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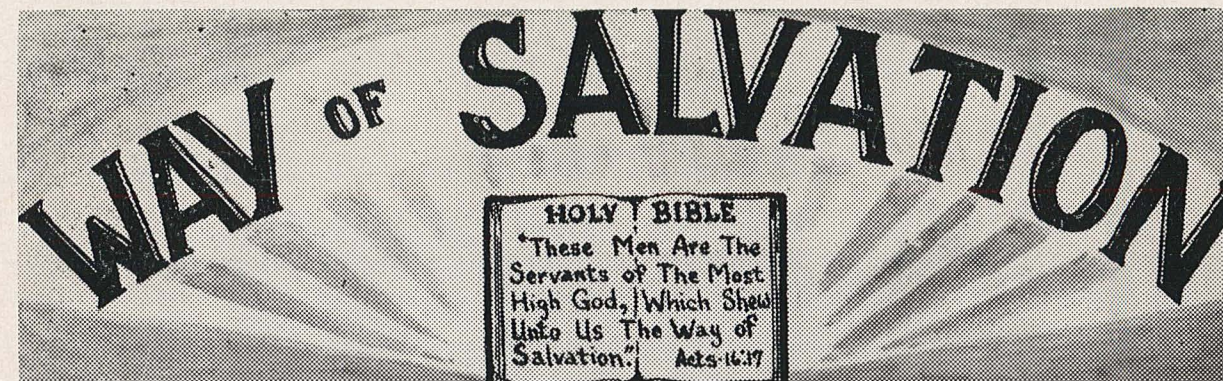
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Vol. 4

PENSACOLA, FLORIDA — JULY, 1956

No. 12

Thoughts On The Restoration

E. V. Srygley, Jr.

MEANING ON TERM

The common or ordinary meaning of the terms "restore" and "restoration" is quite familiar. Basically the terms mean "to bring back," or "that which is brought back."

If an old, Civil War house is to be restored it is generally understood that the house is to be brought back to its former beauty and usefulness.

A Religious Use

In the early 19th century America there occurred what usually is referred to as the Restoration Movement. This awakening involved such men as Thomas Campbell; Alexander Campbell; Barton Stone and others.

These men were striving to restore New Testament Christianity even though they were 1,800 years beyond it.

They used the term "restore" exactly as it is ordinarily used: that is, they were saying that Apostolic Christianity could be brought back to the world.

The work of these men is commonly, but erroneously, thought to be the origin of the "Church of Christ."

Possibility

Some deny the possibility of restoring the New Testament church. They insist that the church never went out of existence; hence, that it cannot be restored.

However, Campbell and others restored the PURITY of the church; not its potential existence.

The Bible expressly predicts a departure from the apostolic PURITY AND PATTERN in I Tim. 4:1 and II Thess. 2:1-12.

By Campbell's time the church had lost its identity in a maze of Catholicism, Reformationism, and general religious confusion.

Planting Seeds

Occasionally, ancient seeds are discovered. Some such wheat seeds were found in an ancient Egyptian pyramid.

Even though the seeds were hundreds of years old, they produced grain when planted.

It is just that simple and just that certain the Word of God, which is the seed of the kingdom, Luke 8:11, will produce just exactly what it produced in the 1st century; namely, New Testament Christianity and the New Testament church.

Preachers sometimes slyly and reluctantly admit this, for they know very well that a man can be a Christian and never be a Baptist, Methodist, or any other kind of "ist."

Requirements

What does the restoration of primitive Christianity require?

First, it requires faith in verbal or word inspiration of the Bible, I Cor. 2:13. If the words of the New Testament are just expressions of human judgement, it is obvious they would set no pattern for us.

A second requirement is the restoration of the individual Christian; that is, a Christian such as Paul, Peter, or any other New Testament Christian.

A third requirement is the restoration of the local assembly or congregation: that is, a congregation such as the one in Jerusalem of Acts 2.

A fourth requirement is the restoration of the unity of the local churches in one body or church universal, Jno. 17:20, 21; Eph. 4:4.

Difficulties

Many difficulties hinder the work of restoring New Testament Christianity.

The great mass of contradictory doctrines, all purporting to be true, hinders the restoration of the individual Christian through the Bible plan of salvation, Mark 16:16; Acts 2:38; Gal. 3:26, 27.

Innovations into the worship hinder the restoration of the local assembly. Such things as foot washing; burning of incense, speaking in tongues; etc., etc., are, today, entirely without Bible authority, that is, such things as that in the worship of the church.

The fact that people seem completely unable to conceive of anything religious apart from the denominational element, makes it difficult to restore the unity of all professed Christians in one body or church.



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THE "MOST EXCELLENT WAY"

There is a super highway in Pennsylvania which is thought to be the most excellent highway in America. We are told that it was designed and constructed by the best engineers and technicians in this country. This writer and other tourists have gone many miles out of their way in order to travel on this highway.



PERVIE NICHOLS

Now the Bible describes the Lord's Highway, the way people should live. This is the "Most excellent way." The apostle Paul said to the church at Corinth: "And moreover a most excellent way show I unto you." (1 Cor. 12:31-R.V.) This is the Lord's way.

Highway of Holiness

The Lord's way is a most excellent way because it is a highway of holiness. The prophet Isaiah describes this way in these words: "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 those: the wayfaring men, though fools, shall not err therein." (Isa. 35:8). This way shall be for those who live righteous lives. The wicked shall not be found on this highway.

Dedicated by the Lord

The Lord's way is "most excellent" because it was dedicated by the Lord himself. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh." (Heb. 10:19-20, R.V.) Since this way is dedicated or consecrated by the blood of Christ, all who travel it have been redeemed by the blood (Col. 1:14.) All who travel the Lord's way compose the church which Jesus purchased with his blood (Acts 20:28, R.V.)

Only Way to Eternal Life

The Lord's way is the only way that leads to eternal life. Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-13.)

Since the Lord's way, the narrow way," is the only way to heaven, it is the "most excellent way."

Many False Ways

Men have designed many ways in their efforts to reach heaven without traveling on the King's highway, the "most excellent way," but such ways lead only to destruction. Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Jno. 14:6.) One who tries to enter heaven by any other way "is a thief and a robber" (Jno. 10:1). Men's ways are contradictory and misleading, but in the "most excellent way" there is no contradiction nor deception.

How To Enter The Way

To enter the "most excellent way" one must (1) hear the gospel (Rom. 10:17), (2) believe (Mk. 16:16), (3) repent of all sins (Acts 17:30), (4) confess faith in Christ (Rom. 10:9-; Acts 8:36) and (5) be baptized "into Jesus Christ" "for the remission of sins." (Rom. 6:3-; Acts 2:38).

Since "it is not in man that walketh to direct his steps" in religion (Jer. 10:23), let us travel the Lord's way - the way of holiness - the way dedicated with His blood - the "most excellent way" - the way set forth in the Bible. This all must do if we wish to reach heaven.

NEWS BITS

Meetings: The Church of Christ in Griffin, Ga., will begin a gospel meeting on July 15th with Lawrence Hazelip of Valdosta Ga., doing the preaching.

The Ferry Pass congregation (near Pensacola) will conduct a series of services July 8 through 15 with Paul Simon as the speaker.

Pervie Nichols will preach in a meeting with the church in Faulkville, Alabama, July 9-18th.

Did It Ever Occur To You?

Did it ever occur to you to send in a club of subscriptions to this paper? Did it ever occur to you that if every person who reads this would send in TWO subscriptions the "Way of Salvation" would more than double in circulation?

Ways To Do It

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With your help we can make this the most successful year in the history of the WAY OF SALVATION.

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IS JESUS COMING SOON?

By Gus Nichols

—o—

There is much speculation about the time of the second coming of Christ. Many are saying that his coming "is very near" and that "He is coming soon." Along many highways may be seen signs saying "JESUS IS SOON COMING" They claim to know the time, and that it will be "Soon."

The Issue Stated

We have no controversy with any one over THE FACT of the second coming of Christ. We all believe and teach this. "Churches of Christ" even take the Lord's supper every Lord's day looking back to the suffering of Christ, and forward to his second coming. (1 Cor. 11). Had we no hope of his second coming, we would not be Christians at all. (Jn. 14:1-3; Heb. 9:28; Acts 1:9-11; 1 Thess. 4:16-18; Mat. 25:31-46; 2 Thess. 1:5-10.)

Time Not Revealed

The point which we wish to make is that THE TIME of the second coming of our Lord has not been revealed. Of course, we know that regardless of when the time is, it is drawing nearer all the time, just as is true of death. But we do not know when Jesus is coming, whether soon or late, Jesus, says "Ye know not when the time is" (Mk. 13:33.) The time of the second coming is one of the "Secret things" which belongs "Unto the Lord our God," and not to us. (Dut. 29:29.) "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mk.13:22; Mat. 25:13; Mk. 13:35. Therefore, no man knows that Christ is coming soon; neither does any one know that his coming will be in the far distant future.

Time-Setting Failed

Many have set the time for the Lord's return but all such time setters have been proven to be false prophets. William Miller set the time to be 1843. But Jesus did not come. He changed his figures and moved the time up another year. But still Jesus did not come. Mrs. White used such expressions as "Time has continued a few years longer than they expected; therefore they think it may continue a few years more," and "Time can last but a very little longer;" and "Time is almost finished." She also said, "Christ is soon coming," and spoke of "A few short months." She said some of those at a certain conference, "Will be alive and remain upon earth to be translated at the coming of Christ." That was in 1856, 100 years ago. All these delegates at that conference are now dead, and Christ has not come. It is right to live in view of the coming of Jesus but it is not scriptural to set the time as either near, or far in the future.

War No Sign

There have been predictions of the second coming connected with all wars since his ascension back to heaven. These are based on a perversion of a passage, which in fact says that wars are no sign of his soon coming. Jesus said, "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." (Mat. 24:6.) The time-setters think we ought to 'BE TROUBLED' when "Wars and rumours of wars" are upon us.

But Jesus said, "SEE THAT YE BE NOT TROUBLED" for his coming "IS NOT YET". Wars are no signs of his coming, and none are to be troubled in that respect.

The Time Is Set

While no MAN knows the Lord's return to earth the Father does not know—it is set in his own mind. (Mk. 13:32-23.) The judgement will take place when Jesus comes. (Mat. 25:31-46.) But the time is set. "HE HATH APPOINTED A DAY IN WHICH HE WILL JUDGE THE WORLD." (Acts. 17:31.) This "APPOINTED" day has not yet come. When God gave the New Testament he had the day "APPOINTED," and it has not arrived to date. Therefore, he did not teach the early Christians in the first century that Christ would come in their day. In the light of the fact that Christ has not come yet, we know that God has never taught any one that Christ was coming prior to 1956. God never teaches falsely. Therefore, God did not teach people through the New Testament in the first century that Christ was coming in their lifetime.

Taught Otherwise

If God had taught that Christ was coming in "A few short months," then why the great commission to go into all the world and preach the gospel to every creature? (Mk. 16:15.) The kingdom or church was to have a small, or mustard seed beginning, but grow to fill the whole earth. (Mk. 13.) So, the commission and the very nature of the kingdom required some time before the Lord's return. The Lord expected time to continue at least long enough to carry out the commission, and for the kingdom to grow. He did not expect to come in their life time. He taught Peter that he would live to "BE OLD" (Jn. 21:18-19; 2 Pet. 1:15.) Unless Peter was likely to suddenly become "OLD" Christ was not likely to come any moment at that time. Paul taught that the day of the Lord was not at hand in the days of the apostles. (2 Thess. 2:1-12.) God was not responsible for the idea then prevalent that Christ was coming soon. He has never revealed the time to be either soon or late. He simply teaches all to be ready. (Mk. 1:32-33.) If Christ does not come, death will. In either case destiny is sealed. (2 Cor. 5:10.)

Teaches Now As Then

Since the New Testament did not teach when written in the century that Christ was coming before 1956, it did not then teach he would come soon. And the New Testament teaches now what it did then. It still teaches nothing as to the time of the second coming, other than that "Ye know not when the time is." (Mk. 13:33.) If the New Testament did not teach when written that Jesus was coming soon, it cannot teach it now; for it has not changed its teaching and meaning since it was written. But there is another passage often perverted to mean Christ will "Soon" come. Jesus said. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Mat. 24:14.) The "End" here referred to is the end of the Jewish nation, which came in A.D. 70. By that time the gospel had been preached. "To every creature which is under heaven." (Col. 1:23.)

THE RELIGION OF CHRIST

By C. D. CROUCH

The Christian religion is of divine origin, and is, therefore, unlike all things invented by man. The Christian system is revealed to us in the New Testament, complete in all its details. Many men today seem to have an idea that God gave man a few hints or suggestions regarding spiritual matters, and then retired, leaving man to develop and improve upon those suggestions so we need not be surprised to meet with the vain notion that the Christianity of today is superior to the religion of Christ in the days of the apostles. This delusion is responsible for the expression frequently heard that we need a religion suitable to the changing needs of this changing world. Modern preachers sometimes preach sermons on "The Religion of the Future."

God is the same God, who changes not; Jesus Christ is the same yesterday, today and forever. Sin is sin in every age of the world. Sin is rebellion against the Sovereign Ruler of the universe. The gospel of Christ is designed to meet the needs of sinful men. God says it is his "power unto salvation" to everyone who believes it. Paul, an apostle of Christ, said the gospel he was preaching was "not after man," nor did he receive it from man, nor was he taught it, but it came to him "by revelation of Jesus Christ." Moreover, speaking by inspiration of the Holy Spirit, he pronounced a curse upon anyone, man or angel, who would pervert the gospel or preach another gospel. (Gal. 1:1-12). May I, therefore, insist that the "gospel which came by revelation of Jesus Christ" is perfect, and cannot, therefore, be improved. Any alteration of that which is perfect will render it imperfect. The word of truth is called the "gospel." (Eph. 1:13). The word is also called the "perfect law, the law of liberty." (James 1:22-25). Paul said he did not shun to declare "the whole counsel of God" (Acts 20:27); and, again: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16-17).

It follows, therefore, that we have "the whole counsel of God," the complete revelation of His will, "the perfect law of liberty," recorded in the inspired writings of the New Testament. We need no further revelation. We want no other organization; we will have no other system of religion than that "which came by revelation of Jesus Christ." When I preach that which the apostles preached, I know I am preaching the truth of God. When people today hear the same gospel the apostles preached, believe it, obey its divine commands, and trust God for the fulfillment of His promises, just as surely as people became Christians in the days of the apostles, all such become Christians now—nothing more, nothing less, nothing else.

BEGINS FOURTH YEAR

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This issue marks the beginning of the fourth year of publication of this paper. It has experienced a slow but steady growth in circulation, and reports indicate that it continues to do good.

We have received many helpful suggestions, words of encouragement and commendations from fellow gospel preachers and other Christians, for which we are indeed grateful. And we wish to thank all subscribers and those who sent in clubs and bundle orders, without whose support this paper could not exist.

This paper has never been self-sustaining. It, like other religious publications among us, must depend upon the sale of books to take care of its deficit. However, it is hoped that within the next year the circulation will increase to the point where it will become self-sustaining. This can be done if each subscriber will send in just two subscriptions within the next month, IF thirty people would send in one club each.

Our Policy

Although some space is devoted to lessons applicable to the saved, our primary purpose is to inform the alien sinner of the "Way of salvation."

Our policy of this paper will remain the same when first stated. We shall continue to avoid wrangling among ourselves as writers, as well as controversies with other Christians. Although we believe that brethren may engage in honorable discussion of differences, it is not the purpose of this paper to publish such controversy.

We propose to continue to teach the truth in love and expose error, and to publish a magazine Christian workers can use effectively in winning souls; a paper they would not hesitate to hand to their unsaved friends.

If you agree with our policy and are interested in this work, a good way to demonstrate your interest is to send us at least one club of subscriptions. We solicit your good will, your prayers, and your moral support.

—Pervie Nichols.

As people become obedient to the will of God as it is revealed to us in the New Testament and grow in grace and the knowledge of our Lord, they grow and develop; but the gospel of Christ, being perfect, is not susceptible of improvement. Any attempt to improve upon the pure gospel of Christ is sure to result in a perversion of the gospel. And any such attempt must proceed from a misconception of the gospel—Gospel Advocate.

WHY CHURCHES OF CHRIST DO NOT OBSERVE THE OLD TESTAMENT SABBATH

By G. E. WOODS

The first mention of a day of rest is in Gen. 2:2, 3. God labored for six days and finished his work and rested on the seventh day. He blessed and sanctified the seventh day but twenty-five centuries were to pass before man was commanded to religiously observe the seventh day. There is not the slightest indication that any man knew about the Sabbath or was commanded to keep it from the creation until Israel's deliverance from the bondage of Egypt. (Neh. 9:13, 14.) When Moses was called upon Mt. Sinai there was delivered to him the Law of which Sabbath observance was a part. (Exodus 0:8.) The meaning of this command may be found in the Scriptures relating to it. On the Sabbath the Israelites were prohibited from preparing any food (Exodus 20:23); they must abide in their places (Exodus 16:29); and kindle no fires (Exodus 35:3). The penalty for violation of the Sabbath was death. There is the recorded instance of a man who picked up stricks on the Sabbath day and at the command of God was stoned to death (Numbers 15:32-36). The Old Testament Sabbath was a holy day.

I. Why Not Observe the Sabbath Today?

In consideration of the fact that God authorized it, observed it Himself, and commanded it of the Israelites, why do not churches of Christ observe it today? The Law of Moses, of which the Sabbath commandment was a part, was given only to the people of Israel. It was never given to the people of any other race. No Gentile was ever commanded to keep the Sabbath. Since the Sabbath commandment was a part of the Law of Moses it was to endure only as long as the law lasted. The Law of Moses was never given to be permanent but was "added because of transgression, till the seed should come" (Gal. 3:19). The seed is Christ, hence, the Law, of which the Sabbath was a part, was to last until Christ should come and the new covenant should go into effect (Heb. 8:6-13; Gal. 3:24). Christ having already come, the Law of Moses is binding no more and there is now no Sabbath commandment binding upon the Israelites or anyone else. Because of its imperfections and having served its purpose the Law was removed (Heb. 8:6-10); was nailed to the Cross (Col. 2:14); and fulfilled by the Lord (Matt. 5:17).

II. We Are Under the Law of Christ

God is speaking to the world through His Son (Matt. 17:5; Heb. 1:1-2), and it is in the "perfect law of liberty" (James 1:25) that we are responsible for obedience to the commands of Christ. For the Law of Christ to become operative it was necessary that Christ die (Heb. 9:16, 17). On the first Pentecost after the Lord's resurrection His will went into effect and it is in that will that we find revealed what we are to do to be saved. It is not a question of bringing parts of the old law over into the new because the Law of Christ is a new law, "a new and living way." The Lord has not bound Sabbath observance upon His people in the Christian dispensation.

We are in no way amenable to God for commands of other ages and covenants but solely for the things He has bound upon us to do in the present age.

III. The Lord Has a Special Day Now

The one day valued by Christians above other days is the Lord's day—the first day of the week. There can be no mix-up concerning the special days of the Old and New Covenants for the Scriptures make clear that the holy day of the old covenant was the Sabbath day and the special day of the new covenant is the Lord's day. The former was the seventh day of the week (Gen. 2:2,3; Exodus 20:8) and the latter is the first day of the week. (Rev. 1:10; Acts 0:7.) The early disciples met on the first day of the week to break bread (Acts 20:7); collections were to be made on that day (1 Cor. 16:2); and Christ commanded its observance (Mat. 28:19, 20; Acts 2:42). The apostles taught the disciples to observe the things commanded by Christ and they "continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayer." The day of their assembly was "the first day of the week" (1 Cor. 16:) and they were commanded "not forsaking the assembling of yourselves together. (Heb. 10:25).

IV. Significance of the Lord's Day

The fact that the first day of the week is called the "Lord's day" indicates that it is the Lord's in a way that the other days are not. The first day of the week is one to stir the hearts of Christians as they think of the thrilling events crowded into the day upon which our Lord arose from the dead and laid deep and secure the foundations of the New Testament church. On the Lord's day Jesus rose from the dead (Mark 16:9); on this day he first appeared to His disciples; on this day He met them at different places (Mark 16:9-11; 16:12, 13; Matt. 28:8-10; Luke 24:34; John 20:19-23); He blessed the disciples (John 20:19; the Holy Ghost was imparted (Acts 2:1-4); the church was established (Isa. 2:2, 3; Acts 2:47); the gospel was first preached (Luke 24:46-47); and for the first time people were added to the church (Acts 2:47). It is most appropriate that this day has become the one memorial day of the gospel, the day of gladness and rejoicing. It is the Lord's day and we should observe it in an appropriate manner.

We are to render "unto God the things which be God's" (Luke 20:25); the first day of the week is "the Lord's day" (Aev. 1:10; "Will a man rob God?" (Mal. 3:8). The owner of a thing may say how it should be used. God has a right to say how His day shall be used. If we take that which belongs to a man, we rob him; if we take the Lord's day and appropriate it to our own use we rob God. We abuse the day when we do nothing; when we make it a day of personal, selfish visitation; when we merely rest or seek entertainment. Such is not in keeping with the proper observance of the Lord's day. We should use it to assemble to worship God; studying the Scripture, praying, visiting the sick, etc. If we use the day doing such things the church will grow and we will be pleasing to the Lord. The first day of the week—Sunday—is the Lord's day and all lovers of the truth will let it occupy its rightful place in their lives and will leave the Old Testament Sabbath as it is—a dead relic of the past. —The Apostolic Times

THE PREEMINENCE OF CHRIST

By CECIL E. HILL

Christ was, is, and ever shall be preeminent (Colossians 1:18). The name of Jesus fills and thrills the souls of men with its beauty and power. Truly, Jesus' name is the sweetest name on mortal tongue. His name is exalted and transcendent, mighty and moving, transforming and transfiguring. The name of Jesus is singular in its grandeur and glory. Jesus is not to be compared with others. His name is not to be included in any list of earth's immortals. Jesus' name occupies a place of its own. Through conflict and conquest, Jesus has won His primacy. Every honor accorded Him is due Him. The glory that is His the rightful consequence of His triumphant position.

From the beginning of our holy faith, the Christian has claimed for his Lord, not equality, but preeminence. The heralds of the cross have stormed the citadels of paganism—not in the name of one who is the equal of Confucius, Buddha, or Mohammed—but in the name of one who is greater than any or all of them. The convincing, convicting and conquering plea of the missionary has been: "Open! Open the door of your country and the hearts of its people in the name of the King."

The three greatest facts of all them—past, present and future—center in Christ and grow out of Him. This truth is a forceful demonstration of His preeminence. The greatest fact of the past looks back to Him; the greatest fact of the present looks up to Him, and the greatest fact of the future looks forward to Him.

(1) The greatest fact of the past is the fact that Jesus came to this world. The incarnation of Christ is one of the cardinal truths of the Bible and the greatest fact of history. Jesus has always been just as divine and eternal as God the Father. Jesus left the habitation, association and equality that were His with the Father. As God, Jesus came to the world and dwelt in the flesh. Christ not only came in the likeness of man; He became man, but He did not cease to be God while being man. He was both God and man at the same time. God and man met in Christ. He was God-man. Nowhere did hyphen join together so much or mean so much as here. In Christ we see God reaching down and man reaching up. The influence of Christ in the world is beyond computation or estimation. His mission, ministry, and message have more profoundly altered and influenced the course of history than any other event of the past. What He did and said have done more to elevate man's thoughts, words, and deeds than have all the religions and philosophies the world has ever known. From "The Battle Hymn of the Republic" we shout these soul-stirring lines:

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free;
Our God is marching on."

If we should interpret the challenge, "let us die to make men free," in a spiritual sense, this could with propriety be called the battle hymn of the Kingdom of our Lord with His Christ.

(2) The greatest fact of the present is the fact that Jesus is now making intercession in our behalf before the throne of God. As our High Priest and Advocate, Christ is representing man and pleading his case. Christians often falter, fall, and fail. We are guilty of transgression and disobedience and, therefore, stand in need of pardon. We pray for pardon, and it is in the presence, power, and position of Christ with God that makes our prayers effectual. Our continuous cleansing with sin, therefore, depends upon the mediatorial reign and ministry of Christ. While it is true that Christ once did something to save us, it is also true that He is still doing something to save us. He is still ministering in behalf of our souls. He, not only was our Savior, but even more wonderfully, He is our Savior. He is able to save to the uttermost, seeing He ever liveth to make intercession for us (Hebrews 7:25).

(3) The greatest fact of the future is that Jesus is coming again. Though the time is unknown and unknowable, His coming is a certainty. This is another of the great cardinal truths of the Bible. Jesus is not coming to reign upon the earth one year or a thousand years. His coming will put an end to the present order of things. This earth will be destroyed by fire (II Peter 3:10). He is coming in flaming fire to execute vengeance upon those who know not God and obey not the gospel (II Thessalonians 1:7-9). In I Thessalonians 4:13-18 Paul described the return of Christ in its relation to the saints only, those who had died and those living at the time of His coming. Thus, it is evident that He is coming to meet and greet His faithful and lead them as a ransomed host to the Celestial City. With this truth these words of Jesus agree: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

Not only is Christ preeminent throughout all time, but He will be preeminent throughout all eternity. The great song of the eternal age will be redemption through His blood. The host of angels, the living creatures and the elders, numbering ten thousand times ten thousand and thousands of thousands will sing, "Worthy art thou" (Revelation 5:9-12).—Christian Chronicle.

ATTENTION

SEND

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

RELIGIOUS TITLES AND
CHRIST'S TEACHINGS

Joe L. Banks

We are living in a day when religious titles are handed out to ecclesiastic dignitaries right and left. We are expressly commanded "to render honor to whom honor is due" (Rom. 8:7). We certainly should "honor all men" (1 Peter 2:17). It is not our intention to minimize the respect that should be shown true servants of God or to fail to be courteous to our religious neighbors, be we desire to notice the plain teaching of Jesus Christ as it concerns religious titles.

"Pope and "Father" are two familiar religious titles worn by man. To be called by either of these titles is an open defiance of the Saviour's injunction in Matt. 23:9, "And call no man your father upon the earth: for one is your Father which is in heaven." The first title, "Pope," is used to designate the chief bishop or the "papa bishop" and the latter to designate the professional fathers under the one great papa. So desirous of honor are these religious dignitaries that they expect those not in their religious community to address them as "Pope" and "Father." It is a definite encroachment upon our religious freedom to have men who assume titles condemned by our Lord demand, and sometimes receive encouragement from business leaders, that even those who do not believe in the titles address them thus. You may think this strange that in our enlightened age men and women desire to be addressed with some religious title but the leaven of iniquity works today as in all ages. It is our Father in heaven who alone has the right to be called Father in a religious or sacred sense.

"Rabbi" is another title that is often used to designate some religious leader. Jesus plainly says, "But be ye not called Rabbi: for one is your master, even Christ; and all ye are brethren" (Matt. 23:8). To address one as "Rabbi" in a religious sense is to put that one upon a level with Jesus Christ. The child of God who is interested in following the teaching of Christ refuses to thus address religious leaders.

"Reverend," "Very Reverend," and "The Very Reverend," "Most Reverend," "Right Reverend," etc., are titles of distinction given to religious leaders throughout our land. To thus refer to man is an open violation of God's word. God's name only is referred to as reverend: "He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend in his name" (Psalms 111:9). Members of the church of Christ refuse to call any man reverend.

What one ever read in God's book of "Pope" Peter, "Father" Paul, "Rabbi" Barnabas, "The Most Reverend" Philip, or Silas, D.D.? My friends hold fast to the modesty that characterized the Christians of the first century. Let us follow the teaching of our Lord Jesus Christ.

—Firm Foundation.

SERMON OUTLINE
THE GOSPEL OF CHRIST

By BILL HALL

Introduction:

The word gospel means "glad tidings." When we speak of the gospel of Christ, the glad tidings of Jesus Christ, we mean the good news concerning his sacrifice for our sins, the church, what a sinner must do to be saved, how to live the Christian life, and how to go to heaven after death.

Discussion:

I.—The gospel has power.

- A.—Sharper than any two-edged sword. (He. 4:12).
- B.—It has power to save. (Rom. 1:16; 15:1-2).
- C.—It has power to destroy. (1 Cor. 1:18).
- D.—Its power can be seen in at least two examples:
 - 1.—The case of Felix (Acts 24:24-25).
 - 2.—The case of Agrippa (Acts 26:27-29).

II.—The gospel has facts to be believed.

- A.—The death, burial resurrection, and ascension of Christ. (1 Cor. 15:1-4).
 - 1.—Our salvation is dependent upon belief of these facts.
 - 2.—If Jesus was not raised from the dead:
 - (a) All worship and faith are vain. (1 Cor. 15:12-19).
 - (b) There is no justification. (Rom. 4:23-25).

III.—The gospel has commands to be obeyed.

- A.—We obey a form of teaching. (Rom. 6:17-18).
 - 1.—We obey that form in repentance and baptism. (Rom. 6:3-11; Col. 2:12-13).
- B.—Commands for alien sinner to obey.
 - 1.—Believe in Christ. (Mk. 16:16; Jno. 8:21).
 - 2.—Repent of all sins. (Lk. 24:47).
 - 3.—Confess faith in Christ. (Rom. 10:9-10; Acts 8:36.)
 - 4.—Be baptized into Christ. (Mk. 16:16; Matt. 28:19-20; Gal. 3:26-27.)
- C.—Commands for Christians to obey.
 - 1.—Assemble with the saints. (Heb. 10:25).
 - 2.—Grow in grace and knowledge. (2 Pet. 3:18).
 - 3.—Encourage others. (1 Thes. 5:14).
- D.—Fate of those who obey not the gospel. (1 Pet. 4:17-18; 2 Thes. 1:7-9).
 - 1.—This realization should overcome any excuse for not obeying Christ.

IV.—The gospel is for every creature.

- A.—It is to be preached to all the world. (Mk. 16:16).
- B.—God is no respecter of persons (Acts 10:34-35.)