

# THE WAY OF LIFE ETERNAL



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*The*  
WAY OF LIFE ETERNAL

By  
LYMAN BOOTH

"Go ye into all the world, and  
preach the gospel to every creature."

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## FOREWORD

*We have read the manuscript of the tract which follows. We have known the author for many years. In all of his writings and teachings he is sound in doctrine and thorough in his exposition of the Scriptures. He has put much thought and labor into the study which follows. In other words, it is a reflection of his method of getting before people the beautiful truths of the Bible. We commend it to those who are Bible students because it will serve them as a compendium of facts in connection with the gospel, and to those who have not so great an acquaintance with the Scriptures because it contains in terse form that which it is necessary for them to understand to place themselves in the way of life eternal. May this little pamphlet have a wide circulation and may it be the means of instructing many in the way of salvation.*

*S. J. Lindsay.*



## PREFATORY

**I**N THE FOLLOWING WORK we have endeavored to give a comprehensive view of the benefits one would receive under divine teaching. All will admit that men are sinners by nature, yet God, in His mercy, has given all people the privilege to receive His eternal blessings; and hence we learn in 2 Peter 3:9 that God is willing to extend His blessings to every person. He says, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." He would much rather have people turn from sin and serve Him than to have to punish them for doing evil. We may think He delays, but if so, it is because He would have us come with greater importunity. If He seems to put us off, it is to cause us to act with more vigor; if He seems slack, it is that we may be more earnest.

We should not be discouraged because good things come slow, but should never fail to do that good that is at hand. We need not be swift, but diligent. Learn the lesson of patience from His longsuffering; and be charitable to others because of it. Let patience have time to perfect its work, and to bring forth fruit. Our Lord was patient and diligent in all His trials. God does not love to condemn, but is ever willing to save. He is patient with evil men that



they may become good. His forbearance may seem long, and it may end suddenly, therefore we should be diligent in seeking His forgiveness lest the day of reckoning shall dawn suddenly upon us and find us unprepared for His judgments.

It is the hope and prayer of the writer that the perusal of these pages may, by the blessing of God, help the reader to discover more of the beauties of God's salvation and the excellencies of Christ, and to understand more fully the nature and perfection of His work, as well as the place, privilege and grace into which believers have been wrought.

Lyman Booth

# *The* WAY OF LIFE ETERNAL

## CHAPTER I.

### THE FIRST STEPS

The following pages contain a brief discussion of the subject of Human Redemption, in two questions or divisions:

1st: What must a sinner do to become a Christian?

2nd: What must a Christian do to gain eternal life?

The questions suggest the thought that there are some conditions which must be understood and with which one must comply in order to receive an intelligent answer. The source of this knowledge is with the Author of salvation, and with Him alone. We may search through every avenue of learning and we will find no reliable information outside of the revealed Word of God, as contained in the Holy Scriptures. We, therefore, turn to them to learn the conditions upon which a sinner may become a Christian and a Christian may obtain salvation.

Upon first thought we may suppose that the sinner has the most difficult task, but upon careful consideration we will find the reverse to be true. There are but five steps for a sinner to take, while the Christian has a straight and narrow path to tread and he has to keep stepping all the time. There is no opportunity of loitering along the way, for Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9:62. Plowing requires an eye constantly intent upon the furrow to be made, which may become

crooked the instant one turns or steps aside, or out of the furrow. Thus one who follows the path of Christianity must do so with constant attention or he will fall short of salvation.

Though the Christian's labors may be very arduous, and wrought under most trying conditions and circumstances, still all these should not deter or hinder one from engaging in the same. The Christian who continues faithful unto the end of his pilgrimage is sure of a reward more precious than the wealth of the world, while the sinner's destiny is destruction. The difference in the fate of the two is so vast that he who carefully considers them should not hesitate a moment in deciding to heed the Lord's advice given through the prophet Isaiah who said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon."—Isa. 55:7.

He who accepts the invitation will find there are five important and necessary steps to be taken in order to become a Christian. They are:

1st. He must hear the TRUTH.

2nd. He must believe the TRUTH—must have faith in it.

3rd. He must repent of his sins—turn from them.

4th. He must make confession of his faith in God's Word.

5th. He must become obedient by immersion.

After this he must lead a godly life, live in obedience to Christ's commands. When these five steps shall have been taken, he is then said to be a Christian, in other words a member of the body which is known in Scripture as the body of Christ.



In 1 Cor. 12:12-14 Paul writes, "For as the body is one, and hath many members, and all the members of that body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." After being baptized and uniting with the body of Christ, he is termed a babe in Christ, for Peter said, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."—1 Peter 2:2. He must feed upon this until he is able to digest the meat of the Word. He must feed upon the Word that he may attain unto the full stature of a man in Christ Jesus, as Paul states in Eph. 4:13. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This perfection is gained by our faith or belief in the other necessary principles of Christianity, as given in 2 Peter 1:5-7, by adding to "faith virtue; (or courage) and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." In Titus 2:12 we read, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

We will now proceed to examine a few texts of scripture to see if the above outline is correct. Let us heed the prophet's injunction where he said, "Come now and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall

eat the good of the land.”—Isa. 1:18, 19. That promise of the Lord is worthy of any person's best efforts in pursuit of eternal life. All the time and energy employed will prove the best investment ever made. Therefore we invite the reader's attention to an investigation of the five steps, in the order given above.

#### FIRST: HE MUST HEAR THE TRUTH

We will first try to find a definition for TRUTH. In John 17:17 we read Christ's words which He used in His prayer in behalf of His apostles, “Sanctify them through thy truth: thy word is truth.” This shows most clearly that God's Word is truth. In Psalms 119:151 David said, “Thou art near, O LORD; and all thy commandments are truth.” Isa. said, 25:1, “O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.” In Paul's letter to the Galatians, Ch. 2, v. 5, he wrote, “To whom we gave place by subjection, no, not for an hour; that truth of the gospel might continue with you.” From Paul's statement also we learn that God's Word is truth. It is, therefore, necessary that the sinner seeking salvation must hear God's Word before he can believe it, because it is impossible to believe any word unless one first hears it.

Just before our Lord ascended to heaven He told His apostles, “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 damned.”—Mark 16:15, 16. These words are as much God's words as if He had spoken them Himself to the apostles, for Jesus had said, in John 12:49, 50. “For I have not spoken of myself; but



the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." From this we discover that whatsoever Jesus said were the words of the Father. We may also state that all that the apostles preached were also the words of God, as shown in Christ's prayer recorded in John 17:6, "They (the apostles) have kept thy word." In the 8th v., He said, "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." The words which He gave His apostles were the same as were contained in His command for them to go into the world and preach the gospel.

In Mark 1:14 we read that Jesus preached the kingdom of God. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." In Matt. 4:23 we read, "And Jesus went all about Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Again in Matt. 9:35 it is stated, that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." From these two witnesses, Matthew and Mark, we learn that wherever Jesus went He preached the gospel of the kingdom of God. The gospel was the theme of His entire ministry. Why was He so deeply interested in the gospel of the kingdom? Because He had infinite regard for His Father's commandments, and



because His Father had sent Him to do a special work, which was to save the people from their sins. See Matt. 1:21. If He came to save people from their sins and all of His preaching was concerning the gospel of the kingdom, it must follow that the preaching of the gospel of the kingdom was for the saving of men and women from their sins. This agrees with Paul's statement made in Rom. 1:16 where he says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Paul preached the gospel of Christ for the salvation of men and women, to both Jews and Gentiles, and Jesus preached the gospel of the kingdom for the same purpose. Therefore, the gospel of the kingdom and the gospel of Christ are one and the same in purpose. In John 6:40 Jesus in speaking of His Father's will said, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." If we use the word "understandeth" instead of "seeth" we may get a clearer idea of what Jesus meant. To merely look upon His person would give us but little knowledge, if any, of what one was to believe; but if we were to say that every one which understandeth the Son's teaching and believeth it, may have everlasting life, then we see with the understanding. It is then that the eyes of our understanding are opened, as Paul wrote to the Ephesians, "The eyes of your understanding being (opened or) enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."—Eph. 1:18. When the eyes of the under-

standing are truly enlightened by Christ's teachings we can see, by faith, the things that are in store for the redeemed according to the promises of God made to the Fathers, and those also mentioned by the Psalmist, the prophets, and by God's Son. With enlightened minds it is easy to understand and believe on Jesus.

## CHAPTER II.

### WHAT IS THE GOSPEL?

Having shown that Jesus and His apostles preached the gospel for the purpose and also as the means of saving men and women, we will now examine a few texts to show what the gospel is. The word, "gospel," occurs one hundred and one times in the Bible. It is mentioned fifty-four times as "the gospel"; six times as "the gospel of the kingdom"; six times as "the gospel of God"; eleven times as "the gospel of Christ"; three times as "my gospel"; once in each of the following forms: "the gospel of the grace of God", "Christ's gospel", "the gospel of our Lord Jesus Christ", "the glorious gospel of the blessed God", "the gospel of your salvation", "the gospel of uncircumcision", "the everlasting gospel", "that gospel"; and four times in referring to "another gospel." In every instance it alludes to the same gospel except in the last four, for Paul in Eph. 4:5 says there is "One Lord, one faith, one baptism", one faith in the one gospel. It is a definite gospel, as indicated by the term, "the gospel", meaning but one gospel. This is also made plain by Paul in Gal. 1:7 where he speaks of it as "the gospel", thus showing it to mean but one. In verses 8 and 9



he pronounces a curse upon any being who should preach any other gospel than that which Christ and he and the other apostles had preached.

Let us see if we can find a scriptural definition of the word "gospel." If we MUST believe the gospel it is very important that we know its meaning. In Luke 8:1 we read, "And it came to pass afterward, that he (Jesus) went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him." In Matt. 4:23 we read, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Luke says Jesus preached the "glad tidings of the kingdom of God"; and Mark says, "he went about all Galilee preaching the gospel of the kingdom of God." From these two witnesses we learn that "the gospel of the kingdom", and the "glad tidings of the kingdom" are the same.

Why call it "glad tidings"? To whom was the preaching of the "gospel of the kingdom" good news? Was there a nation then living who was looking for the kingdom of God? A careful study of the Scriptures will answer these questions. We have already shown that Jesus and His apostles went about all Galilee preaching the kingdom. They preached in the Jewish synagogues to the Jews, for they were the principal portion of the inhabitants of Galilee. When Jesus sent the twelve out to preach He told them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10:5-7. To the Samaritan



woman who implored Him to heal her daughter He said, "I am not sent but to the lost sheep of the house of Israel." Peter said to the Jews, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham; And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:25,26.

By the above we learn that God sent His Son to Israel to bless them and to turn them from their iniquities; and the means He used to turn them from their iniquities was the preaching of the gospel of "glad tidings", or "good news of the kingdom." When Jesus returned to Galilee He visited Nazareth where He had been reared; and on the sabbath day He went into the synagogue and read from the prophet Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4:18, 19. Luke's record says, "to preach the gospel", and Isaiah says, "to preach good tidings". Again we discover that "the gospel" and "the good tidings" are the same.

That the Jews were looking for a coming king is clearly shown by His apostles' question, "Lord, wilt thou at this time restore again the kingdom of Israel?" This language conveys the idea that Israel once had a kingdom and they were looking for some one to restore it to their nation. By reading 1 Samuel 8:5 we find the Children of Israel asking to make them a king to judge them like all the

nations. In verse 22 of the same chapter we find that the Lord said to Samuel, "Hearken unto their voice, and make them a king." After much clamoring on Israel's part, God consented to give them a king. In 1 Samuel 11:5 we find Saul was made king over Israel. They were not satisfied to have God rule over them as their King, as He had done, but they wanted a king which they could see, the same as other nations. God was their first King. See 1 Sam. 12:12.

When God was their King it was rightfully called the kingdom of God; but because the Children of Israel were national subjects it was called the kingdom of Israel. For several centuries God permitted them to have their own kings until they became so very wicked, disobedient and disloyal to Him that He said through the prophet Ezekiel, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Those were the words of God that sealed the doom of Zedekiah, the last ruling prince of Israel. Ezek. 21:25-27. He was dethroned, his eyes put out, and he ended his days in Babylon; and his subjects have scattered among all nations. Notwithstanding their dispersion and grievous afflictions they were not without hope of returning to their own beloved land, for God's prophets had spoken and had given them promise that He would re-gather them into their native land. For this reason they were expecting that their Messiah would come and establish His



throne and kingdom in the Holy Land. They were looking for their Messiah to come as a mighty, conquering Hero with burnished sword and flaming helmet; but when Jesus came as a Babe and later proclaimed His kingship, His people rejected Him, and to this day they disown Him.

That this was their expectation can be shown by many texts. A few however, will be amply sufficient, "In the mouth of two or three witnesses shall every word be established."—2 Cor. 13:1. In the second chapter of Daniel, the prophet, in writing of the time of the end of this age, mentions the fact that there shall exist ten kingdoms; and he further says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom 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. 2:44. Notice that God is going to set up a kingdom and it is to subdue ten kingdoms, and stand forever. It will stand where the ten stood, not in heaven nor in the hearts of men, as many teach.

In Dan. 4:3 we read, "His kingdom is an everlasting kingdom, and his dominion is from generation to generation." In Micah 4:7 we read about the assembling or return of Israel, and the prophet wrote the words of the Lord as follows,—"And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever." Where will He reign? Will it be in heaven, or in the heart? He says in Mount Zion, which is in the Holy Land, and I believe Him, do you, dear reader?



In Luke 1:32, 33 the angel said to Mary concerning the birth of Jesus, "He shall be great, and 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 for ever; and of his kingdom there shall be no end." "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. 23:5, 6. Thus we learn that they were and are still looking for their Messiah who shall restore to them the kingdom. They are willing to be the subjects of that kingdom here on earth, and never once spoke of its being in heaven.

By Daniel's prophecy we learn that the kingdom, when it shall be restored to Israel, will be an absolute and divine government. "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. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:14, 27.

From the following we learn that Jerusalem will be the capital city, and the Holy Land, its immediate locality. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us

of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. 2:3. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. 24:23. His apostles evidently expected Christ would restore the kingdom of Israel and accordingly Peter said to Him, "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:27, 28. A cheering promise this must have been to His apostles for a few years of service in preaching the gospel, and for the sacrifices they had made to serve Him! To all His saints He has also given a glorious promise, as we shall see by referring to a few of the many texts that might be presented as proof.

In 1 Cor. 15:25 we learn that Jesus is to rule as King in the kingdom of God, "till he hath put all enemies under his feet." In Matt. 19:28 we read that the twelve apostles are to "sit upon twelve thrones, judging the twelve tribes of Israel." Christians have equally as glowing a promise as the apostles, for in 2 Tim. 2:12 we read, "If we suffer, we shall also reign with him: if we deny him, he also will deny us." This statement is preemptory in that if we reign with Him we must suffer with Him, when we are called forth to give testimony to His truth. It is the duty of every Christian to be always ready in disposition and resolution of mind, to sacrifice his life when the honor of Christ requires



it. He who can not do this denies his Lord, and must expect his Lord to deny him.

In Eph. 1:22, 23. we read, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." If He is the Head of the church and the church is His body, the Head and body are one. So if the Head reigns till all things are put under His feet, the body must also reign with the Head until the work shall be completed, for they are inseparable. This agrees with the statement found in Rev. 5:10 where the host of the redeemed sing, "And hast made us unto our God kings and priests: and we shall reign on the earth." Christ and His church being, or constituting one body will reign each as long as the other. This is a divine favor offered to all who will accept His invitation to come to Him that they might have life eternal.

In Acts 20:25 Paul said, "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." In 28:23, 30, 31 he said, "And when they had appointed him a day, there came many to him into his lodgings; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." In 1 Cor. 15:1, 2, we read, "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." The above quotations will serve to give the reader a summary of the gospel which Christ and His apostles preached and which all who read or hear will be required to believe. There are many more such texts but these will serve as a brief statement of the gospel of the kingdom.

If the gospel of the kingdom is the means which God employs to save people, then does it not stand to reason that the gospel must have a value in excess of everything else that the world contains? There can be no limit placed upon its worth. Our Lord considered it worth more than all the world when He said, "For what is a man profited if he gain the whole world and lose his own soul (life), or what shall a man give in exchange for his soul (life)?" He considered it the most important thought that could be entertained in the mind of man. It implies that life is infinitely more important to him, so far above and beyond anything he can get or lose, that nothing that the world offers can possibly make up for the loss of it.

There was at that time one person who was considered the most powerful of all living men, the Roman emperor, Tiberius. He was the deified ruler of all that was fairest and richest in the kingdom of men. There was no limit to the wealth at his command; no control of his power, for he did as he willed. His desire for pleasure knew no restraint. But what became of it all? Pliny says, "He was the most gloomy of mankind." His island home was one of hidden infamy in which he tried every conceivable experiment by which worldly pleasure might be achieved and that, too, through the guiltiest in-

dulgences of vice and shame.

If a man lose his own soul (life) where shall he find an equivalent in value for it? It is certain that a life spent in sin is one without God, and to be without God is to be without hope, and to be without hope is to die in despair. While health is good and prosperity smiles upon men, the future does not seem to trouble them, because they apparently think they can get along without God's help. They contrive to forget Him by placing their affections upon pleasure. However the time will come when they will have to part with pleasure, and face the closing scenes of life, and then how will such pleasure seekers endure the gaze? The emperor's career is only one among thousands calling from the dead past, demanding an answer to the question, "What shall a man give in exchange for his life?"

If we compare the life of such wantonness with that of righteousness we will find the difference to be as great as darkest night and brightest day. In speaking of the future condition of the righteous Christ said, "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43. The prophet said, "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. "The righteous shall inherit the land, and dwell therein for ever."—Psa. 37:29. This seems to teach endless life for the righteous in order that they may shine for ever, and dwell in the land for ever and ever. Surely this is sufficient reward to recompense them for any service rendered, or suffering endured in this life!

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."



—Psa. 72:7. By these scriptures we learn that the righteous have the promise of life as long as the earth, sun, moon and stars endure. To deprive them of life the heavens and earth will have to be removed or utterly destroyed. Such a thing will never happen, not to our earth, saying nothing about the numberless stars that shine in various colors in the heavens, for God has given His word, which can not be broken, that they shall endure for ever. God said to Moses, "As truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14:21. He also said, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."—Psa. 89: 35-37.

It is written, "In the mouth of two or three witnesses shall every word be established." 2 Cor. 13:1. Thus far we have presented testimony sufficient to establish God's promises; that the promise of life guarantees an existence equal to that of the sun, moon, stars and earth. Now the question arises: is it of sufficient value to arouse the interest of thoughtful people who hear or read, to diligently seek to obtain it? Tiberius had to give up his control of the world's wealth. Here is an opportunity to gain an enduring inheritance, that wealth that will not rust or corrupt and that can not be stolen. It is proof against rust, moth, thieves, swords and robbers. Who will invest? It can be obtained without money and without price. There is nothing in the world of such priceless value that can be had for so little.

From the foregoing pages we learn that "the gospel of the kingdom," and "the glad tidings," are the same; that Christ and His apostles preached the



gospel as the power of God unto salvation; that it is necessary to believe the gospel. We have also learned that the kingdom will be located on the earth; that Christ will be King of that realm; that the saints will be co-rulers with Him; that the apostles will rule and judge Israel; that the Holy Land will be the original territory; that the kingdom will eventually subdue all nations and fill the whole earth; that the laws by which all nations will be governed will be issued from Jerusalem. We, therefore, discover that all the necessary elements for any kingdom will be found in the above, all of them on earth and none of them in heaven.

If the above is a fair statement as to what is truth, it is evident we must, after hearing it, believe it with all our heart if we would profit thereby, for Jesus said in Mark 16:15, 16, "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." We must believe the gospel message if we would gain eternal life. If we do not believe and obey it we do so at the awful peril of condemnation. After having heard the truth we must entertain that degree of belief that will create within our minds a desire to obtain its benefits, and that will prompt us to act in accordance with its requirements; a desire, a love so strong that it will beget within us a faith that will willingly yield obedience to its requirements, resulting in immersion into the only Name whereby we must be saved, as stated in Acts 4:12. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." So the Scriptures, under the guiding inspiration of the Holy Spirit have declared to all

the human race the supreme edict of divine authority; that there is salvation in Christ and in none other. That being true it becomes our duty to look to Him, and to learn of Him, who is the Way, the Truth and the Life. It was He who was sent to lead sinners in the way back to the Father. It is written, "But 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.

### CHAPTER III.

#### FAITH, WHAT IS IT?

Faith, in the abstract, is belief. We may say belief as an intellectual process, is the acceptance of a thing or some statement as true on other grounds than our own personal observation and experience. We might say that faith is a union of belief and trust. Trust is a tranquil and practical resting of the mind upon the integrity or promise of another person, as we say we have trust in God. Without the element of trust, faith will be weak if not minus. True we may hold to an opinion, which is only a general conclusion, involving the heart and intellect. We next note a stronger element, namely conviction, which is a belief established by argument or evidence. But the strongest element is confidence, which is a firm dependence upon a statement as true, or upon a person as worthy. It is confidence that prompts one to act without doubting. With this analysis before us let us examine the Word, to see if we can find evidence strong enough to clearly define and establish confidence and dependence therein.



Faith is the vital principle which identifies Christianity from all other elements of morality and religion that men may exhibit. There is much encouragement and stimulating influence in the thought that we mortals can actually do something that will please God. This belief can not bring one under the cover of His grace unless it be a thorough conviction that since there is a God who will reward the possessor of faith, one must be decided and absolute in his efforts to seek Him and His blessings. One must have the assurance that he will receive the reward which will not be given to any who do not seek. Assurance lays hold of the reward, while neglect and doubt do not. The import of the admonition is that the reward is for them alone who "diligently seek." The matter of seeking must become the primary and all-important concern of life, so habitually and perseveringly that there will be no laxness in our efforts to please Him.

Two elements unite to beget and strengthen faith: first, the knowledge or assurance we have in the ability and willingness of the one who has made the promise to fulfill the same; second the value or worth of the thing promised must be such as to create in our minds a desire to possess it. The estimate we place upon the thing promised will determine the effort we will make to procure it. We must believe the truth,—must have Faith in it.

Let us examine the second of these elements first. We are now concerned in finding the path that will lead the sinner out of sin into that which will lead to salvation. We have already learned the nature and the necessity of faith; but faith in what? Briefly, this faith is in the gospel of Christ or in the kingdom of God. For proof please turn to Mark



16:15, 16 and read the Lord's commission to His apostles: "And he said unto them, 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." This is the only proclamation which people were required to believe to whom His apostles preached in order to a gospel repentance and baptism. This same gospel was the subject matter of Peter's wonderful sermon on the day of Pentecost.

In Mark 1:14, 15 we read, "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." In Matt. 4:23 we read, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness . . . among the people." The same is repeated in Matt. 9:35. In Luke 8:1 it is recorded, "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him."

In Acts 10:36, 37 we are informed that this word is what Cornelius believed and which Peter considered as a valid gospel faith. This gospel is what Jesus predicted should be preached in all the world for a witness and then should the end come. Matt. 24:14. After Steven was martyred the members of the church were scattered, and everywhere they went they preached the word. Philip went down to Samaria and preached Christ unto them. Acts 8:35. "But when they believed Philip preaching the things concerning the kingdom of God, and the

name of Jesus Christ, they were baptized, both men and women." Verse 12. This was also the subject of Paul's gospel preaching. In Rom. 1:16 we read, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." By this we learn that the power which God exercises to save people is the preaching of the gospel of the kingdom.

By faith we submit meekly to the authority of God's law; we are united to Christ by faith; our conduct becomes acceptable to God through Christ by faith. When we look up to God through Christ, our faith says, "This God is our God for ever and ever: he will be our guide even unto death."—Psa. 48:14. Faith is the most useful and first of all graces, for without it we can not please God. We must believe that He is. This belief can not bring any person to Christ or to his Father unless it produces a penetrating conviction that there is a being—a God—with whom we have to do every moment; that this faith must determine our volitions and actions. This conviction must be absolute and abiding in him who would come to God. In Heb. 11:1 Paul wrote, "Now faith is the substance (or assurance) of things hoped for, the evidence of things not seen." One must be positively assured that, since God is true, since He is abundantly able and willing to reward the diligent and faithful seeker, that there is something to be granted to such that will not be given without it.

In the eleventh of Hebrews Paul recites a long list of ancient worthies who, because of their faith, endured all kinds of persecutions; many of them were put to death in the most horrifying manner



rather than surrender their faith in God, because they were fully assured of life and glory beyond the resurrection. Their faith in God was so firm, so strong, that nothing that wicked men might inflict upon them could separate them from the love of God. They had that quality of faith that led them to produce good works, a living, active faith. James says, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." —James 2:17, 18.

A naked profession of faith can scarcely be called faith, for without works God looks upon it as dead, cold and worthless. Works include all fruits and operations of faith. If faith have not works it is dead, is a positive statement. The illusion is to a corpse or a dead plant, which is only an outward likeness to those things which have life. It is dead as regards fruit. It does not manifest the life of Christ, nor does it bear good fruits. The best proof of life is its motion, its activity. The words, "*being alone*," may be applied to denote barrenness. A living faith is always active, and will make itself seen in active service—good works. It is that element of a Christian life that animates and inspires the whole being to obedience. It may not always be as active or lively at one time as at another, but it is always alive to duty, both to God and to fellow men. There is a faith that is pretense only, and there is the one faith that is not boastful, but is discovered by its works. Whittier once wrote, "The husk of emptiness rustles in every wind, the full corn in the ear holds up its golden fruit to the Lord of the harvest; a good man's faith is manifested by his



labors, standing not in words, but in the demonstration of the spirit, a faith that works by love to the purifying of the heart."

Faith works by love and puts love to work. Faith is the mainspring of Christian activity. It is to the Christian what the spring is to a watch. Unless the spring works the watch is dead, so he whose faith does not move him to action is also dead. They both need winding: the clock by a key, the Christian by the vivifying spirit of the Word.

The mere assent to any article of doctrine as taught by Christ does not imply true faith, for true faith turns a person round and unites him with Christ. It turns his mind from the things of the world and gives him vision of the world to come. Faith does not consist alone in assent, but must also include consent. We must not only give assent, but we must willingly consent to accept Christ's teachings, and obey them and all His commandments; to own Him as Prophet, Priest and King, and also submit to be taught of Him, and be wholly governed by Him.

#### CHAPTER IV.

##### GOD'S WORD IS IMMUTABLE

We read in Heb. 6:18 that it is impossible for God to lie. That statement alone should give the seeker after God's truth the fullest confidence that whatever God has promised will be done without fail. Any confidence we may place upon His word can be relied upon implicitly. We need no demonstration of its verity to cause us to pin our faith to His promises. It should inspire in our minds a confidence that can not be shaken or overthrown. It

is the ground upon which we can base our faith. It should aid our every effort in every good work, and stimulate our desire to please Him, knowing that a rich reward awaits the diligent seeker, as Paul has said, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58. What a blessed thought that our labor in the Lord will not fail to receive just reward! Paul's exhortation should inspire confidence on one hand, and unflinching loyalty on the other, "always abounding in the work of the Lord." It may seem difficult at times; the strength may be weak, the resistance great; and the temptations that we meet daily may be almost irresistible; yet the crown of life is promised to him only who endures to the end. True faith is a living faith and will not permit a Christian to sit idly with folded hands, but it will send him forth to work, stimulated with an impulse that no disappointment can paralyze, no misgivings can restrain.

We have a splendid example of this firmness of faith in the life of Paul which led him to say, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." Rom. 8:38, 39. Again in 2 Cor. 11:23 to 30 he recites his many sufferings and afflictions as follows, "Are they ministers of Christ? . . . I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered

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shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities.' It would seem as if all the elements of danger, all the details of human adventure, and all the perplexities, anxieties and toil seemed to fall to his lot. Deserts have seen him struggling in their sand storms; rivers have borne him upon their waters; the deep threatened his life while drifting on its stormy surface; again and again the ocean cast him shipwrecked to shore. Disputing in the synagogue, working at the loom, singing at midnight in the prison, kneeling and mingling his tears with his farewell prayers for his brethren on the Syrian shore, preaching amid the marble temples on Mars' Hill at Athens, thanking God after all these things, he took renewed courage on the broad stones of the Appian Way, clanking the galling chains as he wrote in his own hired house at Rome.

What a life of incessant adventure and peril is disclosed to us in this fervent man, this chosen vessel of God! When we remember that he who endured all this was a man suffering constantly from bodily ills, such devotion seems almost superhuman. Nothing but deep-rooted, well-grounded faith in God's promises would or could induce one to endure



such privations, and such self-denials. Yet after having passed successfully through all these things he did not boast of his victories, but gave God the credit of enabling him to win, for in 1 Cor. 15:10 he wrote. "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

We find many examples of faith exhibited by those who sought favors of Jesus. There was the Centurion who sought help for his servant, Matt. 8:10. Next He healed one afflicted of the palsy, because of the faith of him and his friends, Matt. 9:2. There was the woman also whose faith led her to touch the hem of His garment, Matt. 9:22. He opened the eyes of two blind men who said to Him, "Thou Son of David, have mercy on us."—Matt. 9:27-30. The woman of Canaan was made to rejoice when He relieved her daughter of a serious sickness. Matt. 15:22-28. We note these and many others. On one occasion a great multitude came unto Him, having with them those that were lame, blind, dumb, maimed, besides many others, and cast them down at Jesus' feet; and He healed them; in so much that the multitude wondered, when they saw the dumb to speak, the maimed to be made whole, the lame to walk, and the blind to see: and they glorified God—the God of Israel. These all had faith in Jesus' power to heal and to relieve them from their bodily infirmities or they would not have applied to Him for help. In none of these instances is it recorded that their appeals for help reached further than the present life. They did not come seeking eternal life. Their faith did not go beyond the present, and hence the relief they received was

from present ailments only.

They all had faith in Jesus; so did Paul. But what a great difference between the two! The multitude sought relief from the results of sin. Paul sought relief from sin and sinful flesh, through the operation of the faith he had in Christ. This inspired him to endure the privations and discomforts of this transitory life, in order that he might attain unto eternal life, and the riches and fulness of joy and comfort in the kingdom where only the eyes of faith can see but dimly those things God has prepared for those that love Him.

Men rarely engage in any enterprise or vocation without exercising faith. If one sows he has faith that he will reap a harvest. If he plants he expects a bountiful yield. If he puts out an orchard he has faith that he or his friends will eat of the fruit. If he engages in a business venture he has faith that he will receive a living profit from it. The fact that other men before him have done so gives him assurance that he may be likewise rewarded for his labors. The experience of others gives him hope that he will do as well as they. If he had seen the results of sowing, planting and harvesting, etc., he would have no positive assurance of a harvest, or of eating the fruit of his orchard. But being assured by the history of the past, he engages in the vocation of his choice, with a desire for beneficial results, which he confidently expects to receive. His faith begets the works which he desires and expects will result favorably for him. His faith in them is really composed of desire and expectation, which is known in the Bible as hope. Faith and hope are so closely related that I shall offer a few remarks concerning hope.



## CHAPTER V.

## FAITH AND HOPE CLOSELY RELATED

In 1 Cor. 9:10 Paul takes the plowman as a representative character, by which he taught even in worldly matters. God has associated labor with its reward, that men who wisely and diligently pursue their work may reasonably hope for profitable returns. As in the natural, so in the spiritual husbandry one has equal reason to proceed with his work in hope. In doing the will of the Father, whether in private or public stations, whether in a large or small scale, of suffering, or of the silent and patient waiting, we have reason to have hope for beneficial results. In God's husbandry the great secret of the Christian's success is in this, "plowing in hope." We may take courage and enlarge our hope from the success and triumph of others who have based their faith and hope upon the promises of the Scripture—the rich rewards of eternity. Then let us hope on, hope ever, honestly endeavoring to make the most of the opportunities given us to learn and to do God's will.

In Heb. 11:6 Paul wrote, "But 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." In Rom. 8:24, 25 Paul wrote, "For we are saved by hope; . . . for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." These scriptures show how closely faith and hope are related. If we have no faith in God's Word we can have no hope in His promises.



Sincere faith in His Word is full of hope. The fulness of our hope is measured by the strength or firmness of our faith. If our faith be weak our hope will be dull.

There are infirmities or weaknesses that can not be mastered if hope be not patiently exercised, especially if we be pressed with great and sore trials. We may feel peevish and impatient, we may have fears and doubts, all these may gain the mastery over us if hope is not active. But hope in God quiets them all. Though we may not be responsible for them all, we certainly are for the manner in which we treat them. If our endeavors fail to overcome them we should fall back on hope, and if hope should feel faint we can still find relief in patient waiting. Quiet waiting is but another term for patience. The work of hope is to seek the future and all the blessings it holds in store for the faithful, while patience rests calmly in the present without fretting. Patience follows hope and is the soothing influence upon the Christian life.

In all business transactions, whether much or little is involved, men demand an assurance of faithful performance of a contract. The same element of confidence seems to have been in Abraham's mind when God covenanted with him regarding his inheritance in the Holy Land. By referring to Gen. 15, we learn that God promised Abraham that his seed should be as numerous as the stars of heaven. It is there recorded that Abraham believed the Lord and it was counted to him for righteousness; but still Abraham seemed to want some visible assurance that he would inherit the land, for he asked the Lord, "whereby shall I know that I shall inherit it?"—Gen. 15:8. Like many others in later years he de-

manded a sign that would assure him beyond the possibility of doubt. This the Lord gave him in a vision, and also by His personal oath. In Heb. 6:13 Paul, in speaking of this said, "For when God made promise to Abraham, because he could swear by no greater, he sware by himself." God could give no greater assurance than His oath-bound word, which should forever settle the question, for in Heb. 6:16-18 Paul wrote, "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of the promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

## CHAPTER VI.

### GOD'S ABILITY TO FULFILL HIS PROMISES

We will now examine the first element calculated to beget faith, that is the assurance we have in the ability of God to fulfill His promises. Possession is the first thing that renders one able to give to another. I could not give possession of a piece of property unless I held possession of it. Since God has promised an inheritance in the land, have we any proof that it is His to give? Listen: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—Psa. 24:1. Moses has written, "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is."—Deut. 10:14. "Every beast



of the forest is mine, and the cattle on a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."—Psa. 50:10-12. They are His by right of creation, for "in the beginning God created the heaven and the earth." David said, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."—Psa. 33:6.

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein."—Isa. 42:5. "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."—Isa. 45:12. If man has any claim on the earth it has been given him by the Creator. "The heaven, even the heavens are the Lord's: but the earth hath he given to the children of men."—Psa. 115:16.

It is unnecessary to give more testimony to prove God's ability to fulfill His promises, for surely He who possesses everything, "heaven and earth and everything therein," is abundantly able. No matter how much He gives to the children of men it does not impoverish Him nor lessen His store, for we are His and in giving to us He simply multiplies His riches.

#### GOD'S WILLINGNESS TO FULFILL HIS PROMISES

Having proven God's ability to fulfill His promises let us see if He is willing. Listen to Peter: "The Lord is not slack (or slow) concerning his



promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."—2 Peter 3:9. "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?"—Ezek. 18:23. Speaking again to Israel He says, "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."—Ezek. 18:32. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. 33:11.

What greater manifestation of His willingness to save sinners could He make than in offering His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life? See John 3:16. Paul said, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8. Again, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. 8:32.

Hope very much resembles faith. Both rest upon the same foundation. While they are exercised on the same objects, yet they differ. Faith believes the promises, while hope looks longingly forward to their fulfillment. Faith says there is a crown; there is life; there is perpetual joy and rest. Faith says they are all mine; faith discovers the saints' reward; hope rejoices in the fervent expectation of receiving it.

The firm believers of to-day have a great advantage over many in the matter of assurance of hope. We have the promises of God confirmed by His oath-bound word; we have the gift of His only begotten Son. We have the noble examples and experiences of those Old Testament worthies, of whose illustrious deeds and noble characters Paul gives so splendid a catalogue in the eleventh of Hebrews. He enumerates a number who, because of their belief in God, suffered trials and privations, many of them martyrdom, and are now resting in hope of a better resurrection. Theirs was a faith that counted no labor too great, no sacrifice too large or too costly to be made. They believed without a shadow of a doubt; they endured without complaining; amid disasters they looked hopefully for success; and yet through it all they shrank not from duty, nor feared death. Such was the faith of delicate women that they stood unafraid before the attacks of wild and ferocious beasts. Men sang praises to God as the consuming flames curled round them at the stake. But how could faith do so much? Only in the strength of love and hope: that love for God and His truth that was warmer than the flames, and stronger than death! It bore them above the terrors of death that they might obtain a better resurrection, a resurrection to incorruptibility and immortality, which will be the happy consummation of their faith and hope.

## CHAPTER VII.

## REPENTANCE

Having presented but a small portion of scripture relative to the importance of faith and hope we now turn to the next step: repentance. We believe we have shown enough testimony and given enough references to the faith of holy men of old to prove what constitutes the one blessed hope. They realized that none could confidently hope for God's blessings to be given them unless they firmly believe in God, and that He is a rewarder of those who diligently seek Him.

The simple meaning of the word repentance was familiar to Christ and His apostles, as "a change of mind." Whenever the Greek word, *metamonia*, was used by the apostles to denote a change, it was understood to denote some kind of conversion. The idea of the nature of the change intended would depend upon the connection in which it occurred. But when used by a Christian teacher in relation to the Master's life, death and resurrection, it denoted such a change in one's habit of thought and conduct as would prepare one's mind for the reception of Christ, or in other words changing the mind from worldly matters to those of a heavenly nature. Such a change of mind should result in conversion by coming to Christ, which is the crowning point of repentance. It is the only repentance that will give peace and rest to the truly penitent one. It is not enough to know that we have done wrong, and that we have sinned, but we must come to Christ to be forgiven, which act will give peace and joy. We never repent of any wrong until convicted that the act is wrong; neither do men repent of sin until



convinced and convicted of sin. The promises of the gospel are to those who become convinced of unbelief and guilt. On the eve of Christ's ascension He instructed His apostles to preach repentance and remission (or forgiveness) of sins in His name. This change of mind means the reversal of one's controlling thoughts, feelings, and aims of life. While sorrow is involved in and precedes repentance, yet it finds no part in its meaning. Godly sorrow, or sorrow toward God, because of sin against His commands, leads to a radical change in sentiment, feelings, purpose with respect to one's duty toward God, and means repentance that needs not to be repented of.

On the day of Pentecost Peter preached a wonderful sermon to devout Jews representative citizens out of every nation under heaven. To all of them he testified and proved that Christ had been slain and had risen again from the dead. To Israel he made the bold charge that with wicked hands they had crucified and slain Him who had been approved of God by miracles and wonders and signs which God did by Him in their midst. He convinced them that Christ was their Messiah, and he also convicted them of murdering their King, but a few days before putting Him on the cross, saying, "Let his blood be upon us and upon our children." Peter's words fell upon their ears with stinging effect, which pierced their guilty conscience and caused them to cry aloud for mercy, saying, "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, and ye shall receive the gift of the Holy Ghost (Spirit)." There was nothing that Peter could tell them that

would change their relation to the murderous act, or that would relieve their conscience from their burning guilt, more effectively than to repent and be baptized, thereby making peace with God.

When Peter and John went up to the temple at the hour of prayer they saw a lame man, sitting by the gate Beautiful, asking alms of those entering the temple, whom Peter healed in the name of Jesus Christ. When the people saw the man leaping and praising God, they were amazed at what had happened. But what astonished the multitude, and caused the people to look upon Peter and John as powerful men, angered the Sanhedrin who sought to imprison them. Failing to do so, they ordered them not to teach in the name of Christ, but Peter and John continued in their work.

Their second address was attended with wonderful success. In the first they preached repentance and baptism for the remission of sins. Acts 2:38. In their second they said "Repent ye therefore, and be converted." The first resulted in three thousand being added to the church, and in the second, five thousand.

We observe in the former it was "repent and be baptized, . . . in the name of Jesus"; in the second, "repent and be converted." In both instances "repentance" was demanded. The first called for baptism, the second for conversion. Not that baptism and conversion are the same; but baptism is the act that results in conversion. Peter first convinced them of the sin of rejecting Christ, and then convicted them of sin of crucifying their Messiah. Previous to this they thought they had done no wrong in putting Him to death as a blasphemer. But Peter's argument first identified



Jesus as the Messiah; second, his plain piercing charge placed the guilt of crucifying Jesus at their door; third, he extended the pressing offer of mercy through the blood of Christ, to His murderers.

When they became convinced of their mistake as to Christ's Messiahship, and of the sin of crucifying Him, they changed their minds and resolved to seek forgiveness, and cried out, "What shall we do?" This change of mind is termed repentance. They were then told to be baptized for the remission of their sins. Baptism was the act that completed their conversion. It was the vehicle that carried them out of Adam into Christ. It changed them from sinners to righteous men and women. It removed them from their former sinful condition and the beggarly elements of the world, to heirs of righteousness with Abraham through faith in Christ.

In Acts 17:30, 31, Paul, in his sermon on Mars' Hill, told his hearers that their past ignorance God had overlooked, but now in the light of Christ's resurrection all men everywhere were enjoined to repent. In his previous preaching, he had taught some of them about repentance and faith in the crucified and risen Christ. He also pressed the obligation upon all to confess and turn from sin. John the Baptist also taught the principle of a change in the manner of living when he saw many of the Sadducees come to him for baptism. He said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3:7, 8.

Josephus informs us that the Pharisees and the Sadducees were organized into societies in that same period, under the high priest Jonathan, about 159-144 B. C. The Pharisees took for their distinctive



practice the strict observance of the law and all its requirements, both written and oral. The religion represented by the Sadducees was bare, literal, moral conformity, without any higher views or hopes. While our Lord was on earth, this state of mind was very prevalent among the educated classes throughout the Roman Empire; and most of the Jews of rank and station were Sadducees. Though the two sects were mutually hostile they were united in opposition to our Lord. John must have known their systems of belief and inconsistent practices and therefore when many of them came to him he plainly expressed his opinion of them, and told them to manifest repentance by worthy works. If the clergy of the present day were to demand, as John did, a manifestation of repentance by worthy works before accepting many applicants, there would be fewer hypocrites in their folds.

It is evident from all the examples recorded under apostolic preaching that something must be done after the gospel has been heard and believed. We have the example of the thousands who were convicted under Peter's sermon on the day of Pentecost. In Acts 2:37 we read, "Now when they heard this, they were pricked in their heart, and said unto Peter, . . . Men and brethren, what shall we do?" They realized most keenly that they had to do something before they could hope to receive pardon. We note that Peter did not tell them to believe. He simply told them what remained for them to do. He said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." From this language we learn that without repentance there can be no remission of sins. This principle is also taught by our Lord. "Then

opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance . . . should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:45-47.

From the crest of Mars' Hill Paul preached to the multitude the absolute necessity of repentance. He said, "And the times of this ignorance God winked at (overlooked); but now commandeth all men everywhere to repent: because he hath appointed a day, in the 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. Our Lord taught the necessity of repentance, and on one occasion there were present some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. "And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."—Luke 13:1-5. Those unfortunate men on whom the tower of Siloam fell literally perished; and our Lord teaches by these examples or similes that all who do not repent will just as certainly perish. John told the Pharisees and Sadducees who came to his baptism to bring forth therefore fruits meet (worthy) for repentance." And now also the axe is laid at the root of the tree;



therefore "every tree that bringeth not forth good fruit is hewn down, and cast into the fire."—Matt. 7:19. The good fruit they were required to bring forth was the fruit of repentance. What does this figure teach? It evidently teaches that those who persistently refuse to repent, will just as certainly perish as the tree would perish when cut down and thrown into the fire.

From the foregoing we learn that repentance is a change of purpose followed by a change of conduct. Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out." That is to say, change your mind and conduct. Then all responsibility rests upon the state of the mind. Before a person will change his mind and conduct he will have to be intellectually convinced that he is wrong. When traveling a road one would not change his course unless first convinced that he was wrong. The evidence of sin is therefore the first cause for repentance. Repentance is an intellectual condition or state of mind produced by the conviction of sin, and contrition on account of sin. No person would call a physician unless he believed he was ill; nor can one be contrite for sin which he does not believe he has committed; and no one can completely turn away from sin without first feeling sorry for having sinned.

Neither conviction nor contrition is repentance. A godly sorrow is not repentance. Paul said, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. . . . For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."—2 Cor. 7:9, 10. Worldly sorrow worketh a repentance which needs to be repented of, but godly sorrow produces a genuine repentance, which needs not to



be repented of. It produces a change of mind which is followed by a change of life that needs no further change except to become stronger. Repentance which does not produce the threefold fruit, confession, reformation and restitution, is of little worth and certainly is not a gospel repentance.

The parable of the prodigal son illustrates this principle very nicely. Note his firm resolution: "I will arise and go to my father." Luke 15:18. No sinner will ever rise up and come to Christ without first making a like decision. Next we note his willingness to confess his sin against God and man. He said, "And will say unto him, Father, I have sinned against heaven, and before thee." Next we observe his extreme humility. He said, "And am no more worthy to be called thy son: make me as one of thy hired servants." This was a splendid resolution, but it amounted to nothing until he carried it into completion which he did, for we read, "And he arose, and came to his father." Now observe the result of the splendid and happy expression of his faith, humility and courage: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." The best robe was put on him; shoes on his feet; the fatted calf was killed; and all were merry, and rejoiced over the son who was lost and is found, was dead, and is alive, all except one envious brother.

A genuine repentance toward God and faith in our Lord Jesus Christ, as shown in this parable is always acceptable to our heavenly Father. There is joy "in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:7. The repentance

which will be acceptable to God will change man's mode of thought or mind, and will cause the sinner to turn from the error of his way and come to God, who will have mercy upon him, and pardon all his past sins. The prophet Isaiah advises a like repentance. He said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55:7.

This degree and quality of repentance is illustrated in the case of Jonah. We read, "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."—Jonah 3:4, 5. The king issued the following decree, "But let man . . . cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not." God will always accept such a thorough change of purpose in any one when accompanied with such unmistakable evidence of reformation. The truth of this statement is shown by reading verse 10. "And God saw their works, that they turned from their evil way; and God repented (or changed His purpose) of the evil that he had said that he would do unto them; and he did it not."

The disposition of mind which all must have whose repentance shall be acceptable with God is most plainly shown in Luke 19:8, by Zacchaeus when he said unto the Lord, "Behold, Lord, the half of my



goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

## CHAPTER VIII.

### IMMERSION

We have shown that the causes which produce genuine repentance are a thorough conviction and contrition. These will result in a change of mind or of purpose. The results of repentance are confession, reformation and complete restoration. There must be a firm and unalterable decision of mind to forsake all sin before baptism. That is all that is required up to this point, after which one must obey all the commandments of Christ, the first of which is immersion. We read that three thousand souls repented and were baptized after nine o'clock one day. This shows that it is not necessary to mourn over past sins any length of time between repentance and immersion, as some have taught.

On the day of Pentecost Peter told the multitude just what they must do after having heard and believed the gospel, in order that their sins might be forgiven. His instructions were, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38. According to Peter's command baptism and repentance are both necessary, in fact absolutely essential to the forgiveness of sins. The two are joined together on equal terms; both are included in the same command. Baptism is just as necessary as repentance. The same process of reasoning that will reject baptism, and yet claim remission, will also omit repentance. The two stand or fall together for one is void without



the other.

Baptism or immersion is also coupled with faith as being equally essential. In Christ's commission to His apostles He said, "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. In this we find that faith and baptism are placed on equal terms. The one sustains the same necessary relation to salvation as the other. Christ joined the two together, and no man has any right to separate them. What He has joined together let no man put asunder.

#### THE NATURE AND NECESSITY OF TWO BIRTHS

In our Savior's discourse with Nicodemus He taught the necessity of baptism, when He said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5. Baptism is a symbolic birth, or better still, it is a burial and resurrection with Christ. In Col. 2:12 Paul says, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Referring again to Christ, Paul says, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead."—Col. 1:18. This birth was brought about by the Spirit, as shown in 1 Peter 3:18 where we read, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened (made alive) by the Spirit." Peter thus declares that Christ was born of the Spirit, when He was raised from the dead. Thus we are

born of water when we are raised from the watery grave, and born of the Spirit when we come forth from the dead, the great harvest of the world, of which Christ was the "firstfruits." Proof: Paul says, "Christ the firstfruits; afterwards they that are Christ's at his coming."—1 Cor. 15:23. He is the firstfruit in the sense of being the first sheaf in the harvest which will be gathered at the resurrection of the sleeping saints. In 1 Cor. 15:20 Paul says, "But now is Christ risen from the dead, and become the firstfruits of them that slept." The harvest is always the same nature or kind as the firstfruit, as shown in the type. Hence if the resurrection of the first sheaf is a birth from the dead, so must the harvest, which is represented by the first sheaf, be a birth from the dead.

In Rom. 8:29 we have these words, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." This implies that "many brethren" will also be born from the dead as He was. In Luke 20:36 Christ represents Christians as being the children of God, by virtue of being the children of the resurrection. Speaking of those who shall be raised He said, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." In Gal. 3:26 Paul says, "For ye are all the children of God by faith in Christ Jesus." We are children of God now by faith, but when we are raised from the dead we will be children of God in fact. In Rom. 8:11 we find these words, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken



your mortal bodies by his Spirit that dwelleth in you." This shows that the new birth is a birth of the Spirit which will take place at the resurrection. Thus we learn that an obedient believer is born of water, when he is immersed in water, and born of the Spirit when raised from the dead by the same Spirit that raised up Christ from the dead. Hence we see the necessity of the two births which Christ mentioned to Nicodemus, without which no man can enter the kingdom of God.

The foregoing testimony is also confirmed by Peter when he said, concerning the saving of Noah and his family in the ark, "Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 Peter 3:20, 21. Peter's argument is that baptism is as essential to our salvation as the ark was to the saving of the eight souls who were in it. Paul calls baptism a death and burial with Christ. He says, "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 by 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. In verse 5 he shows the necessity of such a symbolic burial and resurrection, which have been shown to be the new birth. We read, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Therefore if we have not been planted in the likeness of His death we have no assurance that we shall be in the likeness of His



resurrection, and hence we have no promise of an entrance into God's kingdom.

We have shown that baptism is absolutely necessary in order to be inducted into Christ, and hence it is the only way of getting into His death. We can not be buried and raised with Him unless we are in Him. It is just as necessary to salvation that we should be baptized into His death and resurrection as is the resurrection of Jesus, and His resurrection is so necessary that there can be no salvation for any one without it. In 1 Cor. 15:17, 18, we find these words, "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 are perished." Since baptism is a literal burial and resurrection with Christ for the remission of sins, if Christ was not raised from the dead, their faith was vain since it was based upon His resurrection. Instead of having received remission of their sins, they were yet in their sins, and were facing the fearful consequences of perishing in them. Since Peter said that baptism saves us by the resurrection of Christ, if Christ was not raised, then of course we can not be saved. But in verse 20 Paul gives us the assurance that Christ has risen and says, "But now is Christ risen from the dead, and become the firstfruits of them that slept." The conclusion is that they who have been buried and raised from the grave by baptism may have hope of a resurrection to immortality. Christ's resurrection is a pledge or guarantee of our resurrection. Verse 29 is by some considered difficult to understand, but if we transpose it we may see more clearly the apostle's thought. "If the dead rise not at all, what shall they do which are baptized for the dead?" Since Paul couples the hope of future life with the

resurrection, it may be properly said we are baptized for or in the hope of the resurrection of the dead.

Referring again to 1 Peter 3:21, let us look at the parenthetical part of the verse: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." No person can have a good conscience toward another who has done the other a wrong, neither can a person who has not heeded God's commands have a good conscience toward Him. But when that person, with the promptings of pure love, obeys His commands, that obedience constitutes an answer thereto. Then a good conscience toward God must be one that is enlightened by the word of God and in harmony with His revealed will. Baptism, being one of our Lord's commands, saves us; it saves by the answer of a good conscience unto God; it is made possible to us by the resurrection of Christ from the dead. The answer of a good conscience touches two points which are of vital concern to the obedient one: his justification and his sanctification, for baptism is the seal of both, and cleanses the conscience in both respects. The water may be termed a figure of both the blood and water, the justifying blood of Christ, and the purifying water of the sanctifying Spirit of Christ. He takes away the condemning guiltiness by His blood, and the polluting filthiness of the other.

The manner of salvation and the necessity for it are taught from the history of Noah. He was delivered "by water", passed over the death in which others were swallowed up; he was concealed or buried out of sight for a time, and then emerged as by a resurrection to render unto God his sacrifice of praise. So are we saved by baptism into the death of Christ, by burial with Him through "baptism into



death," and by resurrection with Him who is risen from the dead. Noah and his family were carried through the waters of the flood, and were saved from present, temporal death. The antitype—baptism—now saves us also, or assures us as God's pledge, the seal of His oath and promise that our bodies shall hereafter be raised from the grave through the resurrection of Jesus Christ, or by the same power which raised Him from the dead.

After Noah had passed through the waters of the flood, he erected an altar and offered a sacrifice unto God for the deliverance from death of him and his family. So also should we do the same after we have been baptized, and in the manner prescribed by the apostle, Paul, when he said to the Roman brethren, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

"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. It was necessary for Saul to be baptized before he could have his sins forgiven. While on his way to Damascus, with letters of authority from the high priests and elders to bind and to take to Jerusalem Christians to be confined in prison, he saw shining from heaven a great light. Having fallen to the ground, he heard a voice saying unto him, "Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. . . . And I said, What shall I do Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which



are appointed for thee to do.”—Acts 22:6-10. Saul obeyed Jesus’ instructions, and went to Damascus. Ananias came to meet him, and the first thing he did was to give him a commandment to arise and be baptized. He said to Saul, “And now why tarriest thou? arise, and be baptized, and wash away thy sins.” Ananias had sufficient evidence that Saul had believed and repented; all therefore that remained for him to do in order to have his sins remitted was to be baptized. That was what Christ had appointed for him to do. If Saul had refused to obey Christ’s command can any one believe his sins would have been forgiven? If not, then baptism was necessary for his pardon. There would have been no propriety in ordering him to be baptized if his sins had been remitted on account of his faith and repentance. He would have had no sins to be washed away if they had been forgiven before his baptism. One thing is certain, Saul was not freed from his sins until he had been baptized.

#### CAN WATER WASH AWAY SIN?

The question has been asked, “Does water wash away sin?” No, water alone does not wash sin away. If sin can not be pardoned without baptism, then water is as necessary as though it actually washes sin away. If you believe the water of the river Jordan washed Naaman’s leprosy away, then you can believe that water can wash sin away. But since no one believes that the waters of Jordan cleansed Naaman until he had dipped seven times in its waters, his leprosy was just as bad when he dipped the sixth time as it ever was. But when he dipped the seventh time and came up he was perfectly healed. What healed him? You may say it was

the power of God. True, but what were the conditions upon which God promised to heal the king? Were not the conditions these; that he should dip seven times in the river Jordan? It was just so with Saul. He was commanded to be baptized in water, and had he not done so he would not have been pardoned. While we say the water and the blood unite in symbolically cleansing from sin, yet in fact, neither one alone literally washes away sin. Briefly they are the necessary elements employed to help perform the act of obedience of a given command. Then to get into Christ and to put on Christ changes one's relation to the world. It means a separation from the world and a uniting with the body of Christ. It means, briefly speaking to become a Christian.

## CHAPTER IX.

### HOW DOES ONE GET INTO CHRIST?

The question arises, "How does one get into Christ, and put on Christ?" Paul tells us how: "For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27. The reader must remember that the word, "Christ," is an official title and not a person's name. The term, "Jesus Christ," includes our Lord's given name and His official title, the same as if I should say, "General Grant." General is the title and Grant is the name. "Christ" means anointed, denoting His kingly authority and mediatorial position as the Servant of the Lord. Jesus was His common name among those who knew Him at Nazareth, as in Luke 18:37 in the case of the blind beggar, when they



told him that Jesus of Nazareth passed by. Then to be baptized into Christ is to be baptized into the name of the Anointed, into the official title; to put on Christ is to put on the name of the Anointed, the official name. The construction we place on this language denotes that "Christ" is a plural-name. And the further conclusion is that all who have been baptized have taken upon themselves the name of Christ. By it they join themselves to, or become members of the great family or body of Christ, and are therefore set apart from the world to become servants of the Lord, to serve Him in company with His Son, Jesus Christ.

Paul taught in Rom. 12:4, 5, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." Baptism is a positive institution which serves as a notice of our legal relation to Christ, the same as with an alien to the United States government when he procures his naturalization papers. When he complies with the laws which govern that act he then becomes a citizen of the United States. He is then entitled to all the benefits and protection of a citizen in the land of his adoption. The same is true with one who is an alien from the commonwealth of Israel, or the kingdom of God. Eph. 2:12. He may believe the gospel and repent of his sins, yet if he neglects to comply with God's legal condition of adoption, he can not inherit the kingdom. Since we must be baptized to get into Christ, baptism must be the door through which one must enter.

Jesus is represented as the husband and the church as the bride. As marriage changes the legal relations of a woman to a man and from that time



forward she is entitled to his name, support and protection, so in baptism, the official name of Christ is called upon or given to all who are baptized into His name. The body of Christ is a collective, plural or organic body, and baptism is the door through which all repentant ones must pass. Paul has said, "For by one Spirit are we all baptized into one body."—1 Cor. 12:13. We also read in verse 27, "Now ye are the body of Christ, and members in particular." If baptism is the door into Christ then all who have not believed the gospel and repented of their sins, and have not been baptized are out of Christ, and can not claim any inheritance with Him.

#### THE TRUE MEANING OF IMMERSION

In the foregoing we have briefly examined the five steps necessary for a sinner to take to become a Christian. I wish now to offer a few thoughts concerning immersion, in addition to what I have already written. Immersion must be preceded by the previously mentioned steps. One can not take the fifth without taking the first four. It is a forward movement and not a backward one. We must proceed from the first to the fifth in their regular order. If you were just five steps from shelter and a severe storm was approaching, you could not get under cover until you had taken the five steps; to take four and not five would leave one at the fury of the storm. Just so it is with immersion; if not complied with, one is out of Christ, without hope and without God in the world.

According to the best Greek authorities *baptizo*, *baptisma* and *baptismos* were not translated into the English, but with a change in their terminations

were transferred to the King James version. These authorities translate *baptizo* by the words, "immerse, dip or plunge." The same is true with *baptizma* and *baptismos*, never by sprinkling or pouring. Baptism is also represented as a burial and a resurrection. To bury is to completely cover over, to hide from sight, which no amount of pouring or sprinkling can do. A good example of baptism is given in the instance when Philip baptized the eunuch. While riding in the chariot the eunuch said to Philip, "See, here is water: . . . what doth hinder me to be baptized?" The record shows that they went into the water and Philip baptized him, and then they came up out of the water. Why go down into the water if Philip didn't immerse him? Philip could have performed the act of sprinkling or pouring without going into the water. The fact that they went into it is evidence enough to warrant the conclusion that Philip buried him, planted him in the likeness of Christ's burial and resurrection. See Acts 8:36, 39.

In John 3:23 we read, "And John was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." The reasonable inference is that John immersed them, else why select a place in a stream where there was much water? If sprinkling or pouring were the true mode then John could have taken a little water from a well and saved himself and others the humiliation of getting wet unnecessarily. The truth of the matter is that all the figures of speech used in the Scriptures to describe baptism prove that immersion is the only mode as practiced by Christ and His apostles. Even some of the present day practitioners of sprinkling or pouring admit im-



mersion to be the appointed method, but satisfy their converts by choosing their own method of baptism.

The necessary qualifications for a candidate for immersion have been fully explained in the foregoing pages, and I find no precept or example for other than adults. Christ commanded His apostles to go into all the world and preach the gospel to every creature. "He that believeth and is baptized (immersed) shall be saved; but he that believeth not shall be condemned."—Mark. 16:15, 16. Nothing is said about baptizing infants, because they can not be taught to believe the gospel, and belief is one of the necessary requisites for a saving baptism. In Acts 10:36, 37, Peter testified that Cornelius knew the word which was preached by our Lord throughout Judea. In Acts 16:31-33 we read, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." He did this before baptizing any of them.

Again in Acts 16:13-15 we read, "And on the sabbath we went out of the city by a river side, where prayer wont to be made; and . . . spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Here was a most noble example of faith, repentance and obedience. The process of her conversion seems very natural and simple. Once her heart was closed but now it was



opened to the truth, and she knew only a pure and blessed motive. It was her delight to hear, to heed, to receive gladly, with all the energy of will in self-consecration, the truths of life, the things spoken by Paul. The listening ear was given her to receive the words of truth and life, the opened eye to behold the light. How completely is portrayed the change that had been wrought in her mind at that time, and subsequently in her whole life and destiny! After this followed her confession of new-found faith, her baptism and her grateful offer of hospitality and sweet Christian service. We have here an example of that family religion and hospitality so often mentioned by Paul. "The connections of Chloe", "The household of Stephanas," "The church in the house of Aquila", all parallel cases. Here is also a striking example of that Christian hospitality which was emphatically enjoined and lovingly practiced in the church in the days of the apostles. The scenes by the river side and in the house of Lydia are but beautiful examples of the holy influence which women, elevated by Christianity to their true and divinely appointed position, and enabled by God's grace to wear the ornament of a meek and quiet spirit, have through the centuries exerted over domestic happiness and the growth of piety and peace, both in the home and in the church.

## CHAPTER X.

### THE DUTIES OF A CHRISTIAN.

Having discussed at greater length than we intended, the subject of "What Must a Sinner Do to Become a Christian," we now turn our attention to

the examination of "What Must a Christian Do in Order to Inherit Eternal Life?" We have stated that after becoming a Christian it is necessary to live a life of godliness or obedience to the commandments of Jesus Christ. If we can determine by a study of the scriptures He has enjoined upon His servants, we will have learned the duties and labors of a Christian. It is one thing to learn a good precept and quite another to live up to its requirements. At least that has been the experience of many. Especially has the apostle Paul given testimony to this statement, when he said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. 9:27. Though he was extremely zealous of good works yet he realized the necessity of strictly complying with every request of his Lord, or be lost.

#### PAUL MAKES TWO COMPARISONS OF THE CHRISTIAN LIFE

Paul has represented the Christian life by two comparisons: first, by a race, second by a fight, representing two kinds of sport then in vogue. The Christian's life is a race. The length is a man's lifetime. He has a "high calling" to enter the race. The prize for which he runs is holiness and eternal life. There is One who sets the race and who starts all the runners by His Word. Every direction from His Word is an encouragement to the runner. Every action or word is a step in the race, and must be taken with great care and energy.

Paul exhorts us to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."—Heb. 12:1. He issued this exhortation after



having enumerated a long list of every age, who testified to the power of faith; who showed by their lives what this principle can achieve, especially since we have before us the faithful and true Witness, the one perfect Example of faith, even Jesus Christ the righteous One. In the athletic games of Paul's day men in training for the race fastened weights on their lower limbs below the knee. When the day of the contest arrived they cast them aside, also their robes. The figure is plain. We have two distinct things to discard, "every weight" and "every transgression." The laying aside of both is very needful for ultimate success in the race. We, as runners, must lay aside every sin that besets us, and every thing that tends to weight us down, or that tends to retard our speed. That is to say, the former bad habits and evil tendencies within us must be cast aside,—overcome. Being thus equipped and having entered the race, we are to run with patience, looking unto Jesus. He is standing at the end of the race course and holds in His hands a prize of immense value and resplendent beauty. With words of joyous welcome, He is ready to bestow "a crown of righteousness" upon every one who wins or overcomes, "A crown of glory that fadeth not away." —1 Peter 5:4.

In 1 Tim. 6:12 Paul represents the Christian to Timothy as a soldier, and exhorts him to "fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." The Christian warfare is a good one, because it is both lawful and holy. The Captain of this host of warriors has gone before us; has resisted the foe unto blood; has overcome all opposing forces; and stands pledged



for our victory if we but follow in His footsteps. We are fighting along with the army composed of the noblest of our race in all past ages and peoples; our companions are the children of God, the redeemed of all time, spread over every land. When Paul exhorted Timothy to fight the good fight, and to hold fast by sound doctrine, he reminds him of the good confession which Jesus Christ witnessed before Pilate. He desired Timothy to comfort himself with that confession and to feel sure of victory in every conflict.

When Paul wrote his letter to the Ephesian church he was chained to a Roman soldier and therefore in close touch with military sights and sounds. The appearance of the Praetorian Guard was familiar to him, and his chains on the other hand became well known throughout their quarters. These conditions with which he was surrounded led him to apply military terms to the Christian with double emphasis in his description of a soldier's equipment. He described the belt of sincerity and truth with which the loins are girded for spiritual warfare, the breastplate of righteousness, composed of faith and love, the sandals with which the feet of Christ's soldiers are shod for the universal message of the gospel of peace, the large shield of confident trust, which protects the whole body and against which the fiery darts of the enemy fall harmless, the close fitting helmet for the protection of the head, the hope of salvation to every believer, and finally the most useful and effective weapon, the sword of the Spirit, which is the Word of God.

"Your loins girt about with truth," this was to the Roman soldier exactly what truth is to the soldier of Christ. Of Christ the prophet Isaiah

wrote, "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:5. Take the shield of faith wherewith ye shall be able to ward off Satan's fiery and burning arrows intended to inflict pain and to cause sorrow. As an open enemy may ruin a town with fire, so Satan plagues the heart with evil thoughts. As a poisoned arrow may cause painful wounds and days of unbearable suffering, so the fiery darts of the devil will cause pain which no man can express, in comparison with which all bodily sufferings are as nothing. When Satan attacks the saints with his missiles of warfare, instead of killing them he renders them more expert in defending themselves. The more one practices with a shield or sword the more efficient he becomes in warding off the enemy. So with the sword of the Spirit, the more we use it the more proficient we become in defending the truth of God's Word. For this reason Paul exhorted Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15. What was a duty for Timothy is no less binding upon any other Christian. It requires study to rightly divide and interpret and explain the Scriptures. Divine truth is the instrument with which the Spirit quickens one's intellect and the light by which one can see and know God and things eternal. He who can best divide truth and separate it into its several offices is the most able and best instructed teacher and should be the means of bringing many to Christ.

In 2 Tim. 2:3, 4 we read, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen



him to be a soldier." That is to say, he is to suffer hardship with Jesus Christ or to take his share of suffering, thus intimating that a servant must not be above his master. If he would do his work faithfully he must not shun to pass through any degree of suffering if called upon to do so. Christ wants disciples but He wants only such as have counted the cost and who have decided to forsake everything else but Him. Shall they who are His servants think to be greater than their Master and to be exempt from following Him through all trials? If they are His soldiers will they refuse to follow and endure with Him when a word of cheer would put vigor and courage in them to follow after in any service? He calls them friends, an endearing title, than which none other can be dearer.

The Christian service is based upon the same reason and justified upon the same principle as the strict military discipline to which it is so often compared in the Scriptures, and which is so necessary to maintain order among soldiers. It may appear harsh and severe at times, but it leads to order, ease, security and victory. The Christian soldier must every one take his part under the great Leader. Five traits of character go to make up a valiant soldier: patience, endurance, courage, fidelity and devotion. We have the blessed truth to stimulate us, and the Captain of our salvation to go before us to lead the way. Then what need we more? If prosperity or adversity come, pain or pleasure, wealth or penury, bereavement or joy, health or sickness, temptation or labor, if Christ be with us all be well and we shall triumph over every foe. temptation or labor, if Christ be with us all will be well and we shall triumph over every foe.



CHAPTER XI.

JESUS, THE CHRISTIAN SOLDIER'S CAPTAIN

Since Jesus is our Captain from whom we must receive orders for the conflict, it is our duty to learn what those orders are. No captain can govern his army without rules and regulations, and the more his men are trained thereby, the better soldiers they become. The more power and authority the leader has the greater confidence men will have in him. Our Leader has unlimited power, for we read in Matt. 28:18-20 Jesus' command just before His ascension, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples, or Christians (margin) of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Being instructed to teach all men everywhere is evidence that they were teachers of those things which He had previously commanded them. They were teachers of those things in the school of Christ. By Mark 16:15, 16 we learn that men became disciples or pupils in this school by faith in the gospel of the kingdom. When they became pupils or disciples they had just begun to learn the more advanced lessons. In fact, a disciple is a learner and having entered the school he must obey the teacher's rules. Teacher and pupil must work together harmoniously in order to meet with success. There is work for both to do, watchfulness and faithfulness on the part of the teacher, submissiveness and diligence on the

part of the pupils. The idea that there is nothing to do or to learn in the school of Christ is a mistaken one. To think that because one is a disciple or pupil in the school there isn't much to do, is a very dangerous thought, for it may breed idleness and finally expulsion from the school.

The Teacher in this school is Christ and the pupils are the disciples which constitute the church or the body of Christ. See 1 Cor. 12:12, 27. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. Now ye are the body of Christ, and members in particular." See also Eph. 1:22, 23. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Under this beautiful symbol of the body we see set forth the unity and harmony that should exist supreme in the church of Christ. This unity represents an equality in the brotherhood which our Lord taught as a fundamental principle in the church. It does not, therefore, imply an equality of function or official works. When miraculous gifts were shared by the church, there were diversities in those gifts and in the official position of each person thus endowed. He does not represent the church as a society, but as a body. The equality of its members consists in their membership in Christ, their Head in common, upon their dependence upon one another for support and sympathy, also in their cooperation toward the same end under the direction, control and authority of one Head, by which the humblest may obtain the best gifts: faith, hope and charity. We read, "And God hath set some in the church, first apostles,



secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." All members in the church or body must work in harmony, as all members of the human body. If one member of the human body should cease to function the whole body would be affected thereby. So if one member of the church or body of Christ ceases to perform his duty the whole body will be affected. All this imagery should teach the disciples of Christ the necessity of always being ready for duty and diligent in performing it.

#### OBEDIENCE THE TEST OF DISCIPLESHIP

In all the teachings of Christ and His apostles, obedience to His commands is the grand test of discipleship. Loyalty to His body or church could be maintained under no other principle. A child that loves his parents, or a pupil that loves his teacher will cheerfully obey all commands. Our Lord called attention to this principle of love when He said, "If ye love me, you will keep my commandments."—John 14:15 (Diaglott). Christ speaks of obedience to His commands as evidence that we love Him, also that He and the Father love us. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—V. 21. To keep the commandments of Jesus implies diligent inquiry, and the true spirit of obedience, which is the changeless purpose to do His will. This manifestation of obedience is evidence of true love to Christ, which He will accept joyfully. Without obedience all profession will avail nothing. To keep His Word is not merely to keep it preserved in memory, but to



instill it into our lives and let it shine forth as practical. Love for Christ can face every duty; can rise above every danger; and endure every sacrifice. To love Him and to keep His Word is to insure for ourselves perfect peace.

This brings us to the conclusion that no one is responsible for loving Christ or His Father, except those who have and keep His commandments. They who have them are the ones whom the Father and Son love and consider as loyal subjects. As the Father required loyalty from His Son, so also the Son requires it from all Christians. Christ said to His apostles, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."—John 15:10. The love of Christ which He has manifested towards us constrains us to love Him. Both the cause of love and the effect of it are contained in "abiding in his love." "To abide in" is to dwell in or live in. Then we are supposed to dwell or live in His love and at the same time manifest our love for Him without intermission. The love of the Father for His Son was not because He was His Son, but because of His Son's loyalty. One son may be obedient and another disobedient; one may be loyal, the other disloyal. Christ and Adam were both God's sons. The difference was that Christ was loyal and faithful, while Adam was neither.

From the foregoing it is evident that our eternal destiny depends upon our loyalty to Christ and His Father. We read, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth (loveth) him, and worketh righteousness, is accepted

with him."—Acts 10:34. If loyalty is necessary for His approbation, then disloyalty will result in rejection. Abel was accepted and Cain was rejected for no other reason. Thus we see that God discriminated between loyalty and disloyalty. In speaking of the instance, Paul says, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."—Heb. 11:4. His act has gone forth as an example, opinion, word and deed, and it still survives, being transmitted from generation to generation. Whether or not Cain and Abel had been instructed as to the nature of the sacrifice they should make in order to win God's favor is not known, but in effect God had said only through a mediator would he communicate or converse with man. This was partly intimated by man being denied access to the tree of life after he had sinned partly by the institution of sacrifices; and partly by the promise of the woman's seed. Abel took God at His word; he saw the evil of sin, and the estrangement it had placed between God and man: he therefore offered a lamb as a victim for atonement. He acted under the principle mentioned by Paul in Heb. 9:22, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." It seems to have been ordained from the beginning that a life must be paid for sin, and that was the reason for appointing the blood of innocent victims as the emblem of atonement. Abel had regard for this principle; Cain did not. Hence Abel's offering was accepted, Cain's was not. When Cain discovered that his offering was rejected and Abel's was accepted he grew angry. "And the Lord said unto



Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."—Gen. 4:6, 7. Abel had done well while Cain had not. Since doing well was counted to Abel for righteousness, and since sin is a transgression of law, it follows that they must have had some law given them as a test. Abel bore the test while Cain did not.

## CHAPTER XII.

### LOYALTY TO THE FATHER AND SON IMPERATIVE

The principle of loyalty underlies the whole fabric of God's dealings with man. For this reason we have dwelt at length upon it. All of God's dealings with man, His creation of earth and man, the revelation of His will through angel messengers, by the voice of seers, prophets, and through Christ and His apostles, show but one ultimate design, and that has been and still is to fill the new earth with loyal men and women. When that shall have been done, then God's will shall be done in earth as it is in heaven. God will never exact more of men and women than he did of Adam and Eve, which was perfect obedience. The plan of salvation could not be adopted upon any other principle to all men. But few could be saved if it depended upon great physical strength, or brilliant intellect. A feeble intellect together with a loyal character stands on equal footing with the most active and brilliant mind. The apostle John was beloved because of his loyalty and his lovable disposition. We see him with the Master to the very last. He was among the weep-



ing women at the foot of the cross, the only one of the eleven who had the moral courage to stay with his crucified Master. Shall we call John the greatest hero of them all? Some may have the physical courage to face any danger, even death, but have not the moral courage to shoulder their cross and follow Christ, or to espouse the cause of an unpopular doctrine though it be the truth. They have not the courage to obey God rather than man when it comes to facing torture by means of the sword, or the burning fagots at the stake. Who dares to do right for the sake and love of the right, no matter what the consequences may be? They who dare to do right despite all persecution and even at the expense of life are the moral heroes of the world; their heroism will be rewarded, not in towering spires of marble, but with a gleaming crown of dazzling beauty, and life forever more.

Our Lord called the attention of His disciples to His own example of keeping His Father's commandments, that He might abide in His love. He then said unto them, "This is my commandment, That ye love one another, as I have loved you."—John 15:12. This is a strong and binding commandment which He gave as a test of their love and loyalty to Him. Nothing less than His matchless love for sinners should be the measure and standard of the love one Christian has for another. If we suppose we are right in the sight of God because our doctrinal views are correct, while we are unloving in temper and ill-natured in speech, we exhibit our ignorance of Christ's teachings. Love is the greatest of human attributes, while friendship is the most refined quality of love. In the 15th. v. we have an account of Christ's friendship for His disciples. In

other men we see its excellency, in Christ we see its divinity. Our Lord dwelt most tenderly upon the name friends, which He gave His disciples.

Jesus reminded His apostles of the friend's rights, for the purpose of inviting a joyful fulfillment of the duty which, as friends, they owed Him. Up to this time His disciples were to Him as servants who knew not what their Lord does. Henceforth they were no longer servants, but children, because they had received the spirit of adoption; they were no longer servants, but heirs, because they abode forever in the house with the Son, as joint heirs with Him. They were no longer servants, but friends, a title full of affection and confidence. Our Lord closed His sermon on the mount with the following words, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."—Matt. 7:21. He closes the discourse with a contrast between true and false disciples; between those who actively apply to their life and practice the truths which He had preached and those who do not. He thus makes prominent mention in the conclusion of the great truth announced in the beginning, and carried all the way through the discourse; that a right disposition of heart is essential in all things. He then proceeded to teach us how we may know when we are doing our Heavenly Father's will. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house



upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matt. 7:24-27. We will not press the simile to an allegorical, or symbolical meaning in detail, but will simply say that the rock signified Him who spoke those words, and is of too frequent use to be overlooked here.

That man who builds his house upon the Rock and who, after hearing the words of Christ brings his heart and life into accord with His expressed will, by faith is in union with Him; but he who merely hears His words but does them not, has never dug down to the Rock, nor become united with it, nor has he any security or stability in hours of trial. That man builds upon the Rock who learns and does the things Christ has taught. It remains that the only thing to do is to HEAR, and what we hear, DO; being hearers only and not doers we deceive ourselves. (James 1:22). To hear and to do is to build upon the Rock. Thus the whole issue of salvation depends upon hearing and doing the sayings of Christ.

### CHAPTER XIII.

#### HEARING THE WORD AND DOING

Under the general terms of hearing and doing will be found all the special duties and fruits of Christianity. In general the responsible position which the church of God occupies is worthy of careful consideration. Our Lord said to His disciples, "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is

thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."—Matt. 5:13. In Palestine salt was the universal antidote to decay and putrification. It had to be used freely in everything, or the food for man and beast would quickly become unfit to eat. Thus it became the word for sincerity, fidelity and incorruption. Hence to be the salt is to do everything in our power, by word, by persuasion, by influence and by example to make those around us purer, more thoughtful, more Christ-like than they would have been without us. Thus the Christian must, if he be the salt, exercise those qualities represented by the virtue of salt; and he may by a mild temper, courtesy, kindness, meekness show forth a Christian spirit that will illuminate his life, and the lives of those around him with perpetual sunshine and joy. There is nothing that tends more to preserve faith in Christianity than humility, consistency, brotherly kindness, love and honesty.

Again in verse 14 Jesus said to His disciples, "Ye are the light of the world. A city that is set on an hill cannot be hid." In the English Scriptures "city" denotes a hamlet or village, as well as a town of larger class. When we consider that the houses are many of them built of chalky limestone or whitewashed we realize they can be seen a long way off. Our Savior's illustration is very expressive to those living in a hill country, where many summits were adorned with a village. Jesus had placed His apostles at the summit of Christianity and had given them vision so they could see their field of labor plainly. He had given them the light of the gospel and expected they would shed its effulgent rays, not only in and around Jerusalem, but to the remotest



bounds of the earth. But suppose they had put their light under a bushel, what would have been the result? The nations would have remained long in darkness and ignorance of the gospel. He commanded them to let their light shine. It is one thing to have a lamp and another to keep it burning. So also profession is the badge or outward sign of Christianity, but practice is that which radiates from within and translates Christianity from a mere notion to real business, from an idea in the mind into practical life. One of the great aims of Christianity is to proclaim the sovereignty of God. When one lives a Christian life every hour is one of worship, for then one does all to the glory of God.

The church is organically a light-bearing body, a city set on a hill. This was said of a little company of obscure men, fishermen, small farmers, here and there a publican, a few women in humble life, the poor and despised of a subjected race. There was not a priest, a scholar or ruler among them, of such unlettered, with absolutely no official or public position and no prospect of any in this world. Of them it was not said they were a light to themselves or to their country, but the light to the world. How wondrously has that declaration been fulfilled in the labors of Matthew, Mark, John, Peter and James, who have given to the world more of the light of truth and holiness than all the wisdom of the ancient writers were able to produce! Even to-day the light of God's knowledge, truth and virtue shines brightest and fairest in the writings of those primitive disciples. They have become the transparencies through which shine the glory and image of our Lord. The life of every one who receives Christ as his becomes transparent with His image, and also an en-

lightener of mankind. A church that is made up of living, active disciples, true to the faith, true to their Lord, true to their stewardship in their Father's house, true to the commission to proclaim the gospel to the nations, a church of renewed, praying, active men and women, is "a light to the world." It is the light only as it receives and manifests the life of Christ, for the members of it "shine as lights in the world; holding forth the word of life."—Phil. 2:15, 16.

Our Lord reasoned further about the light, saying, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Where there is no light, all is darkness. A candlestick is worthless without a candle, and it gives no light unless it is lighted, but if put under a bushel it is good for nothing. What is the light to which our Lord had reference? Evidently "good works" for Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Matt. 5:16. A man in the dark with an unlighted candle is a fit representative of faith without works. He can have but little influence upon others, and certainly shows no evidence that he is a Christian. James, says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." Equal to saying, "No works, no evidence of faith." The contrast dies between pretended faith and faith manifested by good works. They who merely make pretense can hardly be witnesses of Christ. He has given us the test by which our faith can be judged, whether it be true or false. We are not to be known by our profession, but by our works. He says, "Ye shall know them by their



fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."—Matt. 7:16, 17. He makes it more emphatic in the 18th. v, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." We can not be good and at the same time indulge in evil practices. Jesus cursed the barren fig tree, not because it bore bad fruit, but because it bore none, v. 19, a fair representation of the sin of omission, which is as bad as the sin of commission. When we have the opportunity of doing good and do it not, we may be said to be sinning because we neglected doing that which we should. Christ and His apostles never failed to do good when an opportunity was given them. They were known and read of all men by the good works which they did; they practiced what they preached; they taught both by precept and example. Good works are a silent language which all men can read, whether illiterate or learned.

#### CHAPTER XIV.

##### LOVE, THE FULFILLING OF THE LAW

The apostle Paul has given a line of good advice in Rom. 13:8, 9, and 10, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandments, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love

worketh no ill to his neighbour." Love should be exercised in obedience to God's Word. It is a principle and not a mere feeling. It should be cultivated and exercised as a moral and religious duty. He who loves truly obeys joyfully. It is a debt we owe to God, because He first loved us. It is not like other debts that can be paid in full, but the more we pay the more we owe, and the richer we become. Without it the rich man is poor and with it the poor man is rich. Love "thinketh no evil."—1 Cor. 13:5. It is necessary to think evil before doing evil, for thought precedes action. When the thoughts are pure the conversation will also be pure, because "out of the abundance of the heart the mouth speaketh."—Matt. 12:34. If the beauties and glories of the kingdom occupy our minds, our conversation will be mainly on this subject. Our thoughts and conversation will be "in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21. If our thoughts are centered upon worldly affairs, our conversation will indicate where our love is centered. In speaking on this subject James said, "For in many things we all are faulty. If any man does not err in word, he is a perfect man, able to control the whole body. Behold we place bits in horses' mouths to make them obedient to us, and we direct their whole body. Behold the ships also, though so great, and driven of violent winds, yet they are directed by a very small rudder, wherever the will of the pilot chooses. Thus the tongue is a small member and boasteth great things. Behold! how great a matter a little fire



kindleth! (or behold! how large a mass of fuel a little fire kindleth) (and the tongue is a fire,—a world of wickedness) thus is that tongue rendered among our members, which defileth the whole body, and sets on fire the house of nature and is set on fire by Gehenna.”—James 3:2-6. When a person thinks evil he is very liable to commit evil; when the tongue speaks of sin, the other members of the body will have the boldness to act. We think first, then speak, then do. There is no faculty of the mind or member of the body, that the tongue can not poison, from the intellect to the muscles. It enrages the will and passions, and controls the hands and feet so that they are “swift to shed blood.” Love is the only remedy for slander. Rules of restriction can not stop it. The radical cure is charity.

The use of an unbridled, untempered tongue has an antidote only in the realms of love. If we love our neighbor as ourselves we would no sooner speak ill of him, knowingly, than of ourselves, or than we would have him speak ill of us. Right in this line Jesus has given us an example of how we should control ourselves. He was in all points tempted like as we are, yet without sin. And Paul says, “Now if any man have not the Spirit of Christ, he is none of his.”—Rom. 8:9. That is a positive assertion, no half-way work about it. We are either for or against Him. Hence Paul says, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”—Rom. 12:1, 2. Paul’s injunc-

tion is for us to present our bodies unto God. This is our daily sacrifice, and needs to be continually offered—a reasonable sacrifice of our minds, of our judgment and of all our faculties which have been given us, a reasonable sacrifice of loving powers, seeking and hopes. Our bodies with all their various powers we sacrifice to God, not to be destroyed or dishonored, but for His active service. By being “conformed to this world” the apostle plainly means the molding of the life and character by the system which prevails around you, and not by the higher teaching which reaches your conscience. Conformity works a lot of mischief, like idolatry did long centuries ago. It leads by a direct and rapid course to a low moral standard, to stifling the higher nature, to a bare and perhaps to a positively corrupt form of service, and to a degradation of the life and character.

Paul continues along this line of thought and says, “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality.”—Rom. 12:9-13. The duty here meant and commanded is that we love one another, and that love must be sincere, without hypocrisy, a real benevolence of soul and good will to all—a love that will readily forgive evil and do good on all occasions. He further commands us to “cleave to that which is good.” This expresses an ardent and inseparable affection, loving and rejoicing in all the good we see in others; and at



the same time desiring and seeking all the good unto which we can attain. He then adds, "in honour preferring one another." This is the putting all possible respect on one another, for though we may see each other's weaknesses, yet we should notice all that is good. All have something commendable, and none has all. So the most lowly man may be preferable to the highest in some things. Christian charity and humility will seek for the good in all.

"Not slothful in business" seems to imply that religion is not so much a duty as that principle which has to do with all duties; not one that has to be wrought periodically, but a ceaseless, inexhaustible tribute to Him who is not only the object of religious worship, but the completion of every life and being. That piety is not for Sunday only, but for every day. That spirituality of mind is like the act of breathing, or like the circulation of the blood, a PROCESS that may be going on simultaneously with all other actions, when we are busy as well as when idle; whether in the church or out of it; when alone or in society; in our grief or joy; when at toil or at rest; whether awake or sleeping; by day or night. In short, do our work as under the eyes of the Master, and look into His face for His help and His blessing. Do not think of your work as burdensome or as a hinderance to piety. Think of it with cheerfulness. Drive temptation away from you by crowding each day so full of duties that the tempter will find no opportunity to claim your attention, and you will have no fears that God will not help.

"*Fervent in Spirit.*" The fervency of which the apostle is speaking has for its object the service of God. Love to God is the active principle; the law

of God is the inflexible rule; and His excellent glory the consummation of all its operations. The mind of the fervent Christian is continually employed in searching out God's mind in so far as it has to do with the conduct of His creatures. His affections ripen into a holy life; his bodily powers are always ready to perform dutiful service; the tongue to speak of His goodness; the hands to perform readily what is required; and the feet to walk in His paths of righteousness.

*We must rejoice in hope*, if we would resolutely strive against slothfulness, in that hope which the Christian can have. If we would remain fervent in spirit, we must be patient, and endure tribulations with a firm and resolute will. Patience is the parent of true zeal. To do much for God's kingdom we must learn to suffer. We must continue "instant in prayer", if we would serve the Lord uprightly. Prayer and work are not opposites. They go side by side all along life's uneven pathway. It has been aptly said, "The hidden power of the prompt, busy hand lies in the constantly bowed knee."

Again we refer to Paul's advice in Gal. 6:9, 10, "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This is a summons to every man, especially every Christian, to do good and as much good as possible. Every man can find abundant opportunity to do good if he is so inclined; yet the best of us, the most zealous, are apt to let opportunities go unimproved which we know to be duties. The good thing or the right thing to do is not always the con-



venient thing or the pleasant duty. Even the most faithful workman, in any line of service is not exempt from failure to do the right thing at the right time, but his failure is no excuse for another's neglect.

We should consider well where we are placed, our position among men, our opportunities for service, our influence, the path we follow, and the leisure at hand. We should examine each one carefully to see how we can shape them for Christian profit. This is of great importance to each one. It is marvelous how fitness will grow when there is a willingness to do good. The life of Moses furnishes a striking example. If we have the earnest desire to do good He who sends the opportunity will also send the needed qualifications. Work well done will make work much easier.

Another command given notice by Paul is "Recompense to no man evil for evil. Provide things honest in the sight of all men."—Rom. 12:17. This requires us not to permit our resentment to carry us beyond the limits of justice and Christian charity. We should not recompense evil for evil, or repay one injury with another; instead we should make due allowance for the weakness of human nature, for the passions and failings of others with whom we have to deal. Though our enemies may be unworthy of our love, yet malice is unbecoming and unworthy. To be kind to the kind is civility; to be kind to the unkind is Christianity.

Paul finally sums up the whole matter in one statement, which if heeded will guide us safely past all harm. It is this: "Abstain from every form of evil." (Diaglott) 1 Thess. 5:22. If we successfully avoid every form of evil we shall be perfectly safe. He continues by saying, "Now we exhort you,

brethren, . . . comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. . . . In every thing give thanks; for this is the will of God in Christ Jesus concerning you. Prove all things; hold fast that which is good."—1 Thess 5:14-18, 21.

*"In every thing give thanks."* This is not an optional exercise, but an obligation, one which Paul never neglected, because it was God's will concerning all those in Christ Jesus. To give thanks in every thing and to pray without ceasing, are binding obligations upon all, and they are as closely related as the breath and the sound of the voice. Each promotes and strengthens the other. This thanksgiving in everything is the unfailing sign of faith which rests assured of the infinite love of God, no matter what adverse trials may fall to one's lot.

We are to *"prove all things"* and to *"hold fast that which is good."* By this we are led to inquire into all things, both of God and man, to read and study, to weigh the evidence, to reject the false, to accept the true: in short to prove all things with a view to confirming our faith and the aiding of us in holding fast that which is good. This should be made a special duty by all students of the Scriptures when looking to the awful disclosures made in Holy Writ concerning the great apostacy from the faith of the gospel which shall be a sad feature of the latter days of this age, as shown in the political and social circles and movements. We are quite right at looking at conditions with suspicion, and should examine very closely every new view and theory whether political, religious or social.



## CHAPTER XV.

## CALLED TO GLORY AND VIRTUE

Peter tells us that we are called to "glory and virtue", 2 Pet. 1:3, to that glory which shall never end, and of which we have but little conception as to its infinite beauty and splendor. However our limited vision of what it shall be should be sufficient to cause us to strive with renewed endeavor to secure and to rest in that "far more exceeding and eternal weight of glory," about which Paul wrote in 2 Cor. 4:17. He counted his sufferings, which were many and very severe, as momentary and light compared to this eternal glory. His afflictions were for a short time, the glory, eternal. Our afflictions may work out blessings for us, not only because of the glory that is in store for us, but because they make us more humble, submissive and hopeful. In order to attain unto this eternal glory it is necessary to "walk worthy of the vocation wherewith ye are called."—Eph. 4:1. The apostle Peter names the virtues we must add to our faith, if we would walk worthy of our calling. He exhorts us to give all diligence to add to our faith, virtue, or courage, knowledge, temperance, patience, godliness, brotherly kindness, love. The first grand result of this addition is to fortify the Christian against all harm. He says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly

into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter 1:4-11.

In the above scriptures Peter makes faith the foundation principle upon which to erect Christian character or life. Every believer is to build upon it all the virtues and excellencies of a perfect Christian life and character. Virtue or courage stands for force, energy, manly strength. It describes a willingness and readiness for action in the performance of all duties. It fits us with a will and fortitude in following the line of duty against the forces of temptation. To virtue we are to add knowledge, the knowledge by which we must direct our force. When force and wisdom are united upon the foundation of faith they will form a power within us of pure principles, right habits, high aims, true strength, soundness of judgment and rectitude of purpose, all springing from a wise course of action.

Add to "knowledge, temperance, and to temperance patience." These two attributes of Christian character have relation to life as a scene of enjoyment and suffering mingled in one. We must be temperate, that is, we must have self-control, self-government enough to resist evil. Those things that make us temperate, will of necessity expose us to many things which require patience. When we have learned to be truly patient and godlike we must add brotherly kindness or love for the brotherhood, which is the household of faith. This brotherly kindness is the family affection of Christianity which unites all those who profess to be heirs of God and joint heirs with Jesus Christ.

Add "to brotherly kindness charity." In this connection charity signifies philanthropy, universal love, or love of all mankind. It is not merely a



beautiful thought of idealism, but an earnest, effective doer of work. Religion begins with faith and ends in love, according to Peter. We begin by believing and we graduate in that holy affection that entitles us to the divine nature. This is the pinnacle of Christianity. We then stand on its summit and see that "God is love, and he that dwelleth in love dwelleth in God, and God in him." After enumerating the seven attributes of Christian character which are to be added to faith, he concludes by saying, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." For this reason he then exhorts his brethren to give "diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Peter has given full and complete instructions for our procedure, and then adds the assurance of an abode in the everlasting kingdom of our Lord and Savior Jesus Christ. An abode of such splendor is worth far more than all the kingdoms of earth combined under human control.

## CHAPTER XVI.

### THE LORD'S SUPPER

Paul mentions another duty for all Christians to observe. It reads, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and good works: not forsaking the

assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." In 1 Cor. 11: 17-29, Paul has given a description of the design of the supper or communion.

The Lord's supper is evidently intended as a solemn commemoration of our Lord's death, and is to be observed in memory of His death till He comes. It is called a sacrament, that is, a sign and an oath, an outward sign of spiritual grace or favor, and an oath by which Christians bind themselves unto the Lord. It is called the Lord's supper because He instituted it at the close of the last passover supper before His death, and also to represent the truth of our feeding upon the bread of life which He has provided. It is also called the communion, since herein we commune with Christ and Christians. It is also termed a thanksgiving. Our Lord when He instituted it, gave thanks, and we also must give thanks. It no doubt was intended by our Lord as a memorial of His sacrifice.

The 11th chap. of 1 Cor. records the special revelation of Paul of how it was first instituted and how it was commanded to His disciples as a sacred and solemn memorial of His supreme sacrifice. This record shows plainly that His disciples considered it an ordinance in which true Christians only are to commune together in love, and through faith be profited by partaking of the consecrated symbols of Christ's body and blood. They, having previously by repentance toward God and faith toward our Lord Jesus Christ, become participants in the pardon of sin and in the blessed hope of eternal life as revealed in the gospel, assemble in this service to express their love for their Savior and their faith in



Him. In this service Christians become strengthened and refreshed in the new life, because they are feeding in spirit on the Bread of life which came down from heaven.

There are four leading thoughts connected with this service or ordinance. The moral idea: "do this in remembrance of me." The love which brought salvation to light, through Christ, and the way by which salvation came through Him are to be kept prominently in mind by the observance of this ordinance which brings to our minds our Lord's death. The symbolic idea: since baptism as a symbol teaches the depravity of man through sin and the regeneration of the sinner, so this impressive and inspiring ordinance speaks to us of guilt and atonement. The social idea: it is the Lord's table which is spread with the life-giving symbols. It is the Lord's supper of which we must eat to insure eternal life. In it Christians commune with one another and with their Lord. The sacramental idea: besides being a memorial service and symbolic of precious truth to those who receive it in faith, it is also a means of grace or loving favor. In reality though not in a bodily sense Christ is present, and we might say that in a spiritual sense though not in a corporal sense all Christian participants feed upon Him and from Him draw spiritual sustenance, growth and strength.

Christ is really present in this service in a spiritual sense, not bodily, not in a local nearness, but in the thought of an effective operation, for He said to His disciples, "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:20. In this service we receive Him not with the voice so much as by faith; we receive His body as "broken" and His blood as

“poured out.” This service was instituted as a sign of Christ’s love toward us. As we take into our bodies the bread and wine, which are the emblems of His body and blood, so by His spirit He enters into our spirit or life, and thereby becomes partaker in us that we may become partakers in Him. We come to this service with life and to Christ for life. If we engage in it aright we come with forgiveness and to Christ for forgiveness.

Who has a right to sit at the Lord’s table and partake of these emblems? Surely not the sinner for he is dead as touching God’s law of life eternal. Until he obeys the gospel he is dead in sin, and the emblems can do him no good, for a dead thing can not eat and gain strength or refreshment from food. Food is for the living, not for the dead. These emblems are for the Christian, because he has been made alive unto God by the blood of the Lamb and his life is hid with Christ in God. Col. 3:3. By grace the sinner can obtain life in Christ and from Christ; and by partaking of these emblems receive spiritual strength and refreshment. When we engage in this service we should realize that in it there is a sacred tie that binds us to our brethren and to Christ. We should remember what we are to Him and also to each other.

We read, “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.”—1 Cor. 11:26. The rite was not only a memorial of His death, but also a resurrection to life in that He was raised again. His resurrection was a seal of the efficacy of His death. The time limit for the observance of this rite is, “till he come.” They who come to the Lord’s table love to show forth their Lord’s death till He comes; and they more than



any others are likely to look forward to the glad day when He will return and when they shall be invited to the marriage supper of the Lamb.

The occasion which called forth Paul's instructions concerning the Lord's supper is well known to Bible students. Some of the members of the church at Corinth had grown grossly carnal; had lost sight of the true meaning of the service; and had converted it into a common meal and even went so far as to make it the occasion of excessive feasting. They overlooked the divinely appointed commemoration of our Lord's death. They ate, they drank, and were made drunken. Thus showing they did not "discern the Lord's body." They made it a profane feast, thereby desecrating the consecrated bread and wine. They had lost sight of its true design, and had gone to excessive rioting, so that some were made weak and sick. It was in this that they were counted "guilty of the body and blood of the Lord." Their actions were not of pure worship, but showed contempt for the symbols. In manifesting contempt for the symbols they showed contempt for Christ's body and blood. Hence in heaping contempt and abuse upon the memorials they dishonored the Lord of glory. It was this wantonness that caused Paul to reprimand them so severely, calling down condemnation upon those who prove themselves unworthy of sitting at the Lord's table. All who engage in this service should lay aside all worldly thoughts, and come with as much solemnity as if entering the death chamber of a dear friend, for indeed the emblems symbolize the sufferings of the best and dearest Friend man ever had.

## CHAPTER XVII.

## THE DAY IS AT HAND

In Paul's closing words to the Philippians by way of advice and exhortation he said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8. We are to not only read but think on these things. It is one thing to read and another to think, to meditate. To meditate is an art all should cultivate and master if possible. If I am not a thinking man, how much better than a wooden man am I? There is one thing that I am requested to acquire, that is self-knowledge. To read and not reflect thereon is like the butterfly that lights on a rose and then flits away on gaudy wings. It gathers nothing of value. But he who reads and reflects is like the bee that lights on the rose. It gathers honey and stores it away for future use. It isn't the one who reads most, but he who reads and then meditates that will gather the most of that richness of divine knowledge that is "sweeter than honey and the honey comb."—Psa. 19:10.

Paul used the following language, and if he could apply it in his day to the brethren, how much more the necessity for it to-day to us who are so many centuries nearer our Lord's return? "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of



darkness, and let us put on the armour of light." Rom. 13:11, 12. Yes, the dark night of sin is far spent. The day of righteousness is at hand, it is about to dawn. We are nearer to a world that is all light, all love, all life, without selfishness, without crime and without death. We are nearing that world eternal. If we could only realize but a tenth of its beauty it would make the life we are now living brighter and better.

Christ in speaking to His disciples concerning His return, divided the night into four periods or watches, and He commanded them to watch. He did not tell them in which watch He would come, and for this reason they should always be watching. Concerning that great and notable day two facts stand out boldly: the certainty and the suddenness of His coming. He did not mean by watching that we should be anxiously waiting, but faithfully doing. The watchful Christian holds every thing in trust and in readiness for his coming Lord, and employs his time, means and talents for His glory. Such watchfulness and fidelity will surely be rewarded; but sad indeed, will be the lament of those who neglect life's opportunities, and live for self and in sin. Then let all heed the Master's words and find comfort in His saying, "Yet a little while, and thy patience shall have its full reward." In concluding His warning to His watching people, He says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that

shall come to pass, and to stand before the Son of man."—Luke 21:34-36.

The second coming of Christ is an event for which we should ever be looking in longing expectation, and with eyes ever turned in awe and hope to behold the beauty and dazzling brightness of that glorious day. It is the Christian's duty to study, to love, and to live in the light of God's Word. Then he can say and find it true, "Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119:105. "Thy testimonies are wonderful: therefore doth my soul keep them."—Psa. 119:129. So whether sleeping or waking we may look up and behold the light of everlasting day, when "thine eyes shall see the king in his beauty: they shall behold the land that is very far off."—Isa. 33:17.

THE END.





