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Foreknowledge of God

By W. G. Roberts

God did not know what every act and thought of man would be before He created him, that is, God did not know of every sin man has committed since creation. Everything God created was good—very good. He therefore did not create the devil. The devil became a devil *after* his creation, just like Peter became "Satan" after his "creation." Peter was not born a devil, but became one (Matthew 16: 23), then later became a "child of God." God created everything GOOD that He created (Genesis 1: 4, 10, 12, 18, 21, 25, 31) hence did not create evil.

Someone argues that God said in Isaiah 45: 7, "I make peace and create evil." True, but He is not talking about sin. He speaks of "evil" here when referring to the punishments sent upon people who deserve them. God is speaking of the success of Cyrus, through whom He "made peace." God intended that Cyrus should know to whom he was indebted for this wonderful success, and on what account, so the prophet tells him that it was to the God of Israel, then exposes the absurd idea of the Persians (of whom Cyrus was king): that there were two supreme beings (an evil and a good one), represented by light and darkness, which are here declared to be both the work of the One Great Supreme.

There is a similar reading in Amos 3: 5, "Shall a trumpet be blown in the city and the people not be afraid? Shall there be evil in the city, and the Lord hath not done it?" A note in the Polyglot Bible, copied in the Cottage Bible and also by Bagster, reads, "Shall there be any evil, or calamity (not moral evil) inflicted on a wicked city, which does not proceed from me as the effect of my wrath? These animated interrogatives were intended to convince the people that they had cause for alarm, as their monstrous wickedness called down the vengeance of God to punish them with their calamities." So you see the "evil" the Lord created simply refers to "calamities" and not sins.

All sins are evils, but not all evils are sins. A boil is an evil, but it may not be a sin. The good people in Kansas used to think that grasshoppers were an evil, and they were; but they were not a sin. So God creates evil, but not sin. The evils referred to by Isaiah and Amos are calamities, not sins or moral evils.

Sin did not originate in the mind of God. "And God saw everything that He had made, and, behold, it was very good" (Genesis 1: 31). "God is not the author of confusion" (1 Corinthians 14: 33). "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust and enticed" (James 1: 13, 14).

Sin is excluded from heaven. "Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Corinthians 6: 9). Please read in connection with this Galatians 5: 19-21; Ephesians 5: 3; Revelation 21: 27. There is no such thing as sin being in heaven, neither did it originate there.

God was surprised at the sinfulness of man, and therefore repented or was grieved that He had made man. Genesis 6: 5-7, says, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." Read Genesis 8: 21 in connection with this. Did God purposely and premeditatively bring all this trouble upon himself? Man would not be so foolish. Is man wiser than God?

If God knew every sin the children of Israel were going to commit, and the trouble and grief they were going to bring Him, why did He say He would rejoice over them to *do them good* and to multiply them, then have to revoke His decision and say He would destroy them, and even rejoice in their destruction? (Deuteronomy 28: 63; Jeremiah 32: 30-35). I would like for some of these fellows who believe God knew before the creation of man, every little mean, dirty, sneaking trick man would do, and ordained man to do them, thus setting man's responsibility in connection therewith, to answer some of these arguments and questions. They are all Biblical and thus important.

It had never entered the mind of God that His people would do as they did on some occasions. Jeremiah 7: 31, says, "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire;

which I commanded them not, *neither came it into my heart.*" In Jeremiah 19: 5, we read, "They have built also the high place of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, *neither came it into my mind.*" You will find the same thing in Jeremiah 32: 35. This, then, should settle the question as to whether God foreknew and foreordained everything.

However, someone says this would contradict Leviticus 18: 21: "And thou shalt not let any of thy seed pass through the fire to Molech." Now if you will notice this in your Bible, you will observe that the words "the fire" are in italics, to show they are supplied words, and not in the original text. This being true, there is not a hint there about burning or not burning children, hence no contradiction. Again, it should be remembered that "Molech" signifies a king, or governor, of similar import with Baal, hence may not be Baal at all. At the time when Leviticus 18: 21 was written God may have known they would undertake such, and thus warned them against it. But the idea was not in His mind before. God does not say just when this wicked idea of *theirs* entered *His* mind, but He does say it had not entered His mind previous to their wickedness. It was not in His mind from the beginning. God says that, and I believe it.

Still, we should be impressed with the thought that Leviticus 18: 21 does not refer to the burning of their children, as does the passage in Jeremiah, but rather, to their seed *worshipping* Molech as the seed of Solomon did (Cp. 1 Kings 11: 3-8). Instead of burning their children, the wives of Solomon burnt incense and gave sacrifice. But it was addressed to Molech and not to God. This is what God commanded them not to do in Leviticus 18: 21. Read that verse with the word "fire" left out, as it should be, for it is simply a supplied word, and see the difference it makes. "Molech" was a deity worshipped by the Ammonites, one feature of his worship being the burning of children, but this was only ONE feature. (See 1 Kings 11: 7; 2 Kings 13: 10; Jeremiah 32: 5; Amos 5: 26; Acts 7: 43.) The children of Hinnom made their children *pass through the fire* to Molech (2 Kings 23: 10). In Jer-

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Jehovah's Witnesses—False Prophets

Those who call themselves "Jehovah's Witnesses" and who sell their papers on the street and other public places, certainly thrive on the fact that most men have short memories. This sect, which was started by Charles T. Russell and later perpetuated by "Judge" Rutherford, has been proven unworthy of confidence so often that it is amazing to find gullible individuals who will even purchase enough of their literature to pay them for printing it.

The Russellites have a method of computing time all of their own. They base their hopes and stake their reputations upon that system of chronology. It forms the basis of their "revelations" in "Studies in the Scriptures" as written by Russell. Since it is so important to the maintenance of their faith, an examination of that computation will not be out of order. The most important of the dates at which Russell arrived was 1914. Let us look at a few of his predictions concerning it:

"The 'Times of the Gentiles,' or their lease of dominion, will run fully out with the year A. D. 1914, and . . . at that time they will all be overturned and Christ's kingdom fully established" (Vol. 2, 170).

"The heirs of the heavenly kingdom must so continue until the time appointed for them to reign together with Christ. During the time of trouble, closing this age, they will be exalted to power, but their 'reign' of righteousness over the world can date only from 1914—when the times of the Gentiles have expired" (Vol. 2, 81).

"We consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished near the end of A. D. 1914" (Vol. 2, p. 99).

"The 'battle of the great day of God Almighty' (Rev. 16: 14) which will end in A. D. 1914 with the complete overthrow of earth's present rulership, is already commenced" (Vol. 2, 101).

"The present governments must all be overturned about the close of A. D. 1914" (Vol. 2, 242).

What an important year 1914 was to have been, according to the modern prophet, Russell! The times of the Gentiles were to fully run out; the final end of the kingdoms of the world was to be seen; the heavenly heirs were to begin their reign; the battle of Armageddon was to conclude; the complete overthrow of earth's rulership was to arrive; the governments of the world were all to pass away.

Thirty-two years have passed on since 1914! The times of the Gentiles have not run out; the final end of worldly kingdoms has not come; the battle of Armageddon is still ahead of us; earthly rulers still survive, and the governments of the world still exist. Jehovah's Witnesses are false wit-

nesses and do not belong to Jehovah. They are lying prophets!

You may be interested in knowing what these people did when 1914 came! They changed their prediction. In the 1910 edition of their books they had all coming to a close in 1914. That was to be the beginning of the great reign of peace on earth. But you'll recall that the first World War broke out instead. So, in the 1914 edition of their books they left all of the other text just as it was, but they changed the date to 1915 and inserted a line of type to indicate that date. However, the type face was not quite the same and you can detect the insertion of the new date in every instance. That's doctoring up prophecy to suit yourself—and to deceive the people.

But the year 1915 went by and still the predicted events did not come. In the following year (1916) Charles T. Russell died. Judge Rutherford succeeded him as head of the fanatical group, and in his pamphlet, "Millions Now Living Will Never Die," he employed a peculiar method of reasoning which enabled him to predict *positively* that the correct date was 1925. Now 1925 has been gone for 22 years and Rutherford has died. He wasn't one of the millions who wouldn't, apparently. But in spite of all the false ideas which have been exposed, Jehovah's Witnesses still peddle "Consolation." Anyone who can be consoled by believing a lie ought to get a lot of comfort from it.

But Russellism has written its own death sentence. Mr. Russell said, "If our chronology is not reliable we have no idea where we are nor when the morning will come." We have shown that their chronology is not reliable. In view of that fact and by the admission of their founder, we can say that Russellites do not know where they are. They are wandering around in fog and darkness and have no idea when morning

will come. They are out too late at night, and are lost in the darkness! Poor benighted souls!

Russell again says, "Suppose that A. D. 1914 should pass with the world's affairs all serene and with evidence that the 'very elect' had not all been 'changed' and without the restoration of natural Israel to favor under the New Covenant. What then? Would not that prove our chronology wrong? *Yes surely!* And would not that prove a keen disappointment? Indeed it would! *It would work irreparable wreck.* . . . What a blow that would be!"

The father of the sect admits that he made a wreck out of the thing and says it is beyond repair. Therefore, all of the patching which has been done since his day has not yet got the theory to the place where it will hold water. It still leaks at the seams, and the joints cannot be soldered. It is irreparable! It has suffered a terrific blow from which it cannot recover. It was sired by falsehood, bred by supposition, and it can never stand upon the legs of truth! We feel sorry for those who have been misled by it! Looking for a "Millennial Dawn" they are faced with the judgment of God, where all liars shall have their part in the lake that burns with fire and brimstone. They are witnesses only to the fact that Satan still deludes men and that with strong delusion!

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18: 22). "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath sent him" (Jeremiah 28: 9). So it is evident that Pastor Russell spoke presumptuously and that he was not a prophet of the Lord. Neither are his followers truly witnesses of the Lord! The leopard has not changed his spots!

Is It Right to Have Classes for Bible Study?

By E. M. Zerr

I have designedly placed this heading in quotations. While it is the subject on which I have been asked to write an article, yet it is a question which I would not have raised. It is an implied assumption of something that the New Testament does not teach. All persons will admit that it is right and a duty to teach the Bible. That since no man is inspired today and therefore has no "inner light" to guide him in his religious life it is necessary for him to be taught. And the only basis of authoritative teaching is what is to be found in the Bible. Therefore it is necessary to teach

that book to the hearers. And while all understand that parents are to instruct their children in the ways of the Lord (Eph. 6: 4), yet the church as an institution is also commanded to teach the Bible (Eph. 3: 10; 1 Tim. 3: 15). But while it is the evident duty devolved on the church to do this, there is no set method shown in the N. T. for doing it. There is where the "assumption" comes in. To ask the question in the heading of this article is to assume that the scriptures reveal a settled manner of doing this teaching. But that is not true and the objectors have never even attempted to

point out that manner in the sacred text. Instead, about all of their discussion on the subject has been of a negative nature.

But while the scriptures do not show any specific method for teaching the great Book to the public, yet they do give us certain principles to which we should give heed. Heb. 5: 13, 14 plainly shows that not all students can receive the same kind or grade of teaching. The idea is handled by Paul by comparing the teaching of the Word of God to feeding food to the human body. Suppose that a dietitian were employed to arrange a menu for a mixed group of people to be relied upon as the sole basis of nourishment. And suppose further that he should offer one single menu with no variations as to the age or personal condition of body of the ones to partake. What would be thought of such a plan? It is certain that such an arrangement would be rejected. Instead of such an illogical setup he would be expected to offer one that took into consideration the several differences in age and stature and strength of the ones for whom the menus were prepared. The same is true in the matter of offering spiritual food to the ones who come under the teaching done by the church.

And since the scriptures do not offer us any certain method for carrying out the evident duty of teaching the Bible it follows that we must use our own judgment in forming one. A command to do a thing implies the command to do whatever is necessary in the performance of that duty. We have seen that it is the plain duty of the church to teach the Bible. We have seen also that no specific plan has been shown in the New Testament for that work. Hence it is our duty and privilege to adopt the method which we consider best for accomplishing the desired end. The only restriction we are under is that we do not form or use any method that would violate any of the expressed principles of the scriptures. But here may be the place where the opposition thinks to show that a negative answer to the heading should be given. That the practice of having classes in the teaching violates some specific teachings of the scriptures. And since such objections are the stock in trade of the objectors it will be well to consider some of them.

It is said that no authority is available for dividing the congregation when it comes together for worship. This is the most popular objection heard to the classes. But the proposition is filled with assumption and the assumption shows gross neglect of plainly taught principles and shameful lack of information concerning some of the terms of the New Testament. For one thing, what is meant by "worship"? This word comes from at least ten different Greek words and has as many shades of meaning. But while this is true yet not one single instance occurs where the word is applied by an inspired writer to the congregational ordinances of the Lord's supper and contribution. The only time or occasion when the

congregation as such must be together as one assembly is for the two ordinances just mentioned. And there has never been one instance when any congregation attempted to be in or use the classes during the performance of said acts of religious duty. Therefore it should not be objected that we are guilty of dividing the church when it comes together for "the worship." Such objection is a false accusation and must react as a serious condemnation of the ones who make it. I do not mean to say that these ordinances are not worship, for they are. But I am saying that we have no right to call them "the worship" for any act of respect toward divine things is one meaning of worship. So that the reason the congregation should not be divided while performing the said two ordinances is not that they are items of worship since many other acts can be called worship also. But it is because these two services are congregational in their nature and must be carried out by the congregation as a whole that is assembled.

The inconsistencies of those who object to the classes are so glaring that it is astonishing that Christians could be guilty of them. One man was once asked if he would object if a teacher should invite a class of boys to his home to be taught the Bible. He said he would not. Then would he object if the teacher took his class to the church yard and occupied space in the shade of a tree. And still he said he would not. Then, should a rain come up, would he object if the teacher took his class into the church house. At which he stated that he certainly would

object to having a "class" in the church house. This is only one of the inconsistencies of the hobbyists on this subject. But a more serious inconsistency than this may be pointed out. I have known parents deliberately to remain away from the meeting place on Lord's day with their children until the time for the classes had passed, then come in just in time for "the worship," as they called it. And their charge is that the classes constitute an innovation because they are unauthorized. Well, if they are to be so regarded, then the church that uses them is guilty of innovationism. And that would be just as bad as if it were guilty of the innovation of an Aid Society or other such society. In that view of the case such a congregation is not a loyal one and those who profess to be opposed to unscriptural churches must oppose said congregation. But they cannot truthfully say they are opposing it as long as they attend any part of its services and take part. Thus, these folks who wait till the classes are over and then come and join the other services are as guilty of innovation as the ones who have been teaching the various ages and grades in the classes. The only sincere thing these objectors can do is to withdraw from any congregation that uses the classes. If they do not then they are condemning themselves by having fellowship with those who are doing what they contend to be an unscriptural practice. "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14: 22).

How to Tell if You're Converted

A few days ago a young brother said to me, "I don't feel like I'm getting anything out of the church here of late. The brethren who are on the program cannot preach polished sermons, the lessons don't seem to produce a great sense of reverence in my heart. I believe there are some good features about the 'pastor system', although we always talk against it. Sometimes I'm almost tempted to go where they have a minister all of the time."

I have no doubt that the man who made the statement thought he was really revealing a fault in the church. However, he was mistaken. He was only demonstrating his own lack of true conversion. One who is really a child of God must have an exactly opposite philosophy of living than the one expressed. The Christian life is based upon a love for God which makes us want to spread His cause, and a love for our fellowman which makes us want to carry the gospel to him. Jesus declared that the one who would become greatest in the Kingdom must first become servant of all. He exemplified what he meant by the statement concerning himself, "The Son of man came not to be ministered unto, but to minister."

When anyone begins to grumble about the church not furnishing the high type of edifying speakers that he desires, you can look beneath the surface and see that the real trouble is not in the heart of the church, but in the heart of the man. He wants the church to serve him. He wants it to cater solely to his needs. He wants to be on the receiving end always, but the Book says, "It is more blessed to give than to receive." It further affirms, "Ye ought to be teachers." That should be our aim, our goal, our fervent expectation—to qualify ourselves to assist others.

Let's analyze the statement quoted above exactly as spoken by the young brother. "I don't feel like I'm getting anything out of the church." This indicates a selfish attitude. We're not to be in the church for what we get out of it. We should be there for what we can put into it! True, there are great blessings to be derived from the church. Those blessings, however, do not come to the ones who spend their time searching for them selfishly. They are the result of service, and we derive them purely as we seek not our own welfare but the welfare of others.

"The brethren who are on the program do not preach polished sermons." The one who really loves the Lord appreciates every sincere effort made in behalf of the Lord's cause. He looks not at external polish or gloss, but at the hard work, the penitent heart, the eager desire to serve which is manifest by the humble brethren who are on the program. Seldom indeed do I listen to even a feeble attempt to edify, but what I receive help from it. My life has been enriched far more by those who are struggling against heavy odds to live the Christian life, than by professional preachers.

"The lessons don't seem to produce a great sense of reverence in my heart." Without realizing it, the young brother in this statement revealed the real trouble. A heart in which reverence comes and goes, fluctuating back and forth, needs outside stimulation. That's the thing upon which the old time revivalist counted. True reverence is not that kind. It is kept burning brightly by

the inner joy which is kindled through love for the Savior, by the fellowship of brethren, by the beauties of nature, by the pleasure of companionship in the home, by love for life itself. Any sense of reverence which has to be started anew by the kindling of preaching each Sunday is a false one.

"Sometimes I'm tempted to go where they have a minister all of the time." This young man showed his need of a crutch to lean upon. He wanted to be ministered unto. His development was so fragile spiritually that he could not eat the bread of life unless someone else broke it off and crumbled it for him. He wanted to hire someone to do that which God has commanded us all to do. He wanted to remain a listener and never become a proclaimer. He had no sense of responsibility to others, he only wanted others to be responsible for him. Remember that when you criticize the church you generally show your true color. Keep still and get to work!

WHO SETS YOUR STANDARD?

The word "standard" as used in this connection refers to anything that is used as a basis of comparison. We generally think of it as a model by which to build, or a rule by which to walk. Insofar as moral life is concerned, there are two standards in existence. One is set by popular opinion; the other has been provided by God the Father. Seldom indeed do these two meet and become the same. The standard set by the sentiment of the masses is fluctuating. It is generally not good. It does not often favor the right.

On the other hand, the standard provided by the Lord is unchanging and firm. It is absolute and positive. We will all be measured by it in the Judgment. If we walk by the standard of the world while here and then are measured by God's standard over there, we will be found "weighed in the balances and lacking." The basic difference between the man in the world and the child of God is the standard which each accepts. When a child of God professes to love the Father but at the same time, for love of popularity, seeks to walk by the standard of prevailing sentiment, he loses his influence for good. Like salt without strength, he is "fit for nothing but to be cast out and trodden under foot."

Popular sentiment does not favor baptism for remission of sins. In spite of that God's standard demands, "Repent and be baptized everyone of you in the name of Jesus Christ, for the remission of sins" (Acts 2: 38). Current opinion does not favor immersion in water as baptism. The standard of God's measurement declares, "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6: 4).

Popular sentiment advocates the idea that

there is no salvation in a name. The standard of God affirms, "Neither is there salvation in any other, for there is none other name under heaven, given among men, by which we must be saved" (Acts 4: 12). Popular sentiment favors the use of instrumental music in the praise service to God, but the standard of God nowhere endorses such, although it is positive in the command to sing (Ephesians 5: 19; Colossians 3: 16). The general idea is that one may partake of the Lord's Supper at any interval and upon any day that is arranged by his religious institution. God's standard says, "The disciples met together upon the first day of the week to break bread" (Acts 20: 7).

Kipling said of east and west, that "East is east and west is west, and never the twain shall meet." That seems to be true of the standards of God and the world. How silly it is then to attempt to justify ourselves by the conduct of those who follow another standard. A great many Christian young people will use as an argument to secure permission to attend various unscriptural entertainments, the thought that "Everyone else is going." That does not justify us for going though, because the others are not walking by the same rule as are we. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

It is generally not true even that *everyone* else is going. We tend to employ a mass psychology to emphasize our arguments. But even if everyone else on earth does a thing that does not make it right to do it; neither does it justify you in doing it. Things are not made right because of the number of persons who do them. If that were true, the people on the outside of the ark would have been right, and Noah and his family would have been wrong. Neither

Eating Garbage

I shall never forget a scene which I saw enacted during the great depression which swept our country and the world. I arrived in Kansas City late one night on the bus, and had a wait of almost an hour. I walked up town to pass away the time. It was necessary that I pass by a restaurant, and I chanced to glance down the driveway by the side of the place. There stood a man dipping down into the garbage can. I watched him as he took up some of the sodden, dripping contents and sorted over what he had in his hand until he came to a crust of pie with some of the filling adhering thereto. He placed it in his mouth and ate it, while a feeling of revulsion swept over me.

Since that time there have been so many pictures of the starving peoples of Europe eating from street refuse and garbage dumps that I've become accustomed to the fact that men eat filth and offscourings. In spite of that, I've not lost my feeling of revulsion at the thought. I'm glad that the churches have sent hundreds of dollars worth of food to those far-off lands. I wish that we could have sent even more.

The people of Poland and Germany eat from garbage cans because they have to do that. One can justify their action by the instinct for self-preservation and the desire to live. In America, though, there are millions who feed their minds at the gutters and from the garbage cans, and that without excuse. It is a matter of preference. I cannot understand why the moral conscience of our nation does not rise up in a concentrated revolt against the sewage that is being piped into the hearts of our people by modern day writers, who are filthy rats, scurrying about the underground passages of warped brains and attempting to glorify perversion and twisted personality.

One does not need to read the books themselves to know what they are and what they contain. The reviews that are published of them demonstrate the contamination that clings to them. There is an unmistakable odor of sewer gas even about these man-holes, which seek to purify the contents, by letting off steam regarding their apt portrayal of character. A few years ago, the reading public was stirred by "The Grapes of Wrath." It was a book teeming with filth and crawling with vermin. Thousands fed upon it without thought of repulsiveness.

A few days ago I was at our own city library. There before me was a late book which had been highly advertised in reviews in our own newspaper. A glance at its con-

are we free to do things merely because of the prevailing or popular sentiment. To argue that way would make you a cannibal if you happened to be stranded on a cannibal isle where that was the prevailing sentiment; unless, of course, you were first consumed by popular opinion!

tents showed that it was dripping with unholy sex description, justifying prostitution, and that of the lowest perverted type. Books have become best-sellers in the last few years that dealt with sodomy and homosexuality from the angle of justification because of environment. That's why God rained down fire upon Sodom and Gomorrah. Those who indulge in reading filth will reap the harvest in morally-wrecked lives.

Have you noticed that even the "comic books" have been going the way of moral perversion lately. Always a factor for evil, they have now become even more so. The figures of the female heroines have been stripped of clothing by the artists. Increasing numbers of scenes in which such are dressing or undressing are being pictured. The strips now cater to the weird, the un-

balanced, the disorganized. The effect of such portrayals upon the infantile or juvenile mind at its impressionable age is incalculable. I know parents who purchase comic books because they keep their children still, and they don't bother! May I suggest that a good dose of strychnine or laudanum will accomplish the same purpose. There isn't a lot of difference except for the fact that my suggestion kills them quicker, and they will not have to die an agonizing death with a bullet in the body from a law enforcement officer's pistol. It may save them from agonizing decay by some venereal disease.

Of course, you wouldn't poison your children with strychnine. You love them. Then don't poison them with the rat poison of corrupt literature, or you may literally "love them to death."

But the Savior teaches that the world *cannot* receive it (John 14: 17). If then a man cannot be saved until the Spirit converts him directly, and yet he cannot receive the Spirit until he is converted, then no man can be saved and all of us are doomed to eternal hell. If the world cannot receive the Spirit, then a man cannot be saved by the Spirit directly, unless he can be saved without receiving it. But if one man can be saved without receiving it, then all can be, so what's the use of the Spirit coming to any man? God's plan is that the word of the Spirit be preached to alien sinners and that they repent and accept that gospel. That is the only hope of salvation which any man may have!

Foreknowledge of God

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Jeremiah 7: 31; 19: 5; 32: 5 we learn that the children of Israel actually burnt their offspring, which thing had never entered the mind of God. But we might admit that Leviticus 18: 21 has reference to the same acts and sins as referred to in the passages in Jeremiah, and then there would be nothing to prove that God knew, from all eternity, that HIS people would commit this awful sin.

He knew that the children of Hinnom were then, and had been, burning their offspring, hence said to his children, "And thou shalt not let any of thy seed pass through the fire to Molech," just as you might say to your little girl, when in the presence of a drunken woman, "I don't want you ever to get drunk like that woman," and at the same time you have no idea that your daughter will ever become a drunken sot. **SUCH A THOUGHT HAS NEVER ENTERED YOUR MIND**, yet you tell her not to do as that woman is doing.

I have viewed this passage from every angle and cannot even find a hint that God foreknew his children would act as they did. If we say Leviticus 18: 21 teaches that God knew, long before creation, that his children would commit that heinous sin (Jeremiah 7: 31); then we have a contradiction with Deuteronomy 28: 63; Jeremiah 7: 31; 19: 5; 32: 35, and several other passages. One refers to the worshipping of Molech in the absence of burning children to death, while the other refers to the passing of their sons and daughters *through the fire*, in the valley of Hinnom, unto Molech.

God, it seems, did not know the faith of Abraham until he tried him. (See Genesis 22: 12.) God says, "For NOW I know that thou fearest God," then he tells how he learned it—"seeing thou hast not withheld thy son." God could thereupon send an angel and make a covenant with Abraham (verses 15-18).

To say God foreknew *all* sin is to make him responsible for all murders, drunkenness, adultery, lying, stealing, etc., and the only sinner in the universe.

The Holy Spirit and Sinners

There are two extremes of thought regarding man's turning to God. One person believes that man is so pure and good in his natural state that he does not need any help and will finally be saved regardless of his conduct or actions, since his life will work out its own correction and purification. This is the doctrine of *Universalism*. The other party believes that man is definitely in need of atonement, and also of a supernatural force to enable him to accept its benefits. It is believed that man not only needs the revelation of truth but must be miraculously and directly empowered to accept it, by a new nature given through impartation of the Holy Spirit. Both of these theories are false.

We object to both ideas, but will confine ourselves to the last in this brief treatise. We are convinced that the Holy Spirit is interested in the conversion of alien sinners. We agree that the Holy Spirit operates upon the hearts of such to bring them to God. But we deny that this is done directly. We affirm that it is always done through a medium, and that medium is the Word of God. We do not differ from the majority of the religious world on the *fact* of the Spirit's work, but on the *how*. They believe it is done *immediately*; we believe the Bible teaches it is *mediately*. They contend it is *direct* in its operation; we believe it is through *agency*.

If the Holy Spirit comes to men directly to convert them, the Bible ought to so teach. But there is not a single scripture which tells us that the Holy Spirit operates directly upon the heart of an alien sinner to convert him. Moreover, in all of the examples of conversion in the New Testament there is not a single case where the Spirit ever so worked. The doctrine then lacks both precept and precedent for substantiation. There is no authority for it in God's revealed will.

The examples used of the Spirit's work upon men's hearts are such as to indicate the use of other agency. An example is found in 2 Corinthians 3: 3 where the Spirit is likened to ink. This substance does not flow out of a bottle and form words and characters independently, but utilizes other means, such as a pen and a writer. Thus the use of the expressions "ministered by us" in this verse shows that the apostles constituted the medium through which the Spirit worked in this instance. Paul calls himself and Apollos, "ministers by whom ye believed" (1 Corinthians 3: 5).

No man upon earth has ever been made a believer in the Son of God without hearing or reading the truth as it is set forth in the New Testament. With all of the teeming millions of people on earth, in the nineteen centuries since Christ, surely there would have been one heathen who never had access to the Bible either by hearing or reading, who would have been led to Christ and made to believe. If the Spirit leads men to Christ independent of any other agency surely it would have made one such convert. But there has not been a person in any of the centuries past who was ever converted to Christ without first hearing or reading about Christ.

We are "begotten by the gospel" (1 Corinthians 4: 15); with "the word of truth" (James 1: 18); that is "by the word of God, which liveth and abideth forever" (1 Peter 1: 23). Any theory which leaves out the agency of the Word in the New Birth is false because it denies a plain teaching of the New Testament. The theory we are dealing with does that very thing, therefore cannot be true.

If the Holy Spirit converted a person without use of agency that man certainly would have to receive the Spirit. Certainly he could not reject it and be saved, or resist it and gain salvation (Acts 7: 51, 52).

"Personal Problem Clinic"

Mrs. C. K., Festus, Mo.: "I appreciated your radio program recently. I only wish my home was a Christian home. It could be if my husband and I would but make up our minds to work together. Will you tell me just what the Bible teaches I must do to become a Christian? Also, have you any little booklets containing Bible stories for children, as you know, children love Bible stories if they are so they can understand them. When I try to read them the Bible they say they don't understand. There is a lot I do not understand, either. Thank you so very much. Keep on preaching God's Word as it is written, not as someone wants you to."

And thank you! (This mother was somewhat misled by teachings of Pentecostal and other groups. This is the third letter from her since I sent her the Missouri Mission Messenger and tracts to help.) It is up to you to do your part to make yours a Christian home, and then lead your husband to the Lord (1 Peter 3: 1-3). Do not wait for him to obey before you accept Christ, but take the lead, and perhaps he will follow.

Since you have already heard the Word until you are convinced that God is, and is a rewarder of them that diligently seek him (Hebrews 11: 6), and that Jesus is His Son and your Savior (John 3: 16), you must now repent of your sins and be baptized for their remission (Acts 2: 38). In order to become a fit subject of baptism you must first confess your faith in Christ (Matthew 10: 32; Acts 8: 37). Go to the home of Bro. Charles Sims at Festus, tell him you want to become a Christian. He will take your confession and baptize you. Don't delay. Make arrangements as soon as you get this letter.

The best book for children that I know of is "First Steps for Little Feet in Gospel Paths." It contains Bible stories and questions to ask the youngsters. The price has recently been raised to \$1.25. Send to this office and we'll mail you one at once. May God bless you!

R. C. S. (Mo.): "My daughter, who is teaching the children between the ages of 3 and 7 years, was wondering if you could give her some ideas on teaching the children in that class. I would like to know if the booklet, "What's Wrong with the Movies?" can be obtained, and if so, where? I would like to have two or three copies."

Children in the age group mentioned are what we call "pre-reading" children. They still live in the age when stories must be told them. This is the age of make-believe and fantasy, when imagination is beginning to develop, and the youngster is discovering a vast new world every day. In a couple of years, these boys and girls will step into a still greater life in the world of books. Now, however, they must learn by discovery, by

sight, and by information furnished from direct contact with those who are older, especially the parents and the teacher of the Bible class.

Most teachers are not well prepared for the great task of guiding little minds. This is ordinarily the case because of a very mistaken idea that "anyone can teach a bunch of kids." I have heard leaders make such a ridiculous assertion. Teachers of boys and girls must love children. They must thrill to see little hearts grow and little bodies develop. Otherwise, the children will sense that their instruction is just a disagreeable task, or a chore which has been thrust upon someone. The technique of handling children can be worked out if you first really love them.

Do not read long dissertations from the Bible to children of this age. Study the lesson you want to tell at home. Then put it

Readers of this paper are requested to send in their problems for discussion. The same things which trouble you may also trouble others. Perhaps we can mutually bear the burdens of each other. Names will be omitted in stating the problem for solution. Let us hear from you.

down into language the children can grasp. Above all, tie it in with the experience of the children themselves. Never start a story without first getting the attention of the little auditors by tying it in with their own experiences. For example, if you want to tell how David the shepherd lad became king, begin by asking how many of the class have ever seen sheep. Ask what kind of a coat sheep have on their backs. Let the class tell what kind of a noise a sheep makes. Have them tell you what some of the enemies of a flock of sheep may be. That will lead you directly into the reason why there must be a shepherd. Then say, "Now if all of us will sit up straight and fold our hands in our laps, and be quiet, I will tell you the story of a little lad who took care of his father's sheep, and later became king."

Jesus used object lessons. He pointed to the flowers and said, "Behold the lilies of the field." He taught his lesson while the audience looked at the flowers. Jesus was the greatest teacher the world has ever known. We should profit by his methods. One of our teachers in St. Louis wanted to show her class how God created birds and animals with instinct for their preservation. She brought a bird's nest to class. The children examined it and beheld how a bird without hands or fingers intricately wove the strands together. They found that when

the nest was taken apart they could not put it together again. They were deeply impressed with God's power and a love for his lesser creatures. That's the way to teach children.

In our vacation Bible study for 1947, teachers of primary groups will fold paper so that when they cut it properly there will be twelve paper men joined together. After holding these up, they will then be initialed with the names of Jacob's 12 sons. They will be taken apart and passed out, one to each of 12 children. These will then be lined up in the order of the birth of Jacob's sons, and each will give the name assigned to him. The other boys and girls will then try to remember the name of each in order and recite them. If teachers cannot tell a story acceptably, they should secure a copy of "First Steps for Little Feet in Gospel Paths" and study it at home until they can tell the story to their class. We'll furnish you a copy for \$1.25 as the price has recently increased. Urge parents to read these little stories to their children. All teachers of smaller youngsters can get a lot of valuable aid if they will send a dime for my bulletin, "How to Teach the Bible to Kindergarten Children." The dime pays for the printing and postage. Address your request to MISSOURI MISSION MESSENGER.

"What's Wrong with the Movies?" can be secured from Zondervan Publishing House, Grand Rapids, Michigan. The cost is 50c per copy and it's worth every cent of it.

J. D. M. (Illinois) writes: "Next year I will be a Junior in High School. I am much interested in chemistry, but some of the older folks say for me not to take it, that my faith may be destroyed by what is taught. What do you think about me studying it?"

Take the subject by all means. There is no science taught in school today which will tend any more to confirm your faith than chemistry. One cannot be a real chemist without believing in God and His power over the universe. In chemistry you are dealing with the elements which make up this universe in which we live. No one can create one of those elements. Even with all of our advanced knowledge we can only use them, compound them, and do research work in the laboratory in an attempt to determine how they function. The control of these basic units is in a greater hand than that of man.

We are absolutely dependent upon water. Man can live without food longer than he can without water. You will find that water is composed of two elements, hydrogen and oxygen. There are two parts of the first to one of the second. The infinite power which controls the universe made these two separate from all of the other 90 elements and

go together in just the proper proportion, and that's not all, for they will not compound at all except just in these exact mathematical proportions. What a chaotic condition would result if those proportions should be broken up. If they would combine in equal proportions, the result would be hydrogen peroxide, and life would perish from the earth.

If you weigh these elements as they compose water, you'll find that by weight there is one part hydrogen to eight of oxygen. This means then that there is a great deal of oxygen in the free state in water. That's where the fish get this necessary element for life.

Man breathes in oxygen and exhales carbon dioxide, which is poisonous to him. The plants breathe in carbon dioxide for their life, and put out oxygen. The balance is maintained in a perfect system. No system can exist without a governor or regulator. Since man cannot regulate the universe, it is evident that the power which does so is superior to man. Inasmuch as man is the highest order of created being, that which is superior is uncreated, therefore divine.

A sister (Illinois): "My husband left me about five years ago shortly after our little boy was born. Later I heard that he was in Chicago frequenting places which were not right. In order to obtain support I secured a civil divorce. After that my husband married another woman. I have been very lonely and it has been a hard matter for me to go on, but being a member of the church has helped a whole lot. Recently I came in contact through some friends with a man, who is not a member of the church. We have been going together for six months. He takes me to church and seems interested in it. I feel sure we are compatible and I want a home so much. He has asked me to marry him. Is it right for me to do so?"

I deeply sympathize with you and your problem. I want to commend you for your faithfulness in the midst of your trials and tribulations, and for the manifest desire to do the will of God, which has prompted your question. You cannot scripturally marry the man with whom you are keeping company in his present status, for the Bible says, "The wife is bound by the law to her husband as long as he liveth; but if her hus-

band be dead, she is at liberty to be married to whom she will; *only in the Lord*" (1 Cor. 7: 39). The point I want you to notice is that second marriages must be *in the Lord*.

If a husband is faithful to his wife, and refuses to indulge in marital infidelity, she is bound to him during his lifetime. Your husband was not faithful to you. In marrying another he committed adultery. Upon that basis you are free from him, as free as if he had died. You are entitled to marry again according to Matthew 19: 9, but you can only marry in the Lord if you follow the teaching of the Word.

If you love this man with whom you are "keeping company," take him to church and let him hear the gospel. Teach him the way of truth. If I can furnish you any material concerning the church which may help him to understand our position, let me know. I'll do anything I can to help convert him. If he obeys "from the heart that form of doctrine" and becomes a Christian I see no reason why the two of you should not marry and establish a Christian home.

Send in your problems for discussion

The Gospel Way — By Fred D. Weed

When we look around us and see so many different denominations, approximately two hundred, each claiming to show the way to heaven, it is no wonder that some who have studied the Bible should conclude that the subject is too much for them, and turn away to treat the whole matter with indifference. However, that conclusion will not keep them from being rejected of God and cast into outer darkness where there is weeping and gnashing of teeth.

What is the reason for all of this confusion? Peter says, "But there were false prophets among the people, even as there shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of" (2 Peter 2: 1). Is that not true today? In many other scriptures we are also warned against false teachers.

When there are so many, all different, and all claiming to be right, how can I tell which is right? If you had two hundred ten-dollar bills, all of which were counterfeit but one, and you had a little book which described minutely the points of the genuine one, what would you do? Certainly, you would study that description until you could pick out the true bill. Thus it is with the church. The New Testament tells us all about the church Christ died to establish, and it behooves us to so study that description that we can recognize the church when we see it. The New Testament tells us just

what we are to do in order to obtain salvation.

Paul admonishes Timothy to "rightly divide the word of truth"; so let us begin by dividing the New Testament into its natural divisions. The first four books, Matthew, Mark, Luke and John tell us of the life of Christ, proving he was the one who was to come, as was prophesied by the prophets hundreds of years before. By the miracles he performed and wondrous works which he did, he proved that he was the Son of God and that God was with him. John concludes his account of these things by saying, "these are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name" (John 20: 31). Does this tell us what to do to be saved? It tells us what to believe, which is the first step.

What next? Acts of Apostles tells how the apostles carried out Christ's instructions when he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20). Jesus also said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16: 16). This is plain language. In the first chapter of Acts we have the first gospel sermon. When the people heard it, they were pricked to the heart, and said, "Men and brethren, what shall we do?" "Then Peter said, Repent and be baptized every one of you in the name of Jesus Christ."

Paul in giving an account of his conversion told how Ananias came to him and said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16). These and many other passages in Acts tell us what the apostles taught sinners to do to obtain salvation.

In the 21 letters to churches and individual Christians, we have instructions as to the kind of life that we should live in order to meet with God's approval. These letters are written for the instruction of Christians. They are not written for alien sinners. Sinners are told what to do in Acts.

Finally, in Revelation we have pictured to us something of the future destiny of the world. It tells of the New Jerusalem, that glorious home reserved for the faithful, and also of the terrible punishment of the wicked as expressed in 21: 8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

There are but two roads to travel in this life. One leads to life, the other to death. There are two destinies. There is no middle ground. It is either life at God's right hand, or death and terrible torment on his left. Jesus said in Matthew 7: 13, 14, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

THE MILLENNIAL QUESTION

A great deal of agitation has been caused over the teaching of our Lord on the first portion of chapter 20, of the book of Revelation. It appears to be in order to say something with regard to what is evidently set forth in that portion of Holy Scripture. I have no "millennial theory" and do not propose to advocate one. However, some of those ideas which are given such current circulation, are opposed to the Word of God, and it is necessary that they be refuted. I do not deem it essential that I even be able to point out all that is taught in the Revelation letter before I offset false teaching that is put out concerning it.

The book of Revelation is essentially a book of prophecy. It is written in symbolic language. A great many would-be interpreters forget that fact and thus would literalize everything in the book. The very first verse declares it to be "The Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

The word signify would perhaps be better understood if it were broken down as follows: sign-i-fy, that is, "to show by signs." In chapter 20, John mentions having seen an angel come down from heaven, having the key of the bottomless pit in his hand. The word "angel" always means a messenger. One must determine from the action or context if the messenger is celestial or earthly. In this instance it is a heavenly messenger as stated in the text. "A key" is always a symbol of authority. Thus the messenger mentioned had been given authority over the bottomless pit. "A chain" is a restraining or restricting influence. Anything that would restrict the devil in his work could, in a symbolic sense, be meant in this symbol.

Verse 2 mentions the mission of the messenger. He laid hold on the devil, and bound him for a thousand years. This means simply that the devil was restrained for a thousand years from doing what he had previously been free to do. The term "thousand years" does not necessarily convey an exact period, but rather could (and probably does) mean a period of lengthy duration. It is so used in other passages of scripture.

Verse 3 informs us that the devil was cast into the bottomless pit, where he was shut up, and a seal placed upon him, that he should deceive the nations no more for the thousand years. Incidentally, there is much comfort to one who tries to follow God, in knowing that God and the angels under His authority are superior in power to the devil. The devil cannot go beyond the point which is set by God in his testing and tempting of mankind. Those who are upon the Lord's side are upon the winning side.

This verse is very explicit in that it tells

us the work which Satan was restrained from doing. He was to "deceive the nations no more" until the time expired, after which he would be loosed for a brief period. The verse does not say that Satan would not deceive individuals as such during this period. He would not deceive the nations. A review of the former chapters in the book of Revelation will show that prior to the time here referred to, the devil had deceived the nations. Through the corruption of pagan Rome at first, he had held his sway over the whole world. The church triumphed over pagan Rome and the devil then had to regain his world dominion by another means.

He did this by raising up "another beast" which was Papal Rome. "He exercised all the power of the first beast before him, and caused the earth and them which dwell therein to worship the first beast" (Rev. 13: 12). So greatly did the devil deceive mankind with this second beast that he again gained control over the nations. His power was so universal that "he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark" (Rev. 13: 16). Spiritual Babylon

thus made "all nations drink of the wine of the wrath of her fornication, the blood of the saints and of the martyrs of Jesus" (Rev. 17: 6).

Subsequently, Rome was to lose her power, to a great extent, over the nations. The Reformation period took the Bible, which had been chained to the pulpit, and by translating it in the native tongues of the nations of mankind, released them from the bonds of superstition and ignorance. It is not at all speculative to say that when the Bible is bound the devil is loosed; when the devil is bound the Bible is loosed. This may help us somewhat to understand the period referred to as "the thousand years" and to date its beginning. It is well to recall that at the end of this period Satan was once again to be loosed, which would indicate that the spread of some great "ism" or combination of "isms" would once again render the Bible less powerful to control and govern in the world of mankind. "Paganism" and "Catholicism" were once the great weapons by which Satan controlled. I doubt that he will try again to use them in their old forms. His method of attack will be more subtle!

With the binding of Satan, John said he saw "thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years" (verse 4). Upon this lone passage has been built the fantastic theory advocated by the Russell-

ites, and others, which so contradicts the rest of the Bible, and is known as the "pre-millennial theory." That theory teaches that at Christ's coming, the saints will be resurrected bodily, and they will reign with him on earth a thousand years, at the end of which the wicked dead will be raised, and consigned to eternal damnation.

I call attention to the fact that this verse absolutely does not teach what the "Pre-millennialist" says it teaches. If this verse doesn't teach it, then no verse or verses in the Bible uphold the idea, for this is the only place where such language is used. Notice then, that this verse does not mention the second coming of the Lord. It does not mention a bodily resurrection, and John did not say he saw "bodies." He said, "I saw souls." This seems to be almost in anticipation of the misconception some would place upon this teaching. Had John merely said, "I saw them that were beheaded for the witness of Jesus" the speculators would have inferred a bodily resurrection. But John declares, "I saw the souls of them." Since these souls were never in the grave at all, whatever John saw was not a resurrection from the grave of anyone.

This passage does not hint at Christ being on earth. Neither does it mention a reign on earth. Those things have been cooked up in the imaginations of false theorists who try to make the Bible suit their absurd ideas. Read it for yourself. Search it! See if you can find any of those things in this scripture.

This was not the first time that John had seen these souls. If you'll read Revelation 6: 9, you will find those same souls under the altar, crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" At that time they were cast down in spirit and crying for judgment upon the ones who had slain them. Then in chapter 20, they are revealed upon thrones, the very opposite of their previous condition. Yet, there is no literal or bodily resurrection to be found between chapter 6 and chapter 20.

Could this not represent the resurrection of a cause which had been deemed lost, killed and destroyed? Is it not a fact that paganism and Catholicism so persecuted the faithful that the world was plunged into a cataclysmic darkness until even secular history reveals it as "The Dark Ages?" Is it not also true that with the restoration of the gospel to the masses, the martyrs who had died were vindicated in the stand they had taken, and were, in the minds of all, glorified for the sacrifices they had made, and justified in the course they had pursued? Could that glorification be represented by the thrones, and that justification and triumph by the judgment, in the text which declares, "I saw thrones, and they sat upon them, and judgment was given unto them."

"The rest of the dead lived not again until the thousand years were finished." "This is the first resurrection." These two expressions are in verse 5, and they deserve comment. "The rest of the dead" must certainly refer to all who were not martyred. I use that term in its accepted sense, as referring to those who are killed because of their testimony. Strictly, it means "a witness." Not all of the saints are mentioned in verse 4, but those only who had suffered death for the Cause of Christ. The remainder did not live again in any sense until the close of the period.

Why did John have to say by inspiration, "This is the first resurrection?" Would it have been necessary to tell anyone that it was a resurrection, had it been literal? Isn't the fact that John had to explain this and inform the reader that it was a resurrection, proof that they would not have so recognized it, had it not been thus designated? Isn't it also true that they would have recognized it had it been a literal resurrection? The term "resurrection" in this instance, then, must have been used to designate something that was different than a literal resurrection. It is well to ask at this juncture if the taking of the souls of the martyrs from under the altar, where they cried for vengeance and judgment, and placing them upon exalted thrones where they were given exaltation, would not rightfully be a resurrection? Certainly these who had lived and died for Christ would not later be hurt of the second death.

We may be asked if the symbol of "resurrection" is ever used to designate the rise of a national or any other type of cause from oblivion. Indeed it is! Many examples could be cited, but the familiar one of Ezekiel 37, is sufficient. The prophet was taken out to view a valley of dry bones in a vision. He watched until in his vision he was commanded to order the winds to blow and breathe upon the slain that they might live. God then said, "These bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost." He then told Ezekiel, "Prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel." This was fulfilled when God brought them back from foreign captivity. He did not open the graves literally, but he did resurrect their lost hope and restore the nation.

If we take away the false idea of two literal resurrections, one of the righteous and the other of the wicked, with a thousand year interval, we've knocked the props out from under the mistaken doctrine based upon the Revelation letter, chapter 20. The Bible absolutely does not teach anywhere that the righteous dead will be raised before the wicked dead. Instead, it teaches that all will be raised at the same time, and that at the second coming of Christ.

In John 5: 28, 29, we read "Marvel not at

this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." It is sometimes urged that this hour may be a long period, and again that the righteous may come out at one hour, and the wicked at another, and still fulfill the requirement of the verse. But Christ's followers will be raised *"the last day."* He declares, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6: 39). All of Christ's will be raised again at the last day. Then if anyone is raised before the last day, they will not be Christ's. So if there should be a resurrection prior to the last day, it would be of Satan's followers, according to this.

There will be no day after the last day. If there were another day after "the last day," then the last day would not be the last day at all, but the day after "the last day" would be the last day. If there is no day following the last day, and the righteous are raised on the last day, then the wicked could never be raised later. There would be no day for them!

The righteous are those who are to have everlasting life because of belief in the Lord Jesus. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." God wills that all who believe may have everlasting life. This will be granted when the believers are resurrected. The believers are to be resurrected at the last day. How can the wicked be raised a thousand years after the last day? Does someone say they will be raised after the term "day" applies? Then answer the following.

Will the wicked stand in judgment before their resurrection or after? Certainly the answer is that they will be judged after their resurrection. Now listen! "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12: 48). The righteous dead will be raised at the last day. The wicked shall be judged in the last day. Therefore the resurrection of the righteous and the judgment of the wicked will occur the same day. There can be no period of a thousand years interval between these two events.

There may be some confusion over the teaching of 1 Thessalonians 4: 16-17, as to the passage "The dead in Christ shall rise first." No one who has really investigated the context, however, would be foolish enough to teach that this means the righteous dead will be raised before the wicked. That is not even the subject under consideration here. The Thessalonians were not worried as to whether the good would be

raised before the wicked, but they were bothered as to whether the living saints would be caught up to heaven before the dead ones arose, or whether on the other hand, those who were alive at the coming of Christ would be permitted to remain until the dead came forth, so that all could be caught up together. There's not a hint of any contrast between the righteous and the wicked.

Paul said, "We which are alive and remain unto the coming of the Lord will not go ahead of those which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." All of the misunderstanding on this verse comes about by wrong emphasis or inflection of the voice in reading. Too many read it with force placed on the words "in Christ." They say "The dead *in Christ* shall rise first." They should emphasize the word "dead" for the verse is not comparing those in Christ with those elsewhere, but rather, those who are dead with those who are living. Read it this way, "The *dead* in Christ shall rise first." See what a difference it makes!

It is always wise to remember that any interpretation of the Bible which makes one passage contradict another is the wrong interpretation. The Word of God is a harmonious whole. It is not contradictory. Man may get contradictory ideas, but they are the result of his illogical reasoning and not the result of the revelation of God. When therefore, someone interprets what is said in one passage of Revelation so that it contradicts everything else on that subject, something is wrong with his explanation.

Another vital law of interpretation is stated thus: When a passage seems to be obscure in meaning, but there are other passages on the same subject which are plain and obvious in their meaning, those passages which are plain explain the ones which are obscure. Chapter 20 of Revelation is a symbolic chapter. The meaning of it is couched in language not literal. Certainly it should not be so taught as to nullify all of the literal and plain passages dealing with the coming of Christ and the resurrection of the dead. To follow such a course would be to abandon all rules of logic and cast yourself adrift on a chartless course upon a boundless sea of speculation.

Many brethren pass all that is said aside on the theory that it does not pertain to our eternal welfare and we should not be concerned about it. I admit freely that one may go to heaven without being able to explain all that there is in Revelation. But I question whether one can make it without at least attempting to refute the false doctrines which are sown broadcast in the land, and which tend to dethrone the Savior, emasculate His Word, and destroy truth.

Moses and Christ

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18: 15).

MOSES

Saved in infancy from king's wrath (Exodus 2)
 Providentially preserved in Egypt
 Voluntarily chose to suffer affliction (Hebrews 11: 25)
 Refused all worldly honors (Hebrews 11: 24)
 Mighty in words and deeds (Acts 7: 22)
 Used miracles to make believers (Exodus 4: 30, 31)
 Meek above all men (Numbers 12: 3)
 Led God's people from bondage (Egypt)
 Commanded waters of Red Sea
 Gave the Old Covenant (2 Cor. 3: 7)
 Face shone on the mount (Ex. 34: 30)
 Faithful servant in God's house (Hebrews 3: 5)
 Gave Israel a memorial supper (Exodus 12)
 Commanded people to go in haste (Exodus 12: 11)
 Ordered Israel to go forward (Exodus 14: 15)
 Fed Israel upon manna
 Gave water from rock (1 Cor. 10: 4)
 Interceded for the people (Numbers 14: 13-19)
 Offered himself as atonement (Exodus 32: 30)
 God's mediator (Galatians 3: 19)
 God's apostle to Israel

CHRIST

Saved in infancy from king's wrath (Matthew 2)
 Providentially preserved in Egypt
 Took on himself form of a servant (Philippians 2: 7)
 Refused all worldly honors (John 6: 15)
 Mighty in words and deeds (Matthew 7: 29; John 9: 32)
 Used miracles to make believers (John 20: 30, 31)
 Meek and lowly in heart (Matt. 11: 29)
 Led God's people from bondage (sin)
 Commanded waters of Galilee (Matthew 8: 26)
 Gave the new covenant
 Face shone on the mount (Matt. 17: 2)
 Faithful Son in God's house (Hebrews 3: 6)
 Gave us a memorial supper (1 Corinthians 11: 23)
 Commands not to tarry in sin (Hebrews 3: 15)
 Forbids us to look back (Luke 9: 62)
 Gives us "bread from heaven" (John 6: 33)
 Provides water of life (Rev. 22: 17)
 Intercedes for us (Romans 8: 34)
 Gave himself as atonement (Romans 5: 11)
 God's mediator (1 Timothy 2: 5)
 God's Apostle to man (Hebrews 3: 1)

God always gave a plan adapted to the wants of man as he exists. This fundamental error teaches that God has to adapt man to the gospel, and that the gospel is not adapted to man.

In Malachi 3: 2, we learn that Christ, the Word of God, is like a refiner's fire, and like fuller's soap. Now if a man is wholly corrupt and there is no good or inclination to good within him, then he is total dross. How many times would you have to refine that which was ALL DROSS in order to get any gold from it? How many times would you have to wash with soap that which was TOTAL corruption in order to produce anything pure? If it be true that human nature is totally depraved, then any process which took all of the depravity away, would leave nothing at all. If it left anything good after the refining or washing, that good would have had to be there.

There can be no degrees in that which is total. Yet we read that "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Timothy 3: 13). How could a man grow worse if he was already as bad as he could become? If he was born absolutely corrupt, he could not go beyond that. The doctrine under consideration makes every baby that is born as bad as the devil, for even the devil could not be any worse than totally depraved.

But the worst feature of this whole scheme is that it makes God responsible for all who are lost. If those who are unregenerate have no power to "turn and prepare themselves" and if they must wait for God to impart the Holy Spirit unto them, then those who are lost will be lost because God did not impart the Spirit. They are helpless. They can do nothing. They are passive. All they can do is wait for God's pleasure, if the doctrine under review be true. That doctrine removes the scriptural teaching of individual and personal responsibility. How can one be held accountable for something which he cannot help? Will a man be sent to eternal hell because he was powerless to aid himself and God refused to aid him? On the day of Pentecost men asked the question, "What shall we do?" They were told to "Repent and be baptized." Peter further admonished that they should *save themselves* from that untoward generation. Men can hear, they can believe and they can obey, regardless of the false doctrines taught today.

Religious Counterfeits

For several years the Treasury Department of the United States has been educating the citizenry against counterfeit money. Under the slogan, "Know Your Money," exhibits have been prepared, pictures have been shown and lecturers have sounded out on the subject. Formerly, millions of dollars were lost annually to those undercover agents who unloaded bogus money upon the gullible and unsuspecting public. It seems

The Foundation Error

At the bottom of most of the doctrinal errors of modern Protestantism is the fundamental one called "Hereditary Total Depravity." This combined term describes the basic fallacy which teaches that as a result of the sin of Adam, through inheritance all men are corrupt and depraved, and that in a total degree. Therefore, it is reasoned there is nothing man can do to save himself until the Spirit of God operates upon his heart first and regenerates him directly. According to the creeds, human nature is so corrupted that no one can do anything that is good or pleasing to God until some foreign force comes and takes away the old heart and imparts a new one. No approach can be made to God until such outside force has been applied. The sinner is wholly corrupt, totally depraved, utterly incapable of doing any good thing.

But let the Discipline of the Methodist Church set forth that belief. I give herewith two sections from the "Articles of Religion." No. 7: "Original sin standeth

not in the following of Adam, but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far from original righteousness, and of his own nature inclined to evil, and that continually." No. 8: "The condition of man after the fall of Adam is such that *he cannot turn and prepare himself* by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."

We object to this doctrine which is advocated by the Baptist, Presbyterian and Methodist Churches as well as most others, because we believe it is positively inconsistent with the teachings of the Word of the Lord. If this doctrine be true, then God, knowing man was in sin, devised a plan for his salvation which was not adapted to his needs in that condition, and had then to change man in order to adapt him to the plan. If the Bible teaches anything it teaches that

to me that it is the duty of the church to also carry on an educational campaign warning the world against being "taken in" by the counterfeiting schemes of the arch-conspirator, Satan.

For purposes of deception, the devil has counterfeited about everything that God has offered to mankind for salvation. By so doing, he has undoubtedly destroyed millions of souls. To be forewarned is to be forearmed. The cover should be jerked off the Satanic schemes and mankind should be informed of the hell-inspired effort to deceive and delude.

God sent his Son to die for fallen humanity. Immediately Satan prepared his "false Christs" and a warning had to be issued to go not after them (Matthew 24: 24). So clever were they in operation, it was predicted that they would deceive the very elect. Christ called apostles and sent them forth with the message of saving grace. At once, the devil got his "false apostles" into operation, and the warning went out from headquarters, "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light" (2 Cor. 11: 13, 14).

Miracles were ordained in order to produce faith (John 20: 30, 31). At once Satan began his manifestations of "power and signs and lying wonders" (2 Thess. 2: 9). "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do" (Revelation 13: 13, 14).

God selected the cross as the means of the death of His Son, who declared, "I, if I be lifted up from the earth will draw all men unto me." When the time came, there were three crosses on the hill instead of one. Satan had two of his followers crucified at the same time. Still to show the power of Christ in his last hours, and his superiority over the others, one of the malefactors acknowledged Jesus, and Satan lost one of his followers then and there.

When God used prophets to sound forth his words, Satan duplicated the method. "But there arose false prophets also among the people" (2 Peter 2: 1). Now, when God uses teachers to make known his will, Satan has altered his plan to conform closely, "Even as there shall be false teachers among you who privily shall bring in damnable doctrines."

Jesus died to purchase his church (Acts 20: 28). It was his purpose to reconcile all unto God in one body by the cross (Ephesians 2: 16). The devil has filled the world with churches. Sectarianism is rife, and in many instances the counterfeiters are so near the genuine as to be almost beyond power of detection. As a result, millions are now saying, "The church has nothing to do with one's salvation, although the Word says, 'He is the Savior of the body.'" Millions

more declare, "It doesn't make any difference what church one is in, just as long as he thinks that he is all right." Could you use that same argument about money? Would it make counterfeit money legal tender, to declare that it doesn't make any difference who makes the money, just as long as the person who has it, thinks it is all right?

If it is important to "Know Your Money," it is still more important to "Know the Truth." Money might bring you into bondage, but if you know the truth, the truth shall make you free. Study the methods of Satan, so you can truthfully say, "lest Satan should get an advantage of us, for we are not ignorant of his devices" (2 Cor. 2: 11).

Preaching and Practice

One of the most scathing denunciations which ever fell from a sacred pen was hurled at the Jew, in Romans, chapter 2. To them Paul says, "Thou art confident that thou thyself art a guide of the blind, a light of them which sit in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of truth in the law. Thou therefore which teachest another, teachest thou not thyself?" James plainly tells us that the one who is a teacher is under greater condemnation, that is, he has a greater responsibility (James 3: 1).

It is easy to preach. It is easy to tell the other man what to do. It is easy to paint glowing pictures by pen and spoken word of the tasks that lie before us, and the glory of their accomplishment. It is a totally different thing to live what we preach. I realize that I have not always lived up to the responsibility which I have outlined for others. I acknowledge that, and I ask the forgiveness of the brotherhood and my God.

I know that the apostle could say to me, "Thou that preacheest mission work, dost thou do mission work? Thou that advocatest personal work, dost thou do personal work? Thou that teachest churches to plan their programs so that no time is wasted, dost thou plan thy life so that no time is wasted? Thou that preacheest for others to have their families in subjection, dost thou teach thine own family to be subject to the Lord?" When I think of what the Lord might say to me, I feel contrite, humble and helpless before him.

I have always preached mission work. Generally, though, I have preached to the church to get out and do it. I think of the few places in which I've really established new congregations and sown the seed on previously uncleared fields, and somehow, it makes me realize that most of my life I have been telling others to do what I should have been doing myself. I have always had a desire to see a congregation in every county seat in my native state. It has appealed to me that this would give everyone a reasonably good chance to come in con-

tact with the gospel. But thus far, I have not only been unable to do that, but there are even state capitals where there are no churches. And our own state capital has no faithful church contending against all innovationism. Of course, we have no members living there, but that is not an excuse. We should go there and convert men and women to the Lord and establish a faithful church.

I have always believed in personal work. I have done a great deal of it, talking to hundreds of souls about their eternal welfare. I still do much of it, but not nearly as much as I ought to do. It came to me recently that on occasions when I am teaching Bible studies at night, often I sit and chat with the brethren when I should be out ringing front doorbells and talking to the unconverted. I find myself booking my time for an entire meeting, but almost always the dinner engagements are with those who are the best workers in the church, and who merely want to chat and visit, or who ask me because they feel under a sense of obligation to have the preacher over once, and thus make the burden easier on the unfortunate family that was "the goat" during the meeting and had to keep me while there.

I would not be at all astonished if some of you have not remarked behind my back, "He's always talking about personal work, so why doesn't he get out and do a little of it!" That's all right, and no doubt you are justified in your question, but I wish you'd have said that to me personally. It was just what I needed.

I do not know about the rest of the preaching brethren. I expect most of them do a great deal of mission work, at home and abroad. I imagine most of them are fairly active in personal work at all times. They should be, for they preach the same things as do I. However, whether they do what they say for others to do, or not, should not in any sense affect me. I still must practice what I preach. I'll admit that most of the time I thought I was doing about all I could do. Sometimes I felt pretty good about what was being accomplished, but that's a foolish feeling. I hope by the grace of God and the prayers of my brethren to accomplish more in the years that lie ahead than I have in the years that are past. I do not want to suffer that "greater condemnation."

PROVEN PROVERBS

Our new book of radio sermons is off the press. It contains 13 sermons based upon familiar proverbs, brought down to date and applied to everyday problems and Christian living. The titles are intriguing; the sermons practical and helpful. There is something in this series for everyone regardless of age. There are sermons to those outside the church, and sermons for those who are members. 35c each; 3 for a dollar.

MARRIAGE AND DIVORCE

BY ROBERT H. BRUMBACK

The Savior said, "From the beginning of the creation God made them male and female, and said, for this cause shall a man leave his father and mother and shall cleave to his wife and they twain shall be one flesh." The blending of two lives into one in marriage is ordained of God. God ordained that marriage should be the happiest relation of life. True, it will bring added responsibilities and cares, but it will bring also happiness and joy. The Bible gives man much teaching upon the subject of marriage. Paul said, "The husband is the head of the wife even as Christ is the head of the church" (Ephesians 5: 23).

Again he said, "So ought men to love their wives as their own bodies, he that loveth his wife loveth himself" (Ephesians 5: 28). God gives the man the first place in the home and if he wants to know something of the proper relationship between a husband and a wife, let him study the relationship that exists between Christ and the church. But the man who is not a Christian will not do this. Here is a reason why Christians should marry only Christians. Since marriage is divinely ordained of God, He gives us the laws by which marriage is to be regulated. If one companion is not willing to be guided by those laws discord and heartache are sure to follow. May I impress upon your mind, Christian girl, the importance of a right choice here. The matter of choosing a companion rests with you. You alone make the choice. You thus have the opportunity of laying the foundation for a Christian home. By choosing a young man within the church for your companion, you provide for the continuance of the religious life that you have thus far known. You have the assurance that, as he has been interested in Christ and the church up to this time, so will he continue to be interested in the fulfillment of his duties to the Lord. To you, young man, I would offer the same counsel and advice. You are a Christian by obedience to the will of the Lord. Upon you God places the responsibility of establishing a home. In order that the home may endure, let it be established as a Christian home, with a Christian companion who can blend her efforts with yours in making home all that it should be.

To choose a companion from the world is to risk the danger of your marriage being wrecked by the indifference of your companion for spiritual things. God prohibited the marriage of the Israelites with idolators and Paul admonished the Corinthians to be not unequally yoked together with unbelievers, showing that there can be no fellowship between believers and unbelievers; between righteousness and unrighteousness; between light and darkness; between the believer and the infidel. (See 2 Corinthians 6: 14-16.)

Mixed marriages, the marriage of a Christian girl to a worldly-minded young man, or the marriage of a Christian young man to a girl who has little use for the Lord's church and for religion, do not usually turn out well, unless the Christian is able to lead the other to Christ. If a Christian is interested in one who is not a Christian, let them first make the effort to lead them to Christ before discussing marriage, for if they cannot be interested in the Lord's will and in His church before marriage, they will not become interested in them after marriage. Marriage is not an agreement that can be terminated when one decides that the other is no longer the companion they were thought to be.

The teaching of God's word shows that marriage is not a temporary arrangement. Marriage is a lifetime contract that is terminated only by death or the sin of one of the parties to that contract. Sometimes, after the newness and the glamour of marriage have worn away, one of the parties will say, "We are just not suited to each other, our tastes are so different and our dispositions seem always to clash." These

are things that should have been searched out in the days of courtship. Here, too, is the reason hasty marriages should be avoided. Courtship days are days in which young people ought to properly discuss their likes and dislikes, they should discuss together their family backgrounds, take each other into their confidence and honestly and fairly tell each other of their own faults and shortcomings and explain to each other their hopes and their desires. Here is the reason for an engagement of several months' duration. This should be a period in which the young woman should ask herself, "Is this the young man with whom I'll want to spend the remainder of my life? Is his nature and disposition such that I'll never tire of his companionship? Do we have a goodly number of things in common? Do we have the same tastes, the same likes and do we find satisfaction in the same things?" The days of friendship should be the days in which the young man should ask himself the question, "Do I love this girl enough to spend my life with her? Do I love her as Christ loved the church? Am I willing to forsake all others and to cleave to her and to her alone?" To plunge headlong into marriage without giving these things due consideration is to invite disaster and ruin.

OUR TRIP ABROAD

Final arrangements are being made for our trip to England, Scotland and Ireland. Brethren on the other side of the ocean are whipping the itinerary into completion, and passports with visas have been received. We will leave St. Louis, the Lord willing, on the morning of February 18 and will embark on the Queen Elizabeth February 20, to arrive in Southampton on February 25. Brethren from Kentish Town, London, will meet us there, and we will take the boat train to London, where we will remain overnight. The following day we will board a train for Scotland, as the first meetings will be with churches in the Slamannan District, near Edinburgh.

Elders of the twelve congregations in the area, together with other brethren of reputation, will gather for an all-day session in which we are to discuss thoroughly the position of the churches here as compared to over there. We will remain there a week, after which we will go to Fife, and the same program will be carried out. I shall speak at some church in the area each night and conduct special studies on Saturdays. It is being arranged that I will conduct an analytical study of the Word while over there, which will be attended by many of the brethren.

After two weeks in Scotland I will be with Bro. Crosthwaite, oldest of the faithful preachers, at Ulverston for a week. I will study in detail the work he does in

preparing younger brethren to sound out the Word and will especially discuss the feasibility of the correspondence course which he carries on to make the study available to those in remote localities.

The half-yearly conference of the churches (much like one of our mass meetings) will be conducted this year in Belfast, Ireland. We will be there several days in advance and remain for the two days of the meeting which I will address on April 5. The final month of our labors will be with the churches in England, located at Birmingham, Wigan, London, etc. It is our expectation, as of present, to return to the United States about the first of May. During the next year we will plan to visit the districts over here which have financed the effort in Europe and report fully in public to the congregations what we found and what was accomplished. It is not to be expected that we can visit each contributing congregation, but it is our plan to visit each locality, and perhaps by conducting all-day meetings we'll be able to reach most of those interested. Present plans call for making a recording of a service over there and bringing it back so that brethren over here will be able to hear the actual voices of our brethren over on the other side. Too, we expect to make pictures of many of the places and individuals.

The cost of the trip will obviously be great, if one considers it only on a monetary

basis. But the good to be achieved will, we believe, offset all the hundreds of dollars required to finance the journey of preaching and teaching of the Word of the Lord. It is our fervent hope that we can arrange a reciprocal visit from some of the brethren over there and that all of you who desire may have the privilege some day of hearing some of them expound the way of life. The elders of the church at Hartford, Illinois, have agreed to receive and disburse the funds for this journey. They have appointed Berdell McCann, Hartford, Illinois, to receive your contribution. At the close of the trip an itemized expense sheet will be furnished you who contribute, so that you may know exactly what disposition was made of all funds. This will be sent to the churches privately. There will be no publication in the *MISSOURI MISSION MESSENGER*, since its columns will be devoted to an account of the journey. Churches which desire to sponsor mission work, Bible studies, and preaching during 1947, will find that if they contribute several hundred dollars to this work, it will be used in a concentrated effort to reach other portions of the world. Efficiency and orderliness suggest that you send at once.

The trip itself will not depend altogether upon funds sent in, else with the lack of interest so commonly manifest toward such matters, it would be a failure. The church at Lillian Avenue has posted a drawing account of \$2,500 to enable us that we shall be assured of sufficient to handle all matters arising in emergency. This will be paid back to them out of the contributions from participating churches.

Of Interest to All

If any of our young people or others desire to establish correspondence with others of the churches in Europe, we will be glad to assign their names to someone over there. We believe that there is no way by which brethren can be brought into closer fellowship than by establishing contacts with each other throughout the world. To that end we request that if you'd like to have your name and address handed to someone over there to exchange mutual views about the church, you send necessary information to us immediately.

We are taking with us a long list of subscriptions to the *Scripture Standard*, the small monthly paper published by our brethren across the waters. If you'd like to be placed on the mailing list for it, be sure and send your name and address, accompanied by 60c to pay for a year's subscription, and we'll see that it is sent to you. Let us urge that you do this at once.

If you have friends or relatives in either of the countries we shall visit, we'll gladly receive their names and addresses, and, if possible, we will contact them briefly. Be sure to furnish us with complete information.

Brethren over there have written their wishes as to what we might furnish them to

do the most good. Among their requests are those for radio sermon books. I have none of the back copies left, having given those away which were not sold. If you have extra copies among the members of the congregation and desire to contribute them to others who are eager to read the same, please mail them to my foreign mailing address given below. **DO NOT SEND THEM TO MY HOME ADDRESS**, as we will already have more than we can take of other materials and cannot take the extra books. Send them to me only at my mailing address in Birmingham, England.

We have kept close contact with the British consul over here, and he informs us that the food situation is grave. Our own brethren, upon questioning, tell us that it is worse than during the war. Especially short are such items as fats, sweets, fruits, soaps, etc. We have already started sending over a stockpile of food to augment the supply in the places where we will stay. You can mail a package of not over 22 pounds to England and can only send one per person or firm per week. We have assigned to various congregations a district over there, and each of them will send three 22-pound packages, one each week for 3 consecutive weeks, to each of these areas. That is, the church at Manchester Avenue is furnishing the food in Lancashire, Scotland; the church at Anderson, Indiana, the food at Belfast Ireland; the church at Hartford, Ill., that at Birmingham. Those who would like to pack boxes to send to other places should get in touch with us immediately at our home address, and we will assign you a locality. This has been suggested by the consul and the brethren over there to keep from getting a great many packages at one place and leaving a pile to be re-shipped over there.

We are asking each congregation desiring to do so to give us a letter signed by the elders or leaders and addressed to the brethren of the churches in the United Kingdom of Great Britain. This letter should contain greetings to those brethren and also express your position on matters of the colleges, pastor systems, etc., if you prefer.

Addressing Our Mail

We will receive mail in St. Louis only until the afternoon of February 17. Mail arriving after that date will not be forwarded to us and will remain stacked until our arrival back in the United States the first of May. It will then be processed but will not be answered, except in very unusual cases.

Thus, if you desire for us to receive mail on the ship, you can address it as follows: "Mr. W. Carl Ketcherside, Tourist Class Passenger, Room D-250, Sailing R. M. S. Queen Elizabeth, February 20, 1947, New York, N. Y." All of that must be on the envelope, so check it carefully before posting. All such mail arriving in New York, by February 20, will be received on the ship.

In addition to the above, print prominently in the top left hand corner, "PASSENGERS' MAIL."

We have established a foreign mailing address to which all mail may be sent and from which it will be re-mailed to us wherever we may be on any given date. This will be handled by one of the elders of the congregation in Birmingham, and we will receive mail through his address all of the time we are over there. We suggest that any urgent matters be taken care of by air mail. The cost is 15c per half ounce, and by using thin paper a great deal of material can be included at that cost. Be sure that it is properly stamped air mail, or, better yet, use an air mail envelope. Regular mail will cost you 5c per ounce. Books to be distributed among those brethren may also be sent to our foreign mailing address. Here it is: W. Carl Ketcherside, c/o F. C. Day, 69 B Stamford Road, Handsworth, Birmingham 20, England.

The Opposition

In the last letter received from abroad our correspondent says, "Brother John Allan Hudson has written to say he is flying over here—to be in Britain before you arrive. I thought I ought to tell you this, so that you should be prepared. Yesterday I learned that he had decided to come to Britain (supported by churches in the U. S.) for twelve months. This was to be from April onwards, but apparently on hearing of your proposed visit, he decided to come earlier. You may draw your own conclusions from this. But I do want you to know that it will in no way interfere with your visit, or upset the arrangements I have in hand. There is much I want to discuss with you regarding Bro. Hudson's visit, and we shall be able to talk it over thoroughly while you are here."

It appears from this communication that we shall have to contend for the ancient simplicity of the truth as opposed to the one-man ministerial system, Bible Colleges, parochial schools, etc., as fostered by those who are supporting Hudson. He was formerly minister of Southwest Church in Los Angeles, where he assisted the George Pepperdine Foundation, and has more recently been minister of the 39th and Flora Church, Kansas City. He has formerly worked in Great Britain, Australia, and New Zealand. We shall contend earnestly for the faith against any attempts to saddle unscriptural practices upon brethren in any portion of the world.

In view of the importance of this work, we ask those who desire to have fellowship in it not to delay. Let us cease to be condemned for producing "too little, too late" and let us for once get busy and freely give to aid in the perpetuation of the Lord's system of worship throughout the world. We shall, the Lord willing, begin publication in the June issue of this paper, of the facts and incidents connected with our trip. In the meantime, we again solicit the prayers

and interest of all who love the Lord and who have set to their seal that He is true. May His protecting care be over us, and may we not cease to stand for that faith which was once delivered to the saints. We

take this opportunity of thanking all who have written letters of encouragement and good wishes. May the Lord bless you and keep you, make His face to smile upon you, and give you peace.

FREED - HARDEMAN DEBATE

On January 7 it was my privilege to meet again in public discussion Dr. Grover C. Brewer, of Memphis, Tennessee. The debate was held at the annual lectureship of Freed-Hardeman College in Henderson, Tennessee. On the day before I journeyed to Jackson, where I was joined later at the New Southern Hotel by Brethren Melvin Burion, St. Louis; Richard Kerr, Brookport, Ill.; and Berdell McCann, Hartford, Ill. After a good night of sleep we went by bus next morning to the school at Henderson. As we alighted we met Dr. Brewer and wife, who had also just arrived by car.

We were given a hospitable welcome by N. B. Hardeman, president of the school, and met various members of the faculty, as well as numerous preachers who were present for the lectureship. We had luncheon at a downtown cafe in this little town of about 2,500 population. G. K. Wallace was on the program for a lecture on the church at 1 p. m. We attended and heard his discussion of the topic from the standpoint of the prophecies regarding the church and their fulfillment.

Promptly at 2 o'clock the president arranged for the disputants to take the platform in the auditorium. Dr. Brewer had as his timekeeper, W. L. Totty, Indianapolis, Indiana, and Fred Killebrew, of Senath, Missouri, served in a like capacity for me. There was no chairman and no moderators, each speaker being upon his honor as to gentlemanly conduct of the debate. This was very effective, as not a single incident occurred to mar the dispute. It was one of the most wholesome and cleanest discussions it has ever been my privilege to attend, and this was the opinion of everyone who attended and with whom we had contact. Scores of people said that it restored their faith in the validity of debates, a faith which had been shaken in the past by discourteous acts in other discussions in the south.

Dr. Brewer was in the affirmative at both sessions, using the same proposition as he did in Saint Louis. His presentation was excellent and I venture to say that he is unexcelled as an orator in the south. He far exceeds any of his co-laborers whom I have heard. Many who were at the college told us he was without a peer in the realm of logic and debating. I informed him that I would not only admit but affirm that the apostles established a school for teaching the Bible in every city where they labored, and that Jesus Christ was the president; the apostles and evangelists the recruiting

agents and field men to secure students for the institution; the elders and others under them constituted the faculty, and the textbook was God's Word. I told him that these schools were the Churches of Christ brought into existence by God's eternal purpose to make known the manifold wisdom of God. I challenged him to find where any of the apostles ever established any other institution to do this work, and the debate closed without his having located it.

I shall permit others to tell of the arguments used and the methods of refutation. At the night session there were approximately 850 or 900 persons present. The auditorium was crowded completely out, and the halls and principal classrooms below were filled with eager listeners who received the speeches over the public address system. In between sessions we met scores of preachers and preacher students. The amazing thing to us was the fact that many stated they had never heard of the issue, but that the arguments used would now demand a complete re-examination of their position to see if they were in the faith. They said it was the first time they had ever been called digressive and sectarian, and had always thought only of others in that category. Many expressed themselves as being anxious to attend one of our Bible studies and watch the church at work without another institution receiving the glory. The reaction was so swift, so great and so amazing, that it was really a thrill to talk to those eager men.

The school itself was somewhat disappointing as was the town. The classes recite in an old building, which appears more or less unsanitary, and the rest room facilities for men are very inadequate in the administration building. There are new dormitories, and a new cafeteria and gymnasium.

It was a distinct privilege to meet many men of whom we had heard in the years gone by, among them E. W. McMillan, of Union Avenue Church, Memphis; L. L. Brigrance, Dean of Bible, Freed-Hardeman College; G. K. Wallace, Wichita, Kansas; Gus Nichol; James D. Bales, Bible Instructor at Harding College, Searcy, Arkansas, et. al. One is moved with pity to see so many who ought to, and probably do, know better, giving their time and talents to the building up of human organizations to do the work which God has ordained for the divine institution to accomplish. It is as if in their puny attempts to gain prestige and power, they would supplant their human wisdom

and finite plans for the infinite purpose of God from eternity.

Our next meeting in discussion will be in the auditorium of the school at Searcy, Arkansas, where George S. Benson is president. After the debate at Harding we will move over to Abilene, I presume, for a like discussion at Abilene Christian College. It is most powerful of all the schools and is largest in enrollment and financial endowments. The student body numbers upwards of 1400, I believe, and thus with all of the preachers who will be present for the lectureship we will be assured of a huge audience to hear both sides of the issue set before them.

The debates at these two schools will not be held until after my return from Europe, but we will attempt to culminate plans as soon as possible so that we may give sufficient advance notice of the dates of the discussions, that all who desire may go. It is also planned that other debates will be held in major cities of both the north and south, especially in stronger cities in the respective positions. This will make it possible for thousands to attend who otherwise could not do so, and they will thus have the privilege of examining the merits of each side and forming a constructive and scriptural judgment on the issues.

I sincerely and earnestly request the prayers of all of the faithful that I may contend for the faith and my convictions, honestly and candidly, and that I may humbly defend the truth as it is in Christ Jesus our Lord.

"Are You an IN-and-OUT-er?"

By Hershel Ottwell

A few days ago I read the above question in an advertisement of a certain garment for winter wear. The ad displayed two pictures: one with a man sitting at a desk in an office, busy with his work; the other of the same man lying in bed sick with a cold. Beneath the first picture was the statement, "In at your work this week." Underneath the other picture read, "OUT with a cold next week." The thought was, wear this garment during the winter months, and it will keep you free of colds, and help to keep you on the job each day.

I thought, as I read this ad, that the question could be asked from a spiritual sense as well. A person who is an IN-and-OUT-er, cannot be depended upon, not even in spiritual things. Members who are not grounded in the love of God's Truth, very often work in the vineyard until something comes along that doesn't suit their notion, then they "kick over the traces" and lay out of services until they get over their petty notions. Then they come dragging back to services, and before long one couldn't tell

but what they had always occupied the driver's seat.

I have heard of congregations discontinuing services during the winter only to come out of hibernation the next spring in time to wear their new clothing (purchased with the Lord's money) to services on "Easter Sunday." I have known people who couldn't come to services regularly during the winter months because of cold weather and slick roads. Yet, those same people could go to town on Saturday night and window-shop for hours, and the next week drive to work each day under the same weather conditions.

People generally do what they want to do. Two questions that every member of the body of Christ should ask are these: "If all of the members were just like me, what kind of a church would this church be?" and, "Can the Lord depend on me?" If all were like some members, they would be OUT as much as IN, and in many instances couldn't be depended upon.

Brethren, the only IN and OUT that we should ever consider, is the one spoken of by the apostle Paul when writing to the young evangelist, Timothy, "Be instant (consistent) IN season, OUT of season" (2 Tim. 4: 1). Be on the job at all times! We are laborers together with God (1 Cor. 3: 9). Can the church and the Lord depend on YOU? Our life is short, so let us labor to enter into that eternal rest. Are you an IN-and-Out-er?

What Doth It Profit?

By Bernell Weems

I have often pondered over a statement made by a noted English sculptor. His fame had spread over the British Isles for his stirring epitaphs. Finally, one day, realizing he was traveling over the western slope of life, he decided to engrave his own tombstone, and this is the epitaph he carved on it: "The fact I was a sculptor while I lived meant much to me then, but the fact I was a Christian while I lived means everything to me now." Read that again! Think on it!

Today, multitudes in their mad rush for this world's material wealth have forgotten their creator and disregarded their soul salvation. Listen! Your earthly vocation may mean much to you now, but what about that time when the marble marker shall be raised above that cold, lifeless body of ours? When the tiny mound of earth shall be carefully shaped above your head, and those loving hands that so faithfully administered to your needs in sickness and health, now place the beautiful wreaths of flowers above your lifeless eyes that no longer see? WHAT ABOUT THEN?

In behalf of your soul welfare we plead that you be serious for a moment and meditate on what will mean everything to you when the rainbow of your life has vanished into faded loveliness, and the silent angel of death ushers you into an unseen world.

This world is not our home, we're only passing through! Heaven is "our" home. Those who brave the storms of life and anchor their hopes to the "Haven of Rest" shall find the harbor abundantly blessed with peace, sweet peace. And those loved ones that here pass before us like visions, shall remain in our presence forever. Let us make that landing sure by putting the Christian life FIRST, LAST, and ALWAYS.

DENVER BUILDING FUND

The following contributions were received by the church at Denver, Colorado, up to January 6, 1947, according to Bert Lawton, 1086 Xınca Court, Denver 4, Colorado. These sums were sent to help remodel and make available for use a recently purchased building.

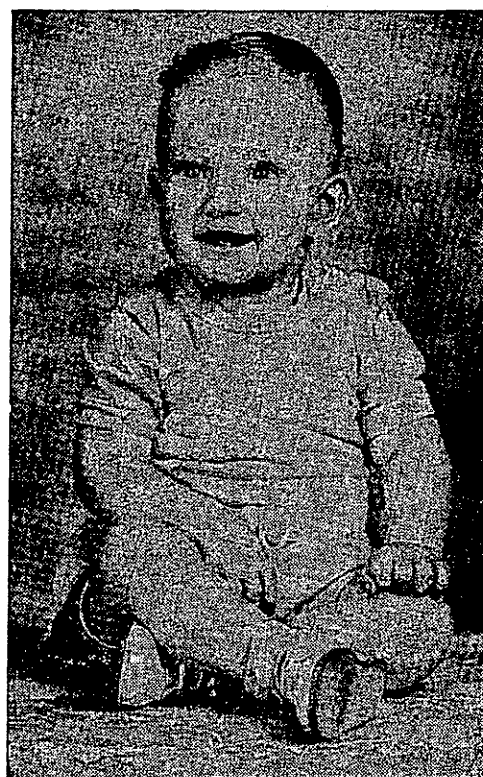
Fred D. Weed, Bethel, Conn.	\$100.00
St. Louis (Manchester Ave. Church) ..	100.00
Kansas City (26 Spruce Church)	100.00
Carrollton, Mo.	60.00
Stull, Kansas	50.00
Bloomington, Ind.	50.00
Des Moines, Iowa	50.00
Nevada, Mo.	50.00
Kansas City (59 Kenwood Church) ..	50.00
Pomona, Calif.	36.00
Red Cloud, Nebraska	25.00
Gallatin, Mo.	25.00
Springfield, Mo.	25.00
Colorado Springs, Colo.	20.00
Dentonia, Kansas	15.00
Topeka, Kansas	15.00
Independence, Mo.	5.00
Bethany, Mo.	5.00

Total\$781.00

Each contribution has been acknowledged as received but again we thank all for their fellowship in the Lord's work.—Bert Lawton.

SAINT LOUIS STUDENTS

Students at the St. Louis Study, from out of the city, at close of the third week, included: *Missouri*: Meta Whanger, Mexico; Hubert James, Almartha; Lillian Cochran, Summersville; J. H. Mabery, Bonne Terre; Clinton Klein, Belle; Carl Foster, Auxvasse; F. R. Bailey, Anna Bailey, Nona Bailey, Gerald Bailey, Chillicothe; Dorlene Wilmot, Gallatin; Bill Stone, Neosho. *Colorado*: Lois Carlock, La Junta; Mary Lessy, Deertrail. *South Dakota*: O. K. Seamon, Mitchell. *California*: Evelyn Hasty, Lois Hasty, Oakland. *Illinois*: Richard Kerr, Brookport; Richard Riggins, Charleston; Charles Fleener, Hammond; Nelson Ellis, Hershel Ottwell, Lavern Wheeler, Elsie Tindall, Hartford. *Iowa*: Ivan Dennis, Mount Ayr. *Indiana*: Bob Duncan, Edward Uland, Bloomington; Mary E. Adamson, Middletown. There are about 17 attending from Saint Louis, making the daily average approximately 45 students. The book of First Timothy was scheduled to be studied during the final half of the study, the teaching to be done analytically.



John Dean Powell

After praying for several years that they might find a baby to adopt, Harry and Gaenel Powell, were made happy last November 7, when an agency contacted them and told them that they had a baby boy who could be placed with them. The overjoyed foster parents looked in a Bible Dictionary, and saw that the name "John" meant "gift of God." Thus the lucky youngster was given that name by the lucky couple. Now the parents ask all of us to pray for them that they might bring John Dean up in the nurture and admonition of the Lord. Here is one of God's orphan homes at work.

HOME BIBLE STUDIES

The home Bible studies, sponsored by the churches in Saint Louis, continue to attract favorable comment from those who are not members of the One Body. One of these has outgrown local homes and has been transferred to the Southside Y. M. C. A., where W. Carl Ketcherside will teach on alternate Thursday nights until departing for Europe, after which Delwyn Thompson will take over. The attendance was 48 on January 16, with 13 non-members in the group. Lawrence Thompson is also teaching a class on the same night at Clinton Peabody Housing Project, and Melvin Burton began a similar study on January 23. The Webster Groves church sponsored such a reading, taught by Vern Atwell and Virgil Stevens in South Saint Louis, and Richard Kerr was scheduled for a home study session in Lemay, St. Louis County, one night. Many are being contacted who had never heard of the church before. This work will be extended.

THIS and THAT from HERE and THERE

Deaths

"Aunt Allie" Hawbaker, Macon, Illinois. Funeral services conducted at Sullivan, Ill., by W. Carl Ketcherside.

Addie Fox, Nixa, Missouri. Funeral services at Nixa, by Henry Boren.

Minerva McCann, Nebo, Ill. Funeral services at Nebo, by W. Carl Ketcherside.

E. O. Huffman, Bend, Oregon. Killed on January 13, when the trailer of a large logging truck rammed into his dwelling.

Marla Jean and Nada Sue, infant daughters of Kenneth and Bonnie Morgan, Oakland, California.

Church Addresses

The church at Reedley, California, invites you to worship with them. If driving on Highway 99, leave it at Selma, follow road signs east and north, 10 miles to Reedley, where the church meets at 1230 Eleventh St.

If you plan to visit Yellowstone National Park this year, you are invited to worship with the congregation at Powell, Wyoming. Two added at that place recently.

The church at Anderson, Indiana, extends you a cordial invitation to worship with them at 21st and Madison Avenue.

Books

Orders for the Bible Commentary, by E. M. Zerr, should be sent to this office immediately, in order to secure your book as soon as it is off the press.

The book of radio sermons, "Proven Proverbs," is something different. Why not order three of them at once? The cost is \$1 for three.

Place your advance order for a copy of the "Ketcherside-Brewer Debate." Send no money. You'll be billed with the receipt of the book. For all of your book needs write MISSOURI MISSION MESSENGER.

Special Studies

Robert Brumback, Kansas City, is having excellent attendance in night studies with the 26th and Spruce Church.

The winter session of the Saint Louis Bible Study will close at noon, on Feb. 7.

Elsie Carpenter (Anderson, Ind.) conducts a teacher training class for sisters in the congregation, on alternate Thursdays.

Richard Kerr will conduct a protracted Bible Study during the summer at Brookport, Illinois. Write him there for details.

Bernell Weems has been conducting a home Bible Study at Stratford, Conn., with excellent success.

William Hensley has outlined an aggressive study plan at Topeka, Kansas, calcu-

lated to supply all deficiencies in that congregation.

R. O. Webb announces good Bible Study at Lovell, Oklahoma, which was preceded by one he conducted at Almartha, Mo.

Additions

There were 10 added in Saint Louis churches during the two weeks from December 29 to January 12: 4 at Webster Groves, 3 at Lillian Avenue, and 3 at Manchester Avenue churches.

Harold Hays reports 4 added at Richmond, Mo., December 29; and 2 immersed at Tent Chapel (Blockton, Iowa) recently in his meetings.

Kenneth Morgan reports five added at Oakland, California, in recent weeks, and prospects looking bright for the church.

Invitations

The church at Bonne Terre, Missouri, invites all who plan vacations to include attendance at their annual all-day meeting to be held this year on June 8. For information address J. H. Mabery, 45 Benham St.

Gallatin, Missouri, congregation would like to have those who visit north Missouri to worship with them, third block south of the square, on Highway 13. You're guaranteed a hearty welcome.

Announcement

There will be no further publication of the MISSOURI MISSION MESSENGER until June, at which time we will begin publication of the events connected with our trip to Great Britain. The paper has been made four times as large this issue in order to accommodate the editions for February, March, April and May. Would it not be a wonderful thing to have a paper this size every month? That dream will have to wait a long time before it is realized. In any event, we trust you'll enjoy this special issue and that you'll be edified by reading it. Watch for the June issue! New subscriptions sent in during the interim will all start with the June number. Why not send a list of names at a dollar each, so that a great many others can share with you in this interesting reading?

Preacher Plans

E. M. Zerr will return to New Castle, Indiana, and continue full-time work on the second volume of his Bible Commentary, after close of his present Des Moines (Iowa) protracted study.

Richard Kerr is to do a great deal of mission work this year in the southern part of Illinois.

J. Ed Uland will move soon to Concordia, Kansas, to evangelize in southern Nebraska and northern Kansas.

Bernell Weems and Bob Duncan will labor together in California during the next several months.

Hershel Ottwell will engage in mission work in Madison County, Illinois, and direct the St. Louis radio broadcast until June 1.

J. H. Mabery, lately retired from his position as electrical chief of Saint Joseph Lead Co. (Bonne Terre, Mo.) plans home Bible study work in the Lead Belt area.

Kenneth Morgan is laying plans for more extensive Bible teaching in his section of California.

Our Regret

We regret that we do not have before us at this early date a final tabulation of amounts received at Compton, Calif., on the building fund. Due to addresses of foreign work being desired, it was felt that we must put the paper out early. We'll try to publish the Compton report in June.

Our Thanks

We want to express our sincere thanks to all who have written in and offered to aid in any way in the trip we are making to teach and preach across the Atlantic. Especially do I wish to thank those churches which are sending in substantial contributions to further this effort, and the individuals who are assisting in so many ways. Letters have come in from all over this great brotherhood to encourage, cheer and stimulate us in the service of the Master. What a blessing it is to be a member of the Church of Christ. How grand a privilege to rejoice in the brotherhood of the saints. I crave no greater honor, no larger reward on earth, no higher encomium than to be just your brother in the Lord. Thanks, brethren, to all of you. God bless you and keep you. I trust that I may always so live and conduct my life that I shall merit and continue to receive your confidence as I earnestly strive to labor for Him who died for us all.

Radio Ministry

The Saint Louis churches on January 26, concluded 169 consecutive weeks of broadcasting. All of the sermons for these broadcasts were prepared by W. Carl Ketcherside. He will break his continuity with the 171st sermon, after which the broadcasts will be directed by Hershel Ottwell for almost three months. The rated listening audience for each airing of the program is about 8,000 persons.