

MISSION MESSENGER

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SOCIAL SCIENCE AND THE BIBLE

By W. CARL KETCHERSIDE

Believers in the Bible have nothing to fear from modern science. For years, the skeptics have been confounded by discoveries of explorers and archaeologists. The spade has uncovered facts which substantiate the reality of the account as given in the revelation of heaven, and the stones have cried out in mute but eloquent testimony favorable to faith in the supreme Creator of the universe. And what is true of archaeologists is likewise the case with students of social science.



Recently, Stuart Chase, who carried on a long and extensive survey to determine what impulses and motivations cause men to act as they do, released a summary of his findings. Even the casual reader is amazed to see how this modern synopsis is but a parallel to what every Bible believer has known through the ages. Let us look at a few of his statements and compare them with the Word of Life.

Chase says, "Over the decades the anthropologists have amassed a great collection of customs strange to Western eyes. . . . The scientists realized how deep the differences were between cultures which had developed independently. But below the differences they found something far more exciting and significant—the similarities, the universals, which make all mankind one."

I trust that the author will forgive me if I state that to me this is neither exciting nor outstanding as a discovery. It is but proof of the common origin of all mankind from one original progenitor. In ancient Athens with its philosophic culture, the apostle Paul said, centuries ago, "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26).

In his complete report, Stuart Chase lists 33 of the universals which he found. One of them deals with the marriage pattern so often ridiculed by pseudo-scientists who would like to substitute "free love" (license) for pure affection. He says, "The family system is everywhere found and monogamy is the standard pattern, though it may be tempered with polygamy and polyandry for certain special groups which can afford it or stand it."

Polygamy is the possession of a plurality of wives by one man. Polyandry is the possession of a plurality of husbands by one woman. Monogamy is the mating of one man with one woman. This is a universal. But if man is but the development from a lower animal form, how does it come that he does not mate under blind impulse and driven by strong sexual urge, with all and sundry whom he may force or seduce? Certainly the animal kingdom is not moved to practice monogamy. The answer is rooted deep in man's creation, and found in the words of Adam, spoken by prophecy, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2: 4). Did Adam learn this by mere chance? If so, how? He had no father and mother to leave. At the time of this statement there is no

indication of any physical union, except that which existed when the substance from which his wife was made lay nestled against his heart as a part of his own being. Adam uttered these words by inspiration, for they were also the words of God who made them at the beginning male and female (Matt. 19: 4, 5).

Another universal discovered by Chase is expressed in his words, "The superior physical strength of the male makes him everywhere the formal ruler of the family and of society." Hundreds of years ago, an apostle said, "Giving honor unto the wife, as unto the weaker vessel" (1 Peter 3: 7), and thousands of years before that the inspired penman records the words of Jehovah unto the woman, "Thy desire shall be to thy husband and he shall rule over thee" (Genesis 3: 17).

"Private property in personal belongings is universal. Primitive communism in this sense is unknown." So says the modern sociologist. But this is not new. The Bible

(Continued on page 5)

THE DEVOURING SWORD

By ROY LONEY

"From whence come wars and fightings among you? Come they not hence, even of your own lusts that war in your members" (James 4: 1)?

Sometimes asking questions is easier than answering them; and giving an accurate reply to the apostle's first question as quoted above might be very difficult had he not given it himself. Wars are never accidental. Divisions in the church do not occur by mere chance. When war rears its hideous and repulsive head, someone is to blame—there is always a cause. One of our greatest needs is to locate the cause and identify the aggressors. This is not a pleasant task but very essential if we are to avoid future conflicts and divisions.

When a beautiful vineyard of the Lord is turned into a ghastly and bloody battlefield, and the trampled vines give mute testimony to the fierceness of the desperate struggle, we naturally cry out in an agony of grief and sorrow: "Who hath done this? Why should it have happened?" Someone may rise up and quip, "The Lord said he came not to bring peace but a sword!" But his sword is not to be used to destroy his own vineyard! His sword is a weapon of truth and love, and to be used to drive out the evil which causes strife and contention. That

sword is to be used in behalf of peace. But there are those among us who never seem happy unless they can be continually flaying someone. The smoke of battle is ever in their nostrils. Their greatest joy is to look on a field strewn with bodies of the slain. The mere glimpse of a sword throws them into a belligerent ecstasy and they lose all sight of the true spiritual concept of this weapon of peace and love. One is tempted to believe that Isaac's prophecy of Esau is applicable to them: "By thy sword thou shalt live!"

Let's have no delusion as to the proper use of the sword of the Spirit. We are told that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient . . . in meekness instructing those that oppose themselves"—in hope that such may be brought to repentance. Jesus revealed the proper use of his sword when he said, "They shall all be taught of God." Paul used it correctly when he persuaded men (2 Cor. 5: 11). Our warfare is to produce peace, but the blessedness of the peacemaker (Matt. 5: 9) can only be enjoyed by those who have purged their hearts of the evil lusts of selfishness, self-will and anger. As long as these abide in the hearts of partially converted members, there will be strife.

The words of our text were not written to military leaders of the world. The apostle penned those burning words *to the church!* There was war in the church then; there is still war in the church today. Can we locate the cause and identify the aggressors? Surely we can with the inspired Word to guide us!

One of the chief causes of strife is the desire for pre-eminence. If Diotrephes (3 John 9, 10) had left no descendants, it would simplify many of our problems; but alas, many of his stalwart sons are with us now, walking ruthlessly among the humble worshippers of the Lord, leaving confusion and disorder in the once peaceful assemblies of the saints. They are determined that they must occupy the chief seats in the synagogue. "Mercurius" is their name, because always they must be the chief speakers (Acts 14: 12). They follow the Lord for the loaves and fishes of personal exaltation and their ambitions lead them to covet the right hand seats next to the throne of the Almighty! How they do love to have their prayers heard of men. The raucous sounds of their brazen trumpets proclaim afar their wonderful talents and abilities. Let anyone dispute their right to leadership, and forthwith the battle drums sound the tocsin of war. The little "bramble" most assuredly is qualified for rulership over the stately trees of the forest (Judges 9). The meekness of Moses is as foreign to them as is the cultured speech of the scholar to the pygmies of Africa.

Do you say I have overdrawn the picture? If so, just take a look at the wreck and ruin prevalent among the disciples and you will be convinced that we speak only words of truth and soberness. The battle within the church takes on the magnitude of prophetic Armageddon! The devouring sword drips with crimson blood. Someone is to blame! Isn't it time to point the finger of accusation at these self-seekers and cry, "Thou art the man?" But before we do that, might we not better ask humbly "Lord, is it I? Lord, is it I?" The evil may be in your own heart, rather than in the heart of your brother. Painting him black will not make you lily white. The self-righteous Pharisee was so loud in trumpeting his own virtues that he could not hear the humble penitent prayer of the despised publican "God forgive me a sinner!"

Pre-eminence! What greater prestige can come to one than to be exalted in the hearts of his brethren because of a humble and reverent walk before the Lord of hosts? Earthly fame endures but a moment; a consecrated life is imperishable! The only acceptable service we can render to Christ in His church is a service that is motivated only by a sincere desire to save our fellowmen, and to exalt and glorify our adorable Redeemer. Humility, meekness, righteousness—these never divided a church nor brought a pang of sorrow to the heart of one of Christ's little ones. Jesus said: "Learn

of me . . . and ye shall find rest for your souls." But the most restless souls in the world are those whose opinion of self is so high that others must climb a ladder to pay them homage!

Do you seek happiness? The greatest happiness of all is to forget self in loving active service to him who came not to be ministered unto, but to minister and to give his life a ransom for all. The Ahabs who continually disturb the peace of Israel can never know how much joy and happiness they sacrifice upon the altar of self-esteem. Neither can they realize that the road of humility is strewn with beautiful flowers of contentment and peace. A divided church is a fearful price to pay for "a place in the sun" when the "more excellent way" (1 Cor. 12: 31) is

the way of self-forgetfulness and love! Let's try it!

The sad fate of Korah, Dathan and Abiram (Numbers 16) should teach us the impressive lesson that unholy ambition will lead to personal loss, but will endanger the safety of others as well. Brethren, it is time to put up the sword of contention and strife, and follow after the things which make for peace and things wherewith we may edify one another!

A noted preacher and editor lay dying. His tearful loved ones stood by his bedside beholding the mysteries of life and death. With his final breath he said to them "I want you all to know that I have never sought anything but the humblest place in my Master's vineyard." Can we say that?

YOUTH MEETS A SCOFFER

By W. CARL KETCHERSIDE

A few days ago I received a letter from a young man who is a member of the church. Here's a portion of it: "I went to work at our local electric company when I was nineteen. Most of the fellows are young men with whom I work, and they are a pretty good bunch. We spend our time at the noon hour talking about various things, and often we get on religion. One of the boys doesn't believe the Bible and he says it is ridiculous to think that God would make a man, pretend to love him, and then make his fate hang on eating a bit of fruit. He says that if God is as good as the Bible says He is, He would not have demanded for His Son to die; and if He was as great as we believe He could have saved the world without the cross. What can I say to a fellow like that?"

I think it is agreed that an affectionate ruler has a *desire* to know if his subjects reciprocate his love; and as a sovereign he has the *right* to propose any test which is humane and fair to determine if those under his power have faith and trust in him. To argue that he did not have such right would be to deny his sovereignty. Such a test would be almost requisite if applied to one who had been given special responsibilities in the realm, for responsibility argues accountability, and this demands a law.

When God created man, He made him the lord over all the domain of creation and gave him the responsibility of dominion over every living thing that moved (Genesis 1: 28). Inasmuch as this dominion was to be exercised under God's supreme authority it was but right and just that a loyalty test be administered to the man. Since God had formed the garden eastward of Eden, and given it to man as an abiding place, without the man having previously done anything to earn or deserve it, surely the Creator had the right to make any restrictions upon its use which He saw fit. With every tree provided that was pleasant to the sight and

good for food (Gen. 2: 9) it pleased God to place restraint upon the eating of the fruit of but one.

Any test of faith must be one that can be plainly understood, else a person might fall through lack of ability to grasp the command. It must be one which is readily accessible, for if beyond man's power or reach, it is not a test. The command to abstain from the fruit of the tree of knowledge of good and evil-filled all the requirements, and demonstrated the divine wisdom of God.

Every father who loves his children realizes that they must be taught certain things in order to obtain happiness. Among those things are submission to higher authority, abstinence from some things which may appear desirable, and denial of self with regard to that which is forbidden. Infinite wisdom could have selected no better way of imposing these necessary teachings on the first man in the childhood state of the earth, than the expedient which was given. Unwarranted curiosity which prompts man to pry into the unrevealed secrets which belong to God (Deut. 29: 29) has to be curbed. There is a boundary in knowledge beyond which if a man goes it will work evil rather than good for himself and his posterity. The tree of knowledge of good and evil bore fruit which it was neither proper nor useful for man to eat. It was the act of a kind providence to build such a barrier as would discourage man from trying to eat to his own harm. That man surmounted the barrier and wilfully disobeyed God is his fault and not the fault of the Creator. Reason will show that the first command given to mankind was one of justice, wisdom and beneficence.

The second argument posed by the scoffer to our young brother is easily met. It is a universal law, recognized by all, that for every crime there must be expiation. Some satisfaction has to be rendered to the de-

mands of justice! Jesus did not pay a debt to His Father as such, but to JUSTICE and its requirements. If God had ignored the divine principle of justice, He would have been unjust. But if he had been unjust, He could not have been God. Justice, by its very nature, demands that the uttermost farthing be paid for any transgression. To stop short of that is to stop short of satisfaction; that means to stop short of justice.

If it be asked why God could not have just forgiven the wrong of mankind without asking that the demands of justice be met, and thus have shown superior mercy, it must be answered that this would have corrupted mercy with injustice. What would it have availed if God's mercy had been proven perfect, if at the same time his sense of justice was shown to be imperfect? God's attributes cannot war against each other, but each must stand perfect and complete in its own right! Remission of sins is mercy; it is not necessarily justice. Something else is required besides remission to maintain God as a divine being.

It would have been impossible for man ever to have understood how God could have been both merciful and just to a perfect degree, had He not revealed it unto us in His blessed gospel. The perfect obedience of Christ in the same human nature that offended God and justice in the beginning, made it possible for Jesus to be the complete satisfaction through His offering of himself for the sins of the world. His death paid the price which justice demanded and it was satisfied; and it enabled God's mercy to forgive us. Neither mercy nor justice is degraded. His insistence upon absolute justice reveals the mercy which prompted it; and his mercy crowns his justice with a halo of glory. That which is the scoffer's shame becomes the Christian's glory. "If any man glory, let him glory in the cross of Christ."

WINDSOR (CANADA) STUDY

The two weeks of Bible Study with the church at Windsor, Ontario, Canada came to an end on September 21, followed by a farewell meeting for the visitors from the United States. Conducted by W. Carl Ketcherside, the analytical course attracted a combined total of 618, according to figures kept by Betty Bruce. The average class numbered over 60 the final week. Brother Ketcherside spoke at the gospel meetings on September 11 and 18; with Darrell Bolin and Otto Schlieper speaking at the morning meetings on those dates. Many of the members expressed the feeling that the study had accomplished more good than any meeting held in years, and the church with its 2 elders and 5 deacons is planning an increased program of study and Christian service. Visitors from the state were thrilled by the wonderful singing, the deep devotion of the ladies' meetings, and the interest of all in the research into the depths of God's Word.

What Does That Mean? . . . by E. M. ZERR

Hebrews 6: 4-6

The difficulty or misunderstanding in this passage is with the word "impossible" in its relation to "repentance." The passage is referred to as if it said it



is impossible for certain ones to repent. Some even go so far as to say this is the unpardonable sin, even though Jesus plainly declares that all manner of sins may be forgiven except the blasphemy against the Holy Spirit, and that subject is not even mentioned in this

passage. The sin here charged is against the Son of God, yet when Jesus was talking about the unpardonable sin he expressly said that sin against the Son of man should be forgiven while the other would not. Many of the mistakes of interpretation are caused by carelessness in reading the Bible and even such mistakes are to be regretted. But when people form a wrong doctrine and then try to sustain it by direct perversion of the text it is to be regretted still more. In the case at hand the statement accuses certain

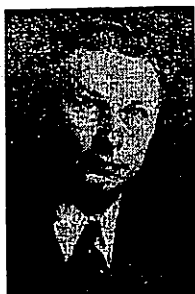
ones of sinning against Christ, and He taught (Matt. 12: 31, 32) that all manner of sin against Him might be forgiven. It is an awful thing thus to contradict the declaration of Christ.

Our text presents an impossibility to be sure, but it is not on the part of the sinner. The thing that is impossible is clearly brought out by the words "to renew." That is a transitive verb and shows the thing that is impossible is with the one who would renew the sinner, not with the sinner himself. Nothing is said as to his ability in the matter and thus the passage still leaves it open for him to reconsider and repent if he so decides. *That phase of the subject is not in this text.* But after a man has become as completely indoctrinated in the teaching of Christ as the passage describes, if he shall "fall away," which means he deliberately turns from it, then it is impossible for another person (not the sinner) to renew him. The reason is logical and not just an arbitrary decree of Christ. It is impossible for the would-be restorer to have any influence on the apostate because no inducement can be offered that he did not know when he deliberately turned from Christ.

ANALYSIS OF HOPE

By L. C. ROBERTS

Hope is composed of two elements: desire and expectation. There can be no hope where either of these is absent. I may have



a strong desire, or wish, for something; but, having no grounds on which I may expect that thing, it is only a wish, and not hope. Webster defines hope as, "Desire accompanied with expectation of obtaining what is desired, or belief that it is obtainable. Ground or source of hope; hence good promise; reliance." I think we often use the word "hope" when we really mean "wish." Frequently people say, during a drought, "I do hope it will rain," when there is not a cloud in the sky and no evidence that it will rain. Again, I may express a strong wish for a fine automobile, but it cannot be a hope because I have no expectation of obtaining the car. To illustrate this further:

the sinner has no hope of heaven or hell. He doubtless has a desire for heaven, but cannot expect to enjoy it, for he has no evidence that the alien or rebellious disciple may go there. On the other hand, he may expect to go to eternal torment, but he certainly does not desire to go there.

Paul says there is "one hope" (Eph. 4: 4); that we are saved by hope (Rom. 8: 24). He also mentions this hope "as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6: 19). This hope the apostle talks about is no wishy-washy, half-hearted desire, but includes all the definition implies. Hope implies several things; a promise, a promiser, and evidence that the promise will be fulfilled. "In hope of eternal life which God, that cannot lie, promised before the world began" (Titus 1: 2). "Let us hold fast the profession of our faith without wavering; for he is faithful that promised" (Heb. 10: 23). Seems to me these passages are abundant evidence of the value of the promise and the faithfulness of the promiser..

OUR PERFECT COPYBOOK

By W. CARL KETCHERSIDE

Hope consists not only of desire and expectation, but there must be evidence showing the certainty of fulfillment of all things promised. I might receive a letter from some lawyer stating a rich man had died making me his sole heir. Later it is found there has been a mistake: it is another man of the same name who is mentioned as heir. Until the mistake is discovered I have both the desire and expectation of receiving the wealth; but the latter is based upon faulty evidence, so is not a genuine hope. When we consider the evidence upon which the Christian's hope is based we can quickly see that it is genuine. The promise has been confirmed by miracle, as note in Hebrews 2: 3, 4, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to His own will."

Sometimes a promise is conditional. This is true in reference to the promise of eternal life, which is conditioned on obedience. "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5: 9). Without obedience there can be no expectation of receiving the promise.

Genuine desire is always accompanied by effort. Likewise the extent of the effort is a good gauge by which to determine the genuineness of the desire. The greater the reward expected, the greater the desire. The greater the cause, the greater efforts we exert. The greater the desire, the greater the sacrifice and defence for the cause we espouse. All this is true in matters pertaining to this life—why not in spiritual things as well? There can be no question about the greatness of the cause the Christian upholds, or the immense value of the reward he expects to receive. This being true, how strenuous should be our efforts to advance the cause of Christ. Why did Paul say he was "set for the defence of the gospel"? (Phil. 1: 17). I believe we find the answer in 2 Corinthians 3: 12, "Seeing then that we have such hope, we use great plainness of speech?" Are we following the example of Paul to such an extent that those who observe us will conclude that we have a genuine hope, rather than a mere wish?

WIDE MARGIN BIBLES

We have just made application to import 24 copies of the wide margin Bible from Great Britain. This is the book which will take your notes in ink. Delivery is promised in 4 to 6 months. If you want one of these books, notify us now, and we will send it to you and bill you upon arrival of the books. We do not know the exact cost, but presume it will approximate \$20 per copy. It will be the regular retail price as established by the publishers. Shall we hold one for you?

Many of our older readers will recall the copybook method of teaching penmanship. One is made to wonder if modern methods have improved upon it when he compares the illegible "chicken-scratching" of present writers with some of the beautiful script produced in an earlier day. Originally, the teacher "set the copy" for each student, which means that he wrote some sentence or maxim, which the pupil then attempted to copy with as much exactitude as possible. But by the time I came along, copybooks were printed. My first one consisted of a stiff cardboard back with strips of paper at the top fastened at each end. This made it possible to slip your paper up under the copy so that you were always close to the original and perfect example, and would not be setting down the same mistakes from your own imperfect one on the line above.

This copybook method is very old indeed. In the New Testament is found a Greek word which literally means "a writing-copy, including all the letters of the alphabet, given to beginners as an aid in learning to draw them." That word is translated "example" in 1 Peter 2: 21, "Christ also suffered for us, leaving us an *example*, that ye should follow in his steps." Jesus is literally a perfect copybook prepared for us by the Heavenly

Father, so that we shall be able to learn all that we need to know in order to produce an acceptable life. When a child mastered the art of making the 26 letters of the alphabet, he could write anything that he wished to produce. All of the books in the world are constructed from those few simple figures. Likewise, when we master the principles of justice, mercy, faith, love, etc., which Jesus has exemplified for us, we can accomplish all that God wants done in any field of endeavor.

The writing student had to glance often at his copybook. Otherwise, he would be guilty of unconscious error. We must look unto Jesus (Hebrews 12: 2). The student had to keep his copy always close to the original so that nothing would come between the two. Thus, our lives must ever be close to the Son of God. Daily practice made the way easier for the student, and it will make the Christian life easier for us. Fingers which found it difficult to form the lines on the first day of school could do it automatically by the final day. There was a special award for the one who perfected his writing at the close of school, and so shall there be an award of eternal life when we graduate from life's school, provided that we follow our divine copybook!

AS THEY VIEW IT

In an attempt to secure a cross-section of opinion, we mailed out queries to a number of our readers. One question was asked on the latest forum: "In your honest opinion, what one factor more than any other, hinders the advancement of pure New Testament Christianity in these days?" Here is the second installment made up of replies received. The forum will continue in the next issue.

Fred M. Biery, Vincennes, Indiana (Mechanic). To my mind the greatest hindrance is half-hearted repentance of the membership. Too many fail to heed the admonition to "bring forth fruits meet for repentance" (Matt. 3: 8). Those out of the church fail to see in our lives that we have been with Jesus, as was the case with Peter and John (Acts 4: 1-3).

Clarence Cochran, Summersville, Missouri (Schoolteacher). The indifference or unconcern of so many members. The eyes of the world are upon us. If we, as Christians, do not show an interest by attending services, speaking to our neighbor about his soul, reading the Bible and living its teachings every day, how can we expect the world to be interested in Christ? If every Christian

was truly converted to Christ and working for him, the Cause of our Master would have to advance. Let us not be lukewarm (Rev. 3: 16) but work while it is day. Only those who *labor* in the vineyard will receive pay (Matt. 20: 8).

James W. Redd, Bluffton, Ohio (Farmer). Too many professed Christians do not obey James 1: 27, as to keeping ourselves unspotted from the world, therefore, our influence upon those about us does not have any weight. There never was a time when worldly pleasures and amusements wielded so much influence over our young people (Rom. 12: 2; Matt. 5: 14; Rom. 1: 16).

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Dedicated to the task of arousing churches in this state and elsewhere to a greater zeal in mission work, and assist in developing the talents of all to be used to the glory of God.

Frank Godbey, Chicago, Illinois (Warehouse worker.) I think the leaders of the churches are selfish. They are willing to pay for preaching but they have to hear it because they pay for it. Our preachers are willing to put up with it, or they will not be asked back in the fall or spring. An organized church is to spread the gospel, not to hold it.

Guy Gastineau, Ellington, Missouri (Farmer). I would say it is a lack of brotherly love. How can we say we love God whom we have not seen when we have no love for our brethren, whom we have seen?

Emmett C. Powers, Stockton, California (General Contractor). The murmuring of the members one against another. It was a serious matter and fatal to many when they murmured against Moses. It can be fatal now for those who disregard the command, "Do all things without murmurings and disputings" (Phil. 2: 14). This must be heeded if we are to shine as lights in the world (verse 16) and if we are to "hold forth the words of life." I believe many of the ills of the church are an outgrowth of murmuring. "But if ye bite and devour one another, take heed that ye be not consumed one of another."

Edward L. Albright, Shippensburg, Pennsylvania (Parts Specialist). If the church adopted the following, it would grow in

leaps and bounds to His name's honor and glory:

GOD FIRST
OTHERS SECOND
MYSELF LAST

William M. Sidwell, Laurel, Montana (retired railroad man). The lack of genuine Bible study may be the real cause. Too many seem to rely on a "minister" to tell them what to do, instead of studying for themselves and growing in knowledge of the Redeemer. We read (Acts 17: 11) where the people searched the Scriptures daily. That is not being done today as it should be. Why are there so many unscriptural churches in the world? Because of an indifference toward study, and a disinterest in questions that pertain to our soul's salvation. The Catholics are not allowed to search the Scriptures, the sectarians are not doing it, and our brethren are following in their steps more and more. Paul told Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2: 15). If Timothy had to study to learn the great things pertaining to his salvation, can we learn those things otherwise than by searching the Scriptures? If all who live on earth would make it a business to read the Word of God daily, and apply the truth therein found, what a difference would occur in the spread of pure Christianity in the earth.

Boren, Urbana, Illinois; Roy Loney, Las Animas, Colorado; Vernon Hurst, Bristol, West Virginia; John Patrick, Hammond, Illinois; Jim Mabery, Bonne Terre, Missouri; W. Carl Ketcherside, St. Louis, Missouri; Bob Duncan, Bloomington, Indiana; Bert Cain, Sullivan, Illinois; Hershel Ottwell, Hartford, Illinois; L. C. Roberts, Hartford, Illinois; Albert Winstanley, Hindley, England; C. R. Turner, Sullivan, Illinois; W. G. Roberts, Hammond, Illinois.

It was announced that another meeting would be held next year with brethren from all over the world invited to attend. A kindred meeting will be held for three days including July 4, at Martinsville, Indiana. There were 51 congregations, 8 states, and 1 foreign country represented at Hammond. The congregation deserves the commendation of all the brotherhood for the sacrifices made to enable this great period of Christian fellowship and love.

SOCIAL SCIENCE AND THE BIBLE

(Continued from page 1)

recognizes always the right of personal property in private possession. In the days of Abraham and Lot, they took with them "all their substance that they had gathered" (Genesis 12: 5). Had communism been in vogue they could have accumulated nothing as their own, and had they done so, they could not have removed it when they left, seeing that it would have been held in common. The entire law of Moses deals with the regulation of personal property in society, and such commands as "Thou shalt not steal," or "Thou shalt not covet—thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass" were given to protect private ownership, and are a condemnation of the communistic state.

Stuart Chase says, "Every normal person needs response from his group. He must feel that there is a place, a status for him somewhere: that he belongs. Hermits and recluses are everywhere abnormal." This "late" finding is as old as Genesis. God said in that book (2: 18), "It is not good for man to be alone." In the New Testament, the church of Christ was based upon the principle that there is a place and a status for everyone who belongs (1 Corinthians 12: 12-26).

Our scientific author suggests ever greater research. He urges that all fields of modern science unite their efforts, and he says, "There is little real future in the social sciences without a great increase in such team work. More and more the several disciplines must merge into one great study, to be called perhaps, the *science of man*." We would be the last on earth to discourage such research. We are for it, and urge it, but humbly we suggest that all of those who engage in it take time out first to study the greatest textbook in the world on the "science of man."

The writer says, "It may seem strange

THE HAMMOND MEETING

Audiences which reached a combined total of 1732 for six meetings enjoyed a spiritual treat at the annual Labor Day meeting which sent them back home with hearts filled with joy, and with renewed vigor in spiritual service. Housing was arranged by an efficient group consisting of Guy Foreman, Irvin McAtee and Herman Rose. Dinners were served under a large tent on the spacious lawn of Charles Fleener, Jr. The entire congregation cooperated in perfect harmony to welcome all who came. Chairmanship of the meetings was vested in the efficient Richard Kerr, who was concluding a series of meetings with the Hammond church.

Sept. 3—2 p. m. Attendance 152. Young People's Meeting. Songs directed by Chas. Fleener, Jr., Paul Fleener, Harold Fleener, Hammond; Ronald Hasten, Springfield (Ill.); Jack Fleener, Decatur; Carroll Bailey, Chillicothe (Mo.); Norman Hawbaker, Decatur; Jerry Higginbotham, Anderson (Ind.) with edification talks by F. R. Bailey, Carroll Bailey, Alfred Bowman, Don Anderson, Ivan Dennis, all of Chillicothe (Mo.); Maurice Howard, Anderson (Ind.); Clifford Collinge, Ottawa (Kans.); Gerald Noffke, Sullivan (Ill.); Charles Fleener, Jr., Hammond.

Sept. 3—7:30 p. m. Attendance 239.

Speeches by Ellis Crum, Anderson, Indiana, "Worship in Spirit and Truth"; Bob Duncan, Bloomington, Indiana, "Halting Between Two Opinions"; Bernell Weems, Denver, Colorado, "Setting Thy House in Order." Richard Kerr extended the gospel invitation.

Sept. 4—10 a. m. Attendance 264. Speakers were Roy Loney, Las Animas, Colorado, "Why I Am a Christian"; Eugene Suddeth, Des Moines, Iowa, "Ten Reasons Why the Bible Was Written"; Richard Kerr, Chicago, Illinois, "The Story of the Cross."

Sept. 4—2:40 p. m. Attendance 312. Panel discussion with audience participation. Members of the panel were W. G. Roberts, Bernell Weems, Bob Duncan, Bert Cain, Leonard Bilyeu, Otto Schlieper. Two speakers followed: Albert Winstanley, Hindley, England, "Branded"; W. C. Ketcherside, St. Louis, Missouri, "Fruitless and Useless."

Sept. 4—7:30 p. m. Attendance 315. Three speakers as follows: Leroy Munger, Des Moines, Iowa, "Our Human Desires"; Clinton Jones, St. Louis, Missouri, "First Things First"; C. R. Turner, Sullivan, Illinois, "Faithfulness."

Sept. 5—2:00 p. m. Attendance 450. Speakers who delivered short edification addresses were: Wilford Landes, Lyons, Indiana; Eugene Suddeth, Des Moines, Iowa; Henry

that science should be the cause of a great spiritual experience, but so it is." We are glad that men are discovering spirituality through science. That is good! God is the author of all science, and if you pursue the trail honestly, and far enough, it will lead you back to Him, as the great first cause for everything. But there isn't anything to keep scientists from taking a shortcut and starting with the Bible. They must even-

tually end up there anyway! To all of the high school and college students who have started with the Bible, but have developed doubts and fears as to its authenticity because of the blatant boasting of science falsely so named, we say, "Sit tight! Stay where you are! Science will catch up with you one of these days, and stand with you on the impregnable rock of the holy Scriptures!"

CHRISTIANS SHOULD BE SLAVES!

By ALBERT E. WINSTANLEY

God wants every Christian to be a slave! In saying this, I am not advocating slavery in the ordinary sense of the word—but I am insisting on a slavery ordained of God.

New Testament writers often apply the Greek term "doulos" to the saints. The word by which this is usually translated in the A. V. ("servants") is totally inadequate for it. According to Thayer, the singular form of the word means: "A slave, a bondman, a man of servile condition" and is derived from another word meaning "to tie or bind." It has the sense of enslavement. It describes one who "gives himself up wholly to the will of another"—with this in view compare Rev. 6: 15 ("bondman") and Gal. 3: 28 ("bond").

Paul described himself and Timothy as "bondmen of Jesus Christ." James, Peter and Jude also apply the word to themselves (Phil. 1: 1; James 1: 1; 2 Peter 1: 1; Jude 1). Peter exhorts his brethren thus: "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as *free* . . . as the *bondmen* of God" (1 Peter 2: 15-16). The apostle has been teaching the believer's responsibility for obedience to lawful authority, and says that the Christian will so act as one who is "*free*" yet is also a "*bondman*."

This is a glorious paradox! The children of God enjoy perfect freedom in the fact that they are enslaved by Christ Jesus. The mighty principle involved is simply this: Christians are God's slaves. Their will may only be yielded to their divine Master. "Ye are bought with a price; become not bond-servants of men" (1 Cor. 7: 23). When Paul wrote this, it was possible for human beings to be bought with gold or silver. Indeed, some were in that state when they obeyed the gospel (1 Cor. 7: 21). But the apostle reminds them of the perfect liberty enjoyed by all who are the slaves of Jesus. They belong wholly to God, for He bought them with "the precious blood of the Lord Jesus, as of a Lamb without blemish . . ." (1 Peter 1: 19). By the death of His Son God bought them, and they were His.

Are we able to bear this truth? We are not our own. We are His, and His altogether. A true grasp of this principle will solve every problem of conduct or right liv-

ing for the sincere disciple. Let us make a simple application. Is the tobacco habit consistent with Christian discipleship? What happens to the man who indulges in this? His will power is inevitably weakened by this form of drug addiction. Often he is unable to restrain his unnatural craving. The false appetite he has created cries out for satisfaction, he is "dying for a smoke," he says. Many things could be said about smoking, we merely indicate this here: those who indulge in this habit yield their will to Lady Nicotine. In doing this they deny their highest allegiance. It is wrong for me, as a Christian, to give up my will to anyone or anything, save to my Master in heaven. I cannot serve two masters. I am the Lord's bondman. My body, soul and spirit are His, and my whole life, utterly devoted to His will, must glorify Him. (See 1 Cor. 6: 19-20).

Is this divine enslavement a grievous thing? Indeed not. By this alone we experience true freedom. In bondage to God we know perfect liberty—deliverance from the awful bondage of sin. Herein we may on earth reproduce the character of Jesus in our lives; for He was utterly enslaved by God—He was always obedient to the Father's will. Like Him we shall be able to move men to God when we also are utterly devoted to the will of God. Christians should be God's slaves.

"Make me a captive, Lord, and then I shall be free;

Force me to render up my sword, and I shall conqueror be;

I sink in life's alarms, when by myself I stand;

Imprison me within thine arms, and strong shall be mine hand."

TOPEKA MEETING

The congregation at Topeka, Kansas announces that the annual meeting in which younger brethren from all over the country will deliver the edification talks and direct the singing will be held on October 8 and 9. Everyone is invited to attend and take advantage of this great spiritual feast. The first meeting will be at 2:30 p. m. Saturday, October 8.

A CROOKED UMPIRE

By W. CARL KETCHERSIDE

The umpires in big league baseball are generally men of outstanding integrity. In spite of the raillery which they endure from the stands, and the yelling of "Robber! Thief!" most of the fans admit that the men in blue "call them as they see them" and are impartial. What would you think of an umpire who was so one-sided in his decisions that he would run out and trip a runner who was dashing for home plate, so the catcher could tag him, and the arbiter call him out? We're sure you'd say he was a disgrace to the national game of America as well as to his profession!

By the way, did you know that the New Testament has a word which means "crooked umpire"? Well it does! You'll find it in Colossians 2: 18, "Let no man *beguile* you of your reward!" It comes from a combined word which means "to be an *umpire* in a contest," and "against one." The lexicographers define it, "to decide as umpire against one, to declare him unworthy of the prize; to defraud of the prize of victory." Paul must have been familiar with the Isthmian games of his day, and he knew the value of having an umpire who was "on the level." Thus, he issues this warning to the brethren who are entered for the greatest race in the world, that of the Christian life, to beware of those who pretend to be "on our side" but are seeking a chance for our overthrow.

The devil is a constant spectator of the Christian race! But he is present only to discourage as many runners from reaching the goal as possible. Once in awhile he digs pitfalls in the track and carefully conceals them; sometimes he posts his agents along the way with special inducements to those who are tired and weary. He proffers refreshments which are drugged, so that those who turn aside and drink are paralyzed so they cannot get up and get going again. When that will not work he may try to run in a crooked umpire!

You need not fear if you'll just obey the rules! That's why it is so necessary that every Christian keep his book of rules on his person, and look it up for himself. You cannot be misled into taking a false step if you'll just hold on to Jesus Christ, through His Word. And don't forget that even a false umpire cannot call you "out" if you keep on the straight and narrow. God will not permit that! His only chance is to trick you into obeying some false doctrine, so that he can call the error on you, and thus beguile you of the reward. Play the game of life straight! Play it according to the rules! Crooked umpires cannot hurt those who refuse to listen to or look at them!

Fred Killebrew, Senath, Missouri, has a new book, "Thoughts on Bible Colleges and Orphan Homes." Send a dime for one now!

Views of the News . . . By ROBERT T. HARTMANN

Five Percenters

A man named Smith, who has the dubious distinction of being president of the American Association for the Advancement of Atheism, told reporters at New York's La



Guardia Field as he left to attend an international convention of unbelievers (in Rome!) that 200 years from now there will be no religion in the world. Science and reason will have replaced it, he said.

Now it just may be that Mr. Smith's prophecy will prove correct.

But no credit to him. If there is no religion in the world in 2149 it will be because there is no world and, incidentally, no atheists either. For religion—I speak of what James calls "pure religion and undefiled"—will last as long as men and women "seek the Lord, if haply they might feel after him, and find him; though he be not far from every one of us; for in him we live, and move, and have our being."

No one can find God today except through His Son, Jesus Christ, and the Church which is His Body. Mr. Smith does no homage to his god of reason by supposing that the Church, which has endured the assaults of atheism and apostasy for some 19 centuries, will disappear in two more.

No one has more respect for science (true science, not "science falsely so called") and reason than I do. Both science, which simply means the knowledge one can derive through his five senses, and reason, which is the operation of the human mind on this sensory information, confirm the existence of

God to all rational and emotionally stable adults. Not all of them, by any means, act upon this conviction, but the vast majority of them believe that God is.

It is therefore only necessary that these lost souls be convinced that God also is a rewarder of them that *diligently* seek him. This is our task as Christians—and we are failing at it miserably.

I never read the Acts of the Apostles without amazement at the rapidity with which the Church of Christ grew from a handful of 120 disciples gathered in Jerusalem to countless multitudes of faithful before whom the glory and power of the Roman Empire tottered. It makes our consciences easy to assume that all this was made possible by miracles and spiritual gifts, which we do not have today. But the fact is, let us face it, that the Father who is unwilling that any should perish surely has given us, today, everything we need to spread the Gospel and convert the world just as effectively as those first Christians did.

True, some of them had spiritual gifts, but what we forget is that we all have natural gifts. And we are not using these natural gifts of ours to glorify the Giver. We are, most of us, five-percenters; we expend about five percent of our talents and energies for the cause of Christ and about 95 percent for ourselves.

Christ gave 100 percent; so did the apostles and thousands of those early saints. A few Christians do today, but not very many. If we all gave 100% of our natural gifts to the task of saving the world, how easy it would be. Soon they would be saying of us: "These that have turned the world upside down are come hither also!" Our gifts belong to God.

otherwise, how much is involved. Since the amount of it which is requisite to make the change cannot be subdivided, the apostle had to use another method of illustration, so he calls it "the twinkling of an eye." We are familiar with this latter, and it is often used in literature as descriptive of that which is most fleeting. Just as you could not imagine the checking halfway of the involuntary act of the flicking of the eyelash, so there is no way of conceiving how quickly the bodies of living beings shall be transformed by the power of God. It is enough for us to know that it will be done, and that only an atom of time is necessary to accomplish the feat.

Scriptural Bishops

By F. WILFORD LANDES

Titus 1: 8. "Lover of good" (ARV). Not only is the bishop a good moral man and Christian, but his love is only for that which is good. The opposite of love is hate

and the opposite of good is evil, thus he loves good and hates evil. A lover of all that is *scripturally* good.

"Holy" means "set apart to the service of God." Rom. 12: 1, "... present your bodies ..." 2 Cor. 8: 5, "... first gave their own selves to the Lord ..." 1 Cor. 6: 19-20, "... ye



are not your own ... ye are bought with a price. ..."

"Just" means fair, equitable, in his dealings temporally and also in his religious practice. Without partiality (just), a trait necessary in decisions rendered between brethren (1 Cor. 6: 5), or in disciplinary action.

"Temperate" has to do with self-control; temper, speech, actions, habits. Paul's conduct explains this term (1 Cor. 9: 27), "But I keep under my body and bring it into subjection. ..." Unless he can control self, he will not be able to control others.

THE BIBLE AND THE ATOM

By W. CARL KETCHERSIDE

Did you know that the word "atom" is found in the Bible? I admit you'll not read it just that way in your English version, because the word is a Greek one, and we have a translation of it. That translation is found in 1 Corinthians 15: 52, and occurs in the word "moment." The subject under discussion is the resurrection of the dead, and the change which will take place in the living at that time. The apostle says, "We shall not all sleep, but we shall all be changed, in a *moment*, in the twinkling of an eye, at the last trump."

The word *atom* means "something indi-

visible." There is a difference between a thing that is "undivided" and one that is indivisible. The first refers to that which could be divided, but is not; the second to that which is not divided and could not be. The period required for the change that shall take place in the living when Christ comes is so brief that it cannot be described by telling how many seconds it will require, for it requires none. If it could be divided into seconds it would not be an *atom* of time.

Time is a relative something. We can only understand by a mental comparison, or

SAINT LOUIS STUDY

The six weeks of Bible Study in Saint Louis will begin on November 7 at 9 p. m., and continue five days weekly until December 16. Reservations must be made at once by writing The Deacons, Church of Christ, 7121 Manchester Avenue, Saint Louis, Missouri.

TWO GOOD BOOKS

We recommend "Commentary On Acts" by J. W. McGarvey, \$3.00; and "Commentary On Romans" by Moses B. Lard, \$2.50 per copy. Send your orders to us for these books!

THIS and THAT from HERE and THERE

John Patrick who had a great work at Dentonia and Agra (Kansas) last month is now working with the church at Pekin (Ill.). . . . W. Carl Ketcherside spoke at Fredericktown and Festus (Mo.) on August 28. Charles Simms recently immersed one at the latter place. . . . Roy Loney reports work progressing on the foundation for the new meeting house at Las Animas (Colo.). . . . E. M. Smith says that the church in Claypool (Ariz.) is growing, with one immersed last month. . . . Eugene Suddeth reports Robert Brumback in a series of lectures at Des Moines (Iowa) which began September 11. . . . Ethyl Crist tells of an encouraging Vacation Study held by Ed Uland and five other teachers at Fairview, near Kirk (Col.) closing Aug 5, with an enrollment of 78. . . . L. C. Roberts mentions 60 enrolled in his fourth study of the season, which was at Nixa (Mo.) and during which he had a class of high school students. One made confession of Christ and was immersed. . . . The elders at Manchester Avenue (St. Louis) baptized three; one on each of the nights of August 22, 23, 24. . . . Fred Killebrew and Jim Baysinger held a meeting at Advance (Mo.) during the month past. . . . Owen Taul reports that the church at Canalou (Mo.) expects to repair and paint their meeting house. . . . Brethren Mark Woolman and J. R. Birdwell were appointed as deacons at Farmington (N. Mex.) with J. Ed Uland assisting. . . . A. C. Warren began his work with congregations in the Salem (Mo.) territory on September 4. . . . Ellis Crum, Jr., is scheduled for the meeting at Pleasant Point, near Meadville (Mo.) following his work at Ellington (Mo.) and Lewis (Kansas). . . . Albert Winstanley and Hershel Ottwell have just completed a lengthy tour which took them among churches in Colorado, Washington, Oregon and California. Brother Winstanley is scheduled to conduct a two weeks meeting at Windsor, Ontario, Canada during October. . . . Virgil Atwell reports good attendance and contributions at Warrensburg (Mo.). . . . E. M. Smith spoke at Glendale (Ariz.) Sept. 28. . . . Vern Atwell sends invitation to all who pass by Globe (Ariz.) to worship with the hospitable church meeting at Claypool. . . . Bernell Weems immersed 1 in his 11 nights work at Stover (W. Va.) and 1 was immersed at Martinsville (Ind.) during his 4 nights following a meeting by C. R. Turner. Bernell began at Salem (Mo.) on Sept. 11. . . . Bob Duncan closed at Shelby (Mo.) Sept. 2, followed by 2 weeks at Charleston (Ill.) and a week at Brewer Schoolhouse (Kansas). He is now laboring at Topeka. . . . Wilford Landes completed a two weeks effort at Painesville (Ohio) in the month past. He

expects to be with the church at 26th and Spruce, Kansas City (Mo.) Oct. 9, and to do personal work in the neighborhood of the new Kansas City church, starting October 15. . . . Lloyd Riggins is now with the Mattoon (Ill.) congregation in an extended work. . . . William Hensley has just concluded a meeting at New Castle (Ind.) which started on Sept. 11. . . . Harold Shasteen held a series of meetings for Bethel congregation, near Milan (Mo.) starting Sept. 4. . . . Borden Higginbotham concluded his work at Peoria (Ill.) on Sept. 11. . . . Our hearts are saddened with news of the death of Edgar Stover of the church at Stover (West Virginia). . . . C. R. Turner spent two weeks in personal work with the church at Unionville (Mo.) preceding his meeting at Gallatin (Missouri). . . . Vernon Hurst starts at Asphalt (Kentucky) October 4; Bernell Weems at Independence (Mo.) on October 9; Borden Higginbotham at Fredericktown (Mo.) October 15; Richard Kerr at Des Moines (Iowa) October 2. Let's help these brethren with our prayers and presence. . . . Roy Harris and Jim Mabery report 1 added in their Richmond (Mo.) meeting. Roy preached, Jim directed singing, Lawrence Swearingin conducted a Bible drill. Roy and Lawrence preached at Dentonia (Kans.) Aug. 29, 30; and at Phillipsburg, Aug. 31, Sept. 1. . . . Lloyd Riggins immersed one at Carrollton (Mo.) in his meeting closing on August 28, following which he began at Old Scotland congregation. Richard Riggins, a nephew, has been assisting during his vacation. . . . We regret to report the decease of Sister Niha Hall, of Coloma congregation, near Bogard (Mo.). . . . Oscar L. Mouser, Brownsville (Texas) says the paper is a bright spot in their lives each month. . . . Joe Kerr, Harthill, Lanarkshire, Scotland expresses appreciation for Vernon Hurst's "Applied Christianity" and the editor's "Our Greatest Need" in the August issue. Thanks to you Joe. . . . C. J. Beidel was hindered in attending the Hammond meeting because of the critical condition of his wife's sister. . . . Harold Baines, Morley (England) commends "Shall the Sword Devour Forever?" by Roy Loney. . . . Ellis Crum reports good crowds at Ellington (Mo.) to start the meeting there. . . . Daise Patterson, Gallatin (Mo.), reminds of the work started there by C. R. Turner on Sept. 18. Their all-day meeting was held on October 2. . . . The address of the meeting place at Peoria (Ill.) is 1915 North Jefferson Street. . . . Albert Winstanley immersed two at Denver (Colo.) on September 7. One was a Roman Catholic who came forward during the question period. . . . Robert Brumback tells us that over 300 were present at the

young people's meeting at Saint Joseph (Mo.) with 18 churches in 4 states represented. Bob Marshall spoke at the morning service, while six other young men spoke in the afternoon. This meeting on August 28 climaxed the two weeks' work of Brother Brumback, during which 4 were added to the Saint Joseph church. His next work started in Des Moines (Iowa). . . . H. R. Miller, Bloomington (Ind.), has forwarded the 14th subscription which he personally secured. . . . We regret that Charles Buckallew, Unionville (Mo.) was forced to go to the hospital as a result of a severe heart attack on September 3. . . . Richard Riggins spoke at Wakenda (Mo.) August 21; Old Scotland, August 28; and Antioch, Sept. 4. He expresses his appreciation for the privilege of working in the gospel meetings with his uncle, Lloyd Riggins. . . . Great rejoicing was felt at Festus (Mo.) on Sept. 8, when Charles Simms immersed Brother LaRose. He is the father of Bonnie Shasteen. . . . James Thomas, Summerville (Penn.), says the paper cheers him up each month. . . . Roy Loney was at Decatur (Ill.) Sept. 11, and at Sullivan, Sept. 18. . . . Winford Lee reports a good interest in his 2-week Bible study at West Concord (Mo.) followed by another 2-week study at Hepburn (Iowa). He began at Bloomfield (Ind.) on Sept. 26. Winford says, "I spent a few days with the faithful at Brookfield (Mo.) and they seem determined to stand for the whole truth". . . . Vernon Hurst reports good visit at the meeting conducted by Richard Kerr at Bicknell (Ind.) after Vernon had spoken one night at Bloomfield. . . . We commend the congregation at Indiana Avenue (Bloomington, Ind.) for their zeal in mission work. Beginning January 1, they will support Vernon Hurst in the east to the extent of \$100 monthly. It is estimated this is about half what will be needed. Other congregations are indicating an interest in this field. Will you aid? . . . Bill Hensley began at Middletown (Ind.) for 3 weeks on Oct. 2. . . . He will be in a work at Sullivan (Ill.) Nov. 6. . . . Hershel Ottwell begins at Speedway City, Indianapolis (Ind.) Oct. 23. . . . Fred Killebrew started for 2 weeks at Bridge congregation, near Dexter (Mo.) Sept. 26. He will be at Granite City (Ill.) during the first two weeks of November. . . . Tom Dennis began at Antioch, Bethany (Mo.) Sept. 26. . . . W. Carl Ketcherside started at Eureka, near Meadville (Mo.) same date. . . . Dick Kerr reports one immersed at Hammond (Ill.), one restored and one immersed in his work at Bicknell (Ind.). . . . Because of our Canadian trip much news has to be held over until November issue. . . . Is your subscription due?