

THE WORD AND WORK

(Volume XL, February, 1946)

PRAYER

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats,
That nourish a blind life beneath a brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—Tennyson.

WORDS IN SEASON

R. H. B.

OPTIMISM AND PESSIMISM

There is an optimism that is born of ignorance and unbelief. That is the shallow hopefulness of the man who thinks that sin is only a skin-disease, as it were, and easily cured. A few good words, a little kindness shown, a change of companionship and environment; in more serious cases a bit of psychiatric work, or even sometimes an operation—and lo! the man is all made new. In the popular thought it is poverty, lack of education, bad surroundings that are blamed as the chief cause of the wickedness of the sinner. But that is all wrong. Of course these things often are contributing factors, and we should help along these lines where we can. But the real cause lies deeper. The trouble is constitutional and universal. Salvation is a mighty work of God, which required nothing less than Christ's descent from heaven, His death on the cross, His resurrection, and the work of God's Spirit. Only those who are enlightened by the word of God have any conception of man's deep ruin and hopeless state; and only they are able to measure the magnitude of the love and power of God which redeemed them. It is not a slight thing Christ died for, nor a thing that a man could accomplish for himself or for his fellow by human means. Salvation is of God, and its price nothing less than the blood of Christ.

But there is also a pessimism that is born of ignorance and unbelief. How readily we conclude that this or that tough and hardened sinner cannot be saved. We make a few attempts to help someone and if we meet with rebuff or indifference we are ready to let the party go to the devil. They are impossible cases, we say, and can't be reached. So we give up and wash our hands of them—at least make no further attempts to save them. Your confidence in the

gospel's saving power is small and you do not give the Lord credit for being able to save any except perhaps some of the "easy" cases.

The enlightened Christian will be neither a shallow optimist nor a discouraged pessimist. He knows how tremendous a work it is to save a human soul; but he believes that Christ Jesus came into the world to save sinners, and that He is able to save to the uttermost. He will put nothing past God's power to save. He will trust in that, and with patience and prayer seek to bring souls to Christ, in whom alone is salvation.

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COUNTING THE BLOOD AN UNHOLY THING

One of the three items describing the "willful sin," for which there remains no more sacrifice, but "a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries," is this, that the one who has committed it has "counted the blood of the covenant wherewith he was sanctified an unholy thing." (Heb. 10:26-29.) If the Hebrew Christians, to whom it was written, had turned back to Judaism and renounced Christianity after having received a full knowledge of the truth, they would have been guilty of the above-mentioned sin. For to turn from Christianity to Judaism is to renounce the divine mission and Sonship and Lordship of Jesus Christ; to justify His execution upon the cross as a sinner and criminal, and so in private judgment to condemn him and, as it were, crucify Him afresh. It would follow, of course, that his blood was of no saving efficacy and no more holy than any other sinner's blood. This would be counting the blood of the covenant an unholy thing.

This sin, however, is, with modifications and more or less mitigating circumstances, being widely committed today. The place of blood in the worship and service of God has always been prominent and essential. The shedding of blood must precede every approach to God. Sin was in the world, and God can have nothing to do with sin or the sin-defiled. Sin must be blotted out by the paying of its penalty. Now the sentence upon sin is death. Since, then, the shedding of blood stood for death, God ordered that, at first symbolically, by the blood of animals representing the blood of the sinner, and afterwards, in reality and truth, by the blood of Jesus, the perfect Sacrifice on our behalf, men should be permitted to come into God's presence without the imputation of sin. (Cf. Lev. 17:10-14.) For without the shedding of blood there is no remission. (Heb. 9:22.) In every dispensation "faith in the blood" was the fundamental condition of acceptance with God: in times past the faith in the typical blood of beasts which looked forward to the Blood to come, and now by reliance upon the blood of Christ.

THE CAIN RELIGIONS

Heb. 11:4 states that "by faith Abel offered unto God a more excellent sacrifice than Cain." Now the faith which made Abel acceptable to God was simply this original "faith in his blood." (Rom. 3:25.) His was a bloody sacrifice, by which he humbled himself before God, accepted God's verdict upon himself, the sentence of death, and claimed the efficacy of that Blood which alone cleanses

us from all sin, to which every animal-sacrifice looked forward. Aside from that, no man may dare to draw near to God. But Cain pursued his own course, and despised the requirements of a holy God, and came, as it were, on his own footing, in his own righteousness, with a bloodless sacrifice. God promptly rejected both him and his offering. And the sequel shows the impudence, the carnal pride, and the hatred of this child of darkness.

This Cain religion is not by any means extinct. The worldly, the proud, the self-willed, the carnal-minded, the deceived, today have adopted it. The strange cults, the modern Buddhism, Theosophy, Spiritualism, Christian Science, Swedenborgianism, Universalism, Unitarianism, the ethical and aesthetic religions of the day, and that modern misbirth, the "New Theology" or "New Christianity," which is gaining like wildfire in the wealthy, fashionable churches—these are unanimous in the rejection of the blood atonement. These scoff at the idea of man's ruin, at the teaching of the terrible consequences and guilt of sin, of the fearful holiness of God. They prate of man's native nobility, of the dignity of human nature, of the limitless resources of man's spirit—how that every one of us are lords and kings if we only knew it and would use our psychic powers, and talk highly of genius and over-souls, and much like bosh. But condemnation? Sentence of death? Blood atonement? They are too "enlightened" to seriously consider such nightmares. Certain old-fashioned people used to believe such things, but not we! And so they repudiate God's estimate of them and in their pride reject their only hope—the blood of the Lord Jesus Christ.

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SATANISM

In a book entitled "Quiet Talks about the Tempter," S. D. Gordon defines the one, basic sin of Satan to be self-seeking — that is, the diverting to personal selfish purposes of the powers God had committed to him. All the ability and authority Satan had was given to him by God, to be held in trust by him, and to be used to the honor and glory of God in the administration of God's business. Instead of so using it, Satan, led by ambitious design, broke faith and wrongfully appropriated all his powers to his own use and worked for self-exaltation. Christ, by contrast, aimed solely to be perfectly obedient to God at any and every cost to himself, to use all He was and had in doing God's business, and thus to seek not His own glory, but the glory of the Father. "Wherefore also God hath highly exalted him."

The most awful fact, however, is this: that those who are under the influence of Satan become duplicates of him in character, understudies of the great "father of sin," like him in spirit and ambition. They hold their powers and abilities as belonging to themselves, personally and independently, and not as from God; and they use all their strength, talents, money, authority, primarily for self-advancement, self-pleasing, self-aggrandizement; for which cause the Satan-imbued world applauds them and counts them successful.

This is the original sin of self-seeking, breach of trust, unfaithful stewardship, disobedience and rebellion against God: this is *Satanism*.

Those influenced by Christ, on the other hand, count themselves as not their own, but with Paul say: "The God whose I am and whom I serve." They become understudies, likenesses, of the Master, Christ Jesus, in course and aim; faithful stewards, seeking not their own, but God's glory, and not their own, but God's will, in humble self-effacement. And they, too, shall be exalted with Christ forever. This is the Jesus spirit; the other, the Satan spirit. After which of these are you modeled?

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THE FEARFUL

If there should be a doubt at first as to the meaning of the word "fearful" in Rev. 21:8 — "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death" — whether it means the "terrible man," or the timid man, the man full of fear, a reference to the Greek and the lexicon quickly settles the point: Thayer says, speaking specially of Rev. 21:8, that the word is descriptive "of Christians who through cowardice give way under persecution and apostatize." The Savior uses the same term in Matt. 8:26: "Why are ye fearful, O ye of little faith?" In the eyes of men, this would not be counted a grave offense, this timidity of soul. It is looked upon rather as a kind of natural and pardonable weakness. But it certainly stands in a bad list in the word of God, being numbered and classed with the most heinous sins and sharing in the same penalty with them. It is one of the root sins from which many others spring. It spoils and foils the whole work of God and the whole religion of Christ.

What can God do with a man who is afraid? He will not dare to depend on God's word and to stand upon it. He will not dare to confess his Master, and will be ashamed of Him and of His words in the midst of an unsympathetic, worldly generation. He will not dare to oppose error, to rebuke sin. He cannot afford to lose the favor of man. He dares to do nothing that might endanger his financial support or cost him his job. He cannot make a move or speak a word in obedience to God that might seem to compromise his respectability or his standing in the brotherhood, and will rather persuade himself that such word or action is not required of him. He is a conformist; he is a man-pleaser; he is a hireling; he is a moral coward, afraid of the face of man, afraid of the world, afraid of pecuniary loss, afraid of sneers and disgrace, afraid of poverty, afraid of discomfort, afraid of pain, afraid of everything — except God. There is no fear of God in him. And the world is teeming and reeking with such fellows — the religious world especially. The best of Christians need to watch carefully and pray lest any fear but the fear of God influence them. That courage of faith, boldness, is a fundamental virtue, sought after and earnestly prayed for by the truest of Christ's servants. (Acts 4:29, 32; Eph. 6:19.)

NEWS AND NOTES

Still Good News

On Sunday morning, November 18th, three members of the Portland Christian School Building Fund Committee presented the expansion program to the congregation at Waterford, Ky., where Bro. John F. Stinnette is minister.

We were cordially received and at the close of the service an offering taken for the Building Fund amounted to \$1,223. On Sunday evening Brother Stinnette brought in an additional \$102, making a total of \$1,325 contributed by those brethren.

They are not folk rich in this world's goods but are rich in faith. Their love for Christ and a consciousness of the need of expanding Christian education prompted them to give so generously.

We are indeed grateful to God for this liberal support and we know our "God shall supply every need . . . according to his riches in glory in Christ Jesus."

Brother Stinnette's interest and enthusiasm (with that of other faithful ministers and brethren in whose churches we've visited) has certainly been encouraging.

Pray for this program.—Demus H. Friend, P. C. S. Building Fund Committee.

Brother Frank M. Mullins of the Seventh and Camp Streets Church at New Orleans, La., reports a good and helpful meeting at the turn of the year. He says, in part, "Brother Ivy Istre brought a lesson of lasting blessing to us all. Brother Harry Prather also brought a timely lesson (Harry was on his way back to Brother Boll's classes.) Brother Felix, one of our local men and a zealous worker for the Lord, refreshed our hearts with wholesome lessons from his experiences in personal soul-winning work. All in all we had a very good time in the Lord. Then on the first Sunday of the New Year there were five responses, four for reconsecration and one to identify herself with the church. A good interest is maintained of late."

By the time this reaches you Brother A. M. Simpson of Toronto, Canada, plans to be located with the

congregation which meets in the Legion Hall at Pekin, Indiana. Bro. Simpson writes, "We are looking forward to an interesting and fruitful ministry in Pekin and pray that the Lord will make us a blessing there." These brethren plan to build a new house in the near future. They have carried on for the Lord without a preacher in the greater part of their history.

Tell City, Ind.: "The work here is very encouraging. We have been growing in numbers and we trust also in the grace and knowledge of our Lord. There is a fine spirit of love and cooperation among us, for which we praise God. The completion of our new building has been a long and hard struggle. We hope by the goodness of our Lord to see everything complete by May or before."—Elmer C. Ringer.

Special Service

Bro. Harry Fox, lately returned from Japan with first hand information about spiritual and economic conditions of that country, is to speak at the Ormsby Avenue Congregation in Louisville on Thursday, February 21. It is hoped that many from other Louisville congregations will avail themselves of the opportunity of hearing Brother Fox. He is to be accompanied by Brother O. D. Bixler. Brother Fox also has invitations to speak at the Highland Church on Wednesday night, February 20 and at Camp Taylor on the following Sunday, but word has not been received as to whether he will be available at these latter places.

Sellersburg, Ind.: "1945 marks the fifth consecutive year that the Lord has blessed the Sellersburg church in establishing new records of attendance and offerings. A large number were added to the church, attendance increased, and the offerings were above expectations. We feel that much of this is due to the continual, systematic study for all ages which we have on our program. As high as 280 have been present on Monday at our Bible classes. Last week we had 276. We thank the Lord for these blessings and take courage as we press on. We were also blessed of

the Lord in adding \$7,800 to our building fund during the year, bringing our total in this fund to a little over \$12,000. We hope to have a new building before very long."—Howard T. Marsh.

Brother Jorgenson's annual song tour will perhaps not be made earlier than the latter part of March or April. Any church along the route interested in a song rally may contact Brother E. L. Jorgenson, 1061 Everett Ave., Louisville 4, Ky. For details see January Word and Work.

Something Different

Brother Robert Boyd is offering a tiny 16-page tract for distribution, on the attractive cover of which appears the caption "The Best Thing in Life." By means of five photographic illustrations and just a few words the message of salvation is set forth both negatively and positively. The whole message can be taken in in a moment and yet it speaks volumes. This little (and we mean little) tract can be had 35 for \$1.00, or 100 for \$2.25, postpaid. Order from this office.

Brother Boll's Classes

At the Portland Avenue Church: Monday night, 7:30 (Young men, church officers, preachers); Tuesday and Wednesday, 3:15 to 4:45 (For all); Friday night, 7:45. (For all); At the Highland Library, Thursday, 10 A. M. (All welcome). **Radio, WGRC, Sunday morning at 7:45.** We now have 15 minutes of radio time.

Please let us know soon if you would like to have a 1945 bound volume of the Word and Work. They are ready for delivery.

Jennings, La.: "Brother Frank Mullins of New Orleans was with us five nights this week and brought us some good, strong, spiritual messages which were a blessing to all of us. Good interest was manifested throughout. The church was strengthened and edified."—Ivy J. Istre.

Word and Work Clubbers

This is the time of the year that many are sending in clubs of four or more names for the Word and Work. These clubbers to us constitute a real honor roll, and we wish to publish their names as a

little extra expression of appreciation. Others will be sending clubs and we hope to have one or two more large honor rolls before our subscription campaign is finished. If we have left out your name please let us know for it was unintentional. Also we are receiving many singles. The price is \$1 for the year singly, or 75¢ each in clubs of four or more.

Miss Florence Hottel, Ind.	7
O. E. Shields, Ky.	8
E. O. Seeman, Minn.	6
Mrs. M. E. Holloway, Ky.	108
F. S. Hays, Ky.	8
Nora Phillips, Ind.	5
Clark Wood, Tex.	8
W. S. Hoar, Ind.	28
Lois H. Albright, Ill.	4
Joe McKinley, Ind.	4
J. Edward Boyd, La.	6
Mrs. J. A. Brittell, Calif.	5
H. E. Beck, Ky.	16
W. H. Crain, Texas	8
Mrs. George Leffler, Ky.	27
A Sister, Ind.	5
Newt Smith, Ind.	10
L. L. Owens, Iowa	7
Mrs. W. A. Coulter, Ky.	4
G. B. Whitenack, Ky.	8
Mrs. James Morgan, Ky.	4
Phoebe Harlow, Ky.	3
Mrs. Bertha Davis, Okla.	4
Mrs. G. W. Johnson, Tex.	3
Mrs. J. P. Waldren, Ky.	4
D. H. Friend, Ky.	17
W. H. Jernigan, Ky.	4
Maurice Clymore, Ind.	41
J. M. Forcade, La.	13
Mrs. P. H. Palmer, Ind.	4
Elmer C. Ringer, Ind.	5
James A. Sallach, Neb.	4
E. H. Hoover, Tenn.	30
Mrs. T. B. Simpkins, Tenn.	11
Ivy J. Istre, La.	17
Miss Etta Wagstaff, Tenn.	4
Robert B. Boyd, Tenn.	100
Howard T. Marsh, Ind.	4
Mrs. J. I. Hamilton, Wash.	4
Ryan Darland, Kv.	4
Orell Overman, Ky.	9
D. R. Bridges, Ga.	4

"Faith of Our Fathers" for 1945 is being put up in a 36-page pamphlet and will soon be available at ten cents per copy or twenty for \$1.00. Order from this office.

Need a little spiritual help occasionally? The Word and Work gives such help. Tell your friends about it. Only \$1 per year.

"PROVE ALL THINGS"

Stanford Chambers

To heed Paul's instruction to Timothy, "Prove all things," is to put all things to the test. In the age previous it was "To the law and to the testimony; if they speak not according to this, there is no life in them. Today we have a fuller Word. The counsel of God is complete, and we have a perfect standard of measurement. If any teaching is not according to the "counsel of God," there is no life therein. "Every plant which my heavenly Father hath not planted shall be rooted up."

The air is filled with conflicting teachings. Can one steer a straight course and keep free from entanglement and confusion? The Word of God is not confused nor confusing. The noble Bereans of old "searched the Scriptures daily, whether these things were so." The things preached by Paul. Be it understood that, though *privilege* it is, and great, to measure what we hear by the Word, it is one's imperative *duty* to do so. We are responsible as far as we know, and we are responsible for what we could know. We have a great Book, given by inspiration, "that the man of God may be complete, furnished completely unto every good work." And "if any man willet to do his will, he shall know the doctrine."

As it is imperative that we "prove all things," it is also imperative that we receive the truth, all the truth, as it is found to stand the test. "Ye shall know the truth, and the truth shall make you free," said the Lord Jesus. But the knowing is that kind that makes the truth your own. It is not "head knowledge" that sets free. The truth of God is to be experienced. There must be hearing, but there must then be doing. Truth that saves must become a part of ourselves, embraced in the heart out of which "are the issues of life."

It is not ours to *sort out* the truth, such portion of it as seems palatable, or best suited to our party platform, or essential, according to the pronouncement of the ecclesiastics. The truth is not safe in the hands of man who asks what the religious lords are liable to say and do if he accepts what they have not approved. Paul's solemn charge should ring in our ears until conviction comes: Though "the time will come when they will not endure the sound doctrine," nevertheless, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word." Echo should be heard answering, Yea, *preach the word*. God grant conviction here—in full measure—and the question, "How much of the Word?" or "What part of it?" will be so obviously out of order that a man will be *ashamed* to ask it or act it.

Almost every man who has by his lifework added to the sum of human achievements of which the race is proud, of which our people are proud, has based his lifework largely upon the teachings of the Bible.—Theodore Roosevelt.

THE FOUNDATION OF CHRISTIAN FAITH

Augustus Shanks

The faith of all believers in Jesus rests upon the testimony of the apostles of our Lord. The value of this testimony depends upon the reality of the things they knew, and witnessed, concerning our Lord Jesus Christ. Their testimony to us is not to what they themselves believed, but to the facts that underlie our common faith.

One essential qualification of the original twelve apostles was this: each one must have companied with the others and with the Lord, from the baptism of John until His ascension. This is seen in the account of the choice of Matthias to take the place of apostle-ship made vacant by Judas. On that occasion it was stated that only such could be a witness with them of the resurrection (Acts 1:21, 22).

The apostles were witnesses to the historical facts of a historical Christ. They were present when the events were taking place. They depended not on hearsay, or on second-hand testimony, but were eye-witnesses to that of which they spoke. Peter, speaking for James and John, as well as for himself, said: "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from the Father, honor and glory, when there was borne such a voice to him by the Majestic Glory. This is my beloved Son in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount" (2 Pet. 1:16-18). Men set much store by eye and ear testimony—like Thomas, they would see the side that was pierced, and the print of the nails in the Savior's hands. Well, the apostles give that kind of testimony; they saw the glorified, risen Christ; they heard His voice, and the voice of God from heaven bearing witness to the divine sonship of Jesus.

Was it possible for them to have erred? Had they seen a vision only? The circumstances preclude any such possibility. The inspired account as recorded by Luke says that while Jesus prayed, "The fashion of his countenance was altered, and his raiment became white and dazzling." It tells of the appearances also of Moses and Elijah who are recognized by Peter. A significant statement was made—as if to assure the readers of the reality of the things seen and heard by the three apostles. "When they were fully awake, they saw his glory, and the two men that stood with him." So they were not dreaming, or seeing a vision, but beholding reality. This thought we stress because the Holy Spirit gives it emphasis.

Of the original twelve apostles, only Peter, James and John had such a powerful testimony to the deity of Jesus as was given at His transfiguration. No wonder the apostle John wrote with such positiveness: That which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life . . . that which we have seen and heard declare we unto you also" (1 John 1:1-3).

There were many others, including the apostle Paul, to whom

our Lord appeared after he had risen from the grave. Paul wrote of his appearing to Cephas, to the twelve, to above five hundred brethren at once; to James, to all the apostles, and, he says, "Last of all, as to the child untimely born, he appeared to me also." (See 1 Cor. 15:5-8.)

Of all these only Paul's experience was similar to that of those present at the transfiguration scene. In his witness of it to Agrippa and Festus he declared, "At mid-day, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me." He heard a voice that said, "I am Jesus whom thou persecutest." He then related how Jesus commissioned him as a witness of that which he had seen. Small wonder that with such an experience he said, "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision." See Acts 26:1-20. And this was not a mere vision. A "vision" that blinds a man for three days is certainly unique.

That all these who witnessed what they had seen and heard of our glorified Lord were convinced of the truth and reality of those things is evidenced from the fact of their living and dying as martyrs. The purpose of this article is to call attention to the emphasis the Holy Spirit gives to the high quality of the evidence of, and testimony to, the divine Sonship of Jesus. We are able to sing, "The Church's one foundation is Jesus Christ our Lord" because of the abundant testimony to His divinity. With such testimony at hand why do not all sinners believe? Jesus tells us they are judged, and that already, because they do not believe, and that they do not believe, because they love darkness rather than the light. (John 3:18-20.)

These words were spoken by our Lord early in His ministry. He had not yet been put to death, neither had he risen from the grave. And yet the evidence of His divinity was so great that sinners were even then judged for their unbelief! Since His resurrection, His claim to be the Son of God is made to rest upon that fact. To that the apostle gave such abundant testimony that the unbelief of sinners causes us to marvel. How can they be so blind? We are told in the following scripture: "And even if our gospel is veiled, it is veiled in them that perish: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." (2 Cor. 4:3, 4.)

The divine estimate of the testimony concerning our Lord and Savior is that it is absolutely perfect for its purpose. It has power to convict and save any and every sinner except those who love darkness rather than light, or those who are so blinded by Satan as to reject it.

Hold fast to the Bible as the anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for the progress made, and to this we must look as our guide in the future.—Ulysses S. Grant.

THE WATER AND THE BLOOD

W. H. Crain

The apostle Paul says, "With the heart man believeth unto righteousness." (Rom. 10:10.) After hearing Peter speak, certain brethren of Jerusalem said, "Then to the Gentiles also hath God granted repentance unto life." (Acts 11:18.) Paul also wrote, "With the mouth confession is made unto salvation." (Rom. 10:10.)

Unto, is not into. I read in the epistles these statements from the apostle Paul: "In whom (Christ) we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1:7.) "In whom (Christ) we have redemption, the forgiveness of sins." (Col. 1:14.) "In him dwelleth all the fullness of the Godhead bodily." (Col. 2:9.) "That God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." (2 Cor. 5:19.)

Now since forgiveness of sins, and all spiritual blessings are IN Christ; and since faith, repentance and confession are unto, and not into Christ, it is important to learn how we get into Christ where salvation is.

Now turn with me to Romans 6:3, 4. Hear the apostle Paul, "Or are ye ignorant (Don't you know) that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

So faith, repentance and confession bring us unto Christ. But baptism is the consummating act of faith that puts into Christ, that "delivers us out of the power of darkness, and translates us INTO the kingdom of the Son of his love. (Col. 1:13.) For in that act of faith, we reach the blood of Christ, are cleansed by the blood, and rise to walk in a new life. We put on Christ in baptism. "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27.) God does the work of cleansing us while we are being baptized: "having been buried with him in baptism, wherein ye were also raised with him through faith in the *working* of God, who raised him from the dead." (Col. 2:12.)

See the story of Naaman, 2 Kings 5:11-14. He, a leper, was commanded by the prophet to dip himself seven times in the river Jordan in order to be healed. He obeyed the command of the prophet and was healed. God did the healing, not the water, but if he had not gone into the water he would not have been healed.

So, we are healed (our sins cleansed) by the blood of Christ. But, we have to go through the water to reach the blood.

We are saved by faith in Christ, after having obeyed the commands of our Lord that bring us into him, and not by good works. Then, good works follow as fruit of the Spirit, who dwelleth in us. Gal. 5:22; 1 Cor. 3:16, 6:19; Rom. 8:9, 10.

Baptism is only the consummating step that puts us into Christ. In order to be acceptable, baptism must be preceded by a real, genuine faith in Christ, and repentance toward God, and confession of our faith in Christ.

CHRISTIANITY

J. H. McCaleb

Riding along the good roads of today we realize how much things have changed. A few years ago a few hundred miles required days to cover. Now we can travel long distances in even a few hours.

Other conditions have changed just as much. Telephone lines spread in a network all over the continent. Connections are made rapidly to the most distant points. Transmission has improved steadily, and the voice comes over the lines clearly and distinctly. Heating, lighting and even the old art of cooking have all participated in the forward surge toward easier and better living.

Christ lived and lay the foundation for His church over nineteen hundred years ago. Christianity, which is founded on Christ, is also over nineteen hundred years old. And so, there are many people who claim that it is outmoded and outdated. Surely, religion must change along with all of the other movements of progress. It must be that a faith founded on events that took place so many years back must be in need of reorganization. Christ was adequate for his day and time, but that was hundreds of years back. Today, we must have something new, even as everything else is new.

But the Bible states definitely that Jesus Christ is the same today, yesterday and forever. He died for our sins. Yea, he died for the sins of all men who have trusted God. Take away that great truth and we no longer have Christianity.

Men have striven through all ages to find the ultimate good. They have done some good deeds and have accomplished some worthy results. But when the pages have all been turned, there is still sin and the glaring imperfections that spell failure and loss.

Christ died for our sins according to the Scriptures. He will come again. We rest our every hope in Him.

GEORGE W. YOUNG

Brother George W. Young has been "at home with the Lord" since June 15, 1945. Being in the West at that time we failed to get this news, hence this belated notice. Brother Young was known to many as a true child and servant of the Lord. The writer was impressed with his insight into the Word of God. His trust was in Him, and his hope was to be among the living to be changed at the coming of the Lord. Instead the Lord called him and he departed "to be with Christ." He has lost nothing by having thus hoped. Sister Young and the two children live in the expectation of meeting him ere long over there. Comforting words spoken by Brethren Rutherford and Brooks were appreciated by the bereaved. Brother Young had been a reader of Word and Work these thirty-five years of its existence. He was a friend to all who love the Lord, a helper of many. "He shall in nowise lose his reward."

Stanford Chambers.

FROM THE TREASURE-CHEST

R. H. B.

(Some ten years ago this came out in the Word and Work. Is it still timely?)

When a bad spirit enters the heart no excuse is too flimsy to start alienation and division among brethren. Churches are alarmed and agitated over some supposed dreadful error, emanating from somewhere along the banks of the Ohio, called Premillennialism, alias Bollism, or what not. Most of the brethren do not know what is behind all the hue and cry, but naturally judge that where there is so much smoke there is bound to be some fire. When "the papers" and so many preachers condemn a man and his teaching he must surely be a bad man and a false teacher. "If he were not an evildoer we would not have brought him to you" said the Jews to Pilate. But, as in the crowd that cried for two hours "Great is Diana of the Ephesians," the more part know not what it is all about. Few can give any intelligent reason for their alarm and opposition. Oh, there is somebody, dividing churches, teaching speculation and false doctrine. But what is the false doctrine? Well, we don't know exactly, but Brother So-and-So knows; ask him. And Bro. So-and-So says that some brother and his friends have caused much trouble among the churches teaching things which they ought not—a lot of stuff about unfulfilled prophecy, which has nothing to do with salvation. But just what? Oh, just a lot of speculation about the Millennium and some such subjects, which (the brother thinks) had better be let alone. If you get something more definite it will likely be something to the effect that those brethren teach Russelism, or Adventism, or that the Kingdom (some even say the church) has not been established; "second chance" doctrine; or that Christ is not reigning now; or that the coming of Christ is imminent,—whatever that may be, something bad, we are sure—no doubt that He is coming right away, perhaps they have the date set. And that the brethren who teach all these things make them a test of fellowship—if you don't agree with them they will put you out of the church; they did that in Louisville some years ago in the case of two good brethren. And so forth, and so on. All of which is wholly false and untrue. It ought to be some consolation to those who are so misrepresented, that only by misrepresentation can they be condemned. If the churches and brethren everywhere knew the truth of the matter, they would be wondering who started all this campaign and why.

For never was there less excuse for fomenting strife and division in the church over any difference (for differences among the brethren, have always been many and some serious) as over the prophetic teaching. And it seems that some scribes and agitators are hard pushed to make this difference appear serious enough to justify themselves for all the rumpus they have raised.

They insist fiercely that the Kingdom exists now—that it was established on Pentecost, and Christ is King, and all members of the

church are in the kingdom (Col. 1:13)—as though somebody were denying it. But nobody denies that. We are agreed on this matter.

They bitterly denounce brethren who do not believe that Christ is now on David's Throne. Yet all of us alike believe that Christ is on the throne which He now occupies (call it what you may) and that He has all authority in heaven and on earth.

They declare vociferously (and denounce and condemn whoever holds otherwise) that Christ will never set His foot on the earth again. Yea they believe and teach that He is coming back. If He really *comes* again what difference can it make whether or not He actually touched the earth with his feet?

They oppose vehemently the doctrine of "the imminent return of the Lord"; yet acknowledge that we should be looking for Him—which is the whole practical point of the matter.

They decry "speculation," yet themselves speculate freely, even wildly, on such subjects as the millennium, and insist on their own fanciful "spiritual" interpretation of Rev. 20 and other prophecies—hardly any two alike—as the standard "sound doctrine" (that is, they consider their teaching to be in harmony with "sound doctrine") and brand the plain import of those scriptures as false teaching.

It is surely time that this condition of things were changed. If there be some parties in the church who, in order to save their faces, should wish to perpetuate this situation, there are enough true-hearted brethren to rise up and discountenance it. When a better spirit comes in there will be mutual regard, tolerance, kindness, helpfulness, love, brotherly unity; and without these things religion is hardly worth while.

BEN'S BUDGET

Ben. J. Elston

Brother Boll's "On II Thessalonians" is, to me, most helpful. Let me, as a favor to all, ask all to carefully read that very thoughtfully—till you are sure you see *his* points—*Paul's* points. Not in a long time have I read and studied an article with such care. Perhaps never with greater profit. The exhortation to *study* is not an exhortation to dream, or read with a bias that steers us away from the truth. A perfect sincerity of desire to know (that we may obey) the truth is fundamental. It becomes us to be continuously conscious of God's perfect holiness, His utter abhorrence of all that is false and hypocritical; and no less conscious that we, in the absence of divine favor, are pitifully weak and corrupt and ignorant. Let us be spurred by the stern fact that we *need to know*, that we can perish for lack of knowledge; and that all real truth learned is but that we may purify our souls in obeying it. Careless reading, study, thinking (if such can be), is scarcely better than entire neglect. Would it not be monstrous, if God should speak to us *directly* (not through "what is written"), and we should be obliged to say: "I was really giving you no attention." "Give attention to reading." The fact that we learn so many other things is proof that we can read and study, if we "give diligence." It is eternally profitable.

THOUGHTS WORTH WHILE

D. H. F.

THE BREAKING POINT

"Don't you feel you are liable to break?" was the question asked a devoted Christian who was passing through a time of severe testing. "Yes," he replied, "but not until the Fiftieth Psalm breaks at the fifteenth verse—*Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*"—*Bulletin.*

WHOSE FAULT

In a famous ecclesiastical trial in Virginia, a number of years ago, it was said by someone that the preaching of the party on trial had no more effect than "pouring water on a duck's back." Quick as a flash the reply came: "Is that the fault of the water or the duck?" There is food for thought in that home thrust. "Take heed therefore how ye hear," the Master said.—*Earnest Worker.*

SATANIC REJOICING

No doubt modern times have often given forces of evil much cause for rejoicing through the damage which they have inflicted on visible Christendom. Satan's methods have often been as successful as they have been subtle. Let me ask you, with whom does the average American identify truth—with the Christian ministry or with the physical scientist, with the Church or with the research laboratory? Isn't it a fact that science is believed by most people to distinguish itself through its unswerving and tireless pursuit of truth, whereas most people think that the church is bound obscurantism and compelled to keep alive the pious frauds and priestly lies of yesterday.

By the same token let me ask further, With whom does the average American citizen identify the spirit of humanitarianism, with the Church or with a political party? Just think how hell must ring with the cynical laughter of its evil denizens when they think of the fact that today more people identify sympathy for the lowly, the poor, and the needy with a political party than with the blessed name of Christ and His gospel-preaching Church.

These facts constitute a challenge for the Church and ought to mean that every disciple of Christ and every minister of God will leave no stone unturned until humanity finds itself compelled to admit that the Church is *the* guardian of truth and *the* agency of love in this world.—*American Lutheran.*

IDENTIFYING OURSELVES

One cold night a famous baritone's car broke down on a Western plain, so he walked to a rancher's house and knocked. The man within opened the door reluctantly, for he had just heard over the radio of an escaped bandit, the description fitted the caller exactly.

The singer explained his presence and said that he would like to stay all night. When he gave his name as that of the famous baritone, the rancher was doubtful and the caller had no identification. "We have a solo by this singer on a phonograph record," said the

rancher. "I'll put it on and play it. Then you sing the song."

When the baritone sang, all suspicion fled, his identification was proved.

Though we may not always be able to tell others who we are, we can show by our words and actions who we are. We can be identified as followers of the Master if we walk the path of service as He walked—Forward.

FAITH

Faith is the Christian's right eye, without which he cannot look for Christ; the right hand, without which he cannot do for Christ; it is his tongue, without which he cannot speak for Christ; it is his vital spirit, without which he cannot act for Christ.—Thomas Brooks.

REFUSING TO BUY IT CAN'T CHANGE IT

The *Courier* publishes an interesting comment from a Palestine missionary to the effect that the Arabs dislike to buy the Bible because they say it promises to give their land to the Jew, and they say that the promise to Abraham still holds good. They are right concerning the promise, but their refusal to buy and read the Bible will not prevent the fulfillment of its prophecies.—*From Prophecy.*

WHEN A PILOT PRAYED

And the Lord is with him.

A bomber pilot was very explicit to me about his experience. "When the ack-ack hit us," he said, "both engines conked out, and we headed for the sea. I began to pray. Well, that was the last I knew until I came to in the water. I was in a bad shape. My leg was gone below the knee, the water was red all around, and I knew I'd bleed to death in a few minutes. Then something nudged me. Believe it or not, it was a piece of plywood with the plane's first-aid kit on it. I got the tourniquet out of it, and my co-pilot helped me to get the thing on and stop the bleeding. Another plane came along and dropped a life raft, and four hours later we were picked up by a rescue launch. If you don't call that a miracle, I'd like to know what is. God had something to do with that, mister."—*Reader's Digest.*

LOOKING UP

He endured, as seeing him who is invisible" (Heb.. 11:27.)

The true character of faith is to set God always before our eyes. Faith beholds higher and more hidden things than what our senses can perceive. A view of God alone is sufficient to strengthen our weakness so that we may become firmer than rocks to withstand the assaults of Satan. It follows, therefore, that the weaker and less resolute any one is, the less faith he has.—John Calvin.

A steeplejack was once asked how it was that he never fell when he was climbing a high chimney or steeple. "Surely the ground must seem an awful distance away, as you look down," it was suggested. "I do not look down," he replied. "If once I cast my eyes to the earth I should lose my nerve. I always look up; then I am safe."—Selected.

A GERMAN PASTOR PREACHES

The following sermon (taken from a recent issue of the **Christian Evangelist**) was delivered May 20, 1945, by Hans Asmussen at Hall, Germany, and sent to his home preacher by Sgt. Harry McDaniel.

Scripture — Deuteronomy 28:1-6 and 15-19

We stand today before the ruins of our cities. The ruin of that which required centuries to build has taken place before our very eyes in two years. Giant cities have become rubble.

We stand before the graves of those killed in air raids. Their number is still beyond calculation.

We stand at the edge of a thousand years of history, which was delivered to us as a heritage of pride, and before us we can see no possibility of its continuation.

The greatest war in the history of the world has come to an end. In spite of fabulous accomplishments, we have been defeated in disgrace and shame.

We think of our war dead. Our hearts contract when it becomes clear to us what results follow their efforts and their sacrifices.

We pity the incalculable numbers of maimed. We cannot hide from our eyes the burdensome life that awaits them.

Only a few of us understand the flood of misery that gushes forth from concentration camps, prisons and correction houses, threatening to engulf and surround us.

Our faith in humanity has been shattered. Our faith in promises has been broken. Our faith in ideals has been desecrated.

Men have forgotten how to pray. The path to the church has been blocked, practically, for the whole nation.

We now stand before a great void. Such is the situation that all sober realists must see.

THE QUESTION OF GUILT

It is terrible that we find it impossible to escape or suppress the question of guilt. How we wish that we knew nothing of all this and could start anew. But the world grants us no rest. She screams at us with the question of guilt and whether we will or not, we must answer. We must answer our own nation and we must answer the whole world. One can well understand when no one dares attempt to answer. For that reason it is necessary for the church to step into the breach and today we shall offer a contribution on this question.

The church is to blame, the church of both confessions. Our guilt stretches far into the past. It lies in the fact that we have remained silent where we should have spoken out, and spoken up when we should have suffered in silence. For long decades we have tried to practice a philosophy of life that had no word in final truth. Instead of definitely saying "no" we have said "yes . . . But." We have been indifferent to the rock of our salvation and the treasure of our truth, namely the word of God. We have striven with each other when we should have been unified. We have debated when we should have banished all sin. We have failed to understand

when we should have stood firmly with body and soul, and sacrificed our very lives. We have pushed forward in much importance when we should have suffered persecution silently. We have allowed ourselves to be pushed into a corner when we should have cried out openly.

All this makes quilt in spite of the grace with which God has granted the church to endure persecution in these last years.

The German citizen is guilty. The citizen is guilty who in all situations desired to be left alone. The citizen is guilty who, in his desire for security, surrendered justice and righteousness. Guilty is the citizen who was willing to remain silent about all the atrocities of war so long as military successes continued. Guilty is the citizen who has allowed the regime to influence and control his soul when such influence dare never be granted to anyone except Almighty God. Guilty is the citizen who consented to the suppression of all truth in his own heart. Yes, we are all guilty, great and small, rich and poor, educated and uneducated. Destitution, poverty, misery and war have not come upon us without cause. German obeisance must plead guilty.

Something should be said here about the military guilt of our soldiers but, because they are not here to defend themselves, we will pass up that question for the time being.

THE NAZI PARTY

Nevertheless, a word must be said concerning the Party. Its leaders are now beyond my reach, but I have spoken to them so openly that no doubt can remain as to our explicit understanding of each other. Therefore I must be permitted to speak today to the followers, though the leaders are no longer here. The Party has lied to us from the beginning and has done so knowingly. The Party has devoured our wealth and has thereby fattened itself. The Party has led the German people astray and betrayed them to the lowest levels of talebearing to the degree that even in the occupation it continues. The Party has destroyed justice. The Party has robbed the freedom of millions of people. The Party started the war. The Party has robbed us of the flower of our youth. For twelve years, the Party has murdered a million human beings each year in concentration camps. The Party has not only sacrificed and exposed our Fatherland to destruction to the last moment, but also destroyed much with its own hands.

THE DEMANDS OF JUSTICE

All this demands justice. We have no grounds for complaint when the occupation forces demand expiation. The German people will perhaps be required to atone beyond what seems to be reasonable to us. For unatoned wrong often drags on for centuries. Therefore, we dare not resist the arm of justice, especially when we are required to take part in the action of atonement. It is the lot of us all that, with every stroke of the sword of justice which now falls upon us, we cower in alarm and penitence. For there is no doubt that seldom or perhaps never in history has the punishment of crime been so ob-

vious and so terrible as we see it at present. Only God has the right to check or stop this righteous judgment.

It is our duty to sever all connections with the Party, both in letter and in spirit. We must say to the nations, and we can say it with patience, that the Party is not the German people. They will not believe us and rightly they cannot believe us if we do not show them the proof of the fact that we do not have, and do not wish to have, any connections whatsoever with the Party. Here everyone is called to work together, whether he was a Party member or not; to sever all relations. But do not suppose that this will be an easy task. The problem is not solved by hating or despising Party members individually or collectively. We must, to be sure, hate and despise the sin itself that has been committed but we must seek to win the sinner. It is a dangerous thing to seek to contribute to the judgment of God.

THE ATROCITIES KNOWN TO THE PEOPLE

You say you did not know of all this ruthless cruelty. That is only partly true. There are hardly any German people who had no intimations. The city of Hall knew at least this much, that before their gates political prisoners were tortured and starved. So everyone either knew or suspected one or another of the many inhuman practices taking place in the name of the German people.

You say you could not have changed matters. It is true that even a murmur or a shrug of the shoulder carried the death penalty, when noticed. But the question remains, had we resisted in the beginning as strongly as possible, could such things have come to pass? The question is whether we did not close our eyes because of convenience. The question is whether we did not, by our very silence from the beginning, encourage these criminals in their crimes.

I will tell you one thing. We have seen the devil at work as he has enslaved mankind. There is no justification for us but it is the only adequate explanation for what we have gone through. We have been the victims of a fearful nightmare for the past twelve years, and now we are awakening. God has allowed us our hearts' desire. He has demonstrated before our very eyes that the doctrine that man has complete freedom of choice is a great swindle. Now we see in what bonds we have nearly been strangled.

TIME FOR REPENTANCE

What shall become of us? The devil will whisper in our ears that this is a time for despair. That has already been told us by those who until now were in power, and who in selfrighteous cowardice have fled.

But God tells us that it is a time to repent. It shall not be preached in vain that God sent His Son into the world in order that we might live through him. Jesus Christ has saved us from condemnation, because he took our iniquities upon himself and this shall not be preached in vain.

So let us again turn to God. Perhaps His great wrath that has broken out will be stilled. Perhaps we can find our way to God's heart in which we can come to the day of judgment, wrapped in mercy for Christ's sake.

But it will be necessary that we all actually turn to Him. That will be a great and difficult step. He who takes it must transform his life completely and tread a new path with caution. Therefore let no one consider or believe that he can deceive God. All who now find their way to the church shall consider carefully what they are doing. God is a jealous God and will not tolerate sham.

We ministers stand before an enormous responsibility. We must not only preach to you and preach in an entirely new way, we must first and above all represent you and defend you before God, which is our most difficult task. If we really become devout, there is yet hope. Then the Lord will again let the light of His goodness and mercy shine upon us. Then He will repent of His judgment which He has visited upon mankind.

THE OCCUPATION FORCES

And now I must say a word about the foreign nations. Let no one be deluded that it will help us any in this hour to call to the attention of the foreign powers their guilt in this matter. I earnestly beg you not to be disturbed by the humiliating things we must endure or to think that they are not better than we. We are not the judges of the nations. At this time God has seen fit to make them our judges. It is certainly important that we accept the judgment that has come over us. We must confess before God from the depths of our souls that if worse judgment were heaped upon us we still would have no right to complain.

It is almost necessary that in this hour which God has given us a word must be spoken to the foreign nations. The church has already begun to speak to them. We will not cease to do so at all times and to plead for you. But if these pleas are to have any success they must be presented in the right way. We must await the hour when we can properly present them. Our armor has been defeated. Our propaganda has harmed us more than all lost battles. Our crimes have made us a disgrace before the whole world. Yes, my listeners, would that a new opportunity according to God's law be given us that we might rise above all the nations of the world as an example of true piety. That would really be the only chance that we have now, and it would be an opportunity of honor. It would win for us the respect of all to whom God and eternity are important.

FULFILLMENT OF SCRIPTURES

Let me now read to you the first words of our text.

"And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I this day command thee, that the Lord thy God will set thee high above all the nations of the earth: And these blessings shall come upon thee, and overtake thee, if thou wilt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city and blessed shalt thou be in the field. Blessed shalt be the fruit of thy body and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out."

“FAITH OF OUR FATHERS”

E. L. J.

(Reading time, 10 minutes; or, the italicized lines may be read in 2 minutes or less.)

The Editor of *Gospel Advocate* makes the following announcement in that journal, issue of Jan. 24, 1946:

MILLIGAN ON HEBREWS

“We are glad to announce that one of our long-cherished ambitions is all but realized. For the last two or three years we have been planning a reprint of Robert Milligan’s most valuable “Commentary on Hebrews,” but lack of paper and other shortages prevented it. If things proceed normally, as we expect, we shall be able to fill orders for this volume by February 10, or within the next three weeks.

“This edition is an exact reprint of the original, on good paper, bound in durable cloth.”

We have before us a copy of this Milligan work on Hebrews, from the edition issued by the Christian Board of Publications, St. Louis, and copyrighted in the Library of Congress in 1875. This, we may presume, is the original text, or a copy of the original. In giving our readers this “precious reprint,” we are not saying that Milligan was on this side or that, “pre” or “post,” for or against, or anything else. Let the reprint speak for itself. We do say that we are glad that this valuable book has been reprinted, and that it is being offered by the *Advocate*. Where, after all, is there a scholar or noted expositor of the “Restoration Movement” who has not recorded many thoughts that would not jibe with present-day “Restoration” journalism!

In the midst of Milligan’s comments on the second chapter of Hebrews (verses 5-18), and in no wise weakened by those portions which we cannot here reproduce, we find the language which now follows. It is quoted verbatim, except that the italics are ours, to bring out the high points in Milligan’s prophetic teaching.—E. L. J.

MILLIGAN ON THE EARTH’S FUTURE

He [the Apostle] insists particularly that we should give the more earnest heed to the things which we have heard:

I. Because, he says, it is through the man Jesus and that system of grace of which he is author and the finisher, that *we will regain our lost dominion over the world* (vv. 5-9).

1. When man was created, God said to him, “Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the Earth” (Gen. 1:28.)

2. But in consequence of sin, man has, in a great measure, lost this dominion (Gen. 3:15-24). Satan for a time got possession of this world (Psa. 68:18; John 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2; 1 John 5:19; Rev. 12:9); and by his cunning artifice and hellish malice, he not only enslaved man, but actually turned many of the elements of the world against him. Even the worm and the insect now luxuriate on his fallen remains.

3. That this state of things is, however, only temporary, and

that, according to God's purpose, *man will again have at his command the dominion of the world*, is manifest from the eighth Psalm, in which David says, "What is man, that thou art mindful of him? or the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

4. From this passage, then, it is quite evident that *God intends that man shall possess and hold the world as his lawful and rightful patrimony. But this, says Paul, has not yet been accomplished: "We do not yet see all things put under him."*

5. But what do we see? "We see Jesus," says he, "who was made a little lower than the angels, so that he by the grace of God might taste death for every man, crowned with glory and honor for the suffering of death." All things are put under him as our Leader and Captain. And this is therefore to us a sure pledge that *in due time the dominion of the world will be restored to man; that he will enjoy the whole habitable Earth as his home, and that he will rule over it as his rightful patrimony, even as Adam ruled over Eden before he fell.* . . .

[Milligan then takes up this scripture portion for verse by verse comment]:

Chap. 2:5-9. *Man's lost dominion over the world to be restored through Jesus.* - - - - -

In view of what is stated in the first chapter, he says, "We ought to give the more earnest heed to the things which we have heard, lest haply we should be drifted away from them." And this, he says by implication, we should do also from the further consideration, that *God has made it the business of Christ, and not of angels, to restore to mankind their lost dominion over the world.*

the world to come, whereof we speak. — *The world to come means, not the coming age, as in Matt. 12:39, etc., but the habitable world under the reign and government of the Messiah (ch. 1:6). It is the world in which we now live; and in which, when it shall have been purified from sin, the redeemed will live forever. For man, it was at first created (Gen. 1:28-31); and to man, it still belongs by an immutable decree of Jehovah. This is manifest, as the Apostle here shows, from what is recorded in the eighth Psalm, to which in the popular style of his age, our author here elegantly refers.*

thou crownedst him with glory and honor. — The two words here rendered glory and honor are nearly synonymous in both the Hebrew and the Greek; and they are used, according to a well known Hebrew idiom, for the sake of emphasis. Together, they express royal dignity; and in this instance, they indicate the fullness of the regal power and authority which God has bestowed, not on the first or on the second Adam merely, but on the race; or rather, on the loyal portion of it. By a decree as immutable as the laws of gravitation, *God has ordained that man shall inherit the Earth and have dominion over it.*

Thou hast put all things in subjection under his feet. — This, with the last clause, is another instance of Hebrew parallelism. It is not, however, synonymous, but constructive parallelism, which occurs here. The Psalmist first expresses the general thought, that God has placed man over the work of his hands. But he does not stop with this. To indicate still further the degree of man's sovereignty over the world, he adds, "Thou hast put all things in subjection under his feet." The latter clause is, therefore, more expressive than the former, as it indicates the perfect and entire subjection of all things earthly to the will of man; and so the Apostle reasons in what follows.

For in that he put all things in subjection under him, he left nothing that is not put under him. — In these words, there is no reference whatever to angels, or to other worlds or systems. *It is the Earth, and of the Earth only, that the Holy Spirit here speaks.* This is obvious from what follows in the latter part of the eighth Psalm. After saying that all things are by the decree of Jehovah put under the feet of man, the Psalmist immediately adds, by way of explanation, the following specifications: "all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." *It is to this world as it was, as it is, and especially as it will be hereafter, that both the Psalmist and the Apostle have reference.* When God had renovated the Earth and filled it, as a vast store-house, with all that was necessary for the well-being and happiness of its intended sovereign, he said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them and said unto them, Be fruitful, and multiply, and replenish the Earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the Earth" (Gen. 1:26-28). This is the perpetual decree of Jehovah with respect to the domain and the dominion of man. True, indeed, Satan has for a time usurped the dominion of this world; and man has by transgression forfeited all claims upon it. The crown of glory and honor has fallen from his head because of sin; and now he is exposed and assailed by a thousand obstacles in earth, air, and sea. And hence the Apostle adds:

we see not yet all things put under him. — From this, it is evident that the eighth Psalm is prophetic. The Psalmist looks rather at the decree and purpose of Jehovah touching the final allotment of this world, than to the state of things which actually existed at the time in which he wrote. He means to say, that although man's scepter is now broken, the decree of Jehovah concerning it is not broken. *His purpose is unchangeable. And hence there can be no doubt but that mankind will yet regain their lost dominion over the Earth.* How far this will be accomplished before the Earth shall

have been renovated by fire (2 Pet. 3), it may be now difficult to say. *When Satan shall be bound for a thousand years* (Rev. 20:1-6), and *the saints of the Most High possess the Kingdom* (Dan. 7:14, 18, 22), *the prophecy of Isaiah* (11:6-9) *may be more literally fulfilled than we now anticipate.* But whatever may be true of this blissful era, so long and so often foretold by the Apostles and Prophets, it is not at all probable that man's dominion over the world will be fully restored, until the new heavens and the new Earth appear, in which righteousness will forever dwell (Rev. 21).

But we see Jesus. — The Apostle here makes a very striking contrast between "Jesus" and "man," to whom by the decree of Jehovah the world is to be subjected. "We do not yet," he says, "see all things put under man"; but in the coronation of Jesus, as Lord of all, we see that the work is in progress; and this is, of course, to all Christians a sure pledge that in due time it will be fully consummated. — — —

crowned with glory and honor. — The best explanation of these words may be found in the above passage from the Epistle to the Philippians. God had long before promised that Christ should be abundantly rewarded for his sufferings (Isa. 53:12). And hence we are told by Luke (Acts 1:1-11), after that he had borne the pains and agonies of the cross, and after he had risen from the dead and instructed his disciples for forty days in matters pertaining to the Kingdom of God, he was then taken up into Heaven, and in the presence of adoring millions (ch. 1:6) crowned Lord of all; "angels, and authorities, and powers being made subject unto him" (1 Pet. 3:22). This was first announced to the people, as a fact, by the Apostle Peter, on the following Pentecost (Acts 2:36); and afterward it was proclaimed to every kindred, and tongue, and people, and nation under heaven. See Acts 4:10-12; 5:30-32; 10:36-42; Eph. 1:20-23; Col. 1:23, etc.

There can be no doubt, therefore, that Christ is now the anointed Sovereign of the universe; and that *he will reign over all creatures* in heaven, and on Earth, and under the Earth, *until he shall have restored to the saints their lost dominion over this world.* — — —

From the given explanations, then, it is quite obvious that the main object of the Apostle in this paragraph (vv. 5-9), is to remind his Hebrew brethren, that by an irrevocable decree of Jehovah this world belongs to man; and that although it has been forfeited by sin, and its dominion usurped by Satan, *it is nevertheless God's purpose to redeem it for the benefit of his saints;* not, however, through angels, nor through the law given by angels (ch. 2:2); but through that scheme of grace, mercy, and truth of which Jesus is the Author and the Finisher. And so also this same Apostle testifies to his Roman brethren. Speaking of this very matter, he says, "For the promise that he [Abraham] should be heir of the world was not to Abraham or to his seed through the Law, but through the righteousness of faith. For if they who are of the Law be heirs, faith is made void, and the promise made of none effect. Because the Law worketh

wrath; for where there is no law, there is no transgression. Therefore it is of faith, that it may be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the Father of us all" (Rom. 4:13-16). The promise that his posterity according to the flesh should inherit the land of Canaan, was given to Abraham and to his seed through law. But *all these legal, carnal, and temporal arrangements were but a type or shadow of the more gracious provisions of the economy of redemption through Jesus Christ; according to which it seems that Abraham and the whole family of the faithful will yet inherit the entire Earth*, after that it shall have been purified by fire, and prepared for the descent of the New Jerusalem. See Psa. 37:9-11; Matt. 5:5; 2 Pet. 3:10-13; Rev. 5:10; Rev. 21.

BIBLE QUERIES ANSWERED

J. Edward Boyd

A Florida reader has sent in a query concerning the statement made by Jesus in John 15:22: "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." A special point is whether this applied only "to the Jews at Christ's coming or before," or whether it applies also to those who hear the word today.

Primarily the statement applied to those Jews who had heard the word of Jesus but had rejected His teaching and were waging a campaign of persecution against Him. The context makes this clear. (V. 20.) Certainly Jesus did not mean to imply that apart from His coming and speaking to them they would have been sinless in the absolute sense; for we know that "all have sinned and fall short of the glory of God." (Rom. 3:23.) On a former occasion Jesus had said to them: "I said therefore unto you that ye shall die in your sins; for except ye believe that I am He, ye shall die in your sins." (John 8:24.) Sinners indeed they were already; but now they had committed the incomparably greater sin of rejecting the Son of God, who had come for the express purpose of saving men from their sins. The Lord judges men according to their opportunities. So it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for the Jewish cities of Christ's day who received His apostles. (Matt. 10:15.)

And this principle is applicable to men of every age. It is still true that except we believe that Jesus is the Son of God, we shall die in our sins. As it was then, so is it now: : the greatest sin of all is to refuse to hear Him who has spoken from heaven and to reject the sacrifice that He has made for us on the cross.
Glenmora, Louisiana.

Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society.—George Washington.