

a herald of Christ's presence

THE **DAWN**

"THE ENTRANCE
OF THY WORDS
GIVETH LIGHT."

--Psalm 119:130

this month in

the DAWN

What is the truth about hell? This question is in the minds of millions. Beginning on page 52 you will find an interesting discussion of the subject.

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THE DAWN

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ITEMS OF INTEREST

TELEVISION PROGRESS

IT WAS previously announced that plans were being made for the preparation of thirteen half-hour programs for use on television. We are happy to announce that the filming of four of these is now nearly completed, and that these four will be ready for use before the end of November. Our present expectation is that the remainder of this series of half-hour programs will be filmed early in January, possibly even in December, thus making the entire series available for use early in 1960.

As we have already explained, it is our hope that quite a number of television stations will present these programs without charge, and every effort will be made to contact as many of the stations as possible to offer them this opportunity. We ask a special interest in the prayers of the brethren everywhere in connection with this new phase of the work; and indeed, with respect to every branch of the work. May the united efforts of the Lord's people always bring honor and glory to his name.

FOREIGN LANGUAGE LITERATURE

A quantity of four different tracts has recently been printed in Indian dialects, for the use of our brethren in India. Also just printed is an edition of tracts entitled, "Where Are the Dead," in the German language. These German-language tracts are also available for use in this country.

God's Remedy for a World Gone Mad

MILLIONS throughout the world today are earnestly praying for God to alleviate suffering, and millions are wondering why he is apparently so indifferent to human needs. The Bible assures us that God is not indifferent, and that he soon will answer the universal prayer of all Christians, "Thy kingdom come. Thy will be done in earth, as it is in heaven." —Matt. 6:10

Most of us, no doubt, were taught this prayer when we were children, and many of us have continued to offer it. Today, in the face of the most vicious and powerful attacks ever made upon Christianity, the Bible assures us that God is about to answer his people's prayer by establishing the messianic kingdom of peace and good will throughout all the earth. Thus, out of Christianity's apparent defeat will come its glorious triumph, when Christ will

actually reign "from sea to sea, and from the river unto the ends of the earth."—Ps. 72:8

While the Bible outlines for us in considerable detail the organizational arrangements of the kingdom of Christ as they will ultimately become manifested to the people, we will not now take time to discuss these details. We will content ourselves, rather, with calling attention to some of the results of the divine kingdom when it becomes operative in the earth. Let us consider the promises of God's Word as messages from heaven. The first one we wish to read into the record is brought to us by the Prophet Micah. We quote:

"In the last days it shall come to pass, that . . . many nations shall come, and say, Come, and let us go up to the mountain [Kingdom] of the Lord, and to the house of the God of Jacob; and

he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:1-4

This is God's own testimony of how his kingdom ultimately is to take control of the affairs of mankind. It is not a fairy tale, but a description of that which we should actually expect to take place in answer to our prayers, "Thy kingdom come. Thy will be done in earth, as it is in heaven." And what a wonderful remedy it will be for the world's ills! How effectively, indeed, it will solve, for example, the war problem.

Note how it reverses the age-old axiom that in order to have peace the nations must be prepared for war. It starts at the very foundation of the trouble, with a program of education in the arts and advantages of peace. Thus a genuine disarmament program will be put into effect. Then will the promises of God per-

taining to Jesus as the "Prince of Peace" be fulfilled. Then will the angelic message of "peace on earth, good will toward men" become a reality.

This same promise also declares that then "every man" shall dwell "under his vine and under his fig tree." This shows that all the present economic problems of the world are to be solved. This divine promise indicates that in the kingdom arrangements the bounties of the earth will be made available for all; that economic security will, at last, be attained; for then, the prophet declares, "None shall make afraid," in all that holy kingdom.—Micah 4:4; Isaiah 11:9

The problem of poverty is, and always has been, a menacing one to millions. The poor, the underprivileged, ever have been a pathetic group. But these shall no longer constitute an army of forgotten men, as heretofore, but will be considered and blessed. Regarding this, the prophet in another divine message concerning Christ, the new King of earth, says, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."—Psalms 72:4-12

Then there is the problem of

selfishness. There could never be genuine peace and good will in the earth as long as selfishness plays such an important role in the affairs of men. Thank God, even this problem will be solved through the messianic kingdom arrangement. When men are taught the Lord's ways, it will mean they will learn the value of love as against selfishness. The Prophet Jeremiah in the 31st chapter, 31st to 34th verses, assures us that during that glad day of the Lord's kingdom, the law of God, which is a law of love, will be written in the hearts of the people. All eventually, are to become so well acquainted with the Lord and his ways of love, that none will need to say to his neighbor, Know the Lord; for all shall know him from the least of them unto the greatest.

The religious problem also is to be solved. Today, earth's millions worship a multiplicity of gods and even those who attempt to worship the true God are hopelessly divided into factional groups from which come many conflicting claims and doctrines. All that will be changed, for the promise is that the Lord will "turn to the people a pure language, or message, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9

Finally, and more important than all, there is the major prob-

lem of sickness and death. Unless this problem can be solved, mankind would still need to travel through the valley of the shadow of death. In such event, there could not be lasting peace and happiness anywhere. Every otherwise peaceful and happy home would be recurrently blighted by the dread enemy that now counts its victims by the millions every year, unless this problem is solved.

But Christ, the great solver of human problems, will solve this problem of sickness and death also; for during his reign sickness and death are to be destroyed. The Apostle Paul affirms this, saying that Christ "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25, 26) Isaiah 25:8 declares also that Christ "will swallow up death in victory; and that the Lord God will wipe away tears from off all faces."

And in the solving of the problem of death, none is to be overlooked, for even those who have fallen asleep in death are to hear the voice of the Son of God and come forth from the tomb. (John 5:28, 29) This means that no one will need to lament the fact that Christ's kingdom did not come sooner—before father, mother, or other dear ones died—because these loved ones will be restored to life. Christ, who broke up fu-

nerals in Judea more than nineteen centuries ago simply by raising the dead ones to life, will again exercise his divine power, not on behalf of a limited few, but for the restoration of all the families of the earth.

Another of the divine messages which forecast the effectiveness of Christ's kingdom as a remedy for human ills refers to earth's new King as the "Sun of Righteousness," which is to arise with enlightening and healing effects on behalf of all mankind. (Mal. 4:2) What a hope-inspiring illustration this is of divine blessing soon to be realized! Think of the blessed results upon a distressed world as the healing rays of the Sun of Righteousness continue to pour into the sin-sick and wounded hearts and lives of all mankind!

From pole to pole this Sun of Righteousness will shine, and upon every continent and the isles of the sea, the soothing and life-giving powers of that divine Light-and-Life-Giver will be felt for good. There will be no unfinished spot or situation not taken care of by the bright shining of this Sun of Righteousness, for nothing short of a full east-to-west dispensation of his healing rays can fulfil the Master's own promise concerning the purpose of his kingdom.

The enlightening rays of this Sun of Righteousness will fill the

earth with a knowledge of the glory of God. This means that all "doctrines of devils," all nocturnal hallucinations and superstitions, as well as the thousand and one other evils that have plagued the dying world, are to be swept away, and all of this replaced by a true knowledge of God and his righteous laws.

With the knowledge of the glory of God thus filling the earth, there will come also the clearing out of all the myriad citadels of sin, vice, and crime. As that glorious Sun of Righteousness forces its enlightening and healing rays into the various dens of iniquity, the satanic darkness of these rendezvous of evil will give place to the glorious enlightenment of the new day.

There will not be a corner any place in the earth where the light from the glorious Sun of Righteousness will not penetrate. The glorious manifestation of divine power will banish forever the slums of our great cities, and the institutions of suffering which we call hospitals will be displaced by institutions of physical, mental and moral rehabilitation, and learning. How glad we are of these hospitals today; but how wonderful it will be when that great day of restitution will see the removal of the evils which make them necessary.

The beds of sickness in the cottages of the poor and the pal-

aces of the rich, will be no more. Indeed, the distinction between the rich and poor will be dissolved because all will be made rich; for the promise is that there will be a feast of fat things for all people.—Isaiah 25:6

Some may object that this which we have outlined from the Holy Scriptures is too fantastic to be considered a practical remedy for human ills. It may be said that only by a miracle could such wonders be wrought and the remedy applied for all the world's troubles. This is precisely the view we should take! Millions are asking the question today, "Why does not God intervene in human affairs?" The message of joy we are bringing you is that according to God's sacred Word the time is near when he will intervene and do for mankind what they have utterly failed to do for themselves. Yes, the Lord is soon to become the greatest interventionist of all time.

Is this hard to believe? It should not be! Does not all Christendom profess to believe in a miracle-working Christ? Do we not all believe and preach in our churches that Christ, when he was here in the flesh, gave many demonstrations of his ability to perform miracles? Do we not believe that he healed the sick, raised the dead, and stilled the storm-tossed Sea of Galilee? Do we not profess to believe that this miracle-work-

ing Christ was raised from the dead by one of the greatest miracles of all time?

Should we, therefore, have any difficulty in believing that this resurrected and divine Christ is even still more abundantly able to fulfil all the glorious promises of God—promises that are made contingent upon his coming and the establishment of his kingdom?

If we believe in God; if we believe in the Bible as his revelation to us; if we believe in prayer, and have confidence that God will answer our prayers, it is wholly illogical not to believe that he will perform a miracle in order to answer the inspired prayer of his people, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

God has already performed miracles in order to solve the problems of human suffering. Nearly 2,000 years ago he sent his Son to redeem men from death. This Jesus did by his own death on Calvary's cross. When Jesus was crucified the disciples were bewildered, and temporarily lost their confidence that he was indeed the Christ. This was because they did not know that his death was a necessary part of the divine remedy to save the world from death.

Yes, the Scriptures reveal that the death of Jesus was necessary,

and that it actually provided the means by which the penalty of death resting against the dying race would be set aside. This means that it is God's purpose, through Christ, to destroy death. It means that ultimately mankind will cease to die. It was declared that one of the war aims of the fighting democracies was to assure men and women of all nations the right to die in bed, rather than be bombed to death from the sky. That is good, but God's remedy for an insane world is to be so far-reaching that men and women will not need to die at all!

As Christians, we believe in the miracle of Christ's first advent; we believe in the miracle of his birth; we believe in the miracle of the cross; we believe in the miracle of his resurrection. Believing, therefore, in the miracles which made possible Christ's redemptive work on behalf of mankind, should we not believe that God will complete his miracle-working program by the establishment of the divine kingdom which is to result in the actual destruction of death, and the raising of the dead? It is utterly unthinkable to suppose that having started this program of miracles for the salvation of a lost race, the Creator of the universe should permit his offensive against death to "bog" down in human sin and selfishness, and therefore to be defeated.

Why then, some may ask, have nineteen centuries passed since the beginning of miracles, without any further manifestation of God's interest in humanity? The proper answer to this question is one of the keys which unlocks for us the entire testimony of God concerning his purpose toward the children of men.

The Scriptures point out that the work of God between the first and second advents of the Master has been to select from mankind a "little flock," the church. These have been given the opportunity, by following in the footsteps of Jesus, to prove their worthiness to live and reign with him when his kingdom is established.

The heavenly, or spiritual promises of the Bible are given to this class who are to live and reign with Christ during the thousand years of his kingdom. It has been these promises that have encouraged the faithful followers of the Master to lay down their lives in His service. These promises, however, were not given to mankind in general, nor was it the divine intention that, during the present age the world as a whole should be converted by them. The general thought is that Christ's kingdom has, in some inexplicable way, been operating in the earth since Jesus' resurrection. It has been claimed that the followers of Christ should convert the world to this kingdom,

and thus establish peace on earth, and good will among men. It is because this attempt to convert the world has so signally failed, that many today are asking if Christianity has failed. Christianity has not failed! Christ has not been trying to convert the world, but merely getting ready for that great work.

Jesus did not expect that when he came the second time he would find the world converted and ready voluntarily to acclaim him as King. He indicated by his question that at his second advent there would be very little faith left on the earth. (Luke 18:8) He declared that this age would end in godlessness and unbelief, culminating in a time of national and international trouble such as never was since there was a nation. (Dan. 12:1; Matt. 24:21, 22) Jesus further explained that because of this great trouble all the tribes of the earth would mourn because of him.—Matt. 24:30; Luke 21:25, 26

It is this mourning that we are now witnessing. The testimony of Jesus concerning the condition that would obtain here on the earth shows that he did not expect his kingdom to be established through human agencies. It shows that he did not propose to consider the kingdoms of this world as part of his kingdom. It shows furthermore that Jesus knew what would be the final re-

sult of unbridled human selfishness. It shows his foreknowledge of the fact that even the best and most enlightened of human efforts to establish a civilization in which peace and good will would be the common heritage of all must finally and signally fail.

Today we are witnessing this failure of human efforts. They are failing, not because there is no good to be found anywhere in the world, but because evil predominates. But evil will not always predominate. As we have already seen, when Christ becomes King of the whole earth, evil will be destroyed. It will be destroyed because divine influences more powerful than the evil that now rules will be introduced by Jesus, the Prince of Peace.

The success of the true kingdom of Christ will not depend upon the strength of armaments, on land, in the air, or on the sea. It will not depend upon stockpiles of hydrogen bombs. The prophet says that the sphere of influence of Christ's kingdom will be extended until it embraces the whole earth, not because worldly kingdoms have sponsored his cause, but because the "zeal of the Lord of hosts will perform it."

This information is given in Isaiah 9:6, 7, where a divine message is recorded foretelling the birth of Jesus, and the triumph of his kingdom. In this prophecy it is particularly stated that the

responsibility for the success of the messianic kingdom will rest with the Lord himself. It is stated that the "government shall be upon his shoulder."

How reassuring this is! Men and nations, no matter how good their intentions may have been, have utterly failed to establish lasting peace and happiness in the world. But Christ will not fail. That is why the angel, in announcing the birth of Jesus, could say that the message of salvation centering in him, was "glad tidings of great joy which shall be to all people."

—Luke 2:10

The Prophet Isaiah also informs us that Jesus is to become the "everlasting Father." The word "father" means "lifegiver." An everlasting father is one who can give everlasting life. From this we are assured that in addition to all other blessings of the divine kingdom soon to be established, the people are to be given health and life. No other ruler of earth has ever promised life to his subjects, but such a provision is on the agenda of Christ's kingdom; and in order that it might be realized in all its fulness, Jesus himself died to pay the penalty of death entered against mankind in the Garden of Eden.

The Scriptures show that one of the reasons evil has prospered throughout the ages is that Satan has been "the Prince" and "god of this world." (John 14:30; II Cor.

4:4) If we believe in the Bible, we must accept its testimony that there is a personal, although invisible Devil, who has continued to exercise his nefarious influence over the affairs of men. (John 12:31; Gal. 1:4; I John 5:19, Diaglott) Satan has exercised his influence through human agencies. It is for this reason that so many of the otherwise well-intentioned efforts of men and nations have finally failed, leaving the human race to continue its escapades of ill will, hatred, and bloodshed. But the Scriptures assure us that one of the first acts of Christ, the great and powerful Ruler of the new kingdom on earth, will be the binding of Satan.—Matt. 12:29; Rev. 20:2, 3

The Scriptures furthermore reveal that the spiritual influence of Christ's kingdom, consisting of Christ and his true church, will be just as effective and far-reaching for good, as Satan's influence has been far-reaching for evil. (II Pet. 3:13; Acts 17:30, 31; Isa. 26:9) Like Satan's empire, Christ's kingdom will exercise its influence through human agencies. These agencies are of divine selection and preparation.

And the best part of it is that this—God's new world of tomorrow—is soon to become a reality, because it has been promised by God, and many of the prophecies and promises of his Word concerning it have already been ful-

filled. This gives us confidence that what he has said concerning things yet to be will also come to pass. The Bible gives us a wonderfully clear preview of world events beginning hundreds of years before the first advent of Christ, continuing down to and including the outstanding events of our time.

Do you know, for example, that the rise and fall of four successive kingdoms—Babylon, Medo-Persia, Greece, and Rome—are accurately forecast in the Bible, including the relationship the fall of the Roman Empire bears to present world distress?

Do you know that the modern widespread increase of knowledge and invention is also foretold in the Bible? Do you know that Sir Isaac Newton, centuries ago, because of his faith in these prophecies, predicted that the time would come when men would be able to travel as fast as fifty miles an hour?

The wonderfully clear manner in which the divine messages of the Bible identify the time in which we are now living gives us full assurance that God's new world of tomorrow is indeed just around the corner. There is no other single fact that should be such a cause for joy as this. It means that the time is near when

all human suffering and sorrow will be things of the past. It means that the time has come when God will fulfil his promise to wipe away tears from off all faces.

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things.

"Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping, bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."—**The Divine Plan of the Ages.**

"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9

LESSON FOR NOVEMBER 1

The Fellowship of Believers

GOLDEN TEXT: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."—Acts 4:32

ACTS 4:32-37; 5:12-16

THE Scriptures do not indicate who or what it was that gave the first believers in the Early Church the idea of pooling their resources in a general treasury from which all in turn were provided with the necessities of life. There is no criterion for it in the Old Testament. Jesus did not advocate it, nor is there a record indicating that any of the apostles suggested it. Perhaps it was a spontaneous development arising out of the enthusiasm and mutual love of the first Christians.

The only reference in the New Testament to this way of life is recorded in the 4th, 5th, and 6th chapters of The Book of Acts. It is to be assumed that it did not continue. Regardless of the good intentions of the brethren in their initiation of such a plan, they discovered that, due to human selfishness, it led to many difficulties. The

case of Ananias and Sapphira is a distressing example of this. (Acts 5:1-11) Further difficulties are mentioned in chapter 6, verse 1.

The word fellowship in the New Testament translates a Greek word which includes the thought of "partnership." But apparently the earlier believers soon learned that their "partnership in the Gospel" should be on a much higher level than a common sharing of their material possessions. Later, in connection with a problem involving material food, Paul wrote, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."—Rom. 14:17

Jesus said to the rich young man who asked what he should do to inherit eternal life that he should sell all he had and give to the poor. (Matt. 19:16-22) Apparently, though, Jesus did not have in mind the communal life practiced by the early Christians. His thought was

that to be his disciple one must dedicate his all to the cause, and look to the Lord for indications of how it should be used. Those who are thus fully devoted to the Lord place no value on anything they possess except in its relation to divine service. It all belongs to the Lord.

The important aspects of true fellowship in the Gospel are spiritual. In this respect the "fellowship of kindred minds is like to that above." First, through Jesus, we are at one with the Heavenly Father and, through prayer and his Word, we enjoy fellowship with him. Our fellowship is also with his Son.—I John 1:3

Those who are at one with the Father and the Son are at one with one another, and therefore they are in a position to enjoy blessed fellowship together. This is a fellowship in prayer, in the study of the Word, and in the proclamation of the Gospel of the kingdom. Paul describes our fellowship in the Gospel as "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5:19

ACTS 5:12-16

THE apostles wrought "many signs and wonders" among the people. One of these "wonders" was the destruction of Ananias and Sapphira, as noted in verses 1-11. They also healed the sick, and cast out devils. Peter raised Dorcas from the dead. (Acts 9:36-42) Their ministry was similar to that conducted by Jesus, who also healed the sick and raised the dead.

As it was in the case of Jesus,

so also with the apostles, these "signs and wonders" attracted the multitudes. The sick and suffering people of the world always respond quickly to evidences that they can be relieved of pain and have their health restored. This desire for physical healing is not wrong; and we thank God for the loving provision he has made, whereby all who will may be healed during "the times of restitution of all things."—Acts 3:19-21

The divine program for the Gospel age, however, has not been one of "signs and wonders," of healing and raising the dead. The apostles employed these miracles in the beginning, but even in the days of the Early Church they became less frequent. Certainly the general enthusiasm and excitement recorded in today's lesson was not maintained; although, on occasions, miracles continued to be performed by the apostles.

Those in this age who desire to follow in the footsteps of Jesus are not promised miraculous healing of their physical ailments. Instead, they are invited to lay down their lives in sacrifice, to suffer and to die with Jesus, with the hope of living and reigning with him in his kingdom, and to co-operate in the healing of all mankind.

QUESTIONS

- Why did not those of the Early Church continue their communal life?
- What is Christian fellowship?
- When will all mankind be divinely healed?
- What is the present invitation to Christ's followers?

Supreme Allegiance to God

GOLDEN TEXT: "Peter and the apostles answered and said, We ought to obey God rather than men."—Acts 5:29

ACTS 5:27-42

THERE should never be a question in any Christian's mind concerning allegiance to God rather than to men. Most of the demands of civil governments can be obeyed without interfering with our allegiance to God. And the commands of God reach us through human instrumentalities, such as the prophets and apostles of the Bible. It is therefore necessary to determine that commands of men are contrary to the will of the Lord before we refuse to obey them.

In the case of Peter and the other apostles who said, as reported in our Golden Text, "We ought to obey God rather than men," there was no question that the "men" they referred to not only did not speak for God but directed contrary to his will. These "men" were the religious leaders of Israel, and, while at one time they sat in "Moses' seat," as indicated by Jesus, they no longer occupied this honored position, having lost it because of their rejection of the Messiah.—Matt. 23:2

So when these religious leaders in Israel commanded the apostles

not to teach in the name of Jesus they were speaking without divine authority, their command originating not with God, but in their own prejudice and hatred. Therefore, Peter and the other apostles saw no reason why they should obey their persecutors.

Selfish prejudices are often deep-seated and unreasoning. These religious leaders, rebuffed by the courageous rehearsal of their infamy, were "cut to the heart, and took counsel to slay them." (vs. 33) To them this seemed the only way to terminate the growing popularity of the apostles in the eyes of the general public. It was the same viewpoint that led to the death of Jesus.

But there was one in the "council" who did not share the majority opinion as to what should be done with the apostles. This was a Pharisee named Gamaliel, "a doctor of the law," and held in high esteem among "all the people." Apparently he spoke with some degree of authority in the religious "council." He "commanded" that the apostles be removed from the immediate presence of the council, for he

wanted to reason with his associates alone.

Then Gamaliel explained his viewpoint. He had not accepted Jesus, nor had he been convinced that the apostles were true servants of God. Apparently, however, he had seen and heard enough to be willing to let matters take their course, in the belief that sooner or later it would be demonstrated whether or not this new movement that was springing up so rapidly was of God.

Gamaliel reminded his associates of various ones, giving their names, who, by making wonderful claims, had attracted followers to themselves. But these men had been destroyed and their followers dispersed. Gamaliel reasoned that this had happened because these men and their movements were not of God. So his advice concerning the apostles was, "Let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—vss. 38, 39

The others agreed with Gamaliel. Perhaps they had no choice. But their hearts were not changed. They refrained only from putting the apostles to death. Instead they ordered them beaten, and again commanded them not to teach in the name of Jesus. Apparently they wanted to show the authority they assumed, even though they now knew that the apostles would not obey them.

As for the apostles, we read that "they departed from the presence of the council, rejoicing that they were counted worthy to suffer

shame for his name." (vs. 41) Peter and the other apostles knew that true discipleship implied sharing in the sufferings of Christ. This is true of every footstep follower of the Master. Later Paul wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29

Suffering with Christ is one of the principal witnesses of the Spirit that we are the children of God. (Rom. 8:16-18) The sufferings of Christ were foretold in the Old Testament, but many do not realize that these sufferings were not completed on Calvary, that they continue in the experiences of the footstep followers of Jesus. But they do. This explains why the promised kingdom of Christ was not set up in power and great glory at his first advent. Those who suffer with Christ will reign with him, and not until all these have proved their worthiness by suffering, even unto death, and have been raised from the dead in the first resurrection, will Messiah's kingdom reign in power.

QUESTIONS

- Are the commands of men always contrary to the will of God?
- How do we know that those who commanded the apostles to cease preaching in the name of Christ did not represent God?
- Explain the viewpoint of Gamaliel.
- Should all Christians expect to suffer with Christ?

“Faithful unto Death”

GOLDEN TEXT: “Be thou faithful unto death, and I will give thee a crown of life.”—Revelation 2:10

ACTS 6:8-15; 7:54-60

STEPHEN was one of the seven chosen by the church at the recommendation of the apostles to serve the brethren in connection with their material needs. This was at the time when the early believers had all things in common, and it was essential to have brethren of unquestioned integrity supervise the distribution of the material needs of those in their fellowship.—Acts 6:1-7

But Stephen, “full of faith [Sinaitic MS., grace] and power,” enlarged his sphere of activity, and “did great wonders and miracles among the people.” This successful activity by Stephen, as could be expected, attracted the attention of certain ones in “the synagogue, which is called the synagogue of the Libertines,” Jews of Cyrenia, Alexandria, Cilicia, and Asia were also stirred to action against Stephen, and disputed with him.

But, as the record states, they “were not able to resist the wisdom and the spirit by which he spake.” (vs. 10) Then the inevitable happened—the inevitable, that is, when

prejudice and hatred rule the heart. Defeated by Stephen’s reasoning, these religious bigots began to trump up charges against him by which, according to their standards, they could “prove” that he should be put to death.

The most convenient charge for this purpose was “blasphemy,” which was one of the charges brought against Jesus. They found witnesses willing to bear false testimony concerning the message Stephen was preaching, and he was brought to trial before the “council,” presumably the Jewish Sanhedrin. Stephen was given an opportunity to answer the charges, and he did so with great eloquence. He made no attempt to defend himself, but pointed out to the council that their viewpoint and attitude were the same as that which influenced the persecutors of all God’s people, referring particularly in this connection to the prophets.—Acts 7:1-53

These plain truths did not make Stephen’s persecutors feel any more kindly toward him, but the reverse. They were “cut to the heart, and

they gnashed on him with their teeth." (vs. 54) It became evident that Stephen would be stoned to death, but the Lord sustained him by a vision in which he saw "the heavens opened, and the Son of Man standing on the right hand of God."

Not only did the Lord give Stephen the needed spiritual strength to bear up in the face of this brutal attack against him, but to do so in a spirit of sympathy for his attackers. He revealed this sympathy in his prayer, "Lord, lay not this sin to their charge." (vs. 60) To the extent that these bigots were wilful in their actions, they were punished, or will be when awakened from the sleep of death. But so far as Stephen was concerned, he held no animosity against them. Thus, not only was Stephen "faithful unto death," as our Golden Text states, but he died with his heart filled with love toward those who killed him.

Stephen has the honor of being referred to as "the first Christian martyr." His faithful ministry was brought to a sudden close by the attack of the enemy, but every footstep follower of Jesus who will win the promised "crown of life" must be faithful unto death. This means that they must be faithful to the Lord until they die, and be willing and ready at all times to stand for the principles of divine truth and righteousness even though it might lead to sudden death before the attack of the enemy, as was the case with Stephen.

Church history reveals that after the death of the apostles there was an era in the church's experience

when martyrdom became popular. Believers sought after it as though it was the only means of salvation. Even today there are those who have what we might call the "martyr complex." These seek persecution, doing and saying radical things in order to be persecuted.

But this is not the true spirit of the Master. Peter explained that it is only when we "do well" and suffer for it that we are pleasing to God. (I Pet. 2:19-21) We are to be faithful to the Lord, to the truth of his Word, to the brethren. And we are to manifest our faithfulness in the spirit of patience and love toward all. If we thus "do well" and are persecuted, we can rejoice and accept our experiences as one of the witnesses of the Spirit that we are the children of God.

The record states that after Stephen had asked God not to lay the sin of his persecutors to their charge, he "fell asleep." Stephen did not receive his "crown of life" the moment he died. It was true of him, as it was of Paul, that the "crown of life" was laid up for him to be given at the time of the "first resurrection."—II Tim. 4:8-9; Rev. 20:6

QUESTIONS

- To what service was Stephen appointed in the church?
- What activity led to his death?
- Did Stephen attempt to defend himself when on trial?
- How did the Lord give him strength?
- Did Stephen receive the "crown of life" the moment he died?

Philip, Willing Evangelist

GOLDEN TEXT: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."—John 20:21

ACTS 8:4-6, 26-38

THE name Saul first appears in the Book of Acts in connection with the stoning of Stephen. Those who stoned Stephen, we are told, "laid down their clothes at a young man's feet, whose name was Saul." (ch. 7:58) This Saul became very active in his opposition to the followers of Jesus. We read that "he made havock of the church, entering into every house, and haling men and women committed them to prison."—ch. 8:3

This brought about a great scattering of the brethren, and "they went everywhere preaching the Word," (vs. 4) This reveals the overruling providences of God in a remarkable way. Perhaps the brethren would not have gone far from their homes of their own free choice. Certainly the persecution that came upon them was not pleasant, but it resulted in a much wider witness to the truth than normally would have been attempted. In keeping with the Golden Text, this is one manner in which the brethren were sent out into the world.

Among those scattered by the persecution was Philip. Philip, like Stephen, the first Christian martyr, was one of the seven chosen to supervise the distribution of the material needs of the church from a common treasury, and to wait on tables. But when other opportunities of service opened to him, he faithfully used them for the furtherance of the Gospel. He "went to the city of Samaria, and preached the Gospel unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."—vss. 5, 6

After successfully witnessing in Samaria, the Lord directed Philip to another field of service. An angel of the Lord said to him, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza; which is desert." (vs. 26) Philip followed the instructions of the angel, "and, behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, ... had come to Jerusalem for to worship."—vs. 27

Here was a man whom the Lord saw to be in the proper heart condition to receive the Gospel. He is described simply as a "man of Ethiopia." This would indicate that he was not an Israelite by birth. On the other hand, he had gone to Jerusalem to worship, which implies that he had accepted the Jewish faith. And not only so, but he was in earnest about it, as evidenced by the fact that even while journeying back to Ethiopia in his chariot he was reading a portion of the Old Testament.

The Holy Spirit indicated to Philip that he should join the Ethiopian in the chariot. This brief account does not indicate just how the Holy Spirit "spoke" to Philip. The Holy Spirit is the holy power of God, and the Lord has unlimited ways of exercising his power. One of them is through the use of his holy angels. Jesus indicated to Peter in Gethsemane that the Father could send angels to protect him if he requested protection.

God used an angel to instruct Philip to go to this certain place on the highway leading to Gaza, and it is reasonable to conclude that the Lord again used an angel to make known to Philip that he should "join" himself to the chariot in which the Ethiopian was riding. This point, of course, is not important, except to realize that the Holy Spirit of God is not a person, but simply the power of God, exercised by him in whatever ways he may choose.

When asked by Philip if he understood what he was reading, the Ethiopian replied, "How can I, except some man should guide me?"

(vs. 31) He was reading from the 53rd chapter of Isaiah, that marvelous prophecy concerning the sacrificial death of Jesus as the Redeemer and Savior of the world, that particular portion which tells of Jesus being led as a lamb to the slaughter. The Ethiopian asked, "Of whom speaketh the prophet this? of himself, or of some other man?"—vs. 34

This was a wonderful opportunity for Philip to present the truth of the Gospel, and he used it wisely. The Ethiopian grasped the real import of the message, and as they journeyed they came near to a pond of water, and he said to Philip, "What doth hinder me to be baptized?"—vs. 36

They must have journeyed together for some distance for Philip to have presented such a comprehensive outline of the Gospel as to include the privilege of baptism in water, which must be preceded by immersion into the death of Christ. Also the Ethiopian was apparently an apt pupil, and had learned quickly. Philip agreed that there was nothing to hinder baptism, so he took the Ethiopian down "into the water," and immersed him.

QUESTIONS

How did God overrule the persecution that came upon the church at the hand of Saul?

Who was Philip, and where did he first serve as an evangelist?

How was Philip directed to the chariot of the Ethiopian?

What must precede immersion in water?

Saul Confronted by Christ

GOLDEN TEXT: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12

ACTS 9:1-9

IT IS always interesting and inspiring to review the experience of Saul of Tarsus on the Damascus road. This conscientious Pharisee was determined to stamp out the "heretics" who were followers of the hated Nazarene, Jesus. Saul was not using halfway measures to accomplish what he thought the Lord wanted him to do. He was "breathing out" not only "threatenings," but also "slaughter against the disciples of the Lord," and for this work he had obtained letters of authorization from the high priest.—vss. 1, 2

In Saul we have a vivid example of the fact that a person can be sincere yet terribly wrong. He was familiar with the Old Testament prophecies pertaining to the coming of a Messiah, and he believed those prophecies. But he did not believe that Jesus was that Messiah. He considered him to be an impostor who properly had been crucified, and that now his disciples who believed and taught that Jesus had been raised from the dead were

themselves deceived and that their teachings were detrimental to the people of Israel.

Saul was not only sincere in his erroneous views concerning Jesus and his disciples. He was also zealous to the point of being willing to spend his time and energy to rid Israel of what he considered to be a menace. How often people are sincere even in their belief of truth, yet indifferent and not interested in exerting themselves to do anything about it! Yes, Saul had much which was commendable, but he had a wrong understanding.

How surprised Saul must have been when, as he journeyed along the Damascus road, he was suddenly surrounded by a blinding light, and heard a voice asking, "Saul, Saul, why persecutest thou me?" But he responded quickly with the question, "Who art thou, Lord?" Saul seemed to sense that a miracle was taking place, and that the voice came from some superhuman source, as indicated by his use of the word "Lord."

But he hardly expected the an-

swer he received: "I am Jesus whom thou persecutest." (vs. 5) This was a most unusual reply. Jesus not only identified himself, but at the same time associated himself with his disciples in such a vital relationship that persecuting them was persecuting him. This denotes more than just a sympathetic relationship. It is an expression of one of the profound truths of the divine plan for the recovery of the human race from sin and death.

The Old Testament prophecies pertaining to the coming of the Messiah affirmed that he would establish a powerful government which eventually would rule and bless the whole world. The fact that Jesus was crucified and did not establish a government gave men like Saul what they thought to be a sound reason for disbelieving that Jesus was the Messiah.

But after his resurrection Jesus made this matter clear to his disciples. To two of them on the way to Emmaus he explained from the prophecies that it was necessary that he first suffer and die before the glory feature of the prophecies could be fulfilled. (Luke 24:13-31) With explanation, and the enlightenment of the Holy Spirit which they received at Pentecost, the disciples would understand what Jesus had meant when he had said that to reign with him in his kingdom it would be necessary for them to drink of his "cup" and be baptized with his baptism.—Matt. 20:20-23; Mark 10:35-40

Thus we find that Peter, when writing about the prophecies which foretold the sufferings of Christ and the glory that should follow,

makes it plain that his disciples share in the fulfillment of those prophecies. (I Pet. 1:9-11; 3:17, 18) Paul likens this suffering and dying with Christ to a baptism, or burial—a burial into his death. (Rom. 6:3-11) And in I Corinthians 12:12-14 Paul likens our association with Jesus to being members of his body. Thus Jesus could truly say that the persecution of his body members was persecution of himself.

From these and many other texts of Scripture it is revealed that the foretold sufferings of Christ were not finished on Calvary, but continue in his disciples. An entire age in the divine plan has been devoted to these "better sacrifices," and that is why Christ's government has not yet been established. (Heb. 9:23) The glory of that kingdom must wait for the completion of the sufferings of Christ.

Our Golden Text emphasizes that there is no salvation outside of Christ. That is true now when the body members of Christ are being called out from the world, and it will be true in the kingdom age when salvation will be offered freely to all mankind. No one will get eternal life except through Jesus and his shed blood.

QUESTIONS

- From Saul's standpoint, was he justified in persecuting the disciples of Christ?
- How was it possible for Saul to persecute the risen Lord?
- Can anyone be saved by good works? (See Golden Text for answer)

The Holy Spirit

THE Holy Spirit is referred to many times in the Bible. In the King James Version of the New Testament it is frequently translated "Holy Ghost," but this is an erroneous translation, designed by the translators to imply that the Spirit of God is a person, and thus to bolster the traditional trinitarian concept of the Father, the Son, and the Holy Spirit being one in person, which is unscripturally called, "The Holy Trinity."

In the Old Testament, "Spirit" is translated from the Hebrew word **ruwach**, which Prof. Strong defines as "wind." The same Hebrew word is many times translated breath. In the New Testament "Spirit" translates the Greek word **pneuma**, meaning, according to Prof. Strong, "breath or current of air." Let us not conclude, however, that the Holy Spirit of God is merely wind, or a blast of air.

The ancient Hebrew and Greek languages did not contain specific words for everything, and this was particularly true in expressing thoughts pertaining to God and to his mighty works. How-

ever, many words with specific meanings, through use, took on accommodated meanings. Thus **ruwach** in the Hebrew language, and **pneuma** in the Greek language, because they described the invisible power of the wind, came to mean any invisible force, or power, and were used to describe the invisible power of God.

The Spirit of God is, therefore, the power of God, that invisible power or energy by which the great Creator of the universe accomplishes all his purposes. In Genesis 1:2 we read, "The Spirit of God moved upon the face of the waters." In this text the Spirit of God is shown to be a creative power, or energy. The Spirit or power of God is manifested throughout all creation.

It was the Spirit of God that transformed this planet from an empty, shapeless mass into the beautiful earth which it is. In this work of transformation it was God's Spirit which set the bounds of the mighty oceans so that the Creator could say, "Hitherto shalt thou come, but no further: and

here shall thy proud waves be stayed."—Job 38:11

It was the Spirit of God, directed in secret ways and by processes known only to the Creator, that brought forth life on the earth, and established laws by which life reproduces itself. Solomon wrote, "Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all."—Eccles. 11:5

God's Spirit is the power of inanimate as well as animate life. "Only God can make a tree," Joyce Kilmer, the poet wrote. This highlights the fact that but for the Spirit of God there would be no trees, no flowers, no grass, no fruit, no vegetables. Scientists can put together all the elements found in a blade of grass, but they cannot make a blade of grass, nor can they make it live.

In his sermon on Mars' Hill, the Apostle Paul said that God is not "far from every one of us." (Acts 17:27) Certainly the Spirit of God is manifested all around us—in the beauty and fragrance of the flowers; in the loving provision of food, and in the gorgeous landscapes which enrapture us with their beauty resulting from the blending of the myriads of forms of inanimate life.

God's Spirit in Man

MARVELOUS as the various manifestations of God's Spirit are, as seen all around us every day of our lives, the Bible reveals that there is a more personal exercise of his power in the lives of his human creatures, especially those who serve him. Pharaoh said concerning Joseph, "Can we find such a one as this, a man in whom the Spirit of God is?"—Gen. 41:38

Yes, the "Spirit" of God was in Joseph. In this instance God used his power, first to impress the two dreams upon the mind of Pharaoh, and then to reveal to Joseph their prophetic meaning. But how could that be done? some may ask. The simple answer is that we do not know, just as we do not know how God makes a tree. Surely the mighty power that hangs the earth and all heavenly bodies in the universe upon nothing, that gives life to every living thing, would have no difficulty impressing certain thoughts upon the mind of one of his creatures, and giving another the ability to interpret those thoughts.

Another and different manifestation of God's power is mentioned in connection with his dealings with Israel during the period of the judges, in which the nation had no central government. The lack of organization made them easy prey to their enemies. When they became op-

pressed, and destruction threatened, the Lord intervened. He did this by raising up a leader, or a "judge," whom he blessed in dispelling Israel's enemies. The record is that the Lord put his "Spirit" on these, meaning simply, that he empowered them to accomplish his purposes. See Judges 3:10; 6:34; 11:29; 13:25; and 14:6.

"By My Spirit"

WHEN Zerubbabel was rebuilding the temple of God in Jerusalem, and encountering much opposition, the Word of the Lord came to him through an angel, saying, "Not by might, [margin, 'army'], nor by power, but by my Spirit, saith the Lord." (Zech. 4:6) This is true of every aspect of our existence, if we are endeavoring to serve the Lord, and are looking to him for guidance and help. His Spirit, when enlisted on behalf of his people, can overcome every obstacle in order to accomplish his design in their lives.

In Matthew 12:23 Jesus indicates that his mighty miracles were accomplished by the Spirit of God. He shows that this will be true of all the blessings which will reach the people when the "kingdom of God" is functioning in the earth. Thus, again, we are assured that the promises of God concerning the healing of the sick and the raising of the dead are sure to be fulfilled. His Spirit

will allow no defeat of the divine purpose.

God's Spirit Everywhere

SOME mistakenly speak of the omnipresence of God, meaning that he is present everywhere at the same time. This tends to do away with the personality of the Creator. However, God's Spirit, his power, IS everywhere present, and all the time. There is no situation in the whole universe over which God does not have full control, or could not instantly take control. David wrote,

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Ps. 139:6-10

"Sheol" is the Hebrew word in this text which is translated "hell." It signifies the state of death, the tomb, and David is expressing his confidence that even in death he would not be beyond the reach of divine power. It is David's poetic way of affirming his faith in the promises of God to restore the dead to life. It means that God's Spirit, his almighty power, will reach down

into death and restore the dead to life. This was confirmed by the resurrection of Jesus Christ from the dead by the power of the Heavenly Father. As David foretold, God did not leave Jesus' soul, his being, in "hell," or sheol. —Ps. 16:10; Acts 2:27, 28, 32; Eph. 1:19, 20

How wonderful it is to realize that the Spirit of God which moved upon the face of the waters, and prepared the earth for life, will again manifest itself in restoring the dead to life, and in restoring paradise! Yes, God's Spirit will be exercised to provide blessings of health and life for all mankind. Then God's human creatures will join in the song of praise first sung by David, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."—Ps. 104:24

The Spirit of Truth

ANOTHER manner by which the Holy Spirit, or power of God, is exercised is through its influence over the lives of those whom he calls into his service, particularly during this Gospel age. We all recognize the power of thought. The life of each one of us is controlled by thoughts—either our own, or the thoughts of others which we allow to influence us.

Shortly before Jesus was crucified he promised the disciples

that he would send them the Holy Spirit, which he referred to as "the Spirit of truth." (John 14:16, 17, 26; 15:26) He explained that the Holy Spirit would proceed from the Father. This promise was fulfilled at Pentecost. At that time Peter said that Jesus, "having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear."—Acts 2:33

The Holy Spirit, as testified by Peter, was "shed forth." Here the translators did not translate *pneuma* by the word "Ghost." If they had, their folly would have been exposed, for it is manifest that a person could not be "shed forth." But a power can, and it was divine power, the "Holy Spirit of truth," which came upon the waiting disciples at Pentecost.

At Pentecost there were outward manifestations of divine power, such as the mighty rushing wind, and the "cloven tongues like as of fire," which rested "upon each" of the disciples. However, its principal work was the enlightenment of the minds of the apostles, and the assurance this revelation gave to them that Jesus truly was the Messiah, and that his death and resurrection had been foretold by the Old Testament prophets.—Acts 2:22-23

When Jesus promised to send the Holy Spirit he said it would be a "Comforter" to his disciples.

And how true this proved to be! When the Master was taken from his disciples they were made sad of heart. They knew that the God of Israel had promised to send a Messiah through the line of David, and that this great King was to establish a kingdom, or government, which eventually would exert world-wide influence and control. They believed that Jesus was this great King, and they believed that in associating themselves with him they would have a share in his kingdom. With Jesus' death this hope was shattered.

It was the coming of the Holy Spirit, and its revealing influence upon their minds, that renewed their hopes. Thereby they were caused to realize that Jesus was indeed the Messiah, and that his death was not a tragedy but a necessary part of the divine plan of salvation that was being accomplished through him. What a comfort this was to them!

The disciples now knew that in his resurrection Jesus had been exalted to a height of glory beyond the comprehension of their finite minds, and that if they became conformed to his character likeness they would, in God's due time, share the glory of his kingdom, and the glory of his exalted position on the throne of God. How wonderfully they were comforted by the Holy Spirit!

Things to Come

JESUS had said that when the Holy Spirit of truth came to the disciples it would show them "things to come," and it did. Now they knew that the messianic kingdom of promise was not due to be established until Christ's return. Shortly after Pentecost, Peter preached a sermon in which he referred to Christ's return. He explained that then there would be "times of restitution of all things," which, he declared, had been "spoken by the mouth of all his [God's] holy prophets since the world began."—Acts 3:19-21

Through the enlightenment of the Holy Spirit, the apostles were able to realize the meaning of the Old Testament promises of God pertaining to the messianic kingdom, and the blessings it would assure the people—"all the families of the earth." They now knew that the promise that death would be swallowed up in "victory" was to be fulfilled through Christ's kingdom, after he returned. They knew that it would be then that the blind eyes would be opened, and the deaf ears unstopped. They knew that the promise concerning the building of houses and the planting of vineyards, belonged to the time of the kingdom, the "times of restitution of all things."—Isa. 25:6-9; 35:5; 65:22

Heavenly Hopes

THE outpouring of the Holy Spirit at Pentecost resulted in an appreciation of the heavenly hopes set before the footstep followers of Jesus by the promises of God, and what these hopes would accomplish in their lives. There are a number of expressions used in the Bible to describe the work of the Holy Spirit in the hearts and lives of Christians. One of these is "born."

This is an expression which suggests the coming into existence of a new life, and this is one of the things accomplished by the power of God's promises, his thoughts, the Holy Spirit. To Nicodemus Jesus explained that this new life, when it comes fully to birth, will be vastly different than human life. To illustrate this difference, Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John 3:8

The word used in the ancient Greek manuscripts of the New Testament, and translated "born" in our English versions, at times is also correctly translated "begotten," and it is necessary to determine from the context which thought is intended by the writer. By observing this distinction, we learn that it is not correct to

speak of conversion to Christ as being "born of the Spirit."

When one comes to God in repentance of mind and heart, and through faith in Christ as his Redeemer surrenders himself in full consecration to do God's will, what occurs is properly described as a "begetting" of the Spirit. This means, simply, that a new life has begun. But this new life is merely an embryo. It needs to be nourished by the Word of God, and thus to develop, growing strong in the Lord and in the power of his might.

It is not until the resurrection that this new life comes to the birth. Not until then is one truly born of the Spirit. It is in the resurrection that the new life which begins at the time one dedicates his life to follow in the footsteps of Jesus, is born of the Spirit and is able to go and come as the wind. Thus we see that to note this difference in the use of the words "begotten" and "born" gives us a much more comprehensive understanding of what the power or spirit of God, exercised through his written Word, accomplishes on behalf of the consecrated followers of the Master.

Baptism of the Spirit

THE Bible also speaks of the "baptism" of the Spirit. The word "baptize" means to bury, and to be baptized by the Spirit of God means to be so fully surrendered

to the doing of God's will that one comes fully under its control. From God's standpoint the whole church was baptized by the Spirit at Pentecost, and since that time it has remained only for the individual to yield his will to the influence of the divine will, as it is expressed through Christ Jesus to share in that baptism. The Bible does not indicate that there is a fresh outpouring of the Spirit upon every individual who consecrates himself to do God's will. The Apostle Paul wrote, "For by one Spirit are we all baptized into one body." For the individual, this baptism occurs when one comes into the body of Christ.—I Cor. 12:13

Filled with the Spirit

THE Apostle Paul wrote, "Be ye filled with the Spirit." (Eph. 5:18) How void of meaning this expression would be if the Holy Spirit were a person! But when we recognize that it is simply the **power, or influence**, of God, exercised in the Christian life largely through his written Word, then we can understand how it is possible to have either more or less of the Spirit influencing our lives. To be filled with the Spirit calls for an emptying of self and self-will, and a diligent application of ourselves to the study of God's Word, and to putting into practice all its righteous precepts.

The Bible also speaks of being "sealed" by the Spirit, and of hav-

ing the "witness" of the Spirit. These expressions indicate still other ways by which the grace of God through Christ and the written Word fills our hearts and minds, not only with an understanding of the divine will, but with the inspiration to follow faithfully in the footsteps of the Master even unto death that we might receive the promised "crown of life."—Rev. 2:10

Upon All Flesh

THE Prophet Joel foretold the outpouring of the Holy Spirit at Pentecost, and added, "It shall come to pass afterward, that I will pour out my Spirit upon all flesh." (Joel 2:28) It would be difficult to think of an individual, or person, such as tradition claims the Holy Spirit to be, as being poured out. But this expression is quite understandable when we recognize that the Holy Spirit is God's power, or influence, a power which he exercises to accomplish all his good and holy purposes.

God's Spirit will be poured out in various ways for the blessing of mankind throughout the thousand years of Christ's kingdom. He will cause the knowledge of his glory to fill the whole earth as the waters cover the sea. (Isa. 11:9; 40:5) In Zephaniah 3:9 we are informed that the Lord will turn to the people a "pure language," or message, and that this

will enable all to call upon him and serve him "with one consent."

In Micah 4:1-4 we are again assured that the "Word of the Lord" will be diffused throughout the earth during the time of Christ's kingdom, which in this prophecy is symbolized by a "mountain," the "mountain of the house of the Lord." "The law shall go forth of Zion," the prophecy states, "and the Word of the Lord from Jerusalem." As a result of this, the nations will beat their swords into plowshares, and their spears into pruninghooks, and they will learn war no more.

Satan's spirit of selfishness and evil has led to war and various other manifestations of inhumanity, but God's Holy Spirit of love, poured out upon the people by means of the "Word" of truth which will then be disseminated, will gradually change the hearts of the people. This is described in Jeremiah 31:31-34 as the writing of God's law in the inward parts of the people.

And when the work to be accomplished by this future outpouring of the Holy Spirit is complete, "all the families of the earth" will know the Lord, and so completely that it will no longer be necessary for anyone to say to another, "Know the Lord," for all shall know him from the least even unto the greatest.

The Dead Awakened

JESUS explained to his disciples that the sickness and death of Lazarus was for the glory of God, referring to the glory of God that would be manifested in the awakening of Lazarus from the sleep of death. And how wonderfully the glory of God will be manifested throughout the earth as all who are asleep in death are, by the Holy Spirit, or power of God, restored to life.—Acts 24:15

Since the resurrection will be taking place in every part of the earth, the glory of the Lord will thus be seen by the people of every continent and isle of the sea. The miracle-working power of the Creator as seen in the resurrection, together with the diffusion of his "Word," the "pure language" of Zephaniah 3:9 will cause the whole world to rejoice in the God of their salvation, and they will say, "Lo, this is our God; we have waited for him."—Isa. 25:6-9

Surely we can rejoice to realize that the glory of God will thus be revealed by the Holy Spirit, and through his Son, Christ Jesus, who, as the mighty "Arm" of Jehovah will also be glorified as he is seen by "the eyes of all nations; and all the ends of the earth . . . see the salvation of our God."—Isa. 52:10

"The New Song"

"O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory."—Psalm 98:1

SINGING has its origin in remote history. It is more than a modulation of voices, for there is singing which is prophetic, poetic, or victorious singing that comes from the heart, which is pleasing and acceptable to the Lord. Paul wrote, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16; Eph. 5:19

Jesus also sang to God, his Father, as recorded in the Gospel of Matthew. This was on the occasion of his celebrating the pass-over together with his disciples. We read, "When they had sung an hymn, they went out into the mount of Olives." (Matt. 26:30) The Scriptures tell us of different songs: "the song of joy"; "the song of Moses"; the song of reprobation against Satan; "the song of the Lamb," and the song that no one could sing but the 144,000.

The Song of Joy

DOUBTLESS the first to sing praises to the Creator were the angels, when they saw God's work of creation completed. To their eyes the creation of an infinite number of stars and planets in the celestial space, all in perfect order and harmony, gave them reason to praise the Eternal One, and to sing a song of unspeakable joy.

The Eternal One, speaking to Job, said, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"—Job 38:4-7

It is obvious that these sons of God were not human beings, be-

cause man, at that time, was not yet created. They were the angels, and among them were the morning stars, the Logos and Lucifer. This was before Lucifer's outward rebellion against his Creator.

The Logos, Jesus Christ, in his prehuman state, was the beginning of God's creation, the first-born of all creatures, and was known as the bright morning star. (Col. 1:15, 16) "I Jesus have sent mine angel to testify unto you these things in the churches." (Rev. 22:16) "I will give him the morning star."—Rev. 2:28

The Apostle Peter wrote to the early church, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Pet. 1:19) It is exactly at the beginning of that day, the millennial day, that the morning star, Jesus Christ, did arise in the hearts of the true believers, as a forerunner of the morning of the glorious day of resurrection and of healing for all mankind who will be obedient to the just laws of the messianic kingdom.

The other morning star, Lucifer, by rebellion became Satan, Adversary, Devil (calumniator), serpent (seducer). Being proud, he wanted to rise above the clouds and the stars (angels) to

be like the most High, but he shall be destroyed.

Speaking of him, the Prophet Isaiah says, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."—Isa. 14:12-15

The Song of Moses

THE Israelites moved into Egypt, where for no fault of their own they were afflicted and put in slavery, serving the Egyptians until God freed them through Moses. In Egypt God performed great miracles, and he became known to the Egyptians through the severities of his judgments. Then God freed the Israelites from their hard and long slavery, causing them to pass through the Red Sea with dry feet. This was accomplished by miraculously holding the water back with a strong wind. Israel passed through and was freed, while the Egyptian army that followed perished in the waters that closed in on them.

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When beyond the Red Sea, following the liberation, Moses composed a glorious hymn of praise to their Savior, God, and he sang it together with his people, while the Egyptians were being drowned in the waters. From the standpoint of Moses, it might be called, "the song of liberation." "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone."—Exod. 15:4, 5

The Song of Reprobation

AFTER the Israelites were freed from Egypt and entered the land that God had promised to their forefathers Abraham, Isaac, and Jacob, they were favored by God until they became rebellious, for which God punished them at the hands of the Midianites and Philistines. Later, they were taken as slaves to Babylon where they were held for seventy years, known as the years of their captivity. However, the Lord caused different prophets to write against the king of Babylon. Isaiah wrote a song of reprobation against the king, saying: "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a

continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing." (Isa. 14:4-7) This prophecy was fulfilled against the king of Babylon, over which Israel rejoiced, yet it remains a prophecy against Satan, at the fulfilment of which all the earth will rejoice.

The Song of the Lamb

IN A prophetic psalm, from the sons of Korah, there is a prophecy saying that when God will reign over all the earth, all mankind will sing a hymn to him. "God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness."—Ps. 47:7, 8

An invitation to sing to the Lord is found in Psalm 33:3, 4: "Sing unto him a new song; play skillfully with a loud noise. For the word of the Lord is right; and all his works are done in truth." It seems reasonable to think that this hymn will be raised to God by the true church at the completion of the mystery of God hidden for the many centuries and ages past. She will be the tabernacle of God, the meeting place between God and men.

The church sings today that melodious new song that none other can learn and sing except the 144,000: "Let the saints be

joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints."—Ps. 149:5-9

It is worth noticing the fact that a similar prophecy is found in the Book of Revelation in the words of Jesus. It is a promise to his followers of the Gospel age: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:26, 27

The Israelites had a typical priesthood, and in the temple they sang praises to the Eternal One. In that typical temple the singers were singing hymns to the Lord, magnifying his holy and glorious name. "And these are they whom David set over the service of song in the house of the Lord, after that the ark had rest. And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and then they waited on

their office according to their order."—I Chron. 6:31, 32

But now in the spiritual temple, consisting of the elect class, the singers of the Lord are the "royal priesthood," according to the order of Melchisedec. It is not a priesthood contaminated by the politics of this world, but a holy priesthood that walks in the footsteps of the Master, that gives itself in living sacrifice as their High Priest did, who was holy, immaculate and separated from sinners. The Apostle Peter writes to the Christians, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ."—I Pet. 2:5

In Revelation is found a great and wonderful scene. In it John saw those that obtained the victory over the beast and his image standing on a sea of glass, with harps of God, and they were singing the song of Moses, the servant of God, and the song of the Lamb. (Rev. 15:1-4) Doubtless these victorious personages are the true church, the wife of the Lamb who, through the blood of Jesus, and by the work of witnessing, have overcome the beast and his image, and are singing the song of victory over antitypical Pharaoh and Egypt.

They are singing from the heart, and with grace, the sweet and melodious song of the Lamb. This is the song of the great vic-

tory of Christ who, by giving himself for the sins of the world, purchased the world; and through him and with him they are winning the victory. The elected ones are seen by John in the vision as standing on a sea mixed of glass and fire.

The New Song

THE "new song" which is raised to the honor of the Eternal One is sung only by the 144,000 redeemed from the earth, who "follow the Lamb whithersoever he goeth." No others could learn the song. The number 144,000 could not be increased.—Rev. 14:1-5

The new song is also presented in Revelation 5, but this time to the honor of the Lamb, who has received the book from the hand of him who was sitting on the throne of glory. The book was sealed with seven seals, and this was the song: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. 5:9, 10) These were bought with the blood of the Lamb, and selected to reign together with Christ on the earth for the blessing and restoration of all the nations, as God promised Abraham.

Then the 144,000 under their Head, Christ, and all the creation,

will praise the Lord and Creator of all things. We read, "And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:13

The Apostle Paul, in his letter to the Romans, said: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 8:19-21

The choir of voices that joins in the jubilation of praise to God, singing the new song, had its beginning soon after the seventh angel started to blow the seventh trumpet, and when "the kingdoms of this world" become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.—Rev. 11:15

The Apostle Paul also wrote that the mystery of God is Christ the Head and the church, his body. (Col. 2:2; Eph. 1:22, 23; Col. 1:18) This is the elect class, the Lamb's wife, the number of which is 144,000, the singers of the new song that no others can sing.

The Light of God's Countenance

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Corinthians 4:6

DARKNESS is used in the Scriptures to symbolize ignorance of and alienation from God, and all that this implies of sin, suffering, and death. Light on the other hand, symbolizes a knowledge of and harmony with God, a state in which the Creator delights to bestow his favor and blessing, which, in turn, results in peace, joy, and life. Because of sin, the human race was cast off from God's favor, but not forever. David wrote, "His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. Lord, by thy favor thou hast made my mountain to stand strong: thou didst hide thy face and I was troubled."—Ps. 30:5-7

In this passage David uses an additional symbol—the "face" of the Lord—saying that when the Lord hid his face he was "troubled." Associating these symbols we could say that when the Lord hides his "face" there is "darkness," and when he shows his face there is "light." When there is "darkness" there is fear and unhappiness; when there is "light" there is assurance and joy. In a prophecy concerning the casting off of natural Israel, the Lord said, "I will show them the back, and not the face, in the day of their calamity."—Jer. 18:17

Moses said to Israel, "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." (Num. 6:24-26) In the expression, "make his face shine upon thee," the "face" and "light" symbolisms are combined. Even to-

day we speak of one's face "beaming." A person's facial expression usually reveals very clearly whether he is pleased or angry.

"Seek Ye My Face"

DAVID wrote, "When thou saidst, Seek ye my face; my heart said unto thee, thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation." (Ps. 27:8, 9) While David is expressing his own desire to be in harmony with his Creator, the great God of Israel, and to enjoy his blessings, he is also expressing the heart sentiments of all who love the Lord.

Our first parents, created in the image of God, must have loved their Creator, and they were blessed with his favor and fellowship. But when they transgressed God's law he withdrew his favor from them. He showed them his "back" instead of his "face." We read that after they had sinned they "heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God." —Gen. 3:8

The fact that our first parents recognized the "voice" of the Lord indicates that this was not the first time they had heard it. It is not important for us to know the manner in which the Creator communicated with this perfect human pair whom he had created in his image. However it was done, Adam and Eve must have greatly rejoiced in the privilege of fellowship with him. But now it was different. Knowing that they had sinned, the "voice" of God struck fear into their hearts. No longer did they enjoy the light of his countenance.

Actually, God did continue to love his human creatures, but they could not be permitted to continue living in a state of alienation from him. Justice demanded that the foretold sentence of death be imposed upon them. A ray of hope was given in the statement that the "seed" of the woman would "bruise" the "serpent's" head. This faint ray of light in an otherwise "dark" situation has since, by the unfolding plan of God for the redemption and recovery of the world from sin and death, continued to be

made brighter. Indeed, it has served to illuminate the pathway and cheer the hearts of all, in every age, who have seen its shining rays and recognized it as emanating from the "face" of the Lord.

In the case of all these, however, there was the necessity of seeking the Lord. On Mars' hill Paul spoke of those who "seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." (Acts 17:27) Man, in his original perfection, was endowed with the desire to know and to worship his Creator. While this quality became relegated to a secondary place in the lives of the vast majority of the fallen race, and with many has been almost completely effaced by sin and selfishness, it persisted as a potent factor in the hearts of some in every generation.

It has been upon as many of these as the Lord has elected to use in the outworking of his plan that he has caused the light of his countenance to shine. Abel was illuminated sufficiently with this "light" to enable him to offer a "more excellent sacrifice" than Cain. (Heb. 11:4) It enabled Enoch to "walk with God." (Gen. 5:24) The "light" of the Lord's countenance shining upon Abraham enabled him to look down through the centuries and see the day of Christ, and rejoice in it.—John 8:56

Moses also was blessed by the fact that the Lord "beamed" upon him with the "light" of his "countenance." Laying hold by faith upon the significance of what he saw, Moses was given strength to turn aside from all the advantages that were offered him in the court of Pharaoh, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."—Heb. 11:25, 26

The Messiah Came

ALL THE ancient worthies similarly rejoiced in the light of God's countenance, as by faith they laid hold upon the messianic promises which were recorded by one after another of the holy prophets. All they had, however, were the promises, promises

which revealed that the time would come when through a "seed," a "Wonderful Counsellor," an "everlasting Father," The Prince of Peace," Jehovah would again show his face to his whole human creation; that his "anger" would be turned away, and his favor manifested. (Isa. 9:6, 7) They continued to believe and to rejoice in these promises, and finally, in "due time," Christ, the promised Messiah, came. Promises now began to be translated into reality.

Simeon, speaking under the inspiration of the Holy Spirit, said concerning the significance of the birth of Jesus, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel." (Luke 2:30-32) Later Jesus said, "I am the light of the world." (John 8:12) "In him was life," John wrote, "and the life was the light of men."—John 1:4

When Jesus said, "I am the light of the world," he added, "He that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) Those who are in the "light" have life, which is the same thought as that expressed by David when he wrote that in God's favor is life.—Ps. 30:5

Jesus came, not on a mission of his own, but as a representative of his Father. John later wrote, "God is light, and in him is no darkness at all." (I John 1:5) However, we cannot know the Father except through Jesus. It is only through Jesus that we enjoy God's favor. It is this thought that is expressed in our text.

"God . . . that shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Some have mistakenly thought this to mean that the glory of God was manifested by a radiance on the literal face of the man Jesus, but this is not what Paul implied. Rather, he referred to Jesus' face in a symbolic manner. Just as the Bible speaks of Jehovah causing his face to shine upon his people, so Paul applied the same symbolism to Jesus, and for the reason that the favor of the Heavenly Father is now manifested through his Son.

So, to paraphrase Paul's statement, we might put it this way: God has shown his favor to us, having shined into our hearts through the Gospel, but not directly, for the Gospel reveals that

his favor now reaches us through Christ, or "in the face of Jesus Christ." It was in anticipation of the provision he would make through Jesus that our Heavenly Father lifted up his countenance upon his faithful people of ancient times. But now that Jesus has come, the Father wants us to realize and appreciate the fact that the light of his countenance is manifested in the "face" of this beloved One, our Redeemer and Advocate.

Seeking God's Face

IN RETROSPECT we can look back to the time when, as Paul stated it, we were seeking after God if "haply" we might feel after him and find him. At that time we were in the "horrible pit," and "clay" of sin and death. (Ps. 40:1 2) As David wrote, we "waited patiently for the Lord," and in his own due time he "inclined" unto us and "heard" our cry.

But in that "miry" clay of sin God could not lift up his countenance upon us and give us peace in the sense that we would no longer be alienated from him. This "peace with God" we could obtain only through a living faith in our Lord Jesus Christ. (Rom. 5:1) But the Lord did encourage us to seek his "face," his favor, and through continued study of his Word, and by conforming our lives to its precepts as we came to understand them, we were responding to the invitation to seek the Lord's face. In effect we were saying, "Thy face, Lord, will I seek."—Ps. 27:8

As we continued to "seek" we "found." We learned that only by accepting the Master's invitation to deny ourselves and take up our cross and follow him could we experience the great joy of walking in the light of God's countenance. While we counted the cost for a time, we eventually took that step of full consecration to the Lord, and when we did, our hearts were flooded by those radiant beams, the light of the knowledge of the glory of God, which were shining from the uplifted light of the countenance of the great Jehovah, our Heavenly Father.—Ps. 4:6; 44:3; 89:15; 90:8

While we were rejoicing in the realization that the Lord was now lifting up the light of his countenance upon us, we also were

aware of the possibility of stepping aside from the straight and narrow way to where the light was not shining. So in our hearts then, as it should always be, was the prayer, "Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation."—Ps. 27:9

It was good to realize that the Lord, having heard our cry for help, inclined his ear, and lifted us up out of the "horrible pit." It was good that he had set our feet upon the Rock, Christ Jesus, and had established our "goings" in the narrow way. (Ps. 40:2) But we realized that on our part it required more than merely to take that step of consecration. This was the proper beginning, and we were now rejoicing in the light of God's countenance; but we knew, even as Paul wrote, that after having thus done the will of God, we needed patiently to endure as we walked in the "path of the just," or justified, else the "light" in that pathway, instead of becoming brighter, could easily become darkness.—Prov. 4:18; Matt. 6:22, 23

Paul wrote, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) We realized that while God had made almost innumerable precious promises to help us, to give us guidance, and through Christ to extend mercy and forgiveness, we knew also that there were conditions attached to these promises. We knew that if we came "short" of meeting these conditions we might well experience the frowning providences of the Lord instead of continuing to behold his "smiling face."

One of the assurances given to us by the Lord is that he shows himself strong on behalf of those whose hearts are perfect toward him. (II Chron. 16:9) Knowing this we prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." (Ps. 19:14) We wanted then, and we still want, a "clean heart," a heart that is emptied of self and filled with the Spirit of the Lord.—Ps. 51:10

The light of the Gospel, shining in the face of Jesus Christ,

had revealed to us that in our flesh there dwelleth no good thing, that by nature we have all sinned and come short of the glory of God. But we also learned that the Lord is judging us, not according to the flesh, but according to the intents of our heart, and that our fleshly imperfections are all covered by the robe of Christ's righteousness.

So on this basis we had, and still have, boldness to go to the "throne of [heavenly] grace," to obtain mercy and strength, saying to our Heavenly Father, "Thou hast [in the past] been my help; leave me not [now], neither forsake me." (Heb. 4:16; Ps. 27:9) We realized how futile was the "arm of flesh," how certain it was to fail us. (II Chron. 32:8) We knew that even our choicest earthly friends and relatives could not be depended upon to give us the spiritual help that we so often needed, but we knew that even if our father and our mother should fail us the Lord would take us up.—Ps. 27:10

Enemies

AS WE progressed in the path of the just, and our hearts became more and more enlightened, we sensed our increasing need of "wisdom from above." So we prayed, and should always continue to pray, "Teach me thy way, O Lord, and lead me in a plain path because of mine enemies." (Ps. 27:11) The true ways of the Lord are plain, simple, not confusing. One of our great "enemies" is Satan, and he is ever trying to lead us away from the true "paths of righteousness." He is a wily foe, and only by the Lord's help in making his ways plain can we hope to keep free from his deceptions and allurements.

Jesus taught us to pray for deliverance from evil. David expressed a similar thought in more detail, and it is appropriate that in his inspired words we should pray, "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty." (Ps. 27:12) Through the Apostle Paul, our loving Heavenly Father replies, I am for you, be not afraid, for no one can prevail against you. I did not spare even my own Son, but delivered him up for you and for

all, and surely now, through him, I will freely give you all you need. Who shall lay anything to the charge of my elect? Through Christ I have justified you. Who is it that condemneth you? Is it your own imperfections? Remember, they are covered by the blood of Christ. Is it the world? Be not discouraged. Spurn the frowns of the world and rejoice that you are walking in the light of my countenance. Is it the Devil? I know that he goeth about as a roaring lion seeking whom he may devour. I know that he is ever trying to strike fear into your heart, which is cruel, for fear hath torment, as well as restraint. But fear not, I am more powerful than Satan, and no matter what slanderous attacks may be made against you, my beloved Son, who is now at my right hand, ever liveth to make intercession for you.

How wonderfully reassuring are these words of our Heavenly Father! Having sought his face and found it, he wants us to know that only by turning wilfully aside from the pathway in which the light of his countenance reveals each onward step, and gives strength to take it, will we become separated from him. So, even though we may have tribulation, and be "killed all the day long," we know that through him who loves us we can be "more than conquerors." Indeed, we are persuaded that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:31-39

Sustained by Faith

WHILE still on this side of the veil we can see our Father's "face" only by the eye of faith. To walk in the light of his countenance does not imply freedom from trials and difficulties, but strength to bear them. However, the "light" of divine favor reveals that there is a purpose in our suffering, that by it we are being prepared to live and reign with Christ. The "light" also reveals that the purpose of Christ's reign is to make an end of all suffering, and to establish peace and joy throughout the whole earth. The knowledge of this glorious consummation of the divine plan constituted a large measure of the joy that was

set before Jesus, the joy that enabled him to endure the cross and to despise the shame that was heaped upon him.—Heb. 12:1-3

The same is true of us. David wrote, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." (Ps. 27:13) How wonderful it is to know that the "goodness of the Lord" is yet to be manifested throughout all the earth, that a true knowledge of his glory is to fill the earth as the waters cover the sea! This means that in God's due time all mankind will be blessed by the light of his countenance.

It is this thought that was emphasized by the Apostle Peter when he said that "times of refreshing shall come from the presence of the Lord." (Acts 3:19-21) A more literal rendering of the Greek text would be that "times of refreshing shall come, out from the face of the Lord." Thank God for this assurance that he is yet to "make his face shine" upon "all the families of the earth"! Peter explains that this would be accomplished by sending Jesus Christ, who would usher in "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

And how wonderful to realize that our Heavenly Father, who at the time of creation caused the light to shine out of darkness, has now shined into our hearts and revealed his desire to use us, together with Jesus, in the bringing about of this glorious time of "refreshing" for the people of all nations. Truly, in view of this great joy that is set before us, any suffering with Christ which divine wisdom may deem necessary in order to prepare us for such an exalted role in the divine plan, must be considered as indeed "light afflictions" which are but for a "moment" as compared with that future and "eternal weight of glory."—II Cor. 4:17

But if this knowledge is to prevent our becoming weary in well-doing, we need faith to believe God's promises—faith which sees the invisible. Jesus would have fainted had he not, by faith, laid hold upon the promises concerning that glorious future day when his Father's goodness would fill the earth. And we should

now look unto Jesus, who endured such contradiction of sinners against himself, lest we become faint and weary.

Proverbs 10:22 declares, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Through the truth and in the "face" of Jesus Christ, our Heavenly Father has filled our hearts and lives with the richness of his blessing, and we have his promise that no sorrow will be commingled with this blessing. There are trials and testings. There is pain, and oft-times tears. But if our faith is strong we will count all these experiences as "joy," because we will know that they are among the "all things" which are "working together" for our good.

Yes, if our faith is pure, and simple, and strong, we will take the Lord at his Word. To the extent that we are able to do this, our lives will be "all sunshine," with no "earth-born clouds" to hide the beaming countenance of our God. Any sorrow of heart we might have, does not come from the Lord, but from our own lack of faith in his promises and providences.

One of the important lessons we need to learn, as we walk in the light of the Lord's countenance, is patience. But in this also our faith must be strong, strong enough to believe God's "due time" and way in every experience of our consecrated lives are the wisest and best; that he knows our needs, and how and when to supply them. How much we need to "wait on the Lord," and "to be of good courage." And how precious is the promise to all who have sought the Father's face, have found it, and who are continuing to walk in the light of his countenance.—"He shall strengthen thine heart."—Ps. 27:14

Thank you, dear Heavenly Father, for this further assurance of thy love! By thy grace we will wait on thee, and be of good courage, confident that in thine own due time the light shining into our hearts, reflected from the "face of Jesus Christ," will guide us into thy presence, to see thee face to face!

"Let faith plant, and benevolence water, and God shall give the increase."

The Ministry of Reconciliation

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." —II Corinthians 5:20

CORINTH was the great center of commercial traffic in Paul's day. It was situated on the overland route from Rome to the East, and was also the key center for trading between upper and lower Greece. Practically all the trade of the Mediterranean flowed through Corinth so that, in the words of one historian, "perpetual fair was held there from year's end to year's end."

Additionally, the famous Isthmian Games were held at Corinth, and these added tremendously to its renown. The wealth, luxury, and profligacy of the city, and the adjacent province of Achaia were proverbial, and it was here, amidst conditions none too favorable, that Paul spent eighteen months during his second missionary tour, establishing churches in Corinth itself and in many of the neighboring cities.

Jews, Romans, and Greeks were among those who accepted the apostle's teachings. After he returned to Ephesus, a serious division arose between the Jewish and Gentile factions in the church, the Jews on the one hand clinging tenaciously to the Law, while many of the Gentiles interpreted their liberty in Christ as license to conduct themselves in a manner far removed even from worldly morality, and certainly in no way influenced or guided by Christian teachings.

And not only so, but a great deal of the criticism rife in the church at that time was of a personal character, set in motion by Paul's rivals and enemies who appeared to be taking every opportunity to discredit his ability and damage his character, even going to the length of ridiculing his personal appearance.

Paul's Heartfelt Desire

IT WAS in this atmosphere of disturbance and confusion that Paul wrote his second epistle to the church at Corinth, not very long after the first. But whereas the first epistle partakes of the nature of an exposition and defense of the faith, including that masterly treatise on the resurrection contained in the 15th chap-

ter, the second letter reflects a sense of anxiety and sorrow aroused in Paul's mind by news of the serious divisions and dissensions amongst those for whom he had labored so faithfully, many of whom were now exhibiting a decided lack of Christian spirit toward him.

In such a frame of mind the apostle, in the 5th chapter, gives vent to a heartfelt desire, to be with the Lord, to lay aside his earthly body and to receive that spiritual inheritance which he knew awaited him. He says, "He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee." (R. S. V.) Then follows the true spirit of trustful resignation, expressed very clearly in Weymouth's translation of verses 6 to 9: "We have therefore a cheerful confidence. We know that while we are at home in the body we are banished from the Lord, for we are living a life of faith and not one of sight . . . and for this reason also we make it our ambition, whether at home or in exile, to please him perfectly."

Now a note of warning, intended primarily, no doubt, for those who were manifesting a wrong spirit toward him. Account will have to be given for things done in the body, and this responsibility rests upon all according to the dictates of conscience. Some had openly stated that Paul was "beside himself" (insane). If so, he

says, it has been for God's glory, just as it is for God's glory and in your service if we are now in our right senses. Whatever other people might say or think, the apostle was controlled by the love of Christ who, he affirms, died for all, and rose again, that those who believed might live, not to themselves, to the fleshly desires of their earthly bodies, but to him who died for them.

"Be Ye Reconciled"

SO WE are brought to the last six verses of this remarkable chapter, verses which contain a wealth of revelation concerning the standing and responsibilities of those who have come into Christ—new creatures, Paul terms them—no longer to be dealt with and judged according to the flesh, but to be regarded as fellow sacrificers, no longer living unto themselves, but living unto Christ who died for them, and rose again from the dead, that this "new creation" might become a living reality.

It is to these that Paul presents himself as Christ's ambassador. Having himself been reconciled to God by Jesus Christ, he now has committed unto him "the word of reconciliation" which, he claims, authorizes him to appeal to others, "Be ye reconciled to God," for—and here is the crux of the whole matter—"He [God] hath made him who knew nothing of sin to be [or to bear] sin

for us that in him we may become the righteousness of God."

That which was true of the faithful Apostle Paul is equally true of all who since his day have followed in the footsteps of their Lord and Master and have laid down their lives in his service. It is true today of his footstep followers, "partakers of the heavenly calling," those who "see their calling" and in these closing days of the church's ministry here below give forth the word of reconciliation, to wit, that God is "in Christ, reconciling the world unto himself."

These are the ones to whom God has entrusted his message of hope for sin-stricken humanity. At present only a few hear and accept the glad tidings, and to these few is held out the wonderful prize of the high calling of God in Christ Jesus, the great hope of glory, honor, and immortality. These are the ones of whom Paul writes, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1

So Great a Need

ON EVERY hand today we see the urgent need for reconciliation—so great a need that without it mankind must surely perish. Reconciliation, or at-one-ment, between man and man, nation and nation, class and class, and, above

all, between the poor struggling human race and God himself, from whom Adam and his progeny have been estranged for 6,000 weary years.

Conferences, treaties, charters, agreements—these in an almost unbroken line project themselves upon the world stage as harbingers of a new era in which, it is claimed, peace and friendship—reconciliation—will at long last be achieved, and the golden age of prophecy be ushered in. But all to no avail! The Scriptures show quite clearly that there is one way, and one way only, by which reconciliation between God and man can be accomplished. Our Lord himself stated this simply and explicitly when he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6

We see the initiative in this stupendous work of reconciliation taken by God himself when, in the fulness of his great love for man, "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here was the first great, positive step toward bringing man back into harmony with his Creator.

God had, of course, been working all through the centuries preceding our Lord's first advent, but now the time had come for the actual foundation of reconciliation to be laid in the life, the

death, and the resurrection of our Lord Jesus Christ, who, the apostle says, "gave himself a ransom for all, to be testified in due time." (I Tim. 2:6) This corresponding price (Greek, *antilutron*) paid on Calvary's cross, secured to our resurrected Lord the right to offer to all mankind, if obedient, that perfect human life which was forfeited by father Adam—"As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

Upon this foundation of Christ's ransom sacrifice is built the whole structure of his great redemptive work, and the final reconciliation between God and man which will be its glorious outcome. It is this application of the merit of our Lord's sacrificed life which Paul refers to as "the redemption of the purchased possession." (Eph. 1:14) In this work of restoration and final at-onement, the church, the body of Christ, has its vital part, so aptly pictured as "filling up that which is behind of the afflictions of Christ ... for his body's sake, which is the church."—Col. 1:24

So it is that in this second letter to the Corinthian church Paul speaks in terms of deep spiritual understanding, not only to the Corinthians, but to believers everywhere; and not only to those who believed in his time, but to all who were to believe in Christ and his redemptive work right down to this our day when the

very last members of the church class are being gathered to their Lord before the door to this unique opportunity of joint-heirship with him is closed and this important phase of the ministry of reconciliation completed.

"Be Ye Followers"

IN HIS first epistle to the Corinthians Paul had exhorted the brethren to follow him. He said, "Be ye followers of me, even as I also am of Christ." (I Cor. 11:1) In this second letter he is using his own experiences as a testimony to encourage those who have come into Christ to mark well his standing before God, and to see in him an example of the true relationship which must exist between the Father and his adopted children.

All of like precious faith must, like Paul, be reconciled to God through justification by faith and consecration to be dead with Christ that they might also live with him. It is only to such that the word or ministry of reconciliation can be entrusted, and authority be given to preach the wonderful message of love and mercy, that God, in Christ, is reconciling the world unto himself, having laid upon his Son the iniquity of us all. These must understand and preach the great all-embracing truth that Jesus Christ by the grace of God tasted death for every man, and that his ransom sacrifice secured for every

man release from enslavement to sin and its consequences, with a future opportunity for life and happiness in complete harmony with his great Creator.—Heb. 2:9

This is the message of reconciliation, and those who speak it forth are, in the words of Paul, "ambassadors for Christ," his honored representatives whose duty and privilege it is to "hold forth the word of life" (Phil. 2: 16), and to preach the Gospel of the kingdom in all the world for a witness before the end of this present evil dispensation shall usher in a new phase of divine reconciliation under the benign influence of Christ and his glorified church.

Here, in effect, is the mystery which Paul says was hidden from ages and generations, but now is

made manifest to his saints, and which is Christ in you the hope of glory. (Col. 1:26, 27) God's great, twofold plan of salvation involves first the reconciliation of the church through the imputed merit of our Lord's precious blood, leading to the reconciliation of all mankind when the church has finished her earthly ministry and is joined to her Lord in power and divine glory. Then will be true the final triumphant ecstasy of the Revelator's vision—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."—Rev. 22:17

Thus will the ministry of reconciliation be finally and absolutely completed.

SPEAKERS' APPOINTMENTS

A. BOYCE

Liverpool	December	13
Letchford		27

C. A. CORNELL

Guildford	December	6
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G. A. FORD

Letchworth	November	15
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J. LESLIE MC KEOWN

Belfast	November	15
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J. H. MURRAY

Dewsbury	November	1
Llanelli		7, 8
Yeovil	December	6

E. TERRY NADAL

Letchford	November	8
Eastleigh	December	6
Luton		20

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pennies; ten cent booklets, six pennies: fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

The Truth About Hell

From a child I have been taught to believe that when unbelievers die they go to a place of burning brimstone in which they are kept alive and tormented forever. Your recent radio discussion presented quite a different concept of hell, which I liked very much. However, in speaking to some of my friends about it, they warned me against listening to such thoughts as you expressed. Naturally I am confused. Can you, in a few words, assure me that your viewpoint on this subject is the correct one?

TRADITIONS die hard, especially when they have been instilled into a person's mind from childhood by those in whom we have confidence, and who themselves are sincere. This is particularly true with respect to the tradition of eternal torture, because through mistranslations, and misinterpretations of parables and dark sayings of the Bible, it can be made to appear that the Word of God supports this blasphemy against the character of God.

The word "hell" appears in the Old Testament alone thirty-one times, and the Hebrew word *sheol* appears another thirty-four times,

translated thirty-one times grave, and three times pit. The word hell also appears many times in the New Testament, being translated from one or another of the Greek words *hades*, *Gehenna*, or *tartaroo*. In the Parable of the Rich Man and Lazarus, the rich man, after death, is said to be tormented in *hades*.

It will be seen that to explain all these uses of the word hell in the Bible would be quite impossible in a "few words." We suggest, instead, a careful and prayerful study of our 64-page book, "The Truth About Hell," which examines and explains every text in the Bible in which the word hell appears, and all the parables and symbolisms which have been misused to teach the doctrine of eternal torment. We are confident that anyone who is not prejudiced, and to whom the truth of the Bible is more important than the traditions of the Dark Ages, will, by following this suggestion, be thoroughly convinced that the true God of the Bible is indeed a God of love and mercy, not a demon who has designed the eternal torture of the vast majority of his human creatures.

Basically, this question has to do with what the Bible teaches to be the punishment for sin. The first mention of this by God was

in the Garden of Eden, when he said to Adam that if he partook of the forbidden fruit he would "surely die." (Gen. 2:17) Paul confirmed that death is the divine penalty for sin when he wrote, "The wages of sin is death." (Rom. 6:23) Death is the absence of life, not torture, and when properly understood the entire Bible bears eloquent and positive testimony to the fact that death is the penalty for sin.

In Ezekiel 18:4 we read, "The soul that sinneth it shall die." Speaking of the final punishment of the incorrigibly wicked, the Apostle Peter said, "It shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) If we accept these plain statements of the Word of God, then we cannot believe the doctrine of eternal torture.

For Others

The Apostle Peter wrote: "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:20, 21) Are we to understand this to mean that Christian suffering is on behalf of others, even as Jesus' suffering was?

THERE is no other conclusion

to be reached from this passage of Scripture. It is to this that we are called, Peter explains. And what a wonderful meaning this gives to following in the footsteps of Jesus! It means that if we suffer and die with him we will live and reign with him in his kingdom, the kingdom through which all mankind will be blessed. Thus our suffering will accrue to the benefit of others, indeed, to "all the families of the earth."—Gen. 12:3; 22:18

Our sacrifice is made acceptable through the merit of Christ, and it is on this basis only that we have the privilege of sharing in the sufferings of Christ. Because we are by nature sinners, we are bound to say and do things which get us into more or less trouble, and we are usually disciplined by our experiences, or as Peter states it, "buffeted" for our faults. These experiences are not a part of true Christian suffering.

It is only when we "do well," and because of doing well—such as in bearing witness to the truth—are caused to suffer, that we are following the example of Christ, and suffering for others as he suffered and died for others. Jesus' death secured the redemption of the World. We do not share in this, but through the merit of his redeeming blood, we are given the opportunity of partnership with him in the restoration of the redeemed world to life.

Giving Thanks to God

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thessalonians 5:18

IN THE United States, the last Thursday of November is set aside as a day for national thanksgiving. Appropriately the people of God give thanks on this day, accepting it as another opportunity to pour out their devotions of praise to him in whom we live, and move, and have our being. Yes, this is to us another welcome opportunity for thanksgiving; for if we are living up to our privileges, our very beings will, daily and hourly, be showing forth the praises of him who has called us out of darkness into his marvelous light.

Naturally, we are all thankful for whatever measure of temporal blessings we enjoy at the Lord's hands. However, as followers of Jesus Christ, our chief cause for thanksgiving is the fact that the eyes of our understanding have been opened to behold the beauties of the truth—present truth, the truth which we so often describe as the divine plan of the ages. We are thankful for this understanding because it has assured us of God's love for the entire world of mankind, and of his special love for those whom he has made "partakers of the heavenly calling."—Heb. 3:1

Through the truth we have been drawn to him in the spirit of repentance. We have heard his invitation to "count the cost" of laying down our lives in his service. (Luke 14:28) Through the assurance of his grace to help in every time of need, we have accepted the terms of the "high calling," knowing that through Christ our imperfect sacrifice will be acceptable to our

loving Heavenly Father. (Rom. 12:1) And now, by the "exceeding great and precious promises" of our God we are being made "partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:4

"Sacrifice of Praise"

IN HEBREWS 13:11-13 the Apostle Paul reminds us of the sacrifices offered on Israel's typical day of atonement. As we know, at that time a bullock and a goat were sacrificed, both being treated in the same way. It is clear that the bullock was a type of Jesus in his work of sacrifice, and that the sacrifice of the goat foreshadowed the privilege enjoyed by the followers of Jesus—those who walk in his footsteps of sacrifice.

On that typical day of atonement the bodies of the bullock and the goat were "burned without the camp," and Paul invites us to go "unto him [Jesus] without the camp, bearing his reproach." (vs. 13) We cannot expect that the world will appreciate our service and sacrifice, any more than they appreciated the life and ministry of Jesus. (I John 3:1) However, we can be thankful for the privilege of being as our Master and Lord, "despised and rejected of men."—Isa. 53:3

On Israel's typical day of atonement, coals of fire were taken from the brazen altar in the court and placed upon the golden altar in the holy of the tabernacle. Incense was sprinkled upon these burning coals, and the sweet perfume of the burning incense filled the room and penetrated beyond the veil into the most holy. This was the evidence of the work of sacrifice having been properly carried out.

In verse 15 Paul, in an evident reference to the typical burning of incense on Israel's day of atonement, speaks of the "sacrifice of praise." The verse reads, "By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." How blessed is the assurance that through Jesus we can offer acceptable sacrifice to God,

the sacrifice of praise which Paul describes as the "fruit of our lips."

To this Paul adds, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." (vs. 16) The understanding of the typical significance of the various details of Israel's day of atonement is of value to us only if we imbibe the spirit of this understanding to the extent that it impels us to lay down our lives in thanksgiving to God. God is not so interested in how well we can explain the typical meaning of the sacrifice of the "Lord's goat" on Israel's atonement day as he is in noting how faithfully we are devoting ourselves to the doing of his will, how willing we are to go "without the camp," and if we are actually offering the "sacrifice of praise" to him "continually, that is, the fruit of our lips giving thanks to his name."

"Continually"

YES, we are to give thanks to God "continually," not merely on one special day of the year. And although our thanksgiving is described by Paul as being the "fruit of our lips," it is much more than mere "lip service." The lips are used in this instance as a symbol of speech, of communication, the thought being that we show forth the praises of our God by communicating the truth of the divine plan. True, it is a wonderful privilege to pour out our love and thanksgiving directly to our Heavenly Father in prayer, but if our love for him is genuine it will impel us also to give our all in making known to others the glorious Gospel of love, that precious truth through which our Heavenly Father has revealed himself to us.

And this we will do "continually." In I Corinthians 15:58 Paul speaks of this as "always abounding in the work of the Lord." To maintain a consuming zeal in our service of the Lord is one of the severe tests of true discipleship. The tendency of the fallen flesh is to serve by "fits and starts." A new opportunity of service may present itself, and we become temporarily filled with enthusiasm. Then, perhaps, we "cool off." The Bible speaks of it as becoming "weary in well-doing." (Gal. 6:9; II Thess. 3:13)

Then something else comes along to inspire our enthusiasm and we make another "fitful start."

But this is not offering the sacrifice of praise "continually," which is the sort of sacrifice with which the Lord is "well pleased." Let us make sure that we do not lose our "first love" enthusiasm for the truth and for its service. There is no valid reason why we should. Certainly the Lord is the same "yesterday, and today, and forever." (Heb. 13:8) His promises remain unchanged. Having begun the good work in us, he is abundantly able to finish it if we but yield ourselves wholly to the influence of his Spirit, and make diligent use of all the opportunities of showing forth his praises which his providences place before us.—Phil. 1:6

A Testing Time

TO WAIT patiently and actively for the further outworking of the divine plan is one of the tests upon the Lord's people today. Forty-five years have elapsed since the official ending of "the times of the Gentiles." Nearly every year since then has been one of expectancy, hoping that the time had come for the reward of the church and the full establishment of the kingdom. And still the years go by, and we are now at the close of 1959.

Here and there the question is being asked, "Where do we stand on the stream of time?" Others inquire, "What is the meaning of this long delay?" It is natural that such questions should be asked, and, to a point, probably the Lord is pleased when we try to find the answers, although we think it quite unlikely that soul-satisfying answers to these and kindred questions will be found until we reach the other side of the veil. Nor is it important that we find the answers here and now. After all, we have entered into a covenant with the Lord which is unto death. It is hardly consistent to pledge to the Lord that we will serve him as long as we have breath, and then seek an answer to the question, "How long, O Lord, how long?"

To seek an understanding of the time features of the divine

plan as they relate to the immediate present and the near future does not necessarily imply that one has become weary in well-doing and is wondering how much longer he will be expected to serve. However, the human heart is most deceitful, and if we find ourselves becoming overly concerned in regard to the time elements of the divine plan, it would be well to ask ourselves just why this great interest in matters which the Lord seemingly has not seen wise to reveal. We should also realize that the "time" for any single one of us will terminate with the end of our natural span of life, unless otherwise directed by the Lord. So, for the few remaining days, or months, or years, let us continue to abound in the work of the Lord.

We would not discourage the study of prophecy, but let us not permit our concern for tomorrow to interfere with the privileges of today. Opportunities for making known the glad tidings of the kingdom are open before us on all sides. There is the radio and television work in which we can all co-operate. Ecclesias can hold public meetings. There is follow-up work to be done, and tracts to be distributed. In these and in various other ways we can continue to serve, offering the sacrifice of praise "continually."

Doubtless each one of the Lord's people can look back over the year and recall circumstances for which to be specially thankful. The providences of the Lord in the lives of his people are always refreshing and wonderful. This is true also with respect to the general work in which the Lord's people participate. For a time we wondered what the providences of the Lord might be in connection with the radio witness work. But this aspect of the work continues. God's providences have also been reassuring in connection with the television work.

Let us, then, thank God, individually and unitedly for all his loving-kindness and tender mercy, for all the way he has led us. Let us do this with the full assurance that he will continue to lead us in the paths of righteousness "for his name's sake," and that, finally, if we are faithful, we will dwell in his house forever.—Psalm 23

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham WSGN 610 9:45 a.m.

ARIZONA

Flagstaff KVNA 690 11:30 a.m.
Phoenix KOOL 960 8:45 a.m.
Winslow KVNC 1010 10:30 a.m.
Yuma KVOY 1400 9:00 a.m.

ARKANSAS

Fayetteville KFAY 1250 10:00 a.m.
Fort Smith KTCS 1410 10:00 a.m.
Helena KFFA 1360 10:00 a.m.
Jonesboro KBTM 1230 10:00 a.m.
Magnolia KVMA 630 12:15 p.m.
Pine Bluff KOTN 1490 10:00 a.m.
Stuttgart KWAK 1240 10:00 a.m.

CALIFORNIA

Bakersfield KMAP 1490 10:30 a.m.
Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 12:45 p.m.
Los Angeles KHJ 930 10:00 a.m.
Marysville KMYC 1410 10:30 a.m.
Paso Robles KPRL 1230 10:30 a.m.
Redding KRDG 1230 10:30 a.m.
San Luis Obispo KVEC 920 7:45 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Alamosa KGIW 1450 10:00 a.m.
Canon City KRLN 1400 10:00 a.m.
Colorado Springs KYSN 1460 10:00 a.m.
Denver KDN 1340 7:45 a.m.
Fort Collins KCOL 1410 10:00 a.m.
Greely KYOU 1310 10:00 a.m.
La Junta KBNZ 1400 10:00 a.m.
Pueblo KGHF 1350 10:00 a.m.
Trinidad KCRT 1240 10:00 a.m.

CONNECTICUT

Waterbury WWCO 1240 11:00 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

St. Petersburg WLCY 620 9:45 a.m.
Winter Haven WSIR 1490 2:15 p.m.

GEORGIA

Atlanta WYZE 1480 10:45 a.m.
Augusta WBBQ 1340 11:00 a.m.
Savannah WCCP 1450 12:15 a.m.

IDAHO

Boise KGEM 1140 7:45 a.m.
Idaho Falls KIFI 1400 10:30 a.m.
Pocatello KWIK 1240 10:00 a.m.
Twin Falls KLIJ 1310 10:00 a.m.

ILLINOIS

Chicago WLS 890 12:15 p.m.

INDIANA

Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.
Des Moines KWDM 1150 10:00 a.m.

KENTUCKY

Bowling Green WLBj 1410 10:00 a.m.
Danville WHIR 1230 10:00 a.m.
Louisville WTMT 620 10:35 a.m.
Newport WNOP 740 9:30 a.m.
Paintsville WSIP 1490 10:00 a.m.
Richmond WEKY 1340 10:00 a.m.
Somerset WSFC 1240 11:00 a.m.
Winchester WWKY 1380 10:30 a.m.

THE DAWN

MICHIGAN

Grand Rapids WMAX 1480 9:05 a.m.
Saginaw WSGW 790 10:30 a.m.
Muskegon WMUS 1090 12:00 noon

MINNESOTA

Austin KAUS 1480 10:00 a.m.
Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
Vicksburg WQBC 1420 10:00 a.m.

MISSOURI

Jefferson City KWOS 1240 10:00 a.m.
Joplin WMBH 1420 9:00 a.m.
Kansas City KCMO 810 9:30 a.m.
Mexico KXEO 1340 6:00 p.m.
St. Louis KXOK 630 9:00 a.m.
Willow Springs KUKU 1330 11:45 a.m.

MONTANA

Billings KBYM 1240 10:00 a.m.
Butte KOPR 550 10:00 a.m.
Great Falls KMON 560 10:00 a.m.
Helena KXLJ 1240 10:00 a.m.
Livingston KPRK 1340 10:00 a.m.
Miles City KATL 1340 10:00 a.m.

NEBRASKA

Scottsbluff KNEB 960 10:00 a.m.

NEVADA

Elko KELK 1240 10:00 a.m.
Las Vegas KORK 1340 10:00 a.m.

NEW JERSEY

Atlantic City WLDB 1490 11:00 a.m.
Newark WNTA 970 11:00 a.m.

NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.
Hobbs KWEW 1490 9:00 a.m.
Roswell KGFL 1400 8:30 p.m.
Silver City KSIL 1340 11:15 a.m.

NEW YORK

Albany WOKO 1480 11:00 a.m.
Jamestown WJOC 1340 12:15 p.m.
Malone WICY 1490 11:00 a.m.
New York WNTA 970 11:00 a.m.
Niagara Falls WHLD 1270 11:45 a.m.
Ogdensburg WSLB 1400 12:15 p.m.
Plattsburg WIRY 1340 11:00 a.m.
Syracuse WJMK 1220 8:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Belmont WCGC 1270 12:30 p.m.
Greensboro WGBG 1400 11:00 a.m.
Leaksville WLOE 1490 11:00 a.m.
Mt. Airy WSYD 1240 11:00 a.m.
Roanoke Rapids WCBT 1230 12:00 noon

NORTH DAKOTA

Devils Lake KDLR 1240 10:00 a.m.
Minot KLPM 1390 10:00 a.m.
Valley City KOVC 1490 10:00 a.m.

OHIO

Cincinnati WNOP 740 9:30 a.m.
Ironton WIRO 1230 11:00 a.m.
Piqua WPTW 1570 12:45 p.m.
Toledo WOHO 1470 11:00 a.m.

OKLAHOMA

Ponca City WBBZ 1230 10:00 a.m.
Tulsa KTUL 1430 11:00 a.m.

OREGON

Astoria KAST 1280 10:30 a.m.

BROADCAST SCHEDULE

Eugene KORE 1450 10:30 a.m.
Portland KGON 1520 1:15 p.m.
The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Lock Haven WBPZ 1230 11:00 a.m.
St. Mary's WKBI 1400 11:00 a.m.
Washington WJPA 1450 11:00 a.m.
Wellesboro WNBT 1490 11:00 a.m.
Wilkes-Barre WBAX 1240 12:45 a.m.
Tyrone-Altoona WTRN 1290 11:00 a.m.

SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.
Bennettsville WBSC 1550 11:00 a.m.
Charleston WOKE 1340 12:15 p.m.
Conway WLAT 1490 11:00 a.m.
Georgetown WGTN 1400 11:00 a.m.

SOUTH DAKOTA

Mitchell KORN 1490 10:00 a.m.

TENNESSEE

Fayetteville WEKR 1240 10:00 a.m.
McMinnville WMMT 1230 10:00 a.m.
Nashville WNAH 1360 10:45 a.m.

TEXAS

Abilene KWKC 1340 10:00 a.m.
Lampasas KCYL 1450 12:45 p.m.
Lubbock KDAV 580 9:45 a.m.
Lufkin KTRE 1420 9:45 a.m.
Pampa KPDN 1340 10:00 a.m.
Port Arthur KPAC 1250 10:00 a.m.
San Antonio KMAC 630 9:45 a.m.
Sherman-Dennison KRRV 910 10:00 a.m.
Waco KWTX 1230 10:00 a.m.
Wichita Falls KWFT 620 10:15 a.m.

UTAH

Logan KVNU 610 10:00 a.m.
Moab KURA 1450 10:00 a.m.
Ogden KLO 1430 10:00 a.m.
Price KOAL 1230 10:00 a.m.
Provo KOVO 960 10:00 a.m.

Richfield KSVC 980 10:00 a.m.
Salt Lake City KALL 910 10:00 a.m.
Vernal KVEL 1340 10:00 a.m.

VIRGINIA

Charlottesville WCHV 1260 11:00 a.m.
Lynchburg WWOD 1390 12:00 noon
Richmond WLEE 1480 9:45 a.m.
Waynesboro WAYB 1490 12:00 noon

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.
Centralia KELA 1470 10:30 a.m.
Olympia KGY 1240 10:30 a.m.
Seattle KNBX 1050 1:15 p.m.
Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Bluefield WKOY 1240 12:15 p.m.
Huntington WPLH 1470 11:00 a.m.

WISCONSIN

Beloit WGEZ 1490 10:00 a.m.
Eau Claire WBIZ 1400 10:00 a.m.
Fond du Lac KFIZ 1450 10:00 a.m.
Janesville WCLO 1230 10:00 a.m.
Madison WISC 1480 10:00 a.m.
Manitowoc WOMT 1240 10:00 a.m.
Reedsburg WRDB 1400 11:00 a.m.

WYOMING

Casper KVOC 1230 10:00 a.m.
Cheyenne KFBC 1240 10:00 a.m.
Cheyenne KVVO 1370 9:00 a.m.
Lander KOYE 1330 10:00 a.m.
Powell KPOW 1260 10:00 a.m.
Rock Springs KVRS 1360 10:00 a.m.
Sheridan KWYO 1410 12:15 p.m.

CANADA

Calgary, Alta. CKXL 1140 10:45 a.m.
Hamilton, Ont. CHML 900 9:45 a.m.
Prince Albert, Sask. CKBI 900 10:30 a.m.
St. John's Nfld. VOXM 590 10:30 a.m.
Vancouver, B. C. CJOR 600 9:00 a.m.
Dauphin CKDM 550 10:30 a.m.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Wilmington, Del. Oct. 31
 Baltimore, Md. Nov. 1
 Philadelphia, Pa. (Aft.) 1
 Paterson, N. J. 3
 Rutherford, N. J. 4
 Jamaica, N. Y. 5
 New Haven, Conn. 8
 New London, Conn. 9
 New Bedford, Mass. 10
 Boston, Mass. 11
 Somersworth, N. H. 12
 Worcester, Mass. 13
 N. Brookfield, Mass. 15, 16
 Agawam, Mass. 17
 Hartford, Conn. 18
 Waterbury, Conn. 19, 20
 Wallingford, Conn. 22
 Bridgeport, Conn. (Aft.) 22
 New York, N. Y. 29

MIKE BALKO

Monessen, Pa. November 8
 Connellsville, Pa. (Aft.) 8
 Steubenville, Ohio 15

JOHN BARACOS

Steubenville, Ohio Nov. 8

NICK BARACOS

Monessen, Pa. Nov. 29

JULIUS BEDNARZ

Aurora, Ill. November 8

WALTER BLICHARZ

Flint, Mich. November 1

FRED A. BRIGHT

Reading, Pa. November 8

HARRY CASLER

Steubenville, Ohio Nov. 22

ALBERT CHEESEMAN

Pittsburgh, Pa. Nov. 8

CHARLES M. CHUPA

Saginaw, Mich. Nov. 8
 Adrian, Mich. 15

JENS COPELAND

Greensboro, N. C. Nov. 10
 Lynchburg, Va. 11
 Paterson, N. J. 15
 Rutherford, N. J. (Even.) 15

O. D. DEIFER

Pottstown, Pa. Nov. 22

THOMAS C. FAY

Phoenix, Ariz. November 8

JOSEPH FENCHAK, JR.

Pittsburgh, Pa. Nov. 15
 Duquesne, Pa. 22

IRVING C. FOSS

San Francisco, Calif. Nov. 8

EARL L. FOWLER

Santa Ana, Calif. Nov. 22

THOMAS HICKS

Allentown, Pa. Nov. 1

JOHN G. HULL, JR.

Ontario, Calif. Nov. 15

LEVI JACOBS

Groton, Conn. Nov. 14
 New London, Conn. 15

STANLEY W. JEUCK

St. Petersburg, Fla. Nov. 8

LUDLOW P. LOOMIS

Washington, D. C. Nov. 1
 Albany, N. Y. 8

DANIEL KAZIAK

London, Ont. Can. Nov. 8

ARTHUR H. KRUMPOLT

Nanticoke, Pa. Nov. 8

EDWARD G. LORENZ

Ventura, Calif. Nov. 8

JOHN Y. MAC AULAY

Sacramento, Calif. Nov. 1
 Fresno, Calif. 2, 3
 Stockton, Calif. 4
 Sonora, Calif. 5
 Antioch, Calif. 6
 San Jose, Calif. 9, 10
 San Francisco, Calif. 8
 San Luis Obispo 11, 12
 Ontario, Calif. 15
 Los Angeles, area 16-30

CLIFFORD R. MILES

San Jose, Calif. Nov. 8

ADAM MISKAWITZ Covert, Mich. November 15	New Westminster, B. C. 13 Bellingham-Lynden 15 Seattle, Wash. 16 Wenatchee, Wash. 17 Spokane, Wash. 18 Kalispell, Mont. 19 Havre, Mont. 22 Minneapolis, Minn. 24-27 Withee, Wis. 29 Wausau, Wis. 30	AUGUST SWANSON San Bernardino, Calif. BYRON S. VAN HORN Wilmington, Del. Nov. 8 CLAUDE R. WEIDA Lancaster, Pa. November 8 GEORGE M. WILSON Pittsburgh, Pa. Nov. 8 New York, N. Y. 15 W. N. WOODWORTH Boston, Mass. Nov. 22 IRWIN WYSOCKI Connellsville, Pa. Nov. 1 East Liverpool, Ohio 8 HOWARD YOUNG Washington, Pa. Nov. 15 LOUIS ZBIK Akron, Ohio November 15
MARTIN C. MITCHELL Catawissa, Pa. Nov. 8 Hazleton, Pa. (Aft.) 8		
N. MOLENAAR San Diego, Calif. Nov. 8		
DANIEL J. MOREHOUSE Milwaukee, Wis. Nov. 8	HARRY PASSIOS Duquesne, Pa. November 1	
EVERETT MURRAY Gary, Ind. November 29	LEO B. POST LaSalle, Ill. November 1	
KENNETH M. NAIL Chico, Calif. November 1	NORMAN F. RICE Yuma, Ariz. November 8	
GUSTIN P. OSTRANDER Vancouver Nov. 1, 2, 11 Nanaimo, B. C. Can. 3 Duncan, B. C. Can. 4-6 Victoria, B. C. Can. 8-10 Langley Prairie, B. C. 12	ALBERT SHEPPELBAUM Gary, Ind. November 15 C. A. SUNDBOM Gary, Ind. October 29 Milwaukee, Wis. 31, Nov. 1	

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 5—"Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith."—Hebrews 10:21, 22 (Z. '00-170 Hymn 104)

NOVEMBER 12—"Be not faithless, but believing."—John 20:27 (Z. '04-89 Hymn 99)

NOVEMBER 19—"Let us watch and be sober."—I Thessalonians 5:6 (Z. '02-239 Hymn 208)

NOVEMBER 26—"And the Lord said unto Moses, What is that in thine hand?"—Exodus 4:2 (Z. '01-348 Hymn 277)

CONVENTIONS

MILWAUKEE, WISCONSIN, October 31, November 1—YWCA Building, 610 North Jackson Street. Mr. G. E. C. Hill, 3920 South Second Street.

SAN LUIS OBISPO, CALIFORNIA, October 31, November 1—Grange Hall, 2880 South Broad Street. Mrs. Russell H. Blair, 351 Ramona Boulevard.

WACO, TEXAS, October 31, November 1—Raleigh Hotel, August Avenue at Eighth Street. Mrs. J. B. Hillhouse, 3532 Frederick Avenue.

MICHIGAN CENTER, MICHIGAN, November 1—Sponsored by the Jackson Ecclesia. Masonic Hall, 403 Napoleon Road, Michigan Center. (Four miles east of Jackson.) Mrs. Luella M. Crawford, 322 N. Dwight Street, Jackson. Speakers: Brother Charles M. Chupa; and Daniel J. Morehouse.

STEUBENVILLE, OHIO, November 1—YMCA Building, 214 North 4th Street. Mrs. Robert E. Sims, 199 Canterbury Boulevard. Speakers: Brothers E. K. Penrose; and Louis Zbik.

COLUMBUS, OHIO, November 8—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin.

MINNEAPOLIS, MINNESOTA, November 8—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Ave., N. E.

NEW HAVEN, CONNECTICUT, November 8—YWCA Building, 42 Howe Street. Mrs. Stephen Suraci, 19 River Road, East Haven 12. Speakers: Brothers Samuel Baker; R. J. Krupa; John Zietkiewicz; and W. N. Woodworth.

ROGERS, ARKANSAS, November 14, 15—Arkansas Hotel (Banquet Room) Second and Poplar Streets. Mrs. Betty Fletcher, 904 Rodgers Drive, Fayetteville, Arkansas.

STOCKTON, CALIFORNIA, November 14, 15—Pythian Castle, 134 West Park Street. Mrs. W. E. Wheeler, 310 East Pine Street. Speakers: Brothers Bertram Cooper; L. Paul Davis; Edward E. Fay; Edward G. Lorenz; and G. R. Pollock.

CLEVELAND, OHIO, November 15—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. A. F. Jarmon, 1229 East 114th Street, Cleveland 8.

INDIANAPOLIS, INDIANA, November 15—YWCA Building (Social Room) 329 North Pennsylvania Street. Mrs. Minnie Martin, 4620 Hinesley Avenue. Speakers: Brothers E. M. Jezuit; and W. Stromberg.

ONTARIO, CALIFORNIA, November 15—Ontario Women's Club, 738 North Euclid Avenue. Mrs. A. B. Dickey, 1228 North Third Avenue, Upland, California. Speakers: Brothers John G. Hull, Jr.; John Y. MacAulay; and Gilbert Rice.

CHICAGO, ILLINOIS, November 22—Masonic Temple, 912 N. LaSalle Street. Mr. E. M. Jezuit, 4327 S. Christiana Ave.

DETROIT, MICHIGAN, November 29—Maccabees Building, Woodward Avenue at Putnam. Mr. Walter Blicharz, 19300 Braile, Detroit 19.

NEW ALBANY, INDIANA, November 29—Amalgamated Building, 1614 E. Spring Street. Miss Nellie K. Goodbub, 620 Culbertson Avenue. Speakers: Brothers Leo B. Post; and W. Stromberg.

NEW YORK, NEW YORK, November 29—Henry Hudson Hotel, 353 West 57th Street. (Tudor Room). Mrs. Russell Dean, 166-05 89th Avenue, Jamaica 32, N. Y.

ORDANDO, FLORIDA, November 29—College Park Woman's Club, 714 Dartmouth. Speakers: Brothers Leo P. Borges; Clarence F. George; Lloyd Hagensick.

NEW YEAR'S CONVENTION: Phoenix, Arizona. Mr. Zygmunt Roguski, 2936 West Rancho Drive, Phoenix.

Holy Ghost

IN THE King James translation of the Bible an attempt is made to bolster the doctrine of the trinity by the use of the expression "Holy Ghost," since the word "ghost" suggests personality. The Apostle Paul wrote, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:6) Here nothing is said about the Holy Spirit being a person, or a god.

Soon after the inspired apostles fell asleep in death, false teachers began to distort the doctrines of the Word of God, one motive being to make the Bible more acceptable to the pagans. Pagan religions have many gods, and by cunning craftiness, ambitious teachers were able to present the pagans with what seemed to be three gods, instead of one, as actually taught in the Bible. To satisfy those in the church who might object, the claim was made that after all, "these three are one." Thus came about the doctrine of the "trinity." See the article on the Holy Spirit, beginning on page 22.

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. The Atonement Between God and Man, cloth, 85 cents each.

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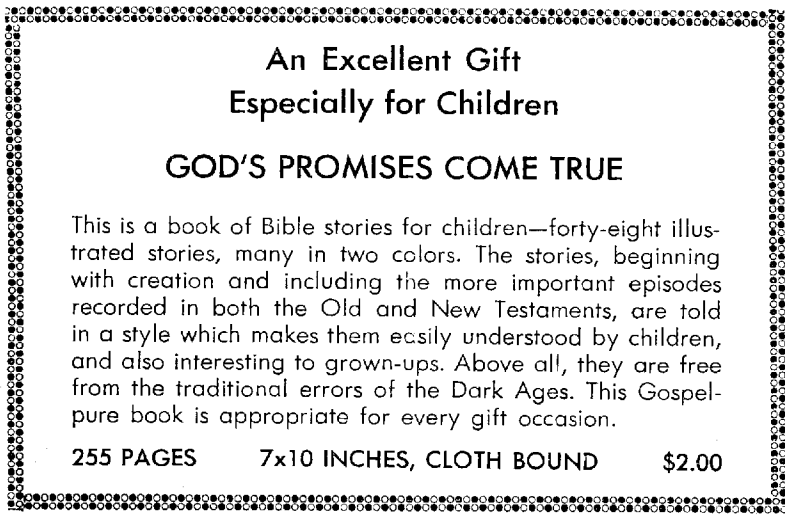
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PROGRAM TOPICS FOR DECEMBER

- 6—"Hell Gives Up Its Dead"
- 13—"Hope of Immortality"
- 20—"Jesus, God's Gift to the World"
- 27—"The Beginning of God's Creation"



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