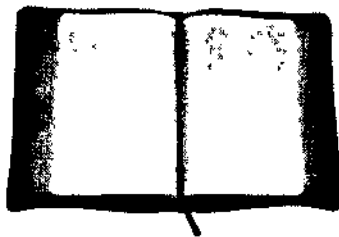


SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

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IT COULD HAPPEN

P. J. Casebolt, Paden City, W.Va.

There was a certain preacher, and he was conducting a meeting for a certain congregation. The elders asked him to preach one night on the use of mechanical instruments of music in worship. Members of the digressive Christian Church were especially invited to attend.

The preacher did a masterful job of showing that it was sinful to employ mechanical instruments of music in worship to God. He clearly placed the guilt of causing division among God's people upon the shoulders of those who had introduced such practices, and made a stirring plea for all present to come out of digression, acknowledge their error, and return to the ancient order of things.

At the singing of the invitation song, the preacher and the members of the Christian Church came forward. The preacher from the church of Christ said something about how good it was to see people renounce error and take their stand with the truth, being careful to emphasize the fact that those coming forward now recognized the mechanical instrument of music in worship to be sinful.

Whereupon, the preacher from the Christian Church asked to say a few words on behalf of himself, and those who had come with him. Being given permission, he spoke as follows: "We not only see that our worship has been corrupted with man-made instruments, but we are also fed up with suppers, luncheons, special collections, clubs, organizations, youth activities, camps, big promotions, emphasis on the social gospel, and a general blending with denominationalism. I am personally tired of trying to be a pastor, organizer, coach, manager, and everything else but a gospel preacher. We would like to identify ourselves with the church of Christ, leave all this foolishness behind, and get down to the business of worshipping and serving the Lord 'with all lowliness and meekness, with longsuffering, forbearing one another in love endeavoring to keep the unity of the Spirit in the bond of peace.'"

The church of Christ preacher, after a considerable amount of throat-clearing, coughing, and sputtering, answered: "Well, we do have a few youth activities, camps, hobby shops, fellowship halls, special choruses, kitchens, some preachers who wear 'Doctor' titles, hobnob with denominations, preach a social gospel. . ."

"Hold on a minute," interrupted the Christian Church preacher, "you're doing the same things we're trying to get away from."

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"Oh, I know," said the church of Christ preacher, "but we are the true church, and we are going to be careful that these things don't get out of hand."

"That's what we said, too," replied the other. "But the same attitude that allows one thing, allows all the rest. There's no stopping place. Why should we leave the Christian Church to be identified with you when you are doing the same things we are doing?"

"Not quite," said the other preacher. "You still have that old piano in your worship, and you're sinning as long as you keep it. Yes, sir!"

"Well," replied the Christian Church preacher as he and all his walked out, "it won't be long until you have that too. You've taken everything else from us."

After the others had gone, the preacher faced the congregation and said, "They probably weren't sincere in the first place—just wanted to quibble. Yes, sir, that old instrument of music is going to send a lot of people to hell. Now, after we are dismissed, let's all assemble in the fellowship hall, where we have a fine program of entertainment, food, fun, and fellowship planned for everyone."

As I said in the heading of this article, "It Could Happen." Maybe the reason it doesn't happen is that the Christian Church already knows what we are doing, and they just save themselves a trip to find out. They should know, because their ball team just played ours last week, didn't they? If they didn't find out then, maybe "our" preacher told them when he appeared on their program, sponsored by the Ministerial Association. Anyway, everyone knows that there aren't as many differences between churches of Christ and Christian Churches as there were twenty years ago, and be assured of this one thing, it **isn't because the Christian Church has given up anything!**

BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

E. V. Snygley, Jr.

CHREMATIZO, "were called," Acts 11:26
No. 7

CHREMATIZO IN THE NEW TESTAMENT
Acts 11:26

The investigation of **chrematizo** in Acts 11:26 has purposely been reserved for last place in these text studies. To a host of Bible students this occurrence greatly transcends in importance the other occurrences of the verb in the New Testament. Be it justifiable or not, more theological ink has been used on Acts 11:26 than on all the other passages combined.

In the AV Acts 11:26 reads as follows: "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."

First, it should be noted that the forms of **chrematizo** differ in the Greek texts of Acts 11:26. Codex D and other less important texts have **echrematisen**, the first aorist active indicative form, whereas the major uncials have **chrematisai**, the first aorist active infinitive form. The writers who follow the text of Codex D assert that the active form has the idiomatic passive sense. Others assert that even the active infinitive has the passive sense. These writers therefore translate either form "were called."

On the use of **chrematizo** in Acts 11:26 two questions are paramount. Who called the disciples Christians? Is the oracular element involved at all in the verb in this place?

Regarding who called the disciples "Christians" there seem to be these alternatives: they were called Christians either by themselves, or by the Jews, or by the Gentiles of Antioch, or by Paul and Barnabas.

Few writers if any would affirm that the name was bestowed by the disciples or by the Jews.

Very few writers will affirm that the name was bestowed by Paul and Barnabas. However, Foakes-Jackson and Lake comment that the active form of **chrematizo** often has the passive sense, but that the transitive use is found a few times in late examples (as the transitive use occurs in Acts 11:26). They maintain that Paul and Barnabas styled the disciples Christians in Antioch (*The Beginnings of Christianity*, vol. 4, p. 130).

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EDITORS

H. E. PHILLIPS
P. O. Box 17244
Tampa, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

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Editorial . . .

H. E. PHILLIPS

DIGRESSION MARCHES ON

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils . . ." (I Tim. 4:1). "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth . . ." (II Tim. 4:3,4).

The last 120 years have proved the truthfulness of these statements from the inspired apostle. Departure never stops once it has started. One error leads to another. The attitude that permits one innovation demands others, and the digression never stops short of complete departure from God. The vain glory and carnal mind of men demanded the creation of the missionary society and the instrument of music in worship about one hundred years ago. Those who opposed these departures were charged with causing division in the church, but the fact remains that these innovations were the real cause of the division. This same evil has been working in the church of the Lord since the second world war. Another denomination has now been formed just as it was in the case of the Christian Church. It is only a matter of time until the instrument of music, special religious holidays, a full fledged clergy, full cooperation with other denominations, and all the characteristics of false religions occur. Get ready for it! There is no stopping the birth of this new sister denomination to the Christian Church. It is already upon us!

We have not been ignorant of the real designs of the promoters of the issues now before the church. Any student of history should know that the so called "Christian Colleges" are the real promoters.

Orphan Homes and Sponsoring Churches were only stepping stones to the church support of the colleges. The departure has gone far enough now for these promoters to demand "Church Colleges." If you oppose the "college-in-the-budget," get ready to **change** or be branded an "anti"! You will have to fight a losing battle with these promoters or come all the way back to the foundation of the faith once delivered to the saints. This is the only ground upon which a successful fight can be made.

This present digression has already reached the point of refusing to publicly defend their program of iniquity. Hardly a man can be found among them who will even talk about debating his cause. This is exactly the position of the Christian Church today. Nothing but human wisdom serves as the authority for their works.

I said the "college-in-the-budget" was the real goal behind the emotional appeals for the orphan homes and other benevolent arrangements.

Foy E. Wallace, Jr. said: "In the present controversy over the sphere of the school, the college and the church, the colleges are again the aggressors. Every few years the issue is revived by colleges or representatives of the colleges. The controversy can be as easily stopped as it started—let the schools cease to infringe on the divine principle of the independence of the church from all human institutions, quit imposing the college on the church, and all will be well. In short, let the college stay in its place, and let the church alone" (**The Bible Banner**, May, 1947, page 12). W. W. Otey said: "If the putting of the schools in the budgets of the churches, to be supported out of the Lord's treasury is not stopped, and I doubt if there is power enough to stop them, then there will be another division in this generation" (**The Bible Banner**, May, 1947, page 1).

N. B. Hardeman said: "Regarding the recent 'College Question,' I have always said that I would oppose the placing of our schools in the church budgets, and thus binding the church to their support; but that any congregation has a right to make a donation to a school, I verily believe. I did not think in 1938 that any principle or law would be violated, and I do not believe such in 1947. I would like to see someone who opposes this right state the principle and give the law permitting a church to donate to the building of a meetinghouse with all of its modern equipment, a preacher's home, to orphans' homes, and homes for the aged, and forbidding the giving to a school wherein the Bible is taught. . . . If it is a serious issue to donate to a school—a human institution—why is it not a serious issue to donate to an orphans' home—a human institution?" (**Gospel Advocate**, July 31, 1947, page 560).

Again N. B. Hardeman said: "... I have always believed that a church had the right to contribute to a school or an orphanage if it so desired. In all that I have written, there is no conflict on this matter. The right to contribute to one is the right to contribute to the other. Note the parallel: 1. The school is a human institution; it has a board of directors, it teaches secular branches in connection with the Bible. 2. An orphan home is a human institution; it has a board of directors; it teaches secular branches in connection with the Bible. The same principle that permits one, must also permit

the other. They must stand or fall together" (**Firm Foundation**, October, 1947, page 1).

Foy E. Wallace, Jr. said: "There has always been a question about the operation of an institutional orphan home. If the church can do its benevolent work through a 'board of directors'—a benevolent board; why not its preaching work, or 'missionary work,' through a missionary board? And certainly if the church can do education work through a board of education, there can be no logical reason why the same church could not do its missionary work through a board of missions" (**The Bible Banner**, July, 1947, page 14).

It does not take a Solomon to detect the real design behind the forcing of institutional homes into the church treasuries: **It was to establish a practice that would allow colleges to be supported from the church treasuries.** The time has now arrived in the ranks of liberalism to boldly announce the intention of binding the churches to support colleges. About all of the "Christian Colleges" among us today, with the exception of Florida College in Tampa, Florida, have announced their willingness to solicit and accept money from churches.

Batsell Barrett Baxter recently preached three sermons at the Hillsboro church of Christ in Nashville, Tennessee which have been published in a tract entitled: "Questions and Issues of the Day." On page 29 he says: "Actually, the church has depended upon these schools for many years to play a major role in the training of preachers, elders, teachers, and others. Is it not right that the church should provide the funds for the training of its own leaders?"

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is not right that the church should provide the funds for the training of its own leaders?"

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is difficult to see a significant difference so far as principle is concerned. **The orphans' home** and the Christian school must stand or fall together."

On page 30: "If it is a good work and God wants it done, then the church can support it out of its treasury. It is in this line of thinking that I urge the elders of the church to contribute to the ongoing of the Christian schools in order that the God-given obligation to train our young people may be discharged."

We wonder how long it will be before we will hear some "confessions" from those who have recently stated in print that they oppose the church support of colleges? I can assure you of one thing: the "powers that be" are too strong to buck and remain in the institutional camp. If you refuse to go along with this doctrine, you will be branded an "anti." If you have swallowed the benevolent and missionary society doctrine, you must also swallow the church support of colleges or face the full fury of the forces of digression.

It would, indeed, be interesting to hear some debates between the benevolent society and sponsoring church brethren who differ about the church support of colleges. But, of course, this is very unlikely since they no longer believe in debates. I can

assure you of one thing: the "anti-college-in-the-budget" brother will learn what is wrong with the "orphan-home-in-the-budget" doctrine when he tries to oppose church support of colleges. They stand or fall together!

Science and Truth
1 Tim. 6:20-21
William D. Burgess

The geological time scale is a highly speculative system of dating the history of the existence of our earth and the existence of the organisms that have and do inhabit it. It is generally divided into five major divisions with numerous subdivisions of periods and epochs. This scale can be found in numerous books today. It begins about five billion years ago, plus or minus a few years. The dating of these periods, their occurrence and duration, presents somewhat of a problem. One of several problems is the dating of rocks of these periods. Some dating is done by means of the uranium time clock, by a measure of the radioactive materials in these rocks. Rock with both radioactive material and fossils are not often found so that the dating of the rocks often depend on the discovery of index fossils. It has been decided that certain forms were abundant in the different periods and thus they characterize the period. Because of this conclusion the rocks are often dated by the fossils. Now the question arises, how are the fossils dated? You guessed it! In most cases the only method of dating the fossils is by the rocks in which they are found. The rocks are dated by the fossils and the fossils are dated by the same rocks. This kind of reasoning(?) is neither reasonable, logical or scientifically sound, but it is a way to allow one to reach a favorable conclusion for a position that cannot stand on revealed truth.

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I MARVEL
GAL. 1:6
James P. Miller

SMALL CHURCHES BEWARE

I have before me a copy of the Gospel Advocate of December 12, 1963 in which Ira North proclaims that "Consolidation is Coming." This article is found on page 792. It is not my purpose here to challenge the scriptural side of the question but rather to warn the small churches that unless they want to be called "anti" many of them had better prepare to die. Much of what brother North says is true, and more of us might be constrained to agree if we did not have the history of the last digression as a guide. Then and now the move it to the big church. In the article the writer gives as an example two congregations in Texas with two hundred members each that consolidated and says this is what he means. In listing the advantages of such a move he places as the number one consideration, "more money for the homeless." If you translate this he means the big church can give more to the institutions so they can get bigger and the big church can support the big institution. His example is a far cry from the argument that several small struggling congregations that can hardly keep the doors open should consolidate.

WHY NOT TRY IT IN LAWRENCE COUNTY?

I was not born and raised in Lawrence County, Tenn., but through the years I have preached in several meetings there. I know the condition in the county and since this is given as an example with the schools, why not try it with the churches? Searching The Scripture has a large and varied circulation in that section and I want to ask the brethren there if they are ready to merge all of the county churches with the ones in town? Are you brethren in and around Lawrenceburg ready to give up the meeting houses that you have worked to build and the band of disciples that you love so dearly and all meet in town? Wake up brethren, this is not an idle dream. This very thing happened one hundred years ago with the digressives all over the nation. The institutional leaders among us are ready for it to happen now.

IS THERE A DIFFERENCE?

Some will ask if there is not a difference. There is no difference in what is being done but there is a difference in the reasons being given for doing it. In the first departure when the Missionary Society was brought into being, the cry was raised to consolidate so more gospel could be preached. This time the preaching of the gospel is in second place and as brother North plainly states in his article the first advantage would be to have "more money for the homeless." At least in the first digression they knew the purpose of the church, but in this one brethren have lost sight of the reason for the establishment of the church of the Lord as well as its mission. In the sixth chapter of the book of Acts the apostles put the preaching of the gospel first and

serving tables second. They stated in verse 2, "It is not reason that we should leave the word of God, and serve tables." W. T. Moore in the October issue of the Christian Quarterly in an essay on "Forward or Backward—Which?" at least knew that the preaching of the gospel was the great mission of the Church. I marvel that the brethren want to bring to an end the most successful method of reaching the lost in all history, the establishment of new congregations in every community on the face of the earth. As I have said time and time again, the seed of the failure of institutionalism is in its self. Instead of reaching more people the "Christian Church" reached fewer and fewer. Instead of establishing more congregations the liberal thinkers are calling for fewer churches so they can reach more people. I Marvel.

COMMENTS TO EDITORS

"I continue to enjoy your paper very much"—Cecil F. Cox, Richmond, Va.

"This is a fine paper. I am confident that much good is being done"—Reavis Petty, Morehead City, N.C.

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"I have every issue of the paper since it first began. May the Lord continue to bless you in your efforts to build up his church"—Sam Binkley, Jr., Athens, Ala.

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THE LETTER TO THE CHURCH OF THE LAODICEANS

Curtis E. Flatt, Florence, Alabama

(READ REVELATION 3:14-22)

"Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. 4:15,16). Other than what we learn in this letter, the above reference is all we know of the church of the Laodiceans.

INTRODUCTION

In each of the other six letters, we saw Jesus describing himself in such a way as to show himself especially fitted to say the things needed by each church. Again we find the same is true here. Jesus began by saying, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Think of this author! Here was one who was the faithful and true witness—that is, dependable and right. Here was one who had all knowledge—the beginning and the end, the Alpha and the Omega, the first and the last. This church surely needed to think of Jesus in these terms. This author is God's spokesman to us also. Do we stop to remember the authority which is connected with our instructions? We would do well to ponder long the things which are written here.

NEITHER HOT NOR COLD

As in all the other epistles, Jesus began with "I know" and "I know thy works." At the risk of seeming unduly repetitious, I want to say again that Jesus knew the Laodiceans through and through. Let us remember that he knows us just as well. The first thing he mentioned as a matter of knowledge was this: "Thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art

lukewarm, and neither cold nor hot, I will spue thee out of my mouth." This church actually occupied the role which so many churches covet today—THE MIDDLE OF THE ROAD. This church would never have pressed the doctrine to the point that either saint or sinner would have called her fanatic. Neither would those on the inside nor the outside have said she was dead or apostate. As so many would view it, the church of the Laodiceans would have been extremely popular and desirable—FREE FROM EXTREMES. But we must remember that, as men think of religion, our Lord was a real extremist. The religion of Christ is just as extreme. Thus Jesus said he would that she would be one way or the other. Of course, he wanted this church to be hot. Then she would have been pleasing in his sight. But if she would not be hot, then he would have preferred the opposite. The reason for this was that the middle of the road looks good to MAN but brings condemnation to him and at the same time fills the Lord with nausea. HOW NAUSEATED MUST HE BE TODAY!

THOU SAYEST

Jesus knew what this church said: "Because thou sayest, I am rich, and increased with goods, and have need of nothing..." Jesus knew the real condition of this church: "Thou art wretched, and miserable, and poor, and blind, and naked." How far they had missed their self-appraisal! People speak with great boldness about what is right and wrong but most of it is appraisal with about the same accuracy as found here. It is only when we appraise ourselves in view of God's revelation that we have proper evaluation. The point for all of us to remember here is to note how far this middle-of-the-road, self-sufficient church, which lived almost in the shadow of the Cross, missed her spiritual appraisal.

I COUNSEL THEE

Jesus first called upon this church to take advantage of the things he had provided for them. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Then he called for zeal. This was the lacking quality with them. They were lukewarm. We too, must remember the importance of being zealous. We must have the truth but we must also be zealous. The third thing which he called for was repentance. This church was in sin. When people are in sin, they must repent. This church was to repent. Of course, this had to be done on the individual basis—one by one. I STAND AT THE DOOR AND KNOCK

Jesus did not want people to be lost. He had already done so much for man to be saved. He knew this church was gone even though man might not consider it apostate. He called for them to return—one by one. As in repenting of sin, this is the way people come back to the Lord after they go astray—one by one. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The Menace of Catholicism

II Thessalonians 2:3,4

Luther W. Martin

THE "OATH" ADULT PROTESTANTS MUST TAKE UPON BECOMING CATHOLICS!!

Have you ever speculated as to what you would be required to "swear to," if you decided to become a Roman Catholic? Priest B. L. Conway, in The Question Box, page 87, states:

"A member of one of the other churches is always asked to take the following oath upon the Gospels, before he is baptized: "With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy and sect, opposed to the said Holy, Catholic and Apostolic Roman Church. So help me God, and these His holy Gospels which I touch with my hand."

The above excerpt from the "Profession of Faith" is only a brief portion of the "oath" required of adults who become Roman Catholics. Actually, the Roman Catholic Church is neither (1) Holy (2) Catholic nor (3) Apostolic. If she were truly "catholic" (universal), then she would not be "Roman." Something provincial cannot simultaneously claim universality. If she were truly "apostolic" then she would have been named in apostolic writings. If Roman Catholicism dates from the apostles (which it does not) its peculiar and identifying characteristics would be set forth in the New Testament. Finally, if the Roman Church were indeed "holy," she would not have instituted such things as the Inquisition, persecution of those she deems to be "heretics," and she would help rather than hinder the freedom of religious worship in many nations today, such as Spain, Portugal, and the Latin American countries.

At the beginning of this treatise, we mentioned that Priest Conway's excerpt from the "Profession of Faith" was quite brief. We shall now give some additional portions of the same "Profession of Faith" required of adult converts to the Roman Church:

"I..... (name), having before my eyes the holy Gospels, which I touch with my hands, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teachings ..." (Pages 411-412, Redemptorist Mission Book).

Did you note that Catholicism claims that "NO ONE CAN BE SAVED WITHOUT THAT FAITH WHICH THE . . . ROMAN CHURCH HOLDS." This is exactly the reason that she does not favor the freedom of worship for non-catholics and protestants.

Continuing with the next paragraph of the "Profession:"

"I now, with grief and contrition for my past

errors, profess that I believe the Holy, Catholic, Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. ..." (Page 412, Ibid.).

Now, you have an example of the BLIND OBEDIENCE exacted by the Roman Church from her devotees. It is therefore, not surprising that such brain-washing lays a fertile foundation for the inroads of Communism in those nations that are basically and predominantly Roman Catholic. Once the human mind has been trained to unquestionably accept the decrees, beliefs and disbeliefs of a dictatorial authority, it becomes relatively easy to transfer that BLIND FAITH AND OBEDIENCE from one dictatorial authority to another. Thus, Catholic nations are easy prey for Communist aggression. Italy, Cuba, Poland, and other nations can be cited as examples of this evolution.

The devout Roman Catholic must be willing accept the following as sources of religious authority to be observed, believed and obeyed:

(1) Authority of the "Apostolic and Ecclesiastical Traditions." However, there is much lack of agreement as to exactly what constitutes these "traditions."

(2) Authority of the Holy Bible . . . "which we must interpret, and understand only in the sense which our holy mother the Catholic Church has held and does hold; . . ." Here again, the "church fathers" disagree as to the meaning or application of various biblical passages . . . and the Roman Church has issued infallible (?) utterances on only a very few verses of Scripture. I have yet to locate two Catholic priests who agree on how many and which verses the Roman Church has officially issued interpretations concerning.

(3) Declarations of the Canon Law . . . 2,414 separate and distinct laws set up by the Roman Church . . . many of them applicable to the "lay members."

(4) Ex cathedra utterances of the Pope, which are supposedly infallible . . . how many Papal statements have been denuded as "infallible" (?) is a matter of conjecture . . . nevertheless, the Catholic adherent is bound by each one.

(5) Declarations of General Councils of the Roman Church . . . although the first seven "General Councils" were composed almost entirely of Greek bishops, and their transactions were made in the Greek language, rather than Latin. Of the 1,486 bishops in attendance, only 26 were Romans. The famed Council of Nicea, wherein the Nicene Creed was formulated, had only 3 Latin churchmen in attendance, while there were 315 Greek bishops present.

The reason for listing these five different sources of religious authority in the Roman Catholic Church is to demonstrate the almost innumerable collection of laws, decrees, utterances, interpretations, etc., that the Roman Catholic member must accept, believe and obey . . . WITHOUT QUESTION!!

Is it any wonder, then, that many otherwise good people are hood-winked into accepting Catholicism, and then easily slide over into Communism?

Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

"A BATTLE FOR MINDS"

Someone has said that in this twentieth century, we are seeing a battle for the minds of people. This battle is between capitalism and communism. I suspect this is true. Capturing the physical body has proved futile to all world rulers. They seek to subdue the mind knowing the body is guaranteed.

People by nature, are inclined to be guided more by EMOTIONS than either REVELATION or REASON. This is true in the political and spiritual realms. Many times we have battled an opponent on the polemic platform, with scripture after scripture, while he sought to capture the minds of the audience with EMOTIONAL APPEALS.

I would like to notice three arguments based on EMOTIONAL APPEAL which has sent and will send many to hell. First, the old Baptist argument about the tree. They say, "What if a tree falls on a man and kills him before he reaches the water." This is supposed to prove baptism is not essential! It is based on emotionalism and is calculated to steal the minds of the audience. I suspect more people (out of the church) have been influenced by this so called argument than we are willing to admit. It appeals to the EMOTIONS but not to the BIBLE. Many have never been baptized because of such sophistry! Of course, we answer by saying that circumstances do not invalidate law! The man had waited too long, etc. We tell them the Bible continues to read the same. However, it cannot be denied that it has its weight through this tremendous emotional appeal.

The Methodist very often try to steal the minds of people by bringing up the father and mother argument. They tell how good they were. They remind us that they were never baptized and charge us with sending them to hell. Let us not be deceived; this has kept many people out of the church of our Lord. This type of argument is able to clutter the mind so that it loses all reasoning power. If this is accomplished, the word of God will never penetrate. The devil has known this for years and continues to use his cohorts in this work.

But alas, IT has made its way into the church of our Lord. When liberal brethren can't find scripture for the church supporting the orphan asylums, they begin to say, "Poor little orphans" or "Orphan homes," and some say that we are allowing orphans to starve. Gentle reader, don't be deceived; this carries tremendous weight with uniformed brethren! It clouds the mind, so that many lose all reasoning power. Scripture will not penetrate because their emotions have been aroused by the very sound of the word, "Orphan." I said years ago, that we would have won a majority of brethren and churches if the ORPHAN HOME ISSUE had not been thrown into the ring. We could have whipped the life out of

HERALD OF TRUTH, sponsoring churches and the college in the budget, if it hadn't been for the EMOTIONAL APPEAL of the orphan issue. The liberals had better be glad they had the orphan homes to lean on. Dozens of people have told me they could see the fallacy of all these innovations except the orphan home. Why? There is but one answer—EMOTIONAL APPEAL. Let us not be deceived. This emotional business is hard to whip. Have you heard the latest? Well, it's about these two fellows who are sitting on the top of a house during a flood. One is a saint and the other is a sinner. Here comes a church of Christ boat which picks up the saint but leaves the sinner there to drown! Now that is almost as sad as the "Baptist" tree accident, which makes one almost want to cry. What is this supposed to prove? It is supposed to show that the church can support sinners as well as saints! You say that such is ridiculous. Yes, to you that may seem true, but liberals, like the Baptist, are using it freely. It has its weight with many in the church. They seem to think that such a circumstance changes the way the Bible reads.

Yes, indeed, there is a battle for the minds of the people. Two schools of thought challenge our attention. One is based on the Bible and it emphasizes book, chapter and verse. It believes in speaking as the oracles of God and walking circumspectly. The other emphasizes emotional appeal when scripture cannot be found. When a Baptist runs out of scripture he resorts to EMOTIONAL APPEAL. When liberals run out of scripture they do LIKEWISE.

Gentle reader, remember we didn't have a single orphan home asylum until 1909. The first was the Tennessee Orphan Home, chartered in 1909. What did the church do for 1900 years without a single orphan home? It did without! Would you divide the church of our Lord over an organization which is just a little over fifty years old? The church did its benevolent work before 1909 and it can do its work now without these human organizations.

Don't take too much for granted. Their need for scripture is more than made up in emotional appeal. Friends, remember the stories about trees falling on men, fathers and mothers being good moral people and men sitting on the top of houses during a flood may appeal to your emotions but the Bible says, "To obey is better than sacrifice" (I Samuel 15:22).

DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness"—II Pet. 3:17.

Thomas G. O'Neal

How often have you heard that those people at the church of Christ believe that only their little group is going to heaven? No doubt you have heard this many times just as I have. Did you ever hear someone say, "Well, I am satisfied with my religion and let's just not talk any more about it." After having set forth what the Bible teaches on some point, did you ever have someone to say, "Now, if I were you, I wouldn't be so narrow minded?"

Anyone that has ever tried to teach people in the denominational world the truth has experienced these reactions. Often we say that person would learn the truth if he were not blinded by prejudice. Their attitude seems to be don't confuse me with the facts because my mind is already made up. Yet the New Testament teaches us to "Prove all things; hold fast that which is good" (I Thes. 5:21). How many times have our religious neighbors refused very boldly to attend the services of the church with us because they were afraid of what they might hear? Yes, religious prejudice is a terrible thing.

In the book of Acts we have an outstanding example of prejudice in chapter twenty-two. In Jerusalem Paul was arrested by the officials in chapter twenty-one and we can read the sermon he preached to that multitude on the castle stairs in chapter twenty two. Paul beckoned unto the people with his hand and there was a great silence. When they heard him speak in the Hebrew tongue, "they kept the more silence:" Then Paul related his conversion unto them, telling them how that when Stephen was stoned that he was present consenting to it. In his sermon he told that the Lord told him to leave Jerusalem because they would not receive the testimony concerning the Lord and he would be sent unto the GENTILES. That did it. They had heard a word that they didn't like—GENTILES. Now listen to how religious prejudice caused them to react. "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air." Paul mentioned the word, Gentiles; then they expressed their prejudice. How many times have denominational people attended the services of the Lord's people and when the word, BAPTISM, was mentioned, they would get up and walk out? Or if the preacher should refer to the particular denomination of which they were members, how many of them would stomp out of the meeting house and slam the door never to return?

But did you know that there are members of the Lord's church that are just as prejudiced as any denominational person ever thought about being? Let a certain subject come up for discussion and these people will set forth what they think about the matter when they have never given as much as ten minutes of serious Bible study to the question. Their minds too have been made up before they ever consider the facts in the Bible on the subject.

In a community, it matters not where it is, let it be known that a certain preacher believes that one should give book, chapter, and verse for everything that is done in religion and it will be told that he is an "anti" or he doesn't believe in helping the needy, or that he is a trouble maker. It will also be told that the church where he preaches is one that is a faction and that is enough said for many people not even to attend one time and find out for themselves if the charges are true. If the preacher should visit one of these persons and invite them to come just one time and see what is taught and practiced, the person many times is so full of prejudice that he will not even take the time to find out for himself. If the church publishes a teaching bulletin and

mails it out, this same person will send it back marked "REFUSED." This one will not even read and study to see what is being taught. Without investigation they make up their mind about matters. Some members of the Lord's church should never say another word about the prejudice in the denominational world when they express the same kind of prejudice and in many instances more of it. We should have the attitude that Phillip had when he said, "Come and see" (John 1:46).

WORLDLINESS

"And be not conformed to this world"—Rom. 12:2.

Earl Fly

BE NOT CONFORMED TO THIS WORLD

It is a tragic and sorrowful fact that many of God's children are traveling the worldly road to everlasting punishment. They have forfeited their right to the tree of life and a home in heaven by becoming entangled again in the pollutions of the world. "The latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again and the sow that was washed to her wallowing in the mire" (II Peter 2:20-22).

Dear reader, are you entangled in the pollutions of the world? Has your love for Christ grown cold? Has your faith been shipwrecked through worldliness? Have you stained your soul, hardened your heart and seared your conscience with repeated sins? Have you gone beyond the point of repentance or is there yet a spark of desire for heaven in your heart? You cannot afford to die conformed to this world and lost in sin. Why not be transformed and saved by repentance and reformation of life?

GOD'S PEOPLE MUST BE DIFFERENT

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whether I bring you, shall ye not do: neither shall ye walk in their ordinances" (Lev. 18:3). God gave these instructions to the children of Israel during their march from Egypt to Canaan. They were commanded to be different.

When a sinner hears the gospel today, believes God and Christ (Heb. 10:10), and is buried with Christ in baptism (Col. 2:12), he becomes a new creature (II Cor. 5:17), and is raised to walk a new life (Rom. 6:4). Having thus escaped the pollutions of the world, he is instructed by God's word to avoid being entangled again therein, to deny ungodliness and worldly lusts, to live soberly, righteously and godly in this present world (Tit. 2:11-14). There must be a difference in attitude, affection and action between the Christian and the world, as shown by the following scriptures.

CONCERNING ATTITUDES AND AFFECTIONS

"Love not the world, neither the things that are

in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17). "Set your affection on things above, not on things on the earth" (Col. 3:2). Worldly attitudes and affections result in apostasy and spiritual death. Demas left Paul, "having loved this present world" (II Tim. 4:10). "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:6-7). "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Do you love the world and the things therein? Are you a friend of the world? Do you want to die as an enemy of God?

CONCERNING ACTIONS

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). To be conformed (be like) the world is to be lost with the world. We make the choice whether we will be conformed or transformed by renewing our minds through God's word.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

It is not popular to be different from the world. Such an one is regarded as a narrow-minded, fanatical old-fogy. The world thinks "it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Pet. 4:4). Jesus said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). Many are not willing to endure the scornful mockery of a sinful world; they yield to worldly pressures and fall in line with the crowd, then seek to justify themselves by saying, "Everybody is doing it." But this proves nothing to be right! Most people are following the broad way to destruction (Matt. 7:13-14).

The world does not believe, preach or practice the way of God. Its standard of conduct is contrary to God's word, and is constantly being changed to permit more lusts of the flesh to be fulfilled with the approval of society. Therefore, the Christian who desires to live in heaven must not be governed by what the world thinks, says or does, but by God's word.

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

HOGLAND-GARNER DEBATE

Brother Ward Hogland will meet Mr. Albert Garner, Missionary Baptist, in a religious discussion April 6,7,8,9,10,13,14,16,17 in the May-hall Auditorium, Lakeland, Florida. This auditorium will seat 1700 people.

Mr. Garner is the president of Lakeland Baptist Institute. He has had several debates with our brethren and is the author of several books. Brother Hogland is an experienced debater and one of our very best evangelists.

Thomas G. Butler, preacher for the Lake Wire church, Lakeland, is making arrangements for this debate. Any information concerning this discussion may be obtained by writing him at P. O. Box 1713, Lakeland, Florida. This will be one of the most important debates ever conducted in Florida. The Lake Wire church extends an invitation to all and desires your presence each night.

Thomas G. Butler

NOTE: This debate will be recorded by professional equipment and copies of the entire eight nights may be obtained from Phillips Publications. The debate will be recorded on new 1 1/2 mil. Mylar tape, eight 7" reels—one tape for each night. It will be recorded at 3 1/2 speed and can be played on any type tape recorder.

By having one original copy made at the time of the debate eliminates the problem of over load on electrical circuits and crowding the area near the speakers' stand. If you are interested in this debate on tape, order from Phillips Publications, P.O. Box 17244, Tampa, Florida 33612.

The entire debate can be obtained for about the average cost of the tapes of the quality to be used. Eight tapes—\$20.00.

restored at Shively congregation. Since I began work with Shively in July, 1963, nine have been baptized, two have been restored, and two placed membership in addition to those just reported.

Ralph R. Givens, Oceanside, Calif.—Leon Goff of Canoga Park, California will preach in a gospel meeting for the church meeting at 1234 Division St., Oceanside, California, March 29-April 5. Services each night at 7:30. One was restored here February 23.

GOSPEL MEETING

at the church of Christ

Plant City, Florida

805 W. Mahoney St.

Marshall E. Patton of Orlando, Florida
will do the preaching.

7:30 each evening

April 5-12, 1964

Morris D. Norman, local preacher

RIVERMONT CHURCH OF CHRIST

Route 2 Chester,

Virginia

March 9, 1964

SEARCHING THE SCRIPTURES

P. O. Box 19244 Tampa, Florida
33612

Dear Brethren:

This letter is to inform the brotherhood concerning bro. Thetus Pritchard.

Bro. Thetus Pritchard labored with the Rivermont Church of Christ from July 1962 through July 1963. He was discharged of his duties July of 1963 because of the reproach he brought upon the church and in the community. At the time of his apprehension, he was asked to meet with the brethren to discuss his condition, but he left town; we brethren not knowing where he went. He left this congregation in bad standing and he needs to repent of his wrong doing.

Anyone desiring further information, please contact the Rivermont Church of Christ, Route 2, Chester, Virginia.

Brotherly love, /s/ J.
W. Adams Fred
Young Edward Sula

WHAT IS HAPPENING TO MY BRETHREN?

W. B. Waddell, Pensacola, Fla.

The East Hill congregation in Pensacola, Florida was established in the year 1886 and is the oldest

Ross O. Spears, Tompkinsville, Ky.—The Grandview church of Christ in Tompkinsville, Kentucky is growing in numbers and in spiritual strength. Two have been restored recently. A spring meeting is scheduled to begin April 27 with different speakers each evening. Glen Shaver, Ronald Mosby, and Donald Townsley of Louisville, Ky.; David Claypool, Robert Jackson, and Harris Dark of Nashville, Tenn. will be the speakers. When in this section worship with us.

Glenn R. Sheumaker, Lakeland, Fla.—Paul Brock of Chattanooga, Tennessee was with us in a gospel meeting at the Northside church of Christ in Lakeland, Florida March 2-8. Services were at 7:30 each evening. Brother Brock has recently moved from Lakeshore in Jacksonville to Chattanooga.

Glenn L. Shaver, Louisville, Ky.—One was baptized recently, two placed membership, and one was

congregation in Pensacola. During the following years many gospel preachers have preached to this congregation. Preached, I am sure, as God fearing brethren with just one thought in their hearts: to proclaim Jesus Christ in purity and simplicity. Following are some of the preachers who have labored here, not necessarily in order of their work: J. A. Harding, J. L. Jackson, Walter Harding, S. I. S. Cawthorn, Rice Sewell, W. T. Tracey, C. W. Landers, Willard Butler, J. M. Powell, J. W. Shepherd, C. M. Pullias, E. G. Sewell, C. R. Nichol, F. W. Smith, Flavel Hall, S. P. Pittman, J. P. Lowery, Homer P. Reeves, H. Leo Boles, J. Burton, T. D. Rose, R. L. Colman, W. A. Black, Gus Nichols, Harry Pickup, Sr., Pat Hardeman, Basil Doran, E. J. Craddock, B. C. Goodpasture, Jim R. Cope, Paul Simon, Billy Craig, John W. Graham, M. L. Sexton, Bill Hatcher, Sam Binkley, Billy Nicks, Harry Pickup, Jr., Gran-ville Tyler, A. B. McKee, Ralph Gentry, James P. Miller, and presently Claude M. Willsford.

At one time these brethren spent full time in preaching and teaching God's word. This can no longer be said, even of this list. Many have since injected their ideas and thoughts concerning what they think God should have recorded.

In Luke 2:46 in Christ's youth we find him conversing with learned men, doctors, teachers, great men of wisdom, such as Simeon, Hillel and Gamaliel. History tells us that the teachers and principal men of the city were coming to Jesus for more accurate information relative to the law. Christ did not recognize their ability to foresee God's mind, and such was not transmitted to them. Their aid was not solicited nor used. Certainly Jesus today would not seek out nor accept the opinions of every Tom, Dick and Harry who could quote a passage of scripture. This was not the case even of those learned who walked with out the Lord. Jesus demonstrated to the wise men that "the wisdom of this world is foolishness with God (I Cor. 3:19).

Some brethren have twisted and distorted James 1:27 until they should hang their heads in shame. "If any man . . ." Does this mean that God is really confused and actually meant **congregation** instead of **man**? Does it mean that through the wisdom of man we should now remove the **man** and insert congregation? Does any other scripture show that God did not fully understand and should be corrected? How do we know which men should make these changes?

Since the Lord completed all things necessary to be accomplished in the flesh while on earth for man's salvation, and the will of God was translated through the Holy Spirit and was recorded upon the pages of the Book, I shall be happy to abide by the Father's instruction.

Since all preachers will also stand before the judgment bar of God and give a full account of their every act and deed, what is going to be the result concerning:

1. All the precious souls that have passed on into eternity without hope of salvation, who could have heard and obeyed the gospel if it had been available to them, during the time that opinions and hatred for other another were preached instead?

2. What will be the results of preachers who have uttered some of the filthiest names ever spoken against a brother?

3. How can any preacher who has denied the commandment of God in Mark 12:31 to love thy neighbor as thyself expect to be justified in preaching the other commandments of God? He can preach until doom's day and still be lost, and the sad part is that many more will be forced to go with him because he failed.

The time has come for those who profess to know the teaching of God's word to cool off and set aside self-willedness, name calling, self-centered thinking, and realize the havoc being wrought among the brethren. That we again purpose in our hearts to once again put into practice and abide strictly by the word of God. Where the Bible speaks, we will speak; where the Bible is silent, we will let it alone.

RESPECT OF PERSONS

L. N. Clifford, Nashville, Tennessee

This study is taken from the Book of James, second chapter, verses 1 through 10, where James is teaching that there should be no respect of persons in the family of God. Please read the entire chapter.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" . . . (James 2:1). "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if you have respect of persons, ye commit sin, being convicted by the law as transgressors" . . . (James 2:8-9).

The fundamental principle on which our study is based is the Fatherhood of God and the brotherhood of man. If these principles are thoroughly understood and put into practice, the danger of showing respect to persons will be greatly lessened. Another basic principle which is closely related to the one just mentioned is that of *righteousness*. God himself is always governed by this principle, and those who are like God must follow his example. If people will always make it a point to do that which is right on all occasions, it will be much easier to give to each man that to which he is entitled. There always has been, and there always will be, differences among people. Some are rich and some are poor; some are wise and some are foolish; some are industrious and some are lazy. Some have a pleasing disposition, while the disposition of others is distasteful; some are willing to cooperate in every good work while others have a tendency to discourage every worthwhile effort. This alone is enough to show that one cannot feel the same toward every person, but it does not mean that we should stop there. In the language of another, "To work the way the artist works is everybody's duty; to take the common clay of life and mold it into beauty." This is the lesson set forth in Isaiah's portrayal of the Messianic Kingdom (Isa. 11:6-9).

We should help others to be better, without respect of person. We should remember when people come into the Kingdom of Christ, they become brethren in the Lord; and while they are not always on an equal (Matt. 25:14-30), each one is entitled to that consideration which will have the tendency to make him a better person and more faithful in the Lord's service. It appears to have been true in the days of James, just as it is true in our day, that some had a disposition to be more considerate of those who are in high stations, than to those who are not so fortunate. This attitude is wrong anywhere but it is especially so in the assembly of the saints. "To have respect of persons in judgment is not good" (Prov. 24:23). The primary application of this text is to Kings, Judges and Magistrates in earthly governments, but the principle is the same anywhere. It is never right to pass unfair

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judgment on anyone, in any place, or at any time. Read Proverbs 28:21-23.

Moffatt renders these verses as follows: "To favor one side is not fair—to sin, bribed by a bit of bread. The selfish man is eager to get rich; he never dreams he may be in distress. In the long run, a man who will reprove gets more thanks than a flatterer." You will find in Jude 16, "These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage." Respect of persons, in the final analysis, is for the sake of advantage. Even those who try by that method to make a good impression on others, hope to gain for themselves in the long run. The whole practice is based to a large extent on selfishness, and selfishness is¹ foreign to the spirit of Christ. Character, and not person, is the thing which counts in the sight of God, both in this life and in the judgment day. When Peter was called to the house of Cornelius to open the door of faith to the Gentiles, he for the first time saw the meaning of the subject now before us. As he began he said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). Years later he wrote, "And if ye call on him as Father, who without respect of person judgeth according to each man's work, pass the time of your sojourning in fear." (1 Peter 1:17).

This is God's method of dealing with all people, and it must be ours also if we are to please him. Let us study verse 9 of James closely and it will put the cap on our study. In this verse the word "but" introduces a contrast. James said in the preceding verse that they were doing well if they fulfilled the law which says, "Thou shalt love thy neighbour as thyself: *But*, if they show respect of persons, it is sin." The expression "ye commit sin" is literally "ye work sin," as in Matt. 7:25 — "Depart from me, ye that work iniquity." It is a strong statement, and the position of sin is emphatic; "It is sin that you are working."

The Expositor's Greek Testament observes that the strength of the expression is intended to remind the hearers (or readers) that it is willful, conscious sin of which they will be guilty, if they show respect for persons on account of their wealth. The word "convicted" carries with it the idea of establishing the fact of sin. The individual sinner might not be personally convinced that he was a sinner, but the law declares that he is (John 16:7-11). Every responsible person will have to face the word of God at the Judgment at the last day. Jesus said, "He that respecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spake the same shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak" (John 12:48-50). If you will study the entire second chapter of James you will find verses 10-13 show the seriousness of setting aside even one commandment of the law of God.

We can see James is a very practical Book and he discusses many practical subjects. We today face this problem of partiality in the Church and in our attitudes toward people in general. Let us close this study with five points which James makes.

(1) God shows no partiality; Jesus showed no partiality. Jesus always guarded against all of the distinctions that men made between each other. Jesus dared to go against many of the customs of his day and was like his Father, showing no partiality.

(2) These early Christians were making distinctions on the basis of dress. Today we can say that distinctions are made among God's people. We give preference in our attention and in our attitude toward certain people of worldly prestige. Those who hold certain jobs often have preferred attention and preferred places in the activities of the Church. This ought not to be so.

(3) The poor are rich in faith and they are heirs of the Kingdom and so James points out that this man against whom you are making distinctions is an heir to the greatest Kingdom of all, the Kingdom of heaven, the Kingdom that will break in pieces all other Kingdoms, a Kingdom that will last forever.

(4) James points out that to make distinctions violates the law of love. We are to love one another as Christ loved us.

(5) James points out that it is a violation of the law of liberty. We do not realize just how great is this law of liberty. But there is a law which could be termed one of liberty and that liberty is to treat our fellowman on the basis of love — love to God and love to man. To make distinctions and to be partial in our thoughts toward one another results in jealousy and envy. And where there is jealousy and envy there is evil work. Discord and division will grow out of such a spirit in any Church.

In the light of all this, we are living in great social and economic changes in the world today. It is a great thing to see people in all walks of life worshiping side by side, worshiping seemingly without recognition of any distinction. This was the ideal for which James was working. If the time ever comes when the churches of Christ can be designated by a certain economic level, we will have missed our opportunity to serve mankind. The time has come when we are going to have to make our attitude as broad as Jesus' attitude. Jesus simply saw human beings who needed to be saved. He never was, drawn away from them on account of their wealth or position or dress. He made no distinctions between man on the basis of superficial human judgment. He looked upon men as God looked upon him when he sent Jesus into this world to save *all* men. Certainly on the basis of our fundamental faith in Christ, we cannot afford to be partial in our thoughts and in our actions. God help us that we might have the right attitude toward all men. Amen.

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