

No 'church,' properly defined as such, existed before our Lord appeared: "upon this rock I will build my church" (Matt. xvi. 18): unbuild in His lifetime. He nevertheless here foretells it as we know it. He also legislated for it:—"if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. xviii. 17). For the stones our Lord quarried became the foundation stones of the Church (Eph. ii. 20); and all disciples, made and baptized between the two advents, are to be taught "to observe all things whatsoever I have commanded you" (Matt. xxviii. 20). The next occurrences of the word, immediately after Pentecost, assume the Church as by this time actually existing in the world. "Great fear came upon the whole church" (Acts v. 11): "they were gathered together with the church" (xi. 26); "when they had appointed for them elders in every church" (xiv. 23); "when they had gathered the church together" (xiv. 27); "it seemed good to the apostles, with the whole church" (xv. 22). The Book of the Acts refers throughout to the church as a body actually in the world: it is the book of the propagation of the church: it refers to Jew and Gentile,—gathered out to Christ, and compacted together,—as the church: and it does so from the moment of the Holy Ghost's descent,—the birth-moment, there-

## THE CHURCH & THE KINGDOM

"THE VANGUARD" REPRINTS—66.

"THE VANGUARD" REPRINTS.—50.

### AN URGENT DANGER

COVETOUSNESS—not only the desire of what we have not got, but the refusal to part with what we have—God ranks among the blackest of sins. It is one of the supreme Prohibitions of Jehovah (Ex. xx. 17); it is defined by God as 'idolatry' (Col. iii. 5), a sin, under the Law, reserved for capital punishment; it renders a believer so unholy that he is to be excommunicated from the Church on earth (I Cor. v. 11); and twice (I Cor. vi. 10; Eph. v. 5) it is stated as involving a disciple in the loss of the Millennial Kingdom. "The peril of the Church is not so much an unorthodox creed as an orthodox greed" (Dr. A. J. Gordon). *Love of money brought us the first awful discipline of the Holy Ghost* (Acts. v. 5): *love of money is the absorbing passion of the last Church named in the Word of God—Laodicea.*

It is extraordinarily significant that the last thing on which our Lord's eyes rested in the Temple was the Money Chest. Twice He had cleansed the Temple, the great type of the Church, from merchandise: once in His life, and once only, He used violence,—when, in hot indignation, He drove money out of God's holy things (John ii. 15): on leaving the Temple for the last time, He sits down deliberately to behold "how the multitude cast

money into the treasury" (Mark xii. 41). Nor is it less significant that the only donor on the subscription-list of the Temple whom He has not buried in oblivion is an *anonymous* one—'this poor widow,' Matt. vi. 3.

"Verily I say unto you"—our Lord pledges Himself to the most startling of all revelations on money—"this poor widow cast in *more than all*": that is, more than any other donor, or else, more than all put together. Those who give most often gives least, and those that give least often give most. Why? *Because God judges what we give by what we keep.* "For they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living." The widow had given all she had to live on for that day; and was so walking with God that she could trust Him for to-morrow's meal. I Kings xvii. 15; Heb. xiii. 5. God's scales, in weighing gifts, also weigh what is *not* given: so, quite literally, the poorest can give more than the wealthiest, and all can give immense gifts: *for the amount withheld exactly determines the value of the amount given.*

We now arrive at the peril. "The **Our Danger.** love of money is a root of all kinds of evil" (I Tim. vi. 10). It can estrange friends, divide families, and harden hearts; nurse extravagance, pamper appetite, and foster pride; 'sweat' labour, freeze up charity, and indulge every lust—"foolish and hurtful lusts, such as drown men in destruction and perdition." Every year increases our peril. "In the last days men shall be lovers of money" (2 Tim. iii. 2): "ye have

laid up treasure in the last days" (Jas. v. 3): "because thou sayest, I am rich, . . . thou art miserable and poor and blind and naked" (Rev. iii. 17): "thus shall Babylon be cast down, for thy merchants were the princes of the earth" (Rev. xviii. 23). "Of all the temptations none has so struck at the work of God as the deceitfulness of riches; a thousand melancholy proofs of which I have seen within these last fifty years. By riches I mean not thousands of pounds; but any more than will procure the conveniences of life. Money-lovers are the pest of every Christian society. They have been the main cause of the destruction of every revival. They will destroy us, if we do not put them away" (John Wesley). I Cor. v. 11; Mark x. 23.

How is the peril met? "Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not" (Luke xii. 33). No warnings on wealth are severer than Christ's: so there is no greater tribute to the power of money over the human heart than the startling silence of the Church on these warnings of her Lord. "With such words [as I Tim. vi. 6-10] before him, one would think that any Christian man who is laying up money, or is planning to do so, would at once abandon his project. But how many such cases have ever been heard of? *I cannot remember one*" (Dr. J. P. Gledstone). O beloved, the indestructible purses must be manufactured now! "Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which

In one aspect, however, the kingdom is now present: *for in parables the kingdom is the church*: in literal passages, it is the literal kingdom; in figurative, it is the mystical. The reason seems clear. Our Lord, when personally present, spoke of the kingdom as present also, for it was present in the *person of the King*: "if I by the Spirit of God cast out demons, then is the kingdom of God come upon you" (Matt. xii. 28). When the King withdrew from the world, so did the kingdom. But the Lord is *mystically* present with His Church: there is, therefore, a mystical kingdom: "who translated us into the kingdom of the Son of His love" (Col. i. 13).

### The Kingdom in Mystery.

Scripture finally unfolds the right attitude of the Church to the Kingdom. The Church is to preach the Kingdom, to pray for it, and to seek to enter it. (1) Paul, peculiarly the 'Church' apostle, "reasoned and persuaded as to the things concerning the kingdom of God" (Acts xix. 8); and as in the last time we hear him speak (Acts xxviii. 31), he is still "preaching the kingdom of God" (2) So also, "when ye pray, say, *Thy kingdom come*" (Matt. vi. 10); and the last prayer of the last apostle is still the same cry—"Even so come, Lord Jesus" (Rev. xxii. 20). (3) Moreover we are to seek to enter the Kingdom. "Seek ye first the kingdom of God, and His righteousness" (Matt. vi. 33)—i.e., the godlike righteousness that leads thither; or, as Paul puts it—"walk worthily of God, who calleth you"—into His own kingdom and glory"

The essentially church documents, the Epistles, refer constantly to the Kingdom, and—with the exception of Col. i. 13—invariably refer to it as future. So did our Lord. When "they supposed that the Kingdom of God was immediately to appear," He answered that the Nobleman must first go into the Far Country "to receive for himself a kingdom," and to return (Luke xix. 11); and so He says—"they [shall] see the Son of man coming" at the Second Advent—"in His Kingdom" (Matt. xvi. 28). Thus the close of the Church is the start of the Kingdom: the Kingdom is future so long as there is a church on earth. So Paul also defines the apostolic attitude. "Flesh and blood"—the living, unchanged—"cannot inherit the Kingdom of God; neither doth corruption"—the dead, unrisen—"inherit incorruption. Behold, we shall all be changed" (I Cor. xv. 50), ere the Kingdom can be entered. Its time and place are put beyond all doubt by the Apocalyptic vision. "There followed [after the last judgments] great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord; and of His Christ" (Rev. xi. 15). (The references to the Eternal Kingdom, consequent on the destruction of the old earth, seem nearly totally confined to Rev. xxi. and xxii.; the Kingdom linked with the Advent is obviously the Millennium.)

fore, of the church. The Epistles follow, as church documents; and, in the Apocalypse, churches are addressed for the last time by our Lord—"Hold fast till I come" (Rev. ii. 25): that is, the church is to continue until He comes.

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with the exception of Col. i. 13—invariably refer to it as future. So did our Lord. When "they supposed that the Kingdom of God was immediately to appear," He answered that the Nobleman must first go into the Far Country "to receive for himself a kingdom," and to return (Luke xix. 11); and so He says—"they [shall] see the Son of man coming" at the Second Advent—"in His Kingdom" (Matt. xvi. 28). Thus the close of the Church is the start of the Kingdom: the Kingdom is future so long as there is a church on earth. So Paul also defines the apostolic attitude. "Flesh and blood"—the living, unchanged—"cannot inherit the Kingdom of God; neither doth corruption"—the dead, unrisen—"inherit incorruption. Behold, we shall all be changed" (I Cor. xv. 50), ere the Kingdom can be entered. Its time and place are put beyond all doubt by the Apocalyptic vision. "There followed [after the last judgments] great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord; and of His Christ" (Rev. xi. 15). (The references to the Eternal Kingdom, consequent on the destruction of the old earth, seem nearly totally confined to Rev. xxi. and xxii.; the Kingdom linked with the Advent is obviously the Millennium.)

D. M. PANTON

(1 Thess. ii. 12): "to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer" (2 Thess. i. 5). For "in this exclusion from the Kingdom, which is the dominion of the good made visible at the return of our Lord, we are not to see the loss of eternal salvation: an entrance into the Kingdom is rendered impossible [in certain cases], but not by any means does it follow that salvation can be thereby prevented" (Olshausen). "For the First Resurrection is limited to a portion of the redeemed Church: and while eternal life and the inheritance are of faith and free grace, and common to all believers merely as such, the millennial crown and the first resurrection are a Reward—the reward of suffering for and with Christ; a special glory and a special hope, designed to comfort and support believers under persecution: a need and use which I have little doubt the Church will before long be called on to experience collectively, as even now, and at all times, it has been experienced by some of its members" (Burgh).

He promised to them that love Him?" (Jas. ii. 5). "The most sensitive part of the civilised man is his pocket" (Sir W. Ramsay): so grace is supreme when it is the biggest jewel in the purse. Heaven's purses are filled by emptying those on earth. "But thou, O man of God, flee these things!" What things? "They that *desire* to be rich"—*fly* even the *desire*! The man who has nothing to gain is the man who can never be bought: so if you would be the man of God—a man who belongs to God, who is devoted to God, whose wealth is in God, who lives for God—*then flee these things*. "I make no purse. What I have I give away. 'Poor, yet making many rich' shall be my motto still" (Whitefield). Prov. xi. 24. The costliness of the gift is the measure of the love behind it: God did not keep back His Son when He loved the world: what God did not keep back was the measure of the love that He felt. So we! One of the Lord's people, who had once been rich, was asked how he bore his poverty so happily. "When I was rich," he replied, "I had God in all my wealth: now, I have all my wealth *in God*." How much more he who has deliberately lodged it there! "Lay up for yourselves treasures *in heaven*. FOR WHERE THY TREASURE IS, THERE WILL THY HEART BE ALSO" (Matt. vi. 20).

D. M. PANTON.

per cent.  
 the Korean Church has grown by one thousand  
 added to Christ in Korea every day. In fifteen years  
 of one new congregation, or some 450 converts, are  
 second year bore fruit in Korea, and now an average  
 was baptized; in China it was twenty; but the  
 In Japan it was six years before the first convert.  
 welcome to the gospel was extraordinarily prompt.  
 but in Korea, in one thousand. So, too, the Korean  
 results, in Japan, in ten converts, in China, in fifty,  
 of evangelistic work (Bishop Montgomery estimates)  
 gospel has been rarely equalled. The same amount  
 tury, out of nothing. The Korean receptivity to the  
 none in intensity, created, within quarter of a cen-  
 strong, living, fruitful church, probably second to  
 in 1903 there were 15,000; and in 1910, 250,000: a  
 were two baptized Koreans; in 1888 there were 125;  
 were 10 missionaries and no converts; in 1886 there  
 marvels of God. In 1885 there  
 Church is one of the modern  
 The Church.

## KOREA

"THE VANGUARD" REPRINTS—63.

Present Day Leaflets—4.

[Seventh Thousand.

## THE PRIZE OF OUR CALLING.

**G**OD is calling sinners to the Cross: He is calling  
 believers to the Crown. Paul presents this dual  
 truth with crystal clearness. Phil. iii. 4-15. He opens  
 this little masterpiece of revelation with a SUPREME  
 HOPELESSNESS. What is it? *The one man who came  
 nearest to reaching God through his own goodness proved  
 to be the chief of sinners.* Ponder Paul's incomparable  
 assets: no soul, before or since, ever held up to the  
 face of God a hand filled with such exquisite pearls.  
 Circumcised—stamped as God's from infancy; of the  
 stock of Israel—with a blood-right to salvation; of the  
 tribe of Benjamin—a tribe which never broke away; a  
 Hebrew of Hebrews—a full-blooded Jew to the  
 furthest generation back; a Pharisee—intensely  
 orthodox; persecuting the Church—on fire for God's  
 Law; in the Law blameless—obedient in jot and  
 tittle. *No man ever came so near to winning life  
 through what he was and what he did.* "If any other  
 man"—of any age, or race, or clime—"thinketh  
 to have confidence in the flesh, *I yet more:*" Paul  
 towers over all legalists for ever. But a sudden and  
 awful discovery blasted his prospects. "I was alive  
 [in my own eyes] apart from law once: but when  
 the commandment [ "thou shalt not lust" ] came  
 [home to my conscience], sin revived [sprang again  
 into life], and I died [saw myself a dead man];

The lesson is exquisite and solemn mark it. Korea has been the last of the nations (except Tibet) to open its doors to the gospel: yet it has sprung at one bound into the front

**The Fruit.** Here are a handful of Korean fruits. A blind sorcerer walked five hundred miles to find a blind man's Bible. One man saved five slices of bread, and lived on one a day, that he might attend a Bible conference. One assembly—and Korea is reputed the poorest land in the Far East—gave £2,500 for the erection of its own church, an assembly only ten years out of heathenism. Whole days and weeks are set aside by church members for personal work in winning the unsaved: in one young Korean's diary a missionary saw a record of 3,400 such personal interviews in one year. In a village where there was no money to build the church, a farmer-evangelist sold his ox, a valuable one, and finished the erection of the church; and when the missionary arrived, he saw this man and his brother yoked together in the plow, while their aged father held the handles, and followed the furrow. What must be the mighty under-current of grace which can throw up such living marvels on the crest of its wave!

**The Lesson.** and I beseech any unsaved reader to mark it. Korea has been the last of the nations (except Tibet) to open its doors to the gospel: yet it has sprung at one bound into the front

**The Revival.** church from 1903 to 1907. Prayer and Scripture were the two dominant characteristics of the revival. A passion of prayer fell upon the people. Whole days and nights were spent in prayer; they would kneel for hours on the frozen ground on the mountain sides; there are churches which have had prayer meetings every night since they were founded; and the largest prayer meeting in the world—with an average attendance of eleven hundred, frequently with an overflow meeting—is in P'yeng Yang. "Prayer is like some vast deposit of precious ore: time must be taken to sink deep the shaft to reach the richer veins; and this the Korean does." So also Bible

**The Land.** of the Holy Ghost is one of the oldest in P'yeng Yang, its oldest city—only recently altered—were laid down 3,000 years ago: the text-books used (until lately) in the schools date back a thousand years: and so dark was the nation spiritually, that the word for God (as we understand it) had to be created. Until 1885 no Korean could become a Christian under pain of death; and as lately as 1902 proclamations were placed on the roadsides, "If you see a foreigner kill him: if you see a native reading the Bible, kill him." Korea killed its first missionary; and when the others were only stoned, Dr. Lee said to Mr. Moffet,—"What do you suppose we are out here for?" "God led us here," was the answer, "and it must have been right that we should come." So God plucks dawn out of midnight. A revival swept over the infant church from 1903 to 1907. Prayer and Scripture were the two dominant characteristics of the revival. A passion of prayer fell upon the people. Whole days and nights were spent in prayer; they would kneel for hours on the frozen ground on the mountain sides; there are churches which have had prayer meetings every night since they were founded; and the largest prayer meeting in the world—with an average attendance of eleven hundred, frequently with an overflow meeting—is in P'yeng Yang. "Prayer is like some vast deposit of precious ore: time must be taken to sink deep the shaft to reach the richer veins; and this the Korean does." So also Bible

and the commandment, which was [in God's design] unto life, this I found to be [in fact] unto death" (Rom. vii. 9, 10). "If any man thinketh to have confidence in the flesh, *I yet more:*" but what had inward vision revealed?—*a corpse before God.* With Paul's failure, the whole world lapses into hopeless despair.

Next, A SUPREME RIGHTEOUSNESS. Whose? Not Paul's; for he had discovered, with Isaiah, that "we are *all* as an unclean thing, and all *our* righteousnesses are as *filthy rags*" (Isa. lxiv. 6). He now discovers that what he could not do, Christ did; that what he could not be, Christ was; and that Christ had done it, and been it, in order to *take his place.* 2 Cor. v. 21. He instantly drops his own righteousness, and seizes Christ's: he exchanges his own pearls for one priceless, flawless gem. "I do count them but dung, that I may gain Christ, and be found in Him, *not having a righteousness of mine own, . . . but that [righteousness] which is through faith in Christ.*" Paul never afterwards doubts his salvation (Rom. viii. 38): for Christ has kept the Law, not with head, hands, and feet only, but with heart also (Ps. xl. 8): *and this righteousness is now Paul's.* Rom. v. 19. The supreme hopelessness is replaced by a supreme salvation.

There yet remains A SUPREME UNCERTAINTY. Here are startling words. "Brethren, I count not myself yet to have apprehended: but I press on." Not apprehended *what?* "If by any means I may attain unto the [select] resurrection from [among] the dead." Press on to *what?* "Toward the goal unto

*the prize of the high calling.*" *Salvation can never be insecure: the Prize can never be assumed until it is won.* Why? (1) *Because* it is a prize. If the prize be given on faith without works, it is no more a prize. "Know ye not that they which run in a race all run, but one *receiveth the prize?* Even so run, that ye may attain" (1 Cor. ix. 24). 2 Tim. ii. 5. (2) No splendour of past service can guarantee immunity from backsliding. None so renounced, so suffered, so served as Paul: yet he assumes no prize. *For backsliding forfeits the crown.* Rev. iii. 11; 2 John 8. (3) False doctrines which rob God of His glory will rob us of ours: therefore "let no man *rob you of your prize*" (Col. ii. 18). 1 Cor. iii. 15. (4) Fleshly sins also disqualify. Eph. v. 5. Therefore "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected [for the crown]" (1 Cor. ix. 24-27). *The insecurity of the chief of apostles binds insecurity of reward for ever on the Church of God.* "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend."

All therefore culminates in A SUPREME EFFORT. "This one thing I do." Is this for Paul only? "Let us *therefore*"—for he is our inspired example—"as many as be perfect, be *thus minded.*" How? (1) "*Forgetting* the things which are behind." The immeasurable value of the prize may be computed by the immense sacrifices necessary to obtain it. *Its cost is a crucified world.* "Blessed is the man to whom the world, with all her rags of honour, is

## D. M. PANTON.

rank of the churches. "Many shall be last that are first; and first that are last" (Matt. xix. 30): did even our Lord ever utter a more solemn word to the Church, or one more exquisitely encouraging for the last? It is possible to reach the loftiest heights of sainthood out of the lowest depths of sin: there is no handicap: all things are possible to all. But *how* did the Korean reach it? In the words of Mr. Goforth—"they were in all the agonies of judgment"; "they would weep and wail," says an eye-witness, "and beat their breasts, and sometimes they would sink down upon the floor under such a weight of sin as to be wholly unable to articulate distinctly. At times the whole congregation would wail together and cry out to God for mercy." It is concerning the time of the End that it is written:—"Many shall purify themselves, and make themselves white, and be refined" (Dan. xii. 10). To-day the Korean Church is one of the happiest and most fruitful of churches: but it has all sprung out of the deepest sin-revelation, and utter trust in the cleansing Blood. *Therefore no height is impossible to us.* "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Is. lv. 7).

crucified, and who holds her to be worth no more than a thief on the gallows." Nothing makes the other world more real, or more blessed, than the renunciation of this. Luke xiv. 33. (2) "*Stretching forward* to the things that are before." It is a racer, as Professor Eadie says, in his agony of struggle and hope: every muscle is strained, every vein starting; the chest heaves, and the big drops gather on the brow; the body is bent forward, as if the racer all but touched the goal. Luke ix. 23-26. (3) "*This one thing I do.*" All his missionary ardour, all his thirst for souls, all his toil for the churches, are bent before this overmastering passion of his soul; *because the running-tracks for the prize God has laid through these channels of holy service*; and to-day's toil is the measure of to-morrow's glory. 1 Cor. iii. 8; Matt. v. 11, 12. (4) It is a calling "upward," *therefore it is God who is calling.* "Walk worthily of God, who is calling you into His own kingdom and glory" (1 Thess. ii. 12). God is calling us from all earthly glories up to the Throne: brother, will you come? The Cross is ours for ever: *when we have been approved*, we receive the Crown. Jas. i. 12. We honour God in proportion as we covet His immeasurable rewards. The apostle not only renounces, he forgets; he not only advances, he presses; he not only gazes, he stretches; he not only does it, but he *does it only.* "Let us, as many as be perfect, be thus minded."

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