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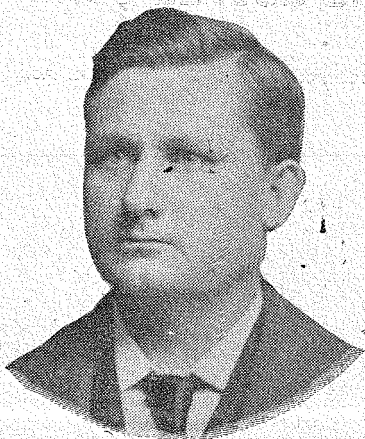
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WHAT SHALL I DO TO BE SAVED? . . .

BY ELDER H. O. SMITH

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ELDER H. O. SMITH

WHAT SHALL I DO TO BE SAVED?

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and, behold, angels came and ministered unto him.

I have read from the first to the eleventh verse of the fourth chapter of Matthew, inclusive. And wish to call attention again to the fourth verse:

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

In connection with this passage, I wish to call attention to another one which will be found in the 2d chapter of 2d Timothy, 15th verse:

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

These passages which I have selected tonight are of the utmost importance to man, and it may possibly be thought as I begin my discourse that I am not going to stick to my text, but I hope before I get through that I will show the relation at least of my text to the subject matter under consideration.

I have often been confronted with the idea—and I do not know that I can blame the religious world, or the unreligious world,—if you will allow the expression—for entertaining the question as to what is the use of presenting anything new to the world? That we have such a confusion of religious thought and doctrine that when we approach a community they object sometimes to coming to hear

what we have to say, for the simple reason that they think it is practically no use, and I am sometimes asked how it is that I account for the various religious ideas in the world. I am reminded of the old saying that the Bible is something like an old fiddle upon which you can play almost any kind of a tune, and present almost any kind of a doctrine. And this is getting to be quite a prevalent thought in the minds of men today, but I do not believe that this thought is a correct one. I believe in my very soul that there is a unity of thought in the Bible, a unity of teaching, and hence I cannot blame the Bible for the differences of opinion that may exist in the world today. I must look elsewhere for the solution of the question, and I believe that solution is in this simple statement, that men have taken isolated passages of scripture and founded their faith thereon, instead of living "by every word that proceedeth out of the mouth of God," as stated in my text.

I find that this is rather a prevalent mistake which has been made in the past, ever since God

began to deal with men. And then there is another thought, too, in connection with this, and that is, that men formulate an idea in their own minds as to what constitutes salvation and what the means of salvation ought to be, and they endeavor to make the Bible conform to that idea. This is a fruitful source of error in the world to-day; and it has been a fruitful source ever since God began to deal with men, ever since he began to reveal himself to men. The same condition prevailed eighteen hundred years ago when Christ came into this world, and resulted in the rejection of the Master. We think if we had lived back there in the days when Christ was here we would not have rejected him; but from our past experience with men, I believe there would not have been much of a difference in the attitude of men towards Christ's claims then and now.

It will not do, I believe, for us to base our faith upon an isolated passage of scripture, for we may possibly be led wrong; and I will give you my reasons for so believing. When Christ came

into this world, the Jewish people were expecting a Prince who was to sit upon the throne of David and reign over his kingdom. They needed such an individual as that; for wherever they went they were reminded of the fact that they were under Roman bondage. Wherever they went they heard the clank of the armor of the Roman armies, the tread of the mailed feet of the Roman soldiers. They could not enter their gates without seeing the hated Roman eagles perched over them; they could not turn the street corner without seeing seated at the Receipts of Customs the publican that was to exact tribute of them for Cæsar; everywhere they were reminded of a political bondage, and their minds naturally reverted to the time when they were under the task master in Egypt, and the means employed by God to redeem them from that political bondage, and in their hearts they desired a political leader, a man who would redeem them from political servitude. So they began to search the Scriptures to see if those things that were written by the

prophets would not bear them out in expecting such an individual; and turning back here to the Old Testament Scriptures, I discover a number of passages that, had I lived in the days when Christ was here in this world, I no doubt would have lived as they did, according to the kind of a leader that I desired and as they desired.

I turn to the 18th chapter of Deuteronomy, and in the 18th verse I read:

“I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”

They looked upon Moses as a political leader; a man who had redeemed them from political bondage, and a man who gave to them a political law to govern them as a nation; and here is the statement that we recognize to-day as a prophecy of the Christ: “I will raise them up a prophet like unto thee”—like unto Moses. Then what other interpretation could have been placed upon the passage than that which was placed upon it by the Jewish

people nineteen hundred years ago? I turn again and I discover another prophecy, presented in the 9th chapter of Isaiah, 6th and 7th verses:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”

To what other conclusion could they come than that Christ was to be a political leader, a Prince that was to sit upon the throne of David? No wonder then that when Herod came to the wise men and Rabbis of the Jewish nation and asked them the question where Christ should be born, they said unto him, “In Bethlehem of Judea, for thus is it written by the prophet, and thou Bethlehem in the land of Judah

are not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel.”

These passages seemed to indicate just exactly what they wanted; do they not? A man who would deliver them from political bondage. But they lost sight of some of the prophecies concerning the Christ that today are dear to your heart and mine, not only as to the fact that they related to the Savior and his coming into this world, but it brands the record that lies before us here as divine, because of the outlining of the character of his work, seven hundred years and over prior to his birth into this world; and we find the history in the 53d chapter of Isaiah:

“Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were

our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him as stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Who could write, today, a clearer history of the Master and his work than is recorded in the brief sentences that are given in prophetic utterances centuries before he came into this world? Yet the Jew, nineteen hundred years ago, lost sight of that passage of scripture; it was overshadowed by the description of the Master when he should come the second time to reign King of kings and Lord of lords? But they could not comprehend how such an individual as described could be merged into the individual that was to sit upon the throne of David and reign forever and ever, and of the increase of whose government and peace there should be no end. They

could not comprehend it, hence they made a mistake, and rejected the Master. But today, you and I, looking back over the history of the past recognize the fact that the Master came up from this lowly condition and earned the kingship by the things which he suffered. They could not comprehend these things then, and hence, basing their faith and their conception of the Christ-character upon a few isolated passages of scripture, they failed to recognize him when he came, and rejected him, thus earning the contempt and punishment of Almighty God, that they have been a hiss and a by-word for centuries in the nations in which they have been scattered since that time.

We do not want to make the same mistake today, and by so doing reject the Master; and yet we find men today doing these things. I turn back here, as an illustration of some of the thoughts that are prevalent in the world today, in Luke 17. Just today I heard this thought presented. In this chapter, 20th verse, the question is asked of the Pharisees;

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

Men have looked out over this world, they have seen no visible kingdom of God; they have seen no organization with apostles, prophets, evangelists, pastors and teachers as organized nineteen hundred years ago; they see today no kingdom of God set up among men enjoying the gifts of the gospel, the blessed privileges granted to men nineteen hundred years ago, and they have concluded that the kingdom of God is simply a spiritual institution that may enter into the hearts of men and abide there; they have concluded that there is no visible kingdom of God, that the kingdom of God is just simply an influence that abides with men only. But there are several things that we want to take into consideration in our examination of scripture, and one of the principal things is the

condition of the individual to whom the thought was presented, if we want a correct understanding of it; and another thing, we want to compare it with other passages of scripture.

Here the statement is, "The kingdom of God is within you," and men have concluded that the kingdom of God is set up in the hearts of men, or entered into the hearts of men. Let us compare it with other passages of scripture and see if we can make that interpretation stand! I just turn one leaf, and in the 16th chapter of Luke and 16th verse, I read this statement:

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

Now you could not say that that meant that it presseth into every man, because it is exactly an opposite statement. And I might cite you to many passages of scripture that would bear me out in the thought—in fact there is but one that would even indicate that the kingdom of God is set up in the hearts of men, and yet we cling so tenaciously to

that peculiar passage. I turn to the 7th chapter of Matthew and 21st verse:

“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.”

Here the word, “enter in” is used in connection with a man’s connection with the kingdom of God, “Enter into the kingdom of heaven.” I turn to the 8th chapter of Matthew and 11th verse:

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven.”

We cannot place that kind of an interpretation upon that. Why should we cling so tenaciously to another passage of scripture that indicates something else? But interpreting this passage that the kingdom of God is *among you*, in the light of these other passages of scripture to which we have cited you we would have to take the marginal rendering of the passage, “The kingdom of God is

among you," and not "within you," and conclude that the word "within" did not mean in the heart of the individuals to whom Christ was speaking, but it meant that the kingdom of God was among them, within their midst, organized, established, and an organization into which men might enter and of which men might become members.

Then take the other thought I presented a moment ago in regard to the examination of the character and condition of the individual to whom the remarks were addressed, and what do we find? Turn over here and read this statement made in the 17th chapter of Luke: "And when he was demanded of the Pharisees when the kingdom of God should come"—we find it was the Pharisees who were asking the question then. In what condition were the Pharisees? You tell me here tonight that Christ intended to convey the idea that his kingdom was set up in the hearts of the Pharisees and Sadducees when he had just denounced them as whited sepulchres that were without

fair to look upon, but within were full of dead men's bones and all uncleanness? That class of individuals whom he denounced as hypocrites and liars? Certainly not. No individual who stopped to take a second thought would ever think that the kingdom of God was set up in the hearts of these men to whom he was talking, but there are hundreds to-day who will make the statement that it means just exactly that; but I cannot believe it.

Again I turn over here and find another fallacy. This is in the 16th chapter of Acts:

"But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved?"

The answer of Paul is, "Believe on the Lord Jesus Christ and thou shalt be saved." There is the solution of the whole question of salvation, says the Christian world today, some of them; and everywhere throughout this land has gone forth the decree that men are to be saved

by faith alone; that there is to be no works connected with that faith, but that through the sacrifice which Jesus Christ has made, salvation shall come to men without any volition of their own except to just simply "believe in the Lord Jesus Christ and thou shalt be saved."

But we turn to another passage that is just as important as this one, and uttered by an individual who is just as capable of telling the world what to do to be saved as the one who uttered the other language; and we find that this man says nothing whatever about belief. Turn to the 2d chapter of Acts, the 37th verse, and we read the same question asked:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you."

Not a word about faith. How do you account for that? Haven't I just as good a right to take the statement made here by Peter as a basis for my declara-

tion in regard to what an individual ought to do to be saved as you have to take the declaration of St. Paul? You make the statement in imitation of St. Paul, "Believe on the Lord Jesus Christ and thou shalt be saved," I can make the statement basing my conclusions upon the statement made by St. Peter that belief is not necessary because Peter said nothing about it, and went on and answered the question: "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," but if I did that I would come in contact with the ideas and notions of men today; I would do away with belief in Christ entirely if I based my conclusions upon one isolated passage of scripture.

But there are various ways to be saved, if I base my conclusions upon isolated passages of scripture in this Bible. In the 8th chapter of Romans, 24th verse we are to be saved by hope, that is another way to be saved. Hope is akin to belief and faith, but it is not exactly

the same thing, but the statement here by Paul is we are to be saved by hope. Neither is this answer like the one he gave to the Phillipian Jailer, neither is it like the answer given upon the day of Pentecost by St. Peter; hence here is a fruitful cause of differences of opinion along the line of what constitutes salvation or what is necessary in order to obtain salvation. I turn again and I find other statements made, one of them you will find in Ephesians, 2d chapter and 8th verse, "For by grace are ye saved." It is true that he says, "By grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Men have taken this passage of scripture and concluded that men are to be saved by grace alone; others by faith alone, and hence the confusion and cross-firing in this world upon the question of the means of salvation to men.

Then I turn again to Peter, and if I was going to take an isolated passage upon which to base my claims for salvation, I would make this statement in

the 21st verse of the 3d chapter of his first epistle: "A like figure whereunto baptism doth even now save us," and I would say baptism was all that was necessary. So it is easy for us to be led astray by not considering the condition of the individual to whom these men were talking and by not comparing one part of God's word with another, and taking the whole as a means of salvation and as the man of our counsel. Now I propose to go back and examine these passages. But before I do that I might cite you to another one where a greater teacher than either of these has spoken. The statement is found in the third chapter of John where Nicodemus came to Christ by night and asked his question in regard to salvation; evidently he was seeking for salvation because of the answer Christ gives, for the Savior says, "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God." Yet he did not say anything about faith or repentance. Paul mentions faith and Peter mentions repentance and baptism, but Christ

made the statement, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Here we have the application of that second passage that we have taken tonight as a basis for our discourse, "Study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth." There never was a more sacred duty imposed upon an individual than the duty to teach men the way of life. How necessary it is then, that men should strive to rightly divide the word of truth and not to lead men astray in regard to this question of eternal salvation and happiness in the world to come; and as far as this responsibility is concerned, I would shrink from it did I not have before me God's word and his direction as the means of salvation to man, and I need not to introduce men's opinions in regard to these matters but simply use that which I find recorded therein; leaving the responsibility upon him who gave that word; and when I stand before the Judgment throne of

God I can make the statement, provided I have been faithful to my trust, that I taught that which I found in his law.

Now let us take up the question of the people to whom Christ, Peter and Paul were talking. When we turn to the Phillipian Jailor we find a man who was a babe in Christ, or rather a babe out of Christ. Possibly he did not know who these men were, did not understand that they were messengers of Christ, or had a message of salvation at all until the prison trembled; and being of a superstitious nature he recognized the fact that there was some miraculous or supernatural power that shook that jail and caused its doors to open that he did not comprehend, and he recognized the fact that it was given in attestation of their divine acceptance with this supernatural power, and so he asked the question, "What shall I do to be saved?" and Paul answered it just exactly as I would answer it today. "Believe on the Lord Jesus Christ and thou shalt be saved," because this man did not have faith in Christ, but I would

teach him to have faith in Christ.

When we come to the other case, where Peter was asked the same question, "Men and brethren, what shall we do?" the answer was a different one. Why? Turn to the second chapter of Acts and you can read the reason why, for Peter had preached a sermon upon the divinity of Christ; he had convinced these men that the individual whom they had slain upon the cross was the Savior of the world; he had brought to his aid these passages of scripture to which I referred you as relating to the Christ work that was outlined in the prophecies centuries before, and he had convinced these people that the individual whom they had hung upon the cross was their Savior, the individual whom they were expecting, and it was the belief in that fact that caused them to cry out, being pricked in their hearts, "Men and brethren, what shall we do?" Peter knew that they believed when they asked that question, and he knew that the belief in Christ prompted it; should he then make the statement, "Be-

lieve on the Lord Jesus Christ and thou shalt be saved?"

Supposing some individual to-night would ask me that question, "What shall I do to be saved?" and I would say, "Believe on the Lord Jesus Christ," and they would answer "I already believe Christ to be the Savior of the world, the Son of God with all my heart;" and I would say, "Believe on the Lord Jesus Christ"—keep reiterating that statement with ever increasing vehemence, what would you think of me? You would say I was rather light in the upper story or something the matter with my theology somewhere, and that I was not an individual that could rightly divide the truth; but if I, like Peter, maintain that faith is the foundation of the gospel of Jesus Christ, that without faith it is impossible to please God, and every time we are asked the question, "What shall we do?" we invariably answer that faith is the fundamental principle, the active principle of this gospel, and the principle which causes men to work, and it is an incentive to work; and when we perceive that

men have faith, we, like Peter, actuated by the Spirit of God upon the day of Pentecost, can say, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The same thing can be said of the answer that Christ gave when Nicodemus came to him and the very first statement he made was this: "Master, we know that thou art a teacher sent from God." Christ could not say then, "Believe in me and you will be saved." Could he? "We know thou art a teacher sent from God," said Nicodemus, "for no man could do the works thou doest except God be with him." We find in the history that Christ passed over the principle of repentance because of the condition of the individual that came to him, and made the statement, "Except a man is born of the water and of the Spirit he cannot enter into the kingdom of God." We find a

similarity in the answer, but the difference consists in the condition of the individual to whom the answer was given. How easy it is to comprehend it when we strive to do it aright.

So in the case over here in Romans, 8th chapter. Let us examine that for a moment. "For we are saved by hope," says Paul. In what condition were these men? Let us see if we can determine what it was. The 17th verse of the 6th chapter reads: "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine that was delivered unto you." Faith in Christ, and repentance, and baptism was the form of doctrine that Paul had delivered to them and they had entered into the kingdom of God, for he made the statement:

"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. For if we have been planted to-

gether in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.

Here then is outlined the form of doctrine that had been delivered to this people. Now Paul says that they had obeyed from the heart that form of doctrine that had been delivered to them, hence they were in a condition to be saved by hope. Why? Because when I enter into the kingdom of God, the principles of repentance, if I have obeyed it thoroughly, and baptism become to a certain extent a dead letter to me, and my salvation depends now upon hope, hope in Christ. Let me lose that and where would I be? I would not be saved, would I? I'd fall by the way-side; I'd fail to accomplish the purpose for which I had set out, had lost the hope of the reward that is to come and the blessedness that we are to enter into at last. I would fail, and hence you can see that Paul was right when he made the statement that we are saved by hope; because hope is essential to keep an individual in the right path when he has once entered therein; if that

hope remains strong within him and grows brighter and brighter until the perfect day, salvation is the sure result for that man. Hence Paul was right again when he made the statement. But turn back to the fact presented by Paul in the 16th chapter of Acts, and we have the thought again enforced that Paul taught exactly the same things to this Phillipian Jailer that Peter and Christ taught to their men when they came to them asking the means of salvation.

Let us read more of the answer of Paul:

“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. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway.”

Here we see that Paul followed up the same line. He says, “Believe on the Lord Jesus Christ, and when they had believed, he taught them repentance and baptism, because they were baptized, as the statement is made there, “He took them the same hour of

the night and they were baptized, he and all his straightway." So we see the harmony in the teachings of these men.

Now we turn to the thought presented over here in Ephesians, 2d chapter and 8th verse, where Paul makes the declaration: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." And men have jumped to the conclusion that good works are not essential to the salvation of man for the simple reason that Paul made the statement, "Not of works, lest any man should boast." But let us read the very next verse and it will show us the necessity of good works. "For we are his workmanship, created into Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now we have these passages coupled together showing that faith is necessary, repentance is necessary, baptism is necessary and that good works must follow those things, and will follow them, if we expect to be saved in the kingdom of God.

I turn again for a confirmation

of this thought in regard to good works, in the first chapter and first epistle of John, 7th verse, where we read:

“If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.”

You see it was not my opinion that I expressed here before, that the blood of Jesus Christ did not cleanse me from sin without any volition of my own, but that there was a means through which I was to reach the blood of Christ; that means was simply this: that I lay hold of the plan which he has laid down for my cleansing, and hence I am not entitled to the cleansing blood of Christ unless I walk in the light as God is in the light; and when I do that, then I have claim upon Jesus Christ and his blood that cleanseth me, because I am ready to walk in his footsteps. So you see the necessity in following out these lines and not basing our conclusions and our claim for salvation upon an isolated passage of scripture, but living by every word that proceedeth from the mouth of God; and if I am to

be a man that can rightly divide the word of truth, I must study God's word as a whole, and follow out what it teaches and leads men to believe and practice it as we find it recorded here in the record; and if I fail in that, I fail in one of the essentials of a true servant of Christ, and one who can point men to righteousness and to eternal life.

The thought that we are to depend entirely upon Jesus Christ is a mistake. I believe; I know that salvation depends upon Jesus Christ, but we must make an effort of our own if we expect to succeed in our salvation and meet Christ part way at least, if we cannot meet him half way.

There is a beautiful poem written by one of the poets of the day which I wish to read to you tonight in conclusion that expresses the thought that I believe we ought to get before the people as ministers for Christ, and that is that they have something to do. There are some nice thoughts in it, and I wish to call attention to some especially. It is entitled, "Notes of the Day," written by Ella Wheeler Wilcox:

Our thoughts are moulding unseen spheres,
 And like a blessing or a curse
 They thunder down the formless years
 And ring throughout the universe.
 We build our futures by the shape
 Of our desires, and not by acts;
 There is no pathway of escape,
 No priest-made creed can alter facts.

“Salvation is not begged or bought.” That is the idea I want to get before you. I believe that represents my first thought; “Salvation is not begged or bought,” while Christ is the means of salvation, and that salvation can come only through him; yet I believe that in order to obtain that salvation, men must walk in the way that he has laid down as the means of that salvation; and salvation to me means an attempt on my part to do right, a beginning to accomplish good in this world and love those things that God loves, a hating of those things that he hates. That is what constitutes salvation to me; and I can do it, not by passing by some of God’s word and the means he has laid down for my salvation. I can accomplish it only by living by every word that proceeds from the mouth of God. Hence in the presentation of these questions we are not going to omit a single doctrine that he taught; we are

going to preach faith in Christ everywhere we go, that repentance abandons sins. We are going to preach baptism by immersion for the remission of sins because he taught it, and because we find it in the inspired record that he left behind, and we are going to teach the laying on of hands for the reception of God's Holy Spirit, because we find it contained therein. We are going to hold out today the same promise that was given nineteen hundred years ago upon the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and unto your children, and unto all that are afar off even as many as the Lord our God shall call."

And as God has called men today to repentance, I believe that the promise is for them today, and I am going to hold out that promise and believe that God will respond to my promise when I make it in his name, and will bear testimony to the truthfulness of the gospel as taught by the Master, to every individual who believes and accepts the plan of salvation as he has laid it down.