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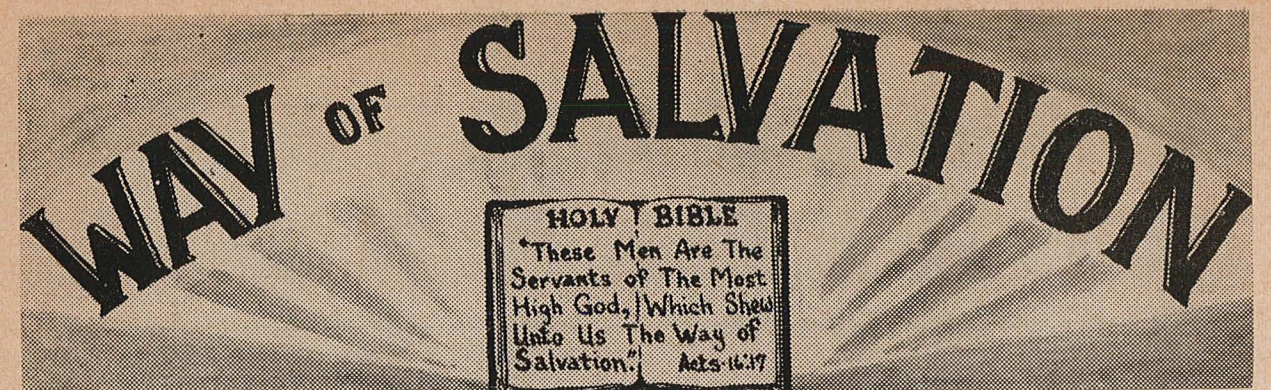
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Vol. 4

PENSACOLA, FLORIDA — APRIL, 1956

No. 9

The Lord's Day

By E. V. SRYGLEY, JR.

How It Is Used

In one respect the expression, "the Lord's Day," is very similiar to such words as "Bible," and "Christian."



yet, the expression occurs only on time in the sacred text, Rev. 1:10.

Although the word "Bible" is spoken hundreds of times, the English word "Bible" nowhere occurs in the Scriptures.

The word "Christian" is one of the most common words in the Christian vocabulary; yet, the word "Christian" occurs only three times in the entire Bible, Acts 11:26, 26:28; I Pet. 4:16.

Similarly, the expression "the Lord's day" is uttered universally;

Its Meaning

In Rev. 1:10 the word "Lord's" is not translated from the Greek term usually translated "Lord's." The most common Greek noun, of which "Lord" is the rendering, is "kurios" which sometimes means God, and sometimes means Christ, Deut. 6:4; Eph. 4:5.

"Lord's" in Rev. 1:10 is translated from "kuriakos" which means "of or pertaining to Christ." The word occurs only one other time in the New Testament, I Cor. 11:20. Hence, the day of which John speaks in Rev. 1:10 is associated with Christ in a singular and peculiar way.

What Day Is It?

The Bible nowhere says that the Lord's day is the first day of the week, or Sunday. However, most Bible scholars believe that such is the reference. Post-apostolic writers almost without exception refer to Sunday as the Lord's day. Due to the very great occurrences of the first day of the week it is generally supposed that the Lord's day of Rev. 1:10 is Sunday.

Christ Arose

Jesus was resurrected on Sunday. This is expressly affirmed in Mark 16:9. Sabbatarians of all brands affirm that Jesus was raised on Saturday as

per Matt. 28:1. But the Greek term translated "in the end" means literally "the Sabbath just having passed."

Christ Appeared

After His resurrection Jesus appeared to His apostles, at least twice, on the first day of the week, John 20:19, 26. Some say this may have foreshadowed the first day worship of the apostolic church.

Church Established

The New Testament church was built on the first day of the week.

According to Acts 2:1-4 the Apostles received Holy Spirit baptism on the Pentecost following the resurrection. But according to Mark 9:1 the kingdom or church was to come with power. Hence, the church was built on the day of the power of the Spirit, or, on the Pentecost following the resurrection.

However, according to the calculation of Lev. 23:15-16, Pentecost always came on Sunday. Hence, the church was built on Sunday, or the first day of the week.

Church Met

Acts 20:7 teaches us that apostolic Christians met for worship on the first day of the week, or Sunday.

Recently, a certain writer said in a newspaper article that "Christians" would probably in the future worship on Thursday instead of on Sunday. Frankly, I'm not surprised at what "Christians" do. And I won't be terribly surprised if "Christians" start worshipping God on Thursday. But if "Christians" start worshipping God on Thursday, the Bible will still say that God's people in Paul's day met for worship on the first day of the week.

The Contribution

According to I Cor. 16:2 a contribution was a distinct part of the first day worship activities.

Other Incidents

Outstanding prophecies and promises were fulfilled on Sunday, or the first day of the week. Joel 2:28-40; Acts 1:5; Acts 2:1-4; 2:16. Salvation in the name of a resurrected Christ was first preached on that day. Luke 24:46, 47; Acts 2:1-4.

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A Priest Declines

The thirty-minute television program, “Words of Truth,” presented by Churches of Christ in the Pensacola area, now in its second year, until recently immediately preceded the “Pastor’s Fireside,” with Priest A. W. Terminiello, Pastor of St. Anne’s Catholic Church, as spokesman. Answers to questions concerning the teaching on the two programs resulted in a controversy between them. After the Priest began to resort to tactics generally known to be unbecoming to anyone, it was thought that a public discussion of the issues governed by rules of honorable debate would be of greater interest to the public and much more profitable. Therefore, on February 19 and 26 the following propositions were presented in chart form on our program.

“1. Resolved: The New Testament is the complete authority in the Christian Religion.

Affirmative: _____
of Church of Christ

Negative: _____
of Roman Catholic Church”

“2. Resolved: The Roman Catholic Church is the original apostolic Church of Christ.

Affirmative: _____
Of Roman Catholic Church

Negative: _____
Of Church of Christ”

“3. Resolved: The Church of Christ, of which I am a member, is scriptural in origin, name, doctrine and worship.

Affirmative: _____
Of Church of Christ”

Negative: _____
Of Roman Catholic Church.”

It was also suggested that each group should be at liberty to select its own representative to do the debating.



PERVIE NICHOLS

The Catholic Church denies propositions number one and three, and affirms proposition number two. But the Priest refused to enter into a public discussion of these issues. As a reason for refusing, he told his television audience that he did not think such debates ever did any good. He went on to say that he would debate only if ordered to do so by his Bishop. He then spent about 18 minutes of his time in an effort to prove his side of the propositions. If he does not believe religious controversy does any good, why has he spent much of his time on television during the last year trying to defend his doctrine and taking issue with those on another program?

Catholic Bishop Fulton J. Sheen, television network personality, said, “The church loves controversy, and loves it for two reasons: because intellectual conflict is informing, and because she is madly in love with rationalism. The great structure of the Church has been built up through controversy.” (Old Errors and New Labels, Sermon, “Decline of Controversy,” page 7). (From Catholicism Against Itself, page 281). The Priest says he doesn’t think debates do any good. Bishop Sheen says the Catholic Church has been built through debates, and that the church loves controversy. Therefore, Priest Terminiello is in opposition to Bishop Sheen. Many people are wondering why the Priest will state repeatedly at the beginning of his program that he does not engage in controversy, then spend the whole program debating.

Why Did He Refuse?

Since the Priest feels so sure of his position and in view of his past actions many people are wondering why he refused to meet and discuss the propositions, or get some one to do it for him.

1. He did not refuse because of the propositions, for he repeatedly affirmed number two, and denied number one and three on television. 2. It is not because the Catholic Church does not believe in religious debates. Bishop Sheen says it “loves controversy.” Bishop Purcell had a debate with Alexander Campbell in Cincinnati in 1837. Priest Beavers of Stillwater, Okla., challenged Eldred Stevens, a local preacher, and a debate was held there in 1952 with thousands attending each session.

Could the Priest’s real reason be that he is afraid to permit the doctrines and practices of the Roman Catholic Church to be examined and exposed for what they really are? True, religious debates have not done the Catholic Church any good. However, they have resulted in great victories for the truth. Many have left the Catholic Church after learning the truth in that way. Our recent television controversy is producing like results.

It is not likely that the Bishop will order Mr. Terminiello to debate, or do it himself. Hence, it seems that there will be no formal discussion of these issues. In all probability the Priest will continue to slander and misrepresent those who hap-

(Continued on Page Three)

Sermon Outline

By L. E. WISHUM

Acts 17:30, 31

I. Day Appointed to Judge.

1. Day not known to man. Mt. 24:36; 15:13.
2. To be expected. Mt. 24:50; Lk. 17:30; like thief—2 Pet. 3:10.
3. But a day appointed. 2 Pet. 2:9; 3:7; 1 Jno. 4:17; Jude 6.
4. Will be a day of wrath. Rom. 2:5; 12:19; Rev. 6:12-17.

II. Judge the World.

1. Both good and bad. Jno. 5:28, 29; Rom. 2:6.
2. All nations. Mt. 25:32; Good and bad—Mt. 25:34, 41, 46.
3. The dead — the great and small. Rev. 20:12, 13.
4. Judged according to works. 2 Cor. 5:10.
5. Judged according to our words. Mt. 12:36, 37.
6. Even the secrets of men. Rom. 2:16.
7. According to use of our talents. Mt. 25:14-30.

III. Judge the World in Righteousness.

1. Commandments of God are righteousness. Ps. 119:172.
2. Sin breaking of law (1 Jno. 3:4), Sin is unrighteousness (1 Jno. 5:17). Therefore: Law of God equals righteousness.
3. Judged by law of liberty. Jas. 2:12; 4:12.
4. Judged by word. Jno. 12:48; Rev. 20:12.
5. Judged by Gospel. Iom. 2:16; Righteousness revealed through gospel. Rom. 1:16, 17.
6. Judged according to truth. Rom. 2:2; Jno. 17:17.
7. Judged according to righteousness. Rev. 19:11; 16:7; 19:2; Rom. 2:5.

IV. Judged by Man Appointed.

1. Mt. 25:31; 2 Cor. 5:10; 2 Tim. 4:1; Jas. 4:12.
2. A day of Christ. 1 Cor. 1:8; Phil. 1:6, 10; 2:16.

V. Assurance Given to All — Christ’s Resurrection.

1. The following witness to the fact:
 - a. ONES He appeared to after resurrection. 1 Cor. 15:5-8.

ISN'T IT PECULIAR?

Many people go through life and never obey the gospel. They act as though they have no USE for the church. They do not attend it, they do not support it, nor would they miss it except on Easter or at Christmas time.

But sooner or later they DO have some use for the church.

1. When they die they want their bodies taken to the church building they did not help build.
2. They want songs sung from books they did not help buy.
3. They want a preacher, whom they never encouraged, to preach a beautiful and comforting message over them.
4. They want Scriptures read from the Bible which they never loved enough to read.
5. They want consolation from friends and church members who are strangers to them.
6. Then they want to go to a Heaven which they never prepared to live in, while knowing all the time that Christian fellowship is but preparation for the great after awhile.

—Selected

More Mistakes Of Naaman

(Continued from Page Six)

restrictions. He will submit to baptism if you will allow him to name the way to be baptized. Others might tell you that man can be baptized by pouring. So you would then have, burial, sprinkling, and pouring. Now that seems almost like Naaman. Elisha said Jordan, Naaman added Abanah and Pharpar. Paul said burial and some add sprinkling and pouring. Did he say, “I did not think just how easy it would be for you to go to these rivers”? Or did he still leave it restricted to the Jordan? All will answer, Yes, Jordan. We say that Naaman could not obtain the desired results in Abanah or Pharpar. Neither can man obtain the desired results of baptism by sprinkling or pouring. Col. 2:12 says it is a burial. We have the right only to chose the one the Bible names, as Naaman had no choice but the Jordan named by Elisha.

b. Christ’s enemies. Mt. 27:62-66; 28:4, 11-15.

c. The Prophets. Acts 3:18, 21-24.

d. God Himself. Acts 2:23-24.

2. Therefore: A Judgment. Heb. 10:30.

CONCLUSION: Because there is to be a judgment—men ought to prepare for it, BY REPENTING.

1. All men. Verse 30; Lk. 13:1-5.

2. Universal law. Lk. 24:47; Acts 2:38; 3:19; 2 Pet. 3:9.

3. Church members. Acts 8:22; Rev. 2:5; 2:16; 2:21, 22; 3:19.

More Mistakes of Naaman

By JAMES W. CLARK

No effort is here made to glory in the mistakes of this man, but an honest effort to profit thereby. In pointing out these mistakes we are merely following the same principle used by Paul as concerned the Israelies. (1 Cor. 10:5-11). In simple terms he sets forth what they did and said that we are not to do as they did, or in other words, not make the same mistakes. Note verse 6: "These things were our examples, to the intent we should not lust after evil things." In verses to follow he sets forth further: "Neither be ye idolaters, Neither let us commit fornication, Neither let us make trial, Neither murmur ye." This shows what they did, to guard the Corinthians from making the same mistakes. The penalty for these mistakes ran high. The same toll will be taken by all who wilfully ignore these warnings.

So it is with Naaman of 2 Kings 5. He lived far removed from our day but he sought something of God. In his search he made his mistakes. He sought cure for he was a leper. But, be it to his credit that he sought a remedy. He did not try to say he was satisfied since there could be others in worse shape than he might be. There was no effort on his part to deny that he was a leper. Neither did he get mad when someone spoke of a cure. But in making mistakes while searching for the cure he stayed a leper longer than he otherwise would have.

Among his first mistakes you find this one. He followed the directions in general when he should have been specific. Had there been only generic terms then he would have been alright. But directions were specific. They specified not just any kind of a man in any kind of a land. The little maiden said, "The prophet that is in Samaria." That restricts it to one man, in a given locality. As you read through you note that Naaman went to a man, the king of Israel. Would you argue in this case that a man is a man and one is as good as another? If not why not? You say because the king was the wrong man. But Naaman also went to a land—a nation—to Israel. He is wrong again, for the land specified was that of Samaria. Now you have him going to a man but the wrong one and he has not come to the specified place. He came in sincerity though. "Well," says one, "that will overcome it all." "His sincerity will make a prophet of the king and make the land Samaria." How many would agree to this? None! We can see that no matter how honest he might be, this does not overcome his mistake.

But let's see now if men do not make the same mistake. The Bible tells us that man is saved by faith. Eph. 2:8, Rom. 5:1, Jno. 3:16. But do they stop to see if there is a specific kind of faith? Yet the directions tell us that the kind of faith by which we are saved is the faith that works. Gal. 5:6. Any faith then that will not do what God says is the wrong kind of faith. Such a faith is just as worthless in saving a man as the king was in the cure of Naaman. Thus a specified kind of faith — no other will do even though it might fall within the general term.

"The Church"

Men say, a church is a church and one is as good as another. Now remember Naaman. In his case a man might be a man but one is not just as good as another to serve his purpose. It had to be THE PROPHET. Acts 20:28 speaks of the church of the Lord. That is the one purchased with the blood of Christ. Is the term, THE PROPHET any more emphatic than the term THE CHURCH here?

Worship

Note also worship to God. In general men see the need of worship. Yet to them as long as you have just any form of worship you will be alright. John 4:24 sets forth a specific plan for worship—"In Spirit and in truth." There then can be nothing more or less to fit exactly these terms.

Naaman Thought

Naaman also thought that there would be nothing for him to do, that it would all be on the part of the prophet. (2 Kings 5:11). Here is what he thought: 1. He (the prophet) will surely come out. 2. Stand. 3. Call on the name of Jehovah his (the prophet's) God. 4. Wave his (the prophet's) hand over the place. And 5. recover the leper. Now what did Naaman think he would do? Nothing. To him it would all be on the part of the prophet. Perhaps he graduated from the school of modern thinkers who say if you do anything then it becomes a debt and no longer of grace. That is exactly the mistake of this day. Ask many how God is going to save and they'll give all kinds of ways but none of them want to include anything that they might do. Why should man fear to say he must do something when the Bible tells him in such plain terms he must do something? Matt. 7:21 . . . "He that doeth the will . . ."

Naaman Restricted

Last, we note that Naaman did not like the restrictions that Elisha had placed on him. He had been restricted to the Jordan, where he was to dip. No other river would do. Naaman argued that if he had to dip why not the waters of Damascus?, as if to say, "Just remove the restrictions and I might go along with your demands." If it had to be a river, he did not want it narrowed down to one. At least let him have a say in it. Surely one of our day would say give him his choice. Some modern preachers would say to Elisha, "Be broad minded now." "Let's not make him mad, but allow him to select the river of his choice." Question: Was Naaman allowed to remove the restrictions? Suppose he had gone back to Damascus and dipped. Elisha did not say, "Thou shalt not." Would he have been cleansed? Why not? Well, the answer comes back, he was restricted to the Jordan. By naming the Jordan Elisha restricted the place. No other was named, so no other would do. Then it follows that we are then restricted to what is said.

Application

Have we not the same mistakes made around us? Quote Rom. 6:3-5 to some man and tell him that baptism is a burial and he might say "Now don't be narrow." He would say it is sprinkling. Thus he is telling you he will go along if you will remove the

(Continued on Page Seven)

Baptism For The Remission of Sins

By A. E. EMMONS, JR.

"And Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for (unto ASV) the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Peter had just concluded his sermon on the day of Pentecost in which he had accused the Jews of crucifying Jesus. Some of them were "pricked in their hearts" and asked Peter and the rest of the apostles, "MEN AND BRETHREN, WHAT SHALL WE DO?" (Acts 2:37.) They had committed an awful sin; they had murdered the Son of the living God. Realizing their sinfulness they inquired what they may do to obtain God's pardon. Peter's statement in Acts 2:38 is God's answer to their question.

Notice that Peter did not tell them to be baptized "because their sins has already been remitted." NEVERTHELESS THIS IS EXACTLY THE POSITION OF MOST OF THE PROMINENT PROTESTANT DENOMINATIONAL CHURCHES TODAY. They were told to be baptized "for the remission of sins"—The American Standard Version says, "UNTO the remission of sins," and the scholarship of the religious world has agreed that this translation is positively the correct meaning. Baptism is, therefore, UNTO the remission of past sins. Let him that denies it take issue with the scholarship of the religious world.

When Saul of Tarsus had believed in Christ, had been fasting three days and nights, and was praying, Ananias, a man of God, was sent to him and told him, "And now why tarriest thou? arise, and be baptized, AND WASH AWAY THY SINS, calling on the name of the Lord." (Acts 22:16.) From his own later testimony we know that Saul did as Ananias told him to do. I ask you, IF SAUL AROSE, AND WAS BAPTIZED, AS ANANIAS TOLD HIM TO DO, WERE HIS "SINS WASHED AWAY" AS WAS PROMISED? If not, why not. The burden of proof must rest on him who denies it.

Both Peter and Ananias were inspired men, and hence were speaking as God directed them, therefore we know that what they said just must be right. The Holy Spirit makes no mistakes. This granted, we see that baptism is for or unto the remission of sins; it is in the act of baptism that sins are washed away. To deny this is to fly into the face of God and deny his holy word.

Note again Acts 2:38. "Repent ye and be baptized—for the remission of sins." No one denies that repentance is for or unto remission of sins. The same verse also says "be baptized for (or unto) remission of sins." The same logic(?) that says that baptism is NOT for remission of sins will also prove that REPENTANCE is NOT for the remission of sins. Note the order of Peter's language: Item 1, REPENT; item 2, be BAPTIZED; item 3, REMISSION OF SINS. In this passage God placed both REPENTANCE and BAPTISM before remission of sins. He

who would dare change God's language will call the curses of heaven upon his own head. (See Gal. 1:8,9.)

THIS DOES NOT MEAN, AS SOME CLAIM, THAT WE TEACH WATER SALVATION. We are saved by the grace of God through faith (Eph. 2:8), but we maintain that God's grace is extended only when we meet his conditions by obedience to his commandments. The people on Pentecost were saved by the grace of God when they repented and were baptized, just as Peter told them to do. Saul, of Tarus, was saved by the grace of God when he arose and was baptized as Ananias told him to do. There was no virtue in the water. THE VIRTUE WAS IN GOD'S GRACE, which was extended when faith was made perfect by obedience.

This is God's plan for YOUR salvation today. The churches of Christ plead with you to accept it. Your inquiries and comments will be appreciated, and will receive courteous treatment. Find the church of Christ in your community. MAKE AN HONEST INVESTIGATION.

MORE — A PRIEST DECLINES

(Continued from Page Two)

pen to disagree with him, and continue to dodge the issues. But there is one thing for sure, many in his audience are beginning to notice the weakness of his position and his utter disregard for facts.

Churches of Christ stand ready to discuss the above propositions with the Roman Catholic Church. These propositions present basic differences between the two groups. If the Catholic Church "loves controversy," as claimed, then let its officials cease to fight "straw men," and let one of them meet a real, live, opponent on the same platform before an investigating audience in honorable discussion, and thus permit Catholic doctrine and practices to be examined in the light of the Bible. Churches of Christ welcome investigation.

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Spiritual Blessings Are In Christ

By BENNETT HANNA, Fitzgerald, Georgia

Many different views of the doctrine of eternal salvation exist in the religious world which should lead every serious and conscientious person to study the subject more. Most people hold to ideas which have been taught them from childhood and are honest in their beliefs, whatever they may be. Whether we declare all other ideas wrong and ours right we certainly should be open minded enough to earnestly study the Bible to learn its teaching concerning salvation, for no subject is so important, and the Bible is the only place where the absolute truth can be learned.

In this article let us note particularly the fact that ALL spiritual blessings are in Christ. While many claim that a person is saved once and for all the moment he believes without regard to whether or not he has obeyed the commands of the gospel, we must observe that such a person does not have the spiritual blessings which are to come to one who is saved. Salvation is promised to those who do obey the gospel of Christ. "... He (Christ) became the author of eternal salvation unto all them that obey him." (Hebrews 5:9).

Without obedience to the gospel of Christ one cannot have access to the blessings of Christ of which we are told on Ephesians 3. "Blessed be the God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 3:3). It is needful to observe two things from this verse. *First*, we receive all spiritual blessings and *second*, those spiritual blessings are in Christ. It is logically concluded then that a person must get into Christ. We must learn how to get into Christ, but first let us observe what the blessings are.

Adoption

In Ephesians 3:5 it is mentioned that we have the "adoption of children by Christ Jesus unto himself, according to the good pleasure of His will." Elsewhere, the Apostle Paul explains how we become sons of God by adoption. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Galatians 3:26-27).

Redemption — Forgiveness

In the seventh verse of Ephesians I, Paul states that we have redemption by the blood of Christ. Because of the sinfulness of man, it was necessary for God to provide a way of salvation. In order for us to be saved, He had to give His Son, Jesus, to redeem us. Christ died as a purchase price that we could be free from the terrible consequences of sin. Through God's grace we have forgiveness of sins, for God in His grace and mercy gave the gospel to man for his salvation. Christ commanded His disciples to preach His gospel with the promise that "He that believeth and is baptized shall be saved." (Mark 16:16). In obedience to the gospel we receive remission of sins. (Acts 2:38).

Eternal Inheritance

Another blessing in Christ is being partaker of an eternal inheritance as told in Ephesians 1:11. The person who is in Christ is partaker of the inheritance of the saints. (Col. 1:12). As children of God we are His heritage and will inherit a final home in heaven with all the saints of God.

The adoption of children, redemption, forgiveness of sins, and the inheritance of the saints are spiritual blessings which we receive in Christ. Since they are in Christ, it is needful that we be in Christ in order to receive them. This brings us to the question, *How does a person get into Christ?*

It is necessary that one be a believer in Christ as the Son of God for "without faith it is impossible to please Him: for he that cometh to God must believe that He is." (Hebrews 11:6. See also Acts 8:37). However, the Bible nowhere tells us that we get into Christ by faith alone. Repentance is required of all men as Christ said, "Except ye repent, ye shall all likewise perish." (Luke 13:13). Yet, never are we said to get into Christ at the point of repentance. Baptism is scoffed at by many but its significance is borne out by the fact that it is the only act by which the Bible says a person gets into Christ. We do not for one moment think that baptism alone has any validity for it must necessarily be preceded by faith and repentance. (Mark 16:16, Acts 2:38).

However, please observe what was spoken by divine guidance when the Apostle Paul wrote to the churches in Galatia—"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26, 27). Notice that we get into Christ by being *baptized into Him*. In Christ we have the spiritual blessings as mentioned in the first chapter of Ephesians. Is it not then imperative that we obey the commands of the gospel of Christ?

Conclusion

Let us not be deceived by the traditions we have heard but let us obey the commands of God that He will be pleased with us as His servants and reward us with His wonderful and plenteous blessings. (Matthew 25:34).

If we are saved without obedience, then we are saved without being in Christ and if not in Christ we do not have the spiritual blessings. Do what is necessary to be in Christ where everyone becomes a "new creature."

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

THE BAPTISM THAT WAS DIFFERENT

By W. T. HAMILTON, Lemssa, Texas

So you want to be baptized like Christ was? I'm sorry, but that's impossible. His baptism was different!

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of Him. But John forbad him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him." (Matthew 3:13-15).

Many good people object to the Lord's plan of baptism for the remission of sins because Jesus was not baptized for the remission of sins, and they want to be baptized like He was. Inasmuch as He is our example in all things, they want to be baptized for the same purpose as He was.

Jesus Had No Sin

One vital fact they overlook is that He was not baptized because His sins were already forgiven any more than He was in order to have them forgiven. Jesus had no sin. He was not baptized either in order to the remission of sins, nor as an outward sign of an inward grace showing His sins were already forgiven. He never committed any sins. "Who did not sin, neither was guile found in his mouth." (1 Peter 2:22).

Not only in that respect, but in ALMOST ALL OTHERS was the baptism of Jesus unlike those in His day. Mark 1:4: "John did baptize in the wilderness, and preach the baptism of repentance." Of course, that meant a baptism growing out of their repentance. But Jesus never repented. He never did anything wrong—hence, could not have repented. So his baptism was different. It was not of repentance. Luke 3:3: "And he came into all the country about Jordan, preaching the baptism of repentance FOR THE REMISSION OF SINS." Inasmuch as Jesus had no sin, He could not receive remission. Hence, His baptism as different.

Could Not Confess Sin

Mark 1:5: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, CONFESSING THEIR SINS." Jesus had no sin, hence could not confess His sins. He never needed to say, "I'm sorry." He never owed an apology, nor had to say, "Forgive me." It would be blasphemy to say that Jesus was baptized "confessing His sins" like others had to do. His baptism was different.

Our baptism must be based upon faith. Our Lord had knowledge instead of faith (except in the sense of complete trust). We never read anything in the Bible about Christ's faith: we do read of His knowledge. He didn't believe God; he KNEW God. He didn't believe there was a place called heaven, He CAME FROM THERE! He knew. "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). There was nothing but what He had seen. He had all knowledge. But our baptism is based on faith—on things we have not seen. "He that BELIEVETH and is baptized shall be saved" (Mark 16:15). Hence, his baptism was different.

Only Perfect Man

I think we can understand why John acted like he did when Jesus came to him to be baptized. John refused. He understood that this Jesus did not qualify for the kind of baptizing he had been doing. He refused Him, saying, "I have need to be baptized of Thee, and comest Thou to me?" (Matthew 3:14). Jesus, also understanding that it was an exceptional case, said, "Suffer it to be so now." The word suffer doesn't always mean to endure pain. It sometimes means to permit, allow, to let, and so is its meaning here. Jesus said, "Permit it, allow it, let it be so NOW, or just this one time." Jesus realized this was an exceptional case, and that it would be the only exception because He was the only perfect man. So He said, "Allow it to be so just this one time," and then He gave his reason—"for thus it becometh us to fulfill all righteousness."

Only Exception

So our Lord's was the "baptism that was different." We cannot possibly be baptized like He was unless we are sinlessly perfect—unless we have lived thus far without a single sin to mar our record. Inasmuch as we haven't lived that way, we cannot be baptized like He was. He was the exception, and the only one. He was an example of His baptism only in that He shows us how to obey every commandment of God without question or quibble. Have you followed Him in that? If not, that is His example to you insofar as baptism is concerned.

—Christian Chronicle

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