

11-1953

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

Herald of Truth

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Churches of Christ  
Salute You  
with a



November Report  
1953

Herald of Truth



**FINANCIAL BREAKDOWN FOR HERALD OF TRUTH**  
With Average Monthly Expenditures—Feb., 1952-Oct., 1953  
**FOR PREACHING THE GOSPEL TO THE PEOPLE —**

	Total	Monthly
For Radio Time .....	\$544,863.26	\$25,945.87
For Recordings .....	21,055.05	1,002.62
	<u>565,918.31</u>	<u>26,948.49</u>
For Printing .....	27,390.87	1,304.32
Mailing Supplies .....	1,122.08	53.43
Postage .....	8,596.25	409.34
	<u>37,109.20</u>	<u>1,767.09</u>
Preachers' Support .....	14,500.00	690.48
<b>TOTALS FOR ACTUAL PREACHING</b>		
Salaries .....	\$ 14,500.00	
Printing and Mailing .....	37,109.20	
Network Time .....	565,918.31	
<b>TOTALS</b>	<u>\$617,527.51</u>	
<b>OFFICE EXPENSE, PROMOTION, ETC.</b>		
Travel Expense .....	\$ 8,619.76	\$ 410.46
Publicity .....	1,181.97	56.28
	<u>9,801.73</u>	<u>466.74</u>
Insurance .....	609.60	29.03
Social Security .....	624.47	29.73
Rent .....	3,288.21	156.58
Office Supplies .....	2,353.51	112.07
Utilities .....	404.48	19.26
Furniture and Fixtures .....	8,500.00	404.76
Telephone and Telegrams .....	5,183.28	264.82
Miscellaneous Expense .....	1,040.30	49.53
Wages .....	53,329.50	2,539.50
	<u>\$ 75,333.35</u>	<u>\$ 3,587.28</u>

<b>TOTALS FOR OFFICE OVERHEAD</b>	
Office Expense .....	\$75,333.35
Travel and Promotion .....	9,801.73
<b>Total</b>	<u>\$85,135.08</u>

<b>TOTALS FOR PREACHING, OFFICE AND OVERHEAD</b>	
Preaching the Gospel .....	\$617,527.51
Office and Overhead .....	85,135.08
<b>Total</b>	<u>\$702,662.59</u>

**PERCENTAGES FOR PREACHING, OFFICE AND OVERHEAD**

Preaching the Gospel .....	87.89%
Office and Overhead .....	12.11%

This twenty-one months' total gives you a chance to form an estimate of the cost of the work. The television work will offer more expense, of course, but the overhead will be much lower proportionately.

**FACTS YOU NEED TO KNOW**

**FACT NO. 1**—The Herald of Truth radio program is a work of the Church of Christ at Fifth and Highland Abilene, Texas. The elders of this congregation direct and oversee every phase of this work from preparation of sermons to mailing of printed copies of these sermons. The Highland elders have never delegated any authority to any person, but have as a unit directed this work.

**FACT NO. 2**—Every person working in connection with the work is a faithful member of the Lord's Church. Since December 15 Brethren E. L. Crawford, W. C. Smith, and J. F. Reese, elders of the Highland church, have been charged with disbursing all funds used for carrying on the radio-television work. All checks are to be signed and countersigned by two of these brethren.

**FACT NO. 3**—The Herald of Truth radio program is not the Church or one of the churches. It has no organization of its own and instead of directing work it is a work of the Highland congregation. Since the work of the Church should be distinguished from the Church, a name was given to the program, the Herald of Truth, the same as naming a tract, a bulletin or an article. Its purpose is to herald or preach the truth; thus, its name.

**FACT NO. 4**—The Highland Church merely asks sister congregations to have fellowship with her in this work. All checks are to be made payable to Church of Christ, 5th and Highland, marked for the radio work.

**FACT NO. 5**—From February 1, 1952 through October 31, 1953, percentage of funds used in connection with the office work amounted to 12.11%, an average of \$4054.05 per month, of which \$2,539.50 per month was wages. See financial statement attached.

**FACT NO. 6**—Questions and criticism are welcomed, but since this is a work of the Highland congregation, to maintain its autonomy or independence, the elders must make the final decisions. As was stated in the report sent to the brotherhood for December, 1952: "Every question, suggestion and criticism of the construction and administration of this effort is given full consideration and valued highly by the elders at Highland. Changes have been made from time to time, and no doubt shall continue to be made, in an effort to present the gospel of Christ in its purity and simplicity." Feel free to write at any time to the Church of Christ, Box 1858, Abilene, Texas.

**FACT NO. 7**—The proposed television work will be conducted in exactly the same way.

**Elders, CHURCH OF CHRIST**  
Fifth and Highland, Box 1858, Abilene, Texas



# The Inspiration of the Bible

By James D. Willeford

November 1, 1953

Many times people have asked me, "Is the Bible inspired? Is it really the word of God?" It would be difficult to find a subject more discussed than the question of the Bible's inspiration. Men have expended much time and effort on this subject. Many of these men have tried to speak for the Bible instead of letting the Bible speak for itself. It is better to study the Bible than to defend it. It is its own best defense.

It would be well to begin our study by giving the meaning of the word "inspire." The word, as used in the Bible, means literally, "to blow or breathe into or upon, to fill with a supernatural power or energy" (Webster's Dictionary). Thayer, a Greek lexicographer, says that "inspired" simply means "God-breathed." Some say the Bible was inspired just as Shakespeare was inspired to write his tragedies and comedies. Shakespeare had a desire which prompted him to exercise his abilities in creating some wonderful works of art, but the Bible writers received messages direct from God. What they wrote was breathed into them by the Spirit of God.

The Bible offers many proofs of its inspiration, and we should let it speak for itself. The first mention of the word "inspiration" is found in Job 32:8 where the record reads, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." This passage teaches something of the communication of the spirit of man with God, the Father of spirits. The statement of Job proves that there can be such a thing as a transmitting of the wisdom of God to man.

The writers of the Old Testament declared they were inspired of God. Let us notice just a few passages of scripture. "The Spirit of the Lord spake by me, and His word was in my tongue" (2 Sam. 23:2). "Hear, O heavens, and give ear, O earth, for the Lord has spoken" (Isa. 1:2). "The Word of the Lord came to me" (Jer. 1:4). "The Word of the Lord came expressly unto Ezekiel" (Ezek. 1:3). Amos wrote "the words . . . which he saw concerning Israel" (Amos 1:1). This number of passages could be multiplied which show that the writings of the Bible were the words of God.

We find also that the New Testament affirms the inspiration of the Old Testament. Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that

the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Looking further into the New Testament we read "For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Peter said the Holy Spirit moved the prophets to write what they did. They spoke the prophecies which the Spirit gave, but which they apparently did not always understand themselves. In speaking of our salvation Peter said, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you" (1 Pet. 1:10). The prophets foretold the salvation to come through Christ, but they did not fully understand. Even they enquired and searched diligently to learn more of this great salvation. If their writing had originated within their own hearts they would have understood the words they uttered. Their inability at times to understand the words given by the Spirit is proof that their words came directly from God.

The claims of inspiration we have just noticed were all applicable to the Old Testament. Is there any indication that the New Testament writers were inspired as were the prophets? The answer is, "Yes." As we study the books of the New Testament, we find that the same feeling of inspiration certainly prevails. The Apostle Paul had this to say about inspiration, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Which things also we speak, not in the words which man's wisdom teacheth but which the Holy Ghost teacheth" (1 Cor. 2:9-13). Luke said the apostles spoke "as the Spirit gave them utterance" (Acts 2:4).

Another interesting question in connection with inspiration is this, Did the New Testament writers know their works were scripture? This question is clearly answered by the authors themselves. Peter, in speaking of the writings of Paul said, "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Pet. 3:15, 16). The Bible writers were conscious that they were writing scripture. Peter classified all of Paul's epistles with other scripture.

Some may object to our proving the inspiration of the Bible by the Bible itself! They may say, "The Bible cannot bear witness to itself. Its inspiration must be proved by some external means." This objection may seem plausible to the unthinking person but it is not. The Bible proves its inspiration because it alone is unimpeachable. If we are ever to convince others of the Stamp of God on the Bible it will be done by the Bible itself. Let us draw an illustration to show just what we mean. Suppose you own a farm and one



day as you are walking over the hillside you notice an outcropping of quartz. Believing that there is a precious metal on your land you rush down to the assayer and exclaim, "Say, I believe there is gold on my farm." To which the assayer simply requests that if you will bring a specimen of the rock he will analyze it and tell you if your assumption is correct. But you exclaim again, "Why should I bring a specimen of the rock from my land? Just take a brick from the building next door and assay it and tell me if there is gold on my land." You would be lucky if you did not get thrown out of the man's office. Now, why should we try to assay something external to the Bible to prove its inspiration? No, friends, we must examine the Bible itself to prove its inspiration. It offers incontestable evidence that it is the Word of God. Another important phase in the study of the Bible's inspiration is the extent of that inspiration. Did God inspire the thoughts of the Bible writers or did He give them the very words they uttered? From many passages of scripture it is clear that God inspired the words used. David said, "The spirit of the Lord spake by me and his word was in my tongue" (2 Sam. 23:2). The Lord said to Jeremiah, "Whatsoever I command thee thou shalt speak . . . Behold I have put my words in thy mouth" (Jer. 1:7, ). Jehovah said to Ezekiel, "Thou shalt speak my words unto them" (Ezek. 2:7). Matthew said, "All this was done that it might be fulfilled which was spoken by the Lord through the prophet" (Matt. 1:22). Paul said, "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth" (1 Cor. 2:13). In the book of Galatians the Apostle Paul speaks of God's promise to bless all nations through Abraham and his seed. Paul urged that this seed was Christ and used as proof of his argument a single alphabetical letter! Notice what he says. "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Paul apparently believed in an accurate and precise method of inspiration. He said God promised Abraham a seed, not seeds. This is proof the Bible was inspired in sense and sentence. God gave the writers the very words they used in the original and autographed copies of the scriptures.

It is also interesting and profitable to learn the answer to another important question. How much scripture did God inspire the Bible writers to give us? Did they write what was needed in the first century, and leave much that would be revealed in later centuries? When Jesus promised to guide the apostles by giving them the Holy Spirit He said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (Jno. 16:13). The Lord kept His promise and He guided the apostles that they might give us His complete will. Jude said the faith was "once for all delivered to the saints" (Jude 3). God inspired all New Testament scriptures in the first century! Paul said the word of God is "Profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, perfected unto all good works" (2 Tim. 3:16, 17). The scriptures of the first

century furnished or equipped a man completely. It takes a perfect guide to perfect a man. The scriptures are a perfect guide for all time.

The all-sufficiency of the New Testament scripture is seen in what it did for men like Paul, Peter, James, Jude and John. These men were spiritual giants and they had no more scripture than we have today. The Apostle Peter said in the first century that God's "divine power hath given unto us all things that pertain unto life and godliness" (2 Pet. 1:3).

We can determine whether God inspired enough scripture for all time by a few simple questions. Is there enough scripture to clearly set forth the Lord's plan of salvation? In the Great Commission Christ instructed the apostles to teach that men must hear God's word, believe in Jesus as God's Son, repent of their sins, confess their faith in the Lord, and be buried with Him by baptism, and be raised with Him to walk in newness of life. From the Book of Acts we learn that many thousands obeyed these commands of a loving Lord. And by so doing they were saved. If the lost today take these steps will the Lord save them?

Is the New Testament scripture all we need to guide us in worship? When the early disciples assembled on the first day of the week to worship they sang and made melody in their hearts to the Lord; they prayed earnestly; they gave as God had prospered them; they continued steadfastly in the apostles' doctrine, and they communed with Christ in the Lord's Supper. What more do we need now to make our worship acceptable

Did God inspire enough scripture to direct our steps as Christians? The greatest people of any age are men and women who faithfully follow the teaching of Christ. We have seen men changed by its transforming power from drunkards, cheats, gamblers, liars, thieves and libertines into respectable and peaceful citizens. We have seen men with raging tempers lose the human nature and become partakers of the divine nature. We have seen broken homes mended, the hearts of good women healed by the change the gospel wrought in their husbands, little children clothed and loved, and whole communities cleansed from vices too indecent to mention. The inspired word of God has the same transforming power today it possessed nineteen centuries ago. Some scholars may quote Plato, but the hearts of millions quote the Bible at their daily toil, and draw strength from its inspiration. No man can name one spiritual truth the Christian needs that he cannot find in the Testament of Christ.

We plead with you to believe the Bible. It bears every mark of being divine in origin. It contains the secret of happy living. It contains the key to heaven. It promises to you the crown of glory if you obey the Saviour's will. You can go to heaven without health, without riches, without worldly honors,



without learning, without friends: but you can never go there without Christ. He was Himself forsaken that none of His children might ever need to utter His cry of loneliness. When Jesus knew that it was not possible for the cup of death to pass from Him, with love for God He held it fast, and with love for man He drank it all, Through His death He brought life and immortality to light through the gospel.

Jesus asks you to believe in Him, repent of the sins that will destroy you, and be immersed into Him. Can you rest another moment without obeying Him?

# How the Bible Was Preserved

By James D. Willeford

November 8, 1953

We are living in a day when men ask "Can we be sure we have the same Bible as the Christians of the first century?" This question is in order for every believer in the Bible should know when it was written and how it has been handed down through the ages. The Bible has nothing to fear from honest research, and critical analysis. It is its own best defense.

As we trace the Bible through the ages, we should remember that God has promised to preserve it. Isaiah said, "The grass withereth, the flower fadeth; but the Word of our God shall stand forever" (Isa. 40:8). Christ said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Peter said, "But the word of the Lord endureth forever" (1 Pet. 1:25). The believer in the Bible has faith that God will keep His promises, and that He will not allow His Word to be lost.

In tracing the Bible from the first century to our day we can travel three roads, all of which lead to the very Bible we have in our homes at this moment. The first road we shall travel is that of the Bible versions. As soon as Christianity spread beyond the borders of Palestine it was necessary that the New Testament be translated into the language of the people. The first country into which Christianity spread was Syria, and so the word of Christ was translated into the Syrian language. This version was called the Syriac. Christianity next spread into Italy and Africa where Latin was spoken and so the Old Latin Version came into existence. Sir Frederick Kenyon says the Old Latin Version "takes us back to within a generation or two of the time at which the sacred books were themselves composed" (*Our Bible and the Ancient Manuscripts*, Kenyon, p. 171). Scholars say that "both the Old Syriac and the Old Latin versions are very ancient, and their common origin must go back almost to primitive times" (*Handbook to the Textual Criticism of the New Testament*, Sir Frederick Kenyon, p. 340), (also *Britannica Encycl.*, Vol. III, p. 514). Early in the second century the Coptic Version of the Bible appeared for the people of Egypt (*Arch. & Bible*, p. 582). In 385 Jerome revised the Old Latin and brought it up to date in the Latin Vulgate. For the next thousand years not much translating of the Bible was done. But in 1382 John Wycliffe of England gave us the first English Bible, and in 1525 William Tyndale gave to the world the first printed Bible in English. Tyndale was opposed in his efforts to give the Bible to the people in their own language and in October 1536, he was burned at the stake, crying with a fervent, great, and a loud voice, "Lord, open the King of England's eyes" (*Our Bible and the Ancient Manuscripts*, p. 217). Just seventy-nine years after this the Lord opened the eyes of the king of England and in 1604 King



James authorized forty-eight of England's greatest scholars to give us the Authorized Version of the Bible. The Bible has now been translated into so many languages it has become known as the "Book of a Thousand Tongues." This brief account of the Bible's history will suffice to show us how God preserved it through the different versions.

The next road we shall travel as we trace the Bible is the early writings of the first three centuries. Both the friends and enemies of Christianity quoted liberally from the writings of the apostles, and it is said that almost the entire New Testament could be reproduced from the writings of the first two centuries. Scholars say that writers of the second century "quote the New Testament Scriptures, not tacitly or in paraphrase, but fully and explicitly" (*Textual Criticism of the New Testament*, Kenyon, p. 249). In the work of Origen alone we have 17,922 quotations from the New Testament. From the writings of Justin Martyr, Irenaeus and Clement of Alexandria we have 4,626 New Testament quotations. All these men were friends of Christianity, but the writings of its enemies also prove that we have the same Bible today that existed in the first two centuries. In fighting Christianity, these men quoted many passages from the Bible; and we have their writings. These men have become the unwilling witnesses to the fact that our Bible is authentic. Our evidence for the text of the New Testament books is greater than for any other ancient book (*The Story of the Bible*, by Sir Frederick Kenyon, p. 33).

The third road we shall travel in following the Bible's history is that of the ancient manuscripts. So far as we know, none of the original manuscripts exist. One reason we do not have the original books is due to the kind of writing material in use at that time. The material was papyrus, and it was made from the pith of a water plant which grew in Egypt. Papyrus was not very durable. It became brittle with age or rotted with dampness and soon wore out; except in Egypt, where the dry climate preserved it. The original books of the New Testament may have been lost through the wearing out of the material on which they were written.

It is also very probable that many of these books were destroyed by persecution. Scholars say that during persecutions of the first two centuries, the sacred writings themselves were condemned to be destroyed; and in such cases the official copies preserved by the churches would be the most likely to suffer, while the private copies would escape more easily" (*Handbook to the Textual Criticism of the New Testament*, Kenyon, p. 36).

Even though we do not have the autographed copies of the New Testament books we need not fear. The Christians of that age knew that the apostles were speaking to them the Word of God, and that they should receive the message as God's word and preserve it for all time to come. Before the coming of Christ there had been developed an order of men among the Jews called the "Scribes." It was their task to copy the books of the Old Testament. In this work they exercised the greatest possible care, counting, not only the words but every letter. It is said that if only one incorrect letter were dis-

covered the whole copy was rejected! (*All About the Bible*, by Collett, p. 15). Many of these men became Christians and they continued their work, copying the New Testament books as they were written.

Some people imagine that we must go hundreds of years from the first century to find any manuscript copies of the New Testament books. This is not true. We now have manuscripts of the Bible books which may have been copied by men whose grandparents heard the apostles preach! Perhaps they beheld the original writings.

In Bible lands archeologists are digging up evidence which proves that we have the Bible as God gave it. Textual critics of the Bible now admit that we have a fragment of the New Testament which goes back to the first half of the second century (*Our Bible and the Ancient Manuscripts*, p. 101). Every discovery of archeology has tended to put back the dates of the New Testament books to the very time when Christians have from the beginning believed them to be written. Scholars say "the discovery of Greek papyri in Egypt have materially reduced the gap between the earliest extant manuscripts of the New Testament and . . . the date at which the original books were written. They have established, with a wealth of evidence which no other work of ancient literature can even approach, the substantial authenticity and integrity of the text of the Bible as we now possess it" (*Our Bible and the Ancient Manuscripts*, Kenyon, p. 245.) While Jesus was with His disciples He commented on the fact some people were acclaiming Him as the Christ and He said to the disciples "if these should hold their peace, the stones would cry out" (Lk. 19:40). Friends, that is what is happening today as archeology unearths testimony which proves that the Bible has been preserved from the very first century. For years the destructive critics contended that the four gospels of Christ could not have been written in the first century. But in recent years a work was discovered which forever refutes their argument. Less than seventy-five years after the last book of the New Testament was written a scholar by the name of Tatian wrote a book called "A Harmony of the Gospels." This work has been found and scholars say it "provides us with a text which must go back to Greek MSS. of at least the middle of the second century, and possibly much earlier" (*Handbook to the Textual Criticism of the New Testament*, Kenyon, p. 150).

Beginning in the fourth century most writing was done on vellum which was prepared from the skin of animals. It is to this period that we are indebted for the most complete manuscripts we have of the entire Bible. In 311 the Emperor Constantine ordered fifty copies of the Bible for use in the churches. These Bibles were written on vellum and we have in all probability two of these manuscripts. One is called the Sinaiticus because it was found near Mt. Sinai. In 1844 the famed German scholar Tischendorf found this manuscript in a monastery of the Greek Church and it was later presented to Tsar Alexander II of Russia. It remained at Petersburg until the Communists took over that unhappy country. The Communists destroyed churches, murdered church leaders, outlawed re-



ligion, and forbade people to read the Bible. It is almost unbelievable that they did not destroy our most complete and most ancient manuscript copy of the entire New Testament, but in the overruling providence of God they did not destroy it. They offered it for sale and Great Britain bought it for \$500,000. It is now in the British Museum and is available for all scholars of the world.

From the versions, manuscripts and early writings we learn several lessons. First, we learn that the Bible has been preserved for all generations. Sir Frederick Kenyon of England, an eminent textual critic of the Bible says, "The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed down without essential loss from generation to generation throughout the centuries" (*Our Bible and the Ancient Manuscripts*, Kenyon, p. 23).

Second, we learn that the Bible has been correctly translated. When God gave us the Bible He had it written in Hebrew and Greek. The Hebrew of the Old Testament and the Koine Greek of the New Testament soon thereafter became dead languages. This is evidence of God's providential protection of His word. If the Bible had been written in languages that have constantly changed through the centuries the original meaning might be lost, but the message of God was spoken in these ancient languages that soon died; thereby, embalming the meaning. We can know whether the Bible has been correctly translated by checking the versions, manuscripts and early writings against one another. To illustrate: In 1611, when the King James Version of the Bible was translated, the scholars had the versions, manuscripts, and early writings before them. From the Hebrew and Greek they translated the Bible into English. "But," someone asks, "was it correctly translated?" Well, let's see. After this translation was given to the world, the three oldest and most complete manuscripts we have were discovered or made available to scholars. They checked these manuscripts and the text was substantially the same as all other manuscripts. The three sources of information on the Bible serve as a three-way check on the original text.

Third, we learn from the versions, manuscripts and early writings that the Bible is not filled with thousands of errors as is sometimes charged. There are many minor variations between versions but scholars say these are "questions of detail, not of essential substance" (*The Story of the Bible*, Kenyon, p. 136). Prof. Hort of the University of Cambridge says that "The amount of what can in any sense be called substantial variation . . . can hardly form more than a thousandth part of the entire text" (Quoted in *Handbook to the Textual Criticism of the New Testament*, by Kenyon, p. 6). Scholars say "it cannot be too strongly asserted that in substance the text of the Bible is certain" (*Our Bible and the Ancient Manuscripts*, Kenyon, p. 23).

Fourth, we know that no one religious group gave us the Bible. This is evident from a casual glance at the evidence. We have in the libraries of the world all the thousands of

quotations from scholars during the first three centuries. We dozens of other versions of the Bible. These versions never have the Old Latin, the Syriac, the Coptic, the Gothic and belonged to any one church. The greatest manuscripts we have—the Sinaitic, Vatican, and Alexandrian—never belonged to any one church. The Sinaitic, and Alexandrian Manuscripts are in the British Museum in London. They belonged to the church in the East. The Vatican manuscript is in the Vatican library. "The New Testament was not produced as a single work issued by an authoritative Church for the instruction of its members" (*The Story of the Bible*, Sir Frederick Kenyon, p. 133).

Fifth, we know from the evidence at hand that we have all the books which belong in the Bible. Other books are sometimes mentioned by the Bible writers but these do not belong in the canon of Scripture. Paul quoted Greek and Cretan poets, but this is no indication that their work belongs in the Bible. The same is true of books mentioned by Bible writers.

The Lord promised to preserve His word and He has kept that promise. Men have failed in their efforts to destroy the Bible. In 1793 the French legislated God out of existence, but in 1794 they had to recall Him. Thomas Paine said his book, *The Age of Reason*, would destroy the Bible and Christianity. Voltaire the French skeptic said, "In less than a hundred years the Bible will be discarded and Christianity swept from the earth." In 1885 Robert Ingersoll prophesied that in twenty-five years no more churches would be built. But the Bible lives! "It rises like a phoenix from the fire, with an air of mingled pity and disdain for its foes, as much unharmed by their puny attacks as were Shadrach, Meshach, and Abednego by Nebuchadnezzar's furnace" (Collett, *All About the Bible*, p. 61, 62). The Bible is like the Irishman's fence. When he built it three feet high and four feet wide, someone asked why he built it wider than its height. He replied, "I built it that way, so that if a storm should come and blow it over, it will be higher afterwards than it was before." When the enemies of the Bible push it over, it rises higher than it was before. It cannot be destroyed.

Since we know that the original word of God has been preserved, we should make haste to obey it. In closing the Bible, the Apostle John reminds us that the small and great shall stand before God and that we shall all be judged by the written Word of God (Rev. 20:12). In that great day the Judge of all the earth will compare the record of our life with the Book of God. How they compare is up to us. In the Testament of Christ we are commanded to believe in the Lord, repent of our wickedness and be immersed for the forgiveness of our sins (Mk. 16:16; Acts 2:38). When we do these things the Lord adds us to His Church, and from this point to the hour of our death we should be "stedfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58). If we obey the Lord and live as faithful Christians, we can look forward to that Great Day when He will judge us by His Book—the Book He will preserve until time shall be no more.



# Why Not a Supplement To The Bible?

By James D. Willeford

November 15, 1953

A few weeks ago a friend of mine said, "I used to work for a railroad. Among other duties I helped prepare bills covering the shipment of freight. Every tariff book would have from one to half a dozen supplements. One was always wondering if he had all the supplements to a particular tariff. There were also supplements to the table of express rates and to the telegraph company's tariff book. Nearly every set of instructions by any company is soon obsolete and replaced by a new set, or supplements must be issued to the original instructions. As I contemplated this situation one day, the question came to mind, 'Why not a supplement for the Bible?'"

The question asked by this railroad man is also asked by a number of people throughout the land today. The question is understandable because all man-made things change. Last year's telephone directory is out of date. Our school texts of ten years ago have to be replaced or supplemented as new knowledge is gained. Scientific theories are being revised or discarded and new theories take their place. We are in a constant whirl trying to keep pace with the ever-changing conditions about us. In view of this situation we can understand why men who are not acquainted with God's word may ask, "Why not a supplement for the Bible?"

Though we admit that man-made things change because of their imperfections, we deny that the Bible needs any supplement. It was not man-made and it does not have humanity's imperfections stamped upon it. It is perfect; hence complete. It contains the complete will of God to man. All that God wants us to know about righteousness, He has revealed in the Bible.

Christ selected the apostles through whom to reveal His will and to have it written in the New Testament. He said to them, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth" (John 16: 12, 13). Did the Holy Spirit guide the apostles into all truth? Jesus said He would. Did he? If Jesus spoke the truth, verily he did. That being the case, the will of God was completely revealed to men in the days of the apostles, the inspired ambassadors of the Lord Jesus Christ. James recognized that the Lord kept His promise to reveal all truth to the apostles, and he calls the gospel they preached "the perfect law of liberty." The word translated "perfect" means "brought to its end, finished; wanting nothing necessary to completeness." Thayer gives James 1:25 as a reference following these definitions.

Since Christ said the Holy Spirit would guide the apostles into all truth, we can say confidently that all spiritual truth was revealed in the first century for there have been no true apostles since that time. To be an apostle of Christ one had to be a witness of the resurrected Lord (Acts 1:22). When Jesus selected Saul to become an apostle, He said to him, "I have appeared unto thee . . . to make thee a minister and a witness" (Acts 26:16).

An apostle had to be a witness, and witnesses do not have successors. To illustrate: Suppose you see an accident and you are called into court to testify as a witness, but before you are called you die? Do you suppose any judge in the land would permit a friend of yours to give your testimony on the grounds that he was your successor? No, because witnesses cannot have successors. The apostles of Christ were witnesses of the Lord, and it was to these men that the Holy Spirit gave "all truth." This is why Paul could say, "I declared unto you all the counsel of God" (Acts 20:27).

That all the truth was delivered to the apostles is further verified by Jude who said, "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3). This inspired writer was pleading for that which had already been revealed and which was then in common possession of all saints. He declared that the faith had been delivered once for all. It was delivered one time for all time. This is an indictment of those who come to us with new revelations or visions or dreams. The Lord did not intend that His will should be made in installments, or supplements as the centuries roll by. He delivered the faith once for all and it was complete when He gave it.

In reading the New Testament we learn that the faith and the gospel are the same thing. In the first chapter of Galatians Paul said, "I preached the gospel," and in speaking of this work he said, "I preached the faith" (Gal. 1:11, 23). The gospel was delivered in the first century once and for all, and at that time it was the power of God unto salvation (Rom. 1:16). In referring to this gospel Paul said: "For therein is the righteousness of God revealed." Since the first century the perfect will of God has been revealed through His perfect law of liberty.

We have further proof that the Bible is all-sufficient in an inspired statement of the Apostle Paul. He said, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16, 17). Paul said the scripture is profitable for four things. Note how comprehensive they are: (1) for doctrine and teaching; (2) for reproof; (3) for correction; (4) for instruction in righteousness. You cannot imagine any condition or need of mankind but that one or the other of these statements will meet it. The Bible will com-



# YOU MAY HEAR THE HERALD OF TRUTH OVER THESE STATIONS

<b>ALABAMA—</b>				Portland .....	WPGW	1440	12:30 p.m.	Los Alamos ...	KRSN	1490	3:00 p.m.	Beaumont ....	KFDM	560	1:00 p.m.
Anniston .....	WHMA	1450	1:00 p.m.	<b>IOWA—</b>				Santa Fe .....	KTRC	1400	3:00 p.m.	Big Spring ....	KBST	1490	1:00 p.m.
Auburn .....	WAUD	1230	1:00 p.m.	Cedar Rapids ..	WMT	600	7:30 a.m.	Leconia .....	WLNH	1340	1:00 p.m.	Brownfield ....	KTFY	1300	4:30 p.m.
Birmingham ..	WSGN	610	8:00 a.m.	Des Moines ....	KSO	1460	1:00 p.m.	New York .....	KABC	770	12:30 p.m.	Brownwood ....	KBWD	1380	6:30 p.m.
Brewton .....	WEBJ	1240	8:00 a.m.	Sioux City .....	KSCJ	1360	10:30 p.m.	Rochester .....	WET	1280	1:00 p.m.	Corpus Christi ..	KEYS	1440	9:00 p.m.
Florence .....	WJOI	1340	8:00 a.m.	Waterloo .....	KXEL	1540	8:30 p.m.	Salisbury .....	WSAT	1490	1:00 p.m.	El Paso .....	KEPO	690	3:00 p.m.
Gadsden .....	WGAD	1350	1:00 p.m.	<b>KANSAS—</b>				Wilkes-Barre ..	WILK	980	3:00 p.m.	Ft. Worth .....	WBAP	570	1:00 p.m.
Greenville .....	WGYV	1400	4:00 p.m.	Coffeyville ....	KGGF	690	2:00 p.m.	<b>NEW YORK—</b>				Graham .....	KSWA	1330	4:30 p.m.
Hamilton .....	WGRH	970	1:00 p.m.	Dodge City ....	KGNO	1370	1:30 p.m.	Albany .....	WROW	850	1:00 p.m.	Houston .....	KXYZ	1320	3:30 p.m.
Huntsville .....	WHBS	1550	7:30 a.m.	Great Bend ....	KGVB	1590	1:00 p.m.	New York .....	WABC	770	12:30 p.m.	Longview .....	KFRO	1370	1:00 p.m.
Marion .....	WJAM	1310	9:30 a.m.	Topeka .....	WREN	1250	1:00 p.m.	Olean .....	WHDL	1450	1:00 p.m.	Lubbock .....	KFYO	790	4:00 p.m.
Mobile .....	WALA	1410	9:30 a.m.	Wichita .....	KWBB	1410	3:30 p.m.	Poughkeepsie ..	WKIP	1450	1:00 p.m.	Marlin .....	KMLW	1010	4:00 p.m.
Montgomery ....	WAPX	1600	1:00 p.m.	<b>KENTUCKY—</b>				Rochester .....	WVET	1280	1:00 p.m.	Midland .....	KCRS	550	1:30 p.m.
Scottsboro ....	WCRI	1050	4:30 p.m.	Bowling Green ..	KWCT	930	1:00 p.m.	Saranac Lake ..	WEAV	960	2:00 p.m.	Nacogdoches ..	KOSF	1230	1:00 p.m.
Selma .....	WGWC	1340	1:30 p.m.	Louisville .....	WKLO	1080	1:00 p.m.	Syracuse .....	WAGE	620	12:00 p.m.	Paris .....	KPLT	1490	5:30 p.m.
Talladega ....	WHTB	1240	1:30 p.m.	Mayfield .....	WKTM	1050	4:15 p.m.	<b>NORTH CAROLINA—</b>				Pleasanton (Tues.)			
Troy .....	WTBT	1490	1:00 p.m.	Paducah .....	WKYB	570	1:30 p.m.	Asheville .....	WLOS	1380	1:00 p.m.	Quannah .....	KOLJ	1150	12:45 p.m.
Tuscaloosa ....	WJRD	1150	9:00 p.m.	<b>LOUISIANA—</b>				Charlotte .....	WAYS	610	1:00 p.m.	San Angelo ....	KGKL	960	1:00 p.m.
Tuskegee .....	WTUS	580	1:30 p.m.	Baton Rouge ..	WLCS	910	1:00 p.m.	Durham .....	WTIK	1310	2:00 p.m.	San Antonio ....	KMAC	630	6:30 p.m.
<b>ARIZONA—</b>				Monroe .....	KMLB	1440	2:00 p.m.	Fayetteville (Sat)				Texarkana .....	KCMC	1230	1:00 p.m.
Bisbee .....	KSUN	1230	1:00 p.m.	New Orleans ....	WSMB	1350	1:00 p.m.	Salisbury .....	WFLB	1490	1:00 p.m.	Wichita Falls ..	KFDX	990	1:00 p.m.
Clifton .....	KCLF	1400	3:00 p.m.	Shreveport .....	KRMD	1340	1:00 p.m.	Wilmington ....	WGNI	1340	8:30 a.m.	<b>UTAH—</b>			
Flagstaff .....	KCLS	1360	8:00 a.m.	<b>MAINE—</b>				Winston-Salem ..	WAIR	1340	1:00 p.m.	Provo .....	KCSU	1400	3:00 p.m.
Kingman .....	KGAN	920	1:00 p.m.	Bangor .....	WABI	910	1:00 p.m.	<b>NORTH DAKOTA—</b>				Salt Lake City ..	KUTA	570	7:30 a.m.
Phoenix .....	KOY	550	7:00 a.m.	Portland .....	WPOR	1450	9:00 a.m.	Fargo .....	KFGO	790	1:00 p.m.	Vernal .....	KJAM	1240	3:00 p.m.
Tucson .....	KCNB	580	3:00 p.m.	<b>MARYLAND—</b>				Grand Forks ..	KILO	1060	1:00 p.m.	<b>VERMONT—</b>			
<b>ARKANSAS—</b>				Baltimore .....	WFRB	1300	3:00 p.m.	<b>OHIO—</b>				Brattleboro ....	WTSA	1450	1:00 p.m.
Eldorado .....	KDMS	1290	1:00 p.m.	Cumberland ....	WDYK	1230	8:00 p.m.	Cleveland .....	WJW	850	1:00 p.m.	Montpelier-Barre	WSKI	1240	1:00 p.m.
Ft. Smith .....	KFSA	950	1:00 p.m.	<b>MASSACHUSETTS—</b>				Columbus .....	WHKC	610	1:00 p.m.	<b>VIRGINIA—</b>			
Hot Springs ....	KWFC	1340	8:30 p.m.	Boston .....	WVDA	1260	1:00 p.m.	East Liverpool ..	WOHI	1490	1:00 p.m.	Fredericksburg ..	WFVA	1230	12:30 p.m.
Little Rock ....	KGHI	1250	1:00 p.m.	Gardner .....	WHOB	1340	1:00 p.m.	Lima .....	WIMA	1150	9:00 a.m.	Norfolk .....	WGH	1310	6:30 p.m.
Little Rock ....	KVSA	1220	9:00 a.m.	Lawrence .....	WLAW	680	1:00 p.m.	Toledo .....	WTLT	1230	12:30 p.m.	Richmond .....	WXGI	950	1:30 p.m.
Springdale ....	KBRS	1340	6:00 p.m.	Springfield ....	WSPR	1270	2:00 p.m.	Youngstown ....	WBBW	1240	8:30 a.m.	<b>WASHINGTON—</b>			
<b>CALIFORNIA—</b>				Worcester .....	WORC	1400	1:00 p.m.	<b>OKLAHOMA—</b>				Aberdeen .....	KBKW	1450	9:00 p.m.
Bakersfield ....	KPMC	1560	10:00 a.m.	<b>MICHIGAN—</b>				Ada .....	KADA	1230	1:00 p.m.	Omak .....	KOMW	680	9:15 a.m.
Blythe .....	KYOR	1450	3:30 p.m.	Battle Creek ..	WELL	1400	1:00 p.m.	Enid .....	KCRC	1390	1:00 p.m.	Pasco .....	KPKW	1340	3:30 p.m.
Eureka .....	KIEM	1480	8:00 a.m.	Bay City .....	WBCM	1440	1:00 p.m.	McAlester .....	KTMK	1400	1:00 p.m.	Seattle .....	KVI	570	3:30 p.m.
Fresno .....	KARM	1430	3:30 p.m.	Detroit .....	WXYZ	1270	1:00 p.m.	Muskogee .....	KBIX	1490	2:00 p.m.	Spokane .....	KGA	1510	3:30 p.m.
Indio .....	KREO	1400	3:30 p.m.	Flint .....	WTAC	600	10:30 p.m.	Oklahoma City ..	KTOK	1000	9:30 a.m.	<b>WASHINGTON, D. C.—</b>			
Los Angeles ....	KECA	790	3:30 p.m.	Lansing .....	WILS	1320	1:00 p.m.	Tulsa .....	KRMG	740	2:00 p.m.	WMAL	630	1:00 p.m.	
Portersville ....	KTIP	1450	3:30 p.m.	Ludington .....	WKLA	1450	1:00 p.m.	<b>OREGON—</b>				Reckley .....	WWNR	620	1:30 p.m.
San Francisco ...	KGO	810	3:30 p.m.	Mt. Pleasant ...	WCEN	1150	2:00 p.m.	Eugene .....	KASH	1600	1:00 p.m.	Huntington .....	WHTN	800	8:00 a.m.
San Luis Obispo	KATY	1340	8:30 p.m.	Muskegon .....	WKBZ	850	2:00 p.m.	Medford .....	KMED	1440	7:30 a.m.	Parkersburg (Sat)	WCOM	1230	5:30 p.m.
<b>COLORADO—</b>				<b>MINNESOTA—</b>				Pendleton .....	KWRC	1240	1:00 p.m.	Wheeling .....	WKWK	1400	1:00 p.m.
Denver .....	KVOD	630	3:00 p.m.	Mankato .....	KTOE	1420	2:00 p.m.	Portland .....	KEX	1190	3:30 p.m.	<b>WISCONSIN—</b>			
Trinidad .....	KCRT	1240	11:00 a.m.	Minn.-St. Paul	WTCN	1280	7:30 a.m.	Redmond .....	KJUN	1240	3:30 p.m.	Green Bay .....	WDUZ	1400	5:30 p.m.
<b>CONNECTICUT—</b>				<b>MISSISSIPPI—</b>				The Dalles .....	KODL	1230	1:00 p.m.	Lacrosse .....	WKTY	580	10:00 p.m.
Bridgeport .....	WNAB	1450	9:30 p.m.	Booneville .....	WPIP	1400	1:00 p.m.	<b>PENNSYLVANIA—</b>				Madison .....	WIBA	1330	8:00 a.m.
Hartford .....	WHTT	1230	1:00 p.m.	Centerville ....	WGLC	1580	8:00 a.m.	Harrisburg .....	WCMR	1460	8:00 a.m.	Milwaukee .....	WCAN	1250	2:00 p.m.
<b>DELAWARE—</b>				Columbus .....	WGBI	1340	6:00 a.m.	Johnstown .....	WCRO	1230	1:00 p.m.	Neenah .....	WNAW	1280	8:00 a.m.
Wilmington ....	WILM	1450	1:00 p.m.	Greenwood .....	WARG	960	1:00 p.m.	Lemoyne .....	WCMB	1460	7:30 a.m.	Wasau .....	WSAU	1400	9:30 a.m.
<b>FLORIDA—</b>				Jackson .....	WLSJ	930	2:00 p.m.	Philadelphia ....	WFIL	560	2:00 p.m.	<b>WYOMING—</b>			
Gainesville ....	WGGG	1230	1:00 p.m.	Kosciusko .....	WKOZ	1340	1:00 p.m.	Pittsburg .....	WCAE	1250	3:00 p.m.	Casper .....	KSPR	1470	9:15 p.m.
Jacksonville ....	WJHP	1320	8:00 p.m.	Laurel .....	WLAI	1490	1:00 p.m.	State College ....	WMAJ	1150	9:00 a.m.	Cheyenne .....	KFCB	710	12:00 p.m.
Leesburg .....	WLBE	790	1:00 p.m.	McCormack .....	WSKR	1250	2:00 p.m.	Wilkes-Barre ....	WILK	980	3:00 p.m.	Cody .....	KODI	1400	12:00 p.m.
Miami .....	WQAM	560	1:00 p.m.	Natchez .....	WNAT	1240	1:00 p.m.	<b>RHODE ISLAND—</b>				Laramie .....	KOWB	1340	12:00 p.m.
Panama City ....	WPCR	1400	1:00 p.m.	<b>MISSOURI—</b>				Providence .....	WPJB	1420	1:00 p.m.	Newcastle .....	KASL	?	12:00 p.m.
Sanford .....	WTRR	1400	6:30 p.m.	Cape Girardeau ..	KFVS	960	8:30 p.m.	<b>SOUTH CAROLINA—</b>				Rawlins .....	KRAL	1240	12:00 p.m.
Tallahassee ....	WTNT	1450	1:00 p.m.	Kansas City ....	KCMO	810	12:30 p.m.	Columbia .....	WCOS	1400	1:00 p.m.	Riverton .....	KWRL	1450	12:00 p.m.
Tampa-St. Pete	WSUN	620	1:00 p.m.	Rolla .....	KTTR	1490	8:45 a.m.	Florence .....	WJMX	970	10:30 a.m.	Torrington ....	KGOS	1490	12:00 p.m.
<b>GEORGIA—</b>				St. Louis .....	KXOK	630	1:00 p.m.	Orangeburg .....	WDIX	1450	7:00 a.m.	Worland .....	KWOR	1490	12:00 p.m.
Atlanta .....	WGST	920	7:30 p.m.	Springfield ....	KWTO	560	1:00 p.m.	Sumter .....	WSSC	1240	1:00 p.m.	<b>ATASKA—</b>			
Augusta .....	WGAC	580	2:00 p.m.	<b>MONTANA—</b>				<b>TENNESSEE—</b>				Ketchikan .....	KABI	580	9:00 a.m.
Brunswick .....	WGIG	1440	1:00 p.m.	Bozeman .....	KXLB	1450	8:00 a.m.	Chattanooga ....	WAPQ	1150	1:00 p.m.	<b>CANADA—</b>			
Cairo .....	WGBA	1300	3:00 p.m.	Great Falls ....	KXLB	1400	8:00 a.m.	Jackson .....	WTJS	1390	1:00 p.m.	Toronto, Ont. ...	CKEY	580	9:15 a.m.
Cartersville ....	WBHF	1450	10:00 a.m.	Helena .....	KXLB	1240	8:00 a.m.	Johnson City ...	WETB	790	6:15 p.m.	Winnipeg, Man. .	CKY	580	6:00 p.m.
Columbus .....	WGBA	1460	7:30 a.m.	Missoula .....	KXLL	1450	8:00 a.m.	Knoxville .....	WBIR	1240	1:30 p.m.	<b>CANAL ZONE—</b>			
Dawson .....	WDWD	990	2:00 p.m.	<b>NEBRASKA—</b>				Memphis .....	WHBQ	560	1:00 p.m.	Balboa .....	HOG		
Macon .....	WNEK	1400	1:00 p.m.	Lincoln .....	KFOR	1240	10:30 a.m.	Morrison .....	WCRK	1450	9:00 p.m.	<b>BERMUDA—</b>			
Rome .....	WLAQ	1410	1:00 p.m.	N. Platt .....	KNBR	970	9:00 a.m.	Nashville .....	WSIX	980	5:30 p.m.	Pembroke .....	ZEM		1:30 p.m.
Savannah .....	WDAK	1400	1:00 p.m.	Omaha .....	KOIL	1290	5:30 p.m.	<b>TEXAS—</b>				<b>FRENCH MOROCCO—</b>			
Valdosta .....	WGAF	910	1:00 p.m.	Sidney .....	KSID	1340	9:30 a.m.	Abilene .....	KRBC	1470	1:00 p.m.	ASRS			no time
<b>IDAHO—</b>				<b>NEVADA—</b>				Amarillo .....	KFDA	1440	1:00 p.m.	<b>PUERTO RICO—</b>			
Boise .....	KGEM	1140	3:00 p.m.	Las Vegas .....	KENO	1460	9:30 p.m.	Austin .....	KTEC	590	4:30 p.m.	San Juan .....	WAPA	680	2:30 p.m.
Pocatello .....	KWKI	1440	9:30 a.m.	<b>NEW HAMPSHIRE—</b>				<b>ALABAMA—</b>							
<b>ILLINOIS—</b>				Claremont .....	KTSV	1230	1:00 p.m.	<b>ALABAMA—</b>							
Chicago .....	WENR-WLS	890	2:30 p.m.	Laconia .....	WLNH	1340	1:00 p.m.	<b>ALABAMA—</b>							
Moline .....	WQUA	1230	7:30 a.m.	Lebanon .....	WTSI	1400	1:00 p.m.	<b>ALABAMA—</b>							
Quincy .....	WGEM	1440	8:00 a.m.	Manchester .....	WMUR	610	3:00 p.m.	<b>ALABAMA—</b>							
<b>INDIANA—</b>				<b>NEW MEXICO—</b>				<b>ALABAMA—</b>							
Anderson .....	WHBU	1240	1:00 p.m.	Albuquerque ....	KOAT	1240	3:00 p.m.	<b>ALABAMA—</b>							
Bloomington ....	WTTS	1370	1:00 p.m.	Carlsbad .....	KPRM	740	1:30 p.m.	<b>ALABAMA—</b>							
Evansville .....	WJPS	1330	6:30 p.m.	Clovis .....	KCLV	1240	1:00 p.m.	<b>ALABAMA—</b>							
Ft. Wayne ....	WGL	1250	1:00 p.m.					<b>ALABAMA—</b>							

All times are Sunday unless otherwise indicated.



pletely furnish a man unto every good work. Abraham Lincoln truly said, "All the good from the Savior of the world is communicated through this Book; but for this Book we could not know right from wrong. All the things desirable to man are contained in it" (3000 Illustrations for Christian Service, by Walter B. Knight, p. 57).

A Bible scholar has said, "The more the Scriptures are studied, the more one is convinced that they are self-contained and absolutely complete—revealing a perfect plan throughout and having neither superfluity nor lack" (All About the Bible, by Sidney Collett, p. 51).

I think that we will all agree the best way to show whether the Bible is sufficient or not is to put it to various tests. If it meets the requirements of these tests it is sufficient; if it does not, it is insufficient.

To begin with, is the Bible a sufficient guide as to how to become a Christian—to be saved from past sins? Before we find the answer, let us put forth a few simple questions. If you wanted to know what to do to become a member of the Lion's Club where would you go to find the answer? Or if you wished to know the procedure to follow in applying for a patent for some new invention, where would you go? Naturally, you would go to the rules regulating these things. The Bible is the only book that tells the only God-approved way of how the first Christians were made. It is the only book that tells the God-approved way for making Christians for all time. What did the first who became Christians do in becoming such? In the second chapter of Acts we have the fulfillment of many promises made by God. All of these might be summed up in one—the opening of the Kingdom of God among men. On hearing the words that Peter spoke as the Spirit gave him utterance, the Israelites were convinced that the Jesus whom they had crucified was now the ascended Lord of Glory. Desiring the forgiveness of their sins, they implored the mercy of God, saying unto Peter and the rest of the apostles, "men and brethren, what shall we do? Peter, being guided into "all truth" answered, "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 Ghost" (Acts 2:38). A vast company of three thousand gladly received the word, were baptized, and were added by the Lord to the church when they were saved, verses 41-47. We know these people were saved for the Lord says they were. People can become Christians today by doing the same things that these Jews did. The Bible is sufficient in telling us what to do to become Christians. We become Christians by doing just what it says. Any substitute for or change of the Lord's plan is but to question the sufficiency of His word.

Having become a Christian according to the Lord's plan, we will want to know that we are worshipping him correctly. Let us see if the Bible can sufficiently inform us as to the worship that God will accept. We are to look for the worship that

will please God. God is the one we want to adore and we want our worship to be what he has commanded, knowing that it will please Him. Jesus said to those of us who want to be true worshippers of God that we "must worship him in Spirit and in truth." (John 4:24.) Worship "in spirit"—in sincerity, and "in truth" — as the truth or word of God directs. Following this principle, let us notice what the apostles and the early Christians did as worship. Their worship was pleasing to God and will be an all-sufficient guide for us to follow for Christ said the Spirit would guide them into "all truth."

All who are genuinely converted to the Lord know the need for constant communion with Him by prayer. Therefore we are told to "pray without ceasing;" the Jerusalem Christians "continued stedfastly in . . . prayer." Then we can be sure that prayer to God in the name of Christ will be acceptable.

The early Christians were thankful that they were liberated from the bondage of sin, and they wanted to help in carrying the gospel to others. When the Lord gave them instructions about giving of their means to his work, they were ready to obey. Through the apostles, the Lord said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (I Cor. 16:2.) From the divine instructions given in the New Testament we learn that Christians should give as they are prospered, and this should be done upon the Lord's day when they assemble to worship. When we follow the Lord's word the church will have sufficient funds to carry on its work, and our giving will be an acceptable act of worship to God.

In reading the will of Christ we learn that early Christians praised God through singing. This they did because the Lord said. "Speaking to yourselves in psalms, and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). When we come into the Lord's house to praise Him we should "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. (Heb. 13:15.) We are prompted by faith when we offer to God vocal music for this is the kind he directs us to offer Him. The Bible is sufficient then, to direct us in this part of our worship.

But let us see if the Bible is sufficient to direct us in partaking of the Lord's supper. Paul said, "the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." (I Cor. 11:23-25.) The Son of God instructs us to partake of the Lord's supper in his memory, and Luke tells us when this was done. He said, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts 20:7.) The Bible is sufficient to guide us in partaking of the Lord's supper.

In studying the question of acceptable worship we learn that the early Christians "continued stedfastly in the apostles doctrine." (Acts 2:42.) This statement is significant for it dem-



onstrates that they knew the apostles were guided into "all truth." When they came to worship upon the first day of the week they listened to, and studied the apostles' teaching. That was sufficient then, and it is sufficient today. Let us remember that we have the apostles' doctrine in the Bible.

But let us put the Bible to another test. Is it sufficient to guide us in Christian living? The apostle Peter said that God "hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1:3.) Since the Lord has given us everything that pertains to life and godliness in the Bible, it needs no supplement! It is as up-to-date as the morning newspaper, because it establishes broad principles of conduct. For example, it does not in so many words condemn shooting dice, but it establishes the principle against gambling, whether the gambling is done by delinquent boys in the alley or in the finest house in town with dice or cards, or at a race track controlled by a movie star. The Bible does not specifically command observance of traffic laws, but it does teach, "Let every person be subject to the governing authorities." (Rom. 13:1.)

The changing patterns of life fall into place with the principles taught in the Bible. Jesus said, "whatever ye wish that men would unto you, do so to them; for this is the law and the prophets." (Matt. 7:12.) Again, "For the whole law is fulfilled in one word, 'you shall love your neighbor as yourself.'" (Gal. 5:14.) These principles fit into any social order in any century and any country.

But let us test the all-sufficiency of the Bible in another respect. Is it sufficient in time of tribulation and calamity? Once a Sultan of Turkey bade his Grand Vizier to compile the briefest possible history of the human race. The Vizier's history history read, "They were born; they suffered; they died." In the Old Testament Job said, "Man that is born of woman is of few days, and full of trouble." (Job 14:1.) But in the midst of our troubles, David reassures the righteous man when he says, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea." (Psa. 46:1-2.) In the New Testament Paul said, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with him. . . Wherefore comfort one another with these words." (1 Thess. 4:13,14,18.)

The Bible is sufficient to meet every problem of life, and we might well say with Sir Walter Scott of this Book,

"Within this awful volume lies  
The mystery of mysteries:  
Happiest he of human race  
To whom God has given grace.  
To read, to fear, to hope, to pray,  
Who reads to doubt, or reads to scorn."  
To lift the latch, and learn the way;  
And better had he ne'er been born

## The Authority of the Bible

By James D. Willeford

November 22, 1953

"At the council of Trent, Bishop Nachianti, . . . maintained that Scripture was the only final authority, because in the Gospel everything was written which was necessary to salvation; but he was enormously outvoted, and it was decided that 'unwritten traditions were to be accepted with the same veneration as the Holy Scriptures,' (F. W. Farrar Quoting Ranke, I, p. 203).

This serves to introduce our lesson on the Authority of the Bible by exhibiting the two most important views that have been held on this subject. One view is that the Scriptures alone furnish people completely in that which is necessary to salvation and that we can resort to it as the final authority in religion. The other view is that the Scriptures of God are not sufficient as a guide and therefore must be supplemented by traditions. Now the question before us is, which view is the truth?

In searching for the answer to our question we find that God's people under the law recognized the inspired books of the Old Testament as authority. Isaiah said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) Through the prophet, God made it clear that His written word was to be recognized as authority in religious matters. Christ Himself recognized the authority of the Old Testament, and when he was tempted of Satan He appealed to the Scripture. With each temptation Jesus said, "It is written," and then He quoted from the Old Testament.

After the law of Moses was given to the children of Israel the elders built up a collection of human tradition, and they contended that this tradition was as binding upon the people as the written word of God itself. But Christ and His disciples ignored this tradition for they knew it was not the authoritative will of God. "Then the Pharisees and scribe asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men." (Mark 7:5-8) Thus we see that Christ forever repudiated and rejected man-made tradition as authority in religion.

The word "tradition" is derived from a word which means "that which is carried over." Tradition is that which is repeated or carried over from one generation to another. Peter said Christ died to redeem men from the "vain manner of life handed down from your fathers." (1 Pet. 1:18.) Knowing that Christ



died to redeem men from tradition Paul said, "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances? Handle not, nor taste, nor touch (all which things are to perish with the using.\*)" (Col. 2:20-22.) From the New Testament scriptures we learn that Christ credited the Old Testament books as the only authority for God's people under the law. He warned the Pharisees that they were worshiping God in vain when they followed tradition. (Matt. 15:9.)

When Jesus spoke "the people were astonished at his doctrine; For he taught as one having authority, and not as the scribes." (Matt. 7:29.) After Christ rose from the dead he said to his apostles, "All authority hath been given unto me in heaven and on earth." (Matt. 28:18.) There is no question but that Christ now has all authority in spiritual matters, and we must submit to His will. Jesus and His teaching are inseparable; to receive His doctrine is to receive him and to reject His doctrine is to reject Him.

The Old Testament was the standard of authority till the death of Christ, and since that event the New Testament has been the authority for the Lord's people. Paul said Christ "taketh away the first that he may establish the second" (Heb. 10:9). The New Testament is the last will and testament of Jesus Christ, and in His will the Son of God promises life everlasting to all who will meet the conditions stated by Him. If we add to or take from the New Testament we reject the authority of Christ.

We can be sure that the inspired books of the New Testament are the sole authority today, for Christ instructed His apostles to teach "all things whatsoever I have commanded you" (Matt. 28:20). If these men were true to their charge we have everything Christ commanded, in their writings. Jesus promised the apostles that He would send the Holy Spirit to guide them into all the truth (John 16:13). Tertullian argues that if tradition were needed in addition to the Scripture "This would imply either that the apostles did not know the whole truth, or that, knowing it, they did not communicate it to those whom they taught" (Infallibility of the Church, by Salmon, p. 150).

Christ made it very plain that the apostles were human vessels through whom He was delivering His authoritative word, when He said to them, "He that heareth you heareth me; and he that despiseth you despiseth me" (Lk. 10:16). When we read the writings of the apostles we are reading the words of Christ. Paul said, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12).

The Scriptures explain why the first Christians "continued steadfastly in the apostles' doctrine" (Acts 2:42). They knew

that the apostles were speaking and writing a revelation from Christ Himself, and so they accepted their message as authority in

We can rest assured that the Bible is our sole authority in religion for the Scriptures claim that authority for themselves. In 1 Peter 4:11 we read, "If any man speak, let him speak as the oracles of God." Peter said the Scriptures are the oracles of God, and when any man is speaking in behalf of Christianity he must speak as the oracles. In 2 John 9 we read, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." In this passage the Bible testifies that if we go beyond the teaching of Christ as given by the apostles, we have not God.

God gave the Bible, and He clothed it with divine authority. He told the children of Israel to go to the law and the testimony (Isa. 8:20). Christ said, "Search the scriptures" (John 5:39). Jesus said further, "the word that I have spoken, the same shall judge him in the last day" (John 12:48). The word of Christ is now the rule of living and it shall be the rule of judging. The fact that Christ will use the Bible as the standard by which He judges us is proof that it is now authoritative.

In closing the Bible the Lord taught that we must not add to His word or take anything from it (Rev. 22: 18, 19). This one statement is enough to prove forever that the Bible is our authority. If it were not authoritative we could change it.

For the first four centuries Christian scholars recognized the Bible as the only authority in religion. Basil said, "Without doubt it is a most manifest fall from faith, and a most certain sign of pride, to introduce anything that is not written in the Scriptures." Basil said further, "Those who are instructed in the Scriptures ought to test the things that are said by their teachers, and to receive what agrees with the Scriptures, and to reject what disagrees" (The Infallibility of the Church, by Salmon, pp. 143, 144).

Cyprian said, "God testifies that we must do the things that are written . . . Likewise, the Lord, when He sent His apostles, commanded them to baptize all nations, and to teach them to observe whatsoever He commanded. If, therefore, it is commanded, either in the Gospels, or in the Apostolic Epistles, or in the Acts, . . . then this is a Divine tradition, and let it be observed" (The Infallibility of the Church, p. 145).

Jerome said, "As we accept those things that are written, so we reject those things that are not written. These things which they invent, as if by Apostolic tradition, without the authority of Scripture, the sword of God smites" (Ibid, p. 147). It is evident from these quotations that if we were to leave the Scriptures and resort to the early Christian scholars for truth, these very scholars would send us back to the Scriptures as the only guide into salvation. Faithful Christians cannot recog-



nize human authority in religion. To them, the Bible and the Bible alone is the source of authority. Whatever it teaches they are ready to accept. Beyond its declarations they dare not go.

There are two classes of people in our respected country who reject the Bible as authority. The modernists are one of the classes. They say, "Liberalism is building a religion that would not be shaken even if the very thought of God were to pass away" (Curtis Reese, in *Unity*, Aug. 12, 1920, p. 329; quoted by John Horsch in *Modern Religious Liberalism*). Having rejected God, the modernists naturally reject the Bible as authority. They have enthroned their opinion, and they bow at its throne. On the basis of their opinion they accept parts of the Bible and reject what they dislike. One prominent modernist said, "we will have our Christianity in terms of thinking that honestly belong to us as intelligent moderns, or we will have none at all" (*Sermons*, by Paul Foutz, p. 11). "In other words," they are saying, "we will have none of Christianity unless it is approved at the bar of human judgment." Modernism rejects the Bible as authority and substitutes in its stead human judgment and opinion.

In Japan, growers have learned how to raise dwarf trees. They simply cut the tap root, and as a result the tree must live on the small surface roots only. And so, what would otherwise become a great oak or pine, now becomes a little tree of twelve or eighteen inches in height. When men reject the authority of the Bible they have cut the tap root of Christianity.

There are religious people in our country who sincerely feel that they are the friends of Christ, and yet they have given more authority to their traditions than they acknowledge for the Bible. In explaining their doctrine they say, "There are two sources of divine inspiration, the Bible and our traditions, and of the two, our traditions are more clear and safe" (*Catholic Belief*, by Faa di Bruno, p. 33). The Apostle Paul told Timothy to "Preach the word," and then he warned that the "time will come when they will not endure sound doctrine; but . . . they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:2-4). That prophecy was fulfilled when men allowed traditions to supercede the word of God as religious authority.

A statement of Paul is sometimes quoted to justify human tradition. The apostle said, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15). The Apostle Paul is not referring here to human traditions, but to the divine traditions. Luke said the apostles spoke as the Spirit gave them utterance (Acts 2:4). Paul said "the thing that I write unto you are the commandments of the Lord" (1 Cor. 14:37). Whatever the apostles taught in oral or written form was the truth of God, for Christ promised that the Holy Spirit would guide them into all the truth (John 16:13).

It is through the Bible that Christ speaks to men, and having spoken, He expects us to listen and to obey His voice. We dare not turn a deaf ear for He has all authority in heaven and on earth (Matt. 28:18). Christ said, "Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof" (Matt. 7:24-27).

Recently I read the remarkable history of the Eddystone Lighthouse off Plymouth, England. The history says that "the first architect, confident that he had erected a permanent structure, had this inscription chiseled into its side: 'Blow, O ye wind! Rise, O ocean! Break forth, ye elements, and try my work!' The winds and the waves accepted his challenge. Hardly three years after the tower was completed, a terrifying hurricane swept the entire lighthouse into the sea. Years later, after a second wooden structure was burned away, the task of erecting Eddystone Lighthouse was entrusted to John Smeaton, a pioneer in civil engineering. He built squarely on the top of Eddystone, laying the new foundation deep into its rocky depths. However, he also built on faith, and had these words of Scripture engraved on the new lighthouse: 'Except the Lord build the house, they labor in vain that build it.' His lighthouse has stood unshaken for more than 185 years" (*Believing the Book*, by Peter H. Eldersveld, p. 11).

Friends, when you obey the gospel of Christ you are acknowledging his authority, and in so doing you are building upon the Rock. Christ said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16). Through His inspired apostles, Jesus said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). If you accept the Lord's terms of forgiveness you are building upon the rock and when the rains fall and the winds blow your house will stand. But if you hear the words of Christ and fail to do them, do not be surprised when the tempests of these turbulent times sweep your house into the sea of destruction.



# The Bible and Evolution

By James D. Willeford

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Evolution is a scientific theory, and not a demonstrated law. One professor told his class that evolution was as well established as the law of gravity, and as easily demonstrated. Imagine his position when one bright student tossed his handkerchief into the air, and, after it fell, said, "Professor, there it gravity, let's see evolution."

No one who is informed will array the Bible against science. It is pseudo-science, not science, that contradicts the Bible. That is what the Lord had in mind when he said, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." (I Tim. 6:20). There is a false science, and there are theories of science which are in time disproven and discarded. This is true to the extent that a ten year old text in most of the sciences is very much out of date. Theories of yesterday give way to new theories of today. Every text which expounds the theories of science should be labeled as a railroad time table: "Subject to change without notice."

We have heard theory after theory on how the earth came into being. It is interesting to hear the theories of how the earth may be destroyed. For a few years the popular theory was that atomic energy uses up 4,000,000 tons of the sun's material every second to provide the radiation in which we share and which gives us heat. This led to the belief that ultimately the source of the sun's radiation would be exhausted, that the earth would have no more light or heat. Nothing would grow, temperatures would drop to that of interstellar space, and all life would cease. But now a new theory is held. This theory is that the sun, in exhausting its supply of hydrogen, will swell up until the fabulous temperatures of its gases will turn the earth into something less than cinders. (*The Nature of the Universe* by Fred Hoyle.) A writer in *True Magazine* says, "This is the exact opposite of the previous theory, whereby we'd all freeze to death." (*Man to Man Answers* by Robert E. Pinkerton, p. 12.) This illustrates just how changeable scientific guesses may be.

An outstanding geologist of Frankfurt, Germany says, "The Bible cannot be made to agree with all the theories of geology or of other sciences. When we understand the true meaning of the Hebrew words and all the scientific data are in, I believe they will be found to agree." (Russell Artist, in letter to author.)

Some of the preachers of the United States have accepted the theory of evolution, and they preach it as if it were a proven fact! One of these men said, "the general idea of evolution is taken for granted as gravitation is." (*The Meaning of Faith*, by Harry Emerson Fosdick, pp. 175,176) But let us see what the scientists say.

Dr. Ethridge, of the British Museum, said: "Nine-tenths of the talk of evolutionists is sheer non-sense, not founded on observation and wholly unsupported by facts. This museum is full

of proof of the utter falsity of their views." (Brewer's Sermons, p. 30,31.) Dr. Thomas Hunt Morgan, of Columbia University said: "Within the period of human history we do not know of a single instance of the transformation of one species into another." (*Evolution and Adaption*, p. 43.) Dr. Robert A. Millikan, in an address before the American Chemical Society, said, "The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can ever prove." (Nashville Banner, via Associated Press, Aug. 7, 1925.) One scientist says, evolutionists "believe in evolution, not for the facts but in spite of them." (Dr. Russell Artist, Frankfurt, Germany, in letter to author.)

Before the theory of evolution became prominent the prevailing opinion of scientists was that "creatures could be spontaneously generated from mud and slime." (*Darwin: Before and After*, by Robt. E. D. Clark.) Many men even testified that they had seen flies, fishes and worms being produced in this remarkable way. "Haeckel claimed that spontaneous generation must be true, not because its truth could be confirmed in the laboratory, but because otherwise, it would be necessary to believe in a Creator." (*Darwin: Before and After*, by Robt. E. D. Clark, p. 15.) Dr. Robt. Clark of England says, "Spontaneous generation has always appealed to those whose passionate desire is to avoid belief in the transcendental God of Christianity." This theory lasted for several centuries and it was "Not until the well-known work of Pasteur that the myth of spontaneous generation was finally exploded." (*Darwin: Before and After*, p. 14).

After this the biologists were left without a theory as to the origin of life. But not for long! In 1849 Charles Darwin published his book on "The Origin of Species." His theory was that all living matter came from a single cell. It was from this tiny cell that man developed after passing through various stages. It is this theory that is so widely held today.

When Prof. Sedgwick, the Cambridge geologist, read Darwin's book he ventured the prophecy that if Darwin's teachings were accepted, humanity "would suffer a damage that might brutalize it." (*Darwin: Before and After*, by Robt. E. D. Clark, p. 96.)

Evolution's fruit is evil and that continually. One of the fruits of the doctrine is the destruction of Christian faith. For Darwin himself natural selection was an attempt to avoid the argument of life from design—Gods' design.

On the cover of a book published by Houghton Mifflin Company are these two statements about Darwin: "He made hell a laughing stock and heaven a dream." He "upheaved the very foundations of religion and morality." (*Darwin*, by Gamaliel Bradford.) Huxley said, "The doctrine of Evolution is directly antagonistic to that of creation. Evolution, if consistently accepted, makes it impossible to believe in the Bible." (Prof. A. S. Zerbe, *The Reformed Church Messenger*, Apr. 24, '19.) Carl Vogt, an ardent evolutionist, says, "evolution turns the Creator out of doors." (Brewer's Sermons, p. 22.) Ingersoll said "Darwin has given us the rope by which we will hang Christianity." (*Evolution*, by James E. Ladd, p. 6).

Despite all these statements some preachers profess to believe the Bible and Evolution. It cannot be done. The Bible affirms direct creation, that God created man as man. It declares



that God said, "Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27). The Bible further declares, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7). When God finished he pronounced that the creation was "Very Good." The Bible says that man was created perfect and then fell; Evolution says that he never was perfect and has been constantly rising. The theory of evolution leaves no room for Christianity. Christianity is a remedial system, and a remedy presupposes a ruin. If there were no fall, no ruin, then there is no room for a Redeemer. Then Christ was not the gift of God's love to save a perishing world! To the evolutionists the world was not perishing but climbing ever higher and higher.

The theory of evolution contradicts another basic statement of the Bible, which says, "Let the earth bring forth living creatures after their kind." (Gen. 1:24.) This is said nine times in the first chapter of Genesis, and nature refuses to violate that law. There has never been any fact discovered that contradicts it.

Evolution holds to the doctrine of Naturalism which denies the existence of God. It denies that "In the beginning God created the heavens and the earth." (Gen. 1:1). Evolutionists reject the Bible statement that "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11:3). Dr. Russell Artist of Frankfurt, Germany says, "To believe that the physical world is the result of mere chance is to believe in a greater miracle than do Christians who admit of a Creator." Dr. Artist is a scientist of outstanding ability and he says further, "the Christian who is a scientist can give more reason for his faith in a Creator than the atheist in his belief that no such Intelligence exists." (Statements from personal letter to author.)

Another fruit of Evolution is its justification of war. It teaches that a constant struggle for survival is going on among individuals and nations. Strong nations prevail over weak ones and the strongest tend to be the best. In wars, therefore, the nation that wins is the nation that ought to win.

Sir Arthur Keith has reminded us that it was Darwin himself who taught that evolution proceeds through war and struggle between isolated clans." (*Essays on Evolution*; quoted in *Darwin, Before and After*, p. 119). Dr. Robt. Clark of Great Britain says Darwin "probably did as much harm as all the private manufacturers of armaments ever did and, even, provided them with a philosophy to justify their ways." (*Darwin: Before and After*, p. 121.) There have been wars all down through history but never until the days of Darwin was it widely supposed that wars were desirable.

Another fruit of Evolution is its master race psychology. The effects of evolutionary teaching on the German mind were almost unbelievable. Sir Archibald Geikie said in 1869, "what specially struck me was the universal sway which the writings of Darwin now exercise over the German mind." (*Nature*, 1869, Vol. I, Nov. 4, p. 22.) Adolph Hitler's mind was captivated by evolutionary teaching—probably since the time he was a boy.

Evolutionary ideas lie at the basis of all that is worst in *Mein Kampf*—and in his public speeches. A few quotations will show how Hitler reasoned. In a speech at Nuremberg, in 1933, he argued that a higher race would always conquer a lower. "Thus there results the subjection of a number of people under the will, often of only a few persons, a subjection based simply upon the right of the stronger, a right which, as we see it in Nature, can be regarded as the sole conceivable right, because it is founded on reason." (Quoted in *Darwin: Before and After*, p. 115). Hitler's hatred of the Jews was rationalized in the same way. The Germans were the higher race, destined for a glorious evolutionary future. For this reason it was essential that the Jews should be segregated, otherwise, mixed marriages would take place. Were this to happen, all nature's efforts "to establish an evolutionary higher stage of being may thus be rendered futile." *Mein Kampf*.)

Mussolini's attitude was completely dominated by evolution. In public utterances, he repeatedly used the Darwinian catchwords while he mocked at perpetual peace, lest it should hinder the evolutionary process.

Marxism, in particular, owes much to evolutionary teaching. Karl Marx read Darwin's "Origin" in 1860 and wrote: "Darwin's book is very important and serves me as a basis in natural science for the struggle in history." The communists saw in evolution a way of stifling their consciences. The new doctrine justified men in struggling for their rights,—even though the struggle involved a denial of the Christian virtues. In Russia, it is understood that the government officially sponsors evolutionary teaching. During the recent war, systematic compulsory lectures on Darwinism were given in Polish prison camps.

Herbert Spencer, an ardent evolutionist, saw the struggle for existence in every sphere of life. He said that if men "are sufficiently complete to live, they do live, and it is well they should live. If they are not sufficiently complete to live, they die, and it is best they should die." (*Social Statics*; quoted in *Darwin: Before and After*, p. 103.)

One of the fruits of evolution in our country has been to justify the strong in taking advantage of the weak. Evolutionary views were welcomed with open arms by American industrialists. The great magnates saw in the absorption of smaller companies, an illustration of nature's law. James Hill, fighting to get the railways under his control, openly proclaimed that "The fortunes of railroad companies are determined by the law of the survival of the fittest." Andrew Carnegie was at first deeply troubled by the un-Christian ways of big business. Morality, he believed, was being undermined. In the end, however, evolutionary propaganda set his mind at rest by enabling him to see right and wrong in a new light. Having once mastered Herbert Spencer, he felt no further need to concern himself with the sins which big business committed against its vanquished competitors. (*Social Darwinism in American Thought*, by R. Hofstadler, p. 31, [quoted in *Darwin: Before and After*, p. 107].)

Evolution, in short, gave the doer of evil a relief from his conscience. The most unscrupulous behaviour towards a competitor could now be rationalized; evil could be called good. This spirit has crept over the American continent.



One of Evolutionism's worst fruits is its injury to public morals. If man has a beast for his ancestor, and has inherited the taint in the blood, why blame him if he transgresses our human code and acts like a beast? Clarence Darrow, whose eloquence saved the lives of Leopold and Loeb, murderers of Bobby Franks, argued that since these boys had been taught the philosophy of evolution, and had believed they had evolved to the place where the laws that bound the common herd no longer governed them, they should not be held guilty of a crime which was the product of their teaching. He spoke of Dicky Loeb, "I know that one of two things happened to this boy; that this terrible crime was inherent in his organism and came from some ancestor, or that it came through his education and training after he was born." Darrow then spoke of the evolutionary philosophy which the boy had been taught, based upon the premise "that the intelligent were beyond good and evil; that the laws for good and the laws for evil did not apply to anyone that approached the superman." He then concluded by saying, "Then who is to blame? The University would be more to blame than he is. The scholars of the world would be more to blame than he is. Your Honor, it is hardly fair to hang a 19-year-old boy for the philosophy that was taught him at the University." (Quoted in *Tennessee Evolution Trial*, p. 331, 332.)

Dr. Robert Clark says, "The new evolutionary doctrines at once provided the worst of mankind with an escape from their one remaining restraint. Darwin had shown how science could be used as an escape from theology and he showed how every worker of evil could justify his ways." *Darwin: Before and After*, p. 109.)

In the British Museum can be seen the hideous remains of what they call "prehistoric men." One of these is labeled, "The Galilee Man," because his bones were picked up in Galilee, where Jesus lived. They say it's not a very attractive specimen. Skeletons never are. They speak of death and decay, the ultimate end of earthly life.

There's quite a difference between "The Galilee Man" and "The Man of Galilee". The one is a picture of what man has become, the victim of death, the slave of sin. The other is the Son of God, who takes the place of the slave in order to break the chains of that slavery. Strange coincidence that they both lived in Galilee, and both bear that name! But it is not a coincidence that The Man of Galilee came down from heaven to deliver The Galilee Man from the bondage of sin. That was God's carefully prepared plan for the emancipation of slaves. The Lord points out to the slaves of sin that "the wages of sin is death," and He wants them to know the truth that they may be made free. Peter says our souls are purified through obedience to the truth. (I Pet. 1:22.) To be made free you must believe in the Lord, repent of your sins, and be baptized into Christ. (Mark 16:16).

After this, Paul says sin shall not have dominion over you. You can then sing the old hymn:

Out of my bondage, sorrow and night,  
Jesus, I come, Jesus, I come;  
Into Thy freedom, gladness, and light,  
Jesus, I come to thee.

## FINANCIAL STATEMENT

November 1953

### RECEIPTS:

Paid on Pledges .....	\$20,662.999	
Contributions .....	6,546.52	
Transcriptions .....	408.50	
Misc. ....	259.13	
Total receipts for Oct. 1953 .....		\$27,877.14

### EXPENDITURES:

Expenses:		
Tape recording .....	1,261.38	
Publicity .....	576.68	
Stamps .....	81.00	
Travel .....	1,609.02	
Wages .....	3,803.46	
Insurance .....		
Rent .....	150.00	
Office Supplies .....	140.02	
Printing .....	2,572.11	
Utilities .....	18.21	
Tel. & Tel. ....	174.26	
Misc. ....	5.00	
S. S. Taxes .....	31.49	10,422.63
Broadcasting (Including		
\$6,000.00 T.V. Pilot Film)	34,515.54	
Total Expenses .....		44,938.17

### Other Expenditures:

Furn. & Fixtures: .....	7.00	
Total expenditures for Nov. 1953 .....		\$44,945.17
Expenditures exceed receipts by .....		\$17,068.03

Any information regarding any item on the above statement will be furnished on request. Elders. Church of Christ, Box 1858, Abilene, Texas.

Sec. 34.66, P. L. & R.



CHURCH OF CHRIST  
5th & HIGHLAND  
P.O. BOX 1858  
ABILENE, TEXAS



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COLLEGE CHURCH OF CHRIST  
733 E. NNORTH 16TH ST.  
ABILENE, TEXAS

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