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Making a Boy a Good Citizen.

Winston-Salem, a compound town of 25,000 population in North Carolina, has a board of trade and so far as we know, new and that possesses at least one big, novel idea. In the old days when we used to have volunteer fire departments, boys were given a sense of municipal responsibility and participation in citizenship through coffee-boy brigades and torch companies which responded to all fire calls and attempted to assist the firemen in their work of relief and protection.

But Winston-Salem has come to a bigger idea. This progressive Southern town is developing the duties of citizenship in the coming generation by creating a boys' board of trade. And this is no toy enterprise; it is a live, acting auxiliary to the city board of trade. The boys between the ages of 14 and 21 are eligible and are encouraged to become members. The membership fee is nominal, purposely so that every boy may join. Many a father in Winston-Salem who does not regard himself as of sufficient industrial importance to affiliate with the board of trade, or who perhaps thinks he cannot afford such membership, can afford to let his son be a member of the junior board and is eager to secure membership for his son.

This father has learned that this affiliation gives his son not only a sense of proprietorship in his city, a sense of responsibility of citizenship—a wholesome aspiration. The boy wants some day to be an influential member of the real board and ship, but it fixes upon him at to do the real work of an industrial citizen.

Each boy who joins this board is required to take the ancient Athenian oath of loyalty to his city. This emphasizes the seriousness of his responsibility.

The board of trade proper recognizes the importance of the junior board so far that it extends the privilege to the junior board of attending all regular meetings of the board of trade and of taking part in its debates, though not of voting. This gives to every boy over 14 years of age the right of speech, the right of attending all meetings, in fact, every right of a regular member of the board of trade except that of the right to vote.

To give these boys a tangible idea of the workaday life in which they shall later bear their part, a group of them, chosen from students in the department of government and economics of the high school, were set to the task of making an industrial census of Winston-Salem. They received detailed schedules to fill out. After studying these schedules they visited every manufacturing plant in the city, gathering data with painstaking care. From their industries was worked out that reports—a statistical review of the showed-totals for such elements as the number of these establishments, their capital investments, the number of salaried employees and traveling salesmen and their salaries, the number of wage-earners and their wages, the cost of raw materials, the value of the finished products, and other details which, taken together, gave not only the boys, but the men of Winston-Salem as well, a new and concrete conception of the wealth and industry of their city.

But to the boys especially this survey was an inspiration. It made realties of the text-book teachings about economics.

The sense of fellowship between the old boys and the young boys, the common ground of a common interest, the common hopes built upon a common knowledge go far to bind the school to the practical school life, to make the older boys firmer in faith and hope. Winston-Salem will profit by her school of citizenship-making. She will harvest what she hath sown and she hath sown good seed.—Wisconsin State Journal.

New Destroyer Beats Them All.
The new torpedo boat destroyer McDougall proves to be the fastest ship in the Navy. In a trial trip the other day she averaged 31 knots an hour, and at times went well above that speed.

Danger to Ocean Steamers.
Not only icebergs, but large masses of field ice are reported in the track of Atlantic liners. An unusually warm spring in the Arctic regions has sent the ice floating southward in vast quantities.



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INTERNATIONAL SUNDAY SCHOOL LESSON

(By G. E. SELLERS, Director of Evening Department, The Moody Bible Institute of Chicago.)

LESSON FOR JUNE 7
COMING OF THE KINGDOM.

LESSON TEXT—Luke 17:20-27.
GOLDEN TEXT—"Lo, the Kingdom of God is within you." Luke 17:21.

I. The Kingdom Present, vv. 20, 21. The Pharisees held some peculiar ideas about the coming of the kingdom. Contrary to their ideas there are no special outward signs to herald its coming. The word "observation" v. 20, is an astronomical one and suggests that the kingdom was to come in a bodily shape from the sky, a current expectation on the part of the Pharisees.

In answer to the boastful Pharisees (v. 20) Jesus plainly told them that he himself is the kingdom, and that that kingdom was in their midst or "among you," see (v. 21) margin. Their question was a flippant one, one of unbelief, and to it Jesus makes a characteristically brief, but clear reply, that partook of the nature of a rebuke. The kingdom would not come with trumpets and drum. They could not say, "Lo here! lo there!" Its coming was not to be spectacular, arresting the attention of some who in turn brought it to the attention of others. The authorized rendering "within you" does not imply that the kingdom already existed in the individual lives of his questioners. Subsequent teaching of Jesus shows that he here refers to another and a final coming of the kingdom, at the time of the final coming of the son of man. What he desired to teach these Pharisees was that the kingdom of which they spoke had already appeared due to the fact of his presence in their midst. The carping Pharisees withdraw and Jesus speaks openly to his disciples of the days that will come, a time of persecution when they will long for comfort.

Prophecy Fulfilled.

II. The Visible Son of Man, vv. 22-24. The kingdom in its outward form was rejected by the Jews, John 1:26, 27. In its spiritual form it is now in the hearts of believers (Rom. 14:17), but he who was rejected with contempt will one day be sought after, though in vain, Matt. 23:37-39. During the time of his absence many shall claim to be Christ (v. 23), but we are not to believe such claims. History has abundantly proved and fulfilled this prophecy. When he really comes there will be a sudden publicity (v. 24), that shall flash from one corner to the other of the heavens, Matt. 24:27; then "every eye shall behold him." "So shall the son of man be in his day." This instruction Jesus gives to his disciples. Men shall search for him, a time when he shall not be present as he then was. After the false ones will come a day of revelation when the whole heavens will reveal him and all will know it.

Finality of Events.

III. The Day of the Son of Man, vv. 25-27. Before that day comes, however, he must suffer and be rejected, but following that rejection men will marry, carry on merchandising and merriment as in the days of Noah and those of Lot. In the days of Noah and of Lot there came a sudden halt in these activities and a judgment of flood and fire, even so "after the same manner shall it be in the day that the son of man is revealed," v. 30. This refers to the finality of events when the kingdom of God comes by way of judgment. Here Jesus sets his seal upon the truthfulness of these two events which preceded his first advent. If they be not true then he is a false teacher. Like as men discredit those events they likewise would set aside his teaching about his second advent. Many claim that verse 31 refers to the destruction of Jerusalem; the context to us clearly disproves any such interpretation. Verses 32 and 33 must be taken together.

Summary. Quite emphatically this passage is a teaching on the subject of the coming of the kingdom of God. That kingdom came when Christ came in grace. It will come when he comes in judgment. It is coming constantly between the two advents. Remember his reading of Isaiah's prophecy, Luke 4:18, 19; cf. Isa. 61:1-2. In his first advent he did come to preach the acceptable year, the year of grace. That day is still with us. In his second advent he will proclaim the day of the vengeance of God. He will establish the kingdom, will build the waste places and raise desolations. Today the kingdom of God is among us in power through the presence of Christ by the spirit in the living church.

To the Pharisees he said: "Neither shall they say, lo here! lo there! for the kingdom is in your midst." To his disciples he said: "They shall say to there! lo here! go not away nor follow them." We cannot localize the kingdom. On an ancient Syrian fragment the words of Luke 1:33 read, "and to his kingdom there shall be no frontier." On the lips of the Pharisees, kingdom meant a political organization and empire. With Jesus it means a spiritual realm universal in extent, a rule of righteousness, and peace and joy in the Holy Spirit. When he appears all will know.

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