

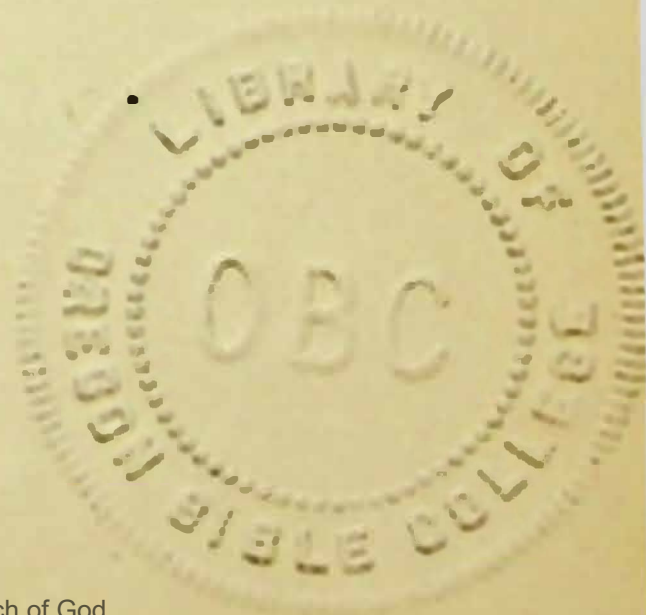
WILL IT PAY TO BECOME A CHRISTIAN

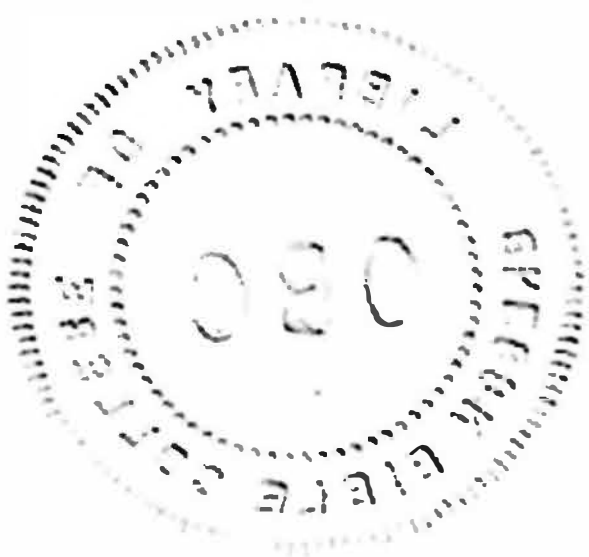
Will it Pay to Become a Christian?

Wilson, James

Archives 234 W754w 1904 c.3

Miss Martha Knodler
Please take good care





**WILL IT PAY
TO
BECOME A CHRISTIAN?**

A PROSPECTUS OF CHRISTIANITY,

AND

**MANUAL OF
PRIMITIVE CHRISTIAN FAITH.**

BY A BUSINESS MAN TO BUSINESS MEN.

BY

JAMES W. WILSON.

W. H. WILSON, Publisher.

10445

DEDICATION.

To the Lord Jesus Christ, the Son of God, the most lovable and loving Being in the universe, this little book is dedicated.

The object of its publication is that others may be led to share in the life and glory which the author hopes to enjoy in the ages to come, as set forth in its pages.

The price is twenty-five cents, or it will be sent free to anyone who will agree to loan it to at least two other persons likely to be influenced by its contents.

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WILL IT PAY TO BECOME A CHRISTIAN?

The mind naturally associates pay and profit with dollars and cents. Yet money in itself possesses no intrinsic value. It is sought, because it is exchangeable for other essential things. The things of real value in this world are life, health and happiness. These cannot be bought with money. They are not measured by price. "What shall a man give in exchange for his soul? (life Mark 8. 37), or what shall it profit a man if he shall gain the whole world and lose his own soul? (life," Mark 8. 36.) If Christianity will prolong life, and supply health and happiness, even though it adds no other blessings, it is the most profitable thing in the world. If in addition it removes the sting of death by insuring a resurrection to an eternal life of peace,

prosperity and happiness wherein there shall be no sorrow, but “joy unspeakable,” it becomes so immeasurably profitable, that the things of this life, even life itself, weigh as nothing in comparison.

Christianity is not a theory, but a living principle. (See Sermon on the Mount. Matt. chaps. 5 6, 7, and other testimony.) It's key note is LOVE. John 10. 10 to 13; John 15. 12, 17; Matt. 5. 44; Rom. 5. 8; Jas. 2. 8. Its working principle, the Golden Rule. Matt. 7. 12. Its fruits in this life, good. Matt. 7. 16 to 20. Its ultimate object---salvation, which is deliverance from death or mortality to eternal life. John 5. 24; Rom. 6. 23; 1 Cor. 15. 54; 1 John 3. 14; Rom. 5. 10.

A Christian is one who believes and practices the teachings of the Lord Jesus Christ.

In weighing the matter whether it will pay, the prudent inquirer will inform himself of the obligations, privileges, and

rewards of Christianity, and what he must sacrifice and do, to become a Christian. It is the most important step in life, and should not be hastily undertaken, (Luke 14. 28 to 34) because once enlisted under the banner of Christ, there is no turning back without incurring the penalty of a traitor or deserter. Heb. 10. 28 to 39.

“For it had been better (says an apostle) for them not to have known the way of righteousness, than after they had known it to depart from the holy commandment delivered unto them.” 2 Pet. 2. 21.

To acquire this information he should go to the Bible itself rather than accept second hand formulas cast in human molds. Isa. 8. 20; John 5. 39; Acts 17. 11; 2 Tim. 3. 15, 16. A person seeking an investment, closely examines the basis of security, and the abstract of title. How much more important to critically examine the surety of an investment which promises not only temporal, but eternal profit.

Inducements to Become a Christian.

The inducements to become a Christian are two-fold, those which pertain to this life, and those which offer and pertain to a life beyond the grave.

The Apostle Paul, says:

“Godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come.” 1 Tim. 4. 8.

Christianity’s most precious asset is the assurance of a resurrection from the dead to a happy eternal existence.

Death is a cruel and relentless enemy, (1 Cor. 15. 26) ever threatening, whose shadow darkens our brightest days, and chills our happiest moments, nor is there escape from its terrors, although in youth or the vigor of manhood, we may for a time forget, yet sooner or later each in turn must pass through the dark valley, to be laid away in the silent city of the dead.

“The living, (says the Bible,) know that they shall die, but the dead know not anything.” Eccl. 9. 5.

“Dust thou art, and unto dust shalt thou return,” (Gen. 3. 19; Eccl. 3. 20; Psa. 104. 29,) is a mandate from which there is “no discharge,” (Eccl. 8. 8), although the tempter in Eden denied its verity, saying, “Ye shall not surely die,” (Gen. 3. 4), and some even now say it is possible to escape death; yet all nature, human experience and the Bible, combine to teach and prove that God’s word is true, and in evidence thereof, the earth has become a vast charnel house of the dead.

The question is not shall we die? but in the words of Job: “If a man die shall he live again?” Job 14. 14.

This is not a new question, but has been pondered by sages and religionists of all ages.

“Master, what must I do to inherit eternal life?” Luke 10. 25; is the same eternal question in another form.

Christianity answers in the blessed as-

surance of a resurrection from the dead to eternal life. It was for this purpose, Jesus, the founder, Master and exemplar of Christianity, came into the world.

“God so loved the world that he sent his only begotten Son that whosoever believeth on him might not perish, but have everlasting life.” John 3. 16; Rom. 5. 8.

“I am the resurrection and the life.” He says: “He that believeth on me though he were dead, yet shall he live.” John 11. 25.

“This is the Father’s will which sent me; that of all which he hath given me I shall lose nothing, but shall raise it up at the last day.” John 6. 39.

God’s people in all ages have rejoiced in this hope, or have been sustained by the same God-inspired knowledge that in God’s appointed time a Redeemer should come and deliver them from the bondage of death. Heb. 11. 35. In answer to his own question, Job therefore says:

“Oh, that thou wouldst hide me in the grave, and that thou wouldst keep me secret until thy wrath is past; that thou wouldst appoint me a set time and remember me. If a man die shall he live again? All the days of my appointed time will I wait until my change

come. Thou shalt call, and I will answer thee. Thou wilt have a desire for the work of thine hands." Job 14. 13 to 16.

“For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me.” Job 19. 25 to 28.

Job found comfort in the assurance that though he should be laid to rest in the grave, and his body be destroyed in corruption, yet his Redeemer would resurrect and re-animate it in the latter days.

David also expected to live again. He said:

“I will be satisfied when I awake in thy likeness,” and “God will redeem my SOUL from the power of the grave. He shall receive me.” Psa. 49. 15.

The soul, like the body, is mortal, subject to death and the grave. One cannot live independently of the other. Thus David looked for the redemption of his soul, that is, himself---his whole being, from the power of the grave. See Job 33. 18, 30; Ezek. 18. 4, 20; Isa. 53. 12; Lev. 23. 30; Psa. 78. 50; etc.

Isaiah had the same confidence in a future life through a resurrection. He said:

“Thy dead men shall live: together with my dead body shall they arise. Awake and sing ye that dwell in dust, the earth shall cast out the dead, . . . and no more cover her slain.” Isa. 26. 19 to 21.

The prophet Daniel had the same hope. He said:

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life.” Dan. 12. 2.

Very appropriately the figure of sleep is used in the Scriptures as fitting the death of the righteous, and the resurrection, as it were, as an awakening out of sleep. Luke 8. 52; John 11. 11, 13.

“Awake and sing, ye that dwell in dust,” said Isaiah. “They that sleep in the dust of the earth shall awake,” said Daniel. So Jesus by his resurrection became “the first fruits of them that slept.” 1 Cor. 15. 20.

When we lie down to sleep at night, although we pass into unconsciousness we know daylight will come again, the sun will rise, and we will awaken. This is

the Christian's thought in regard to death. He passes away into the land of "forgetfulness," (Psa. 88. 12) with the assurance that even though his body may decay and return to the elements out of which it is composed, "The Sun of righteousness will rise with healing in his wings," (Mal. 4. 2). His Creator, all powerful, is able and will reconstruct it and stamp it with its identity, and restore it to life.

Listen to the Apostle Paul:

" But I would not have you to be ignorant brethren, concerning them which are asleep. That ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, so also them that sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we that are alive and remain until the coming of the Lord shall not prevent—go before—them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4. 13 to end.

Comforting words indeed, when the shadows begin to gather and lengthen, the heart beats fail, and we close the eyes of one from whom parting rends our very heart-strings. Comforting too as our own eyes grow dim at the stealthy approach of the fell destroyer. "He is not dead, but sleepeth," said Jesus. (Luke 8. 52). "I go that I may awake him out of sleep." John 11. 11.

"He giveth his beloved sleep:"

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

The Lord Jesus Christ was taken up into heaven (Acts 1. 11) to remain until certain conditions are brought about. Acts 3. 20, 21; Acts 2. 35. He is the substance or antitype shadowed by the High Priest of the old temple service. The High Priest entered the Holy of Holies once a year to obtain forgiveness and a blessing for the waiting people. So Jesus is now in the Holy of Holies, heaven itself, as our High Priest to "appear in the

presence of God for us, (Heb. 7. 24) and will soon "return in like manner as he went into heaven, (Acts 1. 11) and like the High Priest of old, having obtained forgiveness, will bring with him the blessing, which in this case will be salvation.

"So Christ was offered to bear the sins of many; and unto them that look for him will he appear the second time, without sin—sin offering—unto salvation." Heb. 9. 28.

Dear reader, it is worth while to be a Christian. Salvation is the most profitable thing in time or eternity.

What is Death and Resurrection?

Death is the cessation of animated existence, followed by dissolution of the structural organism, which in the process of decomposition is resolved back again into the elements out of which it was composed

Resurrection is the reconstruction and reanimation of the structural organism, accomplished by the power of Almighty Intelligence, who designed and created

the heavens and laid the foundations of the earth, and planned and created the organisms that inhabit it, who will re-stamp it with the identity and memory of its former existence, except, that in the case of the righteous, the structural organism will be refined, perfected and indestructible, therefore the restored life and body will be of eternal duration.

As the Master of Christianity said:

“They that are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, but are equal unto the angels; neither shall they die any more.

How, and in What Body the Dead are Raised.

The terms “death” (Rom. 6. 21) “second death” (Rev. 20. 14) “perpetual sleep” (Jer. 51. 39, 57); “destruction” (Matt. 7. 13); “everlasting destruction” (2 Thes. 1. 9); “everlasting punishment” (Matt. 25. 46); “perish” “utterly perish in their own corruption” (2 Pet. 2. 12); “Be as though they had not been” (Obad. 16), are terms applied to the future of the wicked.

Those who have escaped from this impending danger are said to have “passed from death unto life.” 1 John 3. 14.

“But some man will say, How are the dead raised up, and with what body do they come?” 1 Cor. 15. 35.

A very natural question, which Paul proceeds to answer:

“It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam, was made a living soul, the last Adam was made a quickening (life giving) spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.

The first man is of the earth, earthy; the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God;

neither doth corruption inherit incorruption.

Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

A spiritual body is a real tangible, substantial structure, animated by the Spirit of God; not a phantom, ghost, or immaterial thing Paul said:

"Who shall change our vile body, that it may be fashioned like unto his glorious body. Phil. 3. 21.

When Jesus appeared to his disciples, they being at this time superstitious, thought they saw his ghost, and were afraid, but Jesus said to them:

“Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit (Greek--Phantom, a ghost) hath not flesh and bones as ye see me have.”
Luke 24. 39.

To possess an incorruptible, glorious, powerful, spiritual, yet a real tangible body, not subject to pain, disease or death. is surely a boon worth striving for.

Surety of the Resurrection.

There have been those in all ages of the world who “must be shown.” One of these once encountered a Quaker, who in discussing the credibility of Christianity remarked: “I won’t believe in anything I cannot see with my own eyes.” To which the Quaker made answer: “Hast thou seen thy brains?”

Nearly every great invention in this age of scientific miracles has been retarded in its acceptance and adaptation to general use by incredulous scoffers, who lacking breadth of intelligence, refuse to believe.

Fortunes have thus been lost through

lack of faith. The steam engine, locomotive, steamboat, telegraph, cable, telephone, electric cars, wireless telegraph, and almost every other great invention have in turn been declared unreasonable, by solemn conclaves of those who cannot learn that human reason and vision is limited by its education and environment.

Paul encountered such in his day, and asked:

“Why should it be thought a thing incredible with you, that God should raise the dead?” Acts 26. 8.

The Sadducees thought it a thing incredible, and attempted to entangle Jesus with questions concerning it, but he answered:

“Do ye not therefore err, because ye know not the Scriptures, neither the power of God.” Mark 12. 24.

No thoughtful person will question the power of the God who created the heavens, and marshalled the stars in their courses; who designed and made the earth and all organisms upon it, and who in his workshop wrought these wondrous natural

forces we are just beginning to learn how to harness to our use; to raise and re-animate the dead, and to give eternal life to whom he will.

That he has this power, and has given like power to his Son, (John 5. 21) is evidenced by the miracles wrought.

Jesus said:

“Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.”
John 5. 25.

In fulfillment of this promise, the son of the widow heard his voice: “Young man, I say unto thee arise, and he that was dead sat up.” Luke 7. 14, 15.

The daughter of Jairus also heard his voice, “Maid, arise,” and she arose, straightway. Luke 8. 54.

Lazarus also heard the call: “Lazarus, come forth,” and though he had been dead so long that decomposition had set in, yet “he that was dead came forth.” (John 11. 21 to 45). Thus was his power manifested.

“Marvel not at this,” Jesus further said, “for the hour is coming in which all that are in the graves shall hear his voice and shall come forth. They that have done good to a resurrection of life.” John 5. 28, 29.

The strongest assurance of the resurrection is found in Jesus’ own resurrection. That event is the sure foundation of Christianity. The others were raised to mortal life to die again. He was the “first born of the dead.” Rev. 1. 5. The first raised to immortal life, as Paul said:

“For if the dead rise not, then is not Christ raised and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. 1 Cor. 15. 12 to 19.

That the foundation is safe, is proved by ample testimony. He was seen alive by his twelve disciples; also by the women, and as Paul asserts, by over 500 brethren at once. The majority of whom were alive when he wrote. 1 Cor. 15. 4 to 9. These were all willing, and many did stake

and yield up their lives to establish the truth of his resurrection. These eye-witnesses, and thousands of others, who had opportunity to investigate and consequently were in position to know, testified that he rose from the dead, even though adherence to such belief entailed the spoiling of their goods, social ostracism, and even the sacrifice of life itself. Others succeeding believed their testimony, until the vast superstructure of Christianity rests on that sure foundation.

But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15. 20.

What is Eternal Life?

Eternal life is eternal, animate, conscious existence. The reconstructed resurrection body will be indestructible and incorruptible, and therefore the life will be perpetual.

“The dead shall be raised incorruptible.” 1 Cor 15. 52.

“For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Cor. 15. 53.

“That mortality might be swallowed up of life.” 2 Cor. 5. 4.

• Mortality is liability to death. . Immortality is deathlessness, one of the attributes of God. 1 Tim. 1. 17.

“And this is the will of him that sent me, that everyone which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day.” John 6. 40.

“That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.” Rom. 5. 21.

“For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.” Rom. 6. 23.

“For if ye live after the flesh ye shall die, but if ye through the spirit (following the teachings of the spirit) do mortify the deeds of the body, ye shall live.” Rom. 8. 13.

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.” Gal. 6. 8.

“Who will render to every man accord-

ing to his deeds. To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life.” Rom. 2. 6, 7.

“My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish.” John 10. 27, 28.

To perish, is to die eternally. The opposite of eternal life. “This life is in his Son.” 1 John 5. 11.

“When Christ who is our life shall appear, then shall we also appear with him in glory.” Col. 3. 4.

Blessings that Accompany Eternal Life.

With eternal life come innumerable blessings.

“Eye hath not seen, nor hear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.” 1 Cor. 2. 9.

“But glory, honor and peace to every man that worketh good.” Rom. 2. 10.

“For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” 2 Cor. 4. 17.

“Therefore I endure all things for the elect’s sake, that they also may obtain salvation, which is in Christ Jesus, with eternal glory.” 2 Tim. 2. 10.

“In keeping them (the statues of the Lord) there is exceeding great reward.” Psa. 19. 11; 58. 11; Gen. 15. 1; Isa. 40. 10.

“Which according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.” 1 Pet. 1. 3 to 6.

The reward, or title to the inheritance, is reserved with Jesus in heaven. He will bring it with him when he comes in the last time. As he said:

“Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be.” Rev. 22. 12; Matt. 16. 27; Matt. 25. 31 to end.

“And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying;

neither shall there be any more pain, for the former things have passed away." Rev. 21. 4; 7. 17; Isa. 25. 8.

A splendid showing indeed on the side of profit in the balance sheet of Christianity. Will you, dear seeker after truth, not take shares of stock in this most profitable venture? It comes "without money and without price."

The Nature of the Reward.

Eternal life is not a reward, but a conditional "gift of God." Rom. 6. 23. While Christ brings this gift with him when he comes the second time, he also brings a "reward" to give to "every man according as his works shall be." Rev. 22. 7; Matt. 16. 27. This reward consists of a position of honor and trust in his Kingdom.

His mission in returning to the earth is much more than to bring salvation to his waiting people. He has a great work to perform as said Isaiah:

"Behold the Lord God will come with a

strong hand, and his arm shall rule for him. Behold his reward is with him, and his work before him." Isa. 40. 10.

While he is the "same Jesus" (Acts 1. 11) inspired with the same heart of love for suffering humanity, he will come this time in regal splendor. "King of kings, and Lord of lords" (Rev. 19. 16); As the "Prince of Peace" (Isa. 9. 6), to bring "Peace on earth, and good will to men." Luke 2. 14.

To fulfill the promises made long ago to the fathers. Luke 1. 72:

"In thy seed (which is Christ, Gal. 3. 8) shall all nations (races) of the earth be blessed." Gen. 12. 3; 18. 18; 22. 18; 26. 4; Psa. 72. 17; Acts 3. 25; etc.

To inaugurate that very desirable condition of peace and prosperity foretold by the prophets in these words:

"For the law shall go forth of Zion, and the word of the Lord from Jerusalem, and he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks; na-

tion shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man beneath his own vine and fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." Micah 4. 2 to 5; Isa. 2. 4; etc.

The Kingdom of God.

This happy condition will be brought to pass under that righteous government called the "Kingdom of God," which Christ will establish on the earth at his coming; also called the "Kingdom of Heaven," not because it will be in heaven but because it is heavenly in its origin and character. This is the kingdom we are taught to pray for. "Thy Kingdom come; thy will be done on earth as it is in heaven." Matt. 6. 9, 10; Luke 11. 2.

This Kingdom, or Government of God, will be a universal empire, extending over the whole earth, as said Daniel, speaking prophetically:

"Thou sawest till that a stone was cut out without hands, which smote the image

upon his feet, that were of iron and clay, and broke them to pieces, and the stone that smote the image, became a great mountain and filled the whole earth. And in the days of these kings shall the God of heaven set up a kingdom which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” Dan. 2. 34 to 44.

This great metallic image in the vision destroyed by the stone, is symbolic of successive great systems of human government, to be finally supplanted by the Kingdom of God, which will grow as did the stone in the vision, till it “fills the whole earth.”

Again, in the Revelation, we are told of the time when all human governments will be merged into the Government of God:

“And the seventh angel sounded, and there were great voices in heaven saying, the kingdoms of this world are become the Kingdom of our Lord and of his Christ, and he shall reign forever and ever.” Rev. 11. 15.

Jesus, the Christ, the Son of God, is to be the central figure of this great Empire, the Emperor or "King of kings." As said Daniel, after portraying in another form the mighty empires which should successively occupy the earth:

"I saw in the night visions and behold one like the Son of Man, came with the clouds of heaven, and came to the Ancient of Days, (that is to God) and they brought him near before him, and there was given him dominion and glory, and a kingdom that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7. 13, 14; Luke 19. 11 to 27.

"And the Lord shall be king over all the earth, in that day shall there be one Lord, and his name one." Zech. 14. 9; Phil. 2. 9 to 11; Rom. 14. 11; Matt. 28. 18; Isa. 45. 23.

He is the Christ, or Israel's Messiah, long foretold by the prophets, of the royal line of David (Matt. 1. 1 to 18; Luke 8.

23 to 38; Matt. 21. 9 to 15; Luke 20. 41; Rom. 1. 3; and consequently the heir to the throne of Israel. As said the angel Gabriel to his mother Mary :

“He shall be great, and he shall be called the Son of the Highest, 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.” Luke 1. 31 to 33; Isa. 9. 6, 7; 16. 5; Jer. 23. 5; 33. 15 to 26; Rev. 3. 7.

God promised David that the Christ should be of his royal lineage.

“I will set up thy seed after thee and I will establish his kingdom . . . and I will establish the throne of his kingdom forever.”

I will be his father, and he shall be my son.

“And thine house and thy kingdom shall be established forever before thee. Thy throne shall be established forever.” 2 Sam. 7. 12 to 17; Psa. 72.; Acts. 13. 34.

“The Lord hath sworn in truth unto David. He will not turn from it. Of the

fruit of thy body will I set upon thy throne." Psa. 132. 11.

"In these days, and at that time will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land...

For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." . . .

"Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."

More over, the word of the Lord came to Jeremiah, saying: "Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them.

Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David, my servant, so that I

will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them.”

He scattered Israel among the nations, as he threatened to do, if they failed to obey his laws, and keep his commandments to uphold justice and righteousness.

He said by the mouth of Moses:

“And the Lord said unto Moses, behold thou shalt sleep with thy fathers; and this people will rise up, and go awhoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant, which I have made with them. Then mine anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them.” Deut. 31. 16, 17.

In Moses’ address to the children of Israel, we read:

“And thou shalt become an astonishment, a proverb, and a by-word, among

all nations whither the Lord shall lead thee. And the Lord shall scattter thee among all people, and from one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot find rest; but the Lord shall give thee a trembling heart, and failing of eyes and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have no assurance of thy life. In the morning thou shalt say, 'Would God it were even,' and at even thou shalt say, 'Would God it were morning;' for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes, which thou shalt see." Deut. 29. 64 to 68.

These, and other penalties for disobedience, threatened in that memorable address, have been, and are being fulfilled to the letter. The nation is scattered, yet wonderfully preserved. The identity of the race is not lost.

Beyond the storm clouds is sunshine, however. The prophets teem with promises of a regathering, and of blessings

and glory to this nation to be accomplished through their Messiah, the Lord Jesus.

The Zionist movement now so conspicuous, is probably preparing the way.

“And it shall come to pass when all these things are come upon thee . . . and thou shalt call them to mind among the nations whither the Lord thy God hath driven thee, and shall return unto the Lord thy God and shalt obey his voice according to all that I command thee this day, thou and thy children with all thy heart, and with all thy soul; then the Lord thy God will turn thy captivity and have compassion upon thee.” Dent. 30. 1 to 3; Jer. 29. 14; Micah 4. 8; Jer. 31. 10; Ezek. 37. 21, 22.

God has temporarily, as it were, overturned the throne of David, because of the wickedness of its kings. As he said by the mouth of Ezekiel to Zedekiah, who was the last king to occupy it:

And thou profane and wicked prince of Israel, whose day is come. whose iniquity shall have an end. Thus saith the Lord God. Remove the diadem and take off the crown. . . . I will overturn, overturn, over-

turn it, and it shall be no more, until he come whose right it is and I will give it to him. Ezek. 21. 25.

The one "whose right it is," is the Lord Jesus, the Christ. (Luke 1. 31 to 33, quoted above).

And there came wise men from the East to Jerusalem, saying: Where is he that is born King of the Jews, for we have seen his star in the East, and have come to worship him. Matt. 2. 2.

Christ is a Greek word, the significance of which in English is anointed, from the ancient practice of anointing kings and priests with oil. It is the official appellation of the long promised Messiah, denoting his kingly authority and mediatorial position, although he was rejected and crucified, yet he is still the Christ, the Son of the living God (Matt. 16. 16) and will come to his own.

The Jews looked for him to come in his regal splendor, but overlooked that he must first come and be made a sin offering. The majority of Christians go to the other extreme in that while accepting the sacrificial offering, they overlook the

multitude of testimonies relating to his second coming, and mission on the earth, so eloquently described, and so ardently looked forward to by prophets and apostles.

And he shall send Jesus Christ (said Peter) which was before preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3. 20, 21.

When the time comes he will

Return, and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof and set it up: that the residue of men might seek after the Lord. Acts 15. 16, 17.

His Heritage Is the Son of God.

While as the Son of Man (Greek--the Man David) he will come as the "Governor that shall rule my (God's) people Israel." Matt. 2. 6. Being "made of the seed of David according to the flesh." He is, however, more than the son of David. He was also "declared to be the Son of God with power." Rom. 1. 3, 4. And as

the Son of God is "appointed heir of all things," (Heb. 1, 2) and therefore will rule a wider domain than Israel's kingdom.

In that day he will have :

The heathen for his inheritance, and the uttermost parts of the earth for his possession. Psa. 2. 8.

And his

Dominion will extend from sea to sea and from the river to the ends of the earth. Psa. 72. 8.

Yea all kings shall fall down before him, and all nations shall serve him. Verse 11.

His name also shall endure for ever and shall be continued as long as the sun, and men shall be blessed in him All nations shall call him blessed. Psa. 72. 17; 89. 34 to 38; Luke 1. 48.

Of the character of his reign:

He shall judge the world in righteousness. Psa. 7. 8; 72. 2; 96. 13.

With righteousness shall he judge the poor. Isa. 11. 4.

He shall judge the poor of the people, and shall save the children of the needy, and shall break in pieces the oppressors. Psa. 72. 4; 72. 7; 72. 12, 13; Dan. 9. 24.

The Christian's Share in His Rule and Work.

Associated with him in his reign will be a company of righteous rulers, as said Isaiah:

Behold a king shall rule in righteousness, and princes shall rule in judgment. Isa. 32. 1.

To break down oppression, blot out sin, (Psa. 72. 4; John 1. 29) and bring in everlasting righteousness is a great work. To assist in this work, Christ is enlisting a multitude of helpers, who are being selected and disciplined. As Paul said:

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. To be his name bearers. Acts 15. 14.

These selected ones are:

A chosen generation, a royal priesthood, an holy nation, a purchased people (margin) the people of God. 1 Pet. 2. 9. 10.

Who are:

Heirs of God. and joint heirs with Christ. Rom. 8. 17; Eph. 3. 6.

As joint heirs, will share his Kingdom.

If we suffer we shall also reign with him. 2 Tim. 2. 12; Rom. 5. 17; 1 Cor. 4. 8.

The Greek word as used by Paul, translated "reign" in the above text, is defined by Young, to mean "to be a king." Literally, if we suffered with him, we shall be kings with Him.

For thou wast slain, and hast redeemed to God by thy blood, out of every kindred and tongue, and people, and nation, and hast made them unto our God kings and priests, and they shall reign on the earth. Rev. 5. 9, 10. R. V.

Do you not know (said Paul) that the saints shall judge the world, and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 1 Cor. 6. 2.

To him that overcometh, (said Jesus) will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father's on his throne." Rev. 2. 7, 17, 26; 3. 12, 21; Psa. 149. 9.

That he is coming to occupy the throne of the world, is further given by many testimonies.

When the Son of man shall come in his glory, and the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations. Matt. 25. 31; Isa. 60. 12; Mark 8. 38; 13. 26; Zech. 14. 5; Luke 9. 26.

In that great judgment day the King shall say to the righteous on his right hand:

Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25. 34.

Fear not, little flock, (said Jesus to his disciples)

for it is your Father's good pleasure to give you the kingdom. Luke 12. 32; Matt. 5. 3, 10; 7. 21; Luke 6. 20.

He promised the twelve apostles positions of great honor in his kingdom, in answer to Peter's question: "We have forsaken all and followed thee. What shall we have, therefore?"

Ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. 19. 27, 28.

And I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke 22. 29, 30; Dan. 7. verses 14, 18, 22, 27.

Paul's hope was centered in a crown in this kingdom, which he hoped to receive at the coming of the Lord. He said:

I have fought a good fight, I have finished my course; I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day, and not to me only, but unto all them also that love his appearing. 2 Tim. 4. 7, 8; 1 Cor. 9. 25.

Peter also looked for the same reward for himself and others:

And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. 5. 4.

The position which each will occupy in the kingdom, will depend upon the works he has brought forth during his career as a Christian, in proportion to his ability and environment. This is illustrated in the parable of the ten pieces of money.

In this parable, the Lord likens himself to a nobleman, going into a far country, to receive a kingdom, who during his absence, entrusted his affairs to his servants. "When he was returned, having received the kingdom," he called his servants to account, and rewarded them according to their deserts. The one who had gained ten pounds, was made ruler over ten cities, and the one who had gained five pounds, ruler over five cities, but the one who had not improved the opportunities, lost what he had, and was cast out. Luke 19. 12 to 28; Matt. 25. 14.

And every man shall receive reward according to his own labor.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Dan. 12. 3: John 5. 25.

For one star differeth from another star in glory: so also is the resurrection of the dead. 1 Cor. 15. 41.

The Father has planned a useful and glorious occupation for those who are found worthy, a position for each according to his fitness.

The ambitious mother of Zebedee's children, John and James, wanted Jesus to promise that one of her sons should sit on his right hand, and the other on his left, in the Kingdom of God. But Jesus told her the positions were not his to give, but would be given to those "for whom" it is prepared of the Father. He then gave them a lesson showing that the most honorable positions in the Kingdom would be given to those who actuated by love, were the most useful to others. Matt. 20. 20 to 28.

It is your privilege, dear reader, to be one of those to assist in this great work

of redeeming the world. Will you enlist under the banner of Christ, and share in the glory?

How Christianity is Profitable in This Life.

For Godliness is great gain; having the promise of the life that now is, and that which is to come.

Christianity in practice, and in final outcome, exemplifies that great God-wrought law of nature--the survival of the fittest. Those who claim the discovery of that law, misapply it. It is not the strongest that survive, but the most useful. The sheep has no defence against the wolf; yet the useful sheep has survived the vicious wolf; the cattle, horse and ass---the lion, tiger and leopard; the the domestic fowl, the hawk and eagle and the useful grains, fruits and vegetables---the useless weeds, thorns and thistles.

It is true the survival of the modest but useful, against the strong and useless, is due to the intervention and supervision of man's higher intelligence. It was

designed of the Creator, that he should perform this part; such is his mission on the earth. Gen. 1. 26; 2. 17; 3. 17, 18.

The Creator has, however, reserved to himself the supervision of the law, in its application to mankind, and has so arranged that it shall operate to eliminate the morally degenerate, whether a nation, race or family, and that the morally fit shall ultimately survive.

Although at times "grievous wolves" (Matt. 10. 16; Acts 20. 29), "beasts," (Rev. 13. 7, etc.,) and "horns," (Dan. 7. 25, etc.,) have rent and scattered the fittest of the flock, yet ultimately, as in nature, the useful, although seemingly the weakest, shall survive. The great Shepherd of the sheep (John 10. 11, 14; Heb. 13. 20), that Leader of the flock---the Lamb of God---although crucified, shall in the end, triumph over organized cruelty and wrong, (Rev. 5. 12; 6. 16; 12. 11; 17. 14; 22. 1, 3; Dan. 2. 44; 7. 26; 2 Thess. 2. 8;

Rev. 14. 8; 19. 2,) and the fittest, shall survive into the Kingdom of God. Rev. 20. 4; 21. 7.

It is in a measure through the operation of this law, that Godliness is profitable in this life. Christianity, for example, forbids excesses and immorality. It is well to know that excesses and the forbidden vices, lead to physical degeneracy. Our bodies, it teaches, are as it were, "temples of the living God," and we must do nothing which will defile these temples; otherwise, "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." 1 Cor. 3. 16, 17.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10. 31.

Education, knowledge and wisdom, which teach how to so live as to prolong life, and retain health, are a part of the ritual of Christianity, and other Bible teachings. 2 Pet. 1. 5; Prov. 8. 1; 18. 15; 29. 3; Jas. 1. 5.

“Temperance,” (2 Pet. 1. 5 to 15; 1 Cor. 9. 15), chastity, (Matt. 5. 27, 28, 32), sobriety, (Titus 1. 8; 2. 2), patience, (2 Pet. 1. 6), and industry, (1 Cor. 4. 12; 2 Thess. 3. 10; Rom. 12. 11), contributing as they do to physical and mental vigor and longevity, are essential Christian virtues, while revelings (Gal. 5. 21; 1 Pet. 4. 2), intemperance (1 Cor. 5. 11; 1 Cor. 6. 10), lust, (1 Cor. 6. 9; Eph. 5. 5), anger, (Eph. 4. 31; Col. 3. 8), malice, (1 Pet. 2. 1), jealousy and envying, (1 Pet. 2. 1; Jas. 3. 16), vices which tend to shorten life, and produce unhappiness, are condemned and forbidden. It is also plainly stated, that those who indulge such passions, shall not inherit the kingdom of God.

How Nature Eliminates the Drunkard.

To illustrate: Christianity forbids the liquor habit. “Drunkards,” it says, “shall not inherit the kingdom of God,” (1 Cor. 6. 10), and wine drinking, (they knew nothing of whiskey, rum, brandy, beer,

etc., in those days) is condemned (1 Tim. 3. 3, 8). It is plain, therefore, that no one can be a consistent Christian, and indulge an appetite for such things.

The use of intoxicating liquors is forbidden, because it leads to moral and physical degeneracy, while its distributing places, saloons and public houses, are hot beds and nesting places of sin and crime, and the resorts of criminals. Its fruits are sin, crime, misery, wretchedness, poverty and death. For this reason nature, ever alert to preserve the race, and eliminate the degenerate and unfit, sets about the destruction of those who drink, even pursuing their offspring through the law of heredity to the third and fourth generation, (Ex. 20. 5), until there is either reformation, or the family becomes extinct.

Thus the lives of upwards of sixty thousand drunkards, are sacrificed to the drink habit each year in this country, who pass away into forgotten graves. Like

the drunken princes of Babylon, to "sleep a perpetual sleep, and not awake." Jer. 51. 39, 57.

Nature in the enforcement of her laws, is ruthless. If the hand is put into the fire, it will be burned, regardless of the rank and condition of the owner. So in her effort to destroy the degenerate, she lays her hand heavily on the moderate drinker also, who in far greater numbers than those whose deaths are directly traceable to alcoholism, find early graves through its influence.

The experience of the great Mutual Life of New York, covering a period of twenty years, for example, shows that the expectancy of life of the total abstainer, to be 23 per cent longer than that of the moderate drinker.

As no insurance company will take risks on habitual drunkards, these comparisons are between the moderate drinker, and the total abstainer only.

The experience of the Scepter Life Assurance Society of Scotland, covering the period from 1884, to 1903, shows the death rate of moderate drinkers to be 79, as against 55, for the total abstainers.

The expectancy of life of saloon keepers, bar keepers and others, associated with the liquor traffic, is of the lowest. So low indeed, that life insurance companies, refuse the risk, or if taken at all, it is for a shorter term, and at a higher premium. The expectancy of life of ministers of the Gospel, on the other hand, is of the longest.

The average expectancy of life in Christian countries, is between 30 and 40 years, while that of the society of Quakers, noted for their temperance and moderation, is upwards of 50 years.

What more eloquent and convincing testimony is needed to show the profitableness of Christianity, which forbids the habit; and nature views the moderate drinker, as well as the drunkard, as de-

generate, and unfit, and seeks to eliminate him, in order that the fittest may survive. Nor does it stop with the drinker himself, but his progeny, if begotten under the habit, comes into life handicapped with physical, mental and moral degeneracy. What a world of misery also, the drink habit entails.

The eminent Mr. Gladstone, rightly said that it fills more graves, and brings more misery on the world, than war, pestilence and famine combined.

Tobacco vs. Christianity.

Secondly: The tobacco habit is a twin brother of the liquor habit. The weed was unknown in Bible days; otherwise "tobacco drunkards" would undoubtedly have been included in the same category with alcoholism, and forbidden the kingdom. It will require a powerful stretch of the imagination to discover anything to the glory of God in its use. We cannot imagine the Lord Jesus Christ with a cigar, pipe, or a quid of tobacco in his

mouth. It is a vice, a companion of evil and evil doers. The cartoonist usually depicts the saloon habitue or grafting politician, and others of that stripe, with hugh cigars in their mouths, cocked at an angle of 45 degrees. It is a twin of the saloon, and the use of it is immoral and degenerating.

That this habit is an evil, leading to physical, mental and moral degeneracy, is evident, because nature seeks to eliminate those who practice it. So marked are its effects, especially on the young, that some states forbid the sale of cigarettes by law.

While no comparative statistics are available, showing the effects of tobacco on length of life, such as those supplied by the life insurance companies regarding the use of intoxicating liquor; yet there is abundant evidence that its use is also a slow but sure method of committing suicide. The experience of the U. S. Government surgeons in examining can-

didates for enlistment in the army for the late Spanish war, clearly proves this. Large numbers of young men who were tobacco users, were rejected, because the habit had made them physically unfit to stand the hardships of the service. The British surgeons had a like experience in examining applicants for enlistment, for the Boer war. The children of habitual tobacco users usually lack mental, physical and moral strength.

A Christian being forbidden this habit, escapes the diseases which it entails, and consequently enjoys a longer, happier, and cleaner life.

The Social Evil.

Thirdly: The social evil is vigorously denounced by the Bible, and is particularly abhorred of nature, who afflicts those who indulge it with filthy, terrible health and life destroying venereal diseases.

The indulgence also saps the fountain of life, weakening the body to the attacks of the germs of disease, bringing hund-

reds of thousands to untimely graves. Thus again nature strives to eliminate the unfit, while the Christian, who refrains from this evil, escapes the penalty, and proves that "Godliness is gain."

"Adulterers, whoremongers, fornicators, and abusers of themselves with mankind," says Christianity, shall not inherit the kingdom of God. Eph. 5. 5; 1 Cor. 6. 9, 10; Gal. 5. 19 to 22; Rev. 22. 15, etc.

Fourthly: Many other evil doings, and forbidden practices, which lead away from the kingdom of God, to that "perpetual sleep," from which there is no awakening, such as murder, theft, the inordinate desire for wealth, and covetousness, forbidden of Christianity, are intimately associated with either the drink habit, or the social evil. By far the greater number of murders are traceable either to the saloon or to the social evil. Thefts, covetousness, inordinate desire for wealth, are inspired by an inordinate desire for gain, to consume on these fleshly lusts.

Anger also with malice, jealousy, envyings, and other evil passions, are propagated from the same root, all tending to destroy health, and happiness, and shorten life.

These are some of the negatives; or the "thou shalt nots" of the Christian Writ, forbidden in love by the Father, for the profit of his children, to insure length of days, and greater happiness in this world.

My son, forget not my law, but let thine heart keep my commandments for length of days and long life and peace shall they add to thee." Prov. 3. 1, 2.

Christian Privileges.

Godliness is gainful also in the gracious privileges the Christian enjoys through his relationship as a child of his Creator. Rom. 8. 16, 21; Gal. 3.26; 1 John 3. 10.

The great majority of professing Christians do not live up to their privileges, the enjoyment of which comes of faith. While expressing faith in future blessings, they

fail, through lack of faith, to enjoy many of those at hand.

Perfect Christian faith is the embodiment of sincere belief in God, and absolute confidence, and reposeful assurance that he will fulfill his promises made in the Scriptures. Like the muscles of the body, faith gains strength from exercise.

As pertaining to the things of this life, it is to trust God in all things, as a kind and loving Father, who while demanding obedience, is ever ready and anxious to specially favor and care for those of his children who keep his commandments, and confidently trust him.

Ask, (said the Savior), and it shall be given. Seek and ye shall find. Matt. 7. 7; 21. 22.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15. 7.

But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord. Jas. 1. 6, 7.

And whatsoever ye ask ye receive of him, because

ye keep his commandments, and do those things well pleasing in his sight. 1 John 5. 14.

Some asked, but were not heard. We are told why.

Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts. Jas. 4. 3.

A true, faithful Christian does not have to worry about needful things, but trusts the Father to provide the way.

But seek ye first the kingdom of God and his righteousness, and all these things (the things necessary for a Christian's material welfare) shall be added unto you. Matt. 6. 33.

And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle. and the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store, etc. Deut. 28. 2, 4, 5.

Let your conversation be without covetousness, and be content with such things as ye have. For he hath said, I will never leave thee nor forsake thee, so that we may boldly say: the Lord is my helper, and I will not fear what men shall do unto me. Heb. 13. 5, 6.

These promises do not signify that the Christian can fold his hands in idleness, and expect God to feed and clothe him, or

that miracles will be wrought in his behalf, but that while "not slothful in business, fervent in spirit, serving the Lord," in his business, (Rom. 12. 11), in all things seeking first God's Kingdom and righteousness, showing faith by works, (Jas. 2. 18) and leaving the rest to God, he will provide the way. As said David:

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. Psa. 37. 25.

It would be impossible to give thousands of individual examples of answers to the prayer of faith, and of happy successful lives spent in the reposeful sunshine of God's love, experienced by those who live by faith. Public examples serve best as illustrations, however.

James said:

'The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as ourselves, yet he prayed that it might not rain, and it rained not on the earth for the space of three and a half yrsrs. And he prayed again, and

the earth gave rain, and brought forth her fruits. Jas. 5. 17, 18; 1 Kings 18. 41.

The most noted public example of successful prayer, and life of faith, in modern times, is perhaps seen in the experience of Geo. Muller, and the great orphanage of Bristol, England, founded and maintained through his agency. This great institution consists of five large buildings, which have housed 2,200 orphans and helpers, (at one time) an immense family to lodge, feed, clothe, and educate. Everything associated with this institution, is supplied through direct appeal to the Father of the fatherless. Nor has there ever been anything lacking.

If a building is needed to shelter the increasing family, the matter is laid before God, in a straight forward business like way, and the means are provided. In this way as the family increased, five buildings have been added from time to time. Clothing, food, and other essentials needed are all supplied in the same way.

This splendid work has been carried on since 1836, without a single appeal for human aid. During all this time there has never been a lack of anything, although there have been trials of faith.

Asked if in all this time the orphans have ever missed a meal through lack of supplies, Muller replied: "Never! Nor has a meal ever been postponed, for lack of supplies, except on two occasions, and then only for half an hour."

During Mr. Muller's life, upwards of \$7,000,000, passed through his hands, all supplied through prayer. It is true, the funds were supplied by human agency, no miracles were wrought, but God alone put into the hearts of the givers to supply the funds.

The great work in the same line of Dr. Barnardo, in England, and many others, offer additional examples. God is the Father of every Christian. He is the Creator. He causes the grain, grass and

fruits of the earth to grow. It is surely in his power to supply our wants. There are abundant evidences that he will do so if asked in full confidence of faith. The Savior said he notes the fall of so small a thing as a sparrow, and he reminds us that we are of much more value than many sparrows. Also that he clothes the lilies and grass of the field. All the beauties of nature are his handiwork, and then asks the pointed question:

Will he not much more clothe you, oh, ye of little faith? Matt. 6. 30.

If he will supply orphan asylums in answer to prayers of faith, he will supply your family, dear heart. Therefore, fear nothing, but lean upon him. That is one of the greatest privileges of being a Christian, a member of his family.

Not that he will supply riches, that the petitioner may live in lustful luxury, but as he said, he is to be industrious and thrifty. "Working with his hands the things that are good." Eph. 4. 28; 1 Cor.

4. 12. Not anxious for the morrow, as to how the family shall be clothed and fed, (Matt. 6. 25 to 34), but cast your burdens upon him, (Psa. 55. 22) for he careth for you." 1 Pet. 5. 7.

To be free from daily worries, is indeed life, health and happiness. All physicians agree that worry wears more than work.

To Summarize.

These things being true, it will pay to become a Christian, because Christianity faithfully lived, will supply longer life, better health, with peace, prosperity, joy, happiness, freedom from care and worry in this life, and an eternal life of peace, prosperity and happiness, with an incorruptible inheritance, incomparable honor and glory beyond comprehension.

What, dear reader, has this world, with its worry, its care, its strife after vanities, its envyings and jealousies, all ending in the darkness of eternal oblivion to offer in comparison? "Choose ye this day whom ye will serve." Josh. 24. 15.

How to Become a Christian.

The first essential in all true religion, is belief and faith in the one God.

Hear, O Israel, the Lord your God is one God.
Deut. 6. 4.

Now unto the King Eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. 1 Tim. 1. 17.

The blessed and only Potentate, the King of kings and Lord of lords. Who only hath immortality dwelling in the light that no man can approach unto. 1 Tim. 6. 16.

Said Paul:

Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11. 6.

Christian faith is more than belief that God exists. It is a full assurance and restful confidence in him as an alwise, all powerful, covenant-keeping, loving Father, who is able to, and will fulfill all his "exceeding great and precious promises" (1 Pet. 1. 4), to watch over us, and provide all that is needful in this life, and give us eternal life, and a position of

honor and trust in the age to come in his kingdom.

Belief Essential.

While grace and eternal life are free gifts (Rom. 3. 24; 5. 15; 6. 23), yet the gifts are conditional. The reward also will be proportionate to works performed. The conditions are:

1. Belief coupled with a working faith.

Said Paul:

The gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also the Greek. Rom. 1. 16; 1 Cor. 1. 18.

“Gospel,” is a contraction of an old Anglo-Saxon phrase, “Good-spell.” It signifies good news, or “Glad Tidings.” Luke 1. 19; 8. 1; Acts 13. 32; Rom. 10. 15.

A good message sent by God to mankind concerning his eternal welfare.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. Mark 16. 15, 16.

This is the last commission given by Christ to his disciples.

Said John :

God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. He that believeth on him is not condemned, but he that believeth not, is condemned already, because he hath not believed on the name of the only begotten Son of God. John 3. 16, 18.

Peter calls this Gospel message which all must believe, "exceeding great and precious promises, that by them," that is, through belief in and obedience to them, Christians will be made, "partakers (part takers) of the divine nature."

Whereby are given unto us exceeding great and precious promises, that by them ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 1 Pet 1. 4.

What is the Gospel?

By the foregoing, and a multitude of other testimonies, which might be recited it is established, that to believe the gospel message is an essential pre-requisite to salvation. It becomes very important therefore to rightly and clearly understand what is comprehended in that mes-

sage. The more so as there is much false teaching abroad.

Forgiveness of Sins.

The first essential promise or span in the Gospel bridge, which spans the dark valley of death, is that most gracious promise of the forgiveness of sins through belief in the sacrificial offering of the Lamb of God which taketh away "the sin of the world" (John 1. 29, 30; Rev. 5. 12), the "only begotten Son of God." As Paul, said:

Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I declared unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, 1 Cor. 15. 1 to 5; John 8. 16; Rom. 8. 3; Gal. 3. 13.

All Are Sinners.

Aside from the Son of God, earth has not seen a perfect man or woman, but "All have sinned and come short of the glory of God." Rom. 3. 23; Gal. 3. 22;

1 John 1. 8. Even the best have been guilty of either sins of commission or omission; that is, done things they ought not to do, or left undone things they ought to do, and thus have transgressed the will of God.

As God hath declared: "The soul that sinneth it shall die," (Ezek. 18. 4), and "the wages of sin is death" (Rom. 6. 23), it is manifest that the whole family stand before the bar as redeemed criminals, (Rom. 3. 10 to 23; 4. 15; John 3. 18) and that unless the pardoning power of God is exerted in behalf of mankind, eternal death, even the blackness of the darkness of oblivion awaits every one.

It is also a decree that "without the shedding of blood there is no remission." Heb. 9. 22. Therefore God has provided a way of pardon through his Son.

God sending his own Son in the likeness of sinful flesh and by a sacrifice for sin, condemned sin in the flesh. Rom. 8. 3; John 1. 29; Gal. 4. 4; Heb. 1. 3; 1 Pet. 3. 18; etc.

Being justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood. For the remission of sins that are past through the forbearance of God . . . that he might be just, and the justifier of him that believeth in Jesus. Rom. 3. 24 to 27.

This is indeed "good news," and the disciples in preaching the Gospel message were instructed "that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Luke 24. 27; Acts 13. 38, 39.

Resurrection of Jesus.

The second span in the Gospel bridge, is the grand good news that Jesus after he was crucified and buried, rose from the dead. Glad tidings, gladly and widely preached by the early church, and made an item of saving faith.

If Christ be not raised, your faith is vain. Ye are yet in your sins, and they also which are fallen asleep in Christ have perished. 1 Cor. 15. 17, 18, 3 to 10, 20, 23, 45; Col. 1. 18; Luke 24. 34, 35, 36; 1 Cor. 6. 14; Rom. 4. 24; Acts 26. 23; Gal. 1. 1; Eph. 1. 20; 1 Thes. 1. 10; Acts 2. 24, 31, 32; Heb. 13. 20; 1 Pet. 1. 20.

I refer to these many testimonies because the resurrection of Christ is the keystone of the arch of Christian faith.

The Resurrection of the Dead.

The third span in this splendid Gospel bridge, is that as Jesus rose, the faithful dead shall rise also.

And God hath both raised up the Lord, and will also raise up us by his own power. 1 Cor. 6. 14; 2 Cor. 4. 14; 1 Cor. 15. 23.

That belief in the resurrection of the dead, is an essential factor of saving faith, is made plain by the testimony of Paul, who said:

And their word will eat as as doth a canker, of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some, 2 Tim 2. 18.

Also in preaching the gospel message, the apostle preached the resurrection of the dead.

The priests and the Sadducees were "grieved, that they taught the people, and preached through Jesus, the resurrection

from the dead.” Acts 4. 2; 23. 6; 24. 15; 1 Cor. 15., etc.

It is indeed grand good news that death need not end all. That “those who sleep in Jesus will God bring with him.” 1 Thes. 4. 13 to 18.

Eternal Life.

The fourth golden span in this faithful bridge, is the good news of eternal life, to wit: that the elect “may obtain the salvation which is in Christ Jesus, with eternal glory.” 2 Tim. 2. 10.

Who hath abolished death and brought life and immortality to light through the gospel. 2 Tim; 1. 10; Heb. 2. 14.

This gospel message is also called the Word of Life.

Holding forth the word of life that I may rejoice in the day of Christ that I have not run in vain, Phil. 2. 16; 1 John 1. 1.

We further refer to the multitude of testimonies setting forth the promise that those who believe and are faithful, shall inherit the “Crown of Life.” Rev. 2. 10.

The Coming of Christ.

The fifth span is the joyful good news that the Lord Jesus Christ who is now in heaven, is coming again to fulfill the purpose of his birth, and complete the work planned of the Father.

When the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3. 19 to 22.

His coming is essential to the Gospel plan. He is to bring the life and the reward. Therefore it was proclaimed and looked forward to with hopeful desire by the early Christians, as it should be of every Christian to-day. 1 Cor. 1. 7; Acts 7. 52; Matt. 24. 3, 27, 37, 38; 1 Cor. 15. 23; 1 Thes. 3. 13; 4. 15; 5. 23; 2 Thes. 2. 1; Jas. 5. 7, 8; 2 Pet. 1. 16; 3. 4; 1 John 2. 28; 1 Pet. 1. 7; 1 Tim. 6. 14; Titus 2. 13.

We are told that this salvation, which is deliverance from death to life, or from

mortality to immortality, (Heb. 9. 28) and the "crown of righteousness" is for those who "love his appearing." 2 Tim. 4. 8.

The Kingdom of God.

The sixth span is the "Gospel (or glad tidings) of the Kingdom of God." This was the feature of the Gospel first proclaimed.

Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, the time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the gospel. Mark 1. 14, 15; Matt. 4. 23.

Not that the Kingdom was to be immediately established with power. That day had not yet come, (Rev. 12. 10), but will come when the "Kingdoms of this world, become the Kingdom of Christ." Rev. 11. 15. We are told the church is the kingdom. That is only true in a sense, it fulfills none of the promises and prophecies relating to the Kingdom. Also the church is taught to pray, "Thy Kingdom come, thy will be done on earth as it is in

heaven,” (Matt. 6. 10), and the faithful church members who live the true life, are promised an “abundant entrance,” into the Kingdom. 2Pet. 1. 11. The church may be said to be the beginning of, or training school of the Kingdom, which had its beginning when Christ came. The King was born. Luke 1. 32, 33; Matt. 2. 2 to 7. He announced himself as the King. Matt. 21. 5; 27. 11, 29, 37, 42; Mark 15. 32; John 12. 13, 15; 19. 14; the Christ, Matt. 16. 16, 20, the Messiah John 1. 41; 4. 25, the Son of God, and began gathering his Cabinet and following. Matt 19. 27 to 29. These he required should believe on him, and in his Kingdom, acknowledge, confess (Rom. 10. 9), and proclaim him, and obey his authority as their Lord and King. The gathering of this “people for his name,” his royal household, is still going on, and will continue until the fullness of the Gentiles be come in, (Rom. 11. 25), then he will return with

great power and reign (Rev. 11. 17), as King of Israel, and the whole world.

Jesus and his followers now occupy a similar position in relation to the Kingdom of God, to that occupied by David and his followers in relation to the Kingdom of Israel, while Saul was alive. David was anointed king in Saul's stead, but he and his followers were for a time persecuted outcasts from the throne and Kingdom of Israel, until finally Saul was killed in a battle with the Philistines; and David, the rightful King, was enthroned, and his faithful followers shared the kingdom with him. (See history of Saul and David in 1 Sam. chap. 16, to 2 Sam. 5). Likewise when the "times of the Gentiles" are fulfilled, (Luke 21. 24), the rightful heir to the throne of the world, "God's anointed," with his followers will "take the kingdom." Dan. 7. 18.

The Inheritance of the Saints.

The seventh span is the splendid good news that after the trials, temptations and

combats with self and sin which those who "live godly in Christ Jesus," (2 Tim. 3. 12) must endure, that after death's partings, and the valley of the shadows, eternal life, love, honor and glory, await on the other side.

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. Matt. 25. 34.

Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. Matt. 25. 21, 27; Luke 19. 17.

See also the many testimonies promising a reward to the faithful in the ages to come.

To Recapitulate,

Thus we find the saving Gospel Bridge, which is the "power" God uses to influence and save mankind (Rom. 2. 16) consists of seven essential spans, to-wit:

I. Faith in the promise of the forgiveness of sins, through grace, and the sacrificial offering of the Son of God, and in

his present mediatorial office as our High Priest, at the Court of heaven.

II. Faith in the testimony that God raised him from the dead.

III. Faith that at his coming the faithful in him shall be raised also.

IV. Faith in the promise of eternal life with eternal joy, peace, prosperity and happiness.

V. Faith that the Lord Jesus Christ will come again to fulfill his mission on the earth.

VI. Faith that on his return as the son and heir of David, he will re-establish the kingdom and reign as King over re-gathered Israel, and as the Son of God, reign as "King of kings," over the whole earth, to restore peace, prosperity, righteousness and happiness to the world.

VII. Faith in the promise that his faithful followers shall receive an eternal inheritance in the Kingdom of God, with positions of honor and trust, each "according to his works."

This is the "one faith." Eph. 4. 5. "The form of sound words," which Paul commands Timothy to "hold fast." 2 Tim. 1. 13.

It is the "doctrine," of which Paul in his first letter to Timothy, spoke.

These are the "exceeding great and precious promises," by which Christians shall become "partakers of the divine nature." 2 Pet. 1. 4.

It is the faith kept by Paul, who said:

I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that day, and not to me only, but unto all them also that love his appearing. 2 Tim. 4. 7, 8.

Seven is the mystic number of the Bible. Its symbolic significance is completion, or the whole, from the fact that seven circles bunched together, make another complete circle.

In seven days the work of creation was completed.

Seven days complete the week.

The ceremonial features were regulated by the number seven.

The seven candlesticks (Rev. 1. 12, 13, 20), are representative of the whole church universal in all ages of the world. The Gospel in its seven divisions is the light of the seven candlesticks or churches.

The "Lamb," the symbol of Christ, is symbolically represented with seven horns and seven spirits, signifying that he shall possess all spiritual power.

The symbols of Revelation, are divided into series of seven.

Also the splendid kingdom era, the seventh age of the world is ushered in by the blast of the seventh trumpet. Rev. 11. 15.

The appropriateness of the seven-fold Gospel, is therefore apparent.

Part Four, What to Do.

It is quite as essential to be a doer, as a hearer of the word. Jas. 1. 22 to 25.

For it is

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7. 21.

1st. Repent or Reform.

The first important thing to do following belief, is to repent, which is not only to be sorry for sins committed, and to seek forgiveness, but where it is possible, to also make reparation; also to work out a complete reformation. The Greek word translated repent, signifies "a change of mind;" "to have another mind;" to change from doing wrong, to do doing right.

And they (the seventy) went out and preached that men should repent, (Mark 6. 12) saying, repent ye and believe the gospel. Mark 1. 15.

Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Acts 3. 19.

And the times of this ignorance God winked at, but now commandeth all men everywhere to repent. Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead. Acts 17. 30, 31; 26. 20; Rev. 2. 5.

2d. Be Baptized---Immersed.

Having faith, and a fully changed mind, and having resolved to become a Christian, and hereafter to do the will of God, the next important step is to be "baptized for the remission of sins," the marching order of Christ's army. In obedience to the command, the apostles began their great work on the day of Pentecost.

Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved. Mark 16. 15, 16.

Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them: Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. Acts 2. 37, 38.

A more correct translation would read:

Reform your lives and be immersed.

Then they that gladly received the word were baptized, and the same day there were added unto them about 3,000 souls. Acts 2. 41.

When Paul was converted Ananias was sent to him, and he said:

And now why tarriest thou? Arise and be baptized

and wash away thy sins, calling on the name of the Lord." Acts 22. 16; 9. 18.

Be not deceived, dear seekers after the truth, by the traditions and commandments of men. Baptism is an essential ordinance, just as essential as to believe, and repent and be converted. It is an act of obedience, showing our willingness to obey God, and marks the completion of the formula essential to the forgiveness of sin.

It is called the "washing of regeneration" or new birth, as said Paul :

Not by works of righteousness which we have done but according to his mercy hath he saved us, by the washing of regeneration, and the renewing of the Holy Spirit. Titus 3. 5.

Jesus said to Nicodemus :

Verily, verily, I say unto thee, unless a man be born again he cannot see the kingdom of God. . . Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. John 3. 3 to 8.

To be born of water is to be baptized, or subject to the "washing of regeneration;" to be born of the spirit is to be raised from the dead with the spirit body,

or that body the life of which is sustained by the spirit. "It is sown a natural body; it is raised a spiritual body." 1 Cor. 15. 44.

Paul represents the whole church as washed.

But ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus. 1 Cor. 6. 11.

Baptize is an untranslated Greek word, signifying to dip, plunge, or immerse. It is not accomplished by pouring or sprinkling water on the head, or dipping the hand into a bowl, and touching the forehead with wet fingers. The ordinance is an act of obedience, following the change of heart and the open confession, sealing, as it were, the covenant relationship with with God, through Christ. It is also symbolic of the burial and resurrection of Christ, and of our decision to be buried with him, so far as the sinful pleasures of this world are concerned, and to be, as it were, raised with him to live the new Christian life. Paul said :

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him in baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6. 3, 4.

This reasoning is based on the principle that sins are forgiven at baptism. That in figure the sinner dies, is buried, and being dead is "freed from sin," (ver. 7), "The old man" of sin is "crucified," as it were, with Christ, (ver. 6) and having been buried in figure, the new man rises from the dead, freed from sin, to live the the new life in Christ Jesus.

Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Rom. 6. 8 to 13.

Baptism is also a figure of the death and resurrection of the Christian.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6. 5.

All the examples of baptism are by im-

mersion. "They went down into the water, were baptized and came up out of the water, Acts 8. 38, 39; Matt. 3. 16; Mark 1. 10, and much water was necessary to perform the important ceremony. John 3. 23.

We see therefore, that by precept, figure and example, immersion is necessary to salvation.

For as many of you as have been baptized into Christ, have put on Christ, . . . and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Gal. 3. 27, 29.

The Question of Re-Baptism.

Many have been baptized without a knowledge of the gospel, or without faith in its precepts, or without knowing the purpose of baptism. The question frequently arises, what ought they to do? The answer is plain. It is he who believes the gospel message and is baptized who shall be saved. Mark 16. 15. The belief, the conversion (Acts 3. 19), the faith, the repentance, must precede baptism. It must also be a "planting," or "burial"

in the "likeness of his death;" otherwise it is not in "the answer of a good conscience toward God," and becomes a mere washing of the flesh, performed without the spirit of its purpose. We believe all who have thus been baptized will be following the wisest and safest course if they are re-baptized after coming to a knowledge of the truth. We are sure such an expression of a desire to please and obey God, will be acceptable to him.

Even those who were baptized by John the Baptist, were commanded to be re-baptized into the name of the Lord Jesus Christ. Acts 19. 4, 5.

After Baptism, Then What?

We read that those who were baptized on the day of Pentecost, "gladly received the word."

Continued steadfastly in the apostles' doctrine and fellowship (giving of their substance for the poor) and in the breaking of bread and in prayers. Acts 2. 42.

To do this they gathered together in assemblies, subsequently called churches, meeting at first in private houses. Acts 2. 46.

The central object of such gathering, was to observe the ordinance of the Lord's supper, as instituted by Jesus, on the night of his betrayal. The record says :

And he took bread and gave thanks and break it. and gave it unto them saying, this is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying: this cup is the new testament (covenant) in my blood which is shed for many for the remission of sins. Luke 22. 19, 20; Matt. 26. 26; Mark 14. 22; 1 Cor. 11. 24.

After quoting the Lord's words, Paul adds:

For as often as ye eat this bread and drink this cup, ye do show the Lord's death until he come. 1 Cor. 11. 26; 1 Cor. 10. 16, 17.

It is apparent therefore, that it is an ordinance which belongs exclusively to those who are of the body of Christ, who have been baptized into him.

This ordinance, and that of baptism, the one a memorial of the crucifixion of

Christ as a sin offering, and the other a memorial of his burial and resurrection, are the only ordinances the church is asked to observe.

While explicit directions are given as to how, and in what spirit this memorial service should be observed, (1 Cor. 11. 23 to 34), there is no direction or commandment as to when, or how frequently the churches should assemble for that purpose.

The first day of the week which was called the Lord's day, (Rev. 1. 10) because it was the day of Christ's resurrection, was selected as the most appropriate day on which to assemble for this and other worship.

Thus we find Paul waited several days at Troas, that he might be present at one of these weekly assemblages. As the record says :

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Acts 20. 7.

History shows the early Christians assembled and broke bread on the Lord's day, now called Sunday, for several hundred years after Christ, until the apostate church changed the primitive ordinances.

In his first apology to Cæsar, Chap. 67, in telling the Emperor Marcus Aurelius Antonines, of Christian life and customs, Justin Martyr said:

“And on the day called Sunday, all who live in cities or in the country, gather together in one place, and memorie of the apostles, or the writings of the prophets are read, as long as time permits; then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and as we before said, when our prayer is ended, bread and wine are brought, and the president in like manner offers prayer and thanksgiving, according to his ability, and all the people assent, saying Amen. . . . But Sunday is the day on which we all hold common assembly, because Jesus Christ, our Savior, on the same day arose from the dead to his apostles and his disciples.

He taught them these things which we have submitted to you also for your consideration.”

On page 64, he says: “And this food is called among us the Eucharist, of which no one is allowed to partake but those who believe the things we teach are true, and has been washed with the washing that is for the remission of sin, and unto regeneration, (baptism) who is living as Christ.”

This apology was written about fifty years after the death of John, with whom many Christians then living must have been acquainted. It is reasonable to suppose therefore, that this simple service thus described by Justin, was not far, if any removed from that instituted by the apostles.

About Church Organization.

The Christians were early organized into churches. Acts 9. 31; 16. 5. Elders, also called Bishops or Overseers, together with Deacons, were appointed to have supervision over the churches, and conduct the services. Acts 14. 23. These

were appointed at the outset, by the apostles, or by men specially commissioned of the apostles to this work, the apostles exercising a general supervision over them. 2 Cor 11. 28. Careful instructions were given as to the qualifications of men to be selected to fill these important offices. 1 Tim. 3. 1 to 14; Titus 1. 4 to 10.

At a later period these officers of the church were selected by the members by vote either by acclamation, or by ballot. See Church History.

Instructions were given to the apostles when and how collections (the fellowship) were to be taken, which were by voluntary contributions taken up at the gatherings on the first day of the week, each giving according to the dictates of his conscience, "As the Lord hath prospered him." 1 Cor. 16. 1, 2.

Instructions were given as to the method of administering the memorial ordinance of the Lord's supper, and in relation to the spirit in which it should be ob-

served, and the purpose of the ordinance (1 Cor. 11. 20 to 34); also for the general conduct of assemblies. 1 Cor. 14. 26. Read also chaps. 11 to 14.

It is apparent from these instructions, that all who were able, expected to contribute their part to the service in turn, "decently and in order." 1 Cor. 14. 40.

No instructions were given as to the number of elders and deacons. This, with many other details, is left to the discretion of the churches, that they might adapt themselves to the varying conditions to be encountered.

Members were not at liberty to absent themselves from the service without good reason, but as said the apostle:

Let us all consider one another to provoke unto love and good works. Not forsaking the assembling of themselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day (the day of Christ's coming) approaching. Heb. 10. 24, 25.

Those who are careless in this regard, neglecting to attend the memorial service

of the death of Christ, as represented in the Lord's supper, are represented as slighting the spirit of grace, as said the apostle :

Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace. Heb. 10. 29.

Such assemblages need not necessarily be large. Jesus himself said:

For where two or three are gathered together in my name, there am I in the midst of them. Matt. 18. 20.

He is with them in spirit, and in his word read at such assemblages, also symbolically present in the bread and wine.

It is apparent therefore, that when there are two or three or more, sincere baptized believers in "the things concerning the Kingdom of God, and the name of Jesus Christ," (Acts 8. 12; 28. 30, 31), they will best please God, and the Master, if they will come together for worship and the breaking of bread, at least once a week. Evangelists preaching the Word,

should be careful to organize and set in order such assemblies, thus following the example of Paul.

The Christian Life.

Having laid the essential foundation of belief and faith in God, and in his Gospel message, and fulfilled the will of God in baptism, our sins are forgiven. We have become, as it were, new creatures, having been "begotten of the word of truth." 2 Cor. 5. 14 to 18.

The Christian warfare has just begun.

Hereafter we must follow in his steps. Live the Christian life; "bring forth works meet for repentance." Matt. 3. 8.

Having laid the essential foundation of faith, the Christian is commanded not to be idle, for faith, if it hath not works, is dead." Jas. 2. 17.

Having enlisted under the banner of Christ, obedience to his commandments is the first law. John 14. 15.

A new commandment I give unto you, that ye love one another as I have loved you. John 13. 34; 15. 12.

Repentance or reformation of life means to turn about. We have been going the wrong way; then turn into and continue in the right way. Therefore, if a slave to the liquor habit, turn about. The Master has no place in his Kingdom for the saloon habitues. Such are serving the devil not God. Cast off such masters. Be free from his tyrannical death-breeding rule, and you will gain much in this life, and in the life to come, the Kingdom of God.

If a slave to tobacco, turn about; cast off this master. "Everyone that hath this hope in him purifieth himself even as he is pure." 1 John 3. 3.

Do you love the world, with its lustful alleged pleasures, frivolities and vanities? If so, and you continue in this sin, the Kingdom of Heaven is not for you; nor will you find peace, contentment or happiness in this life; but on the contrary, envyings, jealousy, anger, malice, hatred, and the like peace-destroying accompaniments of a seeker after worldly pleasures.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John 2. 15.

Are you rich, learn to "trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6. 17; Matt. 6. 19, 20.

The worst legacy that can be left children, is the legacy of wealth; the best legacy is Christian education and character, health, with the ability and a disposition to live by honest work.

Are you covetous and envious? If so, turn about, for covetousness or greed of wealth, is forbidden both of the law and Gospel. Exod. 20. 17; Rom. 13. 9. It is a species of idolatry, or wealth worship. Col. 3. 5. No idolater or covetous person, will be accepted in the Kingdom of God. 1 Cor. 5. 10, 11; 6. 10; Luke 12, 15.

Are you a monopolist, or a money lender, given to extorting your pound of flesh, or a stock or bondholder, in one of these trusts, which destroy competition, and

grind the face of the poor? If so, the Life and Kingdom are not for you, unless you repent, (turn about) for the mission of Christ on his return, is to "break in pieces the oppressors," (Psa. 72. 4) and to "let the oppressed go free." Isa. 58. 6.

Do you lie or deceive in your business, give false weights, or dilute and adulterate for gain? If so, turn about, or you will find your portion in "outer darkness," (Matt. 22. 13; 25. 30), in the midst of darkness, (2 Pet. 2. 17) of the oblivion of the second death.

Are you unpleasant, easily angered, discourteous, cross or ill-natured to your family or friends? Turn about, such are not the fruits of the Spirit.

Do you hate your brother? if so, you are a murderer, "and ye know that no murderer hath eternal life abiding in him." 1 John 3. 15.

These are a few of the principal "dout's" applicable to this age. The "do's" are equally important. It is not neces-

sary to recite so many of them in detail.

The relation of a Christian to his fellows and mankind, is summed up in the words of Jesus:

All things whatsoever ye would that men shall do unto you, do ye even so to them, for this is the law and the prophets. Matt. 7. 12.

“Thou shalt love thy neighbor as thyself.” Lev. 19. 18; Luke 10. 28 to 38. We do not seek to injure those we love, but will sacrifice our own pleasure to do them good.

Thus while Christianity insists upon justice and a “square deal,” and condemns the unjust to the oblivion of an endless death, its rewards are for deeds of mercy and generosity, inspired by faith and love. Matt. 25. 35, 36.

Will you, dear reader, enlist under the banner of Christ, endure the cross, and share in the privileges and glory? It is for you to choose between the world, its alleged final ending in death and oblivion, or Christ with life and glory everlasting.

