

THE WORD AND WORK

(VOLUME XXXVIII, JUNE, 1944)

A SERMON FROM MY GARDEN

Maggie R. Lorenz

The gardener prunes and cultivates
And transplants, not because he hates
His tender plants, but well he knows
If fruit or blossom ever grows
To reach that perfectness designed,
Such cruelty is only kind.

So, Father, give me grace to see
If I would bear rich fruit for Thee
Or ever have that glory-shine
Of beauty in my soul like Thine,
That I must stand my share of pain
And know sad loss as well as gain.

Then, God, remove my selfish greeds;
Grub up the choking, sapping weeds
Of sin; and when my loved ones go
From me in death, teach me to know
Thou transplantst them "over there"
That they and I may bloom more fair.

Fulton, Mo.

WORDS IN SEASON

R. H. B.

RIGHTEOUSNESS

The primary and simplest meaning of "righteousness" is simply right-doing. When a man habitually does what is right he is a righteous man. He has righteousness. That is his standing and character among men. God is righteous because He does what is right, always and only, and because He is upright in all His ways: "just and right is he." Righteousness is the foundation of His throne. There is nothing false or crooked or evil in Him. "God is light and in him is no darkness at all." And because He is righteous He cannot tolerate unrighteousness. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." (Rom. 1:18.) Of every man God demands righteousness.

THE RIGHTEOUSNESS WHICH IS OF THE LAW

And, again in its simplest aspect, righteousness is doing what God commands. "It shall be righteousness unto us, if we

observe to do all this commandment before Jehovah our God, as he commanded us." (Deut. 6:25.) "All thy commandments are righteousness." (Ps. 119:172.) "For Moses writeth that the man that doeth the righteousness of the law shall live thereby." (Rom. 10:5.) This is "the righteousness of the law." Paul had it, and once prided himself in it: "as touching the righteousness which is of the law, found blameless." (Phil. 3:6.) Other men of the old dispensation were spoken of as "righteous." Joseph of Arimathea was a righteous man. (Luke 23:50.) Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1:6.) Job was such a man, "perfect and upright," "one that feared God and turned away from evil." (Job. 1:1.) "I put on righteousness, and it clothed me: my justice was a robe and a diadem." (Job 29:14.) And who had a better right to talk so? If you want to examine into the quality of Job's righteousness, read chapter 31 and lay your hand upon your mouth. Noah was a righteous man. (Gen. 6:9.) Righteous men in this sense are spoken of in the Law, and the Prophets, and in the Psalms. This is the ordinary meaning of "righteousness."

GOSPEL RIGHTEOUSNESS

But there is another kind of righteousness, that which is revealed in the gospel (but witnessed to in the Old Testament)—a righteousness which is not of man, nor of man's attainment or man's achievement, but which is of God, bestowed upon those who believe in the Lord Jesus Christ. This is the peculiar distinctive relation which makes the gospel the power of God unto salvation to everyone that believeth: "for therein is a righteousness of God revealed from faith unto faith; as it is written, But the righteous shall live by faith." (Rom. 1:16, 17.) Paul calls it "the *gift* of righteousness" (Rom. 5:17)—"the gift by the grace of the one man, Jesus Christ" (Rom. 5:15); and it was his own desire to be "found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, even the righteousness which is from God by faith." (Phil. 3:9.)

MAN'S RIGHTEOUSNESS INADEQUATE

For it was felt and known by all the righteous (as well as the unrighteous) men of the olden times that they were not fit to stand before God. At the very best their righteousness was defective and insufficient. Job's "perfection" was only relative. When he saw himself in God's presence, he said, I abhor myself and repent in dust and ashes. (Job 42:5, 6.) Paul who as concerning the righteousness which was of the law was "found blameless," took his place with those who were once unsaved sinners and children of wrath (Eph. 2:3) and eagerly abandoned his claim to his own righteousness that he might be "justified by faith in Jesus Christ." (Gal.

2:15, 16.) All men alike, the best and the worst, "have sinned and fall short of the glory of God," and there is "no difference." (Rom. 3:22, 23.) There is a difference, of course, in the degree in which men have sinned, and there is much blessing and advantage in having walked righteously, even in that comparative sense; but as to the fact that all have sinned there is no difference. "There is none righteous, no not one." (Rom. 3:10.) And without righteousness a man is lost. "But now, apart from the law, a righteousness of God is manifested . . . even the righteousness of God through faith in Jesus Christ unto all them that believe." (Rom. 3:21, 22.) This righteousness consists of "being justified freely, by his grace, through the redemption that is in Christ Jesus" (Rom. 3:24; comp. Eph. 1:7). The word "freely" here, means "as a gift," or "gift-wise." The expression, by his grace" is explained below, in chapt. 4:4, 5—"Now to him that worketh"—that is one who tries by his own good works to attain to righteousness—if he could succeed in that: "the reward is not reckoned as of grace, but as of debt: But to him that worketh not"—who does not attempt to make himself righteous by his own work and merit—"but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." And that without regard to works good or bad, or to any merit or demerits. (Rom. 4:4-8.) Such is the real righteousness, which alone can stand in the sight of God.

PEACE AND CONFIDENCE

It is on the ground of this righteousness alone that we can have peace and confidence. Aside from its special context Isa. 32:17 applies perfectly to this case: "And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever." For being "justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) It is only on this basis that anyone can have peace and confidence at all, or any real hope. Nothing else can avail. All else is faulty. Our own efforts, our work, our Christian life, service, and worship even—none of it, is altogether perfect in itself. Our salvation must first of all be of grace. Only those who have first been made white can do white things. Only those who have received the gift of righteousness can now do righteousness. And even our best work and service must be made acceptable through the sprinkling of the blood of Jesus Christ. Neither on the outside, nor in Christ is there any room for self-righteousness, or self-complacency. But there is peace and confidence in the knowledge that we stand before God forgiven, justified, and accepted in the Beloved.

CHRIST OUR RIGHTEOUSNESS

"I will greatly rejoice in Jehovah, my soul shall be joyful in my God: for he hath clothed me with the garments of sal-

vation, he hath covered me with the robe of righteousness," wrote the prophet, who, more than any other, foretold the gospel. (Isa. 61:10.) This is that "righteousness of God by faith in Jesus Christ," with which He hath clothed us, and

"In which perfect, heavenly dress
My soul shall ever shine."

This "robe of righteousness" is nothing else than Christ Himself, "who was made unto us wisdom from God, and righteousness and sanctification and redemption; that, according as it is written, He that glorieth let him glory in the Lord." (1 Cor. 1:30, 31.) "For as many of you as were baptized into Christ did *put on Christ*." (Gal. 3:27.) And in regard to all our Christian life the word is, "Put ye on the Lord Jesus Christ" (Rom. 13:14). We obtain freely our standing in the Lord Jesus to begin with, once for all. Then in daily life we must walk therein. Have we obtained righteousness? Then we must "follow after righteousness." Have we been sanctified in Him? Then we are to "follow after sanctification." The new life must and will bear its fruit. For He bore our sins in His own body on the tree that we, having died unto sin, might live unto righteousness. But our life and joy and peace and hope and power is in Him in whom we stand, perfect and accepted.

FAITH AND WORKS

We must not mar this gospel of God's free grace to usward in Christ Jesus by mingling into it the wholly different point of the inspired teaching of James. James, as Paul, speaks of faith and works and justification; but in each case uses these words in a different sense. When James speaks of works he does not mean meritorious works by which a man could seek to earn salvation (as Paul in Eph. 2:8, 9) but of the Christian's works that spring from faith. (So does Paul—as in Gal. 5:6, "Faith working by love.") When James speaks of that "barren faith," it is not the living trust in the Lord Jesus Christ of which Paul writes, but the assent to an intellectual, doctrinal proposition ("thou believest that God is one—the demons also believe, and tremble"). When he says that Abraham was "justified by works," he is not speaking of Abraham's original justification (Rom. 4:2-4) which took place nearly 30 years before Isaac was offered, but of the demonstration of his faith, in his justified state. We are (as some have pointed out) justified (1) causally, by grace; (2) instrumentally by faith; (3) effectively by the blood; and (4) evidentially by works. Some, endeavoring to prove the necessity of baptism, have quoted James' words, "Faith without works is dead." But baptism is not a work in the sense in which James uses the word. Baptism is really not a work in any sense (except in so far as faith itself may be termed a work, John 6:29), but the expression of the faith in Jesus Christ, in which a man yields himself to be buried with Christ

and to be raised together with Him. There is no clash between Paul and James, for they are discussing entirely different things.

THE CHRISTIAN AND GRACE

Grace is the key-note of the gospel dispensation. By grace have we been saved, through faith (Eph. 2:8); by faith we have access into this grace wherein we stand (Rom. 5:2); and we are to set our hope perfectly on the grace that is to be brought unto us at the revelation of Jesus Christ. (1 Pet. 1:13.) These are the three tenses of saving grace, the past, the present, and the future. Now grace is the antidote and preventive of sin. "Where sin abounded, grace did abound more exceedingly, that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." (Rom. 5:19, 20.) Grace therefore takes the place once held by sin. And "sin shall not have dominion over you, for ye are not under law but under grace. (Rom. 6:14.) And "our Lord Jesus Christ himself, and God our Father . . . loved us and gave us eternal comfort and good hope through grace." (2 Thess. 2:16.) Here again we see the three tenses of grace, with reference to sin—grace that abounded over and above all our past sin; grace delivering us from the dominion of sin in our present life; grace giving eternal comfort and good hope for the great future. Now grace is the free goodness which God bestows on such people as ourselves through Jesus Christ. It leaves us nothing to boast of or to glory in save Jesus alone. Through all eternity we shall praise God for His grace abounding to chief of sinners.

"And I shall see Him face to face
And tell the story: 'Saved by grace!'"

SISTER THORNBERRY

George Ann Thornberry, wife of William Thornberry, who preceded her in departure by 16 years, was the mother of 7 children all of whom survive her except S. G. Thornberry. She was a faithful member of the church of Christ at Salem, near Shepherdsville, Ky., for seventy years. She passed away full of faith and hope. She did not die—she departed to be with the Lord. We feel that she is reunited with our father and her son Garrow. Garrow's departure, less than two weeks before her own, was a great shock to her. For many years she had leaned on him, and he had never failed her. All the children are exceedingly sorrowful, but we are finding peace in our heavenly Father's love. Our appreciation of the many expressions of sympathy from loyal, loving friends is beyond our power to express.

"Ah! beyond this cloudy land, where all is bright and fair;
We know full well that those dear hands, do palms of victory bear.
Where streams of time through endless years, flow on o'er silvery sand;
And where the old grow young again, we'll press our mother's hand."
Her son, J. E. T.

"A worthy woman who can find?
For her price is far above rubies."—Prov. 31:10.

NEWS AND NOTES

Jones-Bornwasser

The "Word and Work" and the many friends of Miss Lura Jones and Brother Philip Bornwasser extend congratulations upon their recent marriage. Miss Jones, a teacher in Portland Christian School, and Brother Bornwasser, a faithful servant of the Portland Avenue Church, were united in marriage June 8, by Brother Claude Neal. They will make their home in Louisville.

Louisville, Ky. "The Shawnee Church, was blessed spiritually by a series of gospel sermons by Brother Howard Marsh of Sellersburg, Indiana, May 8-14."—Claude Neal, Minister.

Rosslyn, Ky.: "The work here in the mountains continues with good interest and attendance. Two have been baptized since last report. We praise the Lord for the assistance being given us by the good brethren at Winchester and Louisville. There is such a great need here that I am giving my full time to the work. Pray for a great harvest of souls."—Albert Martin.

Winchester, Ky.: "Interest and attendance at Antioch are on the increase. One has been added since last report. Bro. R. R. Brooks is to be with us in a series of meetings beginning the sixth of August. There is a great field here. Pray that we may be able to reach many souls that are away from God."—Asa Baber.

Abilene, Texas: The South Side church just closed a fine two weeks meeting with Brother Boll preaching. The evening services were well attended and interest was good. The day services in 1 Peter were rich and edifying with an average attendance of around 20. One came for rededication. We would not in this way minimize the results of this meeting, as new contacts were made, spiritual nourishment received by the membership, and the seed of future results well sown. Pray with us for the work here."—H. E. Beck.

Amite, La.: "The congregations in this and nearby places carry on in fine spirit. Our forces are greatly reduced, but our spirit is strong. Bro. Odis Ford has been preaching

some since January 1st. He is received favorably, has about three years college education, and we are hopeful for a future for him. Amite is preparing for a meeting in June with Bro. R. H. Boll bringing the messages, and Bro. Ivy J. Istre of Jennings leading the song service."—A. K. Ramsey.

Linton, Ind.: "We had the fifth of our monthly song meetings on last Lord's day. Thus far we have been at Linton, Pleasant Grove, Summerville, Dugger and Bethsaida. The next meeting is to be at Ellis on the first Lord's day of July.

"We are getting brick on the ground for a new house in Linton, Ind. We shall start work if and as soon as W. P. B. approval is obtained."—Waldo S. Hoar.

Brother Hoar assisted Hugh Shira in a meeting at Leon, Iowa, in June. Of Bro. Shira he said, "His preaching is very fine."

Two young people have been baptized recently at the Main Street church in Winchester, Ky., where Brother R. R. Brooks is minister.

Jennings, La.: "It was our happy privilege to have Brother Boll with us in a short meeting at Crowley, Louisiana, and also at Jennings. Both these meetings were too short. However, we are grateful to the Lord for the blessings received from God through His faithful servant during this 'season of refreshing.'

"There was one baptism for which we praise the Lord. The brethren feasted upon the rich spiritual messages and were edified and greatly strengthened in the service of the Lord.

"More visitors attended the meetings than heretofore. There was an evident growing interest manifested by the increase in the visitors attendance. We do earnestly pray and sincerely hope that the Lord will lead Brother Boll back our way before too long."—Ivy J. Istre.

Tell City, Ind.: "From May 22 through 26 I had the pleasure of assisting Brother Howard Marsh and the other fine brethren at Sellersburg, Indiana, in a young people's revival. I have never seen a finer group of young people (even though they have lost one hundred or more

to the armed forces), nor have I enjoyed a meeting with young people more than this one. All worked together and rejoiced together. We young people had a great time.

"The interest was fine from the beginning. The officers of the church showed much interest and gave much attention to their young folk. Several preaching brethren came including Brethren Jorgenson, Rake, Neal, Kranz and Taylor. It was good to be with Brother and Sister Marsh and renew acquaintance with many old friends. I am wondering if we spend nearly the time we should in helping and encouraging our young people."—Elmer C. Ringer.

Chattanooga, Tenn.: "A good sister here recently gave \$1,000 to apply on a building for our group in Chattanooga. We are looking for something we think we can afford to buy."—E. H. Hoover.

Grays Knob, Ky.: "Two protracted efforts of three weeks each have been made by Brother W. G. Corns of Crum, West Virginia, who is now in this field full time. The first meeting was at Dayhoit where two were baptized and one restored. The second was here at Grays Knob with two baptisms—one of whom was our daughter. The next meeting will be about seven miles above Cumberland, Ky., beginning May 7."—Ralph Embry.

Johnson City, Tenn. "Bro. Mullins was well liked here. He did some most excellent preaching, and his stay was much too short. And yet, the shortness was emphasized and that evidently caused our audiences to start out large and continue large through the entire series.

"Brother Blansett is due to come here for a tent meeting June 25. He is now in Greenville, S. C., doing some preaching in and around there. Baptized three last night."—Robert Boyd.

Sister Rudolph Schooling reports that the active members of Fishersville, Kentucky, church all receive the Word and Work. Sister Schooling is our voluntary agent in that church. She deserves much credit for the fine record of the church.

Louisville, Ky.: "My new address is 2229 Dearing Court, Louisville 4, Ky. The Main St. Church

in Winchester, Ky., showed much kindness and love to myself and family as we closed our ministry with them. They presented us with a substantial check and other gifts. When we moved there in 1941 the church was very weak and discouraged and wondered if they could support a man on the field. This they did and, in addition, helped in work elsewhere. They also report around \$600 on hands, most of which they plan to use in house repair. They already love Brother and Sister Brooks and the work is going forward. We wish them well and urge the fifty or more families of Winchester who receive the Word and Work to give wholehearted support to these good brethren."—J. R. Clark.

Columbus, Ohio: "I closed the meeting at 1288 W. Broad Street which continued from January 2 to June 4 with a meeting every night and four services on Sundays. Young preachers spoke at the morning services on Sundays. Two were baptized during the meeting. I visited 2,000 homes three times, one time 4,000, with invitations and tracts bringing Christ's message to their very doors. (Rev. 3:20.)"—Madison Wright.

Webster City, Ia.: "We were with the Zion church near Eagleville, Mo., May 14 in three good services. On May 21 we were home for morning worship, taking part in and enjoying the teaching and exhortation based on 1 Peter 5. At night we listened to a good message on 'watchfulness' by Bro. Darrell Foltz.

"From May 22-27 we had five days of vacation Bible school at Davis City with 23 children from grades one to eight enrolled. Fine interest was given to the study of the first four chapters of Genesis. They also enjoyed the songs and drill in note singing.

"We began a vacation Bible school at Webster City on May 29. Twenty-nine children are enrolled and we are scheduled to continue for two weeks. Good interest is manifested as we begin the study of the life of Christ."—Wm. J. Campbell.

Borden, Ind.: "From May 28 to June 12, I was engaged in a tent

meeting in New Albany, Ind., in which the brethren at Pekin and Borden cooperated with the New Albany brethren in a missionary effort. It was indeed a pleasant fellowship. There were eight baptisms. We feel this is a fertile field and that this meeting was the beginning of more work to follow."—F. S. Spaulding.

Sellersburg, Ind.: "We could not wish for greater blessings than those which the Lord is showering upon the work here. Brother E. C. Ringler was with us the last week of May for our young people's meeting. He brought timely and helpful messages which were enjoyed by both old and young. We thank God for

our large group of lovely young people.

"Our attendance and offering both reached a new high mark last month, and several were added to the church. Eight new members were added the week following the young people's revival. Eleven others have been added since last report.

"I am now in a meeting with Bro. Overman and the Melrose Church in Lexington, Kentucky. We are getting off to a good start with fine interest and attendance. Three confessions to date.

"Recent issues of Word and Work have been unusually good."—Howard T. Marsh.

PORTLAND CHRISTIAN SCHOOL

Portland Christian School, sponsored by Portland Avenue Church of Louisville, closed its twentieth year June 2. The baccalaureate sermon was preached this year by Brother Boll. At this service three high school girls confessed Christ. On the Thursday evening program Brother Ben Rake spoke to the six graduates of the eighth grade; on Friday evening Brother Howard T. Marsh of Sellersburg addressed the six high school graduates. The total enrollment this year was 132. The school employs six teachers. The high school department is accredited by the Kentucky State Department of Education. The purpose of the school is to provide opportunity for boys and girls to obtain an education under Christian influence and to have a knowledge of the Bible as a vital part of their education. Those desiring further information should address Portland Christian School, 2500 Portland Ave., Louisville 12, Ky., or call Shawnee 7019W.

Claude Neal, Prin.

ARCHIE LILLARD ADDISON

The Amite, La., church of Christ has just suffered a keen loss in the sudden death of Bro. Archie Lillard Addison. He would have been fifty-five years old July 18. Those who knew him best of the town said he was a good man. The church counted him faithful unto the Lord. He loved the Lord and read the Bible much. His last business transaction was the purchase of a Bible about two hours before he suffered a heart attack from which he died about three hours later. Those remaining: his wife, Mae Dykes Addison, five sisters and three brothers are all members of the church.

A. K. Ramsey.

EVA D. BURDSALL

I need your prayers in this my hour of trial. My dear wife, Eva D. Burdsall, passed away May 16, 1944, at the hospital in Indianapolis, Ind. She was born Dec. 9, 1900. We were united in marriage Jan. 30, 1928. During the evangelistic meeting at Elnora the same year, with Bro. Wiley Mathis in charge, she made that great step. From then until death, she lived the life of a Christian, devoted to the church, and to me, her husband. I am in deep sorrow and in need of your prayers. The rest of the journey is going to be very hard, and were it not for my faith I don't believe I could carry on. Bro. Maurice Clymore of Dugger, spoke the kind words at her funeral. Bro. Waldo Hoar and his singers from Linton brought much consolation with their beautiful selections of songs. By the grace of God I shall be with her again. Pray for me.

Roscoe A. Burdsall.

SERVICE MEN WRITE

From WILLIAM W. ALLEN

England, May 11, 1944.

"This is to tell you I arrived here safely a short while ago. This is indeed a beautiful country. It is so lovely here at this time of the year that the countryside beggars all description. The people are very cordial and I am making a number of acquaintances and friendships, too. I have opportunity to speak in the local churches and have done so twice. Next Sunday I am scheduled to preach in a church that was built in 1826. However, nearby there still stands part of the old, original building erected, they told me, in 1220. On every hand we are impressed by the age of this country. This is wherein it differs most from America.

"Now I am sure there are Churches of Christ over here, but I have no knowledge of their location, nor names of any members. Do you have such information? If so, will you write me about it? I cannot reveal to you my location in England but if I had a list of churches, or names and addresses of any members, I could soon learn what ones are near me. I wish to preach for our churches over here if I have the opportunity. My family is located now in Parsons, Kansas."

/s/ William W. Allen, 1st Lt.
ASN 0-525533
Hdq. 40th F. A. Group
APO 403—% Postmaster
New York, New York.

From GEORGE MITCHELL

Cpl. Geo. Mitchell of Ohio now stationed in Italy writes the following letter to Mrs. John Pounds, Finchville, Ky.:

"Eugene (Pounds) and I are still good buddies and I am certainly happy to have such a fine consecrated Christian as one of my closest friends. We get together once in a while and share each other's burdens and pray together as our Lord has said we should do. It is mighty trying on a man's Christianity to live among drunkards and gamblers, but I am happy to testify that God's grace is sufficient for me. He has kept me the nineteen months I have been in the army, and I know he will not leave me nor forsake me in the future.

"This country is quite different from North Africa in some respects, and the same in others. There is a large Catholic church in almost every block of the town, but they surely have failed to change the lives of the people. They are really full of vice and sin of all sorts. There are no Protestant churches or missions of any sort in the particular part of the town we are in. I surely have seen the need of a lot of missions since I came over seas.

"May God bless you and help you on the home front."

Yours in Christ,

George Mitchell.

Cpl. Mitchell and Eugene Pounds (son of Mrs. John Pounds) met for the first time at their induction center, and have remained together ever since.

BROTHERLY LOVE

Mrs. W. T. Curtis

(1 John 2:10; 3:14; 4:7, 11, 19, 20.)

"Behold how they love one another!"
It was written of them of old:
And our own love, each for the other,
May a wondering world behold;
And so lead the erring brother,
To the Savior's sheltering fold.

THE FUTURE OF THE KINGDOM OF HEAVEN

H. N. Rutherford

Last month we considered that conception of the Kingdom as taught in the New Testament representing the Kingdom of God or Heaven as now with us in the form of the church. All born-again ones have entered the kingdom, have been translated into the kingdom of the Son of His love (John 3:5; Col. 1:13).

Let us now take some of the passages in which the Kingdom is thought of as a future government. When Christ "by His appearing . . . shall show, who is the blessed and *only* Potentate, the King of kings, and Lord of lords." (1 Tim. 6:14, 15) "and the government is to be upon His shoulders" (Isa. 9:6, 7). "He shall rule them with a rod of iron" (Psa. 2:8, 9; Rev. 2:20, 27). "He shall sit upon the throne of his glory." (Matt. 25:31f.) "And Jehovah shall be king over all the earth; in that day shall Jehovah be one and his name one." (Zech. 14:9.) "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the *kingdom of God*, and ye yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the *kingdom of God*." (Luke 13:28, 28.) He evidently does not have the church in mind in these passages; but the theocracy following His return, in which Abraham, Isaac, Jacob, the prophets and those who compose the church, share. Perhaps one of the most striking statements is that of Paul, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50.) He cannot mean the church, but the future kingdom when "the kingdoms of this world shall become the kingdom of our Lord and his Christ; and he shall reign forever and ever" (Rev. 11:15) for "flesh and blood" make up the spiritual kingdom; but only those who shall experience a resurrection or a translation shall inherit the future kingdom and government of this world. The reigning comes after the resurrection of those "that are Christ's at His coming."

At the present time, the created universe is under the curse of sin. This curse is described by Moses in the third chapter of Genesis and explained by Paul in the fifth and eighth chapters of Romans. At Christ's second coming, those who have believed in Him with saving faith will be made immortal and will reign with Him "a thousand years" (Rev. 20:4) upon the earth (Rev. 5:10). The curse of sin will be removed from nature and the whole creation delivered from the bondage of corruption into the liberty of the glory of the children of God (Rom. 8:19-22). It is that kingdom of which He speaks in Eph. 5:5, "For this we know of a surety, that no fornicator, etc. . . hath any inheritance in the kingdom of God."

ONLY THOSE IN THE KINGDOM NOW WILL INHERIT THE KINGDOM

That is what is meant when, in introducing the parable of the pounds, Jesus said, "A certain nobleman (and He Himself was that nobleman) went into a far country to receive for himself a kingdom, and to return" (Luke 19:12). And again when he said, Fear not, little flock; for it is the Father's good pleasure to give you the kingdom" (Luke 12:32). The "little flock" is the church, the people whom God has taken out from among the Gentiles for His name. The future kingdom becomes a possession by inheritance; we inherit it, or it is given us by reason of our being sons of God by faith in Christ Jesus in this age. We, the church, are the "royal family" in line for the throne. If children then heirs. The king of England has two children. They are subjects, it is true, but better, they are children. Their king, to be sure, but to them he is "Daddy." Too many church members are like the Duke of Windsor. They do not estimate their heritage of kingdom and throne and crown as highly as other things. They have bartered kingdom-privileges for a wife, mess of pottage, or something of momentary gratification.

HOW WILL THAT KINGDOM COME?

It seems that in the minds of many that the kingdom is to be brought in by the discoveries and inventions of science and the preaching of the gospel. They look for no change in the plans of God, no new dispensation of His purposes, no glorious appearing. The theocracy which they anticipate is to come, not by the coming of the Lord in person, but by the arrival of a better world through the agencies of man wrought out by science and human wisdom and the preaching of the gospel.

Now however challenging and beautiful this high purpose of man is to build the kingdom of heaven on earth, it is not the Scriptural conception. Rather, according to the Bible, the kingdom of God arrives with the arrival of the Son of God as king. Paul says to Timothy, "I charge thee in the sight of God and of Jesus Christ, who shall judge the living and the dead, and by his appearing and his kingdom, preach the word." (2 Tim. 4:1, 2.) Then His appearing and His kingdom are simultaneous. And this is the teaching of Scripture throughout. There can be no peace without the presence of the Prince of peace, no warless world until He come whose right it is to rule, and then and not until then shall men beat their swords into plowshares and their spears into pruning hooks and learn war no more. Even so, come Lord Jesus, come quickly!

LOOKING BEYOND THE AGE TO COME

After the destruction of the last enemy (the last enemy that shall be abolished is death) then the Son will deliver up the kingdom to the Father "who did subject all things (including the last great enemy, Death) UNTO HIM," and then the eternal reign of the Son begins in eternal subordination to the Father, "that God may be all in all" (1 Cor. 15:28). A some-

what well known teacher of error in trying to explain away the force of the words "forever and ever" in Rev. 11:15 appealed to 1 Cor. 15:28 to show that the reign of Christ would have an end. "Of his kingdom there shall be no end," Luke 1:33. I am glad that the kingdom of this world is to become the kingdom of our Lord and of his Christ: and he shall reign forever and ever." I am glad that "Of his kingdom there shall be no end." And I am glad that all the saints in light "shall reign forever and ever." (Rev. 22:5.) Hallelujah, WHAT A CONTEMPLATION!

BEN'S BUDGET

Ben J. Elston

Brother Janes again

Can any one fairly profess to know *all* the life of this departed one? I think I know much; but am certain I do not know all. And must we not, with opportunities, make the most and (certainly) the best of what we know? I do him no dishonor when I say he was human. It is *my* error, if I estimated him above error of judgment. Once he wrote me that he "must" do a given thing. I replied that he certainly "must not." He gave it up. I fancy I sometimes saw imprudence in him; I would fear to say I ever saw what he conceived to be reckless or daring. And must he not be judged by *his* decisions rather than mine? James seems to have been born with burning ambition to accomplish much. He produced while preparing to produce. "Greater things" seemed ever before him. I never saw a place, where his intentions were "visible," to question the quality of his heart's loyalty to his Master. His ability to decide instantly how to dispose of matters far transcended mine, and this ability and these matters covered a vast field. Kindnesses he meant to show in help rendered were sometimes misplaced. He was trusted with much talent. He believed God would hold him responsible for its best use. I accept his overflowing zeal as his best endeavor to be faithful.

I think those who knew him best, and who loved him and our God best, have spoken and written kindly and fairly of him. And I have been moved to write this note to express my grief over surmisings that I must think have arisen from misapprehension, rather than from that love that "taketh not account of evil." I am glad it is my unprejudiced privilege to believe that my brother was "honest to the core."

"Shall man alone, for whom all else revives
No resurrection know? Shall man alone,
Imperial man, be sown in barren ground
Less privileged than grain, on which he feeds?"

William Jennings Bryan.

FORESIGHT AND PROPHECY

R. H. B.

There are examples of human foresight. They are predictions keen and far-seeing; forecasts deduced from present conditions and from the trend of things. But that is not prophecy. Someone some time ago quoted "Mother Shipton's Prophecies," possibly to match them against Bible prophecy. But the quoter wisely stopped before he came to the line where "Mother Shipton" said

"And the world will come to an end
In eighteen eighty-one."

That, if that had come to pass, would have been real prophecy; but events proved that "Mother Shipton" was no prophet. Bible prophecy foretells what only God could know—and then, not to feed man's curiosity as to the future, but always and only with design and high spiritual purpose. It is the seal and the inimitable water-mark of God's oracles. The magicians of Egypt could duplicate Moses' signs up to a point; but at last had to acknowledge, "This is the finger of God." Bible prophecy is supernatural.

WITCHCRAFT AND DEMONISM

That Satan and his demons have some limited knowledge of secret things and of the future cannot be doubted. Heathen soothsayers, spiritualistic mediums, fortune-tellers (in so far as they are not fakes) clairvoyants, and all those tribes of occultism against whom the Bible so earnestly warns, have powers derived from those dark, evil intelligences of the spiritual underworld. It is a common but fatal mistake, and one that will at last pave the way of Antichrist, to think that everything that is preter-natural is of God. The demon-possessed girl at Philippi (who had "a spirit, a Python," Acts 16:16, R. V. Margin.) knew exactly who Paul and Silas were, and what they were there to do (comp. also Acts 19:15). She had the power of sooth-saying, which power instantly and manifestly left her when her demon was cast out. The god of Ekron to whom Ahaziah resorted (2 Kings 1:2) had a well established reputation; as had also the witch of En-Dor (1 Sam. 28) whom Saul went to consult. It was probably not through the power of her incantations, but in God's wrath and judgment, that the Spirit of Samuel came up (for the woman herself was terrified at the apparition)* but there was real contact with another world.

*All the tribes of "soulsleepers," Adventists, Russellites and Rutherfordites (alias, "Jehovah's Witnesses) Christadelphians, etc., all the Modernists and unbelieving critics also and even some believing writers and teachers, have joined hands to explain away the plain facts, plainly related in 1 Sam. 28. It can be done only by denial of the statements of God's word. We are there told expressly that Samuel was present, that Samuel spoke, and what it was that he said; and in the sequel it was seen that every word of it was true.

SHUN FORTUNE-TELLERS

In distressful days the modern soothsayers do a thriving business. There are many in our evil times who consult fortune-tellers, mediums, witches and wizards, to get word from, or about, their lost loved ones, or other matters that heavily burden our hearts today. No doubt much of the fortune-telling is fakery; *but not all*. In any case those who resort to such parties for help and comfort are trafficking with the devil, and are guilty of the sin of "sorcery," enumerated among "the works of the flesh" in Gal. 5, which, if a man practice, he shall not inherit the kingdom of God (Gal. 5:19f). Also they put themselves into the power of the evil spirits—the existence and hostile activity of which, the New Testament pointedly asserts and warns against: the "powers of the air" over whom Satan is prince; the "spiritual hosts of wickedness," and "the world-rulers of this darkness." (Eph. 2:2; 6:11, 12.) God always solemnly warned his people against this terrible evil (Isa. 8:19, 20); and we may be sure that no one ever dabbles into the realm of the occult with impunity. In time of sorrow, of distress, of seeming unbearable suspense and uncertainty go not to the Devil for help, but flee to Him who alone can comfort the troubled heart, and who only is your friend. Cast thy burden upon the Lord, and He will sustain thee. Shun, as you would the fires of hell all that dark commerce with evil powers. As you love your soul turn away from every sort of help and comfort which is not of God and from the Christ who loved you and gave Himself for you.

"Oh the road to En-dor is the oldest road,
And the craziest road of all:
Straight it runs to the witch's abode,
As it did in the days of Saul.
And nothing has changed of the sorrow in store
For such as go down on the road to En-dor."

SOCIAL INGRATITUDE

Gratitude is sadly needed in the intimate associations of life. How miserable we are when we remember the deeds of those to whom we ought to have been grateful! There is a striking phrase on the story of Joseph: "Yet did not the chief butler remember Joseph, but forgot him." (Gen. 40:23.) Think of broken hearts—broken by the ingratitude of children! "How sharper than a serpent's tooth it is to have a thankless child!" Our Father above knows this and we hear His grieved reproach: "I have nourished and brought up children and they have rebelled against me." (Isa. 1:1, 2.) Sometimes people have to die before they are appreciated, but instead of covering dead bodies with beautiful wreaths, let us impart a little more cheer while our friends are with us. Yea, and gratitude might help them to live longer.

SHALL THE CHRISTIAN DANCE?

(Compiled, revised, and arranged, by E. L. Jorgenson.)

1. All churches considered Christian and evangelical have condemned dancing as carnal and immoral, and inconsistent with the Christian profession; and all evangelists of any spiritual power have agreed in denouncing it.

2. Even the sacred books of the pagans declare that it is an immoral amusement, and pagan moralists, like Cicero, call it indecent and voluptuous.

3. Dancing has a bad name for Christians, and it dishonors the fair name by which we are called. The most devout believers do not do it, and all devout Christians and ministers are grieved to learn of any of their people being guilty of it.

4. It is a favorite amusement among the vile and the fallen, and the dance halls are filled with the unconverted and the backsliding.

5. It is the distinctive badge everywhere of worldliness and world conformity (Rom. 12:2) and is known to be the companion vice to drinking, gambling, and immorality.

6. It destroys completely the Christian's influence and testimony—in fact, it destroys the desire to testify; and the world has no confidence in the religion and piety of dancing church members. (If your minister danced, would you approve?)

7. It is named by unfortunate women themselves, according to most accurate police reports, as the chief cause of their moral ruin; in fact, 75 per cent attribute their fall to the dance.

(Even if you escape moral damage, can you set the example, and cause your poor, weak sister to stumble and go on to hell?)

8. The dancing of the sexes together, as in modern times, is unknown among God's people in Bible times. It simply didn't happen!

9. Aside from the thrill of music and rhythm, and the poetry of motion, it is known to have a definite sex reference, with immoral results in many cases.

10. It brings innocent youth and virtue into close and dangerous association with vice and criminal experience, at late hours of the night, and under the influence of sensuous music—an association that renders virtue well-nigh powerless.

11. The liberties allowed and taken in dancing are nowhere else permitted in decent society; and if indulged in elsewhere, they furnish ground for divorce.

12. It is an invention from the world of the lost, and almost every new and licentious form of it has come to us from the house of prostitution.

13. It is far, far past the border-line observed by earnest Christians; in fact, it is the very last and most extreme amusement

this side of criminal practices. One step beyond the dance, and even the laws of the land forbid!

14. It dulls the spiritual appetite and kills out prayer, Bible-reading, church-going, soul-winning; so that—even if bodily and moral injury does not follow—your soul, with that of others, may go down to hell.

15. Your Christian parents, your preacher, your Bible teacher, and your elders all ask you not to do it: you disobey your God, your parents, and your church, if you do!

The round dance was started in a house of prostitution in Paris by a mistress of a King of France and was never danced outside of a house of prostitution, nor by anyone but prostitutes and rakes, for the first one hundred years after it had started. The waltz was originated by a French dancing master by the name of Gault. He was guillotined in 1632 for strangling to death his own sister in an attempt to ruin her. The most popular step used in ballrooms today originated with negro prostitutes of the Barbary Coast, San Francisco. The next popular step originated with prostitutes on the Bowery, New York. T. A. Faulkner, a converted dance master, took careful census of two hundred prostitutes in Los Angeles, and found that one hundred and sixty-three attributed their fall to the dance and the ball room; twenty to drink given by their parents; ten to wilful choice; and seven to poverty and want. Bishop Spaulding of New York said that nineteen out of every twenty fallen women stated that their fall came through the dance. A great educator has said: "The dance hall is the nursery of the divorce court, the training shop of prostitutes, and the grade school of infamy."—"Christian Victory," (copied from "the Dawn," London, Dec. 15, 1939.)

"To my satirical eye, dancing is the most ludicrous and soul-exposing activity in life. The poses, movements, and expressions reveal as nothing else a person's vanity and passion, just as plainly in the waltz as in the ceremonial cavorting of savages. It's a sort of X-ray movie of the subconscious self. Everything that is primitive and innate comes to the surface for all to see."—Gelet Burgess, "Reader's Digest," October, 1937.

LIFE IN THE HOLY SPIRIT

Everything a Christian does in his life and service is to be done in the power of the Holy Spirit, giving money or caring for the poor as well as teaching or winning a soul.

Does this lower the power of the Holy Spirit in His supernatural working? No, rather it raises the commonplace things of the Christian's every-day life to the place where they belong.—Robt. C. McQuilkin.

THOUGHTS WORTH WHILE

D. H. F.

CONFUCIUS A COMPETITOR?

An American agent of an automobile manufacturing concern, while traveling in China, asked a Chinese Christian whether he considered Confucius a competitor of Christ. "Sir," the shrewd native believer replied, "when you try to sell a Cadillac or a Lincoln, do you have much competition from the Chinese merchant who sells a wheelborrow?"—*Alliance Weekly*.

CARGOES, NOT DERELICTS

Suppose Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Dr. Watts because he was converted at nine and not sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not sixty. How much more a soul is worth that has a lifetime of opportunity before it than a soul which has nothing! Lambs are of more worth than sheep in the realm of souls as well as in the market place.—*Christian Digest*.

A CURE FOR COVETOUSNESS

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars"; again he said, "I'll give fifteen." At the close of the appeal, he was very much moved, and thought he would give fifty dollars.

Now the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him! What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocketbook in his hand during the soliloquy, which was half audible, though in his deafness, he did not know that he was heard. In the agony of the final moment, he took his pocketbook and laid it in the box, saying to himself as he did it, "Now squirm, old natur'!"

This was a victory beyond any that Alexander ever won—a victory over himself. Here is a key to the problem of covetousness. The old natur' must go under.—H. L. Hastings.

ON THE LEVEL

"The rich and poor meet together: the Lord is the maker of them all" (Prov. 22:2). This truth was strikingly illustrated at a reception of members in Calvary Baptist Church, Washington, D. C., some years ago. Dr. Greene, the pastor, received into the church on the same morning the Hon. Charles Evans Hughes, a Chinese, and a washerwoman. As he saw the usual group standing before him, he paused and said, "My friends, I will have you notice that at the Cross of Christ the ground is level."

A DANGEROUS LEVEL

A young man went out for his first solo flight in an airplane. When traveling over his own house, he suddenly crashed. His father ran to the end of the garden and discovered to his surprise and dismay that the airman was his own son. The boy was terribly injured, but thanks to modern medical skill and attention, he is now strong and well again. The cause of the accident can be summed up in a sentence—he was flying too low!

That is the trouble with many Christians. They are living at such a low level of Christian experience that pretty soon the crash comes.—*Christian Readers' Digest*.

SHINE!

At Storm Lake, Iowa, there lives a native Greek, Jim Pappas, born on the island of Crete, who shines shoes and blocks hats for a living. Jim has one ambition in his work, and that is to give his customers the best shine in the world. The other day he shined my shoes for thirty minutes, and talked freely about the Scriptures, and the prophetic Word which tells him that his native land shall soon be liberated and resurrected into a great empire. Jim is an ardent student of the Word, having taken several correspondence courses from the Moody Bible Institute. Jim takes old, soiled, and unpolished shoes, and sends them away glowing with new life and luster. He has made his boot blacking business an art. What a lesson Jim has taught me!

Are we putting our best into that which God has placed in our hands?—*Evangelical Beacon*.

CHRIST CRUCIFIED

Without Christ crucified in her pulpits, a church is little better than a cumberer of the ground, a dead carcass, a well without water, a barren fig tree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a lighthouse without fire, a stumbling-block to weak believers, a comfort to infidels, a hotbed of formalism, a joy to the devil, and an offense to God.

—J. C. Ryle

PARENTAL GUIDANCE

J. Edgar Hoover, Director of F.B.I. says: "The one calendar year of our nation at war has been revealing and shocking in its effect upon our youngsters. The relaxation of parental guidance in the excitement of war has been a compromise with indecency. Unguided youth with easily acquired money has added to the revolting break-down in morals. It was God-fearing men and women who conceived and made this nation. It has been their children, guided spiritually through church and Sunday School attendance in the formative years of life, who have maintained this country. This spiritual guidance is vitally essential in preparing our youth for their responsibilities of tomorrow. *I feel that every one should encourage and wholeheartedly support the teaching of God's word.* Fortified spiritually our youth will resist the temptation of crime and ably assume the task of citizenship tomorrow."

Many centuries ago the Lord spoke through the Psalmist these words: "Wherewith shall a young man cleanse his way? By taking heed thereto according to Thy word." Ps. 119:9. God's word must have a definite place in the life of each one for their eternal salvation. And Mr. Hoover's statement is sufficient to emphasize its importance in the life of our nation. *Go with your child to Bible School each Sunday. You need God's word too and your example will mean more than all the words you say to your child—or to your neighbor's child.*

EYES USED ARIGHT

"Let thine eyes look right on, And let thine eyelids look straight before thee. Make level the path of thy feet, And let all thy ways be established. Turn not to the right hand nor to the left: Remove thy foot from evil."—Prov. 4:25-27.

Having a definitely settled purpose of heart to do a thing is the only workable and successful method of getting things well done. If the issue must be met, reasoned out afresh, and a decision reached every time it arises, then precious time is lost, the delay may often be dangerous and certain failure is the end thereof.

Likewise *only* those who have definitely settled once and forever for Christ and His will make successful Christians. Neither God, man, nor Satan admires the wishy-washy, ne'er-do-wells who have settled nothing for sure. Unless the question be settled now for Christ and God—certain destruction must come soon. It is either back, back, back to God and His Word—or on, on, on to Atheism and condemnation. Many have and shall find God merciful in the forgiveness of sins—WILL YOU? "We beseech you on behalf of Christ, be ye reconciled to God."—*Silent Worker.*

BOOK REVIEW "THE APOSTLE"

Sholem Asch

This 800 page book is a masterpiece in many respects. It must not be regarded as an appendage to Bible data, although the author, a Polish Jew, follows rather closely the journeys of the former persecutor, Saul of Tarsus, and reveals with admirable frankness the shortcomings of the Jewish priesthood of apostolic days.

There is no doubt the New Testament reveals the corruption and political-mindedness of the house of Challan, the family of the High Priesthood. From the earlier records of the church as revealed in Acts we know the priesthood instigated the early persecutions of the saints at Jerusalem. Whether there was a distinction (leading to an unhealed breach) made between Greek believers and Jewish believers Acts does not clearly indicate. There is a doubt that Jewish leadership ever drew a line between men like James the half brother of our Lord and Saul the convert, who formerly abetted in the death of Stephen, then in turn was persecuted by his former friends. As to the leanings of the school of Pharisees under teachers like Gamaliel toward the apostolic message, about all Acts reveals on this matter is that Gamaliel advised more caution and examination rather than sympathy and acceptance.

Sholem Asch builds a greater part of his book on the conflicting views of James and legalists and Paul the teacher of a universal salvation of grace to all races apart from submission to the law. Paul and James may not seem to have been wholly in agreement on this part of the early church's teaching, but no open division existed between the two viewpoints. Paul did encounter mistrust and questioning regarding his wholesome attitude toward the Gentiles, but among the believers there is no proof that the Jewish church might have had a split over the matter, especially after the council at Jerusalem finally accepted the reports and proofs offered by Paul and Barnabas. In the words of James the times were to be regarded as "times of the Gentiles," suggesting, too, that these times were to go before the restoration of the Jews through the return of Jesus Christ.

"The Apostle" is a book which will help deepen our appreciation of the hardships of the early church, and will touch the heart and faith of believers today when reading of the bitter opposition and persecution of the ancient saints. The picture of conditions of heathen worship are correct, and colored by the attractive style of the author. Of course, many students may question the story of the death of Peter and Paul as to the exact time of their martyrdom, for Asch pictures it as occurring the same morning. Smith's Bible Dictionary does suggest both men died about the same time during the savage reign of Nero. For historical background this book might be recommended for Christians who are well grounded in the faith, and would appreciate the historical background for the life of Saul of Tarsus.

N. Wilson Burks.

WHAT DO WE TALK ABOUT?

Sometimes I feel that Christ would find Himself a little lonely in our churches today. I can imagine Him sitting in humble disguise in the churches, and then, when He came out, saying: "They spoke earnestly of Me as a helper, as One who sympathizes with all the oppressed, as One who hates injustice and hypocrisy and war. All that was good, but I waited in vain to hear them speak of that about which Moses and Elijah spoke with Me on the mount, that which is dearest to My heart, and dearest to the heart of My Father in Heaven, how I died on the cross for their sins."—Clarence E. Macartney.