

WORD AND WORK

WORDS IN SEASON.

R. H. B.

FALLING FROM GRACE.

There are passages in the word of God which, taken by themselves, make the impression that the Christian's keeping and destiny is wholly in God's hands, and that He who is faithful will see us surely and safely through. There are passages on the other hand, which, taken unrelated, teach that the matter is wholly in our hands, and that our ultimate salvation is correspondingly problematical. It is the sectarian way to take one or the other wing of doctrine and hold it up as the Bible-truth, while ignoring, or "explaining away" the seemingly contradictory passages. It is the Christian's way (or should be) to take both sides in relation to each other, and to give to each its due weight of meaning, and to seek for the common basis of harmony which belongs to both. All opposite errors (as one hath said) are bolted together and revolve around a common center. And the apparently contradictory teachings of the Bible on whether a Christian can or cannot "fall from grace" are but the two sides of the same truth. All that God has said is true. Nothing of it is to be nullified, or so offset by something God has said elsewhere as to wipe out the meaning. If anywhere God says that He keeps us, *it is so*. If in any place He says we must keep ourselves, *it is so*. If I can discover the hidden harmony between the statements—good. If not I shall continue to say to the faint of heart, "Fear not, God will see you through;" and to the careless and self-confident, "Let him that thinketh he standeth take heed lest he fall." For "I believe God that it shall be even so as it hath been spoken."

GOD KEEPS HIS OWN.

Let us get this fact, first and firmly: *God keeps His people*. If it were not so I could have no courage to induce anyone to start out in the Christian life. Looking back over the years I am dimly aware of the unnumbered snares and pitfalls along the way, and how I have escaped many of them almost miraculously. A thousand dangers lurk on the road. It is easy—ah, so easy, to slip away. The chances are infinite. The difficulties are insurmountable. What with the cunning craftiness of Satan, the temptations of the flesh, the wiles of error, the deceit of unrighteousness, the trials, and drawbacks, and stumbling-blocks that await—the enterprise of the Christian life is superhuman. Yet men of the weakest types have fought that good fight and finished their course triumphantly. When I see a ship skillfully and safely threading its way through a dangerous channel, where a

little swerving to the one side or the other means disaster, I know that a pilot is at the helm who knows his business. When I see in the midst of a crooked and perverse generation humble men and women, walking in truth and love, I know that a Power beyond their own is holding their hands and keeping their feet. It may not be noticeable to us in any one day or hour—but when we look back over the path of years, however, we ourselves may have watched or worked, we become aware that it is because of Jehovah's lovingkindness that we have survived. And it gives us peace to fall back upon His grace and set up our Ebenezer and trust the same faithful hand to see us through. For He only is able to guard us from stumbling and to set us without blemish before the presence of His glory in exceeding joy.

"Through many trials, toils and snares
I have already come
'Tis grace that brought me safe thus far
And grace will bring me home."

THE EVER-PRESENT PROVISIO.

Yet—there is always something understood. If a doctor undertakes to cure my malady, it goes without saying that he expects me to submit to his care, follow his directions, take his remedies. If a teacher engages to take me through a course of instruction, so as to fit me for some public examination, it is superfluous to stipulate that I am to apply myself to my subjects. That is a matter of course; for there is no other way to learn anything. If a railroad company enters into contract with me, as certified by the ticket, to carry me through to some distant point—I do not expect them to put me on the train, nor to hold me on till I get to my destination. I can refuse to get on, or I may get off at any way-station along the line, if I choose. That is my lookout. So God does not force men's wills. It is by their own will and willingness that He engages to see them through, not against their choice. His keeping of us is not *mechanical*—not by outward force, but by inward constraint and motive. We are kept by the power of God *through faith*. (1Pet.1:5). True His loving care watches even over that: He works in us both *to will* and *to work*; and in time of danger He makes intercession "*that thy faith fail not.*" (Phil. 2:12, 13; Luke 22:31). But none of these things in violation of our own right of choice. The question, "Will ye also go away?" is ever to us. Like Abraham and his pilgrim sons—if we are mindful of that country from which we went out—opportunity is ours to return. (Heb. 11:15). There are no bridges burned behind us. Our allegiance to the Lord Jesus must ever be one of free and loving choice on our part.

MAKING US TO FEAR AND TREMBLE.

The secret of the matter—not the whole secret, but the practical end of it, is this that God keeps us by making us careful, by making us watchful. All through the New Testament we find the most solemn warning to Christians to watch and pray, to

flee from evil, to abhor it, to keep ourselves pure, unspotted from the world, to work out our own salvation with fear and trembling. God keeps us by keeping us afraid. If you refuse to be made afraid you cannot be kept. When you see a professed Christian careless and indifferent, be sure he is not being kept. The keeping power of God is manifest in the man who dreads sin and danger, who trembles at God's warning, who watches and prays and stays close beside his Savior. And the people who try to destroy the significance of such passages as Heb. 2:1-4; 6:4-8; or 10:28-31 in order to assure believers of their "eternal security in Christ," are really undermining the very means by which God keeps His own, and are apt to lull them into a false security which may easily end in disaster. We must take God's warnings, not as so many bugaboos, but seriously. And as we believe them and on the other hand the promises of His faithful keeping, we are driven further from sin and closer to Him. We can even "trust Him to keep us trusting"—for to such faith nothing is denied. And we will not fail on our side, if such is our faith. But after we have done all we shall see that it was only because of His keeping that we got through and that to Him is due all the praise.

JOSHUA'S FAITH.

In Joshua we have a great picture of the faith by which we are kept and win the victory. God promised him flatly an unqualified victory. "There shall not any man be able to stand before thee all the days of thy life . . . I will not fail thee nor forsake thee." And Joshua believed God. Now his faith manifested itself not in ease and security, but in the greatest earnestness and effort and watchfulness. Had he presumed upon the promise so as to relax his care, he would have failed despite the promise, because of *unbelief*. But he fought with extreme vigor—marching all the night to obtain an advantage over the foe, and doing all to lay hold on the promised victory. That is the right faith. Because we know that God can and God will keep and deliver us, we press on with fierce assurance to trample the lion and adder under foot, and meet every evil in the strength of God, and inspired by this hope we strike with greater determination and bring our bodies into subjection that we be not cast-aways.

HOW TO STAY IN.

There is nothing indeed that can separate us from the love of God—and yet, solemnly, the Lord bids us, "Keep yourselves in the love of God." In the same breath He tells us how: "Building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God." (Jude 20, 21). Now the former of these two items can be accomplished in only one way: "Now I commend you to God," said the apostle in his farewell to the brethren of Ephesus, "and to the word of his grace which is able to build you up and to give you the inheritance among all them that are sanctified." (Acts 20:32). That which

produces faith in the first place (Rom. 10:17) alone can maintain it, and amid the adverse influences of the world *build us up* in faith. And by faith we are kept by the power of God. (1 Pet. 1:5). Do not then leave your Bible; do not cease to pray deeply and earnestly, and so will you keep yourself in the love of God. And *look to Jesus*. Jesus alone saves. In Him—His power, His love, His intercession lies ever and always all our hope of being saved to the uttermost.

"SHALL WE SMITE WITH THE SWORD?"

My attention has been invited to an ably written pamphlet by Philip Mauro, entitled, "Shall We Smite With the Sword?" The author takes strong scriptural ground throughout on the question of Christians using the sword; except that in one matter (to which my attention was specially invited) he goes beyond what, in my judgment, the Scriptures demand. On page 15 of the pamphlet we find the following:

"Non-Combatant Service."

"It is sometimes asked if a saint may not enlist for some service which does not call upon him to shed the blood of his fellow-men. As to this it is simply to be said that an army is a complex machine, which is put together for the single object of destroying the lives of men. Not every part of it does the actual killing; for there are many services which those in the firing-line cannot perform. But every part is instrumental in accomplishing that for which any army is created. Even according to human law, the man who furnishes the weapon, knowing the purpose for which it is to be used, is equally responsible with the one who uses it."

That is strong, clear, and true, so far as it goes; but it fails to take into consideration an all-important factor. In case the Christian is free to participate or not as he chooses, all that is here said strictly applies. But if he is under God-appointed authority—that is to say, under obligation to God to obey a certain authority; that changes the whole face of things. For in that case he must, not only on ground of human compulsion, but by Divine command, do whatever the said authority requires him to do; with the one and only proviso, always understood, that the act of service he is required to perform is not in itself wrong and forbidden of God.

And in such a case the Christian is necessarily absolved from all complicity with the ultimate object the authority has in view.

This principle is evident in the case of the payment of taxes. The tax paid, as anyone may know, may go directly to support, maintain, equip, operate that complex killing-machine, the army. But the Christian who pays his tax is simply rendering the obedience God requires to "the powers that be." What the power does with it is outside the Christian's concern. If we *voluntarily* contributed to the project we would share the responsibility; but not when we act under authority.

"But," it is objected, "we are directly commanded in God's word to pay taxes." Well—and therefore that lays down the *principle* of which I am speaking. Just as the Christian is not chargeable with the object toward which his money is contribu-

ted and used by the government, so neither is he chargeable with the object toward which the government applies his act of service. And we are as distinctly told to render obedience to every command of the government, as we are told to pay taxes. It is only when the act commanded us is in itself sin that we must refuse for the Lord's sake. Under all other circumstances we must *obey* for the Lord's sake. (1 Pet. 2:13).

"Servants, be in subjection to your master with all fear: not only to the *good* and gentle, but also to the froward." (1 Pet. 2:18). This gives us a further illustration of the principle of obedience to God-given authority. Supposing then the Christian slave has an evil master—supposing that it falls to his lot to prepare the rooms and tables for the revels and debaucheries; or suppose the master goes forth upon some evil expedition and takes the servant along to prepare meals for him along the road—shall that servant first inform himself what his master plans to do before he decides to go along and to perform the acts of humble, honest service laid to him? Is that *his* responsibility? Nay, but having done what he is bid, he has served the will of God and the rest of the matter is his master's. If he had been a free man he would have been responsible for the issue. As it was his responsibility ended with the discharge of his simple duty.

On the same line is a letter received from a brother in the Lord.

1. I shall be glad, yes very glad indeed, to learn how Bro. Boll draws the line. How does he determine whether a thing is wrong within itself or not? If we are not to consider the government's direct purpose, (not indirect) how do you draw the line between digging a trench and digging a grave? Please consider this point as you say 'some things are obviously a participation in the wrong itself.' How do we tell whether digging a hole in the ground is wrong and when it is not? Now this is not hairsplitting, but involves a very common principle.

2. Is it not a fact that every man in the army was a member of a combatant branch? Name one branch of the army that does not carry guns. Can we be a part of the army and do a work that is good within itself? If so, why not be a part of other religious bodies to go good? The government's God-appointed authority does not apply unless we are doing the thing in Christ's name. If we can pay taxes or work for the government in the name of Christ, simply as Christians, we must do it as they bid, otherwise no. Provost Marshall Gen. Crowder, when asked by Bro. Shepherd if non-combatant service could be done in Christ's name, replied to the effect that it must be done as military service or part of the army.

Sincerely your brother,

C. T. C.

In reply to the above.

1. Perhaps I cannot draw the line for anyone else. When I am to'd to kill such and such a person, I know that is wrong, and must be refused. When I am told to clean a floor, cook a meal, feed a horse, wait on the sick—I know that is not wrong, and must, if I am to obey God, be done in obedience to the authority. Between these and the former lies some disputable ground. Perhaps a man can go further than I have previously indicated. As long as the act required of him is not in itself wrong and sinful,

let him obey. We are not afraid to suffer for conscience sake; and it is far better to suffer conscientiously than to compromise a conviction. On the other hand we do not want to suffer needlessly, nor refuse to act where God says obey.

2. No—every man in military service was not in a combatant branch. Many do not carry arms at all. Our brother can inform himself on that by inquiry. As to the other questions—let us not lose sight of this simple main fact that we are Divinely obligated to render obedience to the powers that be. Whatever therefore I so do is good, and can be done in the name of Christ. My responsibility ends there. Provost-Marshall Gen. Crowder's statement to Brother Sheperd does not affect the matter. If the government assigns me any task and duty, I must submit and obey up to the point where the act required of me would be in itself sin. This alone is the point and issue.

WAS THE LAW MEANT TO GIVE LIFE?

The following queries come from a sister in Canada:—

In the third Lord's day lesson of January 16, we find some questions which we are in doubt about. The first is: Why did the law fail to give life? Some in our class claim that the law never was meant to give life and others claim that it did.

The second question is not in this lesson, but it came to our mind in studying this lesson. When did the 12 apostles start judging the 12 tribes of Israel; did they not start judging on the day of Pentecost, and will they not continue to do so until end of time?

(1) The law was meant to be "unto life". Constantly it is told Israel in Deuteronomy to keep, its precepts that they might live. "He that doeth the righteousness of the law shall live thereby;" and, "he that doeth them shall live in them." Rom 10:5; Gal 3:12. But that which was meant unto life became death to them because of the power of indwelling sin. Rom 7:10—17. The law became a condemnation because it was spiritual, but men were carnal, sold under sin. It could not make men righteous, and could not give them life because it was "weak through the flesh" Rom. 8:2. "If there had been a law given which could make alive, verily righteousness would have been of the law." Gal 3:21.

(2.) By reference to Matt 19:28 you will see that it is "*in the regeneration*" and when the Son of man shall sit on the throne of his glory" that the twelve apostles shall sit on the throne judging the twelve tribes of Israel neither of these things have transpired as yet. The Lord Jesus is enthroned in heaven, at the Father's right hand, upon the throne of God. In addition He has the righteous claim to another throne which is peculiarly His own. (Rev 3:21) In Matt. 25:31 we read: "But when the Son of man shall come in His glory and all the angels with Him, then shall he sit on the throne of his glory."

The "regeneration" spoken of is the "times of the restoration of all things whereof God spake by the mouth of his holy prophets that have been from old," Acts 3:21: the era of the

renewing and restoring of all creation. This meaning is sustained by practically all scholarship. Thayer (N. T. Lexicon) says it has reference to "that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which the primitive Christians expected in connection with the visible return of Jesus from heaven: Matt. 19:28 (where the Syriac correctly has *in the new age or world.*")—R. H. B.

"COME AND SEE."

J. M. MCCALED.

Nathaniel, judging from a distance, thought nothing good could come out of Nazareth. It was only by personal contact that he came to know Jesus as he really was. So with the mission fields, those who have never visited them and seen conditions for themselves cannot understand the conditions like one who has been an eye witness. But it is impossible for all to go abroad. The next best thing to it is for certain brethren, commended by some of the churches that know them (the more the better) to make periodic visits to these far-away lands and at first-hand make the matter of missions a thorough and conscientious study, gathering up all the facts possible, then return to the churches and deliver lectures, offer practical suggestions and stir up more zeal and activity along the lines of world-wide evangelism.

Now is specially an opportune time for this kind of work. I found, when home in 1919 and 1920, a general restlessness among the churches to want to do more to make Christ known in distant lands. What they want are the facts and how to proceed according to the Scriptures. These visits of brethren, especially commended for the work, should be not farther apart than four or five years, and every two or three years would be better still. Though I have been making this plea for nearly thirty years, Brother Janes, now in Japan with Sister Janes, is the first to respond. Already the good results of their labors are manifest. They expect to spend a year in foreign fields before returning to Louisville, Ky. Now the good work is begun, who will be the next to make a similar trip? May we not look to my native state, Tennessee, to send the next man? The churches of Nashville alone have both the men and the means to select one of their members and send him forth for a year at their own charges. And I know of nothing that would be more helpful to them and the work of missions as a whole.

68 Zoshigaya, Tokyo.

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NEWS AND NOTES.

It was a most remarkable meeting that R. H. Boll had at Dugger, Ind., lately. An effectual door was opened and the Word ran and was glorified. Fifty were added to the congregation, forty-two of them by primary obedience. R. A. Zahn ministers regularly in this church.

The Horse Cave, Ky., meeting continued in power until nearly a score of persons became obedient to the Word. H. L. Olmstead, who preached in this meeting, is now engaged with the Highland church, Louisville, in evangelistic services. He contemplates devoting the year to protracted meeting work.

R. H. Boll is now engaged in a meeting in Dallas. He preached in New Orleans enroute.

Stanford Chambers was in a meeting at Glenmora, La., when last heard from. The start was encouraging.

"I am in a series of gospel meetings at a school-house a few miles from Amite, La. The work at Amite is growing, but the meeting-house is still unfinished."—W. J. Johnson.

H. N. Rutherford had a good meeting at Lexington, Ky., in May. Six were added to the church. All who know this consecrated evangelist know that Christ must have been magnified in these meetings.

All the way from the land of the rising sun comes the report of a son born on April 26 to Harry and Pauline Fox.

A few copies of the editor's book, Truth and Grace, discovered in stock, may be had at \$1 each.

Later, from Glenmora, La.: "Splendid meetings, 15 taking stand for Christ and His church to date and as many more Christians only found here. We will, by His grace, have a worshipping band here of the New Testament type. Praise the Lord. The new song book is the best I have ever seen."—Stanford Chambers.

Most users are delighted with the Inkograph, the ink-pencil which may be had free for three new subscriptions at \$1 each. A small proportion of the pens do not flow perfectly. If you receive one of these return it for another.

"Reminiscences and Sermons," nearly 400 pages of matter, chiefly historical on the "Restoration," may still be secured free for two new subscriptions.

The season of summer meetings is full upon us. Ask for samples of this magazine and make up a club. The paper will continue the work of teaching after the evangelist has gone. "Great Songs of The Church" (75c, \$60 the hundred) will absolutely revolutionize your singing, and stir the fires of revival. Our tracts will supplement the pulpit teaching effectively. Set of seven kinds for 25c. Why not have a "literature table" at the door? Bibles, books, tracts, song books, magazines—ask this office to supply your table, and remit for what you may sell.

J. Scott Greer is in special meetings at Russell School-house church, near Bloomfield, Ky. E. L. Jorgenson spoke at the opening of the new church building there on Lord's day May 29.

A note touching J. M. McCaleb's needs appeared here last last month, and some responded. And they have never given to a nobler, worthier worker!

The Word and Work, also The Word and Work Lesson Quarterly, have enjoyed a slow but steady growth for some time. These papers are *teachers*, not knockers or kickers; and this counts with the best of the people. Five years (under present management) of clean teaching has won the confidence of clubbers and agents. Nor do we intend to humiliate them with unseemly personalities and low-grade journalism. May we not expect the *special* co-operation of all through our "dry" season—June 1 to October 1?

No song book brought out within the last twenty years, *can* be like "Great Songs of The Church." Books taken back in any quantity if you do not agree with hundreds who have already ordered, that no hymnal on earth even approaches it! And yet the price is less; 75c single copy, \$60 the hundred. Address orders to Word and Work, Louisville, Ky.

A card from Baylor University, Waco, Tex., shows Brother E. W. McMillan in the Master's graduating class. Congratulations.

We can recommend the Eagle "Mikado" pencil advertised in this issue. Probably no pencil surpasses it.

THE NEW TESTAMENT AND SINGING.

STANFORD CHAMBERS.

"Praise is comely," and the Christian's life should be a song of praise. Especially should it be so on the part of us poor Gentiles. Praise has its source in gratitude and who should be more grateful than we who were once alienated from the commonwealth of Israel, strangers from the covenants of the promise, having no hope and without God in the world (Eph. 2:12)? "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ . . . and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus" (Eph. 2:6), so that we "who once were far off are made nigh in the blood of Christ" and in Him we "are builded together for a habitation of God in the Spirit." (Eph. 2:13 and 22).

This habitation of God is His house of praise, and He puts His Spirit in us that our hearts may be in tune to sing His praise" and "make His praise glorious."

"Therefore will I give praise unto thee among the Gentiles, And sing unto thy name." (Rom. 15:9).

Not all singing is worship. Like any other act of worship singing must be "in spirit and in truth." "I will sing with the Spirit and I will sing with the understanding also." (1 Cor. 14:15). Worship springs from the heart, but it is impossible from a heart destitute of the love of God. And this love, of which worship is the outflow, is "shed abroad in our hearts by the Holy Spirit.

Again, "Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. 5:18-19) and another like unto it; "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3:16).

Christian, do you sing? Few people cannot sing, or learn to sing, but so many do not. You have a song,—every true Christian has. I recently read a tract entitled, "He had no Song;" that is true only of the man who knows not our Christ, but we know Him, and oh, what a song is ours! Sing! Make "melody in your heart unto the Lord! From the abundance of the heart the mouth singeth. Sing from the heart. Sing to bless. A spiritual song spiritually sung is a blessing to everybody. Let there be more of such singing in the home as well as in the assembly. I have thought my richest heritage from my mother is the good old hymns she sang in my childhood. Every mother's life should be a hymn of blessing.

When should you sing? Of course when you feel happy. "Is any cheerful? Let him sing praise." (Jas. 5:13).. But why not sing when your heart is burdened? Faith then needs exer-

cise and it is then that your singing can reach its highest note. Paul and Silas in the Philippian jail at the hour of midnight "were praying and singing hymns and the prisoners were listening to them." (Acts 16:25) and our blessed Lord facing Gethsemane and Calvary, having finished the last Passover supper, He gave to His disciples His own Memorial, and "when they had sung a hymn they went out."

Let us "keep our hearts singing all the while" of our sojourn and pilgrimage here and rejoice in hope of that day when we shall sing, "as it were, a new song."

"CHORAL SINGING."

I clip the following from a Methodist paper published in London on "choral singing."

"The remarks of Mrs. Herbert Lewis concerning the 'ruinous' character of instrumental accompaniment to choral singing, have drawn forth approval from several church musicians, who quite agree with the talented lady. Those who know anything about Wales proper, are aware of the marvelous effects of unaccompanied choral singing. In many of the churches there are no instruments at all, and the congregational singing is perfect. It is characterized by a strength and passion which are lacking elsewhere in Britain. Again, in the *eglises libres* of Switzerland there are no instruments. Each worshiper is provided with music as well as words, and the harmonic effect is simply marvelous. Congregations in the south do not sing with anything like the abandon which characterizes the singing of Wales. They have become dependent upon instruments which too often do duty for them. More than once we pleaded for a revival of choral singing. It would do as much as anything toward creating an atmosphere favorable to a new hearing of the Word of God. If groups of men and women, trained to sing chorally without the aid of instruments, would carry their message into crowded areas, there would be great response.."—*The Christian*.

CHINA FAMINE CONTRIBUTIONS.

Our last remittance was \$204.70, contributed as follows:

Ted Brackett, \$2; Miss MacKellar, Detroit, \$3; J. J. Doster, \$2; Bernice Howard, \$4; J. N. Teague, \$3.50; Church Minneapolis, \$24.60; Highland Church, Louisville, \$20; Dr. Askenstedt, \$10; Shawnee Church, Louisville, \$25; Church, Buechel, Ky., \$5; Main Street Church, Winchester, Ky., \$55; Mrs. Daisy Oldham, \$2; M. R. N. O., \$5.10; Portland Ave., \$43.50; (\$17 received too late, from Waterford, Ky.; and sent separately.) Some of these amounts have been reported before, but, being too late for remittance, are sent in now.

This is probably the last contribution to the China Famine Relief. With the opening of spring the worst of the terrible distress will disappear. But the need is still very great.

R. H. BOLL.

WHY MEROZ WAS CURSED.

Whether we do our part in helping on the work of Christ may not make much difference to "the cause," but it will make a vast difference to us. The consequence of the one man's burying his talent was that he lost it. The penalty of uselessness is always the loss of the capacity for further usefulness. The blind fish of Mammoth Cave have organs but no vision—they have lost sight by non-use. In that dark cavern there is no opportunity to use the organs of vision.

The battle was fought and won that day without Meroz, but Meroz never got back what they lost that day. A noted military man said to his soldiers after a hard-fought battle and the gaining of what the world considers a great victory: "There are men now sleeping in England, who, when awakened to the glory of this day's achievement will wish themselves accursed because they were not here."

It may have been self-indulgence which kept the inhabitants of Meroz away from the battle. They had their own little affairs to attend to—their gardens, their fields, their flocks. They were very comfortable in their little homes among the hills. The enemy would not likely invade their homes and carry away their goods and rob them of their peace. Of course they were interested in saving their country, but as almost everybody was hurrying to the field of battle, they would not need their help, victory was certain without them. So they kept out of the conflict. They were doing well and making a vast amount of profit out of their labor at home.

No doubt they could satisfy themselves that they were pursuing the proper course. They had saved themselves from hardships and danger. But just at the time of their imagined safety, there rang out the curse: "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because she came not to the help of the Lord, to the help of the Lord against the mighty." No doubt if men's hearts could be read, much of the uselessness of their lives could be traced to self-indulgence, and unwillingness to make sacrifices for the cause of Christ. But the result will be just what it was in the case of Meroz. "He that saveth his life shall lose it, and he that loses his life for my sake shall find it." The centering of thought and effort on ourselves is always a fatal error in one's life, and draws a curse with it. Yet it is one of the easiest things to allow the self-indulgent spirit to creep into one's life. Others need us, but we are busy with our own affairs, and are not willing to put ourselves to any inconvenience to serve them; we should have to miss some pleasure, or give up our own comfort or ease. There is a brief struggle, then we decide that we cannot turn aside to give the help needed. That is, being interpreted, we come not "to the help of the Lord." We have saved our life; we have been spared the discomfort of self-denial; our hands are not soiled with the rough

work; we have our money still in our pockets. But as we go back to our self-seeking pursuit we hear the echo of the curse: "Because they came not to the help of the Lord." Many people imagine they are quite good enough to be accepted of the Lord, because they have not done any very wicked things, but one may be able to hold up his hands and say, "My hands are unstained by any guilt," and yet the heaviest curse may hang over him, because they have not done the things they should have done.

It may have been cowardice that kept the people of Meroz from coming to the help of the Lord, against the mighty. For the foe that had to be met had chariots of iron, and were fierce and cruel. At any rate, there is no doubt that the cause of inactivity of many in this day, in the Lord's work, is moral cowardice. The Bible tells us in unmistakable terms what is to be the final verdict on all the "fearful and unbelieving." Many have not the courage to confess Christ before men, even in times of peace when there is no more to be feared than the smile of ridicule. Others there are, following Jesus from afar, when the truth and honor of the Lord is at stake, afraid to own the truth despised by this wicked and perverse generation. "He that denies me before men I also deny before my Father and the holy angels." And not to confess him is to deny him. To confess Christ with the understanding of what that means, is to expose one's self to ridicule, scorn, and persecution. "For they that will live godly shall suffer persecution." So many will hide away in their tents when they ought to be in the field fighting for their Lord and his people. Far more people than we know are useless to the Lord's cause because they fear public opinion.

Those people might have thought they were so few in number that they could be of but little use, that it was not worth while for them to go up to the battle. Many are now rendered useless for the same reason. We have no gifts, they say, nor means that would count for anything in the battles of the Lord; so they stay in the background and come not to the help of the Lord against the mighty.

Israel won the battle that day without the help of the city of Meroz. But it might have been otherwise. A few from the ranks of the fighting forces might have caused the defeat of Israel. There have been times when one person has failed to do his duty the good cause has suffered great loss. There is one seed out of thousands that escapes the mill, the oven, and goes to its proper place in the ground and multiplies seed for the sower, though the thousands possessed all the possibilities of the one that got back into the ground and multiplied. However small the influence of a Christian may be, or however little he may do, the Master needs him, and something will go wrong if he fails to do his duty. The humblest of us dare not fail ever, for in an important way, God needs us and our gifts, however small they may be.

THE KINGDOM IN LUKE AND JOHN.

(The Kingdom of God. No. 7).

R. H. B.

In the third gospel, which has been termed "the most beautiful book in the world," there is a wealth of kingdom-teaching. As Matthew is specifically the gospel of *the King*, so is Luke the gospel of the *Son of Man*—setting forth most especially His humanity. It *includes* therefore our Lord's Davidic descent, on which depend His kingly rights as heir of David's line; because this was His human ancestry. But it reaches back farther: the genealogy is here traced beyond David and Abraham to *Adam*, the forfather from whom the whole race sprang, thus emphasizing the Lord's kinship with all mankind. He is thus shown to be the Kinsman-Redeemer, through whom God would retrieve the lost bliss of the human race, as well as the wrecked fortunes of the house of David. In a book of such purpose we may reasonably expect to find much of the *kingdom*, for in that term lies ultimately the hope of all mankind. In God's government alone, all hoped-for blessings are realized. As the rod (symbol of rule and government) when cast out of Moses' hands became a serpent, but when taken up by him became a true rod again, so is it with the rule of the earth. When in His time God takes actual control, and His will is done on earth as it is in heaven, all the earth rejoices. In that day they shall say, 'O Jehovah our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.' That happy outcome is secured to us through the Lord Jesus Christ, God's King, to whom all authority in heaven and on earth is committed. As Son of God He holds the Divine dominion and glory which He had with the Father before the world was. As Son of Man the sovereignty of all the earth belongs to Him; which heritage, though forfeited by the first Adam, was to be restored to man in the last Adam. (Gen. 1:26-28; Ps. 8; Heb. 2). As the Son of Abraham He was the One who should possess the gates of His enemies, who should be "heir of the world," and in whom all the families of the earth should be blessed. As Son of David He was to be the Messiah, the promised King of Jacob, who should rule the nations with a rod of iron, whose righteous sway should extend from the River to the ends of the earth; in whose days the righteous should flourish, and abundance of peace till the moon be no more.

Such are the promises. A great part, if not all, the existing misconceptions of the kingdom are due to a failure to recognize the intimate relation between these Old Testament promises and the New Testament teaching, and to study the two in connection. The New Testament does indeed illuminate the Old; but so does the Old throw light upon the New. For the Lord Jesus did not come to destroy the Law or the Prophets, but to fulfill. To ignore these facts is to misunderstand the Scriptures.

THREE CYCLES.

As now we approach the kingdom-teaching of Luke we shall, to simplify our study of it, divide it into three cycles: *First*, that which turns about Christ's birth. *Second*, that which pertains to His ministry. *Third*, that which was given in connection with His sufferings.

Within the first cycle falls the angel's annunciation to Mary (1:31-35); Mary's song (esp. vs. 54, 55); the song of Zacharias at the birth of John (vs. 67-79)—all in the first chapter. The announcement to the shepherds of the birth of Jesus; and certain things mentioned in connection with Simeon and Anna in the second chapter.

THE KINGDOM HOPE IN CHRIST'S BIRTH.

Agreeable to Luke's design, we have here the most detailed account of the birth—the Virgin-birth—of our Lord. To a virgin named Mary, betrothed to Joseph, of the house of David, came the messenger of God, announcing that she should be mother of a son, who was to be named Jesus. "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (1:32, 33). This is simply the announcement of the fulfillment, through this child, of God's oath-bound covenant-promise to David in 2 Sam. 7. This child should *inherit* the throne of His forefather David, the royal rule over "the house of Jacob." It is especially to be noted that that covenant involved the perpetuity of the "house of Jacob," *the nation of Israel*, as particularly pointed out in 2 Sam. 7:10, 23, 24. In 2 Samuel 7, there can be no misunderstanding as to what people and nation was meant. And while the fulfillment may often greatly transcend the wording of the original promise, it never belies it or nullifies it. In the announcement of Luke 1:32 no clearer term could have been used to signify just that nation than "the house of Jacob." That does not and cannot mean anything else than the whole nation of Israel—not Judah merely, nor the ten tribe kingdom, but the whole nation which descended from Jacob. By no principle of interpretation can this term be forced to signify "the church."

We might note the peculiar fact here that the Lord Jesus is never spoken of as *the King of the church*. He is her Head, her Savior, her Lord, her Husband to whom she is betrothed; but is never called her King. A king's royal authority extends over his spouse, of course; but his relation to *her* is so much higher and closer than one of mere kingly authority that the latter does not come into view. As her Husband he is her Lord; but in His rule as King she is destined even to share His throne and the exercise of His royal authority with Him (Rev. 2:27; 3:21). He is, however, distinctly spoken of as the King of *Israel* (John 1:49) and as the promised Ruler of David's line *over the house of Jacob*.

MARY—ZACHARIAS—SIMEON—ANNA.

When in her song (wondrously resembling that of Hannah, 1 Sam. 2) Mary says, "He hath given help to Israel his servant, that he might remember mercy (as he spake unto our fathers) toward Abraham and his seed forever"—it is the Old Testament promise that is again in view. And throughout the song of Zacharias the fulfilment of that same Old Testament promise is spoken of as now assured in the birth of the Savior: "He hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David (as he spake by the mouth of his holy prophets that have been of old) salvation from our enemies, and from the hand of all that hate us; to show mercy toward our fathers, and to remember his holy covenant; the oath which he sware unto Abraham our father, to grant unto us that we being delivered out of the land of our enemies should serve him without fear, in holiness and righteousness before him all our days." (1:68-75).

It must be admitted that these inspired utterances see in the birth of Jesus the fulfilling of the simple Old Testament promises to David and Abraham. Neither Zacharias nor his hearers, nor any others that contemplated the promises found in the law and the prophets got any other impression (nor could have got any other) than that the people here spoken of was Israel; that their deliverance from their enemies was the emancipation from the Gentile oppressors; and all the other attendant blessings mentioned, those of Israel's promised glorious future day of restoration. That all these and like prophecies are susceptible of *spiritual application* is not disputed. In the spiritual application of all the scriptures lies their perpetual significance and value. But application is not interpretation; and whatever spiritual truths may lie back of the statements and narratives of God's word, its simple and direct meaning is never to be denied and discarded. It was not (as some have thought) the Jew's simple, literal belief of those promises and his expectation of the promised earthly blessings that made his hope "carnal;" but his failure to understand that only by a *righteous* nation—to a people circumcised of heart, cleansed and regenerated, whose stony heart was exchanged for a "heart of flesh" (Isa. 26:2; Deut. 30:6; Ezek. 36:25) would these promises be finally realized.

In the episode of Simeon and Anna (Luke 2) the reference to the Jewish hope is again beyond dispute. Of Simeon we are told that he was "righteous and devout, *looking for the consolation of Israel*" (Isa. 12:1; 40:1); and Anna, the prophetess, "spake of him to all them that were *looking for the redemption of Jerusalem.*" (Isa. 1:27; 52:9). Synonymous with these expressions is that found in 23:51 concerning Joseph of Arimathea "who was *looking for the kingdom of God.*" For, as the Israelite understood from his scriptures—when the promised kingdom should come, then would Israel be consoled, then would Jerusalem be redeemed. All this is perfectly obvious, and only a pre-

conceived idea could ever have moved us to divert these words from their plain meaning.

"WHEN THE KINGDOM OF GOD COMETH."

The second cycle takes in the Savior's kingdom-teaching during His ministry generally. Most of this has been discussed already in the articles on Matthew, so that only one utterance needs specially to be noted.

The utterance that particularly demands our attention is the Lord's answer to the sneering question of the Pharisees when the "kingdom of God" was going to come. "The kingdom of God," He answered, "cometh not with observation: neither shall they say, Lo here! or, There! for lo, the kingdom of God is within you." (Luke 17:20, 21). Upon this saying of our Lord's, at least three views have been based, each having an element of truth, none by itself, however, comprehending all of the far-reaching kingdom-teaching of the New Testament:

(1) That the kingdom cannot be outwardly observed or located, because it is spiritual and invisible—"within you."

2) That it comes by a growth so gradual, silent, and imperceptible as to escape observation.

(3) That it is not preceded by any such movements, revolts, massing of forces, etc., as attend the rise and development of earthly kingdoms; and that its coming cannot thus be watched and observed, but will be sudden and instantaneous: before anyone has occasion to say "Lo here!" or "There!"—lo! the kingdom is in the midst of you.

We may say as to the first of these three views that though the kingdom has its inward and spiritual side (for every citizen and heir of that kingdom must have its spiritual principle within him) it is nevertheless not without its outward manifestation. Even those who hold that the kingdom is co-extensive with *the church* must admit that even the church itself is visible, tangible, and subject to observation, and not exclusively "within." Nor did the Lord say to those evil men, the Pharisees, "the kingdom is within *you*"—for indeed it was not; but, as the margin of the R. V. correctly gives it, He said the kingdom is *among* you, in the midst of you. (See John 1:26 where in the Greek the same expression is used.

On the second of these views—as to the gradual growth of the kingdom—it may be observed that between the crisis of its planting and the crisis of the harvest, there is indeed a progressive development, an automatic growth: "first the blade, then the ear, then the full corn in the ear" (Mark 4:26-29). In all the stages, from seed to harvest, the growing thing is the kingdom; but the kingdom in its fullness and consummation is not till the harvest is gathered.

But as to the third of the views listed—it commends itself at once as being the real answer to the Pharisees' question. They were manifestly asking some evidence of the kingdom's approach. According to their expectation (for they understood

not that the kingdom of God is wholly from above, and its power not of the earth)—there should have been some preparation, gathering or organizing of forces, or at least some hostile move against the Roman power. Like John the Baptist (but not as easily enlightened, Matt. 11:2-6) these men did not know what to make of a Messiah who only "went about doing good." It was a Joshua, or a Gideon they expected to see, who like the Old Testament heroes of faith would with a little host "put to flight armies of the aliens." But the Lord told them that the kingdom was not coming in such a fashion. It comes, as the King Himself comes in His day, like the lightning flash from above. He then continued the teaching and explanation to His disciples, making all to turn upon His sudden and glorious appearing "in that day." Luke 17:22-30.

At this point we enter into the cycle of the passion-utterances. The Lord Jesus is on His last journey to Jerusalem and has entered into

THE SHADOW OF THE CROSS.

Just before His "triumphal entry," He spoke a parable to His disciples because they were nigh unto Jerusalem and because they thought that the kingdom would now immediately appear. This parable—the parable of the Pounds—has already been discussed, and we will only emphasize a few remaining features. Knowing the disciples' expectations, and lest by the demonstrations connected with His entry into the City they be misled, He represented Himself in the parable as a Nobleman *going into a far country to receive for himself a kingdom*—not a kingdom in another country, of course, but royal authority over the country which he was then leaving—and to return, in order (as the parable shows) to assert His rule. This parable also sets forth very clearly the state of the kingdom on the earth during the King's absence, as a household of His servants, who are administering their Lord's wealth in the midst of His enemies until He come. Upon His return He gives the faithful servants share in the rule, and executes vengeance upon all rebels. (Luke 19:11-27). This again is so plain and obvious as to need no argument, but only to be pointed out.

The weighty farewell He spoke to the guilty city—once uttered before, with reference to this crisis (Luke 13:35) was spoken subsequent to the "Triumphal Entry." (Matt. 23:39). "Ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord." Like "the glory of the Lord," after long lingering and hesitation, as if very loath to depart, finally left the threshold of the Temple and the City, and in symbolic action crossed over to the Mount of Olives (Ezek. 11:23) so the Lord Jesus formally forsook the city and left Israel and their House desolate; and, as if with purpose to remind them of the sad prophecy of old, He also, having pronounced this sentence, went over and sat upon the Mount of Olives. (Matt. 24:1). "Ye shall not see me henceforth"! Their King, in whom lay all their

hope, had forsaken them! But not for ever—only “*until*.” That is one of the “*untils*” that always limit Israel’s rejection. There is coming a day when they *shall* see Him again and they shall acclaim Him with sincere hearts and gladly in that day.

“THE KINGDOM OF GOD COME NIGH.”

The prophetic discourse on the Mount of Olives is recorded in its simplest form by Luke. The near destruction of Jerusalem (Luke 21:20-24) is plainly foretold, and also Jerusalem’s age-long rejection, as “*trodden down of the Gentiles until* (here is the saving “*until*” again)—the times of the Gentiles be fulfilled.” Then follows the prophecy of the final portents, the signs and prodigies seen in heaven and on earth, which are followed by the Coming of the King. But to His disciples He says when they see these things *begin to come to pass*, to look up and lift up their heads, because their redemption draweth nigh. When the fig tree and all the trees begin to put forth, we know that the summer is nigh. “*Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.*” (Luke 21:31).

I call special attention to this saying of our Lord’s. Without controversy, He is here speaking of the coming of the kingdom, and here He connects the coming of the kingdom with His own personal, glorious coming. This cannot refer to the church—the church comes long before; nor to the destruction of Jerusalem—that happened about A. D. 70. But when the world-wide conflict of nations, the great earthquakes, famines, and pestilence, terrors and great signs from heaven—signs in sun, moon, and stars, conjoined on earth with convulsions, physical and social—when such things *begin to come to pass*, He says to His disciples, *then let them look up*, for the time of their redemption is at hand; and *then* is the kingdom of God nigh. (The language is the same as that in Luke 10:9-11). There is no denial here of the present manifestation of the Kingdom through the church; but here He looks forward to the outcome, the glorious manifestation of the kingdom on the earth, the harvest of the ages, the goal of prophecy—the day when the Nobleman returns “*having received the kingdom*,” when the Messiah shall take His great power and reign under the whole heaven, and His saints with Him. (Comp. Matt. 21:33, Mark 13:29)*

*On the next verse, “This generation shall not pass away till all things have been accomplished”—I quote from Lamar’s Commentary on Luke, a commentary written and printed by, and until yet a widely current standard work among, the brethren, as follows: “It is clear that by **generation** (genrea) the Savior did not mean the people then living; for while this is one of the significations of the word, it is not the only one, nor is it one which will harmonize with the context. It also means **race, breed, kind, sort, species**. Hence, as all things predicted cannot be said to have been fulfilled so long as the times of the Gentiles (v. 24) continue, we must select out of these meanings that which best agrees with this fact—(saying nothing here of the second coming and the wonderful events connected with it). The word **race** meets this requirement, and seems also to be indicated by the marvellous preservation of the Jews as a distinct people.”

THE "TABLE" AND THE "THRONES."

Luke gives us a most remarkable saying of Christ concerning the kingdom in 22:28-30. When assembled with His disciples on the night of the Betrayal, He says to them, "But ye are they that have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel."

We mark here the following facts:

1. The Lord Jesus appoints unto the apostles a kingdom, even as the Father appointed unto Him. This promise was, afterward, in a general way, extended to the faithful church. (1 Cor. 6:2; Rev. 2:26, 27; 3:21).

2. They should eat and drink at His table in His kingdom.

Those who have endeavored to confine the concept of the kingdom to the limits of the church, make this promise to mean that the apostles should be permitted to eat the Lord's Supper (because the latter is referred to as "the table of the Lord" in 1 Cor. 10:21). Nothing depends upon that, so far as the present argument is concerned. The Lord's Supper, however, is not a promise, or a reward; but a means of grace by which the promise is reached. In it the Lord's disciples commemorate His death until He comes again. To eat at the King's table on the other hand, is a common phrase in the Old Testament. It stands for the high honor of belonging to the King's household, being numbered as of his family, and sharing, not his food only, but his home, his presence, association, fellowship. David thus sought to reward Barzillai the Gileadite, who had met him and supplied him with provisions in the way when in humiliation he was fleeing from Absalom. Barzillai declined the privilege on account of his age; and the honor fell to his sons. (1 Kings 2:7). Likewise, David rewarded the faithful love of his friend Jonathan by giving his lame son Mephibosheth a place at the King's table. (2 Sam. 9:7-13) "as one of the king's sons." It was this royal reward that the Lord Jesus Christ here held out to these who had loved and followed Him in the day of His rejection and humiliation. The Lord's Supper is "the Lord's table" indeed, because He ordained it; and there His disciples by faith hold "mystic, sweet communion" with their absent Lord, "in remembrance" of Him. But there is coming a bridal feast of love when they shall sit *with Him*, and He, with them, shall drink anew the fruit of the vine in the Father's kingdom. "Blessed are they that are bidden to the wedding-supper of the Lamb." (Rev. 19:9).

And as for their sitting on twelve thrones, judging the twelve tribes—this has been taken to mean the exercise of the apostolic authority, through their message, and the apostolic writings delivered to us. But alas, of all men these same "twelve tribes" are least in subjection to the apostolic word. In what reasonable sense could the apostles be said to be reigning now over the "twelve tribes;" or even over the professing church?

The apostles, last and least of all men, doomed to death could hardly be spoken of as reigning on thrones *now*. God is not given to such far-fetched, vaporous promises. Paul rebuked the Corinthians (1 Cor. 4:8-13) for imagining themselves as *reigning* thus prematurely. "Yea," he says, "I wish you *did* reign, for in that case our troubles also would be over and we would be reigning with you." And then he points out the apostles' miserable estate, with purpose to show that they were *not* reigning now. For the Corinthians, as for the apostles, this is yet the day of humiliation, conflict, and suffering. The reign for us all is yet to come. (2 Tim. 2:12).

Both the table and the thrones then await the Day of glory, when the Lord Jesus shall return in power.

KINGDOM-TEACHING IN JOHN'S GOSPEL.

In the Gospel of John one can see the Old Testament kingdom hope in the language of the first disciples (John 1:41, 45, 49). Neither John the Baptist himself, nor the disciples who were attracted to Jesus by John's announcement of Him, grasped the fact that the title "Lamb of God" which John gave Him, involved His sacrificial death, despite that death had been prophesied. They simply seized upon the fact of His Messiahship, according to the Old Testament promise. This, though incomplete, was as far as it went, right, and not wrong, nor mistaken.

In His interview with Nicodemus (3:1-5) the Lord Jesus emphasized the necessity of regeneration—the new birth—to those who would be citizens of the kingdom of God. This applies both to those of Israel who looked forward to the Old Testament hope of the Messiah's glorious reign; and to all who in this day would enter into the kingdom of God's dear Son. It is the universal requirement of acceptance with God, and characteristic of the New Covenant which now in its principle applies to the church, and which the Lord will make with the house of Israel and with the house of Judah "after those days." (Heb. 8).

Finally, John gives us one more important word on the subject, spoken by the Lord to Pilate. In answer to Pilate's question, "Art thou the king of the Jews?", the Lord Jesus replied, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." "Art thou a king then?" asked Pilate. Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." (John 18:36, 37).

I do not know why this should not be taken just as it stands; or why it should ever have been regarded as clashing with the hope of the accomplishment of the Old Testament kingdom promises, and the future earthly manifestation and glory of the kingdom as foretold by the prophets. The Lord simply declares here that His kingdom is *not of earthly origin*, but of heavenly—it is

"*not from hence.*" It derives its existence and authority not from beneath as do earthly kingdoms, but from above. Its power does not stand in human forces, as is the case with all the kingdoms of the earth, but in the power of God. In proof of this the Lord pointed to his meek and timid disciples. If it had been a political kingdom, a world-empire of the earthly order that He had come to found, would not His disciples have fought to protect His Person? That was so self-evident that Pilate could see no treason in such a claim as this Man made. Jesus was not a king rivalling on equal grounds the kings of the earth. When once the Jews had tried to make Him king—not by faith and submission to God's will but by dint of human will and earthly force, the Lord Jesus withdrew Himself. He had indeed sought for their heart's devotion, but not for political patronage nor for their help and human assistance. His authority and His power is from above, and is always wholly independent of, and infinitely higher than any earthly power. The Nobleman goes into the "far country" to receive His kingdom and to return. This is the Stone, "*cut out without hands,*"—that is, not by human agency, who will in His day come from above and smite down and destroy the world-power of the earth.

But to say that His kingdom is not of the world, is not saying that it is up in heaven; nor that it is and ever must be merely an inward, invisible, spiritual, mystical "power that makes for righteousness." The church itself, for example is *not of the world*; but it is *in the world*, and quite manifestly so. That glorious kingdom promised in the Old Testament is not of the world because it does not owe its origin to any earthly power, nor is indebted to forces below for its power and authority; but it will be here and fill the whole earth (Dan. 2:35) openly manifest in its rule and dominion "under the whole heaven."

Here we conclude the examination of the kingdom doctrine of the four gospels;* only wishing that the months were shorter and we could go on more quickly through the rest of the New Testament. The writer of these articles appreciates kindly and straightforward criticism, and any question or difficulty that may be presented by any of the readers, and will in due time note the same.

*The kingdom teaching in Mark is covered in the examination of the other gospels.

The sobbing of a thousand million of poor heathen sounds in my ear, and moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. *Oh, think of these needs!* I say again, they are ocean-depths; and, beloved, in my Master's name I want you to measure them, I want you to think earnestly about them, I want you to look at them, until they appall you, until you cannot sleep, until you cannot criticise.—*Charles Inwood.*

THE "SONG-MEET."

R. H. B.

It was such a success and so enjoyable an occasion that we wonder why more of that sort of thing is not being done among the churches everywhere. The meetings opened with a prayer, and then the songs of the new book ("Great Songs of the Church") were taken up by the leader—mostly the new songs, with enough of the more familiar ones to keep all interested. The attendance was excellent, the spirit enthusiastic; and the effect stirring and uplifting as that of a warm gospel-meeting—as which it deserved to be classed. If anyone had thought an instrument necessary in order to beautiful and effective singing, I believe those song-meetings would have reversed his opinion. An instrument would have been a hindrance rather than a help. We got a new revelation of the possibilities and the power of song in the Christian assembly. Incidentally the meetings were marked by an increasing appreciation of the wonderful collection of songs Brother Jorgenson has brought together in this book, rightly named "Great Songs of the Church." It is a treasury of truth set to music; beautiful words and sweetest melodies. No one who has become acquainted with "Great Songs of the Church" will ever want to do without it. I am not saying this merely by way of advertisement, and I have no financial interest in the book; but in sincere appreciation of its surpassing worth and excellence. As one of the singers present put it, "No book of its value has been produced since Adam's day." At the close of the last meeting the congregation expressed their appreciation of the great work Brother Jorgenson had accomplished through his long toil and labor in bringing out this book, and the good he had done to the church of the Lord thereby, by "a rising vote of thanks." The sessions were held alternately in the church-houses of the Highland and Portland Avenue congregations. About fifteen different congregations from near and far were represented.

THE PORTLAND AVENUE BIBLE CLASSES.

Will open again November 1, the Lord willing. The last session, which was the ninth, closed end of March, 1921, and was in several respects the best in the history of this work; in interest, attendance, and rich spiritual blessing. We will hope and pray for an even better season for 1921-1922.

The free dormitory put at the disposal of the young men who attend the Classes, furnished and electrically lighted, has been of great advantage to the students. By a clubbing arrangement they maintained a splendid table at low cost—the expense for board, fuel, and lights, even when the cost of living was at its highest never exceeding \$4 per week; and lately falling far below that figure. Most of the students avail themselves of the

Louisville University and the Baptist Seminary, which institutions are open free of charge to all who are studying to preach.

We bring this work to the attention of all at this time, as it may help some who are making plans for next season.

DR. LEWIS J. FRAZEE.

Our beloved brother, Dr. Lewis Frazee, one of the pillars of the church of the Lord Jesus Christ at Portland Avenue, fell asleep in Jesus on his 42nd birthday, May 18, 1921, after only one day of serious illness. For some years past he had suffered in health, but for more than six months had rallied wonderfully. We did not seem to realize how greatly we loved him, how much we needed him, how much his work, his ability and loyalty and faithfulness was to the church, until he was so suddenly plucked away out of our midst. He was a man of spotless name and character, conscientious, earnest, clean and true, big-hearted and gentle; a believer in the Lord Jesus and greatly devoted to His church. On Lord's day evening he was present at the meeting, and sang the invitation song with us. The last verse of it—the last verse of the last song he ever sang, spoke of the falling shades of life, and the last hour when we shall need to trust so greatly in our Lord.

No one thought that within two days those shades would fall upon him. Dr. Frazee had been a member of the Portland Avenue congregation from the early days, and has been a great stay and support to the church, and a friend and helper of many. Dear and sacred will be our remembrance of him until we meet him again in the light of the morning.

R. H. B.

LULA ADAMS.

One of our good sisters, beloved in the Lord, a member of Portland Avenue church from its early days, Sister Lula Adams, has departed to be with the Lord. She was a sort of Dorcas—always busy with her needle, and full of good works, ever ready to help and to do for others; and faithful in her attendance in the assembly of God's people. If she ever was blameworthy in her duty it was only on the score of over-work; for she labored incessantly at her task as a seamstress; and on the side gave good proof of herself by waiting on others—especially nursing the sick. At last she was compelled to cease from her toil and within a few days she went to her rest, aged fifty years. Her sister, Mrs. Elzy, with whom Sister Lula made her home, and other relatives, and many friends, and many to whom she showed kindness while she was yet with us, will remember her and miss her; and the church of the Lord, too often bereaved of late, mourns her departure. May she rest from her labor and her good works follow her!

R. H. B.

ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Surely it is in order to pray "the Lord of the harvest, that He send forth laborers into his harvest." Luke 10:2. * * Ninety percent of the graduates from the government colleges here are without religious belief. What shall the harvest be. * * Besides my weekly Bible class, I have been having a class about every day in Sister Cypert's home.

Locally made talking machines bear the name, "Nipponophone," Nippon being their designation of the country we call Japan. * * Young Mr. Rhodes, who was born February 24th, is doing fine. * * Nearly all the Mohammedan countries of the world are represented in the 10,000 students of the great Moslem University in Cairo. * * Getting the garden dug up, remodeling some rooms in the Gakuin, having some improvements made at the chapel, teaching his classes, seeing callers who are sometimes quite numerous, and preaching some, keep Bro. McCaleb much occupied, but he is in fine health. * * Sister Bixler, who presides over Dorothy Ann and does various other things, plays a welcome tune on her typewriter when the missionaries get into a thick place with their writing. She was formerly a stenographer for the L. and N. Railway in Louisville, and a more willing worker we do not need.

Bros. Harry and Herman Fox who have been living far out from the Zoshigaya plant are to move into a portion of the dormitory which has been partially modernized for their comfort and safety. * * There are upwards of 100 missions for Japanese, Chinese and Koreans on the Pacific coast of the U. S. Fourteen denominations are engaged. * * The Young Men's Buddhist Association" imitates the familiar "Y. M. C. A." * * One person in each thousand at home is a Japanese; one in each 1,400 is Chinese, but they are decreasing. * * A mission for Asiatics somewhere in California, under good oversight and with ample moral and financial backing, is very greatly needed. * * It is desirable to complete the Missionary Residences Building Fund at once and arrange for at least one family going to the country to begin operations this fall. Please help us through with this at once and let us get out on the field (where we have some members needing attention) before the teachers of error are established there. Send by New York draft or check to the writer at 68 Zoshigaya, Tokyo, Japan, under a five cent stamp.

"A good student attending Bible classes and regular services said to me: 'Please guide me to Jesus Christ. I have so many ideas for religions, but I wish to know the Christianity and be saved.'"—*Bro. Hiratsuka.* * * Is there a well-informed, energetic brother in your community who gives the missionary aspect of Christianity its proper place in the church?

FIRST LORD'S DAY LESSON OF JUNE.

The Scripture Text used in these lessons is the American Standard Revised Version, Copyright, Nelson & Sons.

Lesson 10.

June 5, 1921.

MAKING THE NATION CHRISTIAN.

Golden Text: Righteousness exalteth a nation;

But sin is a reproach to any people. Prov. 14:31.

Lesson Text: Psalm 33:12; Prov. 14:34; Rom. 13:1-10.

Blessed is the nation whose God is Jehovah,
The people whom he hath chosen for his own inheritance.

Righteousness exalteth a nation;
But sin is a reproach to any people.

1. Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. 2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. 3 For rulers are not a terror to the good work, but to the evil. And willest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: 4 for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. 5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. 6 For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. 7 Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. 8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.

(Read Notes).

Psalm 33:12. What nation is here called blessed? (Comp. Psa. 144:15). Of what nation was he speaking? (2 Sam. 7:23; Deut. 33:29). Is there any nation now whose God is the Lord? (1 Pet. 2:9, 10). Of whom is this nation composed? (Rom. 9:24-26; Acts 15:14; Col. 3:11). Are any of the nations of the world God's, like Israel was? Who are the people whom He has chosen for His own inheritance? (Eph. 1:11).

Prov. 14:34. Is not this true of any and every nation and people?

Rom. 13:1. What is God's plain command to all in regard to the Civil Government? What reason is given? Who delegated their power to these governments? Who arranged that they should have their sway? Is it for a good purpose? Would life be possible if there were not a power for law and order? Does that mean that the Civil Powers are good? Or that these powers do right? What great power ruled when that was written? (The Roman Empire) Was it a good and righteous power, or corrupt and wicked? What were Christians nevertheless to do? Does this mean that Christians should participate in Civil Government, and resort to the sword to help govern?

Verse 2. To what does this therefore point back? What is the penalty of resisting God's ordinance?

Verses 3-6. Who has reason to dread the Civil Power? Who has no reason to be afraid of it? Is that always, invariably the case? But is it generally true? Was it true even of the corrupt power of Rome? But did any ever suffer at the hands of the Government for righteousness' sake? (1 Pet. 3:13, 14). Ordinarily what does a good man receive from the rulers? What the evildoer? For what does the Civil Power carry the sword? (1 Pet. 2:13, 14). What two motives

then has the Christian to be subject? Which is the greater? May a Christian participate in fomenting rebellions, revolutions, disloyalty to the government, anarchy, Bolshevism, and the like? (Tit. 3:1).

Verses 6, 7. What service does the Government render to us, for which we do (and ought to) pay tribute? What is due to those in office and authority? What does God instruct us to render to each and all?

Verse 8. What debt only may a Christian carry? Can that ever be fully paid? Why not? (See Jer. 31:3 with 1 John 4:11, 19). Ought a Christian to discharge fully every other obligation? Who will give him means and ability to do this? How can a Christian avoid going in debt? (Phl. 4:6, 7).

Verses 9, 10. In what is all the demand of the law fulfilled? Does anyone who is actuated by love need the law to keep him straight? (1 Tim. 1:9). What is said of those who have the fruit of the Spirit? (Gal. 5:22, 23). In what two great commandments is all the requirement of the law summed up? (Matt. 22:37-40). Why is love the fulfilling of the law?

NOTES ON LESSON 10.

"MAKING THE NATION CHRISTIAN."

The title of this lesson has nothing whatever to do with the scripture-text, and vice versa. There is no such thing in this dispensation as making a nation Christian, and you will search the New Testament in vain for such a theme as that. That is for the simple reason that God's method in this age is that of electing and selecting individuals to make up the Body of Christ, the Bride, the Church of God. The Jews as a **nation** rejected the word. Then God turned to the Gentiles. But neither does the gospel find national acceptance with them. "God visited the Gentiles to **take out of them** a people for His name." (Acts 15:14). Paul declared that the object of his message and mission was the "obedience of faith **among** all nations." (Rom. 1:5). The people of God today are select individual vessels of mercy whom God has called out from among the Jews and also from among the Gentiles. (Rom. 9:24). The celebration in heaven of the work of Christ is that He did "purchase unto God men of every tribe and tongue and people and nation." (Rev. 5:9). The commission in Matt. 28:19 to "make disciples of all the nations, baptizing them" means that of all nations whosoever will shall be accepted. The endeavor to make nations as such Christian, is misdirected and unscriptural effort, and has resulted in state-religions, the alliance of church and state, which finally always means coercive measures, persecutions, the death of liberty of conscience, and because by infant-baptism and other unscriptural methods, the world is herded into the "church," the greatest inward corruption. We are commissioned simply to **evangelize**, and in every place as many as will hear, believe, and obey, are added to the Lord. Never, not even when the apostles wrought in the power and signs of the Spirit, was any **nation** ever made Christian. Let us watch here carefully, lest Satan deflect us from the work of Christ into specious human schemes of making "the nation," "the world," and "social order" Christian. That is not our task, and the people who are engaged in it are not doing the will and work of God, but are following the lead of another spirit.

SECOND LORD'S DAY LESSON OF JUNE.

Lesson 11.

June 12, 1921.

MAKING THE WORLD CHRISTIAN.

Golden Text: The earth shall be full of the knowledge of Jehovah, as the waters cover the sea. Isa. 11:9.

Lesson Text: Isa. 11:1-10; Acts 1:6-9. Read the Notes.

1. And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. 2 And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. 3 And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; 4 but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins. 6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. 9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. 10 And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious.

6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. 8 But ye shall receive power, when the Holy

Verse 1. What shall come forth? (Contrast the big trees of Assyria in preceding chapter. Isa. 10:18, 19, 33, 34). Whence shall this sprig spring forth? Who was Jesse? (Matt. 1:6). Who is this Shoot? (Rev. 22:16).

Verse 2. How many pairs of arms (as it were) spring out of that central candle-stick stem, "the Spirit of Jehovah?" (Comp. the seven-armed candlestick, and Rev. 1:4). What relation does the Spirit have to the "shoot out of the stock of Jesse?" (John 1:33). What does the Spirit impart to Him?

Verses 3-5. In what shall He find His delight? Is that the sort of fear spoken of in 1 John 4:18? What is this? (John 4:34). Will He be dependent upon human testimony and on appearances for his ability to judge aright? What will mark all His judgment? Who will come in for their rights and dues under His administration? How will he execute vengeance? How will He smite the Wicked One? What Wicked one is this? (2 Thess. 2:8, 9; also Dan. 8:23-25; Rev. 19:19, 20). When will this rule and vengeance come? (2 Thess. 2:8; Rev. 11:15-18). What is meant by "the rod of his mouth" and "the breath of his lips?" (Heb. 4:12). Can His word slay as well as save? (Acts 5:1, etc.)

Verses 6-9. Of what is this a picture? (Isa. 2:4; 9:7). Will this peace extend even to the animal creation? Were there any carnivorous animals in the earth at the beginning of man's existence? Gen. 1:30. Was all nature affected by the fall of man? (Gen. 3:17, 18; Rom. 8:18-24). Will all nature be restored to its original blessedness and peace? (Isa. 35: 53:11, 12; Acts 3:21). How far will the jurisdiction of God's "holy mountain" extend? What shall all the earth be full of?

Verse 10. For what shall "the root of Jesse stand in that day? What shall all nations do in that day? (Ps. 22:27, 28, and 18:43-47). What will

Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. 9 And when he had said these things, as they were looking, he was taken up and a cloud received him out of their sight.

be His "resting-place?" Psa. 132:13, 14. How will it be glorious? Isa. 4:3-6.

Acts 1:6-9. Who were "they?" (See Acts 1:1-5). What question did they put to the risen Lord? Had Israel had a kingdom? Had they lost it? Did they assume that it would be restored to them sometime? Did they ask the Lord Jesus whether it would ever be restored? What did they ask? Did He say it would never be? What did He tell them? But what more immediate and practical matter did the Lord set before them? What should they do when the Holy Spirit had come upon them? Where should their witnessing of Jesus begin? Where should it go next? and finally? Where did the Lord Jesus go after saying these words? Is He coming back? What must His disciples be doing while they wait His return?

NOTES ON LESSON 11.

"MAKING THE WORLD CHRISTIAN?"

This like the preceding lesson is an utterly misleading title. We are not commissioned to "make the world Christian." The gospel faithfully preached will draw to the Lord all who are willing to be drawn. Many others will be repelled and hardened by it. To some it is a savor of life unto life; to others of death unto death. (2 Cor. 2:15, 16). The word of the Cross is to them that perish foolishness; but to those who are being saved it is the power of God. (1 Cor. 1:18). The more earnestly pressed and presented, the sharper will be the two effects of the gospel. Never in this age will it be otherwise. Never will the "world" cease to be the world, and be absorbed by the church. Never in this dispensation will it be otherwise than that the church though in the world, will be "not of the world;" or that the world will not hate it, or that it will not have to suffer for its faith and faithfulness. (Rom. 8:17, 2 Tim. 3:12); and never will it be otherwise than that Satan is the world's god and prince, and that "the whole world lieth in the Evil one." (2 Cor. 4:4; 1 John 5:19). All along the true Christians will be "strangers and pilgrims in the earth." Moreover the inspired writers of the New Testament declare that the last days—just before the coming of the Lord—will not be better days when the world shall be "Christian," but worse (Luke 18:8; 2 Tim. 3:1-5). When the Son of Man cometh it will be as in the days of Noah; as in the days of Lot. A heedless, sinful world will be taken by awful surprise. The great and small will cry to the mountains, Fall on us; and to the hills, Cover us! That will not be a converted world. And throughout the age even among "the wheat" the tares will grow unto the harvest. It is not world conversion, but an election ("selection") of individuals that God is accomplishing in this day. (See Notes on preceding lesson).

THE SCRIPTURES OF THIS LESSON.

The first scripture (Isa. 11:1-10) is one of the many wonderful prophecies predicting the glorious reign of the Son of man over all the earth. The New Testament speaks of that happy time as "the times of the restoration of all things, whereof God spake by the mouth of his holy prophets." (Acts 3:21). (It is to be noted that only such restoration as God had spoken of by His prophets, will take place; and there is no room here for Universalism, etc.) In Rev. 20:1-6 the length of that period is designated as 1000 years.

The second scripture (Acts 1:6-9) brings forward the Commission the Lord Jesus in His last words on earth, left with His disciples; to be executed when the Holy Spirit should have come upon them. They were to be occupied during the period of His absence with being His witnesses, in Jerusalem, in all Judaea, in Samaria, "and unto the uttermost part of the earth."

THIRD LORD'S DAY LESSON OF JUNE.

Lesson 12.

June 19, 1921.

MAKING THE SOCIAL ORDER CHRISTIAN.

Golden Text: Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Matt. 25:40.

Lesson Text: Luke 4:16-21; Matt. 25:31-40.. Read Notes.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18 The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, Today hath this scripture been fulfilled in your ears.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Verse 16. Of whom is this written? Had it been the Lord's custom from His youth to enter into the synagogue on the sabbath day? What example is this to us? What part did He take in this day's service?

Verse 17. Was He able to turn to whatever place He wished in the roll of the prophet?

Verses 18, 19. Of whom was the prophet speaking in the passage the Lord Jesus read? What did he say of Him? For what had God anointed Him with the Spirit? What four classes are mentioned for whom He would have a glad message? What is meant by "the acceptable year of the Lord?" (Cp. 2 Cor. 6:1, 2).

Verses 20, 21. What great claim did He make before the expectant audience? Did they take to it kindly? (See vs. 22 on).

Matt. 25:31. When? (See vs. 31-33). Who is "the King?" What does He call those on His right hand? For whom had the kingdom been prepared? How far back? What is it to "inherit" the kingdom? (Comp. Luke 12:32; Jas. 2:5). Is that something more than to be granted admission as a citizen and subject? (Rev. 3:21).

Verses 35, 36. On what grounds does the King base this judgment? Did they earn the kingdom by their good works, or were these works of worth as the expression of their faith and love? (Rom. 4:4, 5; Eph. 2:8-10; Gal. 5:6).

Verses 27-39. Where did these "righteous" get their righteousness? (Rom. 3:21-24; 5:17; Phil. 3:9). Did they realize what they had done? Had they not done these acts of kindness as a matter of course? (If time permits consider Luke 7:36-50).

Verse 40. Who are the King's brethren? (Matt. 12:49, 50). Is every "good work" and act of kindness an expression of faith and love? (Matt. 6:1-3; 1 Cor. 13:3). How can we do such works? (Matt. 10:41, 42; Mark 9:41; Col. 3:17; Phil. 1:11). Is that true only when done to the greatest

and best of Christ's brethren? Is not our time for doing such works short? Ought we to use every opportunity to do good in Jesus' Name? (John 9:4; Gal. 6:10).

NOTES ON LESSON 12.

"MAKING THE SOCIAL ORDER CHRISTIAN?"

The teacher will see that these scriptures have nothing whatever to do with "Making the Social Order Christian," and will turn attention to the scripture text above. In the first scripture portion (Luke 4:16-21) it is seen that if the Lord Jesus had tried to "make the social order Christian" (which of course was not His aim) the effort failed; for that whole synagogue to whom He spake those gracious words, rose up against Him and tried to kill Him. What He and His apostles did neither attempt nor accomplish we are not going to be able to do. General rejection, but individual acceptance on part of some marked the work and progress of the gospel everywhere in the New Testament. This is no disparagement of the Gospel. The gospel perfectly answers to its design; but its design is not to convert the world, or to make the "social order" Christian, but to call men—even those who are willing and humble of heart—out of the world unto Christ, and to save those who believe. This it does perfectly. The gospel cannot be made to do anything that it is not designed to do except by perverting it. The modern religious social saviors are also necessarily perverters of the gospel of Christ. In their drives to gather in the masses and classes they are bound to make compromises, and to ignore important distinctions between the church and the world, between the children of God, born of water and the Spirit, and the unsaved who are dead in trespasses and in sins. Instead of striving to bring individuals to the Cross, in humble faith, genuine repentance, and obedience from the heart to the gospel, they aim rather to improve general living conditions, to clean up the world and get it into smooth running order. They leave "the power of God unto salvation," and apply their human methods and wisdom to improving the "social order." It is natural that all the modern "destructive critics" and infidel theologians, and all the "evolution" theorists of religion, to whom the Bible is only a more or less imperfect book of ethics and morals, and "Jesus" (as they call Him) is neither Lord nor God, nor all-sufficient Sacrifice, but an admirable example, and one of the great (perhaps the greatest) world-teachers—that these are very enthusiastic about "making the social order Christian." It is the same worldly, unbelieving influence that hobnobbed on equal terms with the Buddhists and Shintoists of Japan on the occasion of the "World's Sunday School Convention" in 1920.

THE CHRISTIAN'S PART IN THE SOCIAL ORDER.

What a Christian social order would be may be glimpsed here and there, where a home and family, a business, a farm, a factory, are conducted by a Christian upon Christian principles—where husband, wife, father, mother, children, master, servants, employer, employee, are actuated by the Spirit of God, on the lines laid down in Col. 3 and 4. That is and should be the fruit of the new creation. That is indeed very desirable. We would not be understood to disparage this blessed gospel fruit. Nay we must, by all means see to it, that, whatever relation and work in which our daily life is cast, we shine as lights in the darkness of this world. Only let us understand that the effect cannot be had without the cause, and the good fruit is not obtained except the tree be made good. A Christian life is the result of the real conversion of an individual to the Lord Jesus Christ, and his regeneration by which he becomes a new creature in Christ, created unto good works which God had before laid out for him that he should walk in them. (2 Cor. 5:17; Eph. 2:10). We can make our part in the social order Christian; and the influence of Christian life and teaching will naturally ameliorate conditions in the world. Every good deed done by the child of God in Jesus' Name will bear its fruit and will in no wise fail of its ultimate reward.

FOURTH LORD'S DAY LESSON OF JUNE.

Lesson 13.

June 26, 1921.

REVIEW: THE SOCIAL TASK OF THE CHURCH.

Golden Text: He shall dwell with them, and they shall be his peoples. Rev. 21:3.

Lesson Text: Rev. 21:1-14.

1. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: 4 and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away. 5 And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. 6 And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit these things; and I will be his God, and he shall be my son. 8 But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death. 9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb. 10 And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, 11 having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: 12 having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

QUESTIONS ON THE TEXT.

This is a sweet and beautiful lesson; and instead of making this a Review, would it not pay to read and study this lesson in class?

When did the first heaven and earth pass away? See Rev. 20:11. What is one thing that distinguishes this new earth from the former one? What promise is made concerning the whole creation in Rom. 8:21? Where is this New Jerusalem now? (Gal. 4:26; Heb. 12:22). Where will it come from and come to then? With what city was the great harlot identified? (Rev. 17:5, 18). With what city is the Bride of Christ identified? What will that mean to the redeemed humanity? (Vs. 3, 4). Were these words exaggerated, or in anywise untrue? (V. 5). Who shall inherit these things? How can we overcome? (1 John 5:4; Rev. 12:11). Who will be excluded? Where will they go? Is there any promise of release from that? Look that list over carefully. With whose glory does the New Jerusalem shine? (Comp. Rev. 4:2, 3). Has Israel also a part in this city? But who has the fundamental right there? Whom do the twelve apostles represent? Read also Rev. 22:1-5.

THE SOCIAL TASK OF THE CHURCH.

The whole task of the church is summed up in her witness-bearing to Jesus Christ her Lord (Acts 1:8); which is done by the proclamation of His gospel by word and life. Her task is seen in Matt. 5:16, Gal. 6:10; Jas. 1:27; 1 Pet. 2:9, 10.