geographical location that Jeremiah did in Jeremiah 26. Seek to understand the simplicity of ancient manners, arts and habits.

3. Ascertain, as far as possible; the plain literal and primary meaning of Scripture. Your duty is to know. God gives the understanding in His own good time.

4. Beware of mystical, ingenious and fanciful interpretations. Many delight in these, feeling that they are more sure of a hearing when they set them forth.

5. Seek the literal before the spiritual meaning.

6. Make full allowance for figurative and idiomatic diction, especially when an absurdity would follow from adhering to the literal sense.

7. Always distinguish between plain and figurative language.

8. Never press a metaphor too far. Build no doctrines upon them.

9. Carefully consider the context before you draw a conclusion from a separate passage.

10. Seek to explain what is difficult by that which is plain and easy. The meaning of a disputed expression can be discovered by taking it off to another scene where its meaning is clearly apparent from the connection.

11. Understanding cannot precede knowledge. We can know things which we do not understand. We cannot understand the unknown. Our duty is to know the Bible. Do not seek to understand. Wise, humble devout and persevering study will always result in knowing God's Word. God gives understanding only to those who know.

12. Do not always fix the same meaning to the same word. Such words as *spirit* have many senses in the Scripture.

13. In order to gain a correct view of any book of Scripture, read the whole of it, consider its parts, their relation to each other, and the formation of these parts into the whole. Never form opinions from detailed parts and passages.

14. Be content to remain in ignorance, rather than plunge into error, when the way is not clear.

15. In reading the poetical books remember the nature of Hebrew verse.
16. Promises made to particular persons or groups may not be applied to all true believers.

THE END

OUR FRIENDS SAY

LOUISIANA: It was with joy that I received the books you sent me, and with greater joy I am reading them. Life has been much more pleasant since I have your help in Bible study.

ILLINOIS: Your magazine brings joy to my heart. The TRUTH always does. It is so good to come out of the fog in so many things that were heretofore uncertainties.

CALIFORNIA: I wish everyone could have the privilege of reading your last issue. It is a wonderful edition. Thank you so much for your clear cut articles. They are a source of edification and comfort. I pray that grace will be given you to continue these helpful and edifying studies.

ISLE OF WIGHT: I am sorry not to be able to send the usual free will offering due to restrictions existing here. If I am spared, I will do so when this terrible war is over. My two friends and I do look forward to *The Word of Truth* coming. They are filled with food for the hungry.

NEW ZEALAND: Your magazine is most helpful to me. You certainly make things clear and to the point. I use much of your material in my Bible study classes.

ENGLAND: In spite of the present restrictions, I will try to send you a subscription annually, as I value the books so much and I would be very sorry if publication should cease because of lack of funds.

ARKANSAS: We are continually praising the Lord for the spiritual blessings derived from the study of your writings.

WASHINGTON: The messages you are presenting are being studied with great care. We are finding great spiritual profit in them.

KANSAS: While we do not write you as often as we should, rest assured your work is appreciated by the group of believers here.

WISCONSIN: I want to thank you very much for your paper. It has meant so much to me, more than words can tell.

MICHIGAN: We appreciate the concentrated and to-the-point Bible study which your magazine brings to us. It is what we need today. You write divine truth like a human being, and that is the way we like it.

CHILE: I derive great benefit from the teaching of *The Word of Truth*, and frequently give thanks to God for the light on important subjects given through you.

CANADA: It is now some time since you heard from me, nevertheless your ministry and service are not forgotten. The richness of your printed messages lives within my soul, and I thank God upon every remembrance of you, praying always for you, . . . that your field of service may increase to the blessing of others.

CALIFORNIA: I want you to know that I enjoy your magazine. It has helped me greatly, and I have read every word of every issue. My prayer is that you may have the health, the finances and the leading of the Spirit for its continuance. Please accept my abundance of thanks.

QUESTIONS AND ANSWERS

Question. Could it be that Moses did not die, but was raptured like Enoch and Elijah?

Answer. No, it could not be. The Bible speaks explicitly concerning this. In Deuteronomy 34 :4-5 we are told that Moses died and was buried.

Question. Is not "to depart and be with Christ" and death one and the same?

Answer. No, they are not the same. You will discover this by reading *death* into Philippians 1 :23 in place of these words. You will have Paul saying, "Having a desire for death, which is far better."

Question. Why do you call your magazine "The Word of Truth"?

Answer. For the same reason that certain popular magazines are called *Good Housekeeping*, *Popular Science* or *Hunting and Fishing*. My magazine deals with the Word of truth, so that the name seemed to be appropriate. Many detractors have accused me of claiming that my writings are the Word of truth. My writings are the fallible words of O. Q. Sellers concerning the infallible Word of truth.

THE EDITOR TO HIS FRIENDS

***The tracts printed under title of *Our Friends Say* were taken from letters received during the past five months. They represent only a small part of the friendly words of appreciation, commendation and thanks received during that time. They could be multiplied by twenty-five, as no less than 350 such letters have been received since the first of the year. At times these letters provide an incentive that causes me to renew my determination to carry on in the task of ministering to God's people by means of the printed page. I never become discouraged over anything, except my own inability to do properly the work that necessity has placed upon me. In the first issue of this magazine it was stated that I lacked every qualification that is essential to those who would write and send forth such a periodical. This is the only reputation I have to live up to, and even my detractors admit that I have not failed to do this. Therefore, I must rejoice in the undeserved favor of God that has been mine in making this ministry a blessing to so many.

****The response to the appeal for help in publishing the twenty pamphlets was immediate, liberal and enthusiastic. Most givers sent in their gifts with the instruction that the Editor was to use them as he saw fit, but every gift has been set aside and will be used only in publishing the pamphlets listed. All donors will receive a full report at some later time. Friends of the witness will be interested to know that at least ten of the pamphlets have been made possible, and these will begin to appear at once. The smaller ones will be published first, so that the sale of these will aid in the printing of the larger and more expensive ones. The Editor is deeply appreciative of this response. It is gratifying and encouraging to say the least. A letter just received states:

"I was so glad to learn that the special publishing fund has made such a good beginning. I hope some of your studies will soon be available. They are so helpful in teaching. I read *The Rich Man and Lazarus* to six of my friends on April 15. We have met every Tuesday since studying *What is the Soul?* and now we are taking up *Sheol, Hades and Destruction*. I want the next in the series as soon as it is off the press."

****The Editor will speak on Sunday, June 29, at *The Bible Fellowship* in Muskegon, Michigan, where our brother Garret Hazekamp is the faithful minister. The morning service is at 9:30 A. M. and evening service at 7:00 P. M.

****The *Rockford Bible Fellowship* now meets every Tuesday night at 7:45 in the Faust Hotel, Parlor "B," Mezzanine floor. This hall was used for the recent Conference and proved to be so satisfactory that steps were taken to secure it for our regular meetings.

****The pamphlet *The Will of God* is being used to open the eyes of quite a few. It was intended to be used as an introduction to the joys of a rightly divided Word. A recent letter from Mr. Wilfred C. Mills of England contained the following, gracious words:

"Copies of the booklet *The Will of God* have come to hand. We have each read same with deep appreciation. It is a splendid introduction, and I believe will be used to stimulate a desire to go on to apprehend that Holy Will. Well this rejoices my heart and causes thanksgiving for the penman used. Please send me ten more copies. You were given His enabling in writing this."

****The months of April and May were busy and blessed. Fifty-seven messages were delivered in those sixty-one days, requiring about five thousand miles of travel. Several hundred pieces of mail were taken care of, and much literature was mailed out. Six days were spent in Philadelphia with the saints who love the truth of the Secret. The meetings were spiritually profitable and refreshing. The brethren desired me to remain for two weeks, but this was not possible. I have given them a tentative promise for a one week Conference next October if this be the Lord's will.

****Four days of special meetings were held in Rockford, Illinois. These meetings were blessed in a peculiar way. I have never witnessed any more steadfast devotion to the truth than that manifested by those who make up the Rockford Bible Fellowship. They are always hungry, eager and expectant. It is a joy to teach them. The class is now beginning its eighth year. During the first five years the Editor taught it every week, but now alternates with Mr. Carl Elleby.

****The articles that appear in this issue under the titles *The Christian in Military Service* and *The Plan of Salvation* are now being reprinted in booklet form, and will be ready for distribution in about two weeks. They will be of such size that they will fit easily into the average size envelope in common use today. The price will be five cents each or twenty-five for \$1.00. They may be assorted.

The booklet on *The Christian in Military Service* should be placed in the hands of every man in uniform. It was written for the Christian, but it will serve as a challenge to the unbeliever and the ungodly. Send one to the parents of any man in military service, requesting that they read it and forward it to their son.

These two pamphlets will be identical in size, and they should be used together when sent to anyone in military service. All friends are asked to help in giving these the widest possible distribution.

****Friends in the British Isles please note. Your letter may not have reached us. If it did, our answer may not have reached you. It now requires about one month for your letters to reach us. All books lost in shipment will be duplicated.

****In order to prevent garbled reprints of certain messages, they have been copyrighted. This permits me to insist that all reproductions must be faithful. Permission to reproduce or to translate into other languages will be freely given upon request.

****As this issue of *The Word of Truth* goes forth, it signifies that the half-way mark has now been reached toward the goal of publishing six twenty-four page issues this year. At this point it seems well to report concerning the finances of this witness.

The last year closed with a deficit. This was cleared away in January through the liberal response to the special appeal that went forth with the final issue of Volume 4. Since then three issues have been sent out, and sufficient funds have been available to pay for these in full. Therefore, it can be reported with joy that there is no deficit and all bills are paid. But it must also be stated that the treasury is empty, so far as the magazine is concerned.

Just now the summer months of July, August and September are ahead, and these are always difficult. The sale of literature becomes stagnant, and correspondence falls to a minimum. As we are behind in our publishing schedule, two issues should be sent out before September 30. In order to do this, without creating a new deficit, four hundred dollars will be needed. It will be a great blessing and a real encouragement to the Editor if all friends of this witness will take its needs to heart. once again. Will you consider this and respond at the earliest moment if so led?

End, Vol. V, No. 3