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Churches of Christ Salute You with a Herald of Truth: July Report

Herald of Truth

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Churches of Christ
Salute You
with a



July Report
1953

Herald of Truth

DIRECTORY

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July Report

During the month of July we have had some moving sermons brought by outstanding men. We are grateful to Brother E. R. Harper for his sermon on "The Priesthood of Christ and Its Significance", and to Brother Harold Thomas for his inspiring lesson, "We Plead for Faith."

We are happy to have Brother Willeford on the air for his second series of the network program. There are some outstanding lessons ahead on the Bible which should arouse a great deal of interest throughout the nation.

Check your radio log for the radio changes and additions to the program. It is difficult many times to keep this radio log up to date with new time or call letters, in addition to the stations that are added.

We have found recently that quite a few stations are carrying the program on a sustaining basis and we do not have any knowledge of this. If the station over which you listen to the program is not listed or the information concerning it is wrong, we would appreciate it if you would notify us.

Plans are being completed for a very fine origination broadcast in Neosho, Missouri, on the eleventh of October. This congregation is very efficiently laying plans for advertisement in reaching those who are not members of the Body of Christ.

We are glad to send a free copy of the sermons requested, but we have found that it runs into a great deal of added expense when more than one copy is requested by one person and no contribution is enclosed for the cost of printing. We are happy to send as many as any person desires, but we do need some help on the cost of printing of the sermons. We would appreciate your consideration of this need. Of the many letters that we receive, the ones that give us as much comfort and courage as anything else are those stating that you are praying unceasingly on our behalf. We need your prayers. Do not fail us in this.

In This Month's Mail

Ballston Spa, N. Y.
July 5, 1953

Dear Mr. Nichols:

With a grateful heart I am writing these lines to you. Last winter I wrote you, telling how I had been listening to and enjoying your wonderful sermons, on my radio. I asked God for forgiveness and had been praying that I might find a way to become baptized.

About the latter part of May the most wonderful thing happened to me. One Sunday someone rapped at my door and the man informed me they were from the Churches of Christ in Schenectady. I do not believe you can understand my great surprise and pleasure in really meeting someone from the Church I had been listening to all winter.

The following Sunday, June 7th, a family belonging to this church began taking me to Schenectady to the morning services and I have been to a Bible study in Albany and today they took me to both morning services and evening services.

Last Sunday, thank God, I was baptized and now belong to the Church of Christ. I just want you to know how much I appreciate you sending my name in to these wonderful kind Christian people at 13 Union Street, in Schenectady. I also listen to the "Herald of Truth", Sunday afternoon at two o'clock.

I have not received your sermon since June 7. I appreciate what you have sent me and would be very pleased if you would continue sending them to me. Could you please send me the ones I have missed since June 7th?

Thanking you for everything, I am,

Sincerely yours,
Mrs. L. V. W.
(Name on File)

Church of Christ
Portland, Oregon

The Herald of Truth
Abilene, Texas

Dear Brethren:

On the 18th of June, one of our visitors to the lady's Bible class stated her desire to obey the Gospel and become a member of the New Testament Church.

Having heard the Herald of Truth radio broadcast, she learned the truth and was baptized into Christ. She said she had been listening for some time to your program, which made her realize more and more that denominationalism cannot save.

This case is only typical of many in this area. Numbers of precious souls in this locality are hearing the truth and obeying it through this program.

May God richly bless you in heralding the greatest cause on earth.

Yours in Christ,
(Signed, Name on File)

The Priesthood of Christ - - Its Significance.

By E. R. Harper

July 5, 1953

No church is stronger than its priesthood. If it is wrong the church is wrong, for around it centers the power, the strength, the value of any religion. The priesthood of Christ therefore is the very heart around which the Christian religion is built. It is one of if not the most important studies in the New Testament, for everything necessary to our salvation is centered around the Priesthood of Christ.

There are vital questions we need to understand with reference to the Priesthood of the Bible. The first is, How many different priesthoods has God given to man?

The Lord has given three priesthoods to mankind. All others are the inventions of man. The first was that known as the Patriarchal Priesthood. This for 2,500 years was the only priesthood known to man. It was called the Patriarchal Priesthood because the father officiated. In Gen. 12:7 Abraham erected an altar at Bethel and called upon the name of the Lord. In Gen. 14:17 is the account of Melchisedec who is called the "Priest of the Most High God". All these were before the giving of the Law of Moses and it was that priesthood under which men like Abraham, Isaac, and Jacob approached God.

To the Gentile world this priesthood continued until the coming of the priesthood of Christ.

JEWISH PRIESTHOOD

After 2,500 years under one priesthood, God separated the children of Israel from the Gentiles, giving to them another priesthood. This was the Levitical Priesthood. In Numbers 17 is the selection of the tribe of Levi through Aaron. Moses commanded the children of Israel to bring him 12 rods, representing the 12 tribes of Israel. When Moses went into the Tabernacle of Witness, the rod of Aaron was budded. In Numbers 18:1 the Lord conferred the priesthood upon Aaron and his sons, with this warning in verse 7, "THE STRANGER THAT COMETH NIGH SHALL BE PUT TO DEATH".

Thus we see by this budding rod of Aaron's, God had selected Aaron and his sons as priests in the Jewish worship. No man dared take this unto himself who was not of the tribe of Levi and a descendant of Aaron, lest he die. This one point is significant in this study of the priesthoods of the Bible. Unless God makes you a HIGH PRIEST, to claim that office for yourself is to have the wrath of God meted out upon you. No man dare change it, or alter it. This is why a study in the Priesthoods of the Bible is of such vital importance. Just as this brought physical death then, to violate God's plans or to assume unlawfully the place of God's High Priest today, will mean spiritual death now.

This Levitical priesthood was also to last until the coming of the Priesthood of Christ. At that time both Jews and Gentiles were again to be united under one priesthood. Under these they have offered only the blood of animals. It was for this reason they had to give way to a new and better priesthood that man might have his sins forgiven.

THE PRIESTHOOD OF CHRIST

This brings us to our study of the Priesthood of Christ which is the third of the priesthoods given to man. This is sometimes referred to as the Melchisedec Priesthood. No such order exists in the New Testament. It is the Priesthood of Christ after the order of Melchisedec. Melchisedec was both "priest and King" at the same time, Heb. 7:1. There is no record where he inherited his priesthood from another, nor left it to a descendant. Just so with Christ; he was after this order rather than that of Aaron, for He too was both "priest and King" at the same time, Zech. 6:12. Christ did not inherit the office of priest. Neither will he hand it down to another.

Under the priesthood of Christ He is the only High priest, and every Christian is a common priest with no orders or ranks among them. They make up the royal, spiritual priesthood spoken of by Peter in 1 Peter 2:5-9. The reason for this change of priesthoods is given in Heb. 7:11-12, "If therefore PERFECTION were by the Levitical priesthood, what further need was there that ANOTHER PRIEST should rise after the order of Melchisedec, and not be called after the order of Aaron? For the PRIESTHOOD BEING CHANGED, there is made of NECESSITY a change also of the law."

This FOREVER forbids the Aaronic Priesthood's being in force during the priesthood of Christ. This NEW PRIESTHOOD is that of Christ and is the LAST ever to be given to man, for it can bring PERFECTION, SALVATION, FORGIVENESS OF SINS to the lost of this earth. Man therefore needs no other. In this priesthood all mankind is again brought together under one priesthood. It is the golden age, the SUN LIGHT DISPENSATION of God to man. To reject the blessings offered to man by this priesthood is to forever be lost, for Paul says in Heb. 10:26, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth NO MORE SACRIFICE FOR SINS." This sacrifice made by Christ for our sins is absolutely the very last. That is why you MUST UNDERSTAND CORRECTLY how to obtain these blessings made possible by Christ, our High Priest.

THE QUALIFICATIONS

The first of our questions has now been answered. There have been three systems of priesthoods: the Patriarchal, the Jewish, and the Priesthood of Christ. Our next question is, What are the qualifications for this New Priesthood?

To become the High Priest of God under this new system one had to be "without sin" In Heb. 4:14-15 the writer says;

"We have a great high priest, that is passed into the heavens, Jesus the Son of God, who was in all points tempted as we are, yet without sin". There lives not a man among us who possesses these qualifications. This is why the churches of Christ do not have men posing as God's high priests today. None of us has ever lived "without sin" and not one of us has ever gone into the "heavens".

Again to qualify as the High Priest under this New Order one had to "die for the sins of the people". In Heb. 2:9 we read, "he was crowned with glory and honour; that he might taste death for every man." "He became obedient unto death, even the death, of the cross," Phil. 2:8. Unless I have died on the Roman Cross for every man, I cannot qualify as the High Priest of God. No man but the Christ has ever so done, therefore no man save the Christ can ever be the High Priest of God. Under the Levitical Priesthood God had only ONE OFFICIATING HIGH PRIEST AT THE TIME. Under this new system he has only one High Priest, and he tells us who he is, CHRIST JESUS OUR LORD. This eliminates every man on earth from qualifying as God's High Priest.

To become the High Priest of God under this new order, one had to "bear the sins of the people". Peter in 1 Pet. 2:22-24, says this of Christ, "Who his own self BARE OUR SINS IN HIS OWN BODY ON THE TREE, that WE, being DEAD TO SINS, should LIVE UNTO RIGHTEOUSNESS." Such passages are all you need to prove that no man today can qualify as God's High Priest. What man among us has ever died on the tree to bear our sins in his own body? What man among us poor humans of this earth would dare say we have NEVER SINNED and that no GUILT was ever found in our mouths? These are some of the reasons why churches of Christ do not claim to have High Priests of God on earth. No man but the Christ has ever been or will ever be able to so qualify and for us to claim such a high and exalted position on earth would, to us, be taking unto ourselves an honour bestowed upon Christ alone. We would have to claim perfection; to be as good as Christ, if we are to be God's HIGH PRIESTS in this new order.

Therefore we are made to believe by this study of the Bible that the qualifications of the High Priest are so great that all orders of human earthly priesthoods are forbidden.

THE PURPOSE OF THIS PRIESTHOOD

The proper understanding of the purpose of the priesthood of Christ, we believe, prohibits any man among us from being a high priest of God. No man today can fulfill the purpose designed by the Father for the office of High Priest. His purpose was to become our "sin offering". In Heb. 5:26-27 Paul says, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needed not daily as those high priests (those under the law) to OFFER up sacrifices, first for his own sins, and then for the people's: for this he did ONCE, when he offered up himself." What man among us can claim to have all his life lived "holy, harmless, undefiled, separate from sinners and exalted higher than the heavens"? What man among us has off-

ered himself up for the sins of the people as has the Christ? Unless we have, we cannot claim to be God's High Priest on earth.

Another purpose of the High Priest is found in Heb. 2:17. It reads, "Wherefore in all things it behooved him to be made like unto his brethern, THAT he might be a merciful and faithful high priest in things pertaining to God, to make RECONCILIATION FOR THE SINS OF THE PEOPLE." Has any man among us ever done this? Then he is not God's High Priest.

Another purpose was to "make intercession for us" "to save us to the uttermost". Heb. 7:25. Who is able to do this? Only Christ our High Priest.

The last to which I call your attention concerning the purpose of this priesthood is, he came to "obtain eternal redemption for us". In Heb. 9:11-12 the writer speaking of Christ says, "By his own blood he entered in once into the holy place, HAVING OBTAINED ETERNAL REDEMPTION FOR US."

This sums up the purpose of God's High Priest under the third, the Priesthood of Christ. This eliminates all men from the office of High Priest, for not one of us, by our own blood, has entered into heaven or can enter to obtain man's eternal redemption from sin.

HOW LONG IS THIS TO LAST?

Our next question is, How long will Christ's priesthood last? In Heb. 5:6 it says; "Thou art a priest forever after the order of Melchisedec," and in Heb. 7:24 Paul says, "BUT THIS MAN (CHRIST) because he CONTINUETH EVER hath an UNCHANGEABLE PRIESTHOOD." In Heb. 5:4 the writer lays down the ONE argument that forever blights all efforts of man to create a system of priestcraft by which men may receive remission of sins. Paul says, "No man taketh this honour unto himself, but he that is called of God as was Aaron". Then he said, "So also Christ glorified not himself to be made an high priest, but he (that is, God) said unto him, Thou art my Son, today have I begotten thee. "Thou art a priest forever after the order of Melchisedec." God made Christ this High Priest. How long is Christ to be High Priest? "Forever" with an "unchangeable priesthood".

Since God in this new order has only one HIGH PRIEST AT THE TIME and his office is forever and unchangeable, I ask this very pointed question, Whence cometh all the various orders of PRIESTCRAFT today, all claiming to be "called of God as was Aaron"? Friends, Christ would either have to die or surrender his priestly office before one could serve as High Priest. This, the Bible shows, he will never do. For me to claim, therefore, the office of a High Priest would be to take unto myself an honour that God alone has bestowed upon his Son Christ Jesus and that forever.

OVER WHAT IS CHRIST THE HIGH PRIEST?

I trust the importance of our next question may be properly evaluated. Over what is Christ the High Priest? Here is the danger spot in our religious thinking. In Heb. 10:21 Paul says, "And having an high priest OVER THE HOUSE OF GOD, let us draw near with a true heart in full assurance of faith." Who may draw near in full assurance of faith? Only the House of God over which Christ is the High Priest. Paul says in 1 Tim. 3:15 the "house of God is the church of the living God." Hence Christ is the "high priest over the church." To enjoy the blessings made possible by Christ, the High Priest, we must therefore be in the church, for it is over the church he sits and officiates as God's High Priest. The blessings therefore to be enjoyed by God's High Priest are limited only to those in his house, the church.

The High Priest is the one who talks to God for us. The prophets talked to us for God, but not so with the High Priest. He is our spokesman to God. This is why you must be in his house, his church. Unless you can save yourself, unless you can be saved apart from Christ, our high priest, our spokesman, then you must be in his church where he can speak for you. To die out of that church is to die outside the blessings made possible by Christ our High Priest, for said he, through Paul, in Eph. 2:16, we are "reconciled unto God by the cross in one body", which is the church. To share in his blessings you must know where to find Christ, the High Priest. You have found him now. He is over the church as her high priest. Whatever it takes to come into that church, that is what it takes to be saved, for it is the church that shall be "presented to Christ" at his coming, Eph. 5:27.

This brings to our minds the question, When did these blessings by our High Priest become effective? In Heb. 10:19-20 Paul says, Christ had "Boldness to enter into the holiest by the BLOOD OF CHRIST, by a NEW and LIVING WAY, which he hath consecrated for us through the veil, that is to say his flesh." That is, by his death. There is no doubt therefore as to the time when all of this is to begin. Christ had to die, and by his blood enter into heaven and present himself before the Father as the "sin offering for the world". It was by this He perfected a NEW WAY, a LIVING WAY, a way by which men could actually receive remission of sins and have the promise of a resurrection from the dead and hope of life eternal.

ERRORS ELIMINATED

Before we begin the study of "errors eliminated", this one final thought concerning the priesthood of Christ. Paul says in Heb. 8:4, "If he were on earth he would not be a priest." This eliminates forever any High Priest under this third priesthood serving as such on earth. This places his priestly office in heaven. His being a king while priest, Zech. 6:12, places his

throne also in heaven. Hence He is today both "king and priest". As I said before, this eliminates all possibility of his ever being king upon this earth.

From our study thus far we find the following theories which we believe are eliminated: 1. It eliminates all orders of earthly priesthood. 2. It eliminates the possibility of two priesthoods existing at the same time, for the priesthood of Aaron had to give way before Christ could become our high priest, Heb. 4:12. 3. It defeats the common belief that man is saved out of the church, for Christ is High Priest over the church. 4. It destroys all theories that place the beginning of the church and remission of sins by the blood of Christ BEFORE the death of Christ. 5. It shows clearly that salvation through Christ the High Priest had to begin after Christ entered into the holiest of all having made reconciliation for our sins through his flesh. 6. It refutes the idea that God has separate plans for his people, for all are brought together again under one priesthood, that of Christ, and are reconciled alike unto God by the cross in one body, the church. Eph. 2:16; Eph. 3:6. 7. It refutes the future reign of Christ on earth, for Zech. 6:12 declares Christ would be a "priest upon his throne". Since he could not be a priest on earth, Heb. 8:4, but is priest while on his throne, it follows as the night the day he can never be king on this earth. Since he is priest now, it stands without controversy that he is king now and reigning on David's throne. 8. It refutes the theory of "salvation by faith only" because for man to share in the blessings of the priesthood of Christ he must be in the church over which Christ officiates as God's high priest and for him to enter that church he must be baptized, 1 Cor. 12:13.

The closing question for our consideration is, "How did men in the first century become members of this church over which Christ is High Priest?" In Acts chapter two, we find the answer. Christ has now presented himself before the Father. It is Pentecost. The apostles are preaching. The people, cut to their hearts, ask Peter and the rest of the apostles, "Men and brethren, What shall we do?" Peter gives a simple answer, "Repent and be baptized EVERY ONE OF YOU in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." In verse 41 they were baptized and 3,000 were added. In verse 47 "the Lord added to the church daily such as should be saved." To what church were they added? It could have been only one: the church the Lord built. Mt. 16:18. If you will do just what they did, it will make you a member of the same church. If not, why not? This

is what churches of Christ believe and preach all over the world. In that church you will have Christ as your High Priest and through his precious blood your sins may be forgiven. You should study therefore to know the truth of this subject, for your soul is too precious to be lost. Let no man cause you to believe that the TRADITIONS of the church or MODERN revelations are better or just as good as the precious book the Bible. They all want us to believe they accept the Bible as a "revelation from God". If it is, then traditions, modern revelations, must not contradict this admitted revelation from God. If so, this is a false revelation or the others are false and the invention of the minds of men. Revelations from God must not conflict. Study this precious old book, the Bible; believe her sacred pages; abide by her instructions; and the word of the Lord will safely anchor you on the other side where your High Priest, Christ the Lord, will be waiting for you, IF you are in his house over which he officiates as your high priest.

We Plead for Faith

By Harold Thomas

July 12, 1953

When John the Apostle wrote the gospel that bears his name he had a purpose, and God had a purpose in its writing. It was written to be read and to create in its readers and those who heard it faith in Jesus Christ as the Son of God.

"Many other signs truly did Jesus . . . that are not written in this book . . . but these are written that you might believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name". John 20:30-31.

Luke had a purpose when he wrote the third book of our New Testament. He wrote that his friend, Theophilus, might know the truth concerning the things of which he had been instructed. Luke 1:4.

It is clearly true that the whole of our New Testament — the gospels and Acts and the letters — were written to create and renew faith.

And it must be the aim of all true preaching to renew and strengthen the faith in God and in Jesus Christ his Son.

Much preaching has failed to build and strengthen faith. That is clear from the facts that are obvious to us all.

There has never been a time in America when so many of its people were being reached by the message of the churches. There are the multitudes of those who preach in its pulpits and there are those whose audiences are multiplied thousands of times by the means of radio, television and the press.

And yet sin and sadness are abroad in the land as never before. The ratio of divorce mounts steadily above figures that have seemed impossible. A great many marriages end in divorce. An evil going hand in hand with divorce and resulting in part from it is the mounting, appalling juvenile delinquency, not to speak of other crime. Mental institutions of which there are more than ever before, are hopelessly overcrowded and inadequate to accommodate the people who need their care.

Drunkenness is so commonplace that few regard it as a sin. Addiction to narcotics has developed to such proportions as to scandalize our people. And, accustomed as we are to corruption, we have been shocked in recent years by the prevalence of it in the highest levels of political office and responsibility. Our country, that we have wanted to call a Christian country, is far from being Christian.

Why is this? Is Christianity a failure? Does it have no power to cleanse the hearts and lives of men? What is wrong?

No, my friends, Christianity has not failed, but our watered-down substitutes for Christianity have failed and are failing.

Try to stand off at a distance if you can in your imagination and look at what is the representation of Christianity to the world. What do you see and hear?

In the first place, you see over three hundred different varieties of professed Christians. And you hear not a harmonious chorus of voices from these many, many variations of religious beliefs but a discordant swelling of contradictory messages. It is bedlam. It is Babel!

Is it any wonder that such persons taking such a view of the picture should be disappointed, confused or disgusted? Many have been — multitudes have been.

And a look within these many religions reveals that not only is this disappointment, confusion and disgust in those people who have refused to have anything to do with Christianity, but many, many of those whose names are on the rolls of the various bodies are also afflicted. And it is because of such confusion, disappointment and disgust of professed Christians that worldliness and wickedness mount in their lives. And this worldliness and wickedness burdens Christianity with the stigma of hypocrisy. It is a vicious cycle and it grows more and more vicious.

What is the basic failure? It is that people have turned away from plain, pure and primitive Christianity to various combinations of that Christianity with the doctrines and traditions of men. These hybrid religions have lost their vital force. "The sons of God have married the daughters of men".

In other words, for various reasons great numbers of professed Christians are not people who have been compelled by their personal need of Christ or faith in Him to obey Him. They have accepted a formal relationship to some movement that has adopted some of His teachings.

Our Bibles were written that men might have faith — and having faith in Jesus Christ as the son of God, they might be saved. But these many people have not read their Bibles nor have they heard the entire Bible message — only extracts from that message, and so they do not truly know Jesus the Christ.

I have been told the story of an oil driller who moved from Pennsylvania to Texas to work in the oil fields. He used his experience and knowledge and leased up land and drilled for oil. He found it and became rich. Then with his riches he wanted a larger measure of respectability, so he decided to join a church. He approached one denomination and was welcomed.

"But we'll have to ask you a question," their representative said. "Where was Jesus born?"

"Philadelphia," the former Pennsylvanian replied.

He was rejected and he approached another denomination. Its preacher asked the same question.

"Pittsburg," was the confident second guess.

But he was wrong and again he was rejected. He tried again with a third denomination and was taken without a question.

"But", he said to the preacher, "I want to ask you a question."

"What is it?" the preacher asked.

"Where was Jesus born?" the newly-accepted member inquired.

The preacher said, "In Bethlehem."

"I knew it was some town in Pennsylvania," the man said, "but I couldn't think which one it was."

I don't tell that as a true story but I tell it as one that could be close to the experience of many members of many churches. And where it is close to their experience Jesus does not become a dynamic force to them for righteous or godly living.

One eminent churchman puts it this way: "Something inside the churches is wrong, and one aspect of that wrong is obvious: millions of our church members are second-hand Christians. Their Christianity is formal not vital; they have inherited it from their families, borrowed it from their friends, taken it over like the cut of their clothes from the fashion of their group . . . They are Christians by hearsay rather than by vital inward apprehension and insight." (Harry Emerson Fosdick in *Faith for Tough Times*.)

Another in the foreword of his book, *Early Christians of the 21st Century*, states it this way: "Millions of Christians live in a sentimental haze of vague piety, with soft organ music trembling in the lovely light from stained glass windows. Their religion is a thing of pleasant emotional quivers, divorced from the intellect and demanding little except lip service to a few harmless platitudes."

In an early chapter the same author says, "The impressive statistics of church membership should deceive no one . . . Even if the figures were all accurate, they would mean little. Many church members never go to church—or only at Christmas and Easter. Many who do go to church or say an occasional private prayer are indulging in empty routine . . . In many churches the quality of Christianity has declined until there is little left save the golden rule, a few social injunctions and vague aspirations toward a well-integrated personality." (This author is Chad Walsh)

YOU MAY HEAR THE HERALD OF TRUTH OVER THESE STATIONS

ALABAMA—				Moline WQUA 1230 7:00 a.m.				N. Platt KNBR 970 9:00 a.m.				Knoxville WRIR 1240 1:30 p.m.			
Albertville WAVU 630 4:30 p.m.				Quincy WGEM 1440 8:00 a.m.				Omaha KOIL 1290 5:30 p.m.				Memphis WHBQ 560 9:30 p.m.			
Anniston WHMA 1450 1:00 p.m.				INDIANA—				Sidney KSID 1240 9:30 a.m.				Morristown WCRK 1450 9:00 p.m.			
Auburn WAUD 1230 1:00 p.m.				Anderson WHBU 1240 1:30 p.m.				NEVADA—				Nashville WSIX 980 4:00 p.m.			
Birmingham WSGN 610 8:00 a.m.				Bloomington WRTS 1370 1:00 p.m.				Las Vegas KENO 1460 9:30 a.m.				TEXAS—			
Florence WJOI 1340 8:00 p.m.				Evansville WJPS 1330 1:30 p.m.				Claremont WTSV 1230 1:00 p.m.				Abilene KRBC 1470 1:00 p.m.			
Ft. Payne WFPA 1400 8:00 a.m.				Ft. Wayne WGL 1250 1:00 p.m.				Lebanon WMTL 1400 1:00 p.m.				Amarillo KFDB 1440 1:00 p.m.			
Gadsden WGAD 1350 1:00 p.m.				IOWA—				Manchester WMUR 610 3:00 p.m.				Austin KNOW 1490 2:00 p.m.			
Greenville WGYV 1400 4:00 p.m.				Cedar Rapids WMT 600 7:30 a.m.				NEW MEXICO—				Beaumont KFDM 560 1:00 p.m.			
Hamilton WERH 970 1:00 p.m.				Des Moines KSO 1460 6:00 p.m.				Albuquerque KOAT 1450 3:00 p.m.				Big Spring KBST 1490 1:00 p.m.			
Huntsville WHBS 1490 7:30 a.m.				St. Louis KSCJ 1360 10:30 p.m.				Carlsbad KPBM 740 1:30 p.m.				Brownfield KTFY 1300 4:30 p.m.			
Marion WJAM 1310 9:30 a.m.				Waterloo KXEL 1540 8:30 p.m.				Clovis KCLV 1240 1:00 p.m.				Brownwood KBWD 1380 6:30 p.m.			
Mobile WALA 1410 9:30 a.m.				KANSAS—				Los Alamos KRSN 1490 3:00 p.m.				Corpus Christi KEYS 1440 9:00 a.m.			
Montgomery WAPX 1600 1:00 p.m.				Coffeyville KGGF 690 2:00 p.m.				Santa Fe KTRC 1400 3:00 p.m.				El Paso KEPO 690 3:00 p.m.			
Scottsboro WCRI 1050 4:30 p.m.				Dodge City WGNO 1370 1:30 p.m.				NEW YORK—				Ft. Worth WBAP 570 1:00 p.m.			
Selma WGWC 1340 1:30 p.m.				Great Bend, Kans.				Albany WROW 850 2:00 p.m.				Graham KSWA 1330 4:30 p.m.			
Talladega WHTB 1240 1:30 p.m.				Topeka KGVV 1590 1:00 p.m.				New York WABC 770 12:30 p.m.				Houston KXYZ 1320 8:00 a.m.			
Troy WTBT 1490 1:00 p.m.				Wichita KWBB 1410 3:30 p.m.				Olean WHDL 1450 1:00 p.m.				Longview KFRO 1370 1:00 p.m.			
Tuscaloosa WJRD 1150 9:00 p.m.				KENTUCKY—				Poughkeepsie WKIP 1450 1:00 p.m.				Lubbock KPYO 1340 4:00 p.m.			
ARIZONA—				Bowling Green KWCT 930 1:00 p.m.				Rochester WARC 950 9:30 a.m.				Midland KCRS 550 1:30 p.m.			
Bisbee KSUN 1230 1:00 p.m.				Louisville WKLO 1080 1:00 p.m.				Saranac Lake WEAV 960 2:00 p.m.				Nacogdoches KOSE 1230 1:00 p.m.			
Clifton KCLF 1400 3:00 p.m.				Mayfield WKTM 1050 4:15 p.m.				Syracuse WAGE 620 12:00 p.m.				Paris KPPT 1490 4:00 p.m.			
Flagstaff KCLS 1340 7:30 a.m.				Paducah WKYB 570 1:30 p.m.				NORTH CAROLINA—				Quanah KOLJ 1150 12:45 p.m.			
Kingman KGAN 920 1:00 p.m.				LOUISIANA—				Asheville WLOS 1380 1:00 p.m.				San Angelo KGKL 960 1:00 p.m.			
Phoenix KOY 550 7:00 a.m.				Baton Rouge WLCS 910 1:00 p.m.				Charlotte WAYS 610 1:00 p.m.				Texarkana KCMC 1230 1:00 p.m.			
Tucson KCNA 580 3:00 p.m.				Monroe KMLB 1440 2:00 p.m.				Durham WTKI 1310 2:00 p.m.				Wichita Falls KFDX 990 2:00 p.m.			
ARKANSAS—				New Iberia KANE 1240 1:00 p.m.				Fayetteville (Sat) WFLB 1490 1:00 p.m.				UTAH—			
El Dorado KDMS 1290 1:00 p.m.				New Orleans WDSU 1280 1:00 p.m.				Salisbury WSAT 1280 1:00 p.m.				Provo KCSU 1490 3:00 p.m.			
Forrest City KXJK 950 9:00 a.m.				Shreveport KRMD 1340 1:00 p.m.				Wilmington WGNL 1340 8:30 a.m.				Salt Lake City KUTA 570 7:30 a.m.			
Ft. Smith KFSA 950 1:00 p.m.				MAINE—				Winston-Salem WAIR 1340 1:00 p.m.				VERMONT—			
Hot Springs KWFC 1340 8:30 p.m.				Bangor WABI 910 1:00 p.m.				NORTH DAKOTA—				Brattleboro WTSA 1450 1:00 p.m.			
Little Rock KGHI 1250 1:00 p.m.				Portland WPOR 1450 9:00 a.m.				Fargo KFGO 790 1:00 p.m.				Burlington WJOY 1230 1:00 p.m.			
McGehee KVSA 1220 9:00 a.m.				MARYLAND—				Grand Forks KILQ 1060 1:00 p.m.				Montpelier-Barre WSKI 1240 1:00 p.m.			
Springdale KBRB 1340 6:00 p.m.				Baltimore WFRB 1300 3:00 p.m.				Cleveland WJW 850 1:00 p.m.				VIRGINIA—			
CALIFORNIA—				Cumberland WBYK 1230 8:00 a.m.				Columbus WBC 610 1:00 p.m.				Fredericksburg WFVA 1230 12:30 p.m.			
Bakersfield KPMC 1560 10:00 a.m.				MASSACHUSETTS—				East Liverpool WOHI 1490 1:00 p.m.				Marion WMEV 1010 2:00 p.m.			
Blythe KYOR 1450 3:30 p.m.				Boston WVAB 1260 1:00 p.m.				Lima WMA 1150 9:00 a.m.				Norfolk WGH 1310 6:30 p.m.			
Brawley KROP 1300 12:30 p.m.				Gardner WHOB 1390 1:00 p.m.				Toledo WTOL 1230 12:30 p.m.				Richmond WRNL 910 1:30 p.m.			
Eureka KIEM 1480 8:00 a.m.				Lawrence WLAW 680 1:00 p.m.				Youngstown WBBW 1240 8:30 a.m.				South Boston WHLF 1400 5:00 p.m.			
Fresno KARM 1430 3:30 p.m.				Springfield WSPR 1270 2:00 p.m.				OKLAHOMA—				WASHINGTON—			
Indio KREO 1400 3:30 p.m.				Worcester WAAB 1440 1:00 p.m.				Ada KADA 1230 1:00 p.m.				Aberdeen KBKW 1450 9:00 p.m.			
Los Angeles KECA 790 3:30 p.m.				MICHIGAN—				Enid KERC 1390 1:00 p.m.				Omak KOMW 680 9:15 a.m.			
Portersville KTIP 1450 3:30 p.m.				Battle Creek WELL 1400 1:00 p.m.				McAlester KTMC 1400 1:00 p.m.				Pasco KPKW 1340 3:30 p.m.			
Porterville KPT 1450 3:30 p.m.				Bay City WBCM 1440 1:00 p.m.				Muskogee KBIX 1490 2:00 p.m.				Seattle KVI 570 3:30 p.m.			
San Francisco KGO 810 3:30 p.m.				Detroit WXYZ 1270 1:00 p.m.				Oklahoma City KTOK 1000 9:30 a.m.				Spokane KGA 1510 3:30 p.m.			
San Luis Obispo KATY 1340 3:30 p.m.				Flint WTAC 600 10:30 p.m.				Tulsa KRMG 740 2:00 p.m.				WASHINGTON, D.C.—			
COLORADO—				Lansing WLS 1320 1:00 p.m.				OREGON—				WMAL 630 1:00 p.m.			
Craig KRAI 1230 5:30 p.m.				Ludington WKLA 1450 1:00 p.m.				Eugene KASH 1600 1:00 p.m.				Beckley WVNR 620 1:30 p.m.			
Denver KVOD 630 3:00 p.m.				Mt. Pleasant WCEN 1150 2:00 p.m.				Medford KMED 1440 7:30 a.m.				Huntington WHTN 800 8:00 a.m.			
CONNECTICUT—				Muskegon WKBZ 850 2:00 p.m.				Portland KEX 1190 3:30 p.m.				Parkersburg (Sat) WCOM 1230 5:30 p.m.			
Bridgeport WNAB 1450 5:30 p.m.				MINNESOTA—				Redmond KJUN 1240 3:30 p.m.				Wheeling WKWK 1400 1:00 p.m.			
Hartford WHTT 1230 1:00 p.m.				Mankato KTOE 1420 2:00 p.m.				The Dalles KODL 1230 1:30 p.m.				WISCONSIN—			
DELAWARE—				Minn.-St. Paul WTCN 1280 7:30 a.m.				PENNSYLVANIA—				Green Bay WDUZ 1400 5:30 p.m.			
Wilmington WILM 1450 1:00 p.m.				MISSISSIPPI—				Johnstown WCRO 1230 1:00 p.m.				LaCrosse WKTY 580 10:00 p.m.			
FLORIDA—				Booneville WPIP 1400 1:00 p.m.				Lemoine WCMB 1460 7:30 a.m.				Madison WIBA 1330 8:00 a.m.			
Gainesville WGGG 1230 1:00 p.m.				Centerville WGLC 1580 8:00 a.m.				Philadelphia WFL 560 2:00 p.m.				Milwaukee WCAN 1250 2:00 p.m.			
Jacksonville WPDQ 600 5:30 p.m.				Columbus WCRI 1240 6:00 p.m.				Pittsburg WCAE 1250 3:00 p.m.				Neeah WNAW 1280 8:00 a.m.			
Leesburg WLBE 790 1:00 p.m.				Greenwood WABG 960 1:00 p.m.				State College WMAJ 1450 9:00 a.m.				Wasau WSAU 1400 9:30 a.m.			
Miami WOAM 560 1:00 p.m.				Jackson WSLI 930 2:00 p.m.				RHODE ISLAND—				WYOMING—			
Panama City WPCF 1400 1:00 p.m.				Kosciusko WKOZ 1340 1:00 p.m.				Providence WPJB 1420 1:00 p.m.				Casper KSPR 1470 9:15 p.m.			
Pensacola WEAR 1230 3:00 p.m.				Laurel WLAU 1490 8:30 p.m.				SOUTH CAROLINA—				Cheyenne KFCB 710 12:00 p.m.			
Sanford WTRR 1400 6:30 p.m.				Medford WMBR 1950 1:00 p.m.				Columbia WCOS 1400 1:00 p.m.				Cody KODI 1400 12:00 p.m.			
Tallahassee WTNT 1450 5:00 p.m.				Meridian WTKO 1450 1:00 p.m.				Florence WJMX 970 10:30 a.m.				Laramie KOWB 1340 12:00 p.m.			
Tampa-St. Pete WSUN 620 1:00 p.m.				MISSOURI—				Orangeburg WDIX 1450 7:00 a.m.				Rawlins KRAL 1240 12:00 p.m.			
GEORGIA—				Cape Girardeau KFVS 960 8:30 p.m.				Sumter WSSC 1240 1:00 p.m.				Riverton KWRL 1450 12:00 p.m.			
Atlanta WGST 920 1:00 p.m.				Kansas City KCMO 810 12:30 p.m.				SOUTH DAKOTA—				Torrington KGOS 1490 12:00 p.m.			
Augusta WGAC 580 2:00 p.m.				Poplar Bluff KWOC 930 check sta.				Aberdeen KSDN 930 10:30 a.m.				Worldand KWOR 1490 12:00 p.m.			
Brunswick WGIG 1440 1:00 p.m.				Rolla KTRT 1490 8:45 a.m.				Huron KIJV 1340 9:00 a.m.				ALASKA—			
Calro WGRA 1300 3:00 p.m.				St. Louis KKOK 630 9:15 p.m.				TENNESSEE—				Juneau (Sat.) KJNO 630 1:00 p.m.			
Cartersville WBHF 1450 10:00 a.m.				Springfield KWTO 560 1:00 p.m.				Chattanooga WAPA 1150 1:00 p.m.				Ketchikan KABI 580 9:00 a.m.			
Columbus WGBA 1460 7:30 a.m.				MONTANA—				Jackson WTJS 1390 1:00 p.m.				CANADA—			
Dawson WDWD 990 2:00 p.m.				Bozeman KXLQ 1450 8:00 a.m.				Johnson City WETB 790 6:15 p.m.				Toronto, Ont. CKEY 580 9:15 a.m.			
Macon WNEX 1400 1:00 p.m.				Great Falls KXLK 1400 8:00 a.m.				BERMUDA—				Winnipeg, Man. CKY 580 6:00 p.m.			
Rome WLAQ 670 1:00 p.m.				Helena KXLJ 1240 8:00 a.m.											
Savannah WDAR 1400 1:00 p.m.				Missoula KXLL 1450 8:00 a.m.											
Valdosta WGAF 910 1:00 p.m.				NEBRASKA—											
IDAHO—				Lincoln KFOR 1240 10:30 a.m.											
Boise KGEM 1140 3:00 p.m.															
Pocatello KWIK 1440 9:30 a.m.															
ILLINOIS—															
Chicago WENR-WLS 890 2:30 p.m.															

We are pleading for a return of plain, pure, primitive Christianity — to a Christianity that sprang out of faith in Jesus Christ. We are pleading for faith in Jesus Christ as the Son of God — personal faith that derives from a personal, prayerful study of the primary sources of our religious knowledge. Do not depend on hearsay. Do not depend on traditions. Go to your Bible. Search it. Read for yourself.

Acts the seventeenth chapter tells us of Paul's work in Berea. And this is the word that is said of the Bereans — that they searched the scriptures to see whether or not the things preached by Paul were true.

That is our appeal to you. We ask you to search the scriptures. This must be the only valid basis of faith. "Faith comes by hearing the word of God." Romans 10:17.

This faith in the word of God alone for which we are pleading must be the foundation for anything that we would impress upon you. It is because of such faith that we insist on what the Bible alone teaches about baptism, the Lord's Supper, and plain New Testament worship.

"Without faith it is impossible to please God" (Hebrews 11:6) and "Whatsoever is not of faith is sin" (Romans 14:23). Anything we do in the area of religion should be done in confidence and assurance that such is the will of God. No man should go through any rite with the idea that it has no validity or significance. In such a case, his acts would be "sounding brass and clanging cymbals." It is just the prevalence of such practice that has brought much religion to the tastelessness, it has for men. "The salt has lost its savor."

Emil Brunner in his book, *The Divine-Human Encounter*, which is a study of the meaning of faith, said that the baptizing of infants is the scandal of modern Christianity because it violates the essential nature of faith by which men can make a due and fitting response to God.

Any act which claims to be religious and is less than the knowing, willing response to God's being and will and His "grace in kindness in Jesus Christ" would to us be sacrilege.

It was just such mockery of real religion which Jesus most despised and on which he heaped his most violent words. He exposed in its true colors the selfishness of many who gave alms, the pride of many who prayed, the desire of the teachers for the chief seats in the synagogues and for the titles of honor the people would give them. And he revealed that humble thoughts of God were sadly lacking in them.

And Jesus had a strong rebuke for those who exalted human traditions and despised divine commands. "In vain do you worship me, teaching for doctrine the commandments of men" (Matt. 15:9). This is violating faith. Men cannot in faith exalt human traditions. Men cannot in faith disobey or neglect God's commands. And you who will read your Bibles and search for yourselves concerning Jesus Christ and his will for men will quickly see that men have multiplied unscriptural

practices and institutions and set aside the simple pattern of New Testament Christianity.

You see, since Jesus is truly the Son of God, since he is really the one by whom God and God's will have been revealed, we should listen to what He said and obey Him.

And since He did choose Apostles to relay His instruction and guidance, and the Holy Spirit empowered them to speak and directed them in their actions, we should listen to what they said and obey their words. In such a case their words are His words, and their example and the example of the churches they led demonstrate His will. We believe in their words and obey their commands because they speak for Him and we follow Him because He is the Son of God.

Actually there are many who have done just what we plead with you to do. They have refused any longer to let human opinions and traditions chart their religious course and have turned to their Bibles to find the will of God in Christ. They have believed in the only Son of God. They have confessed their faith. They have turned from their sins and have been baptized for the forgiveness of their sins in His name. They have determined to follow Him in their daily living and to be governed by the New Testament which He sealed with His blood in all their religious life and practice. They are Christians and Christians only. They are members of His church — and only of that church to which God adds men who truly believe in His Son and who obey Him from their hearts.

Infant Sinners

By James D. Willeford

July 19, 1953

A few years ago a preacher stood in his pulpit in a little town of East Texas and said to an American audience, "There are infants lost not a span long." It is needless to say that some of the people in that audience rejected the preacher's assertion for they could not believe it.

This case brings before us a doctrine that is prevalent in many denominations. One Catechism says, quote, "From Adam all men inherit original sin". In the book, "Father Smith Instructs Jackson", Mr. John F. Noll says, "Our souls, being deprived of the supernatural beauty of grace, are not in condition to enter a state of supernatural glory — not even the soul of a little child who has no personal sin, but has inherited original sin." The Augsburg Confession of Faith says, "since the fall of Adam, all men . . . are born sinners" (unquote). These quotations are given to state the case fairly of those who believe that infants are born under the guilt of sin.

We believe the word of God teaches no such doctrine. It may be the belief of some that little children are burdened with the guilt of Adam's sin, but we cannot accept it as a true belief for the Bible says faith comes by hearing the Word of God. (Rom. 10:17). God's word does not teach that infants are born sinners.

It is impossible for sin to be inherited, for sin is the transgression of God's law. Sin is the act of violating God's will, and the act of one man cannot be inherited by another. If a man commits a sin his children may suffer the consequences of his act, but they do not suffer the guilt of it.

In I John 3:4 the Lord says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." In what way has an infant transgressed the law of God? Since sin is the transgression of law, a person is never guilty until he commits an act of transgression. Sin is not inherited for it is something a person does of his own choice. The Lord holds us responsible for what we do for he says everyone of us shall give an account of himself unto God, (Romans 14:12). The Bible clearly teaches that sin is committed; not inherited.

The whole question of sin should be restudied by the religious world. When we take the Bible definition of sin, and we learn what it is, we cannot believe it is inherited. The Lord says a person sins after he is drawn away of his own lust, and that sin brings forth death, (Jas. 1:13, 14). Many religious creeds have reversed the Lord's order. They have us born dead in sin because of what Adam did. But the Bible says sin is committed after a person is drawn away by his own lust and that death follows sin.

Upon the idea that we inherit sin from Adam has grown

the practice of sprinkling water upon babies. The Lord says we are to baptize believers, (Mark 16:16). The doctrine that infants are sinners contradicts the Bible, and leads to an unscriptural practice among religious people. Thus the theory is wrong and should be discarded.

Spiritual corruption at birth is impossible for we received our spirit from God. Paul said, "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?", (Heb. 12:9). The Old Testament prophet said God "formeth the spirit of man within him," (Zech 12:1). Solomon said, the spirit will return to God who gave it, (Eccl. 12:7). Since the spirit came from God and not Adam it could not be sinful at birth. It does not partake of Adam's nature. Our body came by the natural law of the flesh and is subject to death since death resulted from Adam's sin, but the spirit came from God and is subject to sin only after we yield to it, (Rom. 6:13).

If we inherit Adam's sin why do we not inherit the sins of all our foreparents? We descended from them the same as we did from Adam. Can you imagine a God who would lay upon the soul of a little child the actual guilt of all its ancestors? That is no more objectionable than the thought that God holds a child guilty of Adam's sin. In Ezekiel 18 the Lord said, "What mean ye, that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul is the son of mine: the soul that sinneth, it shall die . . . The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son, (Ezek. 18:2-4, 20).

The Bible says the soul that sins shall die, and the son shall not bear the iniquity of the father. It also says that if the wicked will turn from the sins he has committed he shall live. It does not say that if the wicked shall turn from the sins he inherited at birth he shall live. But he must turn from the sins he committed.

We can rest assured that little children are not sinful at birth for Christ said to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," (Matt. 18:3). Jesus says we must be changed into the likeness of children. If the little child is a sinner, then the converted man is a sinner. When a man is converted, he is redeemed by the blood of Christ, and his sins are forgiven, (Col. 1:14). But he is no better than an innocent child. Christ says, "Of such is the kingdom of heaven." Would Jesus say the kingdom of heaven is made up of people who are like children if infants are born sinners? The Lord drew children to his bosom and blessed them, and he forever refutes the idea that they were born sinners.

We can be sure that infants are not sinners for God did not give a plan for saving them. If they were lost God would have given a plan for saving them. In Matthew 28 and Mark 16,

Christ commanded the apostles to teach all nations and to baptize people who believed the teaching. In Acts 2:38 the Lord teaches that repentance must come before baptism. This excludes infants for they cannot be taught; they cannot believe, and they cannot repent. Are they sinners before they know their right hand from their left? If so, then God would have said to baptize them, and since he did not, we can be sure they are not sinners. Infants do not need to be saved for they are not lost. They are safe —S-A-F-E— until they are old enough to know right from wrong. When they are of sufficient age to be taught God's word, believe in Christ, and repent of their sins they are held accountable unto the Lord. Some quote Christ's statement, "Suffer little children to come unto me," as proof they needed baptism. He was blessing children; not baptizing them. Philip Schaff, one of the world's foremost church historians, says, "Christ, who is the truth, blessed unbaptized infants, and declare: 'To such belongs the kingdom of heaven.'" (Page 255, Volume II, A History of the Christian Church). If infant baptism became universal practice and all people were baptized in infancy, Christ command to baptize believers could not be obeyed. The Lord's word would be rendered null and void by an unscriptural practice of men.

Infants are not born guilty of sin for the Lord says that people "are all gone aside; they are together become filthy," (Psa. 14:3). If tiny babies were born filthy this verse should read "they are become filthier." The Lord settles the matter for he says we go aside and become filthy. Since this is true we certainly were not born that way.

A statement of David is sometimes used to prove that we are sinners at birth. The Psalmist said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me," (Psa. 51:5). In this passage David does not say a word about his being a sinner when he was born. He mentions the act of conception before he even had a being and he said, "in sin did my mother conceive me." His mother's act that led to his conception was sinful. David said, "my sin is ever before me," (Psa. 51:3) and as he thought of his own sin he reluctantly recalled his own mother's sin in conceiving him. No man can prove by David that tiny infants are depraved at birth.

When David's little boy died at the age of seven days he said, "wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me," (2 Sam. 12:23). David was inspired by the Spirit of God, but it never occurred to him that his son was born a sinner, even though the boy was conceived out of wedlock. David knew the child was pure and so he longed to go where the child went! The Psalmist of Israel could say with the poet:

"Little children, flowers from heaven,
Strewn on earth by God's own hand,
Earnest emblems to us given,
From the fields of angel-land!"

Those who teach that infants are born sinners quote Romans 5:19 to prove their position. In this passage Paul

said, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Notice carefully that Paul says that by Adam's disobedience many were made sinners, and by the obedience of Christ many were made righteous. If Paul is teaching that everyone was born a sinner because of Adam's sin he is also teaching that everyone is born righteous because of Christ's obedience. Friends this is universalism. The truth of the matter is that sin entered the world through Adam's transgression, and a person becomes a sinner when he sins. And righteousness entered the world through Christ's obedience and we become righteous when we obey the will of Christ.

Some may ask, "If people are not born guilty of original sin why do all sin?" In answering this question I ask, Why did Adam and Eve sin? They were not born sinners. They were created in the image of God, and yet they sinned. They were tempted and they fell. Today the same thing happens. The Bible says a man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it brings forth sin. Adam sinned because he chose to do so. He was not forced into the act, but he committed it of his own free will. The Lord says all men die in Adam, (1 Cor. 15:22). We suffer physical death because of sin which entered the world through Adam's transgression. But the Lord does not say the human race died spiritually in Adam, and became guilty of his sin. The guilt of his sin was not laid upon us. Sin is the personal transgression of God's law; not something inherited from Adam.

The Lord says that "each one of us shall give account of himself to God," (Rom. 14:12). Paul said, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," (II Cor. 5:10). These passages teach that we are responsible for our own sins, and not the sin of our parents.

Friends of mine, before I would believe babies are born sinners the Bible would have to declare it in unmistakable terms. It is strange that men can believe it since the Bible does not say we are born sinners. The advocates of infant depravity quote scriptures which show the baneful influence of Adam's sin upon the race, but not one says infants inherit the guilt of his sin. Let us stay with what the Lord actually says, and not read anything into his word. Men who claim to be doctors of theology may affirm that little babies are sinners, but you will seldom find a mother who will say it. Nothing is more precious than a little child. In the Old Testament God says, "And a little child shall lead them." As we look at the purity and innocence of these small ones we are refreshed and inspired to live a more noble life. Little children are teachable, trustful and innocent.

In that great day when God makes up his jewels all children who have been plucked in the budding years of life will be in the number for they have died without sin.

Truly we could ask in the words of the poet —

"Who would not be an infant now,
To breath an infant's prayer?
O manhood! could thy spirit kneel
Beside that sunny child,
And fondly pray, and purely feel,
With soul as undefiled.
That moment would encircle thee,
With light and love divine;
Thy gaze might dwell on Deity,
And heaven itself be thine."

To all in this vast audience who are not children of God may I remind you that Jesus said, "except ye be converted and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven," (Matt. 18:3, 4). The Lord requires us to be humble for humility is the way of obedience. Paul says Christ "humbled himself, and became obedient unto death, even the death of the cross," (Phil. 2:8). If Christ, the Son of God, humbled himself to the point of dying upon the cruel cross, will you not humble yourself enough to obey the Lord when he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins?" (Acts 2:38). If you trust your heavenly Father as a little child trusts its earthly father you will "Repent . . . and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," (Acts 3:19).

The Secret and The Revealed

By James D. Willeford

July 26, 1953

When Milton looked over the religious world with its warring factions and great confusion he described it as —

"A universal hubbub wild
Of stunning sounds and
Voices all confused."

His words are a graphic description, and a deserved indictment of the religious division we see on every hand. The result of a divided Christendom is an unbelieving world.

Many people excuse religious division by suggesting that "We can not see alike, and hence we are compelled to be divided." This excuse sounds quite convincing because it has just enough truth in it to be misleading. It is true that we do not see alike but is this proof that we cannot see alike? If God did not make us so we can see alike why did he require, in the most positive terms, that we avoid all religious division? By divine inspiration Paul said to the Christians in Corinth, "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you," (Cor. 1:10). Why did the apostle beg Christians to speak the same thing if such is impossible? Paul could well beg for unity "through the name of our Lord Jesus Christ" because the Lord himself prayed for unity. He said to his Father "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me," (John 17:20, 21). In these two passages of scripture there are two solemn requirements: First, that there be "no divisions among" Christians, and, second, that they "all speak the same thing."

These direct commands for unity bring us face to face with one of two conclusions: either Christians can be one and all speak the same thing, or God requires of them an impossibility. We must face these conclusions without evasion. I am sure that no believer in the Bible will conclude that God requires the impossible of us.

As one searches the pages of God's written word, and then looks out upon the divided religious world he is convinced that men are not divided over what is in the Bible, but over what is

outside of it. The truthfulness of this statement can be demonstrated by comparing the religious practices of the day with the written word of God.

There is one divine rule which, if followed, will settle our religious differences, and unite us in Christ's name. This rule is set forth by the Lord in three passages of scripture. Moses said to the Israelites, "The secret things belong unto Jehovah our God; but the things that are revealed belong to us and to our children forever," (Deut. 29:29). This scripture divides the things of God into two classes: "the secret things" and "the things that are revealed," and the Lord distinctly tells us that the revealed things belong to us, but secret things belong to God. In writing to Timothy, a young gospel preacher, Paul said, "I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the word," (2 Tim. 4:1, 2). We are to preach the things God has revealed. Then as Christ closed the New Testament he instructed John to say, "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," (Rev. 22:18, 19). The word of God must be left precisely as God left it, and it must be preached without addition, without subtraction and without modification. This divine rule of unity necessarily confines so within the limits of a "thus saith the Lord" in all our religious teaching.

In studying the Bible we see that following this divine rule brings unity, and that ignoring it brings division.

John said, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night," (John 3:1, 2). Did Nicodemus come to Christ by night? Everyone says, "Yes." Why is there perfect agreement in answering this question? Because it is one of the revealed things of God. The Lord says he came to Jesus by night. "But why did he come by night?" No one knows! Why? Because that is one of the secret things of God. If the Lord had wanted us to know he would have revealed the reason. As long as we say Nicodemus approached Christ at night we have perfect unity, but when we begin giving our opinions as to why he came by night we start dividing.

In writing to the Corinthian Christians Paul said, "There was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch," (Cor. 12:7). If I were to ask a million believers in the Bible "Did Paul have a thorn in the flesh?", I would get just one answer, "Yes." Why? Because the word of God says Paul had a thorn in the flesh and all accept what it says. It is not the opinion of any-

body, but plainly what the word of God states. But what was the thorn? If we were all content to stick with the revealed word of God there would be one answer, "We do not know." But instead of stopping where the Bible stops men usually set forth their opinions. One says it was sore eyes; another says it was deafness, and still another says it was heart trouble. When men are asked if Paul had a thorn in the flesh they give one answer, but when they are asked what the thorn was, they are divided. Why the difference? Because they followed the divine rule in the one case, and did not follow it in the other. God's word says there was given to Paul "a thorn in the flesh," but it does not say what the thorn was. This is another of "the secret things" which "belong unto Jehovah," and men should not attempt to say what it was. We should speak what God's word says, stop where God's word stops, add nothing to it and take nothing from it.

As we stated earlier in this lesson, religious people are not divided over what is in the Bible, but what is outside of it. Let us take the act performed for baptism as an example of what we mean. When one reads the New Testament he learns that baptism was a "burial" and a "resurrection," (Rom. 6:3, 4; Col. 2:12). The Lord says people "went down into the water," their "bodies were washed," and "they came up out of the water." Every religious group in existence readily acknowledges that immersion is scriptural baptism. Why is there unity on this point? We have harmony here because immersion is one of the revealed things of God, and there is no doubt about it being scriptural. When we ask why religious people practice sprinkling and pouring for baptism, we hear a multitude of opinions. Some say "sprinkling is more convenient," others say "it is cleaner," and still others say "we like it." The entire Christian world acknowledges that a burial in water is scriptural baptism, but it is divided over sprinkling and pouring. Why is there division over sprinkling and pouring? Because they are not revealed. They are outside the Bible; and it is over the things which are outside the Bible that we have division.

Let us again test God's rule of unity by asking, "Who should be baptized?" When we read the New Testament we learn that penitent believers were baptized. Christ said "He that believeth and is baptized shall be saved," (Mk. 16:16). And Peter commanded believers to "Repent and be baptized . . . for the remission of sins," (Acts 2:38). No one calls in question the baptism of penitent believers, but on the baptism of infants, there is widespread division. Why is there unity on the one, but division on the other? Because the one is in the Bible, and the other is not. There are numerous examples of the baptism of penitent believers recorded in the New Testament, but not a solitary example of infant baptism.

In testing God's rule of unity we ask, "What kind of an organization should the church have?" The question can be

settled from the New Testament the organization left by Christ. When we study the things God has revealed we find that each church had elders to oversee it, (Acts 14:23). The elders were to feed the word of God to the congregation, (Acts 20:28). In the New Testament congregations, there were deacons whose duty it was to help the elders, and to look after the needy. Christ was the head of the church, (Eph. 1:22, 23). The elders were the overseers of local congregations, and the deacons were helpers. This was the permanent organization of the Lord's congregations. On the scriptural organization of the church we can unite because this is one of the revealed things of God. But when we go beyond this simple and scriptural organization we find men justifying their unscriptural organizations by their opinions. And division is the result. We are not divided over what is in the Bible, but over what is outside of it!

If God's rule of unity were applied to some of the preaching done on prophecy, it would help the divided state of Christendom. While it is true that the prophecies of the Old Testament were fulfilled in the coming of Christ and his Kingdom, there are prophecies in the New Testament yet to be fulfilled. Some of these we may understand perfectly, but others we may not understand fully until they are fulfilled. The Lord will fulfill them at the right time and in the right way without our speculating about them. If we will teach the prophecies precisely as God spoke them through his prophets, and leave their fulfillment to the Lord, all will be well. On this basis we have unity because we are speaking only the thing God has revealed. When we teach our opinions on the fulfillment of prophecy we are sowing the seeds of religious division.

Let us bear in mind that the revealed things belong unto us, but the secret things belong to Jehovah. One of the things God reveals in the New Testament is the way of forgiveness. The Father sent his Son to teach us the way that we may have life. We can rely on the word of Christ because he knew every step of the way we must take to reach our heavenly home.

The story is told of a man traveling in a distant country. His journey led over high mountains and he sought a guide who could direct him. One man offered his services as a guide, and the traveler asked him, "Have you been to the village where I wish to go?" The man replied, "No, but I have been part of the way, and I have heard others talk about the rest of the way." The traveler answered, "You will not do." Another man came and offered his services as a guide. The traveler asked him too, "Have you been to the village where I wish to go?" The man replied, "No, but I have been to the top of the mountain and have looked at the village." The

traveler said, "You will not do." A third man came and offered to guide the traveler to his destination. He was asked the same question, "Have you been to the village where I wish to go?" And he answered, "Sir, the village to which you are going is my home." The traveler took this man as his guide at once, for he wanted someone who had gone the whole way," (from The Pulpit, Jan., 1950).

Friends, the Son of God knows the way to Heaven, and He requires that we accept his word and obey it. He says we must believe in Him, repent of our sins and be buried with him by baptism for the forgiveness of our past sins, (Mk. 16:16; Acts 2:38). Why should we accept a guide to lead us who suggests that we stop at faith? The Lord did not stop there! He commanded us to complete our obedience by repenting and being baptized. Let us follow the Son of God for the land to which we want to go is his home.

Financial Statement

July, 1953

RECEIPTS:

Pledges	\$25,124.56	
Contributions	5,258.99	
Transcriptions	435.00	
Tract Fund	34.50	
Total receipts for July, 1953		<u>\$30,853.05</u>

EXPENDITURES:

Expenses:

Tape recording	\$1,013.95	
Publicity	102.00	
Mail Room Expense	11.12	
Stamps	286.62	
Travel	93.48	
Wages	2,929.41	
Insurance	59.78	
Rent	150.00	
Office Supplies	49.43	
Printing	493.20	
Utilities	23.97	
Tel. & Tel.	175.05	
Misc.	7.99	
S. S. Taxes	31.90	<u>5,427.90</u>

Broadcasting 24,535.89

Total expenses 29,963.79

Other expenditures
Furn. & Fixtures 128.70

Total expenditures for July, 1953 \$30,092.49

Receipts exceed expenditures 760.56

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