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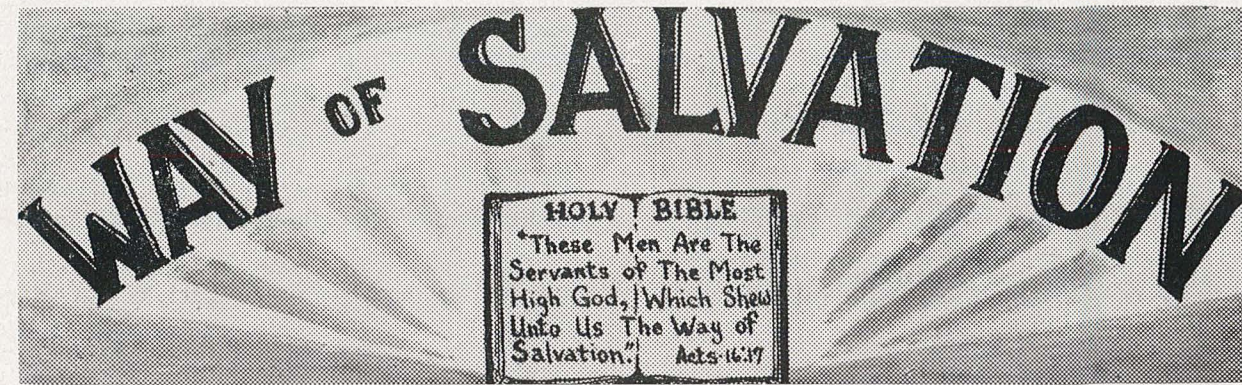
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Volume 3

PENSACOLA, FLORIDA — NOVEMBER 1955

No. 5

The Great Commission

By E. V. SRYGLEY, JR.

What Is It?

The Great Commission is a charge or command given the eleven apostles by Christ just prior to His ascension back to heaven. In the four accounts of the Gospel there are various, but not contradictory, accounts of the Great Commission: Matt. 28:18-20; Mark 16:15, 16; Luke 24:46, 47, and John 20:22, 23.



In this article is an investigation of conclusions that are imperative from the commission of Jesus to the apostles. The writer makes use particularly of the account of the commission as it is given by Matthew.

Christ Died for All

According to Matt. 28:19 and Mark 16:15 Christ charged the apostles to preach the Gospel to the whole world. From this it must follow that Christ died for the whole world. If provision had not been made for the whole world, then all the world would not have been made the territory for the discharge of the commission. This point is in harmony with such passages as these: Acts 17:30; Heb. 2:9; II Pet. 3:9; I Jno. 2:1,2.

All Need It

From Matt. 29:19 we must conclude that all the sinful race of Adam need salvation. If all do not need salvation, there would have been no commission to confront all with the PRIVILEGE of salvation.

It is pointed out particularly that all the SINFUL RACE of Adam need salvation. This point is made because all the race of Adam is not, as such, SINFUL. In Matt. 18:3 and Mark 10:14 Jesus teaches us that little children are pure and sinless. Hence, little children as such are no part of the sinful race of Adam; therefore, little children as such do not need the

salvation of the commission. All other unaccountable persons are not, as such, a part of the sinful race of Adam; hence, are not in need of salvation.

Teaching Is Basic

The commission makes irresistible the conclusion that teaching is basic and necessary in becoming a Christian. In the verses under consideration the Bible simply states this truth.

This conclusion makes certain religious notions utterly impossible and unscriptural. In the first place, if teaching is basic in the plan of salvation, infants cannot possibly become members of the church, or saved body. In the second place, if teaching is basic in the plan of salvation, the mourners bench idea of "praying through for old-time victory" is simply ludicrous and false.

"Baptizing Them . . ."

In the process of making disciples, there is baptizing in the name of the Father, Son, and Holy Ghost. Matt. 28:19.

Sometimes (as in Acts 2:38) "in the name of" means "by authority of." But in Matt. 28:19 "in the name of" would be translated literally "into the name of." "In the name of" occurs (in both Greek and English) in I Cor. 1:13 exactly as it is found in Matt. 28:19. The context of I Cor. 1:13 contains proof positive that "in the name of Paul" means "into a state of discipleship to Paul." In other words, Paul told the Corinthians they could not be his disciples (Paulites) because they had not been baptized in his name (into his name), I Cor. 1:12, 13.

Considering the use of "in the name of" in I Cor. 1:13, I believe "in the name of" in Matt. 28:19 means "into a state of disciple to." Hence, just as one cannot be a Paulite without having been baptized in the name of Paul, one cannot be a Christian without having been baptized in the name of Christ.

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PERVIE NICHOLS — Editor and Publisher

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"Crossfire"

In an editorial under the above heading in Grace Notes, Oct. 14, 1955, Mr. J. Gene Adkins, pastor, "Grace Assemblies of God Church" (Pensacola), reprimands the speakers on two Sunday afternoon television programs, one conducted by members of the Church of Christ, the other by a Catholic priest.



PERVIE NICHOLS

Answers to questions from our television audience often conflict with the teachings on other programs, and sometimes results in the exchange of arguments and a discussion of differences. This "crossfire," says Mr. Adkins, is "... deplorable" and "detrimental to the cause of Christ." He evidently thinks it is sinful to try to prove one's doctrine, or oppose what one believes to be error. Did Jesus do something "deplorable," and "detrimental" to His cause by engaging false teachers in debate, and exposing and refuting their errors? Was Paul's action "deplorable" and "detrimental to the cause of Christ" when he stood in defense of the gospel? (Phil. 1:17); when he disputed with false teachers, condemning and exposing their errors? (Acts 13:4-12; 19:1-9). Was Jude wrong in exhorting to "earnestly contend for the faith..." (Jude 3). Does the "pastor" refuse to follow the example of Christ and His disciples? Most denominational preachers refuse to engage in religious discussion, where both sides may be presented. They will debate against debating, dispute against disputing, contend against contending and argue against arguing. Does Mr. Adkins follow suit?

The "pastor" feels that he must "speak out" against this "crossfire of religious opinions." He reproves us for differing with others on television, but circulates a paper in which he criticizes us for criticizing. He thinks we should not refer to so-called miracle workers as fakes and frauds. Maybe he would like to claim the two rewards I

read on television. If his doctrine on modern miracles is true, he should have no difficulty in meeting the conditions and collecting the \$2,000.

He thinks that public discussion of differences catches the "unchurched" in its "crossfire" and drives him from the truth. But hundreds of people, including denominational preachers, have been converted through religious discussions. Government officials often engage in debate, and exchange arguments on various issues. They know that this is one of the most effective methods of eliciting truth. Hence, when both sides of a subject are presented, and truth and error contrasted, open-minded people can see the difference. No wonder nearly all Catholic and Protestant teachers fear public religious discussions!

Mr. Adkins thinks what we preach is nothing but "shallow, meaningless gabble of narrow-minded sectarianism." Will he name ONE THING we teach that is not taught in the Bible? Will he appear before his congregation or a church of Christ with one of us and try to prove his charges? To charge one with false teaching, then refuse to try to prove it when called upon to do so, is to be guilty of moral cowardice.

The "pastor" says he preaches "a positive, not a negative gospel," that he preaches "the WHOLE truth, and nothing but the truth." But a great part of the gospel of Christ, "the WHOLE truth," is negative teaching. Therefore, if he does not do some negative preaching, he DOES NOT preach the "WHOLE truth." Does he "preach... nothing one thousand year literal, earthly reign of Christ, use of mechanical instrumental music in Christian worship, Holy Ghost baptism for Christians today, and miraculous faith healings? Maybe he will "speak out" and tell us where these things are taught in the "WHOLE truth" of the gospel. If he preaches the "WHOLE truth, and nothing but the truth," why is he identified with a religious group whose name, origin, organization, government and much of its worship and doctrine are not mentioned in the "WHOLE truth" of the gospel?

Catholic doctrine is not taught in the Bible. Hence, we believe it should be exposed and refuted. But "Protestant" denominations are not in a position to oppose Catholicism, for they are but branches of the Catholic church, the apostate church, "the mother of harlots," and much of their doctrine and practice are inherited from her.

The church of Christ is neither "Catholic" nor "Protestant," according to the common use of these words; it is NOT a denomination. Its name, faith, teaching, worship, organization and government are identical with the church revealed in the New Testament. Therefore, we believe that the church of Christ is the only religious group in a position to oppose Catholicism, and all denominational error. Thus, we shall continue to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Jno. 4-1), and "earnestly contend for the faith which was once delivered unto the saints." (Jude 3).

Alexander Campbell's Answer

"A correspondent in Kentucky asks me, 'What Campbellism is?' To which I answer: It is a nickname of reproach invented and adopted by those whose views, feelings, and desires are all sectarian; who cannot conceive of Christianity in any other light than an ISM. These ISMs are now the real reproaches of those who adopt them, as they are the intended reproaches of those who originate and apply them. He that gives them when they are disclaimed, violates the expressed law of Christ. He speaks evil against his brother, and is accounted as a railer or reviler, and placed along with haters of God and those who have no lot in the kingdom of heaven. They who adopt them out of choice disown the Christ and insult Him; and they give the honor which is due to Him alone to the creature of the Devil; for all slander and detractions are of the creation of the Devil. If Christians were wholly cast into the mould of the Apostle's doctrine, they would feel themselves as much aggrieved and slandered in being called by any man's name, as they would in being called a thief, a fornicator, or a drunkard. And they who bestow such names are actuated either by the spirit of foolish jesting, or that vengeful spirit which would sacrifice the life as well as the reputation of those who deprive them of the means of self-aggrandizement at the expense of the intelligence, liberty, and true happiness of mankind. One uninspired man's name weighs as much as another's when put into the scales of the sanctuary, and where good information and moral character exist it is just as honorable: but no intelligent Christian could be pleased to be named a Paulite, a Cephite, though either of these is a thousand times, ten thousand times, more honorable than a Calvinist or Lutheran. But neither Paul nor Peter would own that man as a consistent disciple of Christ who chooses to call himself by Paul, Apollos, or Cephas. I have always disclaimed every thing sectarian; and if the people of the different sects slander me or any of those who prefer the Scriptures to any human creed, and the kingdom of Jesus the Messiah, to any sect; I say, if they slander us with the names and epithets which we disavow, they must answer to Him who judges righteously. But for ourselves we protest against the name, the precepts, the feelings of any sect or schism in Christendom.

Though some persons use such names without the intention of slander or reproach, and are not conscious of doing wrong, they ought to remember that in this way all sectarian names began to be approved. The time was that the terms Lutheran and Calvinist were a reproach. When these men died they became honorable, and are now gloried in. This was effected by the admirers of these men; first for the sake of distinction and to avoid circumlocution, and then with acquiescence, adopting the designation which their opposers gave them.

We wish all the friends of the ancient gospel and the ancient order of things, to remember that our motto is, and we hope ever to be, to call no man

Master or Father, in the things pertaining to the kingdom of our Lord.—Editor." (*Alexander Campbell in The Christian Baptist*, p. 451, 452, April 15, 1828).

THE NAME

One can hardly mention the name the Lord gave for His individual disciples to wear but that someone is ready to shout "There is nothing in a name." When the truth is preached concerning this divine name denominational people get all excited. They affirm that "one name is as good as another, and all the different religious names are right." But with us, their mere assertions are no good. We will accept only what the Bible has to say. And where does the Bible say "There is nothing in a name?"

Please consider the following: "And the disciples were called Christians, first at Antioch" (Acts 11:26), "Almost thou persuadest me to be a Christian" (Acts 26:28), "If any man suffer as a Christian, let him not be ashamed" (1 Pet. 4:16), "They blaspheme that worthy name by which ye are called" (Jas. 2:7), "If any man speak, let him speak as the oracles of God" (1 Pet 4:11), "If they speak not according to this word, there is no light in them" (Isa. 8:28).

CALVINISM GONE TO SEED

In a town in Mississippi two men, father and son, both under the influence of strong drink, and in a dispute over a disreputable woman, shot each other to death. The father died immediately; the son lived a few hours, and died at a local hospital still cursing his father, and requested even at the moment of death not to be buried in the same cemetery with his father. This request was granted by a broken-hearted mother and wife.

I attended both funeral services on the same day at different places. A Primitive Baptist preacher conducted both services, because both men had, in the past, been identified with that body. In his talk at both services I heard this preacher make about the following statement: "I have known this man for years, and my association with him has led me to believe that he was one of God's elect, and if he was God's elect, regardless of the circumstances of his death, he will be saved."

I am not charging this general teaching against the Primitive Baptist people, but this little incident will well illustrate the demoralizing end to which a false theory will lead a man. If those two men do not spend eternity in hell, no one else need worry. If I am so unfortunate as to go to hell, I expect to find them occupying reserved seats.—A. E. Emmons, Jr., *The Sentinel*.

ATTENTION

SEND

THE WAY OF SALVATION
TO A FRIEND AND HELP TEACH HIM
THE TRUTH

PREACHING CHRIST

By SAM F. BINKLEY

When the church was scattered abroad because of the great persecution that arose in Jerusalem, Philip went down to Samaria and preached Christ unto them (Acts 8:5). Just exactly what is involved in preaching Christ today is a much disputed question. "Why do not more people just preach Christ and not say so much about this or that?" is a question asked. It seems to me that a safe way to find out what we must preach today to preach Christ as Philip did is to study the Bible and find out what Philip preached to the Samaritans. How, then, did Philip preach Christ? Verse 12 says "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. A study of this verse shows that Philip's preaching consisted of three things. They are: "Things concerning the kingdom of God," "the name of Jesus Christ," and "baptism."

Things Concerning The Kingdom Of God

There were many theories concerning the kingdom of God then, and there are many theories about it today. But did Philip preach theories or did he preach the truth of God on the subject? Of course, he preached the truth. Jesus came to establish His kingdom which is the church. The Jews had looked for the Messiah who would establish His kingdom, but they did not accept Jesus as their Messiah. This did not keep Him from accomplishing that which He came to accomplish. Hence Philip preached the kingdom of God which was established on the first Pentecost after the resurrection of Jesus Christ, and that men and women may become citizens in this kingdom by obeying the gospel of Christ.

The establishment of this kingdom was in fulfillment of prophecies spoken many years before. Daniel Isaiah and Micah prophesied concerning the establishment of this kingdom. John the Baptist preached that "the kingdom of God is at hand." The twelve and the seventy whom Jesus sent out all preached that the kingdom of Heaven is at hand or come nigh unto you, and Jesus told His disciples that some of them would not taste of death till they saw the kingdom of God come with power. The kingdom came with power on the day of Pentecost. (Acts 1:6-8; 2:1-4). The Lord added to the church, or kingdom, about three thousand souls that day, and will still add to His church all those who comply with the terms of entrance which are found in His word.

The Name of Jesus Christ

It is not uncommon to hear people say "there is nothing in a name," or "one name is as good as another." If this be true, then Philip preached "nothing" or else he preached "something in which there is nothing" when he preached the name of Jesus Christ. If preachers today would preach the name of Jesus Christ as Philip did there would not be the de-

nominal names which have a great part in dividing people religiously. The Bible teaches there is something in a name even though men teach there is not. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). When men preach any other name they are not preaching Christ, and are not preaching heaven's salvation.

Baptism

In preaching Christ Philip preached baptism. If Philip were living today and preaching Christ as he did then, there would, no doubt, be those who would say, "Philip, why don't you just preach Christ and say nothing about baptism?" The reason Philip preached baptism when he was preaching Christ is that Jesus commanded His disciples to "Go 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). Philip was doing what the Lord had commanded him to do when he was telling them to be baptized for the remission of their sins. This is the same message the inspired apostle Peter preached to the multitude in Jerusalem on the day of Pentecost (Acts 2:38). Paul preached Christ and Him crucified to the Corinthians and as a result they were baptized 1 Cor. 2:1-2; Acts 18:5-8). The baptism Paul preached was immersion in water for the remission of sins which puts one into Christ and into His body the church. (Rom. 6:3-5; 1 Cor. 12:13).

For a person to preach Christ fully today he must preach the things concerning the kingdom of God that are revealed in the book of God, the Bible; he must preach the name in which there is salvation, the name of Christ; and he must preach what Christ commanded His disciples to preach on the subject of baptism. To do more or less than this is to incur the disfavor of God upon us. (2 Jno. 9).

Let us preach Christ as the inspired preachers did in the first century that we may have the abiding presence of God with us and that we may save ourselves and them that hear us.

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Did Alexander Campbell Establish The Church

Pages might well be written on the above subject, but it is my purpose to set forth the facts in a very brief form. Therefore, we will briefly define our terms. By "the church," we mean that institution that is peculiar to the New Testament. It is referred to in volume as, "The Church." Matt 18:17; Acts 5:11; Rom. 16:5; and many other verses. "The Church of God," 1 Cor. 1:2; 10:32; 11:22; Gal. 1:13, and other scriptures; "The Church of the Lord," Acts 20:28; "My Church," Mat. 16:18; "The Churches," Acts 9:31; "Churches of Christ," Rom. 16:16; "The Bride of Christ," Eph. 5:32; "The Body of Christ," Eph. 1:22-23; 5:23; "The Family of God," 1 Tim. 3:15. By establish, I mean did Campbell build it, start it, originate it. I am sure no one will argue that he did. But let the facts speak.

The Church that Jesus built was as surely here in the days of the apostles as these men lived who wrote the Bible, because they describe the setting up of it on the day of Pentecost, (Acts 2). They tell about how it grew and spread over the world and how thousands were added to it and how it was governed by Christ as its head and elders and deacons served in the local congregations; how men and women became members of it and how they continued to live and worship faithfully in it until death.

Men added unto the plan and pattern of the Lord and changed it and marred it to the extent that the church lost its identity, and Catholicism and "Protestantism" prevailed. A. Campbell, his father and a number of other men had for a number of years tried to reform a number of denominational churches, and had succeeded in so doing. But when they saw the bickering, bitterness, and divided state of religion; they decided to try to restore the church as it was in the days of the apostles, by teaching what they taught, believing what they believed, and doing what they did. Their idea was to simply go back to the New Testament and become and be what it taught men to be. "Neither, Mr. A. Campbell himself states their purpose: was there the slightest intention of forming a new party. On the contrary, the whole design of the effort was, if possible, to put an end to partyism, and to induce the different religious denominations to unite together upon the Bible as the only authorized rule of faith and practice, and to desist from their controversies about matters of more opinion and expediency," Memoirs of Alexander Campbell, Page 232 of Volume No. 1.

Mr. Campbell had been sprinkled as an infant, but he came to fully realize that he had not been baptized as the people were in the days of the apostles; so he was immersed by Matthias Luce upon the simple confession that Jesus is the Christ, and for the remission of his sins, just as the 3,000 were on Pente-

cost, and the Eunuch was in Acts 2 and 8. He submitted to no creed and joined no church, but obeyed his master in baptism, and was added to his church, just as those people were in the long ago. See pages 304 and 395, Memoirs, Vol. 1.) Thus he with others sought to restore the church of the New Testament.

But, let us note his own statement relative to the matter. Many people believed he was the founder of a new church even in his day and so stated. In this number, was the Editors of the Commercial Bulletin of New Orleans. We here insert the letter that he wrote them:

"Gentlemen: Allow me to thank you for the kind and complimentary notice which you gave in your issue of the 13th inst., of my arrival in your city.

"I also feel very grateful to the minister and members of the Methodist Church for tendering me the use of their house of worship for Lord's day evening, and regret that it is not in my power to accept it

"You have done me, gentlemen, too much honor in saying that I am the 'founder' of the denomination, quite numerous and respectable in many portions of the West, technically known as 'Christians,' but more commonly as 'Campbellites.'

"I have always repudiated all human heads and human names for the people of the Lord, and shall feel very thankful if you will correct the erroneous impression which your article may have made in thus representing me as the founder of a religious denomination.

"With very great respect, I am yours,

"A. Campbell." (Page 441, Vol. No. 2 Memoirs.

Thus you see Mr. Campbell never aimed to start a church and never in his life did he accept the idea. He simply wanted to be a Christian and a member of the Lord's Church. Many other quotations from his speeches and writings state the same facts. Therefore, to accuse a man of doing what he never intended to do, and what he never did do, and what all of his friends have denied that he did, and what facts and acts deny, is surely wrong and sinful. People accused Christ of having a devil, but he did not and those who accused him of such were not his friends. To accuse Mr. Campbell of doing a thing he did not, is surely not the act of a friend.

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"THE LAW AND THE GOSPEL"

By WILLIAM DAINES

Paul in writing to Timothy says in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth." We want to call attention to the latter part of this scripture where the apostle says, "rightly dividing or handling aright) the word of Truth. It is evident that many religious people have not learned how to rightly divide God's word. And the result is they try to mix the old Mosiac Law with the Gospel and think they are worshipping God acceptably.

First, we want you to see that the Law was a schoolmaster and had a specific purpose—"to bring us to Christ." "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Gal. 3:24, 25). Notice, the apostle says that after faith, or Christ, had come they were no longer under the schoolmaster which he calls the Law.

God gave the Law to Israel, through Moses, on Mt. Sinai, shortly after they had been delivered from Egyptian bondage. (Exodus, chapters 20, 21, 22). It was a schoolmaster to bring them to Christ and when he was nailed to the cross it ended. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:15). When the Jews nailed the Lord to the cross they also nailed their law there. Christ came in fulfillment of the law, "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill." (Mt. 5:17). The law was given by God to Israel, served its purpose, and passed away with the death of Christ.

God has not spoken to people today by Moses, but by Christ. "For the law was given by Moses, but grace and truth came by Jesus Christ." (Jn. 1:17). Again, "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by His SON, whom He hath appointed heir of all things, by whom also "He made the worlds." (Heb. 1:1, 2).

The Son has spoken through the Gospel, which Paul calls God's power unto Salvation. "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. (Romans 1:16).

Yet religious people today, when they want to justify the use of a certain thing, oftentimes do not go to the Gospel, but will go to a law that Christ took out of the way and nailed to the cross. As an example, many today, use the Mechanical Instrument in their worship to God, and since it cannot be justified by the Gospel they will run to the old law and say, "David used it, and so can we." Just remember, God has spoken today by His SON, not by Moses, and if Christ does not authorize an act of worship it is vain. "But in vain they do worship me, teaching for doctrines the commandments of men. (Mt. 15:9).

—Bible Herald

ISN'T THE GOSPEL PLAIN?

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God And my speech and my preaching was not with enticing words of man's wisdom" (1 Cor. 2:1, 4).

When the Bible described what happened to Lot's wife, it simply said: "She became a pillar of salt." Some educated man who wanted to display his vocabulary, said, "She was transformed by supernatural power into a perpendicular column of sodium chloride."

An illiterate countryman got a letter, but (being unable to read) asked the postmaster to read it to him. It read: "Your Uncles James, being increased with years, and debilitated both mentally and physically by reason of the frailties of life due to the encroachment of senility, and having suffered severe financial reverse, in a moment of temporary dementia, precipitated his own demise." —The postmaster saw that the man didn't get any sense out of the letter, so he explained: "It just means that your Uncle Jim got old, lost his wad, went nerts, and bumped himself off." (Doubtless he understood that!)

"Avoid calculating the numerical quantity of your juvenile poultry until the forces of incubation have fully materialized" . . . is just another way to say "Don't count your chickens before they hatch." But it is much simpler to use the latter form of expression.

When the Bible reveals the love of God, the state of sinful man, the way of salvation, the blessings for the obedient, and the doom of sinners, it does so in the simplest of language. For example: "He that believeth and is baptized shall be saved" (Mk 16:16) could never be made plainer! "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins," (Acts 2:38) is just as plain as can be. Obey Acts 2:38! —Ridgedale Reminder.

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SERMON OUTLINE

"A CALL TO SERVICE"

1 Chron. 29:5

By Tolbert F. Vaughan, Jr.

Intro: 1 The "call to service" in the text is in reference to the building of the temple. Today God calls men into His service to build up the kingdom.

Intro: 2) Christianity not only offers a blessing but it also requires a service.

I. THIS IS A CALL FOR WILLING SERVICE:

- A. "Who then is willing"
- B. Willing: "Ready to act, unforced" (Web.)
 1. Unwilling service is not acceptable to the Lord.
 2. Unwilling service would be acceptable if only the service was desired but God wants affection and devotion as well.
- C. Of the Macedonians it is said: "Beyond their power they were willing of themselves." 2 Cor. 8:3.
- D. Paul said to "give, not grudgingly, or of necessity, for God loveth a cheerful giver,"
- E. Elders to take the oversight "not to constraint, but willingly." 2 Pet. 5:2.

II. THIS IS A CALL FOR CONSECRATED SERVICE:

- A. "Who then is willing, to consecrate. . . ."
- B. Consecrate: "To set apart or devote to the service of God." (Web.)
- C. This is not necessarily a call to leave secular work but to consecrate self in the work of the Lord.
 1. All work secular or otherwise, should be approached with the aim of glorifying God. Gal. 2:20.
 2. A consecrated life would make better doctors, lawyers, bus drivers and ditch diggers.
 3. Christian schools should not be viewed as "preacher factories" but as places where youth can learn how to live a consecrated life.

- D. Even though our abilities may be limited the little we are able to do can be consecrated service, cf. Man with on talent. Mt. 25:14ff

III. THIS IS A CALL FOR PERSONAL SERVICE

- A. "Who then is willing to consecrate his service"

News Bits

MEETINGS: N. B. Hardeman of Memphis, Tennessee, will be the speaker in a meeting conducted by the Sage Avenue Church of Christ, 57 North Sage Avenue, Mobile, Alabama, November 13 thru the 20th. Services during the week, 7:30 P.M., Sundays 10:50 and 6:00 P.M. Brother Hardeman is declared to be one of the greatest preachers of this twentieth century. If you live within driving distance, be sure to hear him. — Sam Hartline, who has recently begun work with the church of Christ in Niceville, Florida, has scheduled a different speaker each night in a series of services to begin there on November 13. The theme for the lessons is Paul's Letter To The Churches. Services begin at 7:30 P.M. Sam Binkley preached recently in meeting with the following congregations: Vistal Church, Knoxville, Tenn., with 5 baptisms and 4 restorations; Gastonia, N. C., with 1 baptism. He has baptized 2 at East Hill (Pensacola) recently.

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- B. This is a call for self-surrender.
 1. "First they gave themselves to the Lord." 2 Cor. 8:5.
 2. We are not to volunteer for someone else but are to devote our personal service to God.
- #### IV. THIS IS A CALL FOR IMMEDIATE SERVICE:
- A. "Who then is willing to consecrate his service this day"
 - B. The need is now, not next year.
 1. "Today is the day of salvation." 2 Cor. 6:2.
 2. We have no promise of tomorrow. James 4:13-14.

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