

THE WORD AND WORK

(Volume XL, March, 1946)

WORTHILY OF THE LORD

“To walk worthily of the Lord unto all pleasing, bearing fruit in every good work and increasing in the knowledge of God.”—Col. 1:9, 10.

As an empty vessel before Thee let me stand
Fully cleansed and fashioned by Thy hand;
That Thou, according to Thy holy will
May, with Spiritual wisdom, all my being fill.

That day by day my walk may worthy be
Of Christ, my Lord, who gave Himself for me.
That Holy One who knew no sin or stain;
Spotless—without blemish—God’s Holy Lamb.

Strengthen me with power that all may see
Fruit of the Spirit—well-pleasing unto Thee.
For in His death, I too, to self have died
And now see Him alone: Christ Jesus—crucified!

My love and praise forever more shall be
To Him, my King, who reigns eternally.
To Him I lift my soul in worship now,
As kneeling at His feet, I humbly bow.

Cecile Beatrice Long.

WORDS IN SEASON

R. H. B.

EVERY MAN’S BIAS

It is true that all men do not see alike. That is due to every man’s personal bias. There is no such thing as a man’s coming to the Bible (not to discuss other lines) with a perfectly unbiased mind. It is not in man to do that. Now, that bias, whatever it is, affects his eye and his understanding, consciously and, yet more, unconsciously. It may be a fatal thing. It can make the gospel a savor of death unto death. Given a certain wrong bias of heart, and the word of God, instead of being a true guide, actually misleads; instead of saving, it damns. A peculiar blindness takes possession of the man. He cannot see nor understand a passage that stands against his personal inclination: no such passage impresses him, nor does he notice it. On the other hand, any passage or phrase or word even, regardless of context, that appears to favor his inclination impresses him tremendously. He sees only that. It becomes the stronghold of his perverted will, his excuse and self-justification in his evil course. One word

seemingly in favor of their bent is with such persons of a thousand-fold greater force than whole chapters that plainly oppose it. Jesus spoke of that awful fact when he said to the Jews: "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. . . . He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God." (John 8:43-47.) Being liars themselves, they had no affinity for the truth; being evil, they had no eye for righteousness; being self-willed, they could not see the meaning of submission to God; being bitter partisans, they could not be honest and fair. Such are they in the alchemy of whose wrong hearts the truth of God is transmuted into a lie and the grace of God turned into lasciviousness.

EVERY MAN'S INTEREST

The thing that gives each one of us his bias is his interest. Therefore see to your interests. If, for instance, it is one of your interests to accumulate money, it will certainly affect your outlook on God's word. You will, perhaps, be powerfully impressed with the fact that Abraham was a rich man. But the story of the rich young ruler, the poverty of Christ, the warnings against the love of money, the parable of the rich fool—these will go for little. Like some worthies have already done, and that in press and pulpit, you will declare that the passage in the Sermon on the Mount, "Lay not up for yourselves treasures on the earth," etc., was meant for the apostles only, and not for you, and that such promises as Heb. 13:5 must be accepted with many an "if" and "but." Grotesque and strange is the teaching of the Bible when viewed through a faulty glass. The pride of the Jews, and their desire for human glory and prestige, made it impossible for them to believe in Jesus. "How can ye believe, who receive glory one of another?" (John 5:44.) The tipplers can see very clearly that Jesus made wine at a wedding feast and that Timothy was advised to take a little wine for his stomach's sake. Men who live for the flesh, worldlings, libertines, sensualists, fall easy prey to any doctrine or theory that absolves them from personal responsibility or future retribution, such as helpless predestinarianism, universalism, or to infidelity. The man who has trampled on the human rights of the negro is easily convinced that the black man is only a beast. And so on. If a man is ambitious to be of note; the man that loves ease and comfort; the man who has a reputation to maintain; the man who wants to please men and to be popular; the self-indulgent, the pleasure-loving, the proud egotistic man, every one who has any selfish interest to sustain, falls under the curse of a darkened, warped, perverted vision of God's will. Therefore take heed to your interests: for the interest makes the bias, and the bias affects the eye. "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye

be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!" (Matt. 6: 22, 23.)

THE RIGHT BIAS

It remains now to decide, since we are bound to have an interest and a corresponding bias, what that shall be. For if a bias can darken, it can also enlighten; if it can damn, it can also save. What, then, is the right and proper bias? It is the bias toward God, the love of Him and His will. That opens the eyes; that sets the word of God right before us; that unlocks the treasuries of truth. That bias saves. Study to make this your all-controlling interest. Lay down all selfish desire; cut off the clamoring voice of the world and the flesh, that you may hear God's voice. Cleanse your hands and your hearts, and so come to the word of God, and you shall see and understand and be abundantly recompensed.

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LAUGHING AND WEEPING

"Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." It may be that if you laugh, the world will laugh with you; but it is not just true that if you weep you will weep alone. The former is poor consolation; but in the latter is a hope. This generation talks much of being "cheerful" and "jolly" and praises the light-hearted and gay, and has no end of jokes about long-faced church members and gloomy Christians. There certainly is some difference between melancholy and contrition of heart; also a great difference between true joy and mere jolliness. But the world is wrong on this point, as on every other. With the world, gayety is at a premium; but with God, sorrow and contrition. The world says, "Blessed are they that laugh"; Jesus says, "Blessed are they that mourn." There is much in, around, under, and over a human life to engage the most serious thought. The laughter of fools is like the crackling of thorns under a pot. The real things of time and eternity are exceeding sober.

Now when under some stroke of misfortune, some affliction, some bereavement, some awakening of conscience, the heart breaks and the spirit is crushed and humbled unto self-despair, it is a bad time, humanly speaking; but with God it is a good time. It is His opportunity to draw near. When the earth is torn by the cruel plowshare, the seed of truth and mercy can sprout and grow. There is too little sorrow—too much sorrow of the world that worketh death; but too little of the true, deep, Godward sorrow. There is too much hardening of heart against pain by selfish, shallow philosophy; but too little self-recognition and penitence in the time of affliction. But God says: "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." (James 4:8, 9.) So shall God give you joy and put gladness in your heart. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Ps. 51:17.)

THE BACKGROUND OF THE CHRISTIAN LIFE

It has been said, "The night brings out the stars." And on the same ground the darkness of the present world affords opportunity for the outshining of Christian virtues and graces. It would be difficult to imagine how some of the beautiful traits of the Christ life could exhibit themselves if the world were not what it is. Upon any lighter background they could not be seen. Take "the fruit of the Spirit" — "love, joy, peace, long-suffering," etc. Were there none except those who love us, how could Christian love exhibit its superiority over the selfish affection of the Gentiles? (Matt. 5.) How could the "joy of the Holy Spirit" be differentiated from the good spirits of worldly prosperity and success were it not for the bitterness and trials and sorrows of this world among which this divine joy shines? Or, how could "the peace of God which passeth all understanding" be distinguished from the fatted content of ease and surfeit if it had not the test of the fierce storms of this life? How could the gem of patience, "long-suffering," shine were it not for the inflictions which it long suffers? How meekness if there were no impositions and injustices? How should gentleness show itself if there were no temptations to be severe? We have all heard of men who are so sweet-spirited as long as everything goes to suit them. Such "sweet-spiritedness" is cheap as dirt, and no better. "It is easy enough to be pleasant when life flows by like a song," but under provocations and irritations to maintain gentleness and kindness — that is worthy of God; and so on the whole list through. It is vain to complain of our difficulties; they are the very means and occasions to bring out the new nature and Christlike character. Phillips Brooks said: "O, do not pray for easier lives; pray to be stronger men." A human life cast in a hard place but lived out victoriously through God is the greatest triumph and glory the universe can boast.

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WHERE DARWIN FAILED

"Darwin's 'Origin of Species' tries to explain man's origin and place in nature but ignores the Son of Man. How about the origin of Jesus? There is a world beyond the visible and tangible to which science has no key and no access. When we have stripped creation from the Creator by explaining all its laws without Him, are we the richer or the poorer?"

"Pure science has no place for moral values? 'If we adopt sincerely and wholly the popular conceptions of science,' says James T. Addams, 'we really destroy all values in human life. The arts are already beginning to show this deteriorating influence. In fiction, for example, of what use to write of character if there is no such thing, if personality is a myth, if freedom of action is a dream, and if all we are is merely a succession of states of mind having as little significance as a glow of phosphorescence over decaying wood?'"

—S. M. Zwemer in "The Glory of the Cross."

NEWS AND NOTES

Radio Work for January, 1946.

Harlan, Ky.: This report is submitted to the brotherhood papers for the first time. Broadcasts began in October, 1945. Brotherhood help is requested, not because we need the help so far as radio expense is concerned, but in hope that there will be a sufficient amount accumulated to sponsor a mission effort either in the city of Harlan, or in Bell County. There's not a reason why there should not be a prolonged, well-financed effort in both places, unless it be our own indifference. This place is almost barren. Help will be acknowledged and reports made each month in papers which will carry it.

Balance from December	- \$60.00
Church, Calvin, Ky.	- - 30.00
Church, Hoskinton, Ky.	- 15.00
Bessie Durham, Calvin, Ky.	10.00
Church, Gray's Knob, Ky.	30.00
Total	- - - - \$145.00
To WHLN	- - - - \$ 75.00
Carried over	- - - - \$70.00

—Ralph Embry, Grays Knob, Ky.

Pekin, Ind.: "I started my ministry with the church at Pekin, Indiana, on Lord's day, February 3, 1946. There is a fine spirit among the brethren here, and we are looking forward to a great work for the Lord in this section of the country."—A. M. Simpson.

Chattanooga, Tenn.: "McCallie Avenue Church moves along nicely. We are having increased interest of late."—E. H. Hoover.

Brother H. N. Rutherford reports three baptisms the second week in January. He states that the church with which he ministers, Cramer and Hanover, Lexington, Ky., is now running a bus to their services which has improved their attendance.

Parkland Expands

The Parkland church in Louisville, where Brother J. L. Addams ministers, has recently completed an extension on their building and a new basement for the purpose of adding class rooms and a minister's study. They have also prepared a new baptistry, set off by a beautiful scenic background.

In the morning of Sunday, Feb-

ruary 24, upwards in the twenties came forward for reconsecration, two for membership and three for baptism. On that night D. H. Friend and his Fifth and M congregation united with Parkland in a dedicatory service. Brother Friend, the speaker at this occasion, was greeted with a packed house.

Brother Harry Fox has taken up the work with the Cornell Avenue congregation in Chicago, Illinois.

Great Missionary Service

Brethren Harry Fox, O. D. Bixler, and J. H. McCaleb conducted a great joint service at the Ormsby church in Louisville on Thursday evening, March 21, at which Harry Fox was chief speaker. McCaleb and Bixler also made fine speeches. The theme of the meeting was the post-war needs and opportunities in Japan. With this meeting these brethren launched a great program to begin preparation to serve both the spiritual and temporal needs of Japan as soon as doors open in that country. It is hoped that a man can be on the field in from three to six months.

Davis City, Iowa: "Our Bible school closed, February 22. We had a most interesting eight weeks' study. Ten regulars besides a number of visitors were in the class for Acts and the Epistles. During the school time there was one baptism and I spoke at two funerals."—Wm. J. Campbell.

Tell City, Ind.: "We finally got the permanent heating equipment in our new church building. Our crowds have kept up exceptionally well this winter. We pray and strive for more visible results and that all become more deeply rooted spiritually."

"The Lord willing, I shall be with Robert Boyd of Johnson City, Tennessee, in a week's youth meeting beginning March 4 and closing March 10."—Elmer C. Ringer.

Johnson City, Tenn.: "The Locust Street church is sponsoring a special meeting for young people March 3-10, with preaching by Elmer C. Ringer March 4-10. Sunday, March 3, marks the beginning of our seventh year with the Locust Street Church."—Robert B. Boyd.

D. H. Friend to Highland Church



D. H. Friend

"For two years now, since accepting the 'Janes assignment,' I have felt the need of relief and release from local congregational ministry. And I have earnestly collaborated with the dear brethren of Highland church, in prayer and otherwise, to bring in a suitable successor—the man of God's own choice. The Highland brethren say I am to hold the honored rank of "minister emeritus"—from long—though not too faithful—service. They are the finest people in the world!!

"It was not that there was any wish to give up preaching and singing—I hope to do much of both, in the near-by churches and beyond. The singing service fits in extra well just now; for that is a work which one can do even when the day-time hours are filled with other duties: editorial research, correspondence, writing, editing, etc. But with new and heavy responsibilities in the field of Missions and Christian Publications, it was no longer possible to do justice to a local ministry, especially in the work of visitation. And this bids fair to be the case for the next few years to come.

Accordingly, after much prayer on our part, and on his, Brother D. H. Friend (who has long lived in our very midst) has accepted the call to Highland church, effective April 1. For many years he has labored in the South Louisville church with much success. Brother Robert Heid (there is none finer among our younger crop of preach-

ers) is now serving as our interim minister.

"It was with gladness and composure, therefore, that I set out on March 1 on this Southern preaching and singing trip, one bag well filled with daily work materials! And in the same peace and confidence we hope, on April 1, to turn our faces westward on the far-away, two months Song Itinerary.

"How we do praise God for all His good guidance, and all these open doors! We hope to enter them "in the fulness of the blessing of Christ."

"I have at least this one advantage in the present situation: no minister where I go to preach or sing need fear that I am looking for his job."—E. L. Jorgenson.

Brother Friend has labored for nineteen and one-fourth years at Fifth and M. During his stay there the church has erected and paid for a beautiful brick building, fully equipped for service, with a seating capacity of 300. Contributions have grown to about \$100 per Sunday. The church was little more than a mission when Brother Friend went to them and now they, in turn, devote a large outlay of funds for missions, both at home and abroad. The church enjoys perfect harmony. They hold their parting minister in highest esteem. Brother Friend states that he regards Fifth and M as one of the finest congregations in his knowledge.—Publisher.

"Words of Life"

"In the good providence of God, we now have more time on the air for less outlay of money! Our 1946 contract gives us fifteen minutes for \$13.33 weekly, against ten minutes at \$21.33 in 1945. Accordingly, Highland church drops from \$30 per month to \$15, for equality. This drop takes up most of the reduction.

"The current addresses on Sunday mornings by Brother Boll are exceptionally fine. If he can get up and be at the station by 7:30, cannot our people get up in time to hear him at 7:45?"—E. L. Jorgenson.

Amite, La.: Bro. S. D. Garrett who was in New Orleans trying to arrange passage back to Africa came up to Amite and spent five

days with us speaking ten times while here. Four meetings were held in the Amite church and one each at four rural churches. The pictures shown added much to the interest and the information given. His visit should encourage a great missionary spirit among us. He also, on invitation, exhibited pictures and made talks at two of our public schools, where the entire school heard him for more than an hour. From Amite he went to Baton Rouge to speak and exhibit his pictures one night at the Kernan and Convention streets church of Christ, where Carrol Ellis is minister; and then visited Alexandria for one night, where Bro. W. J. Johnson labors for the Lord.

"One was added to the Amite church recently by statement. The church is in a building project being forced to have a house for the minister. Much difficulty is encountered. Bro. Fulton Curtis of Baywood, La., has resigned from his classes at Harding College and returned to his home because of illness. Bro. Odis Ford is still at DeRidder where he is in Bible

classes arranged by Dr. Forcade."
—A. K. Ramsey.

St. Angelo, Texas: "To me the Word and Work is the most instructive and best paper for such a small price of only \$1.00. I am pleased to hear that the Portland School is to be enlarged; so much good has been accomplished there. Also am pleased to hear of the good work in Sellersburg, Borden, and other places."—Mrs. George Klingman.

Club of Fifty

The largest club of names received for the Word and Work since last report was a club of fifty sent in by Albert J. Gruver of Tell City, Indiana. We hope to have another honor roll of all clubbers in the Word and Work soon. What about sending in a club of four or more names at the special rate of 75¢ per subscription?

The leather bound deluxe Great Songs has been advanced in price from \$3.50 to \$4.00 according to announcement made by the Great Songs Office.

LET'S MAKE A CLEAN SWEEP

The first paragraph of this little message is especially addressed to 765 of our readers. We have just made a count and find that just that number of you Word and Work subscribers have expired and are still renewable for either December, January, February, or March. We have not cut off your names and are now making a last desperate effort to retain all of you on our list. Only with reluctance will we consent to part company with you. How many of you 765 readers will enable us to restore one plate to the active list by sending in the annual subscription price of \$1? (Clubs of 4 or more, 75¢.)

And now we turn to others of our friends who may read this. Confidentially, we expect that many of the 765 above will fail to renew their Word and Work subscription. To you, we suggest that we join hand and heart in making a clean sweep of this year-end expiration list! After all, the current expiration list of a publication is considered its most valuable names outside of those on the active files. By means of gift clubs we can clean up what is left of this list after all renewals are in. For a gift of \$25 we will renew 25 names and give the donor a *life subscription*. For a gift of \$10 we will renew 10 names and mark the donor up for *five years*. For five dollars we will renew five names and give the donor *two years* advance. Or you may simply renew on the 75¢ club rate plan. This offer holds good for the months of March and April only. Unless otherwise specified all gifts received during these two months will be used for gift subscriptions.

MONUMENTS TO JESUS

E. L. J.

Our present calendar (the Gregorian) is a marvel of precision. It was promulgated in 1582 by Gregory and adopted in Britain and the American colonies in 1752. It was based on the Julian calendar, which was authorized in Caesar's day, 46 B. C.; and even that Julian calendar was, for its time, marvelously accurate. Star-gazers of Caesar's day had only simple instruments, and did not even know that the earth is round. They knew night and day, of course, by the rising and setting sun; they knew of the recurring months, by the phases of the moon; they knew the unit which we call a year, by the recurring seasons; and they charted the starry skies so accurately that by 1582, when the Gregorian calendar was authorized, the accumulated errors of 16 centuries were but 10 or 11 days. Gregory's astronomers were forced to drop these 10 or 11 days; and the British and American colonies likewise dropped out 11 days, when they accepted the Gregorian or "new-style" calendar in 1752. This, by the way, accounts for that peculiarity connected with Washington's birthday! He was born on February 11, according to the reckoning of his time, "old-style" calendar; but February 11 became February 22 when the "new-style" calendar was adopted by the colonies!

What does it mean to us, this calendar figure that we are using, "1946"? It means that a tremendous thing occurred about that long ago, the birth of the child, the man who was God; and that He has indeed changed the whole course of human history and turned the stream of empire from its channel.

Who is this man from whose birth we date all history, B. C. and A. D. — "Before Christ" and "Anno Dominum"? Who is this, to whom our calendar stands as a monument, impregnable as the Rock of Gibraltar?

But the calendar, interesting and remarkable as it is to us, is not the only monument He has left in the world. *The church* stands in the world as a monument and proof of the life, the work and teaching, the death and resurrection, of Jesus. *The church is here* — but who built it? Since that notable Pentecost, it has *always* been here, in some form. It stands today as evidence of its builder — as He himself once said to Peter, "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." The presence of the church in the world is unaccountable, except as the fruit of the life and teachings, the death and resurrection, of Jesus, the Christ.

And now, still further on that line, we mention another notable monument. Just inside the church is the Lord's Supper. There, on the communion table, are the symbols of his atoning death: the white, unleavened loaf, which speaks to us of that face, so white and lifeless; the cup, beside the loaf, filled with the dark, red juice of the grape — this is the symbol of His atoning blood; yes, that cup is the chalice, symbolically, that stood beneath the dripping hands and feet, and wounded side, of the crucified one. We need not set out on some crusade to retrieve the holy grail: we have it! We have the re-

ality of "the cup"; and we have his words, "Do this in remembrance of me." The Lord's table is indeed the deathless monument of his voluntary and vicarious passion.

But just at the door of the church, like the laver at the tabernacle of old, stands another age-old monument, the ordinance of baptism. Since that first great Pentecost after His resurrection (when 3,000 were baptized), this ordinance has been the symbol, both of Christ's death and of His resurrection. Whatever else may be designed and attained in baptism, the ordinance speaks to us of One who for our sins went down into the grave, and rose again. And it is not only a symbol of *His* experience; it is an ordinance in which we reenact in ourselves, and confess before the gaze of the world, the death and resurrection of our Savior and our Lord. This age-old ordinance is here to witness that the Lord Jesus died for our sins according to the Scriptures; that He was buried, and that He rose again for our justification. And all this, Paul tells us, is "the gospel," by which we are saved!

And now, another monument is brought to our attention — a memorial to the life-work, and especially to the resurrection, of our Lord Jesus Christ. I speak of *the day* — the day on which everywhere we meet, to worship, and to remember the Lord's death, even as we read of the early Christians, "Upon the first day of the week, we were gathered together, to break bread." That day, the Lord's day, the first day of the week, stands as a mighty monument to the resurrection of Jesus Christ. It is perfectly unthinkable that the whole believing world — excepting only a few small legal groups of modern times — it is perfectly unthinkable, I say, that the whole believing world should turn away from Saturday, the Sabbath day of Israel and of the Jewish law, to observe another day, the next day, the eighth day, the first day of the week — unless *once in history*, on that day, some mighty event had occurred — an event no less tremendous than the return from the grave of our teacher and leader. Surely, Sunday as a day of rest and worship is perfectly unaccountable, without the resurrection.

But here is yet a final monument — this little book that we call the New Testament. It contains (among other things) *the Words of Jesus*. And *some one spoke those words* — for here they are; and they are not the words of any mere man. Once, the rulers sent deputies to arrest Him, but they returned empty-handed. "Why did you not take Him," asked the rulers. "Because," said the deputies, "No man ever so spake." And that is absolutely true: no *man* ever so spake! But He was more than man.

We may deny the virgin birth, the miracles, the resurrection, and the ascension — set them all aside; we may waive the miraculous and all that seems supernatural in the life and work of Jesus: we shall still have to account for His *words*, for they are here! And whoever spoke those divine words, he is God! What a mighty monument, then, is this little book!

The Calendar, The Church, The Communion Table, The Ordinance of Baptism, The Day on which we meet, The Words of Jesus in

the New Testament—these are some of the impregnable monuments that speak to us of the life and teaching, the death and resurrection, of Jesus of Nazareth, Mary's child, and Son of God! And those who reject Him have these monuments to destroy; let them do so, if they can. Yes, and to do this I may add that every eleemosynary institution on earth is a monument to Jesus Christ. Every hospital for sick men and women; every Crippled Children's Home; every "Door of Hope" and "Rescue Mission," every asylum for the mentally sick, every mission, and every medical missionary; yes, and every Christian man and woman in the world, is a monument to the life and work of Jesus. Go where Christ has not gone, and you do not find them. You will find what He found, even in Palestine—a maniac, perhaps, chained in a cemetery, or roaming at large to injure whom he will; a leper, at large, with the fingers fallen off at the joints, or the hand at the wrist, or the arm at the socket, and without medical care. That is what you will find—where Christ has not gone. Our institutions for these unfortunates are certainly the fruit, direct or indirect, of the teachings and spirit of Christ. Thus, Jesus stands today in religion, not only where no one else stands, or ever can stand, in religion; but where no man stands in *any* field: in literature, in science, in finance, in statesmanship, in music, or in art. He stands *alone*. For this is the crowning difference between Christianity and the religions of all the pagan peoples: Our Leader is alive! Their leaders are dead! Buddha is dead; Confucius is dead; Zoroaster is dead. They have left their teachings in the world, an ethic, a high moral code; but there is no hand stretched down by them from heaven, to lift us to that level. No—but Jesus lives! And "because I live," said He, "ye shall live also." All around us are the unmistakable evidences of the divine birth by which He came into the world; the divine life that He lived; the divine works that He wrought; the divine death that He died; and the divine resurgence by which He came back from that dark world of charnel houses, with the keys of death and hades clanking at His girdle!

BE STRONG

Be Strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.

Be Strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiese—O shame!
Stand up, speak out, and bravely, in God's name.

Be Strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! tomorrow comes the song.

—Maltbie D. Babcock.

PERSONAL EVANGELISM — A RESPONSIBILITY

Sgt. John Kernan

"That was a pretty good sermon today."

"Yes, it surely was. That's a good preacher—he should be getting some conversions soon."

"I hope he does. There should be more Christians than there are, and that's his job—to get them."

And so we leave our religious activities behind until the next Sunday, quite content to let the minister handle the problem of soul-saving, seldom having the thought that we, too, should have a part in that work. Many of us feel that it is enough for us to go to church on Sundays and to read the Bible occasionally without trying to impress non-Christians with the benefits of Christ. Either not realizing or not living up to our responsibilities as Christians, we rationalize our lack of work by declaring that we don't want to seem "queer" to people or that we don't know how to approach them; that we don't have the opportunity to speak for Christ; that we are not able to speak for Him because of shyness, lack of knowledge, or some other reason.

At this point comes the objection that a person who is continually talking of Christ, reading the Bible, trying to persuade others to become Christians, is a fanatic and therefore unpopular and unrespected. There is an excessive, indiscriminate, and unplanned religious fervor known as fanaticism which is probably harmful to the cause of Christ, yet it is not necessary to seem out-of-place or odd in furthering Christianity in everyday life. It merely takes planning and discretion—the proper approach to the proper person at the proper time.

There are among the friends and acquaintances of most of us persons who are not interested in Christ because they know nothing of Him, or who are vaguely interested but haven't the necessary "push" to make them seek Christ. To those who in any way show an interest in our activities we should go first—they will be the most receptive and the easiest to work with. They are those who approach us when they notice our Christian activities, and those whom we may approach when we notice their interest.

Having once established contact with a person who appears in the least bit receptive, we must begin carefully, gently leading him toward Christ, careful always that he understands each lesson before proceeding to the next. In the episode of Christ and the Samaritan woman at Jacob's well, note the casual manner in which Christ led the woman into such an interest in His words that she hastened off to bring others to listen. Although it may take us longer to create such an interest, nevertheless it is in just such a manner that we must operate. A guiding principle is well expressed in the song "One Step at a Time, Dear Savior."

Having outlined our method, our next problem is that of opportunity. This is really no problem, however, as we have merely to look around us to see that "the fields are ripe unto the harvest."

The opportunities are all around us; it is only necessary for us to perceive them. We must rise above ourselves and our problems to meet the needs of others.

Having found a person who needs God, and in whom we think we can create an interest in finding Him, and having outlined a plan whereby we might do this, we may yet feel hindered in the thought that we don't have the training or the knowledge to talk about Christ, and we don't have the ability to speak convincingly—in short that we neither know what to say or how to say it nor what to do nor how to do it.

This is perhaps the most invalid of all of our objections; certainly it shows that we have little belief in what we profess. The answer is simple; the means effective. We must study the Book, learning what it contains, and we must open our minds to God, knowing that He will speak through us. There is no problem in what to do or what to say if we will only let God guide us, believing with Paul that "I can do all things through Christ which strengtheneth me."

Now there can be no reason for our failing to work for Christ in our daily lives, among our daily contacts. Christ himself delegated that privilege to us; it is up to us to be alert for the opportunity to carry this Word, and, having found that opportunity, to let God guide us in taking advantage of it.

SACRED THINGS

Maurice Clymore

"The piano in which Beethoven composed his deathless works of art is exhibited in a museum in Vienna. A girl who was visiting the shrine walked up to the old instrument and dashed off a few notes. She got up again and asked the attendant if any great musicians had ever inspected the piano. He informed her that only a few months before Paderewski had made a pilgrimage to the shrine. 'Paderewski!' repeated the girl, impressed. 'He must have played something beautiful on it.' 'Not at all,' replied the attendant. 'He did not feel worthy to even touch it.'"

When God called to Moses out of the midst of the burning bush he said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. 3:5.)

When Joshua met the prince of Jehovah just outside Jericho the prince said to him, "Put off thy shoe from off thy foot, for the place whereon thou standest is holy." Joshua obeyed him.

So many with so little concern flippantly pass over the keys of sacred things, made so by the divine character and will of God. How sacred is the name which is above all names! How holy and righteous is the character of Him who wears it! Yet there are many, who, instead of bowing in reverence, stand in unholy shoes and flippantly drag that precious name into the filthiest kind of conversation. Then, too, the marriage relationship made sacred by the divine will of God is so lightly entered into by many that it can be broken without any sense of shame or consciousness of how great the sin committed when another relationship is formed.

GOD'S COMMANDMENT

J. H. McCaleb

"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

"Who is the liar but he that denieth that Jesus is the Christ? He is the antichrist, that denieth the Father and the Son."

"We know that we have passed from death into life because we love the brethren. He that loveth not his brother abideth in death."

"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

These two thoughts run all through the writings of John. We must confess Christ as the Son of God, and love one another. Everything seems to tie into these two fundamentals.

God has made His commands simple and clear. The heart must be right and the motives must be right. One can find readily the plan for his life if he is willing to listen to God's word. The complexities of life all disappear when we love God and love the brethren.

If we love God we will be happy and anxious to confess Jesus as the Son of God and go through the act of submission in being baptized into Christ's body, the church. Worship and praise to God fall as natural acts of devotion.

If we love one another, there is no problem in determining the rules of living. Nothing questionable is wanted and no fine decisions need be made. It is not a matter of how little we shall do for our fellow-man, but how much.

With these simple commands as the rule of life, God's people are evident to all who look on with inquiring eye. "By this shall all men know that ye are my disciples, if ye have love one to another."

S. G. DARLAND

"Brother Sammy," as he was familiarly called by his brethren and neighbors at the Mackville and Mt. Zion churches, passed away peacefully on January 27, 1946, after several month's infirmities incident to old age. He was more than four score years old.

For him we rejoice. How he longed for the coming of the Lord and welcomed even the hour of death which afforded his release from bodily weaknesses.

For us the death of a loved one is but a temporary parting which will end in eternal reunion. We all shall miss our beloved brother and husband and father and friend of sinners. Let us consider the issue of his life of goodness, humility and simplicity and imitate his faith. If men live in obedience to the Lord and in His will, to imitate them is to please the Lord.

Death is swallowed up in victory. O death where is thy sting? Thanks be to God who giveth us the victory through our Lord Jesus Christ. His funeral was conducted at the Mackville Church by Brethren R. R. Brooks, Jack Blaes and the writer.

—H. N. Rutherford.

DAVID LIPSCOMB ON THE LAST VERSES OF "MARK"

Mark 16:9-20 is left out of two manuscripts. On this account some think that it may not properly belong to the text; and if this passage has improperly crept in, others likewise may have done so. But this clearly and properly belongs to the text, and I give the following satisfactory account from the late Prof. Calvin E. Stowe, who gave much time to the investigation of these subjects and examined the manuscripts in which the verses were missing. Note what he says of the superior authority of the earlier versions and quotations in deciding this question of the text. That these verses were in the original text and were translated into a number of languages and quoted by the very disciples of the inspired apostles and many others for two or three hundred years before the oldest manuscript we have was written, is clear demonstration that they were in the original text. That they were left out of these manuscripts by a failure of the copyist to complete the copy is probable from the condition in which the manuscript was left—space left to record it, but unfilled. In his review of *The New Testament in English*, edited by Professor Tischendorf, Professor Stowe says in the *Christian Union*:

"The New Testament in English, edited by Tischendorf and published by Tauchnitz, is a work of great merit in a scholarly point of view, but, to those not fully acquainted with the subject, altogether deceptive, though not intentionally so. Such are apt to think that the three oldest manuscripts must be the best authority for the original text, and that what cannot be found in them could not have been a part of the New Testament as it came from the hands of the apostles. This is a great and mischievous mistake. The three oldest manuscripts used by Tischendorf date from the first quarter of the fourth to the middle of the fifth century—that is, some two hundred and twenty-five years at least after the New Testament had been written, read in the churches, and scattered all over the Christian world, liable to all the accidents incident to frequent transcription. Now we have *translations* of the New Testament into various languages—Syrian, Egyptian, Ethiopic, and others—beginning from the latter part of the second century. From the first century to the fifth there are not less than ten of these translations, and they certainly are much better authority than manuscripts which had no existence till early in the fourth century. When these translations contain passages which are not contained in later manuscripts, the translations are much more likely to give the text as it stood in their time than the manuscripts. The loss of a leaf (for these manuscripts are all in book form, and not in rolls), the beginning in wrong places by the transcribers after a rest from writing, and various other circumstances, may easily account for an unintentional *omission* in the manuscript, but an *interpolation* must be intentional. On these accounts and others that might be mentioned it is easy to see that, at least in regard to interpolations and omissions, a good translation of the *Second* or *third century* is a far more reliable authority for the original of the text than the manuscript of the fourth or fifth century. The ten

translations alluded to are, therefore, on these points, far more trustworthy than the three manuscripts used by Tischendorf in his new edition of the New Testament. Again, we have numerous Christian writers from the first century to the fifth who constantly quote the New Testament as it stood in their time, and the *quotations of the first three centuries* are an earlier authority for the original text than any of the Tischendorf manuscripts. There are some seventy-five of these writers, and their quotations are so numerous that if every manuscript of the New Testament were lost, the substance of it could be reproduced from their writings. Moreover, the manuscripts are all anonymous. We know not who wrote them, but the quotations are given with responsible names. We know the authors of the books in which they occur. It is true that these translations and the writings of the early Christian fathers are generally more or less incomplete and the text somewhat varied, but the same is also true of the New Testament manuscripts. In the very best manuscript (the Sinai), Tischendorf indicates five different *classes* or *kinds* of variation. On this point all the authorities, whether translations or manuscripts, need careful editing; they all stand on precisely the same ground. Now, apply these principles to a single case by way of illustration. The last chapter of Mark's gospel, from the eighth verse onward is omitted in the Sinai and Vatican manuscripts, but is contained in the Alexandrian. It is all in the Syrian, Egyptian, and other translations of the second and third centuries, and it is quoted as the last part of Mark's gospel by Irenaeus, the most learned Christian writer of the second century and the student of Polycarp, who had studied with the apostle John. Irenaeus tells us that he had the books of the Christian Scriptures in his possession at the very time when he was on terms of familiarity with Polycarp, daily listening to his accounts of what he had himself heard from John and others who had seen the Lord. This chapter of Mark is also found in more than five hundred Greek manuscripts and also in the Latin and Gothic. Now, which is the more probable, that all these most ancient witnesses had been deceived by an interpolation, or that, by some accident, the last leaf of Mark's gospel had been dropped out from the manuscript from which the Sinai and Vatican were copied?

From this statement of fact it is obvious that any one who should, in making a revised text of the New Testament, strike out all that is not contained in the three oldest manuscripts used by Tischendorf, must be guilty of a very faulty text. It is a remarkable fact, not to be lightly estimated, that a whole column of space is left blank in the Vatican manuscript, as if the copyist had intended, but for some reason had omitted, to fill in the text." — From the book, "The Bible Versus Theories of Evolution."

I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance by faith, and you will live and die a better man.—Abraham Lincoln,

THOUGHTS WORTH WHILE

D. H. F.

THE LAMP AND FIREBRAND

An old fable reads thus: A cold firebrand and a burning lamp started out one day to see what they could find. The firebrand came back and wrote in its journal that the whole world was dark. It did not find a place, wherever it went, in which there was light. The lamp came back and wrote in its journal: "Wherever I went it was light." What was the difference? The lamp carried sunshine in it, and illumined everything. The dead firebrand had no light, hence everywhere it went everything was dark.

Let us as Christians be filled with His joy; then we shall carry joy and sunshine out into this sin-cursed world darkened by evil.
—*Sunday School Times.*

INCOMPATIBLE

It is said an old Negro, in reading a well-known hymn which contains the line, "Judge not the Lord by feeble sense," mistook the word "sense" and gave this odd version: "Judge not the Lord by feeble saints." What a pity that people will judge the Lord that way!
—*Christian Herald.*

STAYING FAR OFF

"Yes, I always go and help Mamma when she calls me—if I hear her," answered a small but honest maiden when questioned concerning her obedience. "But sometimes I like to play pretty far off, where I can't hear her." Many older ones obey God's call to service in much the same way.—*The Continent.*

MORE TRUTH THAN FICTION

In a certain town there was a cemetery close beside which stood a saloon. The gate was kept locked, but a sign on the corner of the saloon read: "The key to the cemetery within." There is more truth in that sign than one would realize upon first reading it.—*W. G. Partridge.*

PRETENSE

A judge in Chicago fined a man \$100 and costs and sentenced him to jail for ninety days for impersonating a doctor and practicing medicine without a license. I wonder how many professing Christians ministers, and laymen would be "hit" by a law fining those who pretend to be Christians and were not. Are we leading or misleading people by our pretensions?—*Expositor.*

WHICH WAY DO YOU PULL

They knew each other intimately. Said one, "I've been in the harness in this church for twenty-two years." "Yes," said the other, "and during that time you've worn out fifteen holding-back straps and only one collar."—*Watchman Examiner.*

DEWEY'S GOOD HEALTH

Admiral Dewey, when complimented on his superb health on his seventy-fifth birthday, smiled and said: "I attribute my good condition to plenty of exercise and no banquets. We eat too much. One-third of what a man eats is all he needs in order to live." "In that case," said a Washington report, "what becomes of the other two-thirds?" "Oh, that enables the doctors to live," Admiral Dewey replied.—*Youth's Companion*.

BUSINESS, NOT VENGEANCE

A traveling salesman was telling a friend about the treatment received in a certain business house at the hands of a member of the establishment with whom he had come in contact. The rudeness and injustice recited stirred the listener to protest. "And you did nothing about it afterward? You let it go too easily! A fellow like that deserves to be taught a lesson." "Yes, but—I'm not here to avenge personal wrongs, you know; I'm on business for the firm," answered the salesman.—*Christian Age*.

LOOKED LIKE HARD WORK

"Neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day" (2 Thess. 3:8).

A neighbor knocked at the lazy man's door and told him of a position he could get by going after it. "Um," said the man, "it appears that considerable effort will be involved." "Oh, yes," said the neighbor, "you will pass many sleepless nights and toilsome days, but it is good pay, and a chance for advancement." "Um," said the man, "and who are you?" "I am called opportunity." "Um. You call yourself Opportunity, but you look like Hard Work to me." And he slammed the door.—*The New Success*.

INFLUENCING THE TEMPTED

A young man who had inherited a strong passion for liquor, said: "One evening not long ago at a banquet where wine was served, I came very near breaking my pledge. The smell of wine was so tempting that I could hardly resist. But just as I was about to yield, I heard a young woman say, 'No thank you.' This gave me courage. I watched her all the evening and said to myself, 'If she drinks, I will.' I was hoping yet fearing that she would, but as often as she was asked she refused, and so, unconsciously to herself, she pulled me through."

Christian, walk carefully. You are not alone compassed about by the loved ones safe home in heaven, but you are watched by the tempted, exposed souls of earth.—*Christian Work*.

There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance . . . may look inside its covers and find illumination.—Herbert Hoover, in *The Youth's Evangelist*.

ON SECOND THESSALONIANS

R. H. B.

THE MAN OF SIN

The day of the Lord cannot come except—something come first, said Paul to the Thessalonians; but the coming of Christ to receive His own to Himself is an unheralded event. For that they must simply wait; for that they were to look and hope from day to day; which was precisely what they did. When some of their number died they were distressed, fearing that the departed ones would miss the glorious event of the Lord's return. There could be no better evidence of their fervent, hopeful, day-by-day expectation of Christ's coming. Their whole life was lived with reference to that. That attitude was not only not discouraged by the apostle, but it was fostered and inculcated by his teaching. That was the right outlook for Christians then, and is still so. It had a profound effect on their daily lives, their work, their zeal, their testimony. It filled them with hope and joy; it made them hold the world cheap, and its pleasures contemptible. It made them patient, forbearing, loving, willing to suffer and endure, diligent in their service. For their Lord who had all power, who loved them as His very own, was coming—at what hour they knew not. So it behooved them to look for Him and to wait—serving while waiting, waiting while serving. And though the Lord did not come in their day, they lost nothing whatever but gained much by having so expected Him. "But," said one, "they were fooled, weren't they?" In what way? Had the Lord deceived them? Were they disappointed? Did they lose anything? Shortly they fell asleep and passed into a happy rest in Jesus' presence (Phil. 1:23) where, with Him, they are still awaiting that "crowning day." People are never "fooled" when they follow Christ's teaching. But those who did *not* look for Him—who for some fancied reason thought He would probably not come for a long time ("My Lord delayeth his coming," Luke 12:45)—they were the ones that risked and lost the blessing of that promise.

Never did the apostle say, "you need not look for His coming till this or that happens." No delays were indicated, even in those earlier days, nothing that would remove the Lord's return beyond their natural life-time, or very many years of that. His coming "in glory," when *with* His saints He comes to judge and to execute judgments on the world is another matter, for that belongs to the Day of the Lord and that is heralded by signs; but that stage of His coming which is described in 1 Thess. 4:15-17 comes unannounced, even "when ye think not."

The Day of the Lord, the day of vengeance and of wrath (from which Christ's people are delivered, 1 Thess. 1:10; 5:9, 10) is preceded by certain signs and world conditions. In 2 Thess. 2 the inspired apostle lays down a certain program, an order of events and circumstances, leading up to (and into) the Day of the Lord. Let us follow these items.

1. *The "falling away must come first."* The Greek word is literally "the apostasy." There have been errors and departures from earliest times, even some local and limited examples of apostasy. For "apostasy" is something more than mere error in doctrine: it is a renunciation of the truth, a complete abandonment of the faith, a moving off the foundation, a sweeping denial of Christ, of the Cross, of the Blood, of the Resurrection, of sin and judgment and retribution—in short of the entire gospel and of all God's revealed word. And that not by ignorant heathendom (for one cannot "fall away" from something he has never had) nor on part of the great heedless, sinful world; but rather on part of those who have had the truth, and once professed to believe it. In that he says "*the falling away,*" he means not a small defection here or there, but the great, general, final falling away. That then must come first

2. *An evil power working in secret.* This "falling away" is only the breaking out into the open of a secret evil force—a hidden principle of evil and rebellion against God, that worked in Paul's time already, and has been working progressively ever since. "For the mystery of lawlessness doth already work." This secret force, like a subterranean fire, has sought for a vent through all the years and centuries of the Christian era, pressing for opportunity of manifestation. Why has it not burst forth yet?

3. *A Restraint, and a Restrainer.* "Ye know that which restraineth," says the apostle; and—"there is one that restraineth now." Something holds back that evil force which is working beneath the surface of things; and not only *something*, but *someone* is restraining it. What is that something? The Thessalonians knew; we don't. Who is that restrainer? We are not told. And that opens the gate for human surmise. We will not waste time speculating. Sufficient to see that the restraining power is greater than the force of evil, for it holds it in check; and manifestly could continue to do so for ever if such were God's purpose. And whoever that "one that restraineth" is, he has had such power through all these centuries to restrain the power of evil—and still has it, and will continue to exercise it "until he is taken out of the way."*

4. *The Man of Sin Revealed.* When the lid blows off, the "mystery of lawlessness" comes forth into the open. It finds its embodiment, its manifestation, in a person, who is here called "the man of sin" (because in him the principle of sin reaches its full expression). He is "revealed" and steps upon the scene just at the right time—"in his own season." He is called "the son of perdition," and "the lawless one." A number of things are said of him.

(a) He opposeth and exalteth himself above all that is called God or that is worshipped.

*Some think that this must certainly be the Holy Spirit, whose dwelling is in the church. (1 Cor. 3:16.) When the church is "caught up to meet the Lord in the air" (1 Thess. 4:16, 17) the Spirit goes with it, and has no more any abode on the earth. That seems plausible, and may be the true explanation. But we leave the question where it was.

(b) He "sitteth in the temple of God, setting himself forth as God."

(c) His "coming is according to the working of Satan with all power and signs and lying wonders, and with all the deceit of unrighteousness for them that perish."

Truly an awe-inspiring being is this, the great final champion of evil, Satan's man, in and through whom Satan will fully and perfectly manifest his power and character—just as Jesus was God's Man who perfectly manifested the character of His Father.

Martin Luther in his hot conflict with the Roman Catholic machine may be excused for seeing in this the picture of the Pope; but there are not a few today who still hold that inadequate interpretation. There is enough other ground on which to condemn the evil of the Roman system, and the falseness of the pope's claim and pretension. But why labor to prove that the pope is the "man of sin" of 2 Thess. 2? The pope does not exalt himself above all that is called God and is worshipped. His very claim that he is the representative, The "Vicar of Christ," forbids that, and compels him to exalt the One whom he professes to represent. Moreover the pope himself is a worshipper—yea, even has his "father confessor" to whom he makes confession as do all Catholics. Furthermore he does not "sit in the temple of God"—unless we admit that the Roman Church, or "Saint Peter's" at Rome, is the temple of God—which our friends would hardly concede. A bad argument spoils a good cause. No, the "man of sin" is not the pope. He is a man, an individual—not a successive line of officials, but a single, definite human being. Who then is he? Is he the "Antichrist"? This term is used by John only, and by him only in his epistles. However it was commonly current among the first Christians, as denoting that last great evildoer. ("Ye have heard that Antichrist cometh," 1 John 2:18.) "Antichrist" may mean either of two things: (1) anti-Christ, one opposed to Christ; (2) "in the sense of the Greek preposition "anti"—a *substitute* for—that is, a *counterfeit Christ*. Both these meanings would apply to the "man of sin." In Old Testament prophecy, specifically in Daniel, we find the prediction of a world-ruler of the end-time, the "little horn" of Dan. 7 and Dan. 8, the wilful king of Dan. 11:36f, who is a monster of wickedness. The description of this man tallies with that of 2 Thess., and also with that of the "Beast" of Rev. 13 and 17 so perfectly as to indicate identity of all these with the "Man of sin."

But here we must close our study for the present. In the next lesson we will point out some further facts concerning that strange, dark personality, which is so vividly set before us in this chapter.

A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible).—Woodrow Wilson.

“FAITH OF OUR FATHERS”

E. L. J.

ROTHERHAM ON HEBREWS

Following the Milligan reprint of last month (on Hebrews, Second Chapter) we present at this time another famous commentator on the same scripture portion.

J. B. Rotherham, a disciple of the British group, became well and favorably known a generation ago through his translation called “The Emphasized Bible”; his “Studies in the Psalms,” “Studies in Hebrews,” and other works; and his writings are often quoted, especially “New Testament Critically Emphasized.” He is held in high honor and esteem as a scholar and student among disciples throughout the English-speaking world.

We quote rather fully the Rotherham comments on the ministry of angels for the sake of their own value and interest; and the reader’s special attention is drawn to the notes on Hebrews 2:5: “The coming habitable earth.”

While Rotherham himself resorts to much capitalizing and italicising for emphasis, we have also italicised a few additional lines to bring out at a glance the high points of the prophetic teaching.

E. L. J.

ROTHERHAM ON “THE COMING HABITABLE EARTH”

The conclusion appended to the Seven Quotations [referring to the quotations in Hebrews 1:5-14] has already been stated. It may be described as balanced — inspiring — suggestive. *Balanced*, because it gives high honor to God’s heavenly messengers [angels] without making them equal with the Son. They are spirits; they are God’s public ministers of state; and they are charged with a noble — useful — loving — holy mission. Still they are merely created beings, and merely servants. *Inspiring*, because this their ministry concerns us; in fact, is a ministry of service unto us. I confess that I am so far daunted against following this path, in consequence of our total experimental ignorance of any such angelic ministry as a service now in exercise, that I have severely questioned myself as to whether I could not be faithful to the teaching here laid down, and yet accept the words in a purely prospective sense: “Are they not all spirits [doing public service] who are GOING TO BE SENT FORTH for the sake of those who are destined to become inheritors of salvation.” *That is, that when we shall be installed in that lofty position of joint-heirship with Christ and joint-rulership with him over the universe with which our final and complete salvation will invest us, — that THEN they will become our servants; waiting upon us in our attained royal estate; and, as such, be executors of our behests in holding in subjection “the coming habitable earth of which we speak.”* But, though I do not regard such a prospective application of the words as altogether so visionary as probably some

readers of them would deem it, yet on the whole I cannot rest in such an interpretation. It may be grammatically possible and nevertheless be wholly against the spirit and drift of this remarkable passage — especially when we recur to the obvious circumstance that the writer refers to such angelic ministry as something familiar and understandable, as though, for instance, based on ancient recorded incidents the like of which had been again realized in these Apostolic times. Accepting this as a fair and final adjustment of the question as one of exegesis, I have no choice left but to take the particular word in question as bearing this meaning, namely: Which spirits *are being sent from time to time* forth for the sake and benefit of those who like ourselves, are destined to become inheritors of salvation. And being so persuaded as to the legitimate force of this particular passage, and deeming it unlikely that our heavenly Lord—under whose command these heavenly beings now are—has wholly withdrawn this ancient merciful ministry — I comfort myself with the conclusion that, as sometimes in ancient story, so likewise now, heavenly messengers are oftentimes near us and helping us even though we know it not.

In proportion as we can accept this solution, we cannot fail to draw a most joyful inspiration from the confidence thence arising. Of course, God himself is ever nigh; the Holy Spirit dwells within us. Christ is head over all things to his Church. But when God is pleased to rescue us from misfortune and ills of any kind, he has always the means of interposition at his command. And is it nothing that amongst those means is a numerous order of holy and heavenly beings, strong of arm and swift of wing, who delight to do the behest of our merciful and faithful High Priest now enthroned in heaven. Said we not rightly it is an inspiring thought?

Observe that one great conception governs this entire section [Heb. 2:5:18] and it is this:—*The partnership of the Son of God with the sons of men.* Observe further: That under cover of this major conception, the difficulty of death is most skilfully set forth as divinely dealt with. And now note: That these great thoughts are introduced by a proposition partly negative and partly positive in character. That proposition may be stated as follows:—*that not to messengers (or angels) but to men has God (in purpose) subjected the coming habitable earth.* This introductory proposition will doubtless prove as helpful to us as to the first readers of the Epistle. To it, therefore, let us first give such attention as may fix it in our minds as really intended by the writer; working our way backward to the second and then to the first propositions just mentioned.

I. As already intimated, this proposition is partly negative. “Not to (heavenly) messengers (or angels) has God subjected the coming habitable earth:”—which negative, being expressly stated in the text, needs no comment at present, save as it leads us to ask, With what object is that negation made? Why does the writer *deny*, but because he wishes to affirm?

Passing on, then, to the affirmative side of our proposition — “Not to messengers **BUT TO MEN** has God subjected the coming

habitable earth,"— it is worth while to analyze the method by which the writer conveys this affirmation; observing that he does so by (1) emphasis, (2) quotation, (3) admission, and (4) pledge.

1. By EMPHASIS. To emphasize a negative is to suggest an affirmative. "Not to me did he bequeath his estate"; well, then, to whom did he bequeath it? It appears probable that you know, and are about to tell us. So here: "Not to messengers"; well, then, to whom has he subjected the coming habitable earth? We are led to expect that the writer is about to tell us.

2. By QUOTATION. The quotation from the Eighth Psalm advances to the affirmative. It says: "Not to messengers BUT TO MEN," for notice the "but" with which that quotation is introduced; "Not to messengers hath he subjected the coming habitable earth. BUT one somewhere hath borne witness, What is man?" and then follows a pretty full extract— all about man: an extract which has no relevancy but as supplying the information for which the negative has prepared us. *It is to man, then, that God has subjected the coming habitable earth.*

3. By ADMISSION. The writer admits that we do not yet see realized this subjection to man of the coming habitable earth. But this, of itself, implies that we are to see it— it is to be!

4. By PLEDGE. But though we do not yet see the full realization of this Divine intention, yet we do see something— in Jesus— of the nature of a pledge that the whole will ultimately be brought to pass.

Putting these four suggestions together, then, as clearly revealing the intention of the writer, we conclude that, although, it is true, he does not express his affirmation in so many words, yet does he most clearly and strongly imply it. *He intends us to understand him as teaching that the coming habitable earth has, in Divine purpose, been subjected to Man as Man! The Psalm predicts it; Christ pledges it.*

The only objection to this which springs out of the actual words before us is, that the Eighth Psalm does not at first sight appear to refer to the coming habitable earth at all; but rather to the present earth, or (say) the past earth, as it was placed under man's dominion at the beginning; for, that the Eighth Psalm itself again refers to the first chapter of Genesis is undoubted. And that being so, it might have seemed more natural had the writer of the "Hebrews" said, rather "We no LONGER see it," than "We do not YET see it"; in other words, more natural, if he had referred the Psalm to a dominion lost, rather than to a dominion not yet gained. But, in truth, this difficulty is very slight; for as soon as we assume that in this, as in so many other Divine appointments, the principle holds good that "the gifts and callings of God are without repentance"; and that, therefore, the dominion once decreed must ultimately be realized— however it may for a time be lost or held in abeyance; no sooner do we assume this than the difficulty at once disappears. And, indeed, I am inclined to regard the words "held in abeyance" to be quite as

applicable as the term "lost"; since I know of no positive proof that man in paradise fully entered into his regal inheritance. Moreover, the way in which the Psalm places in parallelism "Man" and "the son of man" inclines me all the more to think of a *race destination* rather than an *individual installation*; which race distinction, indeed, is plainly hinted at by the original charge to man, to "fill the earth and (so) subdue it." Be that as it may, and conceding the dominion to have been at least seriously damaged and "lost" for a time, it is surely easy to conclude that the loss was only temporary; and that the original investiture has been authoritatively clothed with the significance of a standing prediction. *It is a dominion yet to be realized; and is to be realized in "the coming habitable earth,"* which, as we have seen, means the earth as it is to be ordered under Messiah's reign.

Some, perhaps, may find in the Eighth Psalm this further difficulty; namely, that even conceding the prophetic character of that composition, the dominion which it describes appears too limited to suit the grandeur of the coming reign of Yahweh over the earth. It seems to carry us no further than the dominion of man over the animal creation.

For the present it must suffice to say: That such is the manner of the ancient word, as we saw when studying the opening lines of the Epistle concerning the "many parts" and the "many ways" in which God spake in the prophets: their communications were ever more or less fragmentary. Other snatches in other parts of the prophetic writings contribute further particulars concerning Man's coming dominion; and for the present we had better perhaps acquiesce in that wider view of "the coming habitable earth" which our divinely illumined writer undoubtedly entertained.—Rotherham's *Studies in the Epistle to the Hebrews*, pages 50, 51, 60-63.

ROBERT MILLIGAN

"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 Isa. 11:6-9 may be more literally fulfilled than we now anticipate."—Comments on Heb. 2:8. All who have read Milligan know that he has written much more to the same effect. Of such dominion, Milligan points out, Jesus already crowned, is the guarantee.

WALTER SCOTT

"Israel was organized civilly before they were organized religiously; in Christianity this order is reversed. We have received the inner government first; but the time will come 'when the saints' as Daniel says, 'shall possess the government,' and all power, authority and rule be recovered to God by His Son and His saints." *Pioneer Sermons and Addresses*, p. 178. Though much more could be quoted from Scott, this is enough to show any who have not read him that he looked forward to the reign of Christ and His saints.