

# **INSTRUCTIONS IN THE WAY OF PEACE**

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Instructions in the way of peace by C. J. Atherton

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**C. J. ATHERTON**

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THE WAY OF PEACE**



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IN  
THE WAY OF PEACE.

BY THE  
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## INTRODUCTION.

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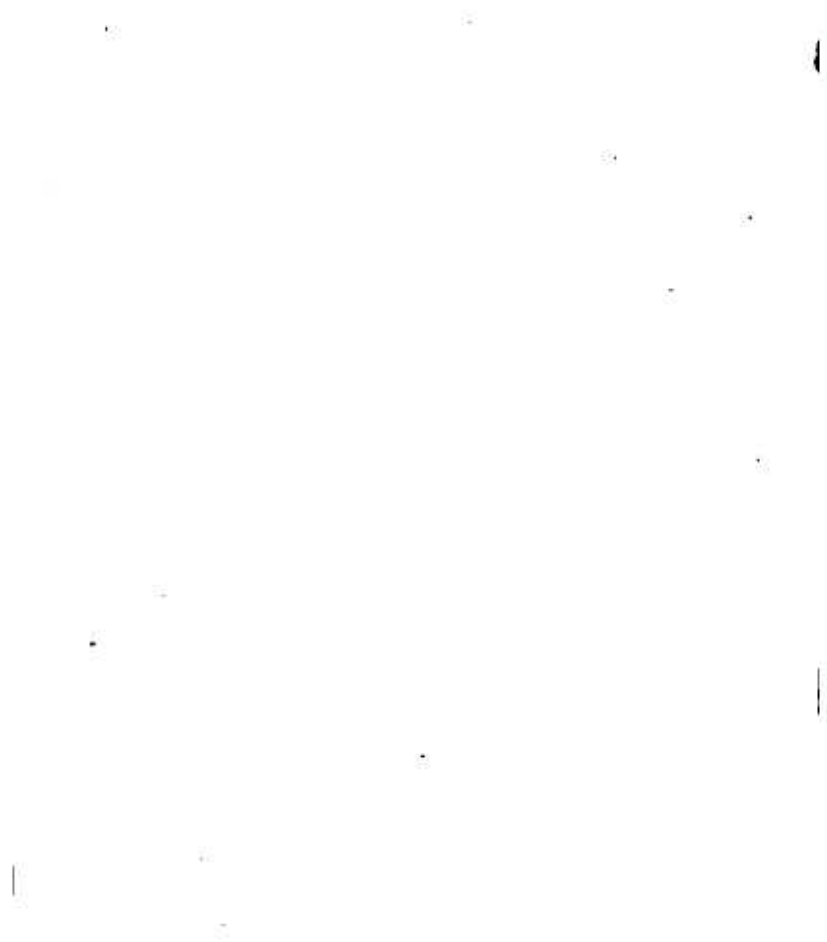
THESE Instructions in the Way of Peace are not intended to embrace a complete summary of this all-important subject, but to contain hints and suggestions for those who are seeking to know Him 'Who is our Peace.' They naturally contain thoughts gathered through a somewhat long experience, which may be found more fully and forcibly expressed elsewhere; but if they are only the means of leading some to clearer and more practical views, all will rejoice that these fragments have been put together in a mosaic of God's truth. The higher life of 'Power,' through an indwelling Christ, does not form a part of these Instructions, but may hereafter be treated separately, as supplying a need in the present day, and as a proper and rightful sequence of the teaching of these pages.



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INSTRUCTIONS  
IN  
THE WAY OF PEACE.

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*I.—The Work of the Holy Spirit.*

**T**HE Way of Salvation, or the way we take in order that we may be saved, is surely the most important way we can know; yet it is the way concerning which more mistakes are made than upon any other, and it is a way which the theories of men have considerably clouded, and over which the thick mists of unbelief have ever hung.

If we wished to go to some distant land, we should be continually studying the chart, and be making inquiry from those who had a knowledge of the route and the requirements for the journey. Surely, then, in this 'way' whereby heaven is gained, we want to study our Bible-

chart, and ask the 'way to Zion, with our faces thitherward,' from those who have travelled on the road themselves, and who can guide us, not by theory, but by their own experience. This 'Way of Salvation' is made perfectly clear in God's Holy Word. A 'wayfaring man, though a fool, need not err therein.' We have no need to use symbol and metaphor in describing it; we have far more need to take the strict words of Scripture as our guide, and to follow them implicitly, believing that what God says He means, and accepting what He declares as our 'article of faith.' The 'Way of Salvation' began with God, in the inscrutable counsels of eternity, wherein the redemptive work was planned; and it leads back to God, when the 'multitude which no man can number' shall take their places as the 'redeemed out of every nation,' and join in the song—'Worthy is the Lamb that was slain.' It is not our purpose to discuss the question, which has so disturbed the seeking soul and rent the unity of the Christian Church, as to our position by Baptism in this way of salvation, how far God's Spirit operates in the soul thus brought into the covenant, and how He acts and works in those who are unregenerate. That we are by Baptism brought into covenant relationship with God, there can be no more question than that the Jewish children were thus brought; and it is because