

# THE HERALD OF CHRIST'S KINGDOM

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## The Ultimate Criterion Orthodoxy

*"As touching the hope and resurrection of the dead I am called in question." - Acts 23:6.*

THE DETERMINATION of the basis of Christian orthodoxy, that is, the true faith or teaching, has been the earnest desire and effort of fifty or sixty generations of Bible students and theologians, over a period of eighteen hundred years. Today, each of the many sects of Christendom sincerely believes that its creed only is truly orthodox. But the uncreed fettered, free Bible student holds that the Bible teaching alone is the basis of orthodoxy.

"There are several Bible criteria, or tests, or measures of orthodoxy. The basic test is belief *in a* benignant God: "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) The next is acceptance of Jesus Christ as the exclusive Agent of God for man's salvation. Jesus said: "All things have been delivered unto Me of My Father: and no one knoweth . . . the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." - Matt. 11:27.

There are numerous other measures of the reality, sincerity, and propriety of Christian faith, including self-sacrifice; activity and zeal in service; purification of life ("even as He is pure"); and joyful anticipation of a future life with the Lord (a crown reserved for "all those who love His appearing"). Not disregarding these but building upon them, the further supreme and searching test of true faith is belief and reliance upon the teaching of Christ regarding the *resurrection of the dead*. This touchstone differentiates not only between accurate and inaccurate Christian faith, but also between-Christianity and all false religions. It was the question the Apostle Paul raised, that provoked such an uproar in the Jewish Sanhedrin when they were examining him, that the Roman chiliarch who had him in charge thought they would tear him in pieces, as related in Acts 23:1-10. And it is the question that brings into sharp conflict the statements concerning man's nature, made by God, through His Son, His Prophets, and His Apostles, with the falsehood told by Satan to Mother Eve in the Garden of Eden. For this falsehood Satan was denounced by our Lord, declared to be "a murderer from the beginning," and to have "no truth in him." "He is a liar, and the father thereof." (John 8:44.) Strangely enough, it seems much easier for the human mind

to grasp and believe the Satanic lie, than the truth as stated by man's Creator, who certainly should know how he is constituted.

It is not the purpose of this article to present an exhaustive discussion of the mortal nature of man, of death as the penalty of disobedience imposed upon the race in the person of Adam, its progenitor, and of the Way opened for man's possible recovery therefrom through the Gospel of Jesus Christ-including both the living and the dead, those that have "done good" and those that have "done, evil." Nor need we remind you' that there is a "second death" reserved for those who, thus called forth from the tomb to a life and an enlightenment not obscured by Satan's lies and unhindered by Satan's rule, refuse to accept God's amnesty and restoration to His family and Fatherhood. Such, we know, as will not then obey "That Prophet" shall be "destroyed from among the people. (Acts 21:22-24.) All this ground is fully covered by publications of this Institute, which are free for the asking, or at nominal cost in book form.

It is enough here to remind our readers that God placed Father Adam under a test of obedience, which involved his refraining from partaking of the fruit of a certain tree in his Garden home. Satan, in the beginning of his contact with the human family (as referred to by Jesus in John 8:44) assured Mother Eve that if she and her mate should eat of "the tree that is in the midst of the Garden," forbidden to them by their Creator, instead of dying as He had said, they should "become as gods, knowing both good and evil" and incidentally immortal. The outcome of the primitive experiment in disobeying God must thus inevitably prove either God or Satan a deceiver. The evidence as to which told the truth has been presented to mankind and the universe for nearly six thousand years. The inevitable termination of the life of every human being in death is a continuing and should be a convincing proof to every thinking being that *God* is true, and His Adversary a liar, as Jesus said. The Devil has tried, with considerable success, to vitiate this conclusion by inculcating through various agencies, the doctrine of the immortality of the human soul, so that to those who accept this theory, death becomes merely a change of scene. But the complete extinction of life and consciousness in death is everywhere taught in the Bible. "Put not your trust in princes," says the Psalmist, "nor in the son of Adam, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Solomon, with divinely given wisdom, thus engrossed the truth: "The living know that they shall die, *but the dead know not anything* . for there is no work, nor device, nor knowledge, nor wisdom, in Sheol [Hebrew for the grave] whither thou goest." - Psa. 146:3, 4; Eccl. 9:5, 10.

Surely these statements (of many to the same end) are sufficiently explicit! Nor is the New Testament less positive. Jesus' promise of restoration from death was to "the dead all who are in the tombs." (John 5:25-29.) He knew they were not in heaven, or a hell of torment, or purgatory, or any other state of consciousness. And the basis of that nominal "Christian" theology, which in reality is Platonic, Egyptian, and Satanic, is shattered by the Apostolic statement that it is the supreme Potentate, "King of kings and Lord of lords; who *only* hath immortality, dwelling in light unapproachable; whom no man hath seen nor can see." God alone had inherent immortality, as explained by the Lord Jesus; but He has power to impart such life, and *has* done so to the Son; and the Son extends it to those becoming members of His Bride, His Church. The Prophet Isaiah foretold these things, embracing fundamental truths and transactions of tremendous import in both heaven and earth. In a passage hailing a special Servant of Jehovah who "shall be exalted and be lifted up, and shall be very high," and who was to become the Sin-Bearer for all mankind, making "His soul an offering for sin, the Prophet, speaking in-the name of Jehovah, says: "I will divide Him a portion [of immortality] with *The Great [i.e. Myself]*, and He shall divide the spoil [of His victory over death and the grave -- immortality] with the strong" -- those strong enough in their determination to participate in His victory, to "follow the Lamb whithersoever He goeth. (Those of our readers desiring to verify these statements from the Scriptures, and to note' their-

marvelous harmony and cohesion, are referred to: 1 Tim. 6:15, 16; Eph. 5:13; John 5:19-29; Isa. 52:13-15; 53:1-12; Rev. 3:21; 14:4.)

Confronted with these facts in millions of books and hundreds of millions of tracts distributed , throughout Christendom during the past fifty years, it would seem that the prevalent erroneous conception of the human soul as immortal should have been generally if not unanimously replaced by an acceptance of the Scriptural doctrine of the resurrection, as the basis of the Christian's hope of a future life. Not so, however; the acceptance of Satan's falsehood that, because we have eaten of the fruit of the tree of the knowledge of good and of evil, we have become as gods and cannot die, is so flattering to man's vanity, and it is *so* impressed *on* his thinking from infancy, and is so entrenched in the popular Church creeds, that it will require the fiat of the returning Christ, "Behold, I make all things new," to destroy the "covering" and rend the "veil" from mankind's eyes, so that they may accept His proffer of "the water [symbolizing Truth] of life freely" -- on *His* terms, not theirs. - Rev. 21:5-8; Isa. 25:7.

In these latter days God has made it easier to accept the doctrine of the resurrection than heretofore, by permitting mankind's searching mind to discover means of recording, preserving, and reproducing a considerable portion of a human being's, personality and accomplishments. The monuments, statuary, hieroglyphics, cuneiform inscriptions, and crude drawings, coming down to us from ancient peoples, give us but a limited knowledge of their appearance, their lives, and their ideas. Great modern libraries of books, of motion picture films and of phonograph recordings, permit the recreation <sup>at</sup> will of the ideas, the appearance, and the voices of recently deceased men. Science could manufacture an apparent *replica* of the body of a dead man; as, for example, of President Woodrow Wilson, duplicating his appearance as shown in existing motion pictures, place therein a phonograph 'record of his thoughts, for utterance in his own voice; all so cunningly constructed .as to deceive one who had known the man in life; yet it would be only a robot, not having a brain to think new thoughts, a bodily metabolism to continue its existence, and .a consciousness of personality that would, constitute a re-creation or resurrection of the .man, so that he would know himself. This last accomplishment God has "placed in His own power," and that of the Son, to whom He has imparted it. This ability is the peculiar "glory of God." To believe this doctrine constitutes Christian orthodoxy, regarding the hope of everlasting life.

Demonstrating the power of God to resurrect a dead man, Jesus stood before the tomb of Lazarus and assured Martha, "Thy brother shall live again." Martha, being only a Hebrew woman, instructed in that nation's ancient Scriptures but not infected with Greek or Egyptian philosophy, nor with modern "systematic theology," replied: "I know he shall live again in the resurrection at the last day." Jesus associated Himself with that Day and its promise by declaring: "I am the resurrection and the life; believe, and thou shalt see *the glory of God.*" Then He commanded: "Lazarus, come forth!" -- and Lazarus came forth from the tomb. Jesus said "Loose him [from all grave clothes] and let him go." This was a sample and type of a universal Reviving, and Loosing "at that Day." - John 11:1-44.

The glory of God particularly associated *with* the resurrection of the dead, is again referred to by the Apostle in Romans 6:4: "Christ was raised from the dead through the glory of the Father." And the great Day of which Martha spoke, in which is to be revealed this particular and peculiar glory of God, was foretold by the Prophet Isaiah among others, declaring the universality of its application: "The glory of Jehovah shall be revealed, and *all flesh shall see it together*, for the mouth of Jehovah hath spoken it." -Isa. 40:3-8.

Space forbids a discussion here of the differences in the resurrection; of the best or "first resurrection" of the Church, and the, "better resurrection" of the holy men of the old dispensation, both to be *prior* to the general resurrection. Nor can we more than refer to the secret imparted by the Apostle, that in the end of the Age there would come a time when "we all shall not sleep, but we shall all be changed." For further details and particulars, we again refer the interested reader to the exhaustive publications supplied by the Institute. - Rev. 20:4-6; Heb. 11:35; 1 Cor. 15:51, 52.

Those who in simple faith have accepted the Scriptural doctrine of the resurrection, have *not* sorrowed as do those who have no such hope. When their loved ones died they have known that in effect they have only "fallen asleep," because they would surely awake, refreshed, in the Morning. Such separations are ever hard to bear, but how consoling to *know* that they are, only temporary! They have never been for so very long, for (at longest) the sorrowing ones soon have joined their loved ones in sleep, or now, as we believe, are "changed in a moment" to be with the Lord, and to join in preparations for the General Resurrection -- for "their works do follow with them." "Sorrows may endure for a night, but joy cometh in the Morning." - Rev. 14:13; Psa. 30:5.

It will, be the Resurrection Morning, heralding The Day. The glory of God, revealed, shall not only cause the dead to awake, but the earth also to "bud and blossom as the rose." "The tabernacle of God"

the "Mighty God" of Isaiah 9:6, "the great God and our Savior" referred to in Paul's Epistle to Timothy (2 Tim. 2:13) -- shall then be with men, "and He shall wipe away every tear from their eyes; and death shall be no more neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

"He that testifieth these things saith, Yea; I come quickly. Amen: come, Lord Jesus." - Rev. 21 and 22.

- *Horace E. Hollister.*

## **The Blessedness of Christian Fellowship**

### **The Brooklyn Convention**

The gathering of friends in Brooklyn over the weekend of February 10 and 11 may now be added to a long list of such occasions where the Master came with blessings for His people according to promise. That promise of His presence wherever a few gather in the fellowship. His name represents, takes on a much greater meaning as the years go by. Compared with former days, when travel conditions and other circumstances brought hundreds and thousands together from far and near, how small are such gatherings as we may now have -- largely local in attendance. But though conditions change in various ways, and numbers grow smaller, the Lord's measure of blessing remains undiminished. Jesus remains the same through all yesterdays, and today's -- ever ready, as of old, to minister to the one's and two's in intimate ways, wherever He finds hearts prepared for manifestations of His grace and power.

Those present at this recent gathering can bear testimony to the verity of this promise, and through another fulfillment of it in their experience have an assurance of being kept in that place of favor so well expressed in the theme song of the gathering: "Jesus' love is sweeter, sweeter as the years go by."

All brethren serving on the program were of one mind as to the needs of this special time in which we live. Thus all discourses were intended to be of a character that put the emphasis on themes associated with having Christ formed within, and manifested in daily life. The true character of the Christian, and what is comprehended in seeing Jesus as our perfect copy, were the first two themes discussed. Then came two outlines covering requirements associated with the preparations needful to a victorious outcome in our Christian warfare, if so be we may have a place in the completed and fully regenerated New Creation. The four sessions on Sunday followed a similar trend. A helpful study on the first chapter of Isaiah brought reminders of how much correspondency there is between the experiences of Israel of old and our own time. Lessons these are for our admonition in this Age-ending time. The three fold cord of faith, hope, and love, as set forth in the thirteenth chapter of 1st Corinthians, was presented afresh by word and helpful illustrations leaving a very lasting impression on receptive minds. The suggestion was made that in reading this chapter through, we see if we can truthfully substitute our own name for the word "charity," or "love," as this word appears in the several texts. A heart searching application indeed! Surely all, who heard the suggestion were conscious of a still greater desire to so live that their own name could be thus truthfully read into these beautiful descriptions of love in action. Other themes dealing with the blessedness possible to the Christian, and the greatness of God's gifts, completed the program.

The Lord was present throughout the days of fellowship, and taking the small loaves the speakers had brought with them, He blessed these as only He can do, and provided thereby a feast for those present. We may believe that from filled baskets darned away, others not present may know that where'er His people meet in His name and spirit, there Jesus comes to bless and to leave the lasting fragrance of His benediction.

*- J. J. Blackburn.*

## UNIVERSAL SALVATION

***"We trust in the living God, who is the Savior of all men, especially of those that believe." - 1 Tim. 4:10.***

It is very generally conceded among Christians that Universalists are the only class of people who have any claim upon, or use for, this text of Scripture; but although we are not Universalists, we also, with Paul, trust in the living God [Jehovah], who is the Savior of all men, especially of those that believe. Thus the Apostle declares that in one sense the salvation which God has promised is to be universal, while in another sense it is to be restricted to believers.

A little reflection upon the general teaching of the Scriptures makes the Apostle's meaning here very evident. Nowhere in the Scriptures is eternal life promised to any except on conditions of faith in Christ the Redeemer, and repentance, or change of heart from sin to righteousness-'For there is no other name under heaven which has been given among men, by which we can be saved;' and 'Now God commandeth all men, every where, to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.' (*Acts 4:12; 17:30,31.*) And the numerous exhortations to faith and repentance, as the prerequisites on man's part to salvation, are too familiar to every Christian to need repetition here. We merely cite a few. See *John 3:15,36; 6:47; Acts 13:39; Mark 6:12; Luke 13:3,5; Acts 3:19.*

In harmony with this teaching of the Scriptures, we therefore understand the Apostle's statement to signify that God is the Savior of all men from the Adamic death, or the death into which all were precipitated by Adamic transgression, in that he hath provided a redemption for all. In thus providing salvation and ultimately offering it to all men as a free gift of his grace, through Jesus Christ, who is 'the propitiation for the sins of the whole world,' God stands in the attitude of a savior toward all men. He is the Savior whether all men accept the proffered salvation or not.

But, while thus the Savior of all, there is a particular or special sense in which God is the Savior of those that believe and accept this reconciliation and the opportunity offered of making it *everlasting* salvation. This salvation is conditional: 'Believe in the Lord Jesus Christ and thou shalt be saved.' (*Acts 16:31.*) This is an unequivocal promise of actual and permanent salvation to every individual who believes, *i.e.*, heartily accepts. To such an one, God not only stands in the attitude of a savior, ready and willing to save, but he will go farther and actually accomplish his salvation; and this is the special sense in which he is the Savior of them that believe. Between the general sense in which he is the Savior of all men, and this special sense in which he is the Savior of them that believe, there is, therefore, all the difference between a possible and an actual, a proffered and an accepted salvation.

The general difficulty with Christian people on this subject is, that they do not admit that God is the Savior of all men-that he stands ready and willing to deliver all from sin and death into life and liberty of righteousness. Some declare that he stands ready to be the Savior of all '*the elect.*' Others, while claiming that God is willing and ready to save all, practically deny it by claiming that the necessary *believing* must be done in the *present life* -- which practically excludes three-fourths of the race from any opportunity of sharing in it, since more than that proportion have died without any knowledge of the only name given under heaven or among men, whereby we must be saved. This view contradicts God's Word; because for even one member of the human race to be left unprovided for -- to be left without the needful information and opportunity-would

render false the statement which God makes, that he stands as a Savior to *all* men. The entire matter is clear, however, when viewed from the standpoint of the Plan of the Ages-which shows that through the redemptive work of Christ God has provided *salvation for all from all that 'was lost' in Adam*; and that the knowledge necessary to the acceptance of this provided gift, while it has reached only the few in the present life, is to be testified to all in due time-in the coming age, in which Christ and his Church shall reign over and bless, with his gracious offer, all the families of the earth.

God has appointed means of salvation, of which every one who is sick of sin and desirous of a return to his love and service will gladly avail himself. At great cost it was purchased-even at the sacrifice of the 'only-begotten' and well-beloved Son, who freely gave himself for us all. (*John 3:16*.) Condemnation unto death passed upon us through our father Adam, while we were yet in his loins and were therefore represented in him; but the death of the Son of God, 'the man Christ Jesus,' as a ransom or substitute for Adam, taking his place in death, legally released, not only Adam, but also all his posterity, from death. Thus, legally, the salvation of the race was secured-made possible-possible for God to be 'just and yet the justifier of him that believeth in Jesus' (*Rom. 3:26*) -- when the sacrifice of Christ Jesus was finished on the cross: and this is what our Lord meant when, dying, he bowed his head and said, 'It is finished.' And of its actual accomplishment toward all them that believe, 'God hath' as the Apostle states, 'given full assurance in that he hath raised him from the dead;' not indeed again in the flesh [The body of his humiliation was taken by him merely for the suffering of death, because, as by *man* (Adam) came death, by *man* also (the *perfect* man and therefore the acceptable sacrifice, Christ Jesus) must come the resurrection or salvation from the dead.] -- but to the divine nature, a spirit being, endued with all power in heaven and in earth. He is therefore abundantly able to accomplish the great work of restitution of the dead -- of whosoever wills to accept everlasting life on the terms and conditions of the New Covenant.

But before this provided salvation can become actual or special to any individual, such an one must believe the testimony of God with reference to the matter, as expressed in his Word. He must realize (1) that he is imperfect, a sinner, unworthy of everlasting life; (2) he must recognize the man Christ Jesus as his personal redeemer, as the one through whose *meritorious sacrifice* for human sins comes the privilege of reconciliation with God and the consequent return to perfection and lasting life. All who thus believe and who act accordingly, *i.e.*, who accept the proffered salvation as the free and unmerited 'gift of God our Savior,' secured for us by him through the Atonement for sins provided in the sacrifice at Calvary -- and who, in accordance with this faith, reform their lives, submitting themselves thereafter to the will of God-these shall in due time fully realize the special or actual salvation promised in the above text.

In accepting Christ as the Redeemer, the believing one is reckoned as no longer a dying son of the dead Adam, but as a living son of the 'last Adam' (*1 Cor. 15:45*), having a new life in Christ. 'Therefore if any man be in Christ [*i.e.*, represented in Christ instead of in Adam, as formerly], he is a *new creature*' [newly 'created in Christ Jesus' (*Eph. 2:10*) -- reckonedly; and in due time, if he 'abide in him,' he will be a new creature actually]. -- *2 Cor. 5:17*. Such have, in God's estimation and in their own, 'passed from death unto life:' being justified by faith they are no longer under condemnation. - *Rom. 8:1*.

Thus (*by faith*) we are transferred from the dead head of the race, Adam, to the living head of the redeemed race, Christ Jesus. And if any man be thus in Christ he is a new creature (*2 Cor. 5:17*): old things -- the old love of sin, the old disposition to do evil, and the old worldly and selfish ambitions, strifes, etc. -- no longer please and satisfy his new mind. Their power of control has passed away, and behold, all things have become new. He begins to realize a new spirit, a new

disposition within him; and therefore he has new hopes, new joys, new ambitions, a new heart [will] for love and joy and peace, and a blessed sense of the divine approval; and he looks forward with joyful anticipation, realizing that his destiny is eternal life. But out of Christ there is no life, no hope; and those who have not come into him by faith still abide under the Adamic condemnation. However, as already shown, it is the purpose of God that in '*due time*' these truths shall be so clearly testified to every man that all will have the fullest opportunity to believe and thus to come into Christ and through him inherit eternal life. See *1 Tim. 2:4-6*.

The time for fully realizing the special, actual salvation is the Millennial age: the sense in which any possess it now is by faith; for 'we walk by faith and not by sight' until the appointed time—the Millennial age. Then the faithful Bride class will be perfected as spirit-beings like their Lord; and thenceforth the reconciliation of the world will be accompanied by gradual restitution to human perfection, which salvation, if they are worthy, at the close of the Millennium will become everlasting salvation.

There is another sense in which some are said to be in Christ. While, as we have just shown, all believers are represented in Christ for justification, just as they were formerly represented in Adam for condemnation, some come into Christ as members of the Christ body, of which Christ Jesus is the head. The term 'Christ' signifies *the Anointed*, and the ceremony of anointing in olden times, from which this term is borrowed, signified the consecrating or setting apart of some one for the office of king, etc. So the Son of God, our Lord Jesus, was anointed, consecrated or set apart by God for the offices of prophet, priest and king. He is, therefore, the Anointed, the Christ; and since it is the purpose of God to select from among men some to be joint-heirs with him in this inheritance -- 'a royal priesthood,' of which Christ Jesus shall be the head or high priest -- all who are of this anointed company are said to be in Christ. Such are said to be baptized into Christ: they come into this anointed company, into the body of Christ, by baptism; not by baptism in water merely, but by baptism into the spirit, the disposition, the mind and will of the head, Christ Jesus, which proves eventually to be a baptism even unto death. 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death.' But those who are thus planted in the likeness of his death shall be also in the likeness of his resurrection—the first order of resurrection, which is to the spiritual, divine nature. -- *Rom. 6:5; Rev. 20:6; 2 Pet. 1:4*.

But this high calling is not the special salvation referred to in the above text. (*1 Tim. 4:10*.) True, that special salvation of justification must be obtained (reckonedly, by faith) by every one of this class, before he is even called with this high calling to come into Christ as a member of his body and a fellow-heir with him of the coming kingdom. This high calling is not salvation at all, but a gracious favor of God beyond the favor of salvation; or, as John expresses it (*John 1:16*. -- See *Emphatic Diaglott*), it is grace upon grace, favor upon favor. The special salvation referred to by the Apostle is one which will be bestowed upon all who believe: not only of this age and of past ages, but also of the Millennial age; while the favor of the high calling is proffered only to believers during the Gospel age.

Thus we have seen that the Lord clearly points out the conditions upon which his special or actual salvation, which is provided for all men, may be realized by all men. And none can realize it in any other way; for our 'God is a consuming fire' to any who claim or demand his salvation on any other terms than through the redemption that is in Christ Jesus. (*Rom. 3:24*.) Any who seek to climb up to life in any other way he declares to be thieves and robbers (*John 10:1,8,9*); and to such the Apostle gives fair warning, saying, 'It is a fearful thing to fall into the hands of the living God' (*Heb. 10:31*) -- a fearful thing to stand trial before God in our own righteousness, which is but 'filthy rags,' and without the covering of the robe of imputed righteousness secured for us by our Redeemer, who according to our Father's gracious plan becomes the representative and



Mediator for all who accept his grace. It is the folly of some, nevertheless, to claim that none can lose or miss this salvation-notwithstanding all that the Scriptures say about the *conditions* of salvation, and their warning against the possible loss of it. In the face of the testimony of the Scriptures to the contrary, such a suggestion is a forcible reminder of the subtle tempter's language to our mother Eve in Eden. Said he, 'Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die.' God says to all men, 'You may have salvation upon these terms,' while some men say, 'There are no conditions, there are no terms, but the everlasting salvation all will have.' But, beloved, we are persuaded better things of you: let God be true, though it prove every man a liar.

The theory of a universal, eternal salvation is not a new one: it has had some adherents for many centuries. Indeed, it is older than the doctrine of redemption; for it was announced by His Satanic Majesty to our mother Eve in Eden, when, tempting her to despise the word of the Lord, he boldly said, 'Ye shall not surely die.' For those who have never been enlightened with a clear knowledge of the plan of God, and who have been confronted all their lives with the horrible nightmare of eternal torment for a large majority of the race, there is some excuse for swinging to the extreme of liberalism. In such cases, it may be regarded more in the light of a benevolent and hopeful reaction from old superstitions. But the case is very different when one turns away from a clear knowledge of the divine plan of redemption and restitution through faith in Christ and repentance and submission of heart and life to God, to embrace a theory which is antagonistic in its nature to the whole scheme of redemption and restitution as set forth in the Scriptures. Let those who have been once enlightened take heed, 'lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ' -- the simplicity of Christ's doctrine. - *2 Cor. 11:3*.

It is true that God has provided salvation for all men, and that the fullest opportunity for realizing it will be granted to each and all; but the terms upon which the favor may be realized are also distinctly stated, and that together with the fact that there will be no compromise as to terms; and, further, that those who reject the terms reject the proffered salvation, and hence die the second death, from which there will be no redemption and no deliverance. (*Heb. 10:26-31*.) The Scriptures also abound in warnings as to the danger of coming under the penalty of death the second time, after having been released from the first death, either reckonedly or actually. - *Heb. 6:4-8*.

But some, still anxious to maintain this delusive hope, are willing to press every lame argument into its service; and they do so until by logical deduction, based upon this false premise-that the eternal salvation of every man is so secure that it cannot be forfeited-they are driven to the denial of the whole plan of God from its foundation in the vicarious sacrifice of Christ to its glorious finish at the end of his Millennial reign in the restitution of all things to the perfect condition and happy estate from which man fell through sin.

Those who determine to make this theory of a universal, eternal salvation the rallying point in their theology begin by asserting that it *must* be so, because God is love; then they go farther and say, it must be so, because God is just. Thus they presume upon the love of God and claim his salvation upon the score of justice; and upon this hypothesis they do all manner of turning and twisting to force the Scriptures into harmony with their theory. They make light of all the Bible warnings of a second death, by claiming that they do not mean actual physical death, but that the term is figurative and signifies a death to sin; that it is the opposite of the first death, which was a death to righteousness; and that it was this figurative death to which God referred when he said,

'In the day thou eatest thereof, dying thou shalt die.' Thus the actual death loses its sting as a penalty for sin, and it is generally regarded by them as a necessary step in a process of evolution by which man is evolved to a higher condition or nature -- the spiritual.

To attain this spiritual nature it is therefore *necessary*, in their estimation, for every man to die the second death, which they regard as a blessing and not a curse. And since physical death is, presumably, merely a step in a process of evolution to a higher condition, and not a *penalty* for sin, therefore there is no necessity for a ransom from it. Hence the death of Christ is regarded only as an extreme measure of self-sacrifice, as an exhibition of the martyr spirit, in his zeal to show men how to live; and the idea of a vicarious or substitutionary sacrifice being required for the satisfaction of divine justice, so that God could still be just and yet be the justifier, or savior, of him that believeth in Jesus (*Rom. 3:26*), is indignantly scouted as a barbarous view, and the 'precious blood of Christ wherewith we are sanctified is counted a common thing' and of no more value to us than the blood of any other martyr.

But while these would be philosophers make this preposterous claim, that the second death, against which the Scriptures so faithfully warn us, is only a death to sin and the dawn of a new life to righteousness, and that it is therefore nothing to be feared, but rather to be desired, they seem at times to forget this hypothesis, and, inconsistently enough with their own theory, they tell us that if a man actually experiences a second physical death, or even a third or fourth, these like the first could only be regarded as further necessary steps in the process of evolution, and out of each the persistent sinner will be recovered without a redemption, as he was presumably out of the first death. So they claim that the process of physical death and resurrection may be repeated over and over until the sinner is prevailed upon to submit to the will of God. And since the Scriptures declare that some will die at the end of Christ's Millennial reign, they claim that the work of reform will continue into the ages to follow-ignoring entirely the positive statement of the Apostle to the contrary. - *1 Cor. 15:24,25; Rev. 20:6*.

This theory would be served by changing several passages in God's Word. Thus --

THE WORD OF GOD READS:	THIS THEORY WOULD HAVE IT:
'As by one man's disobedience sin entered into the world, and <i>death</i> by sin, ... even so, by the righteousness of one, justification to <i>life</i> has passed upon all.'	As by one man's disobedience sin entered into the world, and <i>death</i> by sin, ... even so, by the righteousness of one, justification to the <i>second death</i> has passed upon all.
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'As all in Adam <i>die</i> , even so all in Christ shall be made <i>alive</i> .'	As in Adam all <i>die</i> , even so in Christ shall all die the <i>second death</i> .
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'As by a man [Adam] came <i>death</i> , by a man also [the man Christ Jesus, by his sacrifice for sin] came the <i>resurrection</i> of the dead.'	As by man came <i>death</i> , by a man also came the certainty of the <i>second death</i> .

-----  'He that hath the Son hath <i>life</i> : he that hath not the Son shall not see <i>life</i> .'	-----  All shall share the second death, and thus all shall see life.
-----  'He hath opened up for us a new way of <i>life</i> .'	-----  He hath pointed out to us the advantages of the second death.
-----  'To those who seek for glory, honor and immortality, he will render <i>eternal life</i> .'	-----  To all, whether they seek it or not, he will render the <i>second death</i> , which means a death to sin that will never end.
-----  'I have set before you life and death: ...Choose life that ye may live.'	-----  You have no choice in this matter. I will cast you all into the second death, which will be eternal death to sin.
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The revolutionary tendency of the doctrine is thus very apparent; and when the mind is fully set on establishing this theory and perverting every scripture to its support, the false doctrines that grow out of it are legion, and the entire Word of God is made of no effect.

The Bible teaching is plain and simple to those of simple mind, and admits of no such fanciful and absurd interpretation. There, death is declared to be '*the wages of sin*,' and not merely a departure from righteousness. (*Rom. 6:23*.) Sin is the departure from righteousness; and death, destruction of being, is its just penalty. And since death was the just penalty of sin, and was pronounced by God, who cannot err, and who is unchangeable-the same yesterday, to-day and forever-it could not be revoked or set aside: no power in heaven or earth could set aside the immutable claims of justice until, by the grace of God, the man Christ Jesus, our Lord, paid our penalty, died for our sins, legally set us free, and thus made provision for our recovery out of death in due time by the process of resurrection. Thanks be unto God and our Lord Jesus Christ for this great salvation, purchased on our heavenly Father's part by the sacrifice of his only begotten and well beloved Son, and on our Lord's part by the sacrifice of himself, and made efficacious to us through faith on our part in his precious blood shed for many for the remission of sins. - *Matt. 26:28*.

And as the original difficulty was not death, but *sin*, so the remedy is not second death, but *righteousness*. The two principles are Sin and Righteousness, and under God's arrangement they each have certain results. *Sin* results in DEATH, while *righteousness* results in LIFE. The entire race became sinners by heredity in Adam, weak and unable to fulfill all righteousness, and hence all shared the penalty, death-'death passed upon all men,' because all are imperfect, sinners.

But God, foreseeing that some would, after experience, be willing to obey all righteousness if provided the *ability* through Christ -- through the New Covenant sealed and ratified by his death as our representative and substitute, bearing our penalty -- compensated for all sins past and for present and future sins resulting from the fall, *to all* who accept him as their Redeemer and who become followers of his commands. Thus such are made the righteousness of God in him (Christ) and shall obtain the reward of righteousness -- everlasting life.

While we trust in the living God, who is the Savior of all men, especially of them that believe, let all 'thieves and robbers,' who are attempting to teach men how to climb up to life by some other than God's appointed way, take warning; for while 'God is love,' let them know that he loves that which is lovely, that he has decreed that all that is unworthy of love in his universe shall be destroyed, and that when the Millennial reign of his Anointed is complete not one blot shall remain to reproach his fair creation; for Christ 'must reign till he hath put *all enemies under his FEET*.' Then he will have brought forth judgment unto victory. (*Matt. 12:20*.) And his victory will be complete when all evil and all willful evil-doers -- Satan and all those who follow his leading (*Heb. 2:14; Rev. 20:10,14,15*), shall have been cut off. His victory will consist in the establishment of righteousness and peace, no matter how many or how few fall in the conflict.

Let all the faithful -- the elect -- take heed that they be not deceived by those vain philosophers who, 'desiring to be teachers, understand neither what they say, nor whereof they affirm' (*1 Tim. 1:7*); for God hath declared that willful evil-doers 'shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all those that believe in that day.' And from the mention of the character of the class that shall be destroyed it is very manifest that the second death into which they are cast is not a death to sin, as Universalists claim. Hear the Word of the Lord -- 'The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, *which is THE SECOND DEATH*. And the devil that deceived them was cast into the lake of fire:...this is the second death.' (*Rev. 21:8; 20:10*.) That is a bad lot: we do not want to be in such company. Before their destruction comes they will have had fullest opportunity to repent; and the fact that Satan will have had the opportunities of seven thousand years and yet remain incorrigible will be ample proof to every intelligent mind that there is such a thing as becoming established-fixed and immovable-in sin as well as in righteousness. Let us remember the word of the Lord -- 'For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be there. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.' - *Psalms 37:9-11*.

- R1437, R1442, *August 15, September 1, 1892.*

## Annual Meeting of the Pastoral Bible Institute

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal-year 1945-1946. While the attention of new members- is especially drawn to this matter, we desire to emphasize in the minds of old members also, not only the privilege, but also the responsibility which continued association with this ministry brings.

All should be aware of the fact that the affairs of this Institute are in the hands of seven brethren who are elected from the Institute's membership to serve for a period of one year or until their successors are elected, In accordance with the by-laws the next annual meeting is due to be held Saturday, June 2, 1945, at 2 p.m., in the parlors of the Institute, 177 Prospect Place, Brooklyn, N. Y.

The seven brothers whose term of service will expire next June are:

BLACKBURN, J. J.  
READ, J. T.  
BOULTER, B.  
READ, P. L.  
JORDAN, J. C.  
SIEKMAN, W. J.  
THOMSON, P. E.

The brethren named above are pleased to report that a spirit of Christian love and harmony exists in their midst; and they have reason to believe that the Lord has seen fit to bless their association in this ministry. They realize, however, that those carrying on any work often fail to see opportunities for improvement and expansion apparent to others not charged with Such responsibility. For this reason changes in office not infrequently have beneficial effects. They desire above all things that the work of the Lord (for the furtherance of which this Institute was formed) be prosecuted with the greatest possible efficiency, and to this end are ready cheerfully to step aside for others whom the membership believe to be fitted for the work. They therefore urge upon all the members of our Institute that they make this a special occasion of prayer, and they also earnestly pray that our Father's will may be expressed in the vote of the members.

If after prayerful meditation any are led of the Lord to nominate brethren, and will forward the names and addresses of such brethren so as to reach this office on or before April 15, 1945, such names will be published in the May issue of the "Herald," that all members may have an opportunity of voting for them.

## An Interesting Letter

Gentlemen

One of our readers has selected "*When the Morning Cometh*," one of your papers, for publication in the *Restitution Herald*. We have checked the message and find it acceptable. Please, therefore, may we have your permission to use same in the *Restitution Herald*?

Your records will show that we published one of your pamphlets ["Why Does God Permit Evil?"] several years ago -- at which time, also, we received your permission.

Sincerely yours,  
S. E. M. -- Secretary, *National Bible Institution*.

## The Letter to the Colossians

*"Aristarchus ... Mark ... Justus ... Epaphras ... Luke... Demas, . . . salute you." - Col. 4:10-14.*

*(The Herald of Christ's Kingdom - April, 1945)*

IN THE unity of faith, conflicting patriotisms have disappeared, language barriers are hurdled, and men of different races, men who probably have never seen each other face to face, sending their salutations to a little far off Phrygian village in a secluded valley of Asia Minor, clasp hands across the seas. These salutations may be divided into three groups: the first from three broad minded Jewish Christians. Their greeting has special meaning, coming from those who by nature would have the least sympathy with Paul's work among the Gentiles. One of the greetings is from their own Elder, Epaphras, possibly the same individual as referred to by the name Epaphroditus in Philippians 2:25; 4:18. A third is from two others of their own Gentile blood-one, Paul's most faithful friend, and the other, one almost unknown, mentioned without comment, perhaps because the character was already forming that suggested nothing good to say.

Of four of these little is known, and except for Paul's mention of them their acquaintance would never have been made until our meeting beyond the veil. It will be interesting to piece together the little we do know about them, studying them as exemplars of certain principles and practices.

The investigation of the first three is simplified by the presence of the well known Mark in this list of progressive Jewish Christians, sympathetic and evidently non-ceremonial. The first in the list, Aristarchus, bears a Gentile name though Paul assures us he is "of the circumcision." (Col. 4:11.) Acts 20:4 tells that he was "of the Thessalonians." It is quite likely he was one of Paul's converts on that first missionary journey through Europe. Six Gentile names among the seven deacons listed in Acts 6:5, all of whom were Jews, prepare us to find it quite a general custom for Jews of the dispersion, like foreigners in our own land, to adopt some name congenial to their neighbors' ears. At the time of the trade union riot at Ephesus (Acts 19:29), his life was endangered along with that of his fellow-Macedonian, Gaius. He was with Paul on his return to Asia (Acts 20:4); and again in that fateful journey to Rome. (Acts 27:2.) Like Tychicus, he seems also to have been a member of the company that joined Paul in the trip to Jerusalem; at least he was in Palestine with Paul, for the passage last cited tells of his sailing with him when he left for Rome. We do not know how long he continued with the Apostle on that journey; but if at any point Paul was left to proceed without him, as perhaps for a visit to his own home, he was soon with him again, standing valiantly and enthusiastically by him in his work.

His name is connected with that of Epaphras in the Letter to Philemon, written at the same time; but in that Letter he is not given, the honorable title, "fellow-prisoner," that is granted him here, for there Epaphras is the honored one. Regarding this interesting fact, Alexander Maclaren writes: "That interchange has been explained by an ingenious supposition that Paul's friends took it in turn to keep him company, and were allowed to live with him, on condition of submitting to the same restrictions, military guardianship, and so on. There is no positive evidence in favor of this, but it is not improbable, and, if accepted, helps to give an interesting glimpse of Paul's prison life, and of the loyal devotion which surrounded him." Adam Clarke comments: "As Aristarchus had been a zealous and affectionate adherent to St. Paul, and followed him in all his journeys, ministering to him in prison, and assisting him in preaching the Gospel in Rome, he might have been imprisoned on this account. We need not suppose that both he and Epaphras were imprisoned at the same time: about the same time they might be imprisoned, but it might be so

ordered by the providence of God that when Aristarchus was imprisoned, Epaphras was at liberty; and while Epaphras was in prison, Aristarchus was at liberty. This is a very possible, and easily to be conceived case."

### **THE WELL-KNOWN MARK**

Twelve years before this, Mark had attached himself to the first missionary band that left Jerusalem. The others in the band were the Apostle Paul and Mark's relative, Barnabas, of whom we hear no more after his contention with the Apostle Paul over the question of taking Brother Mark with them on a later trip. Charitably-minded commentators have ascribed to his youth, Mark's desertion of Paul and Barnabas when they reached Perga on that first trip. Evidently Paul had also some such charitable explanation, or there was later, considerable growth manifested in this spiritual son of Peter. (1 Pet. 5:13.) Just prior to his desertion, the company had been for a time on the Island of Cyprus, the native land of Barnabas, where there were perhaps many childhood memories to cause the homesick youth to develop an uncontrollable longing for the mother he had left in Jerusalem. Thousands of lads today can testify to the power of that home tie.

It is unknown as to how Mark happened to be with Paul at Rome at the time of the writing of the Letter to Colosse. Apparently he is on a missionary journey, or perhaps is commencing one under the inspiration of the spirit he has found in the prison cell at Rome. Paul suggests a possibility of Mark including Colosse in his itinerary. Perhaps the disrepute into which he fell through his once deserting the Apostle still lingers in the minds of some, for Paul urges, with emphasis upon the words "receive him," that they give a warm welcome to the evangelist.

### **PAUL THE AFFLICTED**

Not less than sixty years old, and probably considerably older, surely more or less broken through the rigors of the sacrifices entailed by his extensive traveling under most difficult circumstances, and "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft, of the Jews five times" receiving forty stripes save one; thrice beaten with rods, once stoned, thrice suffering shipwreck, a night and a day in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; besides those things that are without, that which came upon him daily, the care of all the churches (2 Cor. 11:23-28) -- Paul was much in need of the loving ministrations of a devoted disciple. In Mark, Paul sees just such a brother. (2 Tim. 4:11); and by his sending for him sets us an example of forgetting blots that are on a brother's past, at the same time suggesting to those of us who remember either much or little in our own past, remote or recent, that is painful to us, the wisdom of striving for the "higher ground" where we can by our nearness to our God be of use to Him in bringing comfort to some of those precious to Him. Ours is a ministry of reconciliation, not of condemnation. "If a man be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness." - Gal. 6:1.

## **JESUS, CALLED JUSTUS**

"Jesus, which is called Justus!" How the name startles us. Jesus, the Greek form of the Hebrew Joshua (Jehovah-is-salvation), was probably a name common among the Jews until the coming of the Savior. He made that name despised among the Jews, and too holy for a Christian to retain. We suggest this latter as the probable reason for Paul's companion adopting the Latin name, Justus.

Made immortal by this reference to him, with it Justus entirely disappears from the sacred records. His is the only name in this list not to reappear in the Letter to Philemon. The only reason for his mention now is his desire to be included in, the message of love going to the brethren at Colosse. Men of the world have sacrificed health, fortune, and even the closest of friends, that posthumous fame might be theirs; but, even if he made the same sacrifices, he has gained immortal fame by merely wearing the sweet fragrance of love, and by being a broad-minded disciple -- one of the three Jewish Christians in Rome supporting the Apostle in his carrying of the Gospel to the Gentiles.

## **COMFORTERS, AND SOWERS OF DISCORD**

By the cooperation of these three in Paul's life-mission, they have not only been a "comfort" to him, but have lost the fellowship of the less progressive converts of their nationality in that city. They were, however, well compensated for that sacrifice. "He [Paul] uses a half medical term, which perhaps he had caught from the physician at his elbow, which we might perhaps parallel by saying they had been a 'cordial' to him -- like a refreshing draught to a weary man, or some whiff of pure air stealing into a close chamber and lifting the damp curls on some hot brow." (*The Expositor's Bible.*) The isolation of these three, hints at the antagonism prevalent in the early days among the Jewish Christians to this carrying of the blessings of the Gospel beyond the bounds of Judaism, thus ending their treasured, "You only have I known of all the families of the earth." (Amos 3:2.) Proselyting was an old and honored custom. But to all except the few, to suggest that a covenant relationship with God could be established without passing through the rigors of the Law Covenant, was unthinkable. All his life Paul's footsteps were dogged by law minded Christians, who, without missionary zeal themselves, unwilling to suffer the privations of the missionary's life, delighted to track his steps and place their shackles on those his Gospel had set free.

Even though he is in prison, there is no rest for the Apostle from these ritualistic Christians. They are still preaching Christ "from envy and strife." (Phil 1:15.) Fine men they doubtless were, but their slow moving minds could not keep pace with the Gospel that overnight threw wide open its doors to the whole Gentile world, and announced the transference of every hope from Moses to Christ. But there were these three Jewish Christians in Rome, large hearted and progressive, because they not only believed the Abrahamic promise but partook of its spirit, the spirit that must eventually seal every Christian before he can be admitted to the heavenly courts to share in that most blessed of privileges, the giving of life, health, joy, peace, home, to men. (Eph. 1:13, Diaglott.) Paul knew their bravery, for he had taken the same stand against his own nation. He knew, too, that the coldness of the others was inspired by devotion to an ideal, the very ideal that had driven him to the breathing out of threatenings and slaughter against his own kinsmen. Who could better excuse them?

These men were better than mere sympathizers, saying, "God bless you in your work" -- they were "fellow-workers," bruising their own hands to clear stones from the narrow way that had been opened up for the feet of all the "called of the Father, Jew and Gentile. (Matt. 7:14; John



6:44.) They recognized a divine revelation in Judaism, but saw it now not as a goal but as a prophecy of a more glorious revelation of God in His Son. They therefore gladly cast in their all with one whose only aim was to "preach Christ." (1 Cor. 1:23.) Judaism served its purpose: but the serpent in the wilderness must give way to the Crucified Son; Moses, the Law-giver, be succeeded by Jesus, the fulfiller of the Law; the ministration of condemnation, death, be ended by the ministration of righteousness, more "glorious" by far than all that had gone before. - 2 Cor. 3:7-11.

Some of us modern Christians may be saved from an obstinate conservatism if we will give brief thought to the other brethren in Rome that Paul does not mention, for it was probably not devotion to the Mosaic Law that bound these unsympathetic brethren, but their fanatical subserviency to the man made additions to it that the centuries had accumulated as thick as barnacles on a ship -- rabbinical *interpretations*. It is never the ark of God that is in danger, but those who would set it right. Even though many stars have gone out, the Gospel Sun is still shining. Not what we think we have proved to be the truth is truth, but those statements signed, "Thus saith the Lord." There is always a possibility of error where human interpretation enters; therefore, since we are to speak the truth with meekness, how much more important that this virtue be apparent when interpretations are the theme.

### **EPAPHRAS, A SERVANT OF JESUS CHRIST**

The dangers that were threatening the Ecclesia of Christians in Colosse, weighed so heavily upon the heart of their Elder, the one who had introduced the truth to them, that he undertook the long journey to Rome for a consultation with the Apostle to the Gentiles. He was not there, however, to portray the Colossian brethren as black as he could, for he gave full prominence to their faith in the glad tidings, their fruitfulness, and their "love in the spirit." Paul in turn praised them in this Letter which the visit of Epaphras had inspired; nor did he neglect to eulogize Epaphras, his "beloved fellow-servant," their "faithful minister of Christ." There is wisdom in this course, for some who heard this Letter read might feel resentment against their fellow-citizen for having reported their condition. Any feeling of displeasure there might have been was offset by this eulogy, by Epaphras' salutation, and by the accompanying assurance that he was always striving for them in his prayers that they might stand perfect and fully assured in all the will of God. (Ver. 12.) Toil of body and mind may be inferred in the statement of the next verse: "For I bear him witness, that he hath much labor for you, and for them in Laodicea, and for them in Hierapolis."

### **INTERCESSORY PRAYER**

In Christian intercession there is genuine power. In fact in our prayers, even "though thought be broken, language lame," we have one of the most precious of a Christian's possessions. When our prayers are started on their way, they are as far from perfection as all else we do. Providentially, "The Spirit assists our weakness; for we do not know what we should pray for as we ought; but the Spirit itself intercedes on behalf of saints." (Rom. 8:27.) The divine record tells us nothing as to the answer to the prayers of Epaphras on behalf of the Church at Colosse. Other examples of intercessory *prayer*, such as that of Abraham for Lot and that of Jesus for Simon Peter, encourage us to believe that his prayers were heard and the congregation brought safely through the crisis, though, like Lot, the faithful ones may have seen many around them go down in defeat. In his prayers, the love of Epaphras found more apt expression than the most nicely rounded out phrases, or the most painstaking service could supply; but even prayer, supremely powerful though it is, could not make unnecessary the service of love in word and deed in the proper time and place. Activity and words without prayer are feeble; and prayer, the sincerity of which is not proved by cooperation in act and word is, like faith without works, dead. Colosse was assured of

all three of these on the part of their absent Elder. Regarding his prayer, the word Paul employs tells us it was the "effectual fervent prayer" that avails. (James 5:16.) The metaphor used is suggested by the wrestling match, and implies giving the last ounce of one's energy in this matter of prayer, just as Jacob wrestled until break of day with the angel, or as Jesus strove in His agony in the Garden. True love, knowing the danger of his loved ones, could not stop with less than this.

He prays for them, steadfastness-that they may not yield an inch to their adversaries, much less fall before their onslaught; that they "may *stand* perfect and fully assured in all the will of God." This is the American Revision's translation; which gives the same thought as most of the modern translators. "That you may stand perfect and complete in all the will of God," is the King James rendering. This also is 'the thought that Young's Literal Translation, based on similar manuscripts, gives: "That ye may stand perfect and made full in all the will of God.

Epaphras would have their feet planted on the highest peak of the Kingdom, their heads lifted above the clouds of opposition, their vision of Him who alone could change them from glory to glory, unobstructed. The stature of a completed man in Christ Jesus will be the attainment of each one at Colosse who has the faith to appropriate the blessings Epaphras is starting on the way to them. Of course nothing less than full conformity to the will of God can satisfy any faithful child of God for himself or for those for whom he prays. This is' God's standard, and our prayers need revision if they are not thus all comprising.

Paul uses the same word here that describes the six waterpots at the wedding in Cana of Galilee, as "filled to the brim." With Epaphras' prayer for his loved ones back in Colosse answered, whichever set of manuscripts we accept, there will be no room left for anything but God. For them it will be, none of Satan or his inspired word; none of the world or its spirit; "none of self, but all of Thee. If it pains us more to see our friends in ill health or *in* poverty than it does to see them lacking *in* the things of the Spirit, we will not be able to pray as Epaphras prayed. The way to accomplish the most for our friends is to learn how to pray.

## **TWO STRANGELY CONTRASTED SERVANTS**

Types of faithfulness and of deflection, Luke and Demas appear last in the Apostle's list. As to when the deflection of Demas began, we do not know, nor its extent. He may not have forsaken the faith, but merely left Paul for a time. Like those who have turned from the faith, his love for this world (2 Tim. 4:10) was probably not a thing of overnight growth but began with desire for some trifle, perhaps undiscovered by himself or any of his friends until the seed had become a noxious weed. The scanty mention given him, leads us to suspect that at least Paul was conscious of a seed that was being nursed to germination. Since a desire for selfish appropriation of the paltry sum in the treasury of the Lord and the Apostles could develop a Judas, we need not look for some vice of great proportions as the danger point for Demas or for ourselves.

Luke, the beloved physician, joined the Apostle, it is understood by some, near the time of the development of a constitutional disorder. On this basis commentators infer that this malady was the reason for his constant attendance upon the Apostle, and accounts in part for the warmth of the Apostle's love for him. Only by the narrator's use of the modest "we" (Acts 27:1, etc.), are we conscious of Luke's presence with the Apostle in the perils of the winter voyage to Italy. He shared at least part of Paul's first Roman captivity (Col. 4:14), and was alone with him in the second. There is no reason to doubt that he 'was at the Apostle's side when the end came.

But even Luke seems to have failed the Apostle for a time, for Paul says: "At my first defense no one took my part, but all forsook me; may it *not* be laid to their account." (2 Tim. 4:16, A,R.V.)

No one knew better than Paul how severe a test it was on the courage of these brethren to attempt to stand by during an experience that he describes under the metaphor of being thrown to the lions. - 2 Tim. 4:17-18.

The examples of Demas the deserter and Luke the faithful one, afford a wide contrast. They traveled side by side for some time, but unless there was later a return on the part of Demas from his downward course, how far apart were these two friends and ministers of the Apostle at the close of their lives. An imperceptible divergence of two lines of march, if persisted in, means many miles of separation in time. Only slight unfaithfulness can soon mature into hopeless apostasy. "Let him who is thinking that he has stood, take care lest he, fall." - 1 Cor. 10:12, Diaglott.

The unfaithful ones are held up before us in the Bible, not to fill us with fear -- except the fear of trusting in the arm of flesh, and of displeasing Him. Safety is not promised because we are strong in ourselves, but because "God is faithful," and always at hand and eager to bear us safely through every test. Our weak backs would break under the lightest cross if all its weight fell on us. "Let us run with patience the race that is set before *us*, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider Him that hath endured such gainsaying of sinners against Himself." (Heb. 12:1-3, A.R.V.) If we unswervingly do this, there will never be another Demas among us. And, too, remembering the many stumblings before we learned to keep our eyes fixed on Jesus, every, erring brother will find our finger not pointed at him to shame, but pointing him to his only Source of strength, the One who will never leave him nor forsake him.

- P. E. Thomson.

## Signs Amongst the Jews

*"Speak ye comfortably to Jerusalem." - Isa. 40:12.*

Our readers will recall that at the close of his luminous exposition of "The Revelation of Jesus Christ," \* Brother Streeter suggested that the signs of the end of the Age are to be looked for in three special directions, *as follows*:

1. Signs amongst the Jews
2. Signs amongst the Gentiles
3. Signs *in* the Christian Church, both true and false.

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\* Revelation Exposition Vol. II, page 627.

That signs are to be noted in each of these directions today, every student of the "signs of the times" will agree. We are just in receipt of a report, which, though not *in* itself of world-wide importance, is yet of sufficient interest in connection with the "signs amongst the Jews" for which we look; to warrant bringing to the notice of our readers. The prayers of all are solicited that the little group of Jewish women mentioned *may* "grow in grace and in the knowledge of our Lord." The report follows:

Dear Brethren:

Knowing you will be interested in hearing about the Jewish meeting which Brother Dawson addressed here in Boston, I am sending a brief report. I believe you will also be interested in learning how all this came about.

Early in the summer of the year 1938, while in a Boston hospital convalescing from a serious illness, I overheard two Jewish women discussing the question: "Why does God permit such terrible suffering to come upon the world, and especially upon our people?" One of them remarked: "I do not know why God permits terrible suffering, but I do know we must go on having faith in God.

At this point I entered into the conversation saying, "If you would care to have me do so, I believe I can tell you why God permits great suffering in the world." My explanation was given. The following day the Jewish woman who had evidenced faith' in God, approached my bedside with several pertinent questions.

Out of this small beginning a deep and abiding friendship sprang up between the Jewish woman, who proved to be Mrs. Celia Stein, now President Emeritis of the Mattapan Hadassah, Women's Organization of the Zionist movement, and myself-a friendship which has continued for a period of almost seven years.

In 1938 Mrs. Stein wrote me:

". . . You and I have a great deal in common. . . . I hope you will write again. Your compassion and deep understanding for the oppressed is real and genuine. There are so few people like you in the world. . The words of wisdom you have quoted are the very thing which has kept our people alive through two thousand years of persecution' and bloodshed...: ."

Later in the same year, after reading a book on Zionism that I had given her, Mrs. Stein wrote:

"... This little book has been a source of great courage and hope to me. I don't mind telling you, the terrible things which are happening and the suffering my people are forced to endure just about crushed my faith in everything, but, *that little book* [underlined by her] thanks to you!-as I work, I have it before me on my desk, and when I find a disheartening feeling coming over me, I turn to it,-and my faith returns . . . and my work takes on greater impetus."

Some months later Mrs. Stein, accompanied by her husband, attended a Question meeting of Bible Students held in Milton, Mass., the questions pertaining to the prophecies of God concerning the Jews.

In the spring of 1944 it will be recalled that Brother Dawson spoke in Boston on "Zionism in Prophecy," and Mrs. Stein accepted an invitation to hear him. Tears were upon her cheeks as she listened to the message of God's truth. After the meeting she expressed a sincere desire that her people might hear this message, and upon her recommendation to her fellow officers she was authorized to *make* request for is speaker-especially mentioning Brother Dawson-to address -a meeting of the Hadassah in Mattapan, a suburb of Boston. In response to this request Brother Dawson was sent to address this group on February 14, 1945.

The morning of February 14 ushered in a severe storm upon the city already well blanketed with snow, and the storm continued well into the afternoon. One of the members of the Boston Ecclesia, Brother Dawson, and myself, proceeded to the place of meeting in Mattapan, and were happy to find that in spite of the severe storm and icy roads an audience of more than a hundred Jewish women eagerly awaited the speaker of the afternoon.

God honored the faith so long burning brightly in the heart of one Jewish woman. Good ground had already been prepared by Mrs. Stein, and now a message concerning God's returning favor to the Jews was about to be given to the Members of the Hadassah of which she is not only a past high officer, but now Chairman of the Educational Committee. In this capacity she was presiding officer for the afternoon.

Preceding the lecture a choral group favored the audience with several Hebrew songs; the leader of the group acting as interpreter. All of the selections were marked by reverence for Jehovah.

Following the musical program Mrs. Stein, in her capacity as chairman, introduced the speaker. With good grace and dignity,, appropriate to the occasion. Brother Dawson expressed appreciation of his privilege of addressing the assembly on a subject very close to his own heart land of great importance to all Jewish people.

The discourse covered a brief survey of the Zionist movement itself, an, unfolding of God's prophecies concerning natural Israel, and God's promises relating to His coming Kingdom.

An interesting explanation was given of the Jewish Double, including the long period of God's favor enjoyed by 'them, ending in the destruction of Jerusalem *in* A.D. 70. Then was unfolded the period of Israel's disfavor, bringing us finally to the greatest time of trouble the world has ever known since there was a nation. At this time, it was pointed out, God's favor is due to be restored to Israel.

"Comfort ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received double for all her sins."

Through the voice of Isaiah the Prophet these people were encouraged to be comforted, and to look to God for the restoration of their land and for the Second Coming of their Messiah, who, Brother Dawson explained, was none other than the One who came to them in A.D. 33, that "Greater Prophet than Moses" whom God promised to send—Jesus Christ, the Son of God, the Savior of the world. We have His words, "How oft would I have gathered thy children together as a hen doth gather her brood under her wings, but ye would not: Behold your house is left unto you desolate: and verily I say unto you, Ye shall not see Me until the time come when ye shall say, 'Blessed is He that cometh in the name of the Lord.'"

The period of Israel's warfare is nearly accomplished, and the time for her pardon is at hand.

Attention was called to God's promise: "Though I make an end of all nations, yet will I not make a full end of thee." *There will always be an Israel.* These words brought a burst of warm applause from the audience.

After reading many of the prophecies from God's Word, Brother Dawson requested all who would like to see God's Kingdom come, and who would like to witness the fulfilment of these wonderful promises, to stand. All stood. The meeting was closed with prayer by Brother Dawson.

The audience showed their appreciation of the lecture by spontaneous and hearty applause not only at the end, but also several times during the discourse. Several expressed themselves personally to the speaker and his companions as having been deeply moved by the message. One, woman said, "It is true our people did sin against God and deserve to be punished, but we are so glad to hear the words of comfort." Another said, "We know it is true, but we are so weary of suffering that it is hard to believe, even though we know the words are there. We do appreciate the words of comfort today." Mrs. Stein, her face alight with joy and appreciation said, "Nothing can shake my faith in these things."

Before his departure a contribution was tendered to Brother Dawson in appreciation of his coming from New York to serve them. This contribution he declined to accept, requesting that it be used in the cause of Zionism. The Members of the Hadassah were deeply touched by this unselfish act, and at a later, meeting of their Educational Committee, it was suggested that something be done with this money which would serve as a definite tribute to the guest speaker. It was then voted "that their Forestry Committee for the Rebuilding of Palestine be instructed to purchase five trees to be planted in the Promised Land for John E. Dawson, and that he be sent a certificate in verification of the purchase and planting of the trees in appreciation of his message on February 14, 1945 to their Hadassah."

With reference to the Forestry Committee I might add that under the long reign of the Turk, Palestine was devastated of its trees. To bring it back into bearing again a Forestry Committee has been established for the purpose of reforestation of trees in Palestine. These trees are paid for by

the Jews and their friends all over the world in the name of individual donors. One forest, designated the "George Washington Forest" already has over 6000 trees in it. Thus the land is gradually becoming the veritable Eden foretold in God's Word.

This experience has been one of joyful encouragement to those amongst the Boston friends who have been in contact with these Jewish people, and we are, looking forward hopefully for other opportunities in' the future in which we may be of "comfort" to God's chosen: people. Our hearts are also warmly cheered as we recall our Master's words:

"Now learn a parable of the fig tree. When' his branch is yet tender and putteth forth leaves, we know that summer is nigh." - Matt. 24:32.

Let us lift up our heads and rejoice for our redemption draweth nigh.

"Send out Thy light and truth, O Lord,  
And let the beams of day  
Break through the dismal gloom of night,  
And guide men in Thy way.  
Send out Thy truth, O speed the hour  
When all the world shall know its power.  
Send out Thy light,  
Thy light and truth, O Lord."

Your sister rejoicing in the hope and glory of God, G. E. G. - Mass.

The following letter just received by Brother Dawson indicates a deep appreciation of the message, and that hope has been revived in some hearts in God's glorious promises:

Dear Mr. Dawson:

Please excuse this belated letter. I suddenly realized that it is almost a month since you were with us on that stormy afternoon of February 14. I should have written weeks ago to tell you how much we appreciated your services to Hadassah and our cause. Your message has brought renewed hope and faith in God's promises.

The ladies who attended the meeting were particularly impressed. with your genuine concern for our people. Partly because of your message every person present pledged to bring a new member, and as a result next Tuesday, March 13th, we will welcome into Hadassah 250 new members. I consider this as an unusual achievement. I know you will be pleased to hear it.

Please accept my ,sincere' gratitude and that of my organization. I shall forever grateful be, to you for your kindness and the generous way you have extended your services to us . . . .

Very sincerely yours,  
(Mrs. A.) Celia Stein.