

THE WORD OF TRUTH

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THE POWERS THAT BE

The difficult passage in which the title of this article appears has proven to be such an enigma to so many that I am happy to offer this exposition in the hope that it will be a definite help. As in all other expositions that appear in these pages, I can only claim that I have made a careful and accurate study of the passage and now set forth my understanding of it. I do not claim to speak with authority, neither do I claim to have reached finality of truth.

The passage in the *King James Version* reads as follows:

Let every soul be subject to the higher powers. For there is no power but of God the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Romans 13:1-7.

For the sake of clarity let us consider this passage in a more accurate version.

Let every soul be in subjection to the superior authorities, for there is no authority except by God. For the authorities which exist, have been arranged by God,

so that he who resists an authority has withstood God's arrangement. And they who do withstand shall bring judgment upon themselves.

For they who bear rule are not feared by right-doers, but by wrongdoers. You desire-do you not to have no reason to be in fear of the authority. Well, do the thing which is right, and then he will commend you.

For he is God's servant for your good. But if you do what is wrong, be afraid, for he does not wear the sword to no purpose: he is God's servant - an avenger to inflict punishment upon evil-doers.

Wherefore it is necessary to be subject not only because of punishment, but because of conscience also.

For because of this you are paying taxes also, for they are God's ministers, prepetuated for this very thing.

Render therefore to all their dues. Taxes to those whom taxes are due, tribute to whom tribute, fear to whom fear, and honor to whom honor.

Romans 13:1-7 Resultant Version.

This passage has been almost universally interpreted as speaking of civil authorities. When most people read it they understand that these statements tell us our duty toward kings, presidents, dictators, magistrates, sheriffs, policemen and all such civil rulers and officers. Out of thirteen commentaries on the book of Romans which have been consulted, all of them hold that this passage sets forth the Christian's duty toward his government. One of them somewhat desparingly states that it has to refer to civil rulers as there is no one else to refer it to, and most of them provide a loop hole of escape from their own interpretations by insisting that the teaching here does not apply when conscience toward God is in the question. They fail to see that this means of escape. is denied to them by the statement in verse 5 : "**Wherefore ye must needs be subject. . . for conscience sake.**"

For the purposes of this study, let us admit that this passage does set forth the Christian's duty toward governments, and that the "powers" spoken of here are civil authorities. Then by applying each statement to earthly rulers we will discover how untenable this theory or interpretation is.

Superior Authorities

The opening statement would place us under subjection only to "the higher powers," or *superior authorities*, as it should be translated. This would demand a clear distinction between higher and lower or superior and inferior authorities. Just how this distinction is

to be made, and just where the higher powers leave off and lower powers begin is something we must leave to those who do insist that this passage refers to civil authorities.

If this passage does refer to such, then the next statement tells us that there is no civil authority except by God, and that the civil authorities which now exist have been arranged by God. This statement is further strengthened by the declaration that if anyone resists a civil authority, he resists the thing that God has established, and all who do this will bring upon themselves judgment.

If this is what the passage teaches, then no one should ever say, "We must obey God rather than men." History is full of the records of heroic men who resisted and defied the civil authorities of their times in order to serve and worship according to the light they had received. We honor them for their faith and courage, but if this passage refers to civil authorities, then we honor them for having walked contrary to the Word of God.

The greatest difficulty of all is found in the next passage (verse 3). Civil authorities, too numerous to mention, have persecuted men for doing good, while at the same time they heaped their honors upon the workers of evil. *Coneybeare* suggests that "this was written before the Imperial government had begun to persecute Christianity." This may be true, but it offers no explanation. This would prove that Paul made a mistake in stating this, for no praise came from the Roman civil authorities upon *those* who did good.

Difficulties increase when we consider verse 4. It is impossible to believe that all civil authorities - kings, dictators, presidents, prime-ministers, judges and magistrates are servants of God to us, or to their subjects for good. Yet this is just what the passage states (if it refers to civil authorities), and this is linked to the warning that such men do not bear the sword (the power to exact or inflict penalty) in vain. It is further stated that they are God's servants, avengers to inflict punishment upon evil-doers. In view of this Paul insists that it is essential to be in subjection, not only because of fear of punishment, but also in order to maintain a good conscience.

Those *who* consider every statement in this passage and try to refer them to civil authorities will discover that so many questions and difficulties will arise that he will cry out for some satisfactory solution.

Several expositors, in order to strengthen their interpretation, bring to bear upon this passage the words of God to Nebuchadnezzar that came through the lips of Daniel.

"To the intent that the living may know that the most High ruleth in the Kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."

A corrected translation of this passage would *show* that it refers specifically to Babylon, and does not set forth God's relationship to all kingdoms at all times. Babylon very definitely came into relationship with God's purpose for His people Israel, therefore, He exercised His dominion over it, gave it to Nebuchadnezzar, one low among men. We must not take this specific truth and make it general. However, even if we permit the King James Version to stand, it offers no light on Romans 13. Just before Daniel spoke these words, Shadrach, Meshach and Abendego had refused to be in subjection to the

authorities, had resisted their power and had gone into a fiery furnace. Some years later Daniel refused to be subject to the civil authorities, he resisted their power and was cast into a den of lions.

Other expositors bring to bear upon this passage Paul's statements in **1 Timothy 2 :1-2.**

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

This sheds no light *upon* our problems, for this passage does not teach that we shall pray for God's blessing to rest *upon* kings and authorities, or that He shall prosper them in their plans and purposes. We are to pray for them that we may be able to live quiet and peaceable lives under them. We pray not for their good, but for our own good.

It appears that the chief reason for referring the statements made in Romans 13:1 to 7 to civil authorities is that there does not seem to be anyone else to whom it can be applied. The Roman Catholic could easily refer this to his ecclesiastical authorities, since he already believes these things in regard to his pope, cardinals, bishops and priests. He believes he should be in subjection to them, and is convinced that they have been established by God. But this provides no way *out* of the difficulty for all such as *you* and me. One expositor sums up his statements as follows:

"Since there are no spiritual authorities among men today to whom these words refer, then, in spite of the great difficulties created, we must apply them to civil authorities."

The author of those words stumbled upon the solution without recognizing it in his words "no spiritual authorities today." **Could it not be that there were spiritual authorities in the day when these words were written to whom they could apply without alteration, change or interpretation?** Of course, the moment it is made, such a suggestion will be rejected by those who refuse to recognize any difference between God's administration in the Acts period and God's administration today. It will also be rejected by all who see no distinction between the Church of God of the Acts period and the Church which is His body of the present time. But to all who have made a distinction in these things that differ the problem is simply one more that can be solved the moment we obey God's command "rightly to divide the word of truth."

Paul's Roman letter was written in the Acts period. Chronologically it should be placed at about Acts 21. The book reveals the gospel of the grace of God, a gospel that is linked up with the later truth revealed by Paul. But its dispensational character comes from the Acts period when certain great truths prevailed which do not prevail now. They were in effect then, but they are not in effect now.

The gospel of the grace of God is no longer "to the *Jew* first," as stated in Romans 1 :16.

The *Jew* no longer has any advantage, and there is no profit in circumcision. This was true as set forth in Romans 3 :1-2, but it is not true now. .

There is no remnant at this present time according to the choice of grace. If God saves and calls one who by nature is a *Jew*, he is cut *off* from all that he ever was *or* could ever have been as a Jew. He does not form one of a remnant, for he becomes a part of the Church which is His body. The great truth stated in Romans 11 :5 is not true today.

The Gentile who is saved and called by God today is not graft into Israel's good olive tree as stated in Romans 11 :17-24.

We are not debtors to Israel for a single spiritual blessing that we possess. We have not been made partakers of their spiritual things. Our blessings are by grace, and grace cannot incur a debt. The truth set forth in Romans 15 :27 is not truth for today.

These things set forth the dispensational character of the Roman epistle, and we create confusion by carrying them over into the present time. Even so it is with the truth of the thirteenth chapter. The explicit statements made there must be altered, weakened and restricted before they can be made to apply to civil authorities today, **but they can be allowed to speak forth with all the glory of a divine pronouncement if we apply them to the God-given authorities of the Acts period.**

There had always been authority in the kingdom of Israel, and when this functioned according to the will of God, it brought peace and joy to all the people. It was when "there was no king in Israel" that every man "did that which was right in his own eyes" and great confusion resulted. On the day of Pentecost the true believers in Israel were publicly constituted and set forth as "the Israel of God." This was "the Church of God" of the Acts period and it was not without God-arranged and God-appointed authorities. When the Lord had announced the establishing of this believing remnant as the true church He said to Peter.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19.

A key is a badge of power or authority, and these words set forth that Peter (with the twelve - Matt. 18 :18) was established as a superior authority. Their acts upon earth were ratified in heaven. In John 20 :22-23 this authority was extended even to the remitting and retaining of sins.

In Acts 3:6 we see Peter using his great authority to bring healing to a crippled man, and in Acts 5 we see him wielding this authority to the extent that he pronounced a sentence of death upon Ananias and Sapphira. The sentence was executed at his word. Truly he did not bear the sword in vain. This manifestation of the power these men wielded caused it to be that "no man dared join himself to them." Acts 5 :13.

In Acts 8 we read of Peter pronouncing the death sentence against Simon who tried to buy the power that Peter had.

"You perish and your money perish." Acts 8:20.

This sentence was held in abeyance while repentance was held out to Simon, who fully recognized that the words of Peter were not idle ones.

In Acts 13 we have the record of Paul using his authority upon Elymas, the sorcerer, who hindered his work in the gospel. A sentence of judicial blindness was pronounced upon him, and it came to pass even as Paul spoke the words.

"And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." Acts 13:11.

As in the case of the miracles of Christ (John 20 :30) many more such events as these occurred which have not been recorded in the Word of God. However, the authority that was given to men during the Acts period is not only shown by events, but by plain statements.

In Romans 12:8 Paul exhorts those who *rule* to do it with diligence. Paul also beseeched the Thessalonians to know them who "are over you in the Lord." (1 Thess. 5 :12), and in 1 Corinthians 5 he gave specific instructions for the discipline of one who had erred.

When we read Romans 13 in the light of these positive truths it becomes exceedingly simple. These apostles and rulers were the superior authorities to which every soul was to be subject. These men possessed their authority over others from God, and all of them had been arranged by God. These men were not selected, elected or appointed by men. They did not assume this authority, it was the gift of God. If anyone resisted them, he resisted God, and his folly was sure to result in judgment. These authorities, with their power to slay and blind were never a terror to good works, but to evil works. As noted before, this is clearly seen in the record of Acts 5. After the death judgment of Ananias and Sapphira no man dared to join himself to the apostles.

If any complained of their fear of these authorities (the words of Romans 13:3 would indicate that some did), they were instructed to do good and they would have no cause for fear. If they did good they could rest assured that they would receive praise. But, if they did evil, they had cause to fear, for these men did not bear in vain the power to exact the most severe penalties. They were God's servants, avengers upon those who committed evil. Therefore, it was essential for them to obey, not only in order to escape punishment, but for the sake of conscience as well.

Pay Ye Tribute

The word *tribute* means *taxes*. This would seem to indicate that this passage does refer to civil authorities. The word *tax* signifies any pecuniary burden imposed by authority. We who live in countries where church and state are separate have never known of any monetary burden laid upon us except those imposed by the state. This causes us to think of taxes as being purely a civil matter, but this is not true. The authorities of the Acts period possessed every right to impose any levy that they desired upon any believer. This is seen in the words of Paul in 1 Corinthians 9 :4-6. It appears that Paul and Barnabas were the only ones who did not exercise their authority and demand their support. But he insists that this was not because they lacked the power to do so.

One Lord

Just as the words *one baptism* set aside all but one of the baptisms that were God's order in the Acts period, and the words *one body* set aside the numerous bodies that existed then, even so the words *one Lord* set aside every authority in relationship to the Church which is His body except the Lord Jesus Christ.

It would be well indeed for every believer who has entered into an understanding of his position as a member of the Church which is His body to settle once and for all just who or what has authority over him, and to whom or what he is responsible. Some are insisting that some vague indefinite thing called "the assemblies of God's saints" has authority over us and to them we are responsible. Others insist that it is to the "local assembly" that we are responsible, and that these have the right to administer something which is vaguely referred to as "scriptural discipline."

I can conceive of nothing that is further removed from the worthy walk of our calling than for one sinner who has been saved and called by God's grace to assume that he has been given authority over some other sinner that has been saved by God's grace. This denies in every way the great revelation of *one Lord*. It sets aside the seven-fold unity of the Spirit. The spiritual authorities of the Acts period were never given to the Church which is His body. No new authorities have been designated over us. Arguments and reasonings are meaningless. The truth revealed for us says "One Lord." He is our authority. To Him we must be subject. We dare not resist Him. His dealings with us are all in grace. His methods with us are gracious.

Civil Authorities

In closing I wish it to be understood that I am and always have been a true patriot. Love of country and its institutions is very deep within me. No one has ever found me at any time in opposition to civil authorities. No bitter, harsh or critical words have ever escaped my lips in regard to those who are in authority in this land. I pray that the time will never come when for conscience sake I will need to oppose any law of my country. I hold that the Christian should be a most exemplary citizen, loyal to his government in all matters that are not contrary to the light he has received.

But, this is not based upon the teachings of Romans 13. It is based upon the recognition of three great facts.

1. No matter how corrupt it may become, human government is of divine origin.
2. I am in the world. This places upon me the responsibility of accepting all that this involves.
3. I am not of the world. This places upon me the responsibility of obeying God rather than man in all matters where conscience toward God is in the question.

The End.

UNDERSTANDING THESE TIMES

These amazing times in which we live cannot help but cause every saint to wonder just what they mean. Thousands of men are already claiming that they are able to interpret these events, and that the things that are happening are the fulfillment of some prediction in the Word of God. No interpretation of the events that are taking place in this world is possible, and it is futile to even try to link up these things with the unfulfilled prophecies of the Bible. We are forced to remind those who are insisting that prophecy is being "fulfilled before our eyes" that they are pointing to the latest "fulfillments," that is, the one that is in the news today. Next year they will point to some other person or some other event as fulfilling the same scripture passages. They forget that when God fulfills a prophecy it never needs to be fulfilled again. Some preachers make a specialty of picking out men to be the antichrist, others specialize in selecting things to be the mark of the beast, but the largest group of all is that group that selects those events that are supposed to fulfill some prophecy in the Bible.

While it is true that no interpretation is possible of the events that are taking place on every hand, yet there is a revelation which makes it possible for us to understand the times in which our lot is cast as those who are in this world while not of it. And understanding of this revelation will keep us from fear, it will shield us from distractions, and keep us in peace because our minds can be stayed on Him.

The most important fact for us to recognize is that any accurate understanding of the times must come from a knowledge of a body of truth which up until the time it was revealed to Paul had been a secret hid in God. Because of this Paul calls this revelation "the Secret." We are living in a time which is not the subject of prophecy, and the events that are occurring, despite their strangeness and magnitude, do not fulfill prophecy in any manner. There is no revelation from Genesis to the close of Acts that in any way reveals the purpose which God is working out at the present time. God's present work was not prophesied, predicted or typified.

As we travel through the four Gospels and the book of Acts we recognize every event a being just one more step in the fulfillment of God's prophetic revelation. The speakers themselves often quote some passage to prove that their acts or message is the fulfillment of some prediction made long before. The words "that it might be fulfilled which was spoken by the prophet" are repeated again and again.

When we come to the close of the Acts period we enter into a time which is not covered by any prophetic revelation, but it is covered by a revelation which in times past had been kept secret. Paul insists upon this in his Colossian and Ephesian epistles. Not one event, no war, no individual, no famine, no earthquake has fulfilled any prophecy in the Word of God. Every prophecy that was unfulfilled at the close of the book of Acts still remains to be fulfilled.

In making the statement above, I take into full consideration the destruction of Jerusalem. The destruction of Jerusalem was prophesied, and it was destroyed after the book of Acts closed its record. But that did not fulfill the prophecy. Jerusalem and the rebuilt temple will again be destroyed in order to fulfill this prophecy in every detail.

A Parenthesis

If we would understand these times in which we live, another important fact that must be clearly recognized is that we are living in a time which is a true parenthesis in God's purposes as prophesied in the Old Testament. Primarily we understand a parenthesis to be a word, phrase or sentence by way of comment or explanation, inserted in, or attached to a sentence. The sentence must be grammatically complete without it. From this primary meaning it is easy to see how the secondary meaning is derived. A parenthesis is also an *interval* or *interlude*. An interval is a space of time between any two points or events, and the present time is an interval or interlude between that time when God ceased work on His program as revealed in the prophets, and the time when He resumes this work again. A full recognition of the fact that the present time is an interlude or a parenthesis will explain many difficult things in the Word of God and also bring a better understanding of the times in which we live.

The Time of the End

Clear comprehension of this era can be obtained from numerous passages. Let us consider, first of all, the words of God as recorded in **Daniel 12 :4**.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."

In regard to the words "the time of the end" we could take the attitude that this being the dispensation of the Secret it is not the time of the end, therefore, the time of the end must be in the future. Or we could insist, as so many do, that we are in the time of the end and the things prophesied in Daniel are being fulfilled. Both of these conceptions are wrong, for there is yet another view of this which, I believe, is the correct one.

I have often asked those who insist that we are in the time of the end why they believe that this is so. They usually answer vaguely by saying that all signs point out that we are living in the time of the end. When asked to be more specific they usually point to the prevalence of wars, earthquakes, famines and evil.

When reminded that these things have prevailed for 1900 years, they insist that they are worse now than ever before, a thing that

they cannot demonstrate. By this they admit that it is not the presence of these things that proves we are in the time of the end,

but that they are worse than before. Being unable to say that they cannot become worse yet, they show the fallacy of their reasoning,

There can be no doubt but that "the time of the end" began with the birth of Christ. Paul states that the time when the Lord was speaking was "the last days" (Heb. 1 :2), and John insisted that it was the last time (See 1 John 2 :18).

To many it would seem that if "the time of the end" began with the birth of Christ it would necessarily be over by now. This idea causes them to insist that it has not yet begun, or that it began a few years back and is now running its course. Such reasoning is

the result of failure to comprehend the true parenthetical character of the times in which we live. It may be that we can visualize it by writing it out in this manner. .

THE TIME OF (- - -) THE END

Seen after this manner it becomes evident that something has entered in to greatly prolong that period of time called the time of the encl. The diligent student of Paul's final epistles knows exactly what it is and He is able to fill in the blank space and rewrite the "sentence as follows:

THE TIME OF (THE SECRET) THE END

The events that occurred in the Acts period were part of the events that were to occur in the time of the end. The parenthesis began with Paul's pronouncement in Acts 28 :28, and will continue until God has completed His purpose to call out the Church which is His body. This work has been going on for almost 1900 years, and there is positively nothing to indicate whether it will be completed in one more year, one hundred years or one thousand years.

The entire dispensation or interval of time in which we live is in the time of the end, even though not one event that has happened since Acts 28 :28 has in any way advanced the time of the end one minute or one step.

Before considering this further, let us consider another statement. In writing to Timothy, Paul said:

"This know also, that in the last days perilous times shall come;" 2 Tim. 3:1

As this reads in the *King James Version* it seems to be a prophecy, but there is positively nothing in the Greek that stands for the words "shall come." A more accurate translation shows that it is not a prediction of something to *come*.

Now know, this, that in the last days periods of peril will be present. Tim. 3:1. Resultant Version.

The last days began when Christ appeared upon earth. If there had been 110 Interruptions, they would have moved swiftly and surely, day by day on to their consummation. But they were interrupted! so we write the sentences in this manner:

THE LAST (THE SECRET) DAYS

The present dispensation is wholly within "the last days" and "the time of the end," without being any part of them. Just as we are in the world but not of it, even so this present dispensation is in the time of the end without being any part of it. Therefore, we must expect that the times in which we live (not the administration or dispensation under which we live) shall get their moral character from the fact that they are in the time of the end. If this is understood, then the times in which we live are understood. The importance of this cannot be overemphasized.

One of the outstanding facts about the moral condition of the world is that it has not changed in 1900 years. In spite of all the arguments and statistics that are presented to prove that the world is growing worse, we can rest assured that it is no worse than the world that slew the prophets, crucified the Lord Jesus and beheaded the apostles. The battle that has raged between good and evil for 1900 years has always been a stalemate and will remain so as long as this present parenthesis runs its course. Evil has not triumphed over good, and good has not emerged victorious over evil. At times evil seems to be in the ascendancy, then again good seems to get the upper hand. It would be easy to prove over a short span of time that the world is growing worse. But that would be the same as if a man would measure the ocean at the crest of a wave and insist it was becoming deeper and would soon flood the land, while another measures it in the trough and insists it is drying up. Both would be wrong, for the ocean as a whole does not change, no matter how high the waves run or how calm the surface becomes.

When the present dispensation is over there will be a battle between good and evil that will be fought to a decision. Evil will gain its momentary and apparent triumph, only to be defeated in such a manner that good will rule and be triumphant for one thousand years.

No one but the most blind can read 2 Timothy 3 and say that such things have only begun to take place. These words describe the character of things in Timothy's day, in our day and in all days to come in the present dispensation. We can expect it to get no better, and, thank God, we know it can get no worse.

In Matthew 24 we read of the character of the time of the end. It is one of war, international conflict, famines, pestilences, persecutions and false Christs. These things were not the beginning of sorrows, but they were to move speedily to an end. We acknowledge their beginning, and their continuation, but all the wars, sorrows and pestilences that the world has suffered for 1900 years have accomplished nothing. These have been the continually recurring experiences of the human race. It is the character of the last days - a character that has been stamped upon human experience for almost two milleniums. It can be no different until God has accomplished His purpose in the present interval.

The situation in which the world finds itself today is somewhat akin to a man who discovers a swelling upon his body. It increases in size and becomes exceedingly sore, and he realizes that it is a boil. It upsets his system, hinders his movements and pains him exceedingly. He watches it anxiously in the desire that it will speedily run its course, come to a head, erupt and be over with. When it fails to do this he applies poultices in order to bring it to a head, well realizing that it must get worse before it can get better, and that it will be a constant affliction as long as it remains a sore hard lump.

This describes the state of the world during the present dispensation. All the evil, the wars, the sorrows, the pestilences and the earthquakes represent a hard and sore lump which has afflicted man through all these years. All the discoveries of men, their great advances in every realm, have not served to alter this condition in the least. It cannot be removed and it cannot come to a head.

When Paul wrote his second epistle to the Thessalonians he said that "the mystery of iniquity doth already work" This should have continued to work and have come to a head in the revelation of the man of sin, then this man of sin should have been destroyed by the brightness of the coming of the Lord. However, the bringing in of the present parenthesis left iniquity here in all its power, but makes it impossible for it to come to a head. The world during this time has been afflicted by many men of sin, without any being the man of sin. Many antichrists have appeared. There is a current antichrist in Europe today. But none of these is the antichrist.

Armageddon

As the final words of this article are being written, our country, with almost every other country in the world has been plunged into the cauldron of war. A favorite subject with many preachers at such a time is, "Are We Approaching Armageddon." Many people are wondering if this war will end in the battle of Armageddon. We could well wish that it would, for in spite of the slaughter in that time it will be the most decisive battle ever fought, and will bring greater results than all the wars that have ever been fought. It will bring 1000 years of peace to a world that has never known anything but war.

The first world war settled nothing, and the present world war will only settle which nations are going to be on top during the next twenty-five years - more or less. The present war will not end in Armageddon. It will end with one side victorious another in defeat, and the defeated will crawl away to lick its wounds and prepare for that day when it can resume the battle again.

In the year 1918 a large steel barge broke away from its moorings in Buffalo and began to drift rapidly over the short stretch of river that leads to Niagara Falls. On this barge were two men, and as it drifted along every possible means was used to try to reach them, but all efforts were to no avail. When the barge reached the rapids its speed was accelerated, and nothing but death seemed to be the fate of these two men. Suddenly the barge bounced, scraped and ground to a stop. It had gone into one of the shallow channels that led to the Falls, and there it had stopped, a few thousand feet from the precipice. No one knew if it would linger there for a minute, a day, or a year. The desperate rescue attempts, which had been abandoned as the barge neared the Falls, were resumed. After many attempts a line was shot to the barge, a breeches buoy was sent out, and after twenty-four hours the men were rescued.

For many days anxious men and women thronged the river bank with eyes glued upon the large barge, expecting at any second that it might move on and go over the Falls. But it did not move, and there for twenty-three years it has maintained its precarious position. Some day it will move on and go over the precipice. But there is nothing to indicate whether it will remain there for one day or for one hundred years.

All this is somewhat like the world. When the world cut loose and gave up God it began to drift surely and relentlessly toward those days of judgment called "the great tribulation," in reference to Israel, and the time of indignation in relationship to the other nations. At the close of the Acts period God's dealings with His nation Israel were

suspended, and this suspended His dealings with all other nations, for God has no purpose for other nations apart from His purpose in Israel. For almost 1900 years all movement of the nations toward the vortex of judgment has been suspended. They reap the sorrowful fruit of their own ways, but judgment upon them is in abeyance.

Look at suffering Israel. Nineteen hundred years has brought no change in her miserable condition. Scattered then - she is scattered now. Hated then - she is hated now. Persecuted then - she is persecuted now. Nothing has been able to alter her wretched condition. As she was then -- she is now. All the power of the British Empire with its wealth of wise statesmanship could not improve her condition. When the present dispensation is over, her miserable condition will suddenly be intensified but it will end in her complete and glorious deliverance..

How Long

There is not one line in the Word of God that gives us any hint as to when the present interval will be over. Some have the conviction that it has about run its course. They have the right to their opinions, but must remember that these opinions cannot be proven by the Word of God. It may be one year, or one hundred years. We do not know. But we do know that whether it be short or long, no matter whether things get worse or better, His grace will be sufficient.

The End

One penalty of living near God is keen pain from low lives. The ears that hear God's word cannot but be stunned by the babble of empty speech. Selected.

STUDIES IN EPHESIANS

(Continued from Vol. V, No. 4)

The first chapter of Ephesians sets forth the most notable exhibition of the power of God. This power operated in Christ when it raised Him from the dead, and seated Him far above all that is of the heavens. As we enter into the second chapter we discover this same power operating in our behalf to take us from among the dead and seat us in the super-heavens. The language of this chapter is such that it would lead us to believe that it is an accomplished fact. Before God, it is, and He calls the things that are not as if they were. This chapter provides the language and puts the words of faith upon our lips. Faith assumes that the thing hoped for has been realized and speaks accordingly.

The sentimentalist will insist that we are already seated in the super-heavens, even though it is plain as day that we are in this world. The realist will say that while we are not yet seated there, we speak and act as if it were true because of the faithfulness of God's word.

Ephesians 2:1 to 8 demonstrates that the mighty power of God which worked in behalf of Christ, will also work in our behalf to accomplish for us the blessing of being seated with Him in the super-heavens. These things are stated in the language of faith. It is the language God desires us to speak, and here He teaches us how.

Two classes of people are seen in this chapter. The Jew and the Gentile - also called Circumcision and Uncircumcision. The first is designated by *we* and the second by *you*. God had kept them separate in the Acts period (1 Cor. 7 :18-20), and had permitted no merging between them. We will see them merged many times in this chapter, and this merger is usually designated by the pronoun *us*. The distinctions in these pronouns will be simple and clear if they are left in their contexts. If considered apart from their context, they become hopelessly confused.

Ephesians 2: 1

And you hath He quickened, who were dead in trespasses and sins. King James Version.

And you being dead to your trespasses and sins. *Resultant Version*.

The first thing that strikes the eye of the reader of this verse is the very important words, "hath He quickened" which are in italics. This means that **they were supplied** by the translator. The chief use made of this passage is to prove by it that all men are dead in sins. By doing this men sever this verse from God's very important teaching in this portion and use it to buttress another teaching.

We must not hesitate to accept a corrected translation of this passage. It is the approach to marvelous truth, and we must not remove the approach. Some hesitate to accept any revision of this passage for fear that they will lose their favorite verse which they have always quoted to prove that all men are dead in trespasses and sins. There are plenty of passages that were given for the express purpose of setting forth man's sinful state. It is not difficult to demonstrate that God has said "all have sinned and come short of the glory of God," and that "there is none righteous, no not one." I believe this implicitly, but do not believe that these things are taught in Ephesians 2:1. We lose nothing by omitting the italicized words "hath He quickened," for these words appear in the fifth verse, therefore, there is no need to read them into verse one.

The second chapter of Ephesians does not open with a statement of what we were. It begins with what we are. We are dead to our trespasses and sins. It does not start with us in that state into which our sins and trespasses had brought us, for it shows the state into which grace has brought us. It begins with one who "is dead to trespasses and sins; for the marvelous truth of this chapter rests upon the fact that the whole sin question has been settled.

An illustration of this comes to my mind. Some years ago in the city of Chicago a man was hung for murder. After the doctor had officially pronounced him dead, his friends hurriedly claimed the corpse, and rushed it to an undertaking establishment that was near-by. Every possible means was used in an attempt to restore respiration and heart action. A report was circulated that they momentarily succeeded, only to have the man die beyond all hope of resuscitation. The case created much discussion in the newspapers as to what the man's state before the law would have been if he had been restored to life. All legal opinion agreed that he had officially died for his crime, and that he could have walked the streets a free man with no claim against him.

That we died to sin is set forth in Romans. That we are dead to sin is set forth in Ephesians 2:1. What is true of SIN should now become true of SINS. We are now free to live for Him who made all this possible.

This truth is the approach to still greater truths about being quickened, raised and seated together in the super-heavens. Before taking up these truths, Paul expands the nature of these trespasses and sins. This is done in order to show that Jew and Gentile become equal in death. Death makes all equal.

Ephesians 2:2.

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. King James Version.

In which at one time you walked, in accord with the eon of this world, in accord with the prince of the power of the air, the spirit that now energizes the sons of disobedience. Resultant Version.

This passage deals with the past life of the Gentile. Few men indeed realize the character of the situation into which they are born. The flippant remark, "There is nothing wrong with the world, it's the people in it," sets forth a commonly held erroneous viewpoint. There is something wrong with the world. It is estranged from God, and it rests in the lap of the wicked one. Born into it, we become a part of it, and the tendency is to walk in harmony with it. There is a spirit that energizes this world, and it energizes all who are of it. In time past we walked in harmony with this world, and in harmony with the spirit that operates it.

Ephesians 2:3

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. King James Version.

Among whom also we all had our manner of life at one time, in the desires of our flesh, doing the things desired by the flesh and the mind, and were, by nature, children of indignation, even as all others. Resultant Version.

Just as verse 2 dealt with the past of the Gentile this deals with the past of the Jew. The Jew was born into a better situation than the Gentile. He was hedged about by a system that was divine. Yet he chose to live his life among the sons of disobedience by following their pattern. He yielded to the desires of the flesh and the mind. "We would be like other nations," was always his desire. The result was that by natural process they became children of indignation. It is evident that they became this because of what they did, not because of what they were. Thus the Jew is leveled with the Gentile in the opening verses of this chapter.

Ephesians 2 :4-5

But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved). King James Version.

But God, being rich in mercy, by reason of the great love wherewith He loved us (we also being dead to trespasses and sins), hath quickened us together with Christ (you have been saved by grace), *Resultant Version.*

The Jew or the Gentile who received Paul's message were united by its reception. It is not merely that they were quickened together with Christ, but that Jew and Gentile were quickened together. Leveled by sin, they are leveled together in death. All distinctions have passed away. Grace cannot make a distinction.

Ephesians 2:6

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. King James Version.

And raised up together, and seated us together in the super-heavens in Christ Jesus. *Resultant Version.*

Many would make the pronoun "us" in verses 5 and 6 refer to Christ and the Gentile. This does not seem to be possible. God did not quicken Christ and the believing Gentile together with Christ. He did not make Christ and the Gentile to sit together in Christ. It was the Gentile; conjointly with the Jew that was raised up together and seated together in the super-heavens. Of all the promises and predictions in reference to the Gentile in times prior to the Ephesian revelation, there is no hint or suggestion that anything would ever come to the Gentile on the basis of absolute equality with Israel. Even the gospel of the grace of God had been to the Jew first. The truth revealed here is not "the Secret," but it is truth that had been hidden from all past generations. It is a vital part of the revelation that Paul calls the Secret. It reveals how God had taken some from Israel, irrespective of the fact that they were Israelites, and some from among the Gentiles, irrespective of that also, and seated them together in a realm called the super-heavens on the basis of absolute equality. Furthermore, all distinctions in the flesh are blotted out.

Ephesians 2:7

That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. King James Version.

That He might show forth in the on-coming eons the transcendent riches of His grace in His kindness toward us through Christ Jesus. *Resultant Version.*

This reveals one reason for God's marvelous work in our behalf. In coming eons, a time yet future, He will use us to point out the transcendent nature of His grace. He can point to me and say, "Behold, what my grace could do for a sinner." To be seated in the super-heavens is only the beginning of God's purposes for us.

Ephesians 2 :8-9

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. King James Version.

For by grace have ye been saved through faith; and this has not come to pass through you: it is the gift of God. *Resultant Version.*

This passage returns us from the future eons to the present time and speaks of the salvation which is now in operation. It is by grace through faith. This grace-by-faith-salvation is not of ourselves. It is the gift of God. It is not of works, therefore, boasting is excluded. Primarily *salvation* means deliverance. All other meanings must be attached to this. From all the conditions and disabilities in which we find ourselves we are being delivered by grace through faith. There is so much more to be said, but this passage has been fully treated by many capable writers that the few words given will be sufficient for these studies.

Ephesians 2 :10

For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. King James Version.

For we are His workmanship, being created in Christ Jesus for good works, which God made ready beforehand that we should walk in them. *Resultant Version.*

The man who knows himself and has realized the weakness of his own person can find great satisfaction in the statement that we are His workmanship. What Lot was, every man could have been. What Abraham became, could be only by God's workmanship.

Any man can be moral, all men can be religious, but only God can make a new creation in Christ. Men can make another man a Baptist or Methodist, but only God can make a member -of the Church which is His body. The word *christen* means to make a man a Christian. Thousands of these are made by men every week. They are man's workmanship, but we are God's.

Most of my readers will readily confess their deep and abiding desire to render acceptable service to God. Most of them have been frustrated. We must realize that this desire may not be fulfilled on this earth. This is not the normal sphere of our service. The real work for which we have been saved cannot be performed in this world.

Many faithful men have written to me in puzzled amazement stating that the reception of the truth had brought an end to their service for the Lord. Others have spoken of their hesitation to embrace the truth for fear of what it would do to their service. By this they confess that the truth and their service is not compatible. "I am not going to ruin my testimony and influence," one popular minister said to me. If one is doing the good works he was created for, they will be in perfect harmony with the truth. He has prepared our work for us. Our true service lies in conforming to His plan.

Ephesians 2 :11-12

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands. That at that time you were part from Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. King James Version.

Wherefore, keep in remembrance, that at one time, you the nations in the flesh, who are called Uncircumcision by those called Circumcision in the flesh made by hands. That is that time you were apart from Christ, being alienated from the citizenship of Israel, and guests of the covenants of promise, having no hope, and without God in the world. Resultant Version.

This passage serves as another approach to a vast field of truth. Having learned of our relationship to God and our relationship to Christ, we now need to learn of our relationship to our fellowsaints and to the saints of other dispensations.

In order to properly appreciate our present privileges in the Christ it is essential that we know and keep in mind what we were in times past. Those who believe that they were once lost sheep, children of the covenant or under the law will never be able to understand and appreciate their present position and blessings in Christ.

They had been Gentiles and this indicated great distance from God. They had been Gentiles in the flesh. This is hard for us to comprehend, but this statement indicates an almost hopeless condition. When we realize the small number of Gentiles who entered into any blessing between the time of Abraham and Paul we see the complete disability of all such. They had been without Christ. Not a single promise that concerned Him had ever been made to them. They were to be blessed through Him, but the promise of this was made to Israel.

The Gentiles had been aliens from the commonwealth of Israel. Whatever mercies came to them were mere crumbs from Israel's table.

They were guests of the promise covenants. A place in the covenant had been made for them, but only as guests of Israel. Many would prefer to retain the stronger word of *stranger*, but honesty forces us to use the word *guest*. A guest is one who is not of the household, This was the position of every Gentile until Acts 28 :28.

Hope is based upon promises. The promise belonged to Israel and the Gentiles had none. They had no hope.

The final statement reaches the climax. They were without God in the world. With these words the terrible list closes. It was from this state that the Gentiles had been delivered.

Ephesians 2 :13

But now in Christ Jesus ye who were far off are made nigh by the blood of Christ. King James Version.

But now, in Christ Jesus, you who once were far off have become near by the blood of Christ. Resultant Version.

When the Apostle Paul announced that the salvation of God had been sent to the Gentiles (Acts 28 :28), no one knew just what this would mean to the Gentiles. Salvation had been theirs before that pronouncement, so it had to mean something more than that the Gentiles were to be saved. This passage introduces a grand dispensational change. We see the former state of the Gentiles in Ephesians 2:11-12. We see the dispensational change in the words "but now." We see the present truth in the words "in Christ Jesus - made near by the blood of Christ." In Ephesians 1:7 we see the blood accomplishing our redemption, In 2 :13 we see it cancelling all distance and bringing us near.

Ephesians 2 :14-15

For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us: Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace. King James Version.

For He is our peace, Who makes both one, and levels the middle wall of the barrier (the enmity in His flesh) abrogating the law of commandments in decrees, that He might create the two, in Himself, into one new man, making peace. Resultant Version.

In order to understand this we must gain an understanding of its controlling words. The peace spoken of here is not that peace with God that is the result of salvation. It is peace opposed to faction, separation and division. The word *both* cannot mean God and the sinner, or Christ and the saint, for its meaning must be in harmony with "the two" that appears later. The *two* form parts of one new man, which God creates "in Himself." "In the flesh" speaks of Christ as the Son of David. In the flesh He confirmed the promises made to the fathers. These promises gave Israel supremacy. The decrees kept Jew and Gentile separate. The word *man* is often used to designate the human race, mankind or humanity. With these thoughts before us, let us seek to understand the meaning of this portion.

Man as created by God and perpetuated by birth was a unit. Complete equality existed in the human race. The division that occurred through the judgment at Babel was one that could be healed, restoring the race to its original unity, if God saw fit to do so. When God called Abraham and separated him, He created a division in mankind that can never be healed. The seed of Abraham were given a superior place before God, and no Gentile at any time could ever meet an Israelite on the basis of equality. Even in salvation the Gentile was a partaker of Israel's spiritual things, and was in debt to him (Rom. 15 :27). The coming of Christ only served to emphasize the gulf between Jew and Gentile (Matt. 15 :24-26).

However, after Acts 28 :28 God revealed a method by which He separates some from mankind, .both Jew and Gentile and brings them together again in one new man (humanity or mankind) in which there can be no separation or division. As this is entirely separated from all covenants He made with Abraham, it does not violate these covenants in any manner.

Ephesians 2 :16

And that He might reconcile both unto God. in one body by the cross, having slain the enmity thereby. King James Version.

And that He might reconcile both to God in one body through the cross, killing the enmity thereby. Resultant Version.

In the new man the Jew and the Gentile have been individually reconciled, but more than this is true. They are reconciled one to the other, in one body, and they in one body have been reconciled to God.

Ephesians 2:17-18

And came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. King James Version.

And coming He announced the good news of peace to you, the far off, and peace unto them that were nigh. Because through Him we both have access in one Spirit unto the Father. Resultant Version.

Peace has been made and proclaimed. Those near and those at a distance needed the same work to bring them into the one body.

The word *peace* in this passage designates the good news of the Secret. It made known to all the blessed fact of access on the basis of liberty, equality and fraternity. In God's present outcalling the Jew does not have the oracles of God. Present truth was proclaimed to both alike.

Ephesians 2 :19

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. King James Version.

As a result you are no longer guests and sojourners, but are fellow citizens of the saints and members of the household of God. Resultant Version.

We are no more guests in the household of God, therefore we need to thank no one for the blessings we have from Him. We thank God, but the blessings He has given are our own. With all saints of all times we are in His family. These are not our distinctive blessings. They are the blessings we have in common with all saints. This thought continues in the next verses.

Ephesians 2 :20-22

And are built upon the foundations of the apostles and prophets, Jesus Christ Himself being chief cornerstone: In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit. King James Version.

Being built on the foundation of the apostles and prophets, there being for chief cornerstone Jesus Christ Himself, in Whom the entire building, being connected together, is growing into a holy temple in the Lord. In Whom you also are being built together for God's dwelling place in the Spirit. Resultant Version.

The foundation laid by the apostles and prophets is the Word of God which reveals Christ. With all other saints we are built upon that foundation. This is not true of our calling alone. We share this with all other callings. We are not the temple, but we have been built into it. This will form God's dwelling place in Spirit.

(Continued, Vol. V, No. 6)

TROPHIMUS

The reality of Paul's God-given ability to heal the sick can never be doubted. The Lord had said in Mark 16 :18, "they shall lay hands on the sick, and they shall recover." This was literally fulfilled in the life of Paul. In Iconium signs and wonders were performed by their hands (Acts 14 :3). In Lystra, a man impotent in his feet, a cripple from his mother's womb, who had never walked was healed at the command of Paul. In Ephesus God worked special miracles by the hands of Paul so that handkerchiefs or aprons which had touched his body were taken to the sick and they recovered from their diseases. In the closing chapter of the book of Acts we read of Paul's experience on the isle of Melita. The chief man on that island was one Publius, and his father was desperately sick. Paul went to see him, prayed for him, laid his hands on him and healed him. After this was done all other sick people in the island came and were healed.

These records are sufficient to show that from the beginning of Paul's ministry in Acts 13 straight through to his arrival in Rome he possessed a gift of healing that surpassed that of any other man. The fruits of this gift were lavished freely upon the deserving as well as the undeserving. On the island of Melita the work was so complete that not a diseased person remained on the island. Yet when Paul wrote his second epistle to Timothy he reported without hesitation and complete frankness that he had left Trophimus at Miletum sick. 2 Timothy 4 :20.

There is no stronger proof in the Word of God that between the time of Paul's landing on the island of Melita and the writing of 2 Timothy that a radical and far reaching change had taken place. Paul fully understands the nature of this change and he accepts it as being the will of God.

The records of Paul's miracles of healing in Acts are inspired. This record of the absence of miraculous healing is also inspired. The absence of miraculous gifts after Acts 28 :28 is one of the many features that characterize the present dispensation. It does not mean that the Lord can no longer heal, or that He does no longer heal. Miracles of mercy may appear at any time, but evidential miracles are not the will of God for the present time.

THE EDITOR TO HIS FRIENDS

****During the past six months it has been necessary for the Editor to give much of his time to certain personal matters which have demanded his attention. Because of this all work on the series of pamphlets, mentioned in the May-June issue, has been hindered. Only two of the twenty titles have been published to date. I regret that no time has been available for this work, especially since friends of this testimony generously provided funds to aid in getting these into print. This money is dedicated to this work and will be used for this purpose only. The matter to which so much of my time has been given has now been successfully accomplished, and work on this series will be resumed. Announcement will be made in these pages as each one is ready.

****At long last I am able to announce definite dates and plans for a visit to the State of California. From the very beginning of this witness I have had many friends and helpers there, very few of whom I have had the joy of knowing personally. I have often longed and planned to teach the Word on the west coast, but up to this time these plans have never worked out. I will leave Grand Rapids on January 5, and will go direct to Los Angeles, making no stops enroute, traveling by train in order to save time and strength for the work of teaching. The meetings in Los Angeles will begin on Thursday night January 8 and will continue until January 18. They will be held in Room 201, Embassy Auditorium, 847 South Grand Avenue, Los Angeles. Meetings during the week will begin at 8 :00 P.M. and Sunday meetings will be held at 3:00 P.M. and 7:30 P.M.

My visit to California is sponsored by no group, sect, organization, or denomination. I have been invited by no one except many individuals who are readers of THE WORD OF TRUTH. My sole purpose is to teach the Word to those who may desire to listen. The trip will be a work of faith. The spiritual and material fellowship of all my friends in the Los Angeles area is earnestly desired and needed in this special ministry.

Tentative plans have been made for a short series of meetings in Fresno, and Sacramento, California. Friends in these localities will be notified later as to the time and place of these meetings.

****The Editor is deeply appreciative of letters of commendation and recommendation provided by his friends in Chicago, Rockford and Grand Rapids, and sent to all readers in California. Modesty forbids the publication of these glowing tributes. The three groups in these cities, to whom I have ministered the Word for eight years, felt that those who have known this writer personally and intimately should speak of him to those who know him only through his writings.

****I did not anticipate the demand that would be made for my writings in Great Britain, therefore failed to supply Mr. Gardiner with sufficient literature. His supply was exhausted almost immediately. In answer to his air-mail letter for a fresh supply, there has been sent to him sufficient quantities so that he should be able to fill all orders without delay. I would like to make it plain that all book orders, gifts for the witness or requests for the magazine from those living in the British Isles should be sent to him. He will fill the book orders, but requests for the magazine will be sent by him to me, and all magazines will be mailed to British readers direct from here. Friends in Australia and New Zealand should send all orders for books to me, but payment for these may be sent to Mr. Gardiner.

****No more copies of Bound Volume No.1 are available. A good stock of Bound Volumes 2, 3 and 4 are on hand.

****The ministry performed through the pages of *The Word of Truth* is related to the Word of God, and to it alone. This witness does not have many departments in order to catch the attention of all types of readers, as its one purpose is to deal with the words that

God has spoken. It can be of interest only to those who are interested in and who desire to understand better the sacred Scriptures. There is no such thing as interest in the Word of God apart from actual study. Study means investigation, consideration and meditation. These things require time, and apart from time they are impossible.

The days in which we live are such that very few people have time to read and fewer still have time to study. Life has become so complex for most of us that all time and energy have so many demands made upon them that little time is left to use as we please, and none seems to be left to be used to please Him who called us out of darkness into His own marvelous light.

I make many contacts in many cities and never before have I seen Mark 4 :19 come to pass as it is today. "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word and it becometh unfruitful."

Since the war began over two years ago the cares (worries) of this world have greatly increased. As the United States has entered the war these cares are bound to increase. The Word of God must now compete for your interest against things which to most people seem to be of supreme importance. Ears will be glued to the radio and eyes will be fixed upon the newspapers, and the great fact that God has spoken will seem to be of small importance.

This witness cannot compete against these things. What it has to say about the Scriptures is not considered nearly as important to many of its friends as what their favorite news commentator has to say about the war. The present time is a genuine "period of peril" to every believer in the truth and to every witness for the truth.

****This issue goes forth very late. I did not feel justified in sending it out until every penny of the cost of sending out previous issues had been taken care of. The support of this witness could be a very simple matter. One hundred friends, looking upon it as a witness worthy of their support and giving one dollar each month would provide for its needs. Too many people are taking it for granted that there could not be any lack of money for this work in view of the present prosperity that abounds on every hand. Permit me to say that so far as interest in and support of the truth is concerned, I would be willing to go back to depression times.

****These words are my final ones before this magazine goes to the press. I must submit my situation frankly to all the friends of the witness. In order to be able to send out this issue it was necessary for me to send a card to all readers telling them that it could not be published due to the lack of funds. I regret that the card arrived at almost the same time the news broke forth that our nation had been plunged into war. Very few could talk or think of anything else for some time.

I have every reason to believe that lack of material support for this testimony is not caused by any lack of appreciation of its message. The many distractions of the present time, the unreasonable fear that prevails, the feeling of insecurity that exists all over the land have caused people to forget the needs of those who are setting forth the Word.

If those who believe in this testimony forget to stand behind it then this issue will have to be the last. I can send forth no new appeal in order to get out the next issue. Such things are very distasteful to me.

If my readers will consider the many subjects dealt with in past issues they can easily decide whether or not this ministry has been helpful. They can read the present issue and decide whether or not this witness should be perpetuated. As to the worthiness of this testimony for support, I can only point to the past and present issues of the magazine. I make no great claims for the future. However, I can say that I have truth to set forth on a multitude of untouched subjects, and much of this will prove to be in advance of anything that I have yet had time or space to put into print. My classes will witness to the truth of this claim.

I desire to continue this ministry, and to write upon many neglected themes. I cannot do this apart from the material fellowship of the friends of this witness. I now begin work on the next issue in the confidence that its needs will be met.

****Honorary agent of The Word of Truth in Great Britain is Mr. F. W. Gardiner, "Anathoth," Pepper Lane, Earley, Reading, Berks, England.