

10-1953

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

Herald of Truth

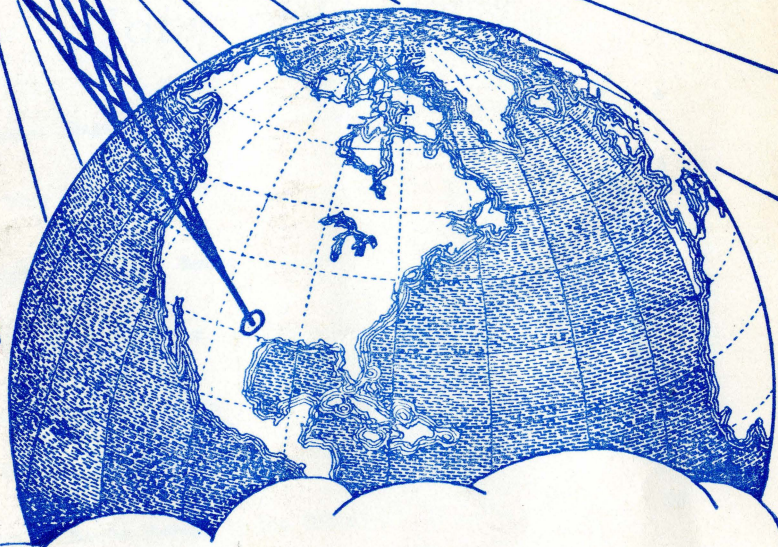
Follow this and additional works at: https://digitalcommons.acu.edu/hot_audio

Recommended Citation

Herald of Truth, "Churches of Christ Salute You with a Herald of Truth: October Report" (1953). *Herald of Truth Audio*. 212.
https://digitalcommons.acu.edu/hot_audio/212

This Audio is brought to you for free and open access by the Herald of Truth Records at Digital Commons @ ACU. It has been accepted for inclusion in Herald of Truth Audio by an authorized administrator of Digital Commons @ ACU.

Churches of Christ
Salute You
with a



October Report
1953

Herald of Truth

Table of Contents

October Report	4
In This Month's Mail	5
Touching All the Bases	6
The Search for God	11
Radio Log	16
The Origin of the Bible	18
Which Books Belong in the Bible?	23
Financial Statement	28

October Report

October, 1953

(As this is being written final arrangements are being made for the showing of the first Herald of Truth television program to congregations throughout the nation.) It is our sincere hope that as many as can will attend these meetings. At the same time there are a number of TV stations that have kindly consented to telecast this first film one time as a free service. Some of these have expressed a desire to render this service, although they know in advance they have no time available for the Herald of Truth.

The Highland elders would like to acknowledge at this time all those who have so graciously tendered their services and used their time in helping not only now but in the months that have passed.

They would also like to state that it has never been their desire to replace any local radio effort nor shall it be their desire to discourage any local television program conducted by any congregation of the body of Christ. It is their feeling that full use should be made of every possible opportunity to preach the gospel.

Radio as a medium of preaching is by no means dead. Present plans for 1954, if funds are made available, call for a rather extended log of stations. Changes will of course be made in some localities with emphasis being placed on whether or not the greater listening audience may be reached by radio or TV.

Again we call your attention to "The Way of Truth" broadcast daily at 6:30 a.m. The regular speaker on this program is Brother R. D. Simmons. Also, each Lord's Day evening at 9:30, Brother V. E. Howard may be heard over Stations XEG and XELO in Mexico.

In This Month's Mail

September 13, 1953

Herald of Truth
Abilene, Texas

Dear Sir:

I listened to the message this morning and I am convinced that it is the most outspoken message against segregation and prejudice that I have ever listened to. If all ministers were as outspoken as this speaker, segregation would soon be reduced to a minimum. Please send me this message No. 84.

May God continue to bless you and may you continue to proclaim God's Truth.

Sincerely yours,
Signed,

Vivlin Plummer
Department of Secondary Education
Oakwood College
Huntsville, Alabama.

October 12, 1953

Dear Brethren,

You will be interested in knowing that our colored brethren in Milwaukee baptized a young man the other day who initially was contacted through the Herald of Truth. He heard our Bible correspondence course advertised on the program and after he had taken a number of lessons we followed it up with personal work.

Yours in Him,
Signed,

Monroe E. Hawley
3413 South Alabama Avenue
Milwaukee 7, Wisconsin.

Touching All The Bases

By James D. Willeford

October 4, 1953

In the early spring when the shrill cry of the bluejay is heard, and the warm sun bestows its benedictions upon the earth, the voice of the baseball umpire can be heard as he steps up to the plate and cries, "Play Ball." This sound is familiar to most Americans as the game of baseball is one of the most popular in our country. When Abner Doubleday laid out the first diamond for baseball in Cooperstown, New York, in 1839, little did he realize that within the lifetime of his grandchildren all of America would be playing the game.

It is interesting to notice several comparisons between the game of baseball and the game of life. In baseball there must be an umpire to direct the game and to see that it is played according to the rules. In the game of life there is one Great Umpire who directs our activities. The Prophet Jeremiah said, "O Lord, I know that the way of man is not in himself; It is not in man that walketh to direct his steps" (Jer. 10:23). This is why the Lord must serve as our Umpire to see that our spiritual efforts are directed into the proper channels. Otherwise, our efforts are wasted.

In the game of baseball the players have a set of rules by which they are governed, and they do not receive the pennant of victory unless they abide by those rules. In the game of life we have a set of rules, and we are not crowned as victors unless we abide by the rules. The Lord says, "A man is not crowned except he strive lawfully" (2 Tim. 2:5). In closing the Bible the Great Umpire says, through John, "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city" (Rev. 22:14). The words of Christ are the rules by which the game of life is played. Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day" (John 12:48).

In the game of baseball the objective of each player is to score. The umpire steps to the plate and cries, "Play Ball." The ball is delivered and the batter knows that to score he must at least make a one base hit. But he may stand until three strikes are called on him, and then he is out. Or he may knock the ball into the field, and then he must strive with all his might to reach first base. The player knows he cannot cut across the diamond to second base for he cannot score without touching all the bases. He must touch first base before he can go to second. But if the batter has three strikes called on him, or he is thrown out we say, "He never even reached first base."

In the great game of life there are many who have the gospel delivered to them, and they hear it, but that is all. They do not make the proper contact with the word of God that faith might be produced in their hearts. Such people never even reach first base. The very first base we must reach in becoming a Christian is to believe, and unless we touch first base we can never score. Jesus said, "If ye believe not that I am he, ye shall die in your sins" (John 8:24). John further said, "But these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name" (John 20:31). It is not enough to believe Christ was the greatest teacher, or the wisest philosopher. We must believe that He is the Son of God. The writer of the Hebrew letter said, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). In the game of life faith is first base, and no man can score who does not touch it.

It brings deep concern to a Christian's heart when he sees multitudes of people who never reach first base. The atheist and the skeptic are among those who never reach first. They seem oblivious to the fact that "The heavens declare the glory of God and the firmament sheweth his handiwork" (Psa. 19:1). They ignore the evidence within the Bible itself which points unmistakably to its divine origin, and the Apostle Peter said, "For this they willingly are ignorant of, that by the word of God the heavens were of old" (2 Pet. 3:5). Others never reach first base because they simply wait for God to give them faith. Faith is a gift of God but it comes through our hearing God's Word. Paul said, "So then faith cometh by hearing and hearing by the word of God" (Rom. 10:17). We must take a swing at the gospel before we can believe. The Lord will not hit the ball for us. Still others will never reach first base because they close their eyes and harden their hearts when they hear the gospel. In this condition they let the gospel of Christ pass them by and in the hour of death the Great Umpire calls "strike three." It is sad to see a man retired to the dugout who never even took a swing at the ball.

In the game of baseball a player cannot run to first base, and then demand that his team be given a score. No ball player ever yet scored while he remained on first base.

In the game of life we cannot stand on the base of faith only, and expect the Great Umpire to give us a score. This is not the Lord's plan. We have examples in the New Testament of people who reached first base, and yet they never scored. The Apostle John said, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue" (John 12:42). James said, "Thou believest that there is one God thou doest well: the devils also believe and tremble. But wilt thou know O vain man, that

faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see then how that by works a man is justified, and not by faith only . . . For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:19-22, 24, 26). The Lord plainly says we are saved by faith, but He does not say we are saved by faith only. The man who tries to be saved by faith only would be like a baseball player trying to score on first base. It cannot be done.

In the game of baseball the player must not only touch first base; he must also touch second base.

In the game of life we must also touch second base which we shall call repentance. Jesus said, "Except ye repent, ye shall all likewise perish" (Lk. 13:3). In Paul's sermon to the Athenians he said, "God . . . now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:30, 31). Peter said to the leaders of Israel, "Repent ye therefore, 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). No man can score and receive the crown of life who does not touch second base.

When one views a ball diamond he observes that after second base comes third, and he learns when he studies the rules that a runner must not only touch first and second but he must also touch third.

In becoming a Christian one must also touch third base. Let us call this base baptism. Jesus said, "He that believeth and is baptized shall be saved" (Mk. 16:16). There are three cases of conversion recorded in the New Testament which illustrate this point. When the Philippian jailer asked Paul and Silas what he must do to be saved they told him to believe on the Lord (Acts 16:31). They instructed him to believe because this was first base and he had to touch it first. After Paul told the jailer that he must touch first base he preached to him the word of the Lord so the man would know that he must also touch second and third bases. And this is just what happened. After Paul preached God's word the jailer repented and was baptized the same hour of the night. The Philippian jailer touched all the bases.

In the second chapter of Acts we have the sermon recorded which Peter preached to the men who helped crucify Christ. The sermon produced faith in their hearts, and when they asked the apostles what to do to be saved the apostles told them to repent and be baptized (Acts 2:38). The apostles did not tell these men to run to first base because they were standing on first when they asked what to do. They were

told to run to second and third. By divine inspiration the apostles commanded them to repent and be baptized for the remission of their sins.

When Ananias told Paul what to do to be saved he said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). It was not necessary for Ananias to tell Paul to believe in Christ and repent of his sins for he had done these things. He had already touched first and second bases. But he could not score without touching third, and so the Lord instructed Paul to be baptized. He had to touch all the bases.

In the game of baseball the runner who stands on third base has not scored. He must yet go to home plate to score.

In the game of life the person who believes in Christ, repents of his sins and is baptized has not scored. The Lord says that faith, repentance and baptism are a part of the foundation we must lay (Heb. 6:1, 2). After the foundation is laid we must go on unto perfection. Peter said we must add virtue, knowledge, temperance, patience, godliness, brotherly kindness and love to this foundation, and that if we do these things "an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:5, 11). The Christian is promised eternal life. The Apostle John said, "And this is the promise that he hath promised us, even eternal life" (1 John 2:25). Paul said, "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). The Lord said "everlasting life comes at the end" (Rom. 6:22). So the man who stands on third base has not scored until he runs home.

The Lord says the early disciples, "continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). By inspiration Paul said to the Christians at Corinth "be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

Christians must realize that in the game of life they must touch home plate before they can score. Christ said, "He that endureth to the end shall be saved" (Matt. 10:22). After Paul had played the game of the Christian life, and the end was near he said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8). When the ball player touches home

plate the umpire cries "Safe at home," and when the Christian has played the game of life by the Lord's rules and has touched all the bases the Great Umpire cries, "Safe at home."

In the game of baseball every member of the team may score and in the game of life we all have that privilege. The Lord is no respecter of persons for "in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35). If you fail to score the responsibility rests squarely on your shoulders.

Once a godly man lay in his bed, with his family gathered around him. He felt life ebbing away, and he called his children to him, one by one, for a word of farewell. As each one bent closer, he whispered, "Good night, I'll see you in the morning." The last one to come was the "black sheep" of the family, a boy who cared nothing about his soul. As he knelt beside his father, the old man whispered softly, "Good-by, Son." The boy drew back and asked, in a troubled voice, "Why do you say good-bye to me and good-night to all the others, Dad?" The old Christian answered sadly, "My son, I say Good-by to you because you are making no plans to meet me again in the better land." The boy sank down by his dying father and sobbed, "Oh, Dad, don't say good-bye to me; say good-night."

Friends, the Bible tells of a better life after this one, and the Lord promised that life to all who will obey Him. His offer is for everybody—for the black sheep and the white. No one need be left out in that day of glad reunion. If we live righteously by touching all the bases we can all score, and when we leave this world of human activity we may say "Good-night" but never "Good-by."

The Search for God

By James D. Willeford

October 11, 1953

About twenty years ago a young newspaper cartoonist in Nashville, Tennessee produced a cartoon of far-reaching significance. The cartoon was received by thousands as a classic creation. And now after twenty years it seems to depict more accurately the present plight of man.

We live in a world that is searching for God and seems unable to find Him. The cartoonist must have felt this when he produced his masterpiece. The vividness of this cartoon cannot be adequately portrayed in words, but with the use of imagination we can share the force of it. Imagine, then, a rugged mountain side with a path narrow and treacherous surrounded by boulders and ragged underbrush. It is a starless night and along this perilous passageway gropes a lone figure, his face drawn and tense. In one hand is held a stick which he uses to feel his way along. The other hand grips a small lantern which illuminates only the immediate area. This groping figure is labelled by the cartoonist as "befuddled mankind." The treacherous darkened surroundings are termed "worldly fears and uncertainties." The lantern held just in front lighting up such a limited area is termed "the material." The man admits in trembling tones, "I am lost."

Behind this helplessly confused character there shines a powerful beam of light coming down from above. Against the background of its radiant glare stands a figure symbolizing Jesus Christ, "the spiritual." Jesus is looking with an expression of yearning regret at the befuddled creature and saying: "I am the light of the world." The caption at the top of the cartoon reads: "Maybe we are depending too much on the wrong light."

In many of the pulpits of America today stand men who reject the Bible as the word of God. A few years ago 1,500 ministers were questioned about their faith in the Bible, and 80% of them denied the existence of hell. Yet Jesus made it very plain that hell is a real place, and that unbelieving sinners will spend eternity there. Seventy-three per cent of these ministers said they did not believe in a new spiritual birth. But Jesus said: "Except a man be born again, he cannot see the kingdom of God" (John 3:5). Eighty-six per cent of these churchmen said there was no need for the shed blood of Christ. But Jesus said: "For this is my blood of the New Testament which was shed for many for the remission of sins" (Matt. 26:28). In the 18th century, Bible critics were outside the church, directing their shafts and spears against the citadel of faith, but Satan found that this method of assault was fruitless, and so he changed his tactics and had his emissaries

join the church! And now these men stand in the pulpits of the land flying the churchly flag, and at the same time undermining the foundation of Christianity. Some of them say, "In the modern world, religion has no vital place. The function of the modern minister is to guide the thinking people along social and economic lines" (Quoted in Gospel Digest, Feb. '53, p. 17). Friends, I deny that this is the function of a minister!

At one time there was so much modernism taught in one of the so-called divinity schools of the United States that an editorialist of a Chicago daily paper asked: "Is there no place in which to assail Christianity, but a divinity school? Is there no one to write infidel books except the professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrine?" After asking these questions the editorialist said, "We are not championing either Christianity or infidelity, but only condemning infidels masquerading as men of God and Christian teachers" (Modern Religious Liberalism, by John Horsch). The Cartoonist was right when he said, "Maybe we are depending too much on the wrong light!"

Let us take the testimony of so-called liberals and learn what they say about Bible truths. They say God is in character not distinct from the world but that he is a part of the world. One says, "God is considered as the soul of the world, the spirit animating nature, the universal force which takes the myriad forms of heat, light, gravitation, electricity and the like" (McGiffert, The Rise of Modern Religious Ideas, 1915, p. 121). Another says, "Man is my best expression of Deity, and so I bow reverently at this shrine" (Prof. Wm. A. McKeever, in Man and the New Democracy, p. 94). One liberalist says, "God means to me just that unifying influence which makes me long for a brotherly world" (Prof. Jesse H. Holmes, in The Christian Century, Mar. 1, '28). Other modernists speak of God as "a vast cosmic drift;" "the spirit of the community;" and "my deeper self and yours too" (Quoted in Modern Religious Liberalism, pp. 65-66).

Modernism says man began on a very low level of existence, arising from the animal kingdom, evolving slowly from lower stages of life, and that if he is to find God he must climb higher and higher until he finally reaches the full stature of his potential manhood. He is said to have a spark of the divine in him which must be fanned into a flame. He is yet a great distance from God, but considering how far away he was when he started, it is remarkable, we are told, that he has made so much progress through the centuries. Thus by his own self-improvement he can advance to the point that he becomes God. Surely it is not necessary for me to tell you that this view contradicts the Bible. The Bible teaches that man did not begin on the lowest level of existence, but on the highest. He was created by God in perfection, in the very likeness of God. But he fell from his high place to the in-

credibly low depth of sin. So by nature man is not moving toward God, but away from Him. He cannot find God simply by continuing in his present direction, but he must turn around and go back to Him on the road of confession and repentance.

Let us not be misled by the modernists when they speak of God for they do not have in mind the God of the Bible. The Bible teaches that God is a personal Being; a Being possessing will and intelligence. He is immeasurably more than mere force or law. David said, "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. 103:13). The God of heaven is one whose "eyes . . . are over the righteous, and whose ears are open to their prayers" (1 Pet. 3:12).

Let us see what light, if any, modernism can throw on the subject of prayer. It says prayer is a communion "with the deeper racial self within us" (Pres. G. Stanley Hall, Jesus in the Light of Psychology, Vol. II, p. 672). A Virginia minister said, "We are moving in the direction of the elimination of prayer from our church services entirely." He said, "We still include it, occasionally, to please those who are accustomed to it for prayer is a sort of habit with folks." And it "takes time to educate them to a realization that is a hangover from the superstitious past" (Quoted in Gospel Digest, Feb. 1953, p. 17). The modernist has made humanity his God, and he has bowed the God of heaven out of existence!

What does modernism teach about the deity of Christ? It says "Christ is essentially no more divine than we are or than nature is" (McGiffert, The Rise of Modern Religious Ideas, p. 208). Modernists say: "The bond of union among us all is the fight against the deity of Jesus Christ" (Quoted by John Horsch, in Modern Religious Liberalism, p. 77). These enemies of Christ say "We have closed our minds to such trivial considerations as the question of the resurrection of Christ. If you fundamentalists wish to believe in that nonsense . . . we have no objection, but we have more important things to preach about" (Quoted in Gospel Digest, Feb., 1953, p. 17). Can you imagine a man having something more important to preach about than the resurrection of Christ, when that is the bedrock truth of Christianity! By divine inspiration Paul said, "If there is no resurrection of the dead then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ . . . And if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:13-15). The apostle of modernism in the United States, who addressed the nation for several years over a radio network, says, "I do not believe in the resurrection of the flesh" (Harry Emerson Fosdick, in Modern Use of the Bible, p. 98). The implication of this statement is that the body of Christ is still in the sands of Palestine! What a contrast between the Bible and modernism! Both cannot be accepted. We must make our choice, and our

eternal destiny hangs in the balance as we choose.

It has become almost a habit, and a very cheap one, for modernists to disparage any reference to the life to come. They admit "There may be such a place as heaven." They say "nobody can prove that there is not." Then why should they be so dogmatic in denying a future life?

The cartoonist was right when he said "Maybe we are depending too much on the wrong light!" Modernists prefer the Word of man to the Word of God! They use the pulpit to bring the ideas of the preacher, the theories of science, the books of great authors, and the philosophies of man. The people ask for bread and they are given a stone! Some of the modernists say "we do not teach the Bible to our young people. Our youth program is centered around recreation" (Quoted in Gospel Digest, Feb. 1953, p. 17). There is a great contrast between Modernists and Christians. Paul commended the Christians in Thessalonica because "they received the word of God which ye heard of us . . . not as the word of men, but as it is in truth, the Word of God" (1 Thess. 2:13).

It is folly for men to claim that they believe in Christ when they deny or reject His word. If the Devil and his emissaries can wreck the Bible, which is the foundation of Christianity, the entire structure will collapse. For this reason, the Bible today is under fire. For this reason, the most vicious forces known to humanity have ever been arrayed against the Scriptures. The battle is more intense today than it has ever been before. Criticism of the Bible is highly fashionable and is supposed to be an evidence of learning and culture. So the Bible is criticized in the pulpits of many churches, where it should reign supreme. Yet we have noted that the Bible has been able to maintain itself in any debate where its integrity is questioned.

Modernists do not reject the Bible because they have proof that it has a human origin. An infidel lecturer in England was once asked, "Why can't you let the Bible alone, if you don't believe it?" and the man replied, "Because the Bible won't let me alone" (Denton, in Topical Illustrations, p. 67). Modernists try to destroy the Bible for the same reason an African chief's daughter broke the mirror when she first saw how horrible she looked! She had never beheld her features before and when a missionary permitted her to look into a mirror it was more than she could take! When modernists see their picture in God's mirror they want to break the mirror rather than to alter their lives to conform to its demands. The inspired writer of the Hebrew letter said the word of God is a discernor of the intents of the heart. The word "discerner" means about the same as the word "critic." The Bible is our critic, and if we would permit it to criticize us more, we would criticize it less. The Bible critics ask us to accept their criticism of the Bible as "assured results." They are like a prose-

cuting attorney who says to a jury: "Gentlemen, this man is guilty as charged. Just take my word for it, and you need not examine any witnesses, or listen to any pleadings in the case." But when you start listening to the witnesses, the story is far different from what the modernists would have us believe. Probably no man more carefully studied the Bible, with reference to its historical accuracy, than Prof. George Rawlinson, and here is his testimony. He said: "My studies which have lain for years almost exclusively in the field of ancient history, have convinced me more and more of the thorough truthfulness and faithful accuracy of historical framework in which the gospel is set is real; that the facts of the civil history, small and great, are true" (Denton, in Topical Illustrations, p. 50).

Modernism is another word for atheism, and need I tell you that it has been weighed in the balances and found wanting? It is "the light that failed." It gives to man nothing but the dry husks of skepticism. In man's darkest hour it forsakes him. We can never find contentment without God because we were created for communion with Him. When sin separates us from Him we "are like the troubled sea when it cannot rest." We may climb the ladder of worldly success to its highest rung, but without God we'll still be reaching for the peace that is always beyond our reach. And then there's nothing else to do but fling our arms toward heaven, while our soul cries out to God: "I need Thee, oh, I need Thee, every hour I need Thee!"

Friends, we can all find God by going to His Book. Jesus said, "Search the scriptures . . . they testify of me" (John 5:39). The Lord says "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). As we search the scriptures we shall learn that Isaiah says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon" (Isa. 55:7).

Our search of the scriptures will reveal further that to find God we must "Repent and be baptized . . . in the name of Jesus Christ for the remission of sins" (Acts 2:38). After we come to God in loving obedience to His will we can sing:

"Only in Thee, O Savior mine, dwelleth my soul in peace divine,
Peace that the world, tho' all combine, never can take from me,

Only in Thee, a radiance bright, shines like a beacon in the night,
Guiding my pilgrim bark aright, over life's trackless sea."

YOU MAY HEAR THE HERALD OF TRUTH OVER THESE STATIONS

ALABAMA—

Albertville	WAVU	630	4:30 p.m.
Anniston	WHMA	1450	1:00 p.m.
Auburn	WAUD	1230	1:00 p.m.
Birmingham	WGSN	610	8:00 a.m.
Florence	WJOI	1340	8:00 p.m.
Ft. Payne	WFFA	1400	8:00 a.m.
Gadsden	WGAD	1350	1:00 p.m.
Greenville	WGYV	1400	4:00 p.m.
Hamilton	WERH	970	1:00 p.m.
Huntsville	WHBS	1490	7:30 a.m.
Marion	WJAM	1310	9:30 a.m.
Mobile	WALA	1410	9:30 a.m.
Montgomery	WAPX	1600	1:00 p.m.
Scottsboro	WCRI	1050	4:30 p.m.
Selma	WGWC	1340	1:30 p.m.
Talladega	WHTB	1240	1:30 p.m.
Troy	WTBT	1490	1:00 p.m.
Tuscaloosa	WJRD	1150	9:00 p.m.

ARIZONA—

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

ARKANSAS—

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

CALIFORNIA—

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

COLORADO—

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

CONNECTICUT—

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

DELAWARE—

Wilmington	WILM	1450	1:00 p.m.
------------	------	------	-----------

FLORIDA—

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

GEORGIA—

Atlanta	WGST	920	1:00 p.m.
Augusta	WGAC	580	2:00 p.m.
Brunswick	WGIG	1440	1:00 p.m.
Cairo	WGRA	1300	3:00 p.m.
Cartersville	WBHF	1450	10:00 a.m.
Columbus	WGBA	1460	7:30 a.m.
Dawson	WDWD	990	2:00 a.m.
Macon	WNEX	1400	1:00 p.m.
Rome	WLAQ	670	1:00 p.m.
Savannah	WDAR	1400	1:00 p.m.
Valdosta	WGAF	910	1:00 p.m.

IDAHO—

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

ILLINOIS—

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

INDIANA—

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

IOWA—

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

KANSAS—

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

KENTUCKY—

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

LOUISIANA—

Baton Rouge	WLCS	910	1:00 p.m.
Monroe	KMLB	1440	2:00 p.m.
New Iberia	KANE	1240	1:00 p.m.
New Orleans	WDSU	1280	1:00 p.m.
Shreveport	KRMD	1340	1:00 p.m.

MAINE—

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

MARYLAND—

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

MASSACHUSETTS—

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

MICHIGAN—

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

MINNESOTA—

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

MISSISSIPPI—

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

MISSOURI—

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

MONTANA—

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

NEBRASKA—

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

NEVADA—

Las Vegas	KENO	1460	9:30 a.m.
-----------	------	------	-----------

NEW HAMPSHIRE—

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

NEW MEXICO—

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

NEW YORK—

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

NORTH CAROLINA—

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

Salisbury	WFLB	1490	1:00 p.m.
Wilmington	WSAT	1280	1:00 p.m.
Winston-Salem	WAIR	1340	1:00 p.m.

NORTH DAKOTA—

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

OHIO—

Cleveland	WJW	850	1:00 p.m.
Columbus	WHKC	610	1:00 p.m.
East Liverpool	WOHI	1490	1:00 p.m.
Lima	WIMA	1150	9:00 a.m.
Toledo	WTOL	1230	12:30 p.m.
Youngstown	WBBW	1240	8:30 a.m.

OKLAHOMA—

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

OREGON—

Eugene	KASH	1600	1:00 p.m.
Medford	KMPD	1410	7:30 a.m.
Portland	KEX	1190	3:30 p.m.
Redmond	KJUN	1940	3:30 p.m.
The Dalles	KODL	1230	1:30 p.m.

PENNSYLVANIA—

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

RHODE ISLAND—

Providence	WPJB	1420	1:00 p.m.
------------	------	------	-----------

SOUTH CAROLINA—

Columbia	WCOS	1490	1:00 p.m.
Florence	WJMX	970	10:30 a.m.
Orangeburg	WDIX	1450	7:00 a.m.
Sumter	WSSC	1240	1:00 p.m.

SOUTH DAKOTA—

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

TENNESSEE—

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

Johnson City	WETB	790	6:15 p.m.
Knoxville	WBIR	1240	1:30 p.m.
Memphis	WHBQ	560	9:30 p.m.
Morristown	WCRK	1450	9:00 p.m.
Nashville	WSIX	980	4:00 p.m.

TEXAS—

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

UTAH—

Provo	KCSU	1490	3:00 p.m.
Salt Lake City	KUTA	570	7:30 a.m.

VERMONT—

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

VIRGINIA—

The Origin of the Bible

By James D. Willeford

October 18, 1953

A few years ago a scientist was defending the Bible in a debate with an unbeliever. In his opening argument, the atheist said, "My opponent will try to prove the divine origin of the Bible by referring to the Bible itself. To this procedure I object. The Bible is the book under question, and it must not be used to prove itself." The scientist replied, "I am at a loss to understand such alleged reasoning. Suppose my opponent had reason to believe that some enemy had put poison in his sugar bowl. He would hasten to the chemist and say, 'I believe an attempt has been made to poison me.' He would be chagrined to hear the chemist say, 'Bring me the sugar bowl and I will analyze the contents.' At once my opponent would reply, 'Oh, no! You can't prove a thing by the thing itself! You take the salt cellar off your kitchen shelf, analyze its contents and tell me if there is poison in my sugar bowl!'" We can all see how ridiculous this would be for the chemist determines the contents of any substance by analyzing it.

Unbelievers never object to a critical analysis of other ancient writings to determine if they are genuine. Most ancient documents are dated and their genuineness determined by internal evidence. Why should we not put the Bible to the same test and determine its origin by its contents?

When we search the Bible we find many proofs of its divine origin, but we have time to mention only three in this discourse. We believe the Bible to be of divine origin first because of its scientific fore-knowledge. By this we mean that there are things revealed in the Bible that unaided men could not have possibly known at the time of the writing. Reason demands an answer as to how this was possible. We believe that the answer is found in the fact that the Bible is of divine origin.

For the first notice of this foreknowledge we call your attention to a statement found in Job 26:7. In speaking of the magnitude of God's power, Job says, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." In this one verse alone we find two striking examples of scientific foreknowledge.

First, Job says: "He stretcheth out the north over the empty place." I am told that astronomers today, by turning their telescopes to the South, to the East, or to the West, may behold before them untold millions of heavenly bodies dispersed through space. Yet, when they turn their telescopes directly to the North they find a great empty space! Astronomers have not been able to account for this fact. Neither have scientists

known about this empty space in the North until recently. Yet Job spoke of the empty space in the North without having the advantage of all the modern astronomical tools. How was he able to do it? Was it accidental?

The second point we notice in this verse is that God "hangeth the earth upon nothing." Even during the time in which Job lived men had their varied ideas about the foundation on which the earth rested, but they all agreed in this one respect—that it was something solid. This is manifest in the myths and tales that have come down through the ages. The Egyptians believed the earth was supported by five pillars, four on the sides and one in the middle. Most of us have seen the Greek representation of Atlas with his head bowed, holding the earth on his shoulder. Then there was the Hindu myth saying that the earth is held up by a giant elephant. The elephant is standing on the back of a huge turtle which, in turn, is swimming in a cosmic sea! Of them all, this one is at least the most plausible. Now, in the midst of such thinking as this Job wrote that God "hangeth the earth on nothing." A nationally-known geographer and physicist was once asked, "Doctor, what is it that holds the earth in place?" He said, "It is gravity that holds the earth in place." This answer brought another question, "And just what is gravity?" The reply was, "Gravity, my boy, is what holds the earth in place!" Do you see what the doctor said? He said just what Job did but was a bit more wordy about it. They both said the earth rests on nothing. But we raise the question, "How did Job know this?" The answer is that he didn't! That statement did not originate with Job but rather with God Himself.

The Prophet Isaiah told men twenty-seven hundred years ago that the earth is round. He speaks of God as "sitting upon the circle of the earth" (Isa. 40:22). How did Isaiah know the earth is circular? Men did not find out for themselves until the days of Columbus and Magellan. But Isaiah knew this even though he had never sailed around it. His knowledge can be attributed only to the inspiration of God.

When Galileo formulated the theory that the sun is the center of our solar system he was severely reprimanded by the church authorities of his day. They had always believed that the earth is the center of our system and that the sun moves around it. So, when Galileo announced that the earth turns and that the sun is stationary in the heavens, he was ordered to withdraw his announcement. But Job said three thousand years ago that the earth "is turned as clay to the seal" (Job 38:14). In Job's day official writing was done on clay cylinders, and when it was finished the cylinder was rolled over the king's seal and the imprint was left in the clay which hardened and preserved it. It was the turning of the cylinder that Job had in mind when he said the earth "is turned as clay to the seal." There was but one way for Job to know of the earth's turning, and that was for God to speak through him.

Before we pass from this point we call attention to a statement in Eccl. 1:7. "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." We are all aware of the fact that the rivers all empty into the sea. But have you ever thought of the immense amount of water that is actually emptied into the sea? Imagine, if you will, a lake a mile long, a mile deep, and a mile wide. This is one cubic mile of water. Now, every year the continents and islands of land send forth into the sea the stupendous amount of 286,000 cubic miles of water! Now consider the fact that for centuries and yes, even milleniums this has been going on. And yet the sea is not full. But why? Today we answer it by referring to the process of evaporation and precipitation. The writer of Ecclesiastes simply says that in spite of this enormous influx the ocean still maintains its uniformity, because the rivers go back to the place from whence they came. They certainly do. Modern science has fathomed the mystery of this cycle by showing that the exposure of the water of the sea to heat cause a vapor to rise. These vapors form themselves into clouds of H₂O dust and ride back to fall once more upon the thirsty land. But we ask, how did the writer of Ecclesiastes know this? Was it an accident? Not to the reasoning mind.

The scientific foreknowledge in the Bible has led Sir John Herschel to conclude that "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths that come from on high and are contained in the sacred writings" (*The New Dictionary of Thoughts*, by Edwards; quoted by Solomon Goldman in *The Book of Books*, p. 293). An American scientist has said, "Every fact in every science that man has so far discovered adds luster and testimony to the value and integrity of God's book" (*Internal Evidence of Inspiration*, Harry Rimmer, p. 20).

But, another proof that the Bible has a divine origin is the impartiality of its writers. If the Bible had been written by ordinary men would they have recorded the doubts, fears, mistakes and terrible sins of their heroes? Is that characteristic of the writings of men today? When men write the account of Washington, Lincoln, Jefferson and Clay, they emphasize every good quality, virtue and ability but seldom do they censure the mistakes and sins that characterized their lives. When men enshrine their heroes in books they picture them as paragons of goodness and the black and shady episodes are made glamorous. The epitaphs on tombs the world over ever point upward. We are led to believe by the markers that only the good have died; the wicked live. Men, in their funeral discourses, though in memory of one whose life has been vile and wretched, hold out hope, but God in talking about a vile and sinful man says, "In hell he lifted up his eyes being in torment." How does the doubter account for this great difference in the style of men's writings and that of the Bible? In the writings of ordinary men their heroes are exalted and their follies and sins are not depicted in their true colors. But in the Bible the

truth is told. Abraham is called the father of the faithful and is enshrined in inspiration's Hall of Fame, and yet when he lied God had his lie recorded. Noah became drunken and God's inspired penman recorded the sordid scene. When Moses, after leading the people of God for forty years, sinned and was prevented from entering Canaan, God authorized his penman to "Tell it all." Though he was Israel's deliverer, leader and lawgiver, yet the climax of his life was one of failure in many ways, and he was buried on Nebo's lonely summit short of the promised land. Aaron the high priest made a golden calf for the people to worship; King Saul was cruel and sinful; Elijah once ran from Jezebel; Eli failed to bring up his sons in the right way. All these sins, failings and weaknesses are recorded on the pages of inspiration. When the Lord undertakes to tell His story of a sinful man, He does not select a poor, miserable beggar and show him up. He does not even give the name of the thief on the cross, nor the wretched outcast who bathed the Savior's feet with her tears, but He takes King David from the throne and sets him down in sackcloth and ashes and wrings from his heart the cry, "Have mercy upon me, O God." And after he is forgiven, the pen of inspiration writes down the whole dark record of his crimes, and the king on the throne has not the power, nor wealth, nor influence to blot out the page.

The athiests and modernists have much to say about the acts of immorality recorded in the Bible, suggesting that such writings surely did not come from a God of purity and holiness. But friends, suppose the Bible had not recorded the sins of the Patriarchs, Kings and Apostles! How quickly the infidel would mock its lack of truthfulness and its "whitewashing God's servants." But since it does truly narrate the sins which men committed against God, it demonstrates how much humanity needs the Divine One who came to save us all from our sins. It establishes the need of an atonement and through it extends a hope beyond this vale of tears for all who accept the Christ. Yes, God records the picture just as it is; it is not glossed over or whitewashed in any way. David and others did sin but what a comfort it is to sinners today to hear him say, "I have sinned," and for the assurance to come back from God almost on the echo of his confession, "The Lord also hath put away thy sin."

2 Pet. 1:3 A further proof that the Bible came from God is its unique teaching. Ordinary men would not have written the things its author penned. The principles set forth therein are not characteristic of human nature. Let us notice a few examples: "Bless them that curse you." "Do good to them that hate you." "Pray for them that despitefully use you." "Love your enemies." "To be great you must be servant of all." "If any man take away thy coat let him have thy cloak also." "If your enemy hungers, feed him, if he thirsts give him drink." These principles are contrary to human reasoning and are not advocated in the writings of men. These things make for one world, for the brotherhood of men; but they are not the phil-

osophy of men and are not characteristic of their writings. But the men who wrote the Bible taught these truths and advocated these things. The Bible claims to be the word of God, and its writers affirm that they were guided by a power and wisdom higher than their own. More than four thousand times, the writers declared, "Thus saith the Lord." If the Bible is not the Word of God these men were sinful, wicked and ungodly; they knew not the meaning of right, decency, truth and honesty. Surely we must admit that these men were not and could not have been evil men when they advocated such things as honesty, love of enemies and right living. Certainly evil men in writing a book would not uphold honesty, truth, purity, holiness and righteousness, and condemn on every page of their work falsehood, sin and uncleanness.

The conclusion is inescapable that men who taught what they taught and who set forth such principles of truth and uprightness were good men who told the truth when they claimed to be speaking for God in giving us the Bible.

More than a hundred years ago Robert Owen the Scottish infidel visited Alexander Campbell at Bethany, West Virginia. As they were driving around the farm they came to Mr. Campbell's family burial plot. Mr. Owen, stopping, said: "There is one advantage I have over the Christian. I am not afraid to die." "Well," answered Mr. Campbell, "you say you have no fear in death; have you any hope in death?" After a solemn pause he said, "No." "Then," replied Mr. Campbell, pointing to an ox standing near, "you are on the level with that brute. He has fed till he is satisfied, and stands in the shade whisking off the flies, and has neither hope nor fear of death." Friend, did it ever occur to you that if the athiests are right, and there is no God, no one will ever know it? We'll all die and that will be the end. But if the Christian is right, and there is a God, all who fail to obey His word will be lost.

The Bible was written to give us hope as an anchor of the soul. But it is not enough just to believe in the Book. The Lord says we purify our souls in obeying the truth (1 Peter 1:22). Will you hear God's word, believe in His Son, repent of your ungodliness, confess the name of Christ, and be baptized into Him for the remission of past sins? These are the terms of God's will which we must all meet to be enrolled among the saved, and thus be added to the Lord's family. Will you obey the gospel that you may have the hope which will anchor your soul in the haven of rest?

Which Books Belong In The Bible?

By James D. Willeford

October 25, 1953

The Bible is not one book but a library of sixty-six books. Many times people ask, "Who chose the books of the Bible?" and "How do we know the right ones were selected?" These questions are in order because every believer in the Bible has a right to the title-deeds of his faith. It is not difficult to trace the history of the Bible. Due to discoveries of late years, we know more about its history than we do the history of any other ancient book in the world.

As we look at the Bible, we learn that the first part of it is called the Old Testament, consisting of thirty-nine books. God started collecting the canon of the Old Testament when He gave the ten commandments to Moses. These commandments were engraved on stone and placed within the ark of the covenant (Deut. 10:5). The book containing the rest of the law was to be placed in the tabernacle by the side of the ark (Deut. 31: 26). This book was to be copied by every king of Israel as he came to the throne (Deut. 17:18). After the death of Moses the Lord called Joshua to be judge of Israel, and ere he died Joshua added another book to the canon of Old Testament scripture (Josh. 24:26). Samuel added another book which was "laid up before the Lord" (1 Sam. 10:25). We learn that Jeremiah and other prophets wrote books by divine inspiration and doubtless these books were placed by the ark in the temple of God. In this way, the Old Testament grew until it was completed about 440 years before Christ. "The Jews themselves attributed the definite fixing of the Canon of the Law to Ezra" (Sir Frederic Kenyon, in *Our Bible and the Ancient Manuscripts*, p. 31). Josephus, the Jewish historian, who lived in the first century A.D. said the Old Testament canon was completed by the time of Artaxerxes who reigned in 425 B.C. (*Works of Josephus*, with notes by Wm. Whitson, Book I, pp. 363, 364).

Someone may ask, "Just how do we know which books were in the Old Testament scriptures?" There are at least three unimpeachable witnesses to answer this question. God said that in the mouth of two or three witnesses every word shall be established. The first witness to testify as to the books of the Old Testament is the Septuagint Version. About 250 years before Christ, seventy scholars of Egypt translated the Hebrew Old Testament into Greek for the many Jews who had come to speak that language. The original Septuagint Version contained the same books we have in our Old Testament now (*All About the Bible* by Collett, pp. 48-51).

The Old Testament was first written in Hebrew and in this Jewish Old Testament there have always been thirty-nine books. The Jews sometimes arranged these books under twenty-two divisions to match the twenty-two letters in the Hebrew alphabet, but the books or contents were the same as the thirty-nine found in our Bibles. Paul says that God committed his oracles to the Jewish people and that He depended upon them to preserve these oracles (Rom. 3:2, 9:4). This shows us that the Jewish people had the Old Testament by the will of the Lord, and, surely they knew which books belonged in that Testament.

The third witness to testify regarding the books of the Old Testament is Christ. The Lord quoted many times from its thirty-nine books. He divided it as did the Jews. Jesus said, "that all things must be fulfilled, which were written in the law of Moses, and in the prophets and in the psalms, concerning me" (Lk. 24:44). The Jews always divided the scripture into the law, the prophets and the writings or psalms. The Jewish limit to the canon is definitely acknowledged by Christ in Matt. 23:35 where He said, "from the blood of Abel to the blood of Zachariah." In the Hebrew Old Testament the books were arranged from Genesis to Chronicles. The account of Abel's blood being shed was recorded in Genesis and the story of Zachariah's death is recorded in Chronicles. Thus the Old Testament of Christ's day is the Old Testament of our day, and the same thirty-nine books we have were approved by Christ Himself. The New Testament writers all refer to these books as "Scripture."

But at this point someone may ask about the fourteen apocryphal books which all Protestants reject. These books were adopted as a part of the Old Testament by the Council of Trent in 1550. The very name given these books means "hidden, obscure and doubtful," and sets them in a different class from the others. There are many reasons why these books should not be classed as Scripture.

The apocryphal books were never included in the Hebrew Old Testament, and it should be remembered that the Old Testament is a Jewish book. These books were never recognized by the Jews as a part of the Hebrew Scriptures. Josephus, the Jewish historian, said, "For we have not an innumerable multitude of books amongst us, disagreeing from and contradicting one another (as the Greeks have), but only 22 books, which contain the record of all time; which are justly believed to be divine . . . and how firmly we have given credit to those books of our nation, is evident by what we do; for during so many ages as have already passed, no one hath been so bold as either to add any thing to them, to take anything from them, or to make any change in them" (Work of Josephus, with notes by Wm. Whitson, Book I, pp. 363-364). Josephus, who was born in A.D. 37, was fully competent to state what constituted the books of Scripture recognized by the Jews. He confirmed the thirty-nine Old Testament books and he repudi-

ates, along with all other Jews, the doubtful books of the apocrypha. Josephus admits that other books of Jewish history were written, but he says these books were not inspired of God. He positively declares that the last of the sacred books was written during the reign of Artaxerxes, king of Persia. Sir Frederick Kenyon says the apocryphal books "were never quoted or used on the same level as the books recognized as inspired" (*Our Bible and the Ancient Manuscripts*, Kenyon, pp. 96). The Jewish Encyclopedia says of the fourteen apocryphal books: "no controversy arose concerning the Apocrypha: all were agreed that they were non-canonical" (Vol. III, p. 145). The refusal of the Jews to include the apocryphal books in the Old Testament scripture is significant when we remember that "unto them were committed the oracles of God" (Rom. 3:2).

The New Testament does not leave us in doubt as to what constituted the Scriptures of the Old Testament. In the New Testament there are 263 direct quotations from, and about 370 allusions to passages in the Old Testament. And yet, among all these there is not a single reference, either by Christ or the Apostles to the apocryphal writings. If these fourteen additional books had been in the Bible, Christ would doubtless have quoted from them as He did from the other Old Testament books.

The apocryphal books do not belong in the Bible because they have errors and contradictions of themselves, of the Bible, and of secular history. They approve lying, suicide, and assassination. Much of their material is legendary and their stories contain many absurdities. "To the scholar, the true greatness of the Old Testament stands out when it is compared with the Apocrypha" (*Our Bible*, p. 49) (*Internal Evidence of Inspiration*, Rimmer, p. 57).

The fourteen books in the Roman Bible are rejected by scholars of the first three centuries. Josephus, Philo, Melito, and Origen rejected them. Jerome, the greatest scholar of the West, was asked by the bishop of Rome to translate the Bible into Latin. When he came to the apocryphal books he refused even to translate them. He was very out-spoken against them because they were not in the Hebrew canon of scripture. The Council of Carthage decreed that Jerome was inspired to translate the Bible. If so, he must have still been inspired when he rejected the apocryphal books.

The apocryphal books have no place in the Word of God. In rejecting these books, Protestants take the proper Scriptural position in maintaining that the Hebrew Canon contains the only Scriptures of the Old Testament recognized by our Lord and the New Testament writers.

And now someone may ask about what books belong in the New Testament. It is now universally admitted that the Books of the New Testament were all written within the first century. These twenty-seven books were copied and circulated

among the congregations over Asia, Europe, and Africa. By A.D. 100 the New Testament was complete, and it consisted of the same twenty-seven books we now have.

There is no question about which books belong in the New Testament. We have sufficient evidence to convince even the most skeptical. We have the testimony of the Bible's enemies who quoted from the New Testament books in the second century (Sir Frederick Kenyon, in *Textual Criticism of the New Testament*, p. 243). Then we have the quotations found in the writings of early Christians. The early scholars quoted the New Testament freely. The extant writings of Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Tertullian, Hippolytus, and Eusebius, contain 36,289 clear-cut quotations of New Testament books (*Our Bible*, p. 55). It has been said "that if the entire New Testament were destroyed today, we could re-construct the whole volume from the writings of the early fathers, and find only eleven verses missing from the text" (Harry Rimmer, in *Internal Evidence of Inspiration*, p. 51).

In addition to all this testimony, we have the Syriac and the Old Latin versions of the New Testament which were given to the world by A.D. 150 (*Our Bible*, p. 53; also *Textual Criticism of the New Testament*, p. 199). The Old Latin version contained 26 books. At first there was a question about II Peter in some sections of the country, but after the evidence of its apostolic authorship was proved, it was accepted along with the other 26 books. The twenty-seven books of the New Testament were all recognized as the complete will of Christ by the end of the second century, for Tertullian knew of a complete Latin Bible by that time (*Textual Criticism of the New Testament*, p. 199). Archeologists have now unearthed evidence in Egypt to prove that "early in the second century the Bible was translated into various dialects of Coptic, as the Egyptian language of that period is called" (*Archeology and the Bible*, by G. A. Barton, p. 582). So we have a number of versions of the New Testament which take us almost back to the time the New Testament books were written. From all this evidence, we know which books belong in the New Testament Canon.

In the magazines of our country one religious group published this statement: "For the first three hundred years of Christianity the Bible existed, but not as we have it today. During those early times parts of the Bible were scattered among the various churches, no one of which had the complete Bible as we have it now. Then in 30 A.D., at the council of Hippo, the Catholic Church gathered together the various books which claimed to be scripture, passed on the merits and claims of each and this council decided which were inspired and which were not." This article has two statements which contradict the testimony of history. The first statement is that the council of Hippo collected the books of the New Testament. This is refuted by the fact that we had three versions of the New Testament before A.D. 200. The Britannica En-

cyclopedia states that "In any case it is certain that by the end of the second century a collection of apostolic documents is generally recognized as authoritative Scripture" (Vol. III, p. 514). Constantine the emperor ordered fifty copies of the Bible made in 331, and we have two of these manuscripts today.

The second assertion in this article which conflicts with scripture is the statement that the council of Hippo decided which books of the Bible were inspired. Why should this council have to declare the books inspired when the inspired writers themselves made this declaration? Peter said "holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21). Paul called upon all to acknowledge that "the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37). Peter said some wrested Paul's writings as they do also the "other scriptures" (2 Pet. 3:16). Paul's writings are thus called "Scriptures" by Peter. The writers of the New Testament knew they were writing scripture. The 27 books of the New Testament were written in the first century, and if they were not declared inspired and authoritative until the fourth century, the church existed 300 years without the inspired word of God.

The books of the New Testament had been serving as God's Word to Christians ever since they were written! They had authority before they were collected! No council ever determined what book would go into the Bible. The councils of Hippo and Carthage gave their formal ratification to the 27 books of the New Testament as we know them. They did not make the New Testament canon, but merely expressed what had already become the unanimous judgment of the churches and accepted for themselves the book that was destined to become man's most precious heritage (*Pocket Bible Handbook*, by Halley, p. 656).

In giving the Bible, the Lord placed three warnings within it. One in the first part, another in the middle and the last at the very close. These warnings may be summed up in these words "Ye shall not add unto the words that I have given you; and neither shall ye diminish ought from them." Jude said we must "contend earnestly for the faith once for all delivered unto the saints" (Jude 3). God gave us a perfect book and we must let it stand just as He gave it.

John said, "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:30, 31). God's book will produce faith in our hearts; it will lead us to repent of our iniquities, and be baptized into Christ for the remission of our sins (Acts 2:38). It will then direct us in our work and worship as a Christian, and finally lead us to an eternal home which is reserved for the faithful. Will you obey God's book today and start your journey heavenward?

Financial Statement

OCTOBER, 1953

RECEIPTS:

Pledges	\$25,030.47	
Contributions	5,290.94	
Transcriptions	415.00	
Tract Fund	175.00	
Total receipts for Oct. 1953		\$30,911.41

EXPENDITURES:

Expenses:

Tape recording	1,626.36	
Publicity	393.36	
Mail Room Expense	38.72	
Stamps	1,512.23	
Travel	192.75	
Wages	3,394.38	
Insurance		
Rent	150.00	
Office Supplies	265.30	
Printing	946.33	
Utilities	18.20	
Tel. & Tel.	27.53	
Misc.	3.80	
S. S. Taxes	29.86	8,598.82

Broadcasting 22,883.01

Total expenses 31,481.83

Other Expenditures:

Furn. & Fixtures: 2.70

Total expenditures for Oct. 1953 31,484.53

Expenditures exceed receipts \$ 573.12

HERALD OF TRUTH

P. O. Box 1858

ABILENE, TEXAS



SEC. 34.66. PL&R

CENTRAL CHURCH OF CHRIST -135
NORTH WEST AND YAZOO
JACKSON, MISS.

POSTMASTER:
FORM 3547 REQUESTED

RETURN POSTAGE GUARANTEED