

8-1953

# Churches of Christ Salute You with a Herald of Truth: August Report

Herald of Truth

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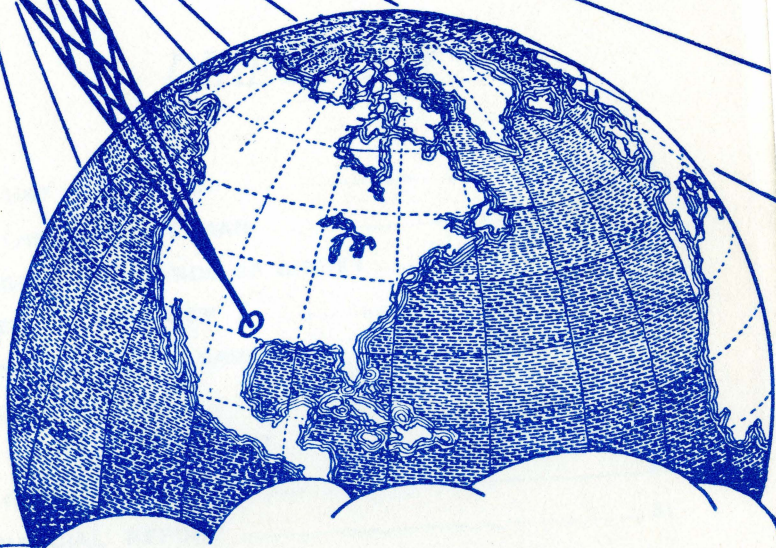
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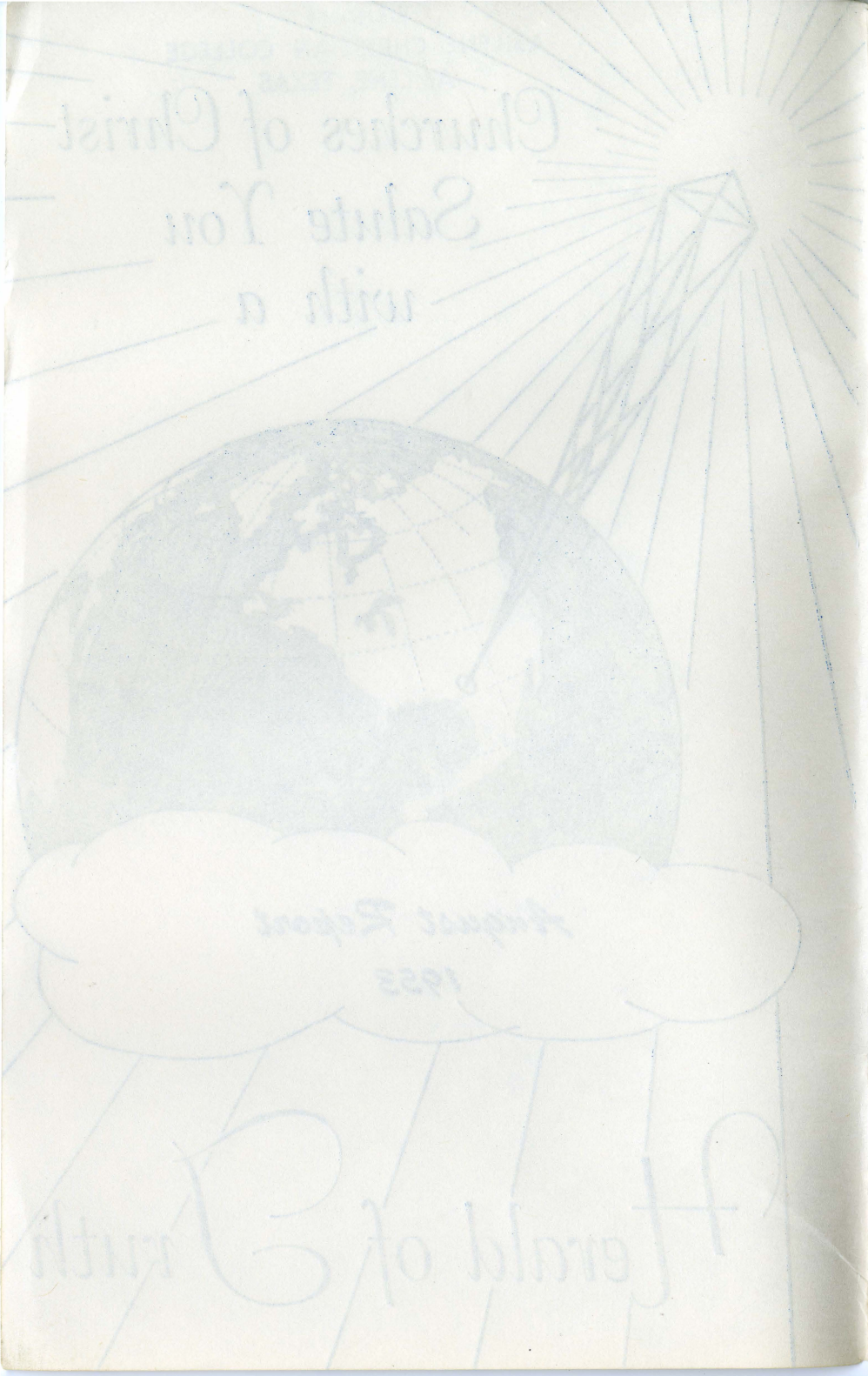
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Churches of Christ—  
Salute You  
with a



*August Report*  
*1953*

*Herald of Truth*



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## Fruits of the Network Broadcast

By James D. Willeford

The question is often asked, "What are the visible results of the network broadcast?" On the basis of the evidence at hand we estimate the number of baptisms to be five thousand. Doubtless there have been many more baptisms of which we have not heard since no effort is made to get congregations to report them. The responsibility of the Highland elders extends only to the point of preparing and presenting the program. The work of further teaching the prospects and of reaping the harvest is left entirely to local congregations over the land.

But the fruits borne by the radio program extend far beyond the number of baptisms. The program is helping scattered members to locate addresses of congregations and many negligent members are being reclaimed by the teaching of the Gospel. We receive many letters worded in the vein as the following: "I wish to take the opportunity to thank you for sending us the names of those who request material from you. The most recent of these was an old friend of mine from my home congregation, and he has promised that he will begin working with the group here although he has not been attending anywhere recently."

The teaching done through the network is helping to build faith in the Bible and it is letting the "man on the street" know that churches of Christ are true to the Book of God. We receive countless letters like this one from Mrs. Effie V. Crowder of Elkridge, Maryland: "I want to tell you I had been wanting for quite awhile to help support a program that really preaches the 'Truth' but never found what I wanted until I found the 'Herald of Truth' about a year ago. Also through it I found the church I have been looking for, for a long time."

The program is helping to break down prejudice toward the Church and to prepare the field for sowing the seed in virgin soil. The statement of an outstanding gospel preacher, who was sent to North Dakota, for a mission meeting, is typical of letters we receive. He said, "I wanted to write you, because we believe that the Herald of Truth broadcast in Grand Forks is largely responsible for the kindly reception we have had. Never have we preached to people more unprejudiced. Never have we seen the people listen so attentively, or with such evidence of delight in learning the truth."

The network effort is helping to build attendance in thousands of congregations. A recent letter from Arizona illustrates the point we are making. The correspondent said, "We have enjoyed hearing the Herald of Truth and believe it has done good here. Perhaps that is one of the reasons our old building became too small to seat all the people attending services."

Since the program began we have sent to congregations the names and addresses of 62,250 people who requested sermons, or asked questions. The extent of the harvest will be determined largely by what you do to further teach these people.

## In This Month's Mail

Homewood Church of Christ  
1627 29th Court, South  
(at Central Ave.)  
Birmingham, Ala.  
August 21, 1953

Herald of Truth  
Abilene, Texas.

Dear Brethren:

Under separate cover I am sending you a copy of SHADES VALLEY SUN, a weekly newspaper for a huge area in suburban B'ham. Want you to see a copy of an ad we carried regarding the Terald of Truth and the A. C. Nielson Co. survey. You will find it on page 3, section 2. Sent you the whole paper, so you could have a better perspective of the ad's setting. The special Herald of Truth ad is tied in with our regular column, Back To The Bible, which I write every week. At the bottom of that regular ad we always carry the announcement of the Herald of Truth program over the B'ham station WSGN. We believe this special Herald of Truth ad will not only stimulate more listener interest here, but will also be good for the church. We have a new work in the best residential part of Greater Birmingham. Practically all families in this area see the Shades Valley Sun.

Herald of Truth is doing a great job for the gospel and the church. I hope that nothing slows it down, but that it continues for years. In addition to the huge job of sowing gospel seed among millions upon millions, it is stimulating the churches to more work. It is also going to improve the quality of singing among the congregations. And it is going to exert a terrific influence in the right direction in letting the world know that we are on the map. Nothing has happened like it in our day. I pray for your continued success.

Homewood church is a new work. That means that obtaining support from a smaller congregation for such a job will be a little slower than if we were established with all of our facilities. But the financial support will come in time. Meanwhile we are doing what we can to create sentiment for the program in this area.

With best wishes, I am,

Sincerely and Fraternally,  
Signed, Jack Meyer

# Binding The Hands of Christ

By James D. Willeford  
August 2, 1953

In Mark the fifteenth chapter, we read these words: "And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate." Here we read of one of the cruelest deeds in the history of the world. Men whose hearts were filled with hatred and envy took Jesus, the spotless Son of God, and literally bound him—making ready the crucifixion. As we look back to that scene our hearts are filled with sadness and even a touch of righteous indignation for that motley crowd that bound Christ Jesus and delivered him to Pilate. And yet . . . there are few, if any, under the sound of my voice today, who are not guilty, in some way, of binding the hands of Christ. Yes, beloved, we are all responsible for hindering the Lord and His influence in some measure—and thereby Christ is being bound again today. Even those of us who claim to love the Lord and His church are partakers in this crime. Shall we list several ways in which we hinder Christ today?

The first way in which we hinder the Lord is through ignorance of His word. The Bible is divinely inspired and has been preserved for all to read. Paul said, "Every scripture inspired of God is also profitable for doctrine, 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). And yet, men ignore its sacred contents. Here is a book that is capable of making us complete, perfect and entire—still man passes it by. The Bible is indeed a golden storehouse of precious gems and yet it is undoubtedly the most neglected book in the world. Even though

it is the fastest selling book in America we are forced to admit the spiritual ignorance of the masses. The proverbial joke about dust on the family Bible is more than a joke—it has become a sobering truth. In the Old Covenant God said: "My people are destroyed for lack of knowledge," (Hosea 4:6).

Brethren, we need to return to those days when we'd gather around the fireplace and read from God's Holy Word and meditate on things divine. Certainly, in this land of Bibles, ignorance of God's law is no excuse!

On one cold winter afternoon a young lady went to a book-store and bought the best-seller of the day. She returned home in eager anticipation of a quite evening spent in reading of the famous book. However, she was dismayed when she found the book to be rather dull and uninteresting. She put it on the shelf. In the process of time a young journalist moved to that city to work with the local paper. The young lady of our story met him and they soon fell in love. One evening as they were visiting in her home she noticed the book on the shelf and remarked: "Why, John, you have the same name as the author of that dull book. What a coincidence!" The young man replied, "That is no coincidence—you see, I wrote the book." That evening, after he had gone, the young lady took the book down, wiped the dust off, and began to read. This time, instead of being dull, it was the most fascinating story she had ever read. What was the difference? She had fallen in love with the author. And friend of mine, when we fall in love with God, the Author of the Book of Books, we will wipe the dust off our Bibles and cease to be ignorant of His precious truths.

Another way in which we figuratively bind Christ today is by our negligence. After we can no longer hide behind the shield of ignorance, after we know God's will and then fail to do it—we are binding the hands of Jesus by our negligent attitude. Let us illustrate this point. Suppose that tomorrow as you were driving through town a policeman would stop you and inform you of a traffic law you had just disobeyed. Perhaps, if you could persuade him that this was your first violation and in fact, you were totally ignorant of this law, he might let you go. But I wonder how lenient he would be if on the next day in the very same spot he found you disobeying that same traffic law! You could no longer plead innocence. Your neglectful attitude would get you into trouble. It is just so in the spiritual realm. When we know to do good and are negligent toward our duty, God, the great Patrolman is displeased. In James 4:17 we read these words, "Therefore, to him that knoweth to do good and doeth it not, to him it is sin". It is true that we, as members of the body of Christ, pass up many opportunities to do good and openly neglect some things which we know we should do.

In Matthew, chapter 25, we have the interesting parable of the ten virgins five wise and five foolish. The greatest curse of the foolish ones was their negligence. They neglected the necessary preparation to be ready when the bridegroom came.

One day He is coming again—will we be prepared? Today, in the church of the Lord there are many negligent and erring people. Oft times our lethargy and complacency can be the very stumbling-block over which our friends fall on the way to eternal ruin.

The story is told of a man who had searched the New Testament diligently and then set out to find the church he had read about in the Word of God. He was looking for the church which Jesus purchased with His own blood. Each week he would visit a different religious group but would come home disheartened because none of them seemed to preach and practice in the apostolic way. Finally, one Sunday he came to the building where the church of the Lord met for worship. As he entered the building he noticed that it was packed to its capacity, the singing was certainly zestful, the prayers scriptural and touching, and the sermon was challenging and true to the Book. He went home that day a very happy man. At last his search was ended. He had found the New Testament church. He decided to go that night and check again to be sure. Much to his dismay only one third of the auditorium was filled, the singing was not so spirited, and the sermon had lost its zest. Indeed this seemed more like a sham and a pretense than a real worship service. The man said to himself, "No, this isn't the church of Christ—for if it were, everyone would be back tonight and have somebody with him." Brethren, this is the way we impress others when we neglect to fulfill our Christian duty.

The third way that we today bind the efforts of Christ is by compromise. As we read God's word we notice example after example of the downfall of God's people through their compromising spirit. God demands that we take a stand—either for or against Him. We should hear the challenge Joshua flung at Israel when he said: "Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve Jehovah." (Josh. 24:15). That choice is still before men: Will we serve Jehovah or the idols of men? In I Kings 18:21 we find these forceful words as Elijah, a prophet of God speaks: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." Too many people today, religiously speaking, are halting between two opinions. To remain undecided, to make no choice at all, is a grievous mistake. Christ despises the sin of compromise. He plainly stated that no man can serve two masters, (Matt. 6:24). It is the height of inconsistency to try to have one foot in the world and the other in God's church. The sin of compromise is a prevalent way in which we bind the hands of Christ.

Also, in the realm of Christian living, to many of us are "letting the Lord down" by our loose, compromising way of life. A disciple of Christ is supposed to be a new creature, a man after God's own possession. Too often, we forget our allegiance to the Lord and we return to our wallowing

in the mire, (2 Pet. 2:22). As Christians we are supposed to seek those things that are above and not those things upon the earth, (Col. 3:1, 3). We are to depart from iniquity and abstain from the appearance of evil (2 Tim. 2:19; 1 Thess. 5:22). We are not to look back to that life of sin but to the beautiful home of the soul. Indeed, as Paul states in Romans 12:9 we are to "Abhor that which is evil; cleave to that which is good." Friends, there is no compatibility or concord between a child of God and a servant of Satan.

It is true that we are binding Christ anew by our ignorance, negligence and compromise; yet, perhaps the greatest way that Christ is hindered today is in our failure to spread the gospel. Before the Lord ascended back to heaven he gave us this charge: "Go ye into all the world and preach the gospel" (Mark 16:15). This gospel was the good news or glad tidings of His death, burial, and resurrection (1 Cor. 15). The disciples of Christ in the first century took this message of salvation to the whole creation. Paul could say to the brethren from Ephesus: "I am pure from the blood of all men" (Acts 20:26), and that the gospel had gone into all the world" (Col. 1:23). And yet, today, with all our modern modes of travel, the financial strength of the church, and the abundance of gospel preachers, we have scarcely touched the hem of the garment. There are many countries that have yet to hear a pure gospel sermon in modern days. Even in this beautiful land of ours there are many sections which are starving for the pure message of God. Can we be content to sit idly by and permit millions of people to live and die without the privilege of hearing the truth preached?

It is our task and joyous privilege to spread the gospel of Christ throughout the world. Sir Cessel Rhodes, one of England's greatest explorers, was sent to Africa many years ago to look over that land and see if it would be worthwhile for Great Britain to obtain. After returning from that continent and speaking before the great dignitaries of his homeland, he pointed to a huge map of Africa and stated: "All this for England—that's my dream." Today, as servants of the Lord we should point to a map of the world and say: "All this for Christ—that's our dream." May we ever realize and heed the call that comes ringing o'er the restless wave. May we rise to meet the need of the souls that should be rescued and saved.

Sinner friend, you can bind the hands of Christ. He shed His blood that you might know the truth and be made free from sin. But if you reject His will and ignore His message of mercy, you, too bind His hands. One of the saddest statements in the Bible was made about Christ's brethren in the flesh. John said, "He came unto His own and His own received Him not" (John 1:11). All Jesus can do is offer forgiveness to a burdened soul. He refuses to force us into obedience.

Jesus has purchased our redemption with His blood, and He

asks us to accept it from his hands. The acts of acceptance are plainly stated in the New Testament. Jesus said, "If ye believe not that I am he, ye shall die in your sins," (John 8:24). He also said, "He that believeth and is baptized shall be saved," (Mark 16:16). The Lord directed his apostles to tell sinners that they must repent and be baptized unto the remission of their sins, (Acts 2:38). Christ becomes the Author of eternal salvation to all who obey Him, (Heb. 5:9). To accept the Lord's offer of redemption we must believe in Him, repent of our wickedness and be buried with Him in baptism for the remission of our past sins. Jesus offers you forgiveness but you bind his hands if you refuse his offer.

## Eternal Security

By James D. Willeford

August 9, 1953

A few years ago an outstanding denominational preacher wrote into a tract these words: "We take the position that a Christian's sins do not damn his soul! . . . All the sins he may commit, from idolatry to murder, will not make his soul in any more danger" (Tract by Sam Morris). This statement expresses a doctrine known in the North as "Eternal Security," and in the South as "The Impossibility of Apostasy." Simply stated the doctrine is that a Christian cannot lose his salvation. If he is once saved he is eternally saved, regardless of the kind of a life he lives after being saved.

But, may we assure you that a Christian can so sin as to be eternally lost. It is not a question of what an individual Christian will do, but of what he can do. The Lord teaches that it is possible for a Christian, through the exercise of his own will, to relinquish his hold upon eternal life.

The Christian has eternal life now in the sense that he has Christ. Apostle John said: "For the life was manifested, and we have seen it, and bear witness, and show unto you that **eternal life**, which was with the Father, and was manifested unto us" (II John 1:2). In this passage John says Christ is eternal life. So the person who has Christ has Eternal Life. But the apostle made it clear that our keeping Christ is conditional. He said, "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father" (I John 2:24).

In the parables Christ taught that his own servants could be lost. He said the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. Unto one of these servants he gave five talents; to the second one, two talents and the third, one talent. He gave them according to their abilities. After some time the Lord returned from the far country and called for a reckoning with his servants. The one who received five talents had used his and gained five more. The servant with two talents had made two more, but the servant with one talent buried his and refused to use it. When the Lord saw the failure of this servant he said, "Cast ye the unprofitable servant into outer darkness" (Matt. 25:14-30). Christ said the kingdom of God is like this. Christ went into heaven after giving his servants his goods, and one day He will return. When he does He will cast out his own servant who has become unprofitable through neglect and sin.

In the parable of the vine and the branches Christ taught that his people may be lost. He said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:1-2-6). In this parable Christ compares his disciples to branches in a vine, and he says the Father will remove them if they fail to bear fruit, or if they abide not in the Son. And, as men burn branches that are cut off, so the Lord will punish his people who have been taken away by the Great Husbandman of the vineyard.

We know that a Christian can sin because we have examples of it in the New Testament. Luke tells us that Philip went to Samaria and preached Christ unto the people. He says, "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip" (Acts 8:12-13). After Simon obeyed the gospel just like all the other people of Samaria, he sinned in trying to buy the miraculous gift of the Holy Spirit. Peter said to Simon, "Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee" (Acts 8:21-22). Any one who denies that Simon was a Christian must deny that the Samaritans were Christians for he did precisely what they did. They believed and were baptized. Simon himself believed also, and when he was baptized he continued with Philip. Simon became a Christian and after this he sinned. The apostle instructed him to repent and pray that he might be forgiven. Yes, the Lord clearly teaches that a Christian can sin, and be lost.

A passage written by the Apostle John is sometimes used as proof that a Christian cannot sin. The Apostle said, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (I John 3:9). John said the seed prevents a Christian from sinning. Christ said the seed is the Word of God (Luke 8:11). John was writing to some people in whose hearts the word of God did abide. He said, "I have written unto you young men, because . . . the word of God abideth in you" (I John 2:14). John said these people did not sin because the word of God filled their hearts. In the Old Testament David said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). As long as God's word remains in our hearts and controls our lives, we cannot sin, but that is far from saying we can never sin, because we may drift from a knowledge of God's word or Satan may steal it from our hearts (Luke 8: 13).

Those who teach that a child of God cannot be lost quote Christ's statement, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation" (John 5:24). But Christ is speaking of those who hear him and continue to believe in God. In the tenth chapter of John the Lord speaks of those who continue

as his disciples and he says "My sheep hear my voice, and I know them, and they follow me: And I gave unto them eternal life" (John 10:28-29). Note the order of this passage. Jesus said: (1) "My sheep hear my voice;" (2) "They follow me;" (3) "I gave unto them eternal life." Now when will he give eternal life? Christ said, "The righteous shall go into eternal life, at the judgment" (Matt. 25:46).

Eternal life as the reward of the righteous will not be given until the end of time. Some men stress the verb used by Christ when he said the believer "hath" everlasting life, but they forget that the verb "hath", and others in the present tense are frequently used with a future significance. In a prophecy about the coming of Christ Isaiah said, "They that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). Isaiah further said, "Upon us a child is born, unto us a son is given." These statements were made about Christ seven hundred years before his birth. The Lord often speaks of what He has promised as if it were already given. When Jesus said the believer "hath" everlasting life he was speaking in this way. We can be sure that this is true because the Lord says Christians hope for eternal life (Tit. 1:2). Paul says a man does not hope for a thing that he already has (Rom. 8:24-25).

The Lord says "This is the promise that he hath promised us, even eternal life" (I John 2:25). And the Christian should forever remember that the everlasting life given him in promise is not given everlastingly. He must endure unto the end to receive it (Matt. 10:22).

The Apostle Peter speaks of Christians who had sinned and he says, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the later end is worse with them than the beginning" (II Pet. 2:20-21). Peter said people who had escaped the pollutions of the world could be entangled again therein and overcome, and their latter end would be worse than their first. They were lost in the beginning, but if they were saved and then went back into sin they were in worse condition than they were before they obeyed the Lord.

In writing to the Christians in Galatia the inspired apostle said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). We are saved by grace, but if Christians fall from that which saves they will be lost (Eph. 2:8).

The inspired writer, James, said, "Brethren, if any of you do err from the truth, and one convert; let him know, that he which converteth the sinner from the error of His way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19-20). James was writing to Jewish Christians who had "the faith of our Lord Jesus Christ" (Jas. 2:1). He said that if they sinned and a brother converted them from that sin their soul would be saved from death. Is he not

saying, "If they persisted in the sin their souls would die eternally?"

In a letter to the church in Galatia Paul said, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8). Paul said to Christians that if you sow to the flesh you will reap corruption. The Christian who reaps corruption is lost. In writing to the Christians of Rome, Paul said, "For if ye live after the flesh, ye shall die" (Rom. 8:13).

Paul reminded the Christians at Corinth that God overthrew his people of Israel who sinned and he said, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (I Cor. 10:6, 12). Paul says we can sin just as Israel sinned. The Lord disinherited Israelites who sinned (Num. 14:12). Christ said to Christians who lived in sin that he would spew them out of his mouth (Rev. 3:15-16).

The teaching that a Christian cannot do anything to forfeit his salvation promotes unbelief. A person reasons that God has made privileged characters of Christians, and that He has removed their wills and made machines of them. The teaching leaves the impression upon the world that God pampers Christians, and that He is not just if He saves them regardless of their conduct.

David said, "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15). In closing the Bible, John said, "Blessed are the dead which die in the Lord" (Rev. 14:13). Of all the desires of our heart the greatest should be the desire to die in Christ. But we cannot die in the Lord unless we first come into Him, and Paul says, "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). When our faith in God's Son leads us to repent of our sins, and be baptized for the remission of those sins the Lord adds us to his family (Acts. 2:47).

It is plain that through baptism God washes away past sins, but it marks only the beginning of a new life in Christ which may be fraught with temptations to sin or to remain idle. Once a little girl made this observation which fittingly characterizes many so-called baptized believers. This little girl said, "Daddy, do you know why I fell out of bed last night?" and without waiting for her daddy to ask her, she continued, "I went to sleep too near where I got in!" How true! Christians can and do "go to sleep" too near after baptism and again become lost in God's sight.

After we are added to the Lord's family by obedience, we must be faithful until death. We must not go to sleep. We must be "steadfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58). With the Apostle Paul we must fight a good fight, finish our course and keep the faith, and then we can say with him: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day" (Tim. 4:7-8).

## Can That Faith Save Him?

By James D. Willeford

August 16, 1953

A few years ago one of America's leading religious papers carried this story. A young man asked a preacher what he must do to be saved, and the preacher replied, "Nothing. You're nineteen hundred years too late." And the young man said, "You mean I'm too late to be saved?" The preacher replied, "No but you're too late to do anything. Christ did it all for you nineteen hundred years ago."

Contrast the preacher's answer with that given by Christ. Jesus said, "If ye believe not that I am he, ye shall die in your sins" (John 8:24). Then we can say with certainty that to be saved we must believe, and believing is something we must do.

The Lord qualifies faith by teaching that men cannot be saved by just any kind of faith. He asked through one of his inspired writers, "What doth it profit, my brethren, if a man says he has faith, but have not works? Can that faith save him?" (James 2:14).

The Lord speaks of several kinds of faith that are worthless. One kind of faith that will not avail is dead faith. James said, "For as the body apart from the spirit is dead, even so faith apart from works is dead" (Jas. 2:26). Surely we all admit that dead faith will not save us.

The Apostle John described another kind of faith when he said, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue" (John 12:42,43). The chief rulers believed in Christ but their faith did not lead them to action. They refused to confess Christ, and so their faith was inactive. James would ask, "Can that save them?"

The Lord further implies another kind of faith which we might call imperfect. James asked, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? (Jas. 2:21-23). In this scripture the Lord stressed the lesson that Abraham's faith was made perfect through obedience to God. Without obedience Abraham's faith would have been imperfect.

There is still another kind of faith. James said, "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). The one time "faith only" is mentioned in the Bible is in this passage, and James asked, if that faith could save him. The Lord answered, "No." And yet one of the Protestant churches says in its creed, "that we are justified by faith only is a most wholesome doctrine and very full of comfort" (The Doctrines and Disciplines of the Methodist Episcopal Church, South; 1918 copyright by Smith and Lomor; Chap.

# YOU MAY HEAR THE HERALD OF TRUTH OVER THESE STATIONS

## ALABAMA—

Albertville	WAVU	630	4:30 p.m.
Anniston	WHMA	1450	1:00 p.m.
Auburn	WAUD	1230	1:00 p.m.
Birmingham	WSGN	610	8:00 a.m.
Florence	WFOI	1340	8:00 p.m.
Ft. Payne	WFPA	1400	8:00 a.m.
Gadsden	WGAD	1350	1:00 p.m.
Greenville	WGYV	1400	4:00 p.m.
Hamilton	WERH	970	1:00 p.m.
Huntsville	WHBS	1490	7:30 a.m.
Marion	WJAM	1310	9:30 a.m.
Mobile	WALA	1410	9:30 a.m.
Montgomery	WAPR	1600	1:00 p.m.
Scottsboro	WTCN	1040	4:30 p.m.
Selma	WGWC	1340	1:30 p.m.
Talladega	WHTB	1240	1:30 p.m.
Troy	WTBT	1490	1:00 p.m.
Tuscaloosa	WJRD	1150	9:00 p.m.

## ARIZONA—

Bisbee	KSUN	1230	1:00 p.m.
Clifton	KCLF	1400	3:00 p.m.
Flagstaff	KCLS	1340	7:30 a.m.
Kingman	KGAN	920	1:00 p.m.
Phoenix	KOY	550	7:00 a.m.
Tucson	KCNA	580	3:00 p.m.

## ARKANSAS—

Eldorado	KDMS	1290	1:00 p.m.
Forrest City	KXJK	950	9:00 a.m.
Ft. Smith	KFSA	950	1:00 p.m.
Hot Springs	KWFC	1340	8:30 p.m.
Little Rock	KGHI	1250	1:00 p.m.
McGehee	KVSA	1220	9:00 a.m.
Springdale	KBRS	1340	6:00 p.m.

## CALIFORNIA—

Bakersfield	KPMC	1560	10:00 a.m.
Blythe	KYOR	1450	3:30 p.m.
Brawley	KROP	1300	12:30 p.m.
Eureka	KIEM	1480	8:00 a.m.
Fresno	KARM	1430	3:30 p.m.
Indio	KREO	1400	3:30 p.m.
Los Angeles	KECA	790	3:30 p.m.
Porterville	KTIP	1450	3:30 p.m.
San Francisco	KGO	810	3:30 p.m.
San Luis Obispo	KATY	1340	3:30 p.m.

## COLORADO—

Craig	KRIA	1230	5:30 p.m.
Denver	KVOD	630	3:00 p.m.

## CONNECTICUT—

Bridgeport	WNAB	1450	5:30 p.m.
Hartford	WTHT	1230	1:00 p.m.

## DELAWARE—

Wilmington	WILM	1450	1:00 p.m.
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## FLORIDA—

Gainesville	WGGG	1230	1:00 p.m.
Jacksonville	WPDQ	600	5:30 p.m.
Leesburg	WLBE	790	1:00 p.m.
Miami	WOAM	560	1:00 p.m.
Panama City	WPCF	1400	1:00 p.m.
Pensacola	WEAR	1230	3:00 p.m.
Sanford	WTRR	1400	6:30 p.m.
Tallahassee	WTNT	1450	5:00 p.m.
Tampa-St. Pete	WSUN	620	1:00 p.m.

## GEORGIA—

Atlanta	WGST	920	1:00 p.m.
Augusta	WGAC	580	2:00 p.m.
Brunswick	WGIG	1440	1:00 p.m.
Cairo	WGRA	1300	3:00 p.m.
Cartersville	WBHF	1450	10:00 a.m.
Columbus	WGBA	1460	7:30 a.m.
Dawson	WWDN	900	2:00 p.m.
Macon	WNEX	1400	1:00 p.m.
Rome	WLAQ	670	1:00 p.m.
Savannah	WDAR	1400	1:00 p.m.
Valdosta	WGAF	910	1:00 p.m.

## IDAHO—

Boise	KGEM	1140	3:00 p.m.
Pocatello	KWIK	1440	9:30 a.m.

## ILLINOIS—

Chicago	WENR-WLS	890	2:30 p.m.
Moline	WQUA	1230	7:00 a.m.
Quincy	WGEN	1440	8:00 a.m.

## INDIANA—

Anderson	WHBU	1240	1:30 p.m.
Bloomington	WTTS	1370	1:00 p.m.
Evansville	WJPS	1330	1:30 p.m.
Ft. Wayne	WGL	1250	1:00 p.m.

## IOWA—

Cedar Rapids	WMT	600	7:30 a.m.
Des Moines	KSO	1460	6:00 p.m.
Sioux City	KSCJ	1360	10:30 p.m.
Waterloo	KXEL	1540	8:30 p.m.

## KANSAS—

Coffeyville	KGGE	690	2:00 p.m.
Dodge City	KGNO	1370	1:30 p.m.
Great Bend	KGVB	1590	1:00 p.m.
Topeka	WREN	1250	1:00 p.m.
Wichita	KWBB	1410	3:30 p.m.

## KENTUCKY—

Bowling Green	KWCT	930	1:00 p.m.
Louisville	WKLO	1080	1:00 p.m.
Mayfield	WKTM	1050	4:15 p.m.
Paducah	WKYB	570	1:30 p.m.

## LOUISIANA—

Baton Rouge	WLCS	910	1:00 p.m.
Monroe	KMLB	1440	2:00 p.m.
New Iberia	KANE	1440	1:00 p.m.
New Orleans	WDSU	1280	1:00 p.m.
Shreveport	KRMD	1340	1:00 p.m.

## MAINE—

Bangor	WABI	910	1:00 p.m.
Portland	WPOR	1450	9:00 a.m.

## MARYLAND—

Baltimore	WERR	1300	3:00 p.m.
Cumberland	WDYK	1230	8:00 a.m.

## MASSACHUSETTS—

Boston	WVAB	1260	1:00 p.m.
Gardner	WHOB	1490	1:00 p.m.
Lawrence	WLAW	680	1:00 p.m.
Springfield	WSPR	1270	2:00 p.m.
Worcester	WAAB	1440	1:00 p.m.

## MICHIGAN—

Battle Creek	WELL	1400	1:00 p.m.
Bay City	WBCM	1440	1:00 p.m.
Detroit	WXYZ	1270	1:00 p.m.
Flint	WTAC	600	10:30 p.m.
Lansing	WILS	1320	1:00 p.m.
Ludington	WKLA	1450	1:00 p.m.
Mt. Pleasant	WCEN	1150	2:00 p.m.
Muskegon	WKBB	850	2:00 p.m.

## MINNESOTA—

Mankato	KTOE	1420	2:00 p.m.
Minn.-St. Paul	WTCN	1280	7:30 a.m.

## MISSISSIPPI—

Booneville	WPIP	1400	1:00 p.m.
Centerville	WGLO	1580	8:00 a.m.
Columbus	WCBF	1340	6:00 p.m.
Greenwood	WABG	960	1:00 p.m.
Jackson	WSLI	930	2:00 p.m.
Kosciusko	WKOZ	1440	1:00 p.m.
Laurel	WLAU	1490	8:30 p.m.
McComb	WSKB	1250	1:00 p.m.
Meridian	WTOK	1450	1:00 p.m.
Natchez	WNAT	1240	1:00 p.m.

## MISSOURI—

Cape Girardeau	KFVS	960	8:30 p.m.
Kansas City	KCMO	810	12:30 p.m.
Poplar Bluff	KWOC	930	check sta.
Rolla	KTRR	1490	8:45 a.m.
St. Louis	KXOK	630	9:15 p.m.
Springfield	KWTO	560	1:00 p.m.

## MONTANA—

Bozeman	KXLQ	1450	8:00 a.m.
Great Falls	KXLK	1400	8:00 a.m.
Helena	KXLJ	1240	8:00 a.m.
Missoula	KXLL	1450	8:00 a.m.

## NEBRASKA—

Lincoln	KFOR	1240	10:30 a.m.
N. Platt	KNBR	970	9:00 a.m.
Omaha	KOIL	1290	5:30 p.m.
Sidney	KSID	1240	9:30 a.m.

## NEVADA—

Las Vegas	KENO	1460	9:30 a.m.
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## NEW HAMPSHIRE—

Claremont	WTSV	1230	1:00 p.m.
Lebanon	WTSL	1400	1:00 p.m.
Manchester	WMUR	610	3:00 p.m.

## NEW MEXICO—

Albuquerque	KOAT	1450	3:00 p.m.
Carlsbad	KPBK	740	1:30 p.m.
Clovis	KCLV	1240	1:00 p.m.
Los Alamos	KRSN	1490	3:00 p.m.
Santa Fe	KTRC	1400	3:00 p.m.

## NEW YORK—

Albany	WROW	850	2:00 p.m.
New York	WABC	770	12:30 p.m.
Olean	WHDL	1450	1:00 p.m.
Poughkeepsie	WKIP	1450	1:00 p.m.
Rochester	WARC	950	9:30 a.m.
Saranac Lake	WEAV	960	2:00 p.m.
Syracuse	WAGE	620	12:00 p.m.

## NORTH CAROLINA—

Asheville	WLOS	1380	1:00 p.m.
Charlotte	WAYS	610	1:00 p.m.
Durham	WTIK	1310	2:00 p.m.
Fayetteville (Sat)	WFLB	1490	1:00 p.m.

Salisbury	WSAT	1280	1:00 p.m.
Wilmington	WGNI	1340	8:30 a.m.
Winston-Salem	WAIR	1340	1:00 p.m.

## NORTH DAKOTA—

Fargo	KFGO	790	1:00 p.m.
Grand Forks	KILO	1060	1:00 p.m.

## OHIO—

Cleveland	WJW	850	1:00 p.m.
Columbus	WHKC	610	1:00 p.m.
East Liverpool	WOHI	1400	1:00 p.m.
Lima	WIMA	1150	9:00 a.m.
Toledo	WTOL	1230	12:30 p.m.
Youngstown	WBBW	1240	8:30 a.m.

## OKLAHOMA—

Ada	KADA	1230	1:00 p.m.
Enid	KCRC	1390	1:00 p.m.
McAlester	KUMC	1400	1:00 p.m.
Muskogee	KBIX	1490	2:00 p.m.
Oklahoma City	KTOK	1000	9:30 a.m.
Tulsa	KRMG	740	2:00 p.m.

## OREGON—

Eugene	KASH	1600	1:00 p.m.
Medford	KMED	1440	7:30 a.m.
Portland	KEX	1190	3:30 p.m.
Redmond	KJUN	1240	3:30 p.m.
The Dalles	KODL	1230	1:30 p.m.

## PENNSYLVANIA—

Johnstown	WCRO	1230	1:00 p.m.
Lemoine	WCMB	1460	7:30 a.m.
Philadelphia	WFIL	560	2:00 p.m.
Pittsburg	WCAE	1250	3:00 p.m.
State College	WMAJ	1450	9:00 a.m.
Wilkes-Barre	WILK	980	5:00 p.m.

## RHODE ISLAND—

Providence	WPJB	1420	1:00 p.m.
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## SOUTH CAROLINA—

Columbia	WCOS	1400	1:00 p.m.
Florence	WJMX	970	10:30 a.m.
Orangeburg	WDIX	1450	7:00 a.m.
Sumter	WSSC	1240	1:00 p.m.

## SOUTH DAKOTA—

Aberdeen	KSDN	930	10:30 a.m.
Huron	KIJV	1340	9:00 a.m.

## TENNESSEE—

Chattanooga	WAPA	1150	1:00 p.m.
Jackson	WTJS	1390	1:00 p.m.

Johnson City	WETB	790	6:15 p.m.
Knoxville	WBIR	1240	1:30 p.m.
Memphis	WHBQ	560	9:30 p.m.
Morristown	WCRK	1450	9:00 p.m.
Nashville	WSIX	950	4:00 p.m.

## TEXAS—

Abilene	KRBC	1470	1:00 p.m.
Amarillo	KFDA	1440	1:00 p.m.
Austin	KNOW	1490	2:00 p.m.
Beaumont	KFDM	560	1:00 p.m.
Big Spring	KBST	1490	1:00 p.m.
Brownfield	KTFY	1300	4:30 p.m.
Brownwood	KBWJ	1380	6:30 p.m.
Corpus Christi	KENS	1440	9:00 a.m.
El Paso	KEPO	690	3:00 p.m.
Ft. Worth	WBAP	570	1:00 p.m.
Graham	KSWA	1330	4:30 p.m.
Houston	KXYZ	1320	8:00 a.m.
Longview	KFRD	1370	1:00 p.m.
Lubbock	KFVO	790	4:30 p.m.
Midland	KCRS	550	1:30 p.m.
Nacogdoches	KOSF	1230	1:00 p.m.
Paris	KPLT	1490	4:00 p.m.
Quanah	KOLJ	1150	12:45 p.m.
San Angelo	KGKL	960	1:00 p.m.
Texarkana	KCMC	1230	1:00 p.m.
Wichita Falls	KFDX	990	2:00 p.m.

## UTAH—

Provo	KUTV	1490	3:00 p.m.
Salt Lake City	KSLA	570	7:30 a.m.

## VERMONT—

Brattleboro	WTSA	1450	1:00 p.m.
Burlington	WJOY	1230	1:00 p.m.
Montpelier-Barre	WSKI	1240	1:00 p.m.

## VIRGINIA—

1, Section one; Part 5, art. 9). It is doubtful that anyone would now believe we can be saved by faith only had it not been for the inexcusable action of Martin Luther in inserting the word "only" following the word faith in Romans 3:28. Paul said, "We reckon therefore that a man is justified by faith apart from the works of the law." But Luther inserted the word "only" after faith and made Paul say, "We reckon therefore that a man is justified by faith (only) apart from the works of the law" (Luther's translation of the New Testament). This one word forced a contradiction between Paul and James. Luther felt the force of this, and to justify his action he called the book of James an epistle of straw (Werke, XIV. 148; Quoted by F. W. Farrar, *The Early Days of Christianity*, p. 309). We should be careful how we handle the word of God. It is not right to force a contradiction between two books of the Bible, and then reject one of them because we have forced a contradiction.

But what does the Bible teach about salvation by faith? It says, "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). The Bible teaches we are saved by faith, but it does not teach that we are justified by faith only. One word may make a vast difference in what the Lord really teaches. The very point we are making may be illustrated by an incident which happened at the recent Democratic National Convention in Chicago. Mr. Rayburn, the chairman of the convention, ruled that a roll call would be taken on the question of tabling a certain motion. Mr. James Roosevelt rose to a point of order, and challenged Mr. Rayburn's ruling. He read from the conventions rule book which stated that a motion to adjourn cannot be tabled. Calmly, and with marvelous poise and certainty, Sam Rayburn pointed out that the convention was not attempting to table a motion to adjourn but a motion to "adjourn to a specified time!" What a difference resulted from a slight change in the wording. And what a difference may result from a slight change in the wording of the Bible! It says we are saved by faith; but not by faith only.

The careful Bible student soon learns that God uses the word "faith" in a comprehensive sense. In the Bible passages where the Lord says faith saves us He is using it as a comprehensive term to include all that man must do in becoming a Christian. Jesus said, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have eternal life" (John 3:16). All that is mentioned in this verse is that we must believe in Christ. But in another place Christ said, "Except ye repent, ye shall all likewise perish (Lk. 13:3). When Jesus said we are saved by believing in him did he mean we are saved without repentance? We are all agreed that believing in John 3:16 included repentance.

Paul said, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). But when we study the account of Paul's conversion we learn that Christ told Paul there was something he must do (Acts 9:6). The Lord then instructed Ananias to tell Paul that he

must "arise, and be baptized, and wash away thy sins" (Acts 22:16). Paul's justification by faith included his baptism.

In writing to the Christians at Rome Paul refers back to their conversion to Christ and he says "for now is your salvation nearer than when we believed" (Rom. 13:11). The only word he used here to encompass their conversion was the word "believe." But in Romans 6:17, 18 Paul said they were made free from sin when they obeyed the form of doctrine delivered to them. Their faith included obedience.

One of the plainest passages on the subject of faith is Galatians 3:26, 27. Paul said to Christians, "For ye are all the children of God through faith in Christ. For as many of you as were baptized into Christ did put on Christ." Notice that Paul says, "You are children of God by faith for you have been baptized." Here faith included baptism.

When the Philippian jailor asked Paul what to do to be saved the apostle told him to believe on the Lord Jesus (Acts 16:31). Three verses further in the chapter we read that the jailor "rejoiced greatly with all his house, having believed in God" (Acts 16:34). Now read verses 32 and 33 and you will see what he did when he believed. Luke says he washed the stripes of Paul and Silas and was baptized, he and all his straightway. Clearly, then, believing in this case included repentance and baptism.

We are all agreed that a dead, inactive and imperfect faith will not save us. And it should be evident from the passages we have studied that faith only will not suffice.

Since we know the kinds of faith that will not save, we are ready to study the kind that will save. Paul said the faith that avails is the "faith which worketh by love" (Gal. 5:6). Adam Clarke, one of the greatest scholars the Methodist Church has ever produced, says in his commentary on Galatians that "God acknowledges no faith . . . that is not active or obedient" (Clarke's Commentary on Gal. 5:6). G. Campbell Morgan says, "Faith is not a feeling that comes stealing across the soul. Faith is not an inclination toward the Lord Jesus Christ. Faith is not an intellectual conviction that a thing is so. Faith is that volitional act which decides in the presence of the great need, and in the presence of the great claim, to put that claim to the test by obedience thereto" *Great Sermons of the World*, compiled by C. E. McCartney, Boston, 1926, p. 579.). We all need the faith that will say, "Speak Lord, thy servant heareth; command and I will obey." In this statement we have both God's part and man's part set forth. It is God's work to speak and command; it is our duty to hear and obey.

By the examples of saving faith given in the Bible we can know the kind of faith that saves. There are several such examples in the eleventh chapter of Hebrews, and these have been called "Case Histories of Acceptable Faith." It is significant that in each, the term faith is followed by a verb of action. "By faith Abel offered . . . a sacrifice." "By faith Noah prepared an ark." "By faith Abraham . . . obeyed."

The example of Noah should suffice to forever set forth the faith which saves. God told Noah of the coming flood, and he commanded him to build an ark. He further told him just how it should be built. The divine record says "Thus did Noah according to all that God commanded him" (Gen. 6:22). In commenting on this the New Testament writer said, "By faith Noah . . . prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith" (Heb. 11:7). Noah's faith brought a blessing to him, and to the world, when he obeyed God. By obedience was his faith made perfect. If he had refused to obey, his faith would not have saved him.

At this point some of you may be asking about the Bible statements in which the Lord says we are **not saved by works**. We must remember that the Lord speaks of three kinds of works. He refers to the works of the law of Moses, and to works of our own devising. These two will not save. But the other kind is works in obedience to God's commands that are expressions of our faith in him. James has this kind of works in mind when he said, "by works a man is justified and not by faith only" (Jas. 2:24). Jesus said, "This is the work of God, that ye believe" (John 6:29). Believing is something we must do, and yet it is the work of God. The same is true of repentance and baptism. Faith includes all the works which God requires of us. B. F. Westcott says, "This simple formula contains the complete solution of the relation of faith and works" (*The Relation of Works to Salvation*, by Leslie G. Thomas, Firm Foundation, Feb. 24, 1948).

The relationship of faith and works may be illustrated in the story of the little girl who fell into the cistern. She called loudly for help, and her mother hastened to the rescue. In telling how she was saved, the child said, "I reached up as far as I could and mother did the rest." And so it is that Christ saves the sinner.

Some feel that since salvation is a gift of God there is nothing for man to do. The Lord said to Joshua: "See, I have given into thine hand Jericho" (Josh. 6:2). But in the New Testament the Lord says, "By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. 11:30). God gave the city to Israel, and yet he required obedience before it was theirs in fact. If salvation's being a gift rules out baptism, it likewise rules out faith, repentance and trust, for these are all things we must do.

Friends, you can have the kind of faith that saves. Paul said, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). John said, "But these (signs) are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). Study God's word until your faith blossoms into obedience. Live a life of faithfulness, and in that great day Jesus will say to you, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

## How Should We Live?

By James D. Willeford

August 23, 1953

The Apostle Peter said, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?" (2 Peter 3:9-11).

A few years ago an outstanding educator decided he would search all the fields of philosophy for the best elements of each. Then he would combine these into one workable way of life for himself. But after he had painstakingly searched the teachings of the great philosophers he came to the conclusion that all he needed was the Bible. He concluded that all principles of morality and righteousness are clearly stated in the Book divine. We believe that this conclusion will be reached by everyone who searches the Word of God.

After informing us that the Lord will come when we are not expecting him, and that the elements will be dissolved and the earth will melt with fervent heat, the Apostle Peter asks, "How should we live?"

As we study God's word we learn that we are to live in the flesh but not after the flesh. Paul said, "So then, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live" (Rom. 8:12, 13).

Some of our blind leaders of youth suggest that young people should go all the gaits and satisfy any desire of the flesh, but these counsellors forget that the Lord has provided lawful means to fulfill normal desires. When we undertake to satisfy a desire in an unlawful way we endanger our souls and the souls of others. By divine inspiration, one of the Bible writers said, "every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (Jas. 1:14, 15). God's sentence for sin is eternal death, and from this divine verdict there is no appeal.

Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). We are responsible for the seed we sow and the Lord declares that we always reap more than we sow. He said, "For they have sown the wind, and they shall reap the whirlwind" (Hosea 8:7). It is not a matter of sowing a bushel of sin and reaping a bushel, but we sow one

bushel and reap thirty, sixty or a hundred! As surely as we sow to the flesh we shall reap the whirlwind of disappointment, sorrow, and destruction.

Would a person be wise to plant in his garden the seed of some noxious weed which is difficult to uproot after it gets a start? Are we not even more foolish to sow the seeds which will bring eternal destruction to us? That is precisely what we are doing when we live after the flesh.

In view of our uncertainty as to the time of Christ's return the Apostle Peter asks, "How should we live?" As we study God's word we learn that we should live for self but not selfishly. We must live the Christian life first of all to save ourselves. Though each person must live in a way to save himself he does not have to live selfishly. The Lord said, "Not looking each of you to his own things, but each of you also to the things of others" (Phil. 2:4). We are to be deeply concerned about the welfare of others as well as our own interests.

We have an example of selfishness in the Old Testament. The section of the country where Abraham and his nephew lived was too small for their flocks, and so Abraham suggested to Lot that he choose any part of the country he wanted. Lot looked on the hills around Hebron and he soon decided against that section for it would be difficult to follow the flocks over the hills. As Lot looked toward the Jordan River he saw a broad fertile plain with plenty of grass for his flocks, and the Lords says, "He pitched his tent toward Sodom." Sodom was a city which was filled with wickedness, but Lot closed his eyes to its sins because of his selfishness. He likely knew of the danger lurking in this city, but his greed urged him to make a tragic decision. He decided to move his family within the environs of Sodom! That decision later broke his heart when he lost most of his family in the destruction of that wicked place. When he moved his children into Sodom, Sodom's ways seeped into his children. Someone has said, "Live with the wolves and you'll learn to howl." We see this truth demonstrated in the lives of Lot's children. Several of them imbibed the spirit of sin which permeated Sodom and when it was destroyed by the hand of God they lost their lives. But back of it all was Lot's selfish desire to have the best for himself irrespective of the price he must pay to get it.

The story of Lot should burn deeply into the heart of anyone who is putting business, pleasure or self above the interests of his children, and the cause of the Lord. Yes, we should live for self, but not selfishly.

How should we live? We should live for others, but not instead of others. Sometimes, in talking to men about becoming Christians, I have them tell me that their wives are worshipping God for them! Deluded souls! They think they can worship and serve God by proxy! The Lord said, "For every man shall bear his own burden" (Gal. 6:5). The word translated "burden" here means responsibility. The Lord

says every man shall bear his own responsibility. No one else can bear it for him. The Lord also says that "everyone of us shall give account of himself to God" (Rom. 14:12). By divine inspiration Paul said, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). Friends, God does not permit the preacher, your companion, or your parents to study the Bible for you. No one can take your place and serve God for you.

Although we cannot live instead of others we can live for others. The Lord said, "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2). The word "burdens" in this passage comes from a word that means "distresses." We can help the other person bear his distresses. Christ teaches that the greatest person among his disciples is the one who serves the most. One is not great because of his title, his wealth, or the color of his skin (Matt. 20:26). Christ measures greatness in terms of service we render to others. A person who is wrapped up in himself makes a very small bundle.

How should we live? We should live as though we were in the presence of God every minute because we are. David asked of God, "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me" (Psa. 139:7-11). Solomon said, "For God shall bring every work into judgment, with every secret thing, whether it be good or evil" (Eccl. 12:14). And the inspired writer of the Hebrew letter said, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). "On his way to Bible school one day, a young lad was asked by a street-car passenger if he believed in God. "Of course I do," he replied. "Son," the gentleman said, "If you will just tell me where God is, I'll give you a big red apple." To this the lad replied: "Sir, if you will just tell me where he is not, I'll give you a barrel of apples." There is no way to hide from God, and we need not try. We should be awakened to this fact and then live so that we are not ashamed to face God.

How should we live? We should live as though the eyes of the world were upon us because they are. Paul said to Christians, "Ye are our epistles written in our hearts, known and read of all men" (2 Cor. 3:2). It makes no difference how well or how poorly we write—men read our life by our conduct. In our writing we either bring honor to the cause of Christ or we give an occasion to the enemies of the Lord to blaspheme His name. Each day we are adding a new page to our book of life, and we should be careful what we write for it is known and read of all men. The poet has well said:

"I'd rather see a sermon than hear  
one any day;

I'd rather one would walk with me  
 than merely show the way.  
 The eye's a better pupil and more  
 willing than the ear;  
 Fine council is confusing, but  
 examples always clear;  
 And the best of all the preachers  
 are the men who live their creeds,  
 For to see good in action  
 is what very body needs."

How should we live? We should live as though little children were watching our every act because they are. Children tend to idolize an adult or even an older girl or boy. For this reason teen-age young people should realize what a fearful responsibility they have to children. Sometimes older boys give a cigarette to a little child, and they think it is smart. They teach him to use slang, or to play some questionable prank, little realizing the harm they are doing that child. Often-times even parents are forgetful of the deep impression they are carving upon the soul of a little one. The Lord said, "As is the mother, so is her daughter" (Ezek. 16:44). We all know that as a rule the son is a carbon copy of his dad. A few years ago a father and his son, while waiting for a train in a strange city, started to walk hand in hand down the street and away from the station. Realizing that the lad did not know where the street was leading, the father said to him, "Where are you going, my boy?" Without hesitation and with perfect assurance, the lad replied, "I don't know, but you do." He was not concerned about the way so long as his father was his guide. Parents, how are you living before your children? Remember that your conduct will be reflected in the life of your child. If you are astray you will lead your child in the same way. In the words of the poet:

It was a sheep, not a lamb, that went astray  
 In the parable Jesus told;  
 It was a grown-up sheep that wandered away  
 From the ninety and nine in the fold.

Out on the hillside, out in the cold,  
 It was a sheep that the Good Shepherd sought;  
 Back to the flock, back to the fold,  
 It was a sheep that the Good Shepherd brought.

Now, why should the sheep be so carefully fed  
 And cared for still today?  
 Because there is danger if they go wrong  
 They will lead the lambs astray.

For the lambs will follow the sheep, you know,  
 Wherever they wander, wherever they go;  
 If the sheep go wrong, it will not be long  
 Till the lambs are as wrong as they.

So, still with the sheep we must earnestly plead,

For the sake of the lambs today;  
 If the lambs are lost, what a terrible cost  
 Some sheep will have to pay!"

How should we live? We should live every day as though it were our last day because it may be. One of the Bible writers said, "Go to now, ye that say, Today or tomorrow we will go into such a city and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appears for a little time, and then vanishes away" (Jas. 4:13, 14). The Lord said, "It is appointed unto man once to die, but after this the judgment" (Heb. 9:27). That is one appointment you may have to keep today. No man knows the day nor the hour of that appointment, and for that reason we should live every day as though it were our last.

Peter said Christ will come at a moment we know not and in view of that truth he asks, "what manner of persons ought ye to be in all holy living and godliness?" What is your answer to that all important question? Are you living so that you can be the friend of Christ? He said, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things I have heard of my Father I have made known to you" (Jno. 15:14, 15). Jesus calls his disciples his friends because no secrets are kept from them. They know all that the Father revealed to His Son. This knowledge is all found within the New Testament, and we may all read it to learn the truth. In his last will and testament the Son of God promises eternal life to all who obey Him (Heb. 5:9). In his farewell message to his disciples Jesus gave the plan of salvation which we must all follow to be saved. He commanded the apostles to teach the Gospel to all nations that men might believe in Him, repent of their sins, and be immersed for the remission of past sins. As Christ revealed all that the Father gave Him He taught Christians to continue in the faith that they might inherit the summerland of bliss. We urge you to become Christians and to continue as such until the trump of God shall call us home.

## Songs In The Night

By James D. Willeford

August 30, 1953

Let us roll back the pages of time to the year 53, and take as our setting a city called Philippi, founded by Philip II of Macedon, the father of Alexander the Great. We see four men enter the city. They are Luke, Timothy, Paul and Silas. These men go to a public meeting place on the river bank where Jewish women had gathered for prayer meetings. They preach to these women and Lydia is converted to Christ.

As these men travel from the city to the public gathering place on the river bank a girl with a spirit of divination cries out, "These men are the servants of the most high God, which show unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gain was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: And the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's bands were loosed. And the keeper of the prison awaking out of his sleep and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced believing in God with all his house" (Acts 16:17-33).

Thus we have read the full account of the Philippian jailer's conversion to Christ. The story is one of the most interesting to be found within the Bible. As we study this account we gain several very helpful lessons. One is that in doing good we may make enemies. When Paul drove the evil

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spirit from the girl, her masters schemed to have him beaten because he had taken their means of gain. By driving prosperity from an evil man's door we may invite adversity to our own. The prospect of sufferings or hardships should not hinder our following the example of Paul and Silas.

Another inspiring lesson from this story is that night is never too dark or troublesome for true Christians to sing and pray. Paul and Silas had been unmercifully beaten, thrown into prison, and their feet made fast in the stocks. In the midst of this painful ordeal, and at midnight the prisoners in the Philippian jail heard songs in the night. Paul and Silas were singing! On the margin of the page in an old Bible someone scribbled this comment, "Feet in the stocks; hearts in heaven." In commenting on the persecution of a faithful Christian Tertullian said: "the leg feels not the stocks when the mind is in heaven. Though the body is held fast, all things lie open to the spirit" (ad Martyrs. c. 2). What if Paul and Silas had not sung and prayed? Perhaps the Philippian jailer would never have come to Christ.

In reading of the jailer's conversion we realize that we never know who is a prospect for the gospel. Who would think this jailer was interested in obeying Christ? Paul and Silas probably never even dreamed of it when they were being shoved into that dark, dreary prison. But we should remember that the Lord said, "For my thoughts are not your thoughts; neither are your ways my ways . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thought than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:8-11). Since the Lord promises that his word shall accomplish his purpose we should plant that seed in every heart.

In studying the account of the jailer's conversion we learn that salvation is not by faith alone. Some conclude that faith only will save because Paul and Silas told the jailer to "believe on the Lord Jesus Christ, and thou shalt be saved." In commenting on this passage the late J. W. McGarvey said, "Those therefore who catch at these words of Paul and draw the conclusion that salvation is by faith alone, leave the jail too soon." After these inspired preachers of the gospel told the jailer to believe, Luke says, "They spake unto him the word of the Lord, and to all that were in his house" (verse 32). The word of the Lord includes far more than faith only. That is evident from our story. After Paul and Silas preached God's word to the jailer "he took them . . . and was baptized" (verse 34). The jailer was not saved by faith alone.

Another profitable lesson we learn from the jailer's con-

version is that in apostolic days baptism was not deferred. Luke says the jail-keeper took Paul and Silas "the same hour of the night and washed their stripes, and was baptized, he and all his, straightway" (verse 33). This shows its importance! If baptism were not of the utmost urgency, why was the jailer baptized straightway? He was baptized sometime after midnight, and it was the same hour that he learned his duty. Dean Stanley, a recognized Bible scholar, stresses the point that in the days of the apostles there was no delay in baptizing people. He said, "There was then no waiting till Easter or Pentecost . . . the river, the wayside well were taken the moment the convert was disposed to turn, as we say, the new leaf in his life" (Christian Institutions, p. 10).

In studying the conversion of the jailor we see the power of the gospel to change people. The Philippian jailer first scourged Paul and Silas, but after he heard the gospel he washed their stripes. Chrysostom said,

"He washed them from their stripes;  
Himself was washed from his sins;  
He fed them,  
And was fed."

We can see how much the gospel changed the people of Philippi when we read Paul's letter to the church at that place. There is just one hint of censure in his entire letter. He said, "I beseech Euodias, and Beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4:2). In every other statement within this letter Paul commends the church for its faithfulness and zeal. The gospel of Christ truly changed the people of Philippi. And it has that same transforming power today.

We see another lesson in our story. We see that true belief or full belief means obedience. After the jailer believed in Christ, repented of his sins and was baptized, Luke reports his entire conversion by saying he believed in God. Paul told the jailer to believe, and Luke says he did believe. But what did he do in believing? He repented and was baptized straightway. Friends, it is good to believe the gospel, but the gospel must be applied before it benefits us. An illustration of this principle may be seen in the story of the soap manufacturer and the preacher. The two men were walking down the street, and the soap manufacturer said, "Preacher, the gospel you preach surely has failed. Just look at all the evil in the world." The preacher said nothing, but within a block or two they came upon a little boy playing in the mud. He was filthy. The preacher turned to the soap manufacturer and said, "The soap you make surely has failed. Look at the dirt on that boy." The manufacturer replied, "But the soap must be applied." And the preacher said, "So must the gospel." John said that many of the chief rulers of his day believed on Christ but they would not confess him lest they be put out of the synagogue (John 12:42, 43). They believed in God's Son but they failed to apply his gospel to their hearts

and lives. Their faith did not profit for it was not made perfect in obedience (Jas. 2:21, 22).

As we read how the Philippian jailer was led to Christ it becomes evident that we cannot assume that infants were baptized in his household. Luke says, "And they spake unto him the word the Lord, and to all that were in his house" (Acts 16:32). What preacher ever tried preaching to little infants who know not their right hand from their left? Luke further says the jailer "rejoiced, believing in God with all his house" (Acts 16:34). Everyone in the jailer's house was old enough to believe the word of God when it was preached to him. When Philip the evangelist preached the gospel to the Samaritans Luke says, "But when they believed . . . they were baptized" (Acts 8:12). The word "when" is significant. They were not baptized till they believed. No one in New Testament days was ever baptized before he believed in Christ.

As we analyze the story of the Philippian jailer's conversion we can readily see that there are no grounds for the supposition he was sprinkled. Those who practice sprinkling use this conversion to prove it scriptural. In his commentary on Acts 16, Mr. Albert Barnes says, "It is altogether improbable that either in his house or in the prison there would be water sufficient for immersing them, there is every reason to suppose that this was performed in some other mode. All the circumstances lead us to suppose that it was not by immersion. It was at the dead of night; in a prison" (Commentary in loco, p. 248.) Mr. Barnes says he supposes baptism was not immersion because it was done in the dead of night. May I ask what the dead of night has to do with it? In what way does that indicate that the jailer was not immersed?

Then Mr. Barnes says the jailer was baptized "in a prison," and so it must have been by sprinkling. The only thing wrong with this statement is that it is different from the Word of God. Luke says the jailer brought Paul and Silas out of the prison and into his house.

Here they taught him, and then he took them from his house to the place where he was baptized (Acts 16:30-34). Dean Stanley of the Church of England said, "Baptism was not only a bath, but a plunge—an entire submersion in the deep water, a leap as into the rolling sea or the rushing river, where for a moment the waves closed over the bather's head, and he emerges again as from a momentary grave" (Christian Institutions, p.9). Dean Stanley sounds just like the Apostle Paul. The apostle said, "Baptism is a burial" (Rom. 6:3, 4; Col. 2:12).

Someone may be prone to say that we should not quibble over baptism because it is not very important. Let me read just three passages from the Bible, and then ask if it is unimportant. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). "For we 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. 3:27). "Which also after a true likeness doth now save you, even baptism" (1 Pet. 3:21). In these verses the Lord says baptism is necessary to the washing away of our sins; that it puts us into Christ, and that it saves us. How can we say it is unimportant? It was so important that the Philippian jailer was baptized the same hour of the night!

The conversion of the jailer was recorded in the Bible that we might all know what to do to be saved. In the account of this conversion the Lord also taught us that we do not have to be perfect before we come to Christ. If a man can become good enough to be a Christian before he ever becomes one, he does not need the Saviour. Christ died that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

## Financial Statement

August, 1953

### RECEIPTS

Pledges .....	\$21,155.39
Contributions .....	5,179.68
Transcriptions .....	420.00
Tract Fund .....	13.30

Total receipts for August, 1953

\$26,768.37

### EXPENDITURES

#### Expenses:

Tape recording .....	\$1,049.47
Publicity .....	55.00
Mail Room Expense ....	14.40
Stamps .....	260.14
Travel .....	50.77
Wages .....	4,443.71
Insurance .....	10.00
Rent .....	197.76
Office Supplies .....	151.77
Printing .....	1,112.27
Utilities .....	25.16
Tel. & Tel. ....	147.05
Miscellaneous .....	28.51
S. S. Taxes .....	48.62
	<u>7,594.63</u>

Broadcasting ..... 30,528.02

Total expenses .... 38,122.65

#### Other Expenditures:

Furn. & Fixtures ..... 124.82

Total expenditures for  
August, 1953

38,247.47

Expenditures exceed receipts

\$11,479.10

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