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Ninth Ave. and Creighton Road  
SUNDAY:  
10:00 - 11:00 A.M. — 7:00 P.M.

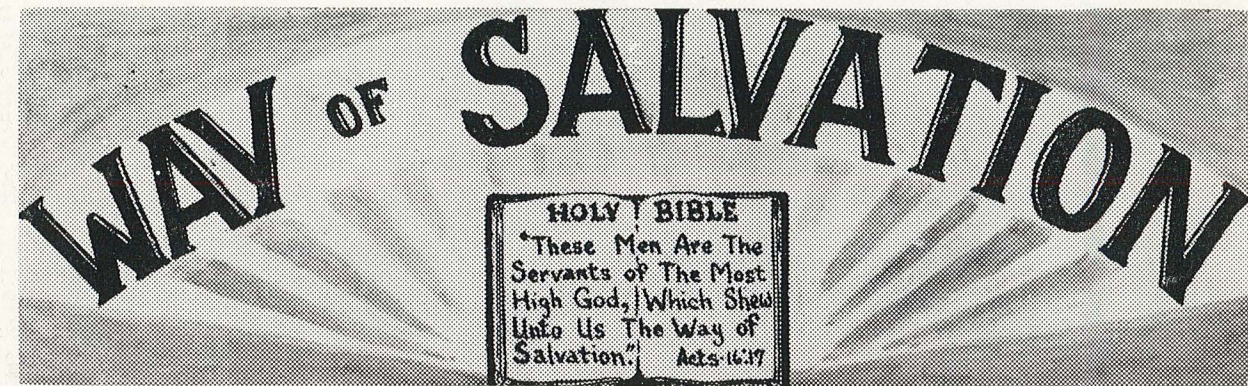
MONTGOMERY, ALA.  
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Monday thru Saturday  
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Rex A. Turner, Evangelist

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WAY OF SALVATION  
1213 E. Jordan St.—Pensacola, Fla.



Volume 4

PENSACOLA, FLORIDA — FEBRUARY, 1956

No. 7

# Choice and Responsibility

BY BILL CREWS Port Arthur, Texas

When Jehovah God made man, he made him a creature of volition, not a machine. Man was endowed with the power to reason and the right to choose. He came not forth as an automaton controlled by his maker. This right to choose and the responsibility that goes with it has been the possession of men down through the ages, and God does not, during the life of the individual, take from him this privilege nor release him from accountability.

In the garden God said to Adam and Eve, concerning the tree of knowledge, "Thou shalt not eat." But they rather chose to eat; therefore, sinned and were separated from God. Their descendants, exercising the same right to choose, chose to do wrong after the same example of Adam and Eve. Men were and are lost not because of the choice made by Adam and Eve, but because of their own decision, their own sins (Isaiah 59:1, 2; Ezekiel 18:20; Romans 5:12).

When God's plan of reconciliation was culminated in the death and resurrection of his Son and "the grace of God hath appeared bringing salvation to all men," the invitation to be saved was extended to "whosoever will." Mankind was not encouraged to remain passive while God acted upon them. The gospel was either accepted and obeyed or rejected and disregarded by those who heard.

Those who chose to accept it and obey it were cleansed from the guilt of their past sins (Acts 2:38; Romans 1:16). They became children of God and citizens of his Kingdom. They had crucified the old

man of sin (Romans 6:6) and presented their members as servants of righteousness unto God (Romans 6:13). Their responsibility was still retained, and their power of choice was still to be exercised. We do not mean that they had the right to choose as many chose, but they had the power within them as free moral agents to either accept or reject God's way, and at the same time they had to answer for their decision (Romans 14:12; Galatians 6:7). It is still so. After one becomes a Christian, he is held accountable for his words and deeds (2 Corinthians 5:10), for how he continues to react to God's word (2 John 9). Those who remain faithful children shall be blessed eternally; those unfaithful shall perish with those who never became children of God.

The doctrine of original sin declares mankind lost as a result of another's (Adam's) sin and not their own. The Bible teaches we are each responsible for our own sinful condition.

The doctrine of unconditional predestination declares men will either be saved or lost according to God's choice. Man has no choice to exercise in the matter. The Bible teaches that man must choose to accept or reject God's plan and answer accordingly.

The doctrine of the impossibility of apostasy or the perseverance of the saints completely dissolves the responsibility of man, as concerns his eternal salvation, once he has become God's child. The Bible clearly shows that he must abide faithful to the end.



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PERVIE NICHOLS — Editor and Publisher  
★ ★ ★

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## Two Interesting Questions

1. Do Matthew 28:19 and Acts 2:38 teach a formula or ceremony to be repeated by one while baptizing? 2. Did the apostles do on the day of Pentecost (Acts 2:38) what Christ commanded them to do in Matthew 28:19?



PERVIE NICHOLS

The above questions were submitted to be answered in these columns.

### No Formula or Ceremony

To say that the name of the Father, Son and Holy Ghost (Matt. 28:19) or the name of Christ (Acts 2:38) must be repeated in order to baptize scripturally, is to make baptism depend upon what the preacher says while baptizing, rather than upon obedience to Jesus' command. (Mk. 16:16.) Hence, if a preacher should get mixed up, forget his "formula" and say the wrong thing, that would render the baptism unscriptural. However, the validity of baptism *does not* depend upon a "formula" said by the administrator, but upon the one being baptized.

If to baptize "in the name of Jesus Christ" means to say the name of Christ over one being baptized, then to *do anything* in his name one must repeat the name of Christ in connection with the thing done. But when we preach in his name (Lk. 24:46), must we begin the sermon with a formula? When we repent in the name of Christ (Lk. 24:46-49), assemble in his name (Matt. 18:20), or do any act of worship or service in his name (Col. 3:17), must we begin each act with a formula? The Lord did not set up a "formula" or "ceremony" in connection with baptism. Neither is there an apostolic example of one being used. Therefore, neither Matthew 28:19 nor Acts 2:38 teaches a formula.

Repeating a formula in baptism is declaring what is done. However, the Lord knows what is being done; the proper subject knows; the baptiser knows what he is doing, and the majority of the audience knows. For the benefit of the unlearned present, it may be wise to tell what is done, but it is not essential

to scriptural baptism. There is nothing wrong in stating what is being done, except when people come to attach a virtue to the words spoken, rather than the act of obedience. Christ bound the act of baptism but loosed the "formula" or "ceremony." Hence, to say that a formula is essential to scriptural baptism is to add to God's word.

### Meaning of the Texts

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." (Matt. 28:19—Revised Version.) To be baptized into the name of the sacred three is to be brought by the act of baptism into subjection to the combined authority of the Godhead. This baptism brings one into covenant relations with the Father, Son and Holy Ghost, and into possession of all blessings they have to give to man.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38.) To "be baptized . . . in the name of Jesus Christ" is to be baptized in submission to his authority. He commanded baptism. (Mk. 16:16.)

### Commission Executed

Jesus commanded his disciples to go teach the nations and baptize "into the name" of the Father, Son and Holy Ghost, and promised to send the Holy Ghost to guide them "into all truth" (Jn. 16:13), and bring to their remembrance all things he had taught them. (Jn. 14:26.) On the day of Pentecost they began to do what Christ authorized them to do. About three thousand submitted to Christ's authority and were baptized into the name of the Father, Son and Holy Ghost. (Acts 2:38-47.) The Samaritans (Acts 8:12-16) and the Ephesians (Acts 19:1-7) were baptized "into the name" of the Godhead. Therefore, the apostles did what Christ commanded them to do.

### Objections

Because the name of the Father, Son and Holy Ghost are not mentioned in Acts 2:38 and other scriptures regarding baptism, some deny that the apostles ever baptized in the name of the three. But these names are implied and to be understood in all passages mentioning only the name of Christ, just as baptism is implied in all scriptures ascribing salvation to faith; as repentance is to be understood in all scriptures mentioning only faith. The whole truth is to be found by taking all that is said on any given subject.

Since there is no example of an apostle repeating the name of the Father, Son and Holy Ghost while baptizing, some offer this as proof that the apostles did not baptize in the name of the three. But there is no example of an apostle repeating the name of Christ while baptizing. Hence, according to them, the apostles never baptized in the name of Jesus.

If those apostles did not baptize in the name of the three, they did not baptize in the name of Christ, therefore, did not do what Christ authorized them to do. They did what the Holy Ghost guided them to do. Did he guide them to disobey Christ? Jesus was with them in their work (Mk. 16; Matt. 28:20). But he would not have endorsed them had they not done as he commanded.

## Sermon Outline

### IF CHRIST WERE TO RETURN TODAY

Matthew 24:29-51

By Tom Estes

Warrington, Florida

- I. *The Bible teaches that Jesus is going to return.*  
Acts 1:9-11; Rev. 1:7; 22:20.
  - A. We do not know when. Matt. 24:36.
  - B. The fact that it has not happened does not mean it will not. II Peter 3:3-10.
  - C. All will know about it when it happens. Rev. 1:7.
    1. This does not fit in with the Adventists' and Jehovah's Witnesses' theories.
    2. Matt. 24:23-27 tells us not to believe theories stating that Christ has come privately. His coming is to be as evident as lightning flashing from east to west.
  - D. His return will be suddenly at an unexpected time. Matt. 24:36-41; II Peter 3:10.
- II. *The premillennial theories that Christ will reign on earth a thousand years when He comes back, etc., are but perversions of the truth. Note from the following Scriptures what will happen.*
  - A. The dead will be raised. I Cor. 15:51, 52; John 5:28, 29; Acts 24:15; Rev. 1:7 (even those "which pierced him").
    1. The righteous dead shall be raised first, i.e., before the righteous living are caught up to be with the Lord. I Thess. 4:15-17.
    2. The kingdom will be delivered up to God, I Cor. 15:22-26. (Note that Christ is reigning now. I Cor. 15:25.)
  - B. The earth and the works that are therein will be destroyed. II Peter 3:10-13.
  - C. The judgment will take place. Matt. 13:37-42; 25:31, 32; Rev. 20:12-15; II Cor. 5:10.
    1. The final separation. Mt. 25:34, 41, 46. Some heartbreaking scenes.
  - D. Eternity will begin. All chances ended. Rev. 6:12-17; II Thess. 1:7-9.
    1. Death now to us has the same effect that the second coming will have to those alive then, in that all chances are ended. Heb. 9:27.
- III. *If Christ were to come today, many would be hopelessly lost. Are you among that number? If not a Christian, render obedience to the gospel. If an erring Christian, return to your first love.*

## The Lost Boy

This boy was once lost in the woods. That was when he was just a little fellow. The alarm was sounded, a church meeting was broken up. Everybody turned out to hunt for the little fellow . . . There was feverish haste; the night was dark, and harm might befall the child . . . He might have gotten snake bitten, or he might have fallen in a well. After hours of search he was found, and oh, what joy.

But this little fellow got lost again . . . The church lost him, the father lost him, and the mother lost him — all lost him, and not one of them seemed to worry about his being lost. They went on with

## Remitting and Retaining Sins

By CLOVIS CAUDLE

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20:23.)

That the apostles could remit and retain sins no one denies. The explanation to this verse is simple when the "how they did" is understood.

Did any apostle at any time ever state to an individual that his or her sins were forgiven as Jesus did in Matt. 9:2? "Son, be of good cheer; thy sins be forgiven thee." There is no record of where they did, but we do have the answer to the question, "What must I do to be saved?" given by the apostle Paul. "Believe on the Lord Jesus and thou shalt be saved, and thy house." (Acts 16:31.) Peter answered a similar question in Acts 2:38. This is how they remitted the sins of alien sinners. Any preacher can remit sins as the Apostles remitted sins, and retain sins as they retained. This can be done by using the same method, the word of God.

The apostle Peter informs us as to how the sins of a child of God are remitted. He never did say, "I absolve thee of sin" or that "thy sins be forgiven thee," but he did say unto one who had been saved from past sins and then erred, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.) John added, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jn. 1:9.)

Preachers today have the same power as the apostles to remit and retain sins. This is done simply by declaring unto men the conditions of pardon taught by the apostles, of course given to them by the Holy Spirit.

### A PRECIOUS POSSESSION

There was a man in our town  
And he had wondrous health  
But recklessly he squandered it  
Accumulating wealth.

And when he saw his health was gone  
With all his might and main,  
He squandered all the wealth he'd won  
To get his health again.

The preacher couldn't say a thing  
Excepting, "Let us pray"  
When with neither health nor wealth  
He in his coffin lay.

—West Corinth Bulletin,  
Corinth, Miss.

little or no concern. Yes, they all knew he was lost, but they did not seem to mind. He was with them in body; little seemed to matter about his soul. Get the point?

—Selected.



## Working Out Salvation

BY H. A. FINCHER, JR.

Salvation from sin is dependent on both God and man. It was God who provided salvation through his grace (Ti. 2:11), but man must appropriate it through obedience to Christ. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mk. 16:16.) "So then, my beloved, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." (Phil. 2:12, 13.)

Notice that Paul exhorted the Philippians to "work out," or to carry to completion, their own salvation. How this was to be accomplished is supplied in the words, "even as ye have always obeyed." They had begun "work" on their salvation when they began their obedience, and Paul tells them to work it out, or carry it out to the goal, even as they had always obeyed. Only in their continued obedience could God work in them "to will and to work, for his good pleasure." Here man's responsibility toward God in salvation is clearly set forth.

### Rejecting and Appropriating Salvation

Had God not provided salvation, one could not be saved; but this very salvation involves commands which must be obeyed. If one refuses to conform to these commands, he turns away from the "great salvation" and rejects the grace of God. In the light of this truth we can appreciate Peter's plea to the Pentecostians: "Save yourselves from this crooked generation." (Acts 2:40.) God had placed salvation within their reach, and it was now up to the Pentecostians to lay hold on it. Believing, they had cried out, "What shall we do?" Peter had replied, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto remission of sins." We are told further, "They then that received his word were baptized." Thusly, they recognized their personal responsibility and appropriated God's grace. Their obedience did not end here, for actually it had just begun. They continued to "work out" their salvation as they "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Read Acts 2:37-42.)

### Man Must Obey

Nothing shows man's personal responsibility in salvation more clearly than the many passages which teach that he must DO something to be saved. Jesus said, "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 who is in heaven." (Mt. 7:21.) Again, "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock." (Mk. 7:24.) The Hebrew writer testifies, "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he be-

came unto all them that obey him the author of eternal salvation." (Heb. 5:8.) Notice, it is only to them who are obedient that Christ is the author of eternal salvation. From Paul we have this further word: "... rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed . . . in that day." (2 Th. 1:7-10.)

### Not of Works

"But," says one, "if salvation is dependent on something man does, it is of works and not of grace." Such a conclusion results from an erroneous concept of works. The Bible speaks of two kinds of works, works of merit and works of obedience. It is true that salvation is "not of works, that no man should glory (Eph. 2:9)," but these are works by which salvation would be the debt of merit—works apart from any system (or need) of grace. For man to be saved upon this basis, his works would have to be perfect; but he can not be saved by his own merit, "for all have sinned and fall short of the glory of God" and needs God's mercy. (Rom. 3:23.) Man relies on the grace of God through obedience to the gospel.

One "works" when he obeys the commands of the gospel; however, these are not works of merit apart from grace, but of obedience provided by God's grace. In this sense even faith is a work. (Jno. 6:29.) The importance of obedient works is emphasized by James: "What doth it profit, my brethren, if a man says he hath faith, but have not works, can that faith save him?" (2:14.) "Even so, faith, if it have not works, is dead in itself." (2:17.) "But wilt thou know, O vain man, that faith apart from works is barren?" (2:20.) "Ye see that by works a man is justified, and not only by faith." (2:24.)

The Bible does not teach salvation by "Grace alone." Such doctrine is calculated to keep men from obeying the gospel of Christ, causing them to think salvation is left wholly to the pleasure of God and there is nothing for them to do. But God's will is, "He that WILL, let him take the water of life freely." (Rev. 22:17.) Every person has the God-given privilege of working out his own salvation.

### WHO'S TO BLAME?

Two young people were involved in an automobile accident. The young girl, a high school student, was badly injured, and her companion was killed.

Their parents found from hospital attendants that the young couple had been drinking at the time of the accident . . . The girl's father flew into a rage, and said, "Just let me get my hands on the person who sold them that liquor. I'll kill him!"

After returning home, he went to get a *little drink* to "quiet his nerves, but he found that his bottle was missing.

—Borrowed.

## SHEEN'S SHAM

By GEORGE E. DARLING

The gullible public is being "taken" by the supposed battle against Communism sponsored by the Roman Catholic Church and disguised under the heading of "Life Is Worth Living."

The Catholic Church claims to be American in their fight against Communism, but their organization is just as totalitarian and is organized the same as the Communists are. The Catholic Church has never been democratic.

The General Headquarters of Communism is Moscow. The Communists would overthrow the U. S. Government, and are doing what they can along these lines. The General Headquarters of the Roman Catholic Church is in Rome, yet all Catholic Bishops are under oath to do their best to repeal or get around the First Amendment to the U. S. Constitution.

The Roman Hierarchy claims to be Communism's greatest enemy but isn't it rather strange to note that it is only the Catholic dominated countries of Europe that have gone Communist, or that have dictators who are or were Catholics? Seems that the Roman Catholic Church should gain recognition as a training school for totalitarianism. They have attacked our public school systems and have called them Godless, yet the surveys of crime and religion of any size show the proportion of Catholics in prison to be twice that of the proportion of Catholics in the outside population. One such study was made by Father Leo Kalmer, Crime and Religion, Franciscan Herald Press, Chicago, 1936.

They claim to uphold freedom of speech, but why, in Catholic Italy, was it deemed illegal for protestant churches to worship or to speak out against Catholicism? Why have they closed the doors of churches, persecuted American missionaries, torn down signs from buildings owned by churches of Christ and tried to close orphanages? It is only in Protestant countries that Communism has its smallest following. It would seem to this writer that the Roman Catholic Church is a poor ally to fight against Communism, but rather is one of the indirect causes of Communism. Democracy, freedom of speech, freedom of religion, government of, for and by the people, go together. Totalitarianism, dictatorship, revolutions, and Catholicism seem to go together. This becomes self evident when we look at a map of Europe.

Certainly we must fight Communism, but its overthrow will be realized only when the true Christianity of the New Testament pattern is put into practice. Communism to be sure is a foe of Christianity, but the Roman Catholic Church has never been known for its friendliness to those who oppose their errors of religion. Christianity practiced, is the ONLY answer, the ONLY CURE for the ills of the world.

## Smash The Barometer, But You Can't Stop The Storm

Do you remember the hurricane they had in New England a few years ago? Did you happen to see the story of the business man on Long Island who received an expensive barometer through the mail?

The barometer did not look quite right to him. The pointer was way over to one side. He shook it, but still it wouldn't act normally. In disgust, he called in his secretary, wrote a hot letter to the manufacturer, and sent the barometer back.

That afternoon at 4 o'clock the wind blew and the rain came, and tore up all that part of Long Island. Then the man remembered that he had had plenty of warning, but had not the sense to believe it.

There is no profit in flying mad at the preacher or the paper when you receive the warning of spiritual danger. When the alarm clock wakes you at 7 a.m. you can silence it or throw it out the window, but it is still 7 o'clock. And if you ignore the warning, you haven't hurt the alarm clock, the preacher or the paper. You are the loser.

You may ignore your responsibility to God, and refuse to hear his word. God is not mocked. You may spurn all thought of the judgment, but that does not delay the judgment one whit. It simply means you are coming to the judgment unprepared.

You may do the ostrich act and bury your head in the whirl of the world and the sands of sin, and try to forget that you have a soul, God a Son, and Christ a Church, but that does not mean that you have escaped dealing with these important issues of life. You simply cannot arrest a cancer by refusing to think about it. Action, prompt, watchful and thorough action is necessary in such matters.

Argument with a barometer, Bible or bulletin does not change the message of any. A wise man will not try it. He will thoughtfully and gratefully learn well whatever information is afforded and profit by it. Who does otherwise hurts himself.

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear the prophet shall be destroyed from among the people." (Acts 3:22, 23.)

Jesus said, "He that believeth and is baptized shall be saved. He that disbelieveth shall be condemned" (Mark 16:16). The most expert argument cannot remove the fact that the unbeliever will come to his undoing at the bar of divine judgment. And it likewise holds that those who arrive at salvation will be baptized believers. A man spurns this declaration of Jesus to his own hurt.

"The wages of sin is death," regardless of how pleasant or enticing sin may seem. And "every plant my heavenly Father planted not shall be rooted up," whether one likes to think about it or not. And to talk about it being narrow, and unliberal and too strict does not mitigate the demands of God's word one whit.

It is really foolish to ignore a storm warning, isn't it? —Just A Moment.



# Are All Churches "Christian"

E. V. SRYGLEY, JR.

## The Ecumenical Church

When present day theologians are forced to discuss Christian unity they invariably affirm that denominationalism presents a perfect picture of unity in the Ecumenical Church.



These men insist that the Ecumenical, or Universal, Church embraces all true Christians of all denominations, in a spiritual or invisible institution.

### United In Faith

Modern theology further affirms that all those who sincerely profess to be Christians are truly united in their common faith in Christ.

It is also insisted that this common faith in Christ meets the Bible requirement relative to Christian unity.

### All Are Christians

Modern theology claims that it is uncharitable, even unscriptural, to refuse to regard one as a Christian just because he does not accept one's view of certain Bible teachings.

### The Ecumenical Church — A Fallacy

The Ecumenical Church is strictly a product of modern theology; not the Bible.

All serious students of religion must surely see that the Reformation and rise of different denominations became the "mother of invention" that produced the fictitious Ecumenical Church.

### A Dilemma

Many different denominations present an obvious picture of religious division. Yet, such Bible passages as John 17:20, 21 and Eph. 4:4 present an obvious picture of religious unity.

Hence, modern theologians are caught in a dilemma: they refuse to reject denominationalism for fear of condemning someone's religion; yet they know at least enough about the Bible to know that God wills unity.

Therefore, modern theology looks for something that will do two things: save the denominations, and present at least a semblance of Christian unity.

### The Escape

The Ecumenical Church is the theologian's dream come true. It is just what the theological doctor ordered. To modern religionists the Ecumenical Church presents "unity in division." it allows them to retain the different denominations by insisting that members of all churches are "invisibly united" in a common faith in Christ.

### Real Issue Missed

Modern theology fails to see that NO AMOUNT

OF COMMON GROUND among denominations can possibly justify the sin of dividing professing Christians into sects, parties, or churches, John 17:20, 21; 1 Cor. 1:10-13; Gal. 5:20 (heresies). It would be just as Scriptural and just as logical to labor to justify adultery on the basis of the good done in common by a man and a woman.

### Who Decided?

Who decided that it is uncharitable to refuse to accept one as a Christian just because he does not accept one's views of certain Bible teachings? Modern theology would immediately reply: "The Bible decided it." But, if we can't all see the Bible alike, how do ALL SECTARIAN PREACHERS see ALIKE on that point!

The truth is, if sectarian preachers would accept at face value ALL the Bible, as they obviously accept at face value SOME of the Bible (one Lord, etc.) we could achieve the unity for which Christ prayed in John 17:20, 21.

## "He Is Risen, As He Said"

Read Matthew 28:1-10

Bible Thought: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter 1:3.)

In fulfillment of Old Testament prophecies Jesus arose as he promised, thus proving himself to be the Son of God. (Romans 1:4; Acts 1:2, 3; 1 Corinthians 15:1-10.) The fact of the resurrection is the heart of the gospel of Christ. (Acts 2:22-38.) Hence, to reject the doctrine of the resurrection is to reject the gospel. (Romans 10:9-10.) In scriptural baptism there is testimony to the Lord's resurrection. (Romans 6:3-5; Colossians 2:12.)

"If Christ be not risen" the Bible is a fraud, we have no savior, we are yet in our sins, our faith is vain, and there is no hope of life beyond the grave. (1 Corinthians 15.) "But now is Christ risen from the dead, and become the first fruits of them that slept."

Since Christ arose death has no more power over him. In like manner God's children were raised from the grave of baptism to live a new life, and our lives should be free from the dominion of sin. (Romans 6.)

"Up from the grave He arose  
With a mighty triumph o'er His foes;  
He arose a Victor from the dark domain,  
And He lives forever with His saints to reign:  
He arose! He arose! Hallelujah! Christ arose!"

Song: "Low In The Grave He Lay."

## It Is Very Plain

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.)

"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:15, 16.)

"Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24:46, 47.)

"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. (Acts 2:37, 38.)

"They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (Acts 2:41.)

"And the Lord added to the church daily such as should be saved." (Verse 47.)

"But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.)

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water, and the eunuch said, See here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." (Acts 8:35-39.)

"And he commanded them to be baptized in the name of Jesus Christ." (Acts 10:49.)

"And he called for lights and sprang in, and trembling for fear, fell down before Paul and Silas; and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with 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, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16:29-34.)

"And many of the Corinthians hearing believed, and were baptized." (Acts 18:8.)

"And now why tarriest thou? Arise? and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

No one can be Scripturally baptized without trusting faith in God through Christ.

There is no such thing in the New Testament as an unbaptized Christian. In New Testament times converts were all baptized.

Penitent believers in Christ should be baptized. Then they can "go on their way rejoicing," and live the Christian life.

Baptism is immersion in water. Jesus Christ was immersed in the river Jordan. Every member of the church of Christ in New Testament times was an immersed person. There was not a single unimmersed person in any of the New Testament congregations. There was not one exception. Baptism is a going down into the water, a coming up out of the water, a burial and a resurrection.

—J. A. A.

### NEWS BITS

On February 19 the East Three Notch church in Andalusia, Ala., will begin a series of services to continue for one week. There will be a different speaker each evening.

The Jordan Street church (Pensacola) will begin a series of meetings on March 11 to continue through the 16th. Different speakers will be used.

Tom Estes began work with the church in Warrenton, Fla., recently. He came here from Trion, Ga.

On December 15, St. Pierre H. Hoge began his labors with the church of Christ in Ashville, Ala. He solicits the prayers of Christians everywhere for this work.

### RADIO PROGRAM

From the Jordan Street church building Pervie Nichols will begin a radio program on Feb. 5. This will be a 30 minute program (12:30-1:00 p.m.) to be presented each Saturday afternoon. Telephone questions will be answered during the program, and all written questions will also be considered. If you live within hearing distance, listen to WPFA (790 on your dial). The phone number is HE 8-1398.

### AN EXPLANATION

This paper is supposed to go to press on the 1st of each month, and is to be mailed by the 10th. Any material intended for the paper received later than the 1st is too late for that issue. This will explain why some send in subscriptions one month, but do not receive the paper till the next.

### CORRECT WAY

All checks sent as payment for subscriptions, bundles, books, etc., should be made out to WAY OF SALVATION, instead of the editor.