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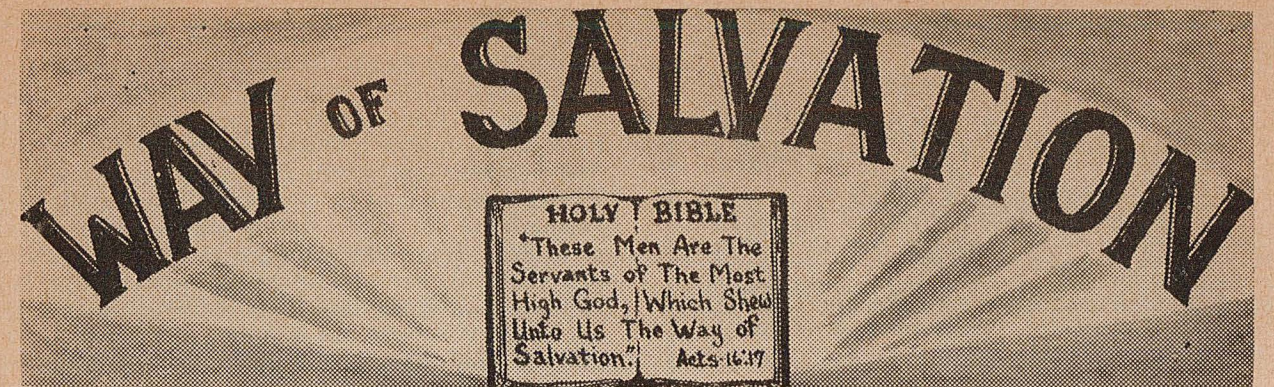
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Vol. 4

PENSACOLA, FLORIDA — MAY, 1956

No. 10

How Know That We Really Love God?

By ROY J. HEARN

Much is said about love of, or love for, God, but often very little consideration is given to conditions by which real love is expressed. Unthoughtedly, many people sing: "O How I Love Jesus," and other songs of adoration, but mean little if any of what they sing. Occasionally a sectarian preacher may be heard to exclaim, referring to the Bible, "How I love this blessed Book!" but upon investigation find he has no respect for its contents, except what may conform to his views. It is fact that those who hold to manuals, disciplines, confessions of faith and other creed books of men, do not accept or respect the Scriptures, except when the latter is in harmony with their creeds. One cannot both love and disrespect a thing, or person, at the same time; so, when he refuses to submit to the authority of the Bible, his claim to love for it is false.

Scriptural, Acceptable Love Defined

Many have a false concept of what love for God really is, thinking it to be feelings of affection, merely a state of mind, or heart. One cannot determine his love for God by feelings. Christ said: "If ye love me, keep my commandments," (John 14:15) and, "He that hath my commandments, and keepeth them, he it is that loveth me . . . If a man love me he will keep my words, and my Father will love him . . . He that loveth me not keepeth not my sayings . . . (John 14: 21-24.)

"Keep" in these passages means to do, obey, Christ's commands. (Cf. Deut. 7:11.) Logically and Scripturally one is not a lover of God if he refuses or neglects to obey his word. The passage: "He that loveth me not, keepeth not my sayings," paraphrased would say: "He that keepeth not my sayings, or obey not my commands, loves me not." This is true, and though one may profess great love for the Lord, regardless of noble intentions, it is vain and baseless unless he wholly submits to Christ and obeys his every command.

"This is the love of God, that we keep his commandments," (1 John 5:3.) In view of this clear definition of love, how can one say: "I love God and his Book," and at the same time refuse or neglect to obey what God in his word commands? God's crea-

tures can do nothing to supply the Heavenly Father's needs, for he personally needs nothing, but supplies all, therefore the only way we can express love for God is keep, do, obey his commandments. This involves much.

A Strong Statement

"And hereby do we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:3,4.) If this were from the writer some would brand him as harsh, unkind, unjust; but the Holy Spirit spake it; to question or accuse this Infinite Being would be sin.

Now, let us reason this way: "to love" God is to keep his commands, and "to know" God is to keep his commands; therefore, to know and to love are synonymous. Substitute love for know in the last passage: "He that saith, I love God, and keepeth not his commandments, is a liar, and the truth is not in him." See, good friends, how the Holy Spirit classifies those who claim to love God, but do not obey him? All liars, no exceptions, shall be cast into hell. (Rev. 21:8). Hard saying, isn't it? But true! Let us obey God lest we be found a liar at the judgment.

Exhortation

Friends, take an inventory of yourselves. (2 Cor. 13:5.) Do you wish to be among those who really love God? Then study the New Testament and learn what Christ would have you do and be in name, doctrine and practice, and conform to his will without variation. (Gal. 1:6-9; Rev. 22:18-19).

Conclusion

One must be more than a hearer of God's word to enter heaven. (James 1:22.) Many who claim to love Christ and to do great works in his name will not be recognized at the judgment. Reason? Did not obey him not. (Prov. 28:9). True love is expressed the wise and foolish is determined by whether or not one obeys Christ. (Matt. 7:24-27.) No body has a right to call upon Christ, who does not obey him. (Luke 6:46.) None has a right to pray to God, who obeys him not. (Prov. 8:9.) True love is expressed in faithful obedience.

—Truth in Love

Way of Salvation

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PERVIE NICHOLS — Editor and Publisher

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Christian Worship

The New Testament informs the Christian of the time and manner in which acceptable worship is to be conducted. Each Christian has the privilege of private worship every day. The ancients prayed three times each day, morning, noon and evening. David refers to this practice in the fifty-fifth Psalm. "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." God is ready to speak words of life from the pages of the Bible at any time. The only limit on opportunities for Bible study is the degree of interest in the reader's heart.



PERVIE NICHOLS

The happy man is described in the first Psalm: "... his delight is in the law of the Lord; and in his law both he meditate day and night." Joshua said to the children of Israel: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success." (Joshua 1:8). Jesus went aside often to some secluded spot to pray and think. Timothy was commanded to study: "Till I come, give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things, give thyself wholly to them." (I Tim. 4:13-15). Ask yourself this pointed personal question: Do I commune with God each day through fervent prayer, Bible reading and solemn meditation on spiritual values. It is regrettable, even sinful, that so many of God's children have ceased to commune with Him in private.

Every Christian family has the daily opportunity for family worship. Sincere gratitude may be expressed to God at meals for blessings of a material nature. It would be important to know just how many "Christian families" regularly ob-

serve this minimum of family respect for God. The entire family circle may each day engage in a period of Bible study, prayer, and song. There is no place on earth where lessons of truth can be more effectively taught than in a Christian home. Truths learned at a mother's knee will linger throughout life when firmly planted in the heart of a child. Long after the grass is green over the graves of father and mother, memories of their faith in God will guide their children on the right way. Do you have the memory in your heart of a mother and father who gathered the family together each night to read the Bible and pray before being tucked away to bed? If so, thank God that you had such parents. Whether you were blessed in this way or not, be sure that your children have these precious hours of family communion with God. Give your children memories of a praying, Bible reading, God-fearing mother and father. Paul speaks of such influence when he said to Timothy: "I thank God . . . When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that is in thee also." (2 Tim. 1:5)

Not only will Christians engage in family or private worship, they will attend regularly the public worship of the assembled congregation, unless providentially hindered. This assembling of the saints is a positive duty, as well as Christian opportunity for communion with God. (Heb. 10:23-25). Some children of God were guilty of forsaking the Public worship. Fear of persecution may have kept some away. Indifference is the chief offender in our time. In the public worship the congregation is commanded to sing, pray and teach and be taught the gospel. (Col. 3:16-17). There are any number of approved examples and specific commandments indicating the essential place of singing and preaching in acceptable worship. These acts of worship, singing, praying and teaching, are in order at any time that Christians may assemble.

On the first day of the week there are two additional requirements for acceptable worship. These are the Lord's Supper and giving of our means to the support of the work of the church. Jesus earnestly requested the disciples to keep the Supper in memory of him. (1 Cor. 11). Christians in the first century met on the first day of the week for that purpose. This part of Christian worship is explained in Acts 20:7. These simple acts of homage to God are the ordained means of communion with God under the Christian dispensation. To do more or less, is to dare to be wise above that which is written.

In your private personal life, in your home, and in the public assemblies of the church, be a true worshipper of God.

News Bits

MEETINGS

There were two baptized in the meeting conducted recently by the West Hill (Pensacola) church. Brother C. W. Brannam was the speaker. Brother J. W. Evans of Mobile will preach in a meeting conducted by the Bellview church (Pensacola area) May 6-15. Pervie Nichols preached in a meeting with the Monroeville (Ala.) church (April 22-29). One confessed faults. . . . On May 20th, A. W. Chism of Mobile will begin a series of meetings with the Jordan Street Church in Pensacola. Their Vacation Bible School will begin on June 4th and continue for two weeks. On June 23rd, Pervie Nichols will begin a meeting with the Ensley (Pensacola area) congregation and Brother John L. Wheeler of Clanton, Ala. will be with the Leonard Street church for a ten-day meeting beginning on June 11th.

NEW TV PROGRAM

A new television program, "Contending For The Faith" had its beginning on April 29th. It is seen on Channel 7, Panama City, Fla., each Sunday at 3:45 to 4:00 P. M. It is sponsored by the Palo Alto church of Christ there. Those viewing the program are urged to write a card or letter in care of that station.

Brother Pete Hoge, who labors with the Ashville, Ala. church of Christ, informs us of the growth of that congregation. They have recently completed two classrooms and painted the building. With only 24 members they had fifty persons in attendance on April 8th. On that day their contribution was \$113.00. Their budget calls for \$77.50 per week. Brother says: "Our semi-monthly publication, THE REVIEW, is available to all without cost or obligation; a postal card will do. We solicit the prayers of faithful Christians everywhere for our efforts for Christ."

SPECIAL OFFER

We still have several bound volumes of the WAY OF SALVATION, Vols. 1 and 2. A bound volume will be sent free to anyone sending us two clubs of ten subscriptions each at \$1. per subscription. Please send us at least two clubs.

SPECIAL ISSUE OF WAY OF SALVATION

The June issue of the WAY OF SALVATION will be devoted to the Church. The Theme will be: THE IDENTITY OF THE NEW TESTAMENT CHURCH. This will answer the question as to how to find or properly identify the church revealed in the scriptures. Churches would do well to order a number of extra copies of this issue and use them in their mission work. Will you ask the congregation where you worship to order an extra supply of this issue? We need to know just how many copies to print, and we should have our order before June the 1st. The regular price is \$3.75 per 100, \$35.00 per 1,000, including a full page ad, if you so desire. LET US HAVE YOUR ORDER SOON!

A GOOD QUESTION

By BENNETT HANNA

Once a man very seriously asked me the question, "Where does a preacher get his authority to preach today? That is a good question and one that cannot be answered by many people in the religious world. Many preachers talk long about how they were called to preach through some strange and unusual way. To hear many of them talk, one would think them called and inspired of the Holy Spirit. No wonder this man began to inquire as to what authority men have to preach.

The answer is quite simple though. Christ commanded His disciples to preach the gospel. That authorized them to preach. In II Timothy 2:2, Paul instructed the preacher Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We do not need a special divine call for we are called by the gospel itself. Any person who is a "faithful man" has the authority to preach the gospel of Christ. Let any person who attempts to do so, preach the true gospel. If all preachers did teach the true gospel, there would not be the religious confusion which confronts every person.



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Sermon Outline

WHY I LEFT DENOMINATIONALISM

By Clifford Dixon

I was reared a member of prominent denomination. Taught that it makes no difference what one believes just so honest and sincere.

2. Why such a change in my life?

DISCUSSION

I. I began to study my Bible.

1. At first to prove myself right, but found myself wrong. We can do much good if get people to study their Bibles.

2. It will enlighten and guide us—Ps. 119:105, 130; 2 Tim. 3:16,17.

3. What ignorance will do—Hos. 4:6; Mos. 8:11; Eph. 4:18.

II. I found I was wearing the wrong name.

1. Most denominations wear names that are not found in God's word.

2. We are to wear the name Christian. Acts 4:12; 11:26; 26:28; 1 Pet. 4:16.

3. Congregations of the church are to honor name of Christ and God; Rom. 16:16 1 Cor. 1:1,2.

III. The Worship was not like the New Testament Worship.

1. Lord's supper not observed on first day of every week. Acts 0:7.

2. Instrumental music added to the singing commanded of God. Col. 3:16.

3. Cannot add to or take from and be pleasing. Rev. 22:18,19.

IV. I was encouraging division.

1. Christ prayed for unity. John 17:20, 21.

2. Paul condemned divisions. Rom. 16:17; 1 Cor. 1:10-13.

3. God's plan for unity. Eph. 4:1-6.

4. Denominations do not try to carry out God's plan for unity.

V. I saw the way of righteousness.

1. "Back to Bible for It All"—Col. 3:17.

2. Obey God's plan of salvation and He will add you to his church Acts 2:38-47.

3. Worship as He directs in congregations of simple N. T. Christians.

HOW MANY WAYS?

By BILL CREWS

One of the cardinal principles of teaching is often forgotten by both speakers and listeners. To many an attention-holding illustration is more weighty evidence than all the logic in the world. Many religious theories have been embraced for the sole reason that an illustration was given which seemed to "bear out" a contention. But the function of an illustration has never been and cannot be to bear out. It may serve to demonstrate, to clarify, to simplify, to impress a truth, but never to prove. To fulfill its legitimate purpose it must be parallel, and the principle must first be established.

Someone says: "There are many ways to heaven just as there are many roads to a city." But where is the Bible proof that there are many ways to heaven? Are we actually trying to declare that there are many ways to heaven because there are many roads to a city? We could as well say that there are a number of systems by which we may worship God just as there are a number of systems of government all aiming at peaceful domestic life. Friends, a city is a geographical location; heaven is not. Men determine the location of and construct a city, but God prepared heaven. Men have the right to determine how many (and they may increase the number) roads shall lead to a certain town and to build those roads, but God alone has the right to direct man's way to heaven (Jer. 10:23). No geographical city is accessible to ALL men, but the God of heaven has placed the eternal abode within the reach of *all who will*.

How many ways, plans are there to heaven? Isaiah said: "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed." (Isa. 35:8). Jesus said: "Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." (Matt. 7:13-14). "I am the way, and the truth, and the life: No one cometh unto the Father, but by me." (John. 14:6). Notice it is "the way." Time and again God's way is spoken of simply as "The Way." (Acts 9:2; 19:9; 19:23; 22:4; 24:14; 24:14; 24:22). It is "The Way of Salvation" (Acts 16:17), "The Way of God" (Acts 18:26), "The Way of Righteousness" (Pet. 2:21). Whereas by the truth—2 Pet. 2:2), "A new and living way" (Heb. 10:20), "The right way" (2 Pet. 2:15) and "The way of Righteousness" (Pet. 2:21). Whereas there are innumerable ways leading to condemnation, there is but one way leading to heaven; it is the way set forth in the New Testament of Christ. To call it "The Way" suggests that it is exclusive (There is no other way), that it has a goal (It leads to Heaven), That it must be followed (Man must willingly walk in it by obedient faith).

WHAT KIND OF BAPTISM ARE WE TO OBSERVE TODAY?

By BENNETT HANNA

Men teach many different and conflicting doctrines in regard to salvation. All of us need to learn that we cannot accept man's word as final in this matter but that the Bible is the source of authority. It alone is right and it was given for man to understand. We always insist that we must obey its commands in order to be saved from our sins.

When Christ gave the great commission just before His ascension into heaven, there were two sides to its success. The gospel was to be presented to man by the disciples' preaching. It was also necessary that it be received by those who heard it. Christ instructed His disciples saying, "Go ye 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).

Only a few days after Christ gave these instructions, Peter and the other apostles began to carry them out by preaching the gospel. However, God's plan of salvation did not end with the preaching and the hearing of the message. The hearers were convinced that they had to make amends and it is said of them that they were pricked in their hearts and cried out asking the question, "What shall we do?" Peter gave the answer by commanding them to "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37,38).

Christ stipulated that men were to be baptized and His chosen apostles preached, commanding men to be baptized. We are told in Ephesians 4:5 that there is one baptism. Now the question comes, What kind of baptism was practiced in the days of the apostles and what kind of baptism is to be practiced today?

Many suggest that water baptism means nothing, but that a person must tarry until he gets the baptism of the Holy Ghost. One simple observation should answer this matter. The baptism of the gospel was commanded. Never was a person commanded to be baptized by the Holy Ghost. The disciples were together on the day of Pentecost as told in Acts 2 and the Holy Ghost fell on them. This did not come as a result of the gospel command to be baptized but was in answer to Christ's promise that the Spirit of God would direct the disciples into all truth. (John 16:13)

While the people in the house of Cornelius heard the gospel preached, the Holy Ghost fell on them. Likewise, in this case, the coming of the Holy Ghost was not in observing a command of the gospel but was proof that the Gentiles were to receive the gospel as well as the Jews. (Acts 10:55-48) In this case water baptism was commanded.

Philip was riding along with a man of Ethiopia, and as they rode, they discussed religion and Philip "preached Jesus" to the Ethiopian. When they came to a place where there was water the Ethiopian wanted to be baptized. Philip did not instruct the man to be baptized in the Holy Ghost but they "went down

HOW IS THE SPIRIT GIVEN?

By DEAN BULLOCK

Hereby know we that dwell in him, and he in us, because he hath given us of his Spirit."—I John.

The apostle John directed the above scripture to children of God. The Holy Spirit dwells in the heart of the Christian; the child of God possesses the Spirit. This is taught in our text. It is evident from numerous other passages (Som. 8:9; Gal. 4:6; Acts 5:32). Most people, who profess to believe the Bible, agree with this; they believe that such is affirmed in the verses before us. But how is the Spirit given to us? Herein is the question to be answered; disagreement and confusion are found here. For the manner in which the Spirit dwells in the Christian, we must resort to other portions of the New Testament.

Of the Galatian Christians Paul inquired: "This only would I learn of you, received ye the Spirit by the works of the law, or by hearing of faith?" (Gal. 3:2). The Galatians had not received the Spirit through the provisions of the law of Moses, but "by the hearing of faith." The marginal reading of the American Standard Version says "by the message of faith." But how does faith come? "So then faith (belief) cometh by hearing and hearing by the word of God." (Rom. 10:17). To the Galatians, Paul wrote a fundamental truth that many religionists have never learned. He affirmed that the Galathan Christians had received the Holy Spirit through hearing the word or message of faith—the gospel of Jesus Christ. The word revealed by the Spirit—the gospel—is the instrument through which the Spirit influences men. When one receives the truth and allows it to regulate and motivate his life, enjoys the indwelling or abiding influence of the Spirit. The only impact or influence of the Spirit on the heart of either saint or sinner is by means of the gospel. The word of the Lord is to be accepted, believed and obeyed. It constitutes the "hearing of faith."

Men contend for a direct operation on the alien sinner in order to his conversion. They think that the Spirit operates in some mysterious, incomprehensible way separate and apart from the preaching of Christ. They believe that the Spirit influences immediately and miraculously. This position is scripturally untenable. It cannot be supported and sustained by the Bible. We repeat that the Spirit influences both saint and sinner through a medium—the glorious gospel of Christ Jesus our Lord. —*The Preceptor*

both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:38). Water baptism was practiced in the days of the apostles; it is the only baptism commanded; it is the baptism that is to be practiced today. The apostles were the only persons ever told to wait for "power from on high." Men today, as in apostolic times, are told to believe in Christ (John 8:24), to repent of sins (Luke 13:3), and be baptized for the remission of sins (Acts 2:38).

"Can any man forbid water, that these should not be baptized?"

THE SABBATH DAY

By E. V. Srygley, Jr.

For the April, 1956 issue of this paper I wrote an article on the Lord's day.

In this article the reader is asked to weigh thoughtfully some thoughts pertaining to the Sabbath day.

Which Day Is It?

Perhaps some think the answer to the above title question is obvious and generally known.



Nevertheless, it is a matter of fact that many people do not know which day of the week is denoted by the word "Sabbath".

Some individuals think the word "Sabbath" denotes the first day of the week, or Sunday. However, it is a matter of truth that the Sabbath is the seventh day; not the first day, Exo. 20:10.

When Observed?

Sabbatarians teach that the Sabbath, or Saturday has been, since the very beginning, observed as the divinely appointed day of worship.

But the Bible does not reveal any observance of the Sabbath by man before the Law was given about 1500 B. C.

In fact, Deut. 5:2, 3 plainly states that the covenant God made with the Israelites was not made with their fathers.

It is useless to argue that the covenant of Deut. 5 did not include the Sabbath law, because the context of Deut. 5:2, 3 gives, in explanation of "covenant" of verse 2, the decalogue, or Ten Commandments.

Hence, the Sabbath law was a distinct part of the Law of Moses given the Israelites at Sinai.

To Whom Given?

Was any Gentile as such ever commanded to observe the Sabbath?

This question must be answered in the negative, because Exo. 31:16, 17 positively states that the Sabbath was a sign between God and the Israelites.

Hence, even if the Law of Moses were still in force today no Gentile would be expected to observe the Sabbath.

Consequently, today many Sabbatarians, being Gentiles, are trying to keep a law that never was given to people of their nationality.

To Last How Long?

Did God intend for His people to observe the Sabbath through all time and until the judgment?

Sabbatarians teach that inasmuch as the Sabbath was to be a "perpetual" covenant sign, it is to last until the judgment.

However, the term "perpetual" sometimes means continuous through a certain period. It is true that Exo. 31:16 says that the Sabbath was to be observed as a perpetual covenant. But the verse also limits

"perpetual" to a specific time: "throughout their generations".

Exo. 30:8 says Aaron's incense was to be "perpetual." Here again, the word "perpetual" is limited to a certain time: "throughout your generations."

How is it that Sabbath keepers got rid of the "perpetual" incense, but kept the "perpetual" Sabbath?

Let Paul Answer

Why not let the apostle Paul tell us when the Sabbath was to end?

This apostle says, in Col. 2:13-17, that the Sabbath was removed when Jesus "nailed the law to the cross".

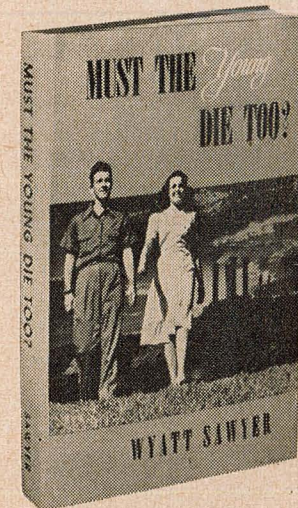
This was done, of course, when Jesus was crucified.

Our Worship Day

According to a divinely approved apostolic example Christians today should worship God on the first day of the week, or Sunday, Acts 20:7.

It has already been shown that it is simply incorrect to refer to Sunday as the Sabbath. The Sabbath was the seventh day; not the first day. Nowhere does the New Testament call Sunday "the Christian Sabbath".

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IS THERE JUST ONE CHURCH?

By ELMER L'ROY

Is it narrow-mindedness to believe there is but one church? Everyone knows that there are many denominations, hundreds of them, but that is not the question. How many churches did the Lord Jesus Christ build?

The opinions and desires of men cannot settle this question of historical fact. To the law and to the testimony of that which is written in the word of God we must go for an answer. What does the Bible teach?

Bible Teaching

Matthew 16:18: ". . . and upon this rock I will build my church; and the gates of hell shall not prevail against it." The statement of Jesus says, "My church"—singular, just one. It says that the "gates of hell shall not prevail against IT."—not them. How many churches did Jesus say he would build?

Ephesians 5:23, 25-27: ". . . Christ is the head of the church: (not churches) and he is the saviour of the body (not bodies) . . . Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Please notice that in this passage also that the church is spoken of in the singular number. It is "IT" and not "them."

Ephesians 1:22, 23: "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." This verse says plainly that the church is Christ's body. Col. 1:18 tells us that the body is the church.

In this connection, Ephesians 4:4-6 is enlightening: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God . . ." There is one body, and the body is the church; therefore, there is ONE CHURCH.

This same truth is taught as a historical fact in 1 Corinthians 12:12, 20. In verse 12, we read of the one body. Then, lest someone might say that he did not say there were no others, in verse 20, Paul wrote: "But now are they many members, yet but one body." "Yet but one body;" exactly one church! Every thinking person will agree in this conclusion.

An Objection

"Did not Jesus speak of himself as a vine and the churches as the branches?"

Jesus spoke of himself being the vine, but he emphatically and positively did not speak of denominations being branches. The passage is John 15:1-6. Turn and read it, and you will see that he did not mention churches, but that he said, "I am the vine, ye are the branches: he that abideth in me, and I in

him, the same bringeth forth much fruit: for without me ye can do nothing. If a man (not a church) abideth not in me, he is withered: . . ." Nothing here about denominations at all.

A fundamental law is that every plant brings forth fruit after its kind. "Men do not gather figs of thistles." If Jesus is the vine and churches branches, this fundamental law is violated, for by no stretch of the imagination is it possible to think of the denominational creeds, doctrines and dogmas bearing the same fruit. Read the first chapter of First Corinthians and see that the party spirit that fosters denominationalism is forever condemned.

Which Church Is Christ's?

Whatever church today that conforms to the exact pattern of the church as it is in the New Testament and that reproduces it in name, organization, doctrine and practice is the church of Christ.

Does such a church exist today? Can any reason be offered why one cannot? The word of God is the seed of the kingdom (Luke 8:11), and when that seed, in its primitive purity, is sown into honest hearts, it will bring forth Christians. These will be Christians ONLY and they are the church of Christ in any place where they are found.

There are churches, like the one meeting on the corner of Broadway and Madison Streets in Springfield, Missouri, that are in existence, and very much alive, today that are called by scriptural names. They are scripturally organized and are following the New Testament in doctrine and in practice. Such churches in all parts of the world invite you to "come and see." Why not investigate?

Their plea is not exclusive. It is not narrow. It is an appeal to every spiritually minded person who loves the Lord and who has a care for his own soul and that of others to throw off the shackles of sectarianism and be a free man, a Christian, a Christian only, without duty to any man-made creed or doctrine. Everyone who "comes out from among them (parties, factions, denominations) and is separate" loses no truth, but gains it all. Then, he is responsible to no man, but only to his Lord who will judge him in the last day.

Surely, you are impressed with the commonsense appeal that this plea makes to you. Its reasonableness is apparent and thoughtful people are daily accepting it. Will you?

—Gospel Light

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