

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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WHO IS THE ROCK?

H. E. Phillips

It is an admitted fact that someone built the church of the New Testament. It did not just happen without some intelligence and power creating it. Paul said, "For every house is builded by some man; but he "that built all things is God" (Heb. 3:4). The church is called the "house of God" (I Tim. 3:15). Christ is called God (Heb. 1:8; Isa. 9:6), therefore, the "house of God" is the same as the church of Christ. The Psalmist said: "Except the Lord build the house, they labour in vain that build it." (Psa. 127:1). The church, if not built by the Lord, would be labor in vain. Christ is the builder of the church.

In response to the statement of Peter that Christ was the Son of God, Christ said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). Christ promised to build his church, and he said it would be built upon "this rock." What was the *rock* upon which Christ was to build his church?

A foundation is essential to the erection of any structure, and no structure is stronger than its foundation. If the foundation be weak, the building will be weak; but if the foundation is sure and firm, the building is likely to be as strong.

There has been a great deal of dispute as to what or who is the foundation upon which the New Testament church is built. We have been told that it was built upon Peter as the rock. We can be certain from Matthew 16:18 that a ROCK is the foundation. Christ asked the apostles what they thought of him in contrast to what other men thought. Peter spoke out and said, "Thou art the Christ, the Son of the living God." This was a truth — a fact demonstrated to the apostles by God. Christ then said, "Thou art Peter, and upon this rock I will build my church." (Matt. 16:18T). Only two things could be the rock upon which the church was built: 1) Peter or 2) Christ — the truth that he is the Son of God. Let us put these two to the test and determine which is the foundation.

Isaiah prophesied concerning the foundation to be laid in Zion when he said, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. 28:16). The prophet could only refer to Peter or to Christ, since Christ said he would build upon the rock when he spoke to Peter. We can easily ascertain which of the two is the rock.

1. *A tried Stone.* Both Peter and Christ were tried by the tempter. Christ said to Peter just before he was betrayed, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31,32). This concerned Peter's denial of Christ. The Lord said, "When thou art converted, strengthen thy brethren," indicating that Peter needed converting. By reading further in Luke we learn that Peter denied the Lord

and succumbed to the tempting of Satan. If Peter is the rock (foundation) upon which the church was built, it is not the rock that stood the trial of Satan. He would not fit the prophecy of Isaiah that a "tried stone" would be laid for a foundation.

But Christ was also tried by Satan in the wilderness. (Matt. 4:1-11). He did not yield to a single temptation, thus proving that he was the tried and sure foundation of which Isaiah spoke.

2. *The Precious Corner Stone.* Certainly no one who believes Christ to be the Son of God would contend that Peter is precious as a corner stone above Christ. The Psalmist said Christ: "The Stone which the builders refused is become the head stone of the corner." (Psa. 118:22). Jesus is also called the "chief corner stone." (Eph. 2:20). Peter is never called *precious* nor *corner stone*. Christ is called both.

3. *The Sure Foundation.* Christ said the gates of hell would not prevent the building of his church. If the foundation could be crushed by the gates of hell, surely the building could not be completed. "Gates" is the symbol of entrance into and exit from a place. Gates of "hell" must refer to the entrance into and exit from the grave. Christ must die before the foundation is sure against the gates of hell. Christ died but the gates of hell could not hold him, and on the third day he arose from the grave. Satan held the keys of the gates of hell when Christ died. "That through death he (Christ) might destroy him that had the power of death, that is, the devil." (Heb. 2:14). But now because of the victory of death, Christ holds the keys to death and hell. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18).

Peter is still locked in the gates of hell and will remain there until the general resurrection. If Peter be the rock upon which the church is built, it is not a sure foundation, and the gates of hell have prevailed against the very foundation of the church. This establishes beyond question that the foundation was not Peter but Christ.

Furthermore, the church could not be built until the foundation was tested and tried and made sure by the gates of hell. Christ said the gates of hell would not prevail against the "building" of his church. That means that the "gates of hell" stood between the time the statement was uttered and the building of his church. Peter had not entered the gates of death when the church was built, and if he was the foundation, the church was built before the foundation was made sure. Peter did not die for a number of years after the church was established.

It has been argued that the term *Peter* means *rock*, which proves that Peter was the rock of Matthew 16:18. The "rock" to which Christ referred as the foundation of his church was the confession made by Peter that Christ was the Son of the living God. This truth cannot be destroyed, and as long as it stands, the church will stand. The kingdom (church) which rests upon Christ can never be destroyed (Dan. 2:44; Heb. 12:18).

But even more evidence that Christ is the *Rock* or foundation upon which the church of Christ was built is found in expressions in the New Testament that call him the Rock or Foundation The household (church) of God is built 'upon the foundation of the apostles and prophets' (which means the foundation laid by the apostles and prophets) "Jesus Christ himself being the chief corner stone" (Eph 2 20) Here Christ is said to be the corner stone Speaking of the Israelites drinking from the rock in the wilderness, Paul says, "And that Rock was Christ". (I Cor 10 4) Paul settles the matter forever with these words "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor 3:11). Christ is not only the foundation, the tried and sure rock, upon which the church is built, he is the only one — no other can be laid. That includes also Peter.

COMMENTS TO EDITORS

"I hope you have a large subscription list and it will grow larger " — H. E. Winkler, Nashville, Tenn

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Editorial . . .

H. E. PHILLIPS

SUGGESTIONS TO WRITERS

We appreciate the many fine and edifying articles that have been sent to us for publication in Searching The Scriptures. We have a number of very capable writers who have unselfishly given of their time and effort to prepare good material that has been edifying. There are a few articles, however, that we have not been able to use due to various things. The pages of Searching The Scriptures are open to anyone having something edifying to say. We will freely discuss any Bible subject with "both sides" free to speak. We desire truth, and only truth. We are open to constructive criticism and helpful suggestions from anyone.

The fact that we encourage free discussion of debatable issues is not to be construed to mean that personal battles will be published in Searching The Scriptures. When one becomes involved with teaching or practicing false doctrine, we intend to attack the sin and name the offender, but to attack a man for personal reasons is not helpful to anyone. In plain words, we want to deal with sin and sinners just as the New Testament does.

MAY WE SUGGEST THE FOLLOWING TO WRITERS?

1 Prepare your articles on a typewriter. Long hand is too difficult to read and provides a problem for the typesetter. Make the length of the articles about an average of two and one half letter size sheets, double spaced. In fact, from one to four pages is about the limit for one article.

2 Be sure that all quotations are accurate in every respect. Provide the evidence with the article when reviewing another person's work. You can say whatever you will about one's doctrine and practice relating to the word of God if you can prove it. We will not publish charges that are unfounded.

3 Be consistent in quotations from the Bible. If you quote from the KJV, use it consistently throughout the article or indicate in those passages where another version is used. This

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Searching The Scriptures. I shall strive to answer his reply in the same spirit.

Brother Gotto thinks only the "character of Titus and the other brethren" was the point of inquiry. He does not think II Cor. 8:23 deals at all with how churches cooperated. I think it does. However, in further stating his position, Brother Gotto says, "It was the character of the men entrusted with this work of charity and THE HONESTY OF THE OPERATION that were grounds of inquiry in this case and not the method of intercongregational cooperation." (Emphasis mine. O. G.) What else was "the honesty of the operation" but how they cooperated? The "operation" was the concurrent action of many churches in a work of charity; and the "honesty" of the operation was proved by Paul in stating that Titus was his "partner and fellowhelper," and the brethren were the "Messengers of the churches." The terms "messenger," "partner", and "fellowhelper" show relationship in the action taken with others. Of course their character was a point of consideration. But what better way could their character be established and attested than for each church to "approve" and "choose" its own messenger. Surely their character was approved before they were appointed or chosen as "messengers of the churches." Paul gave orders to each church to this end: "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." (I Cor. 16:3.) They "approved" them and then appointed them their messengers.

Brother Gotto failed to give one example in the New Testament where one church ever served as a messenger or agency for another church. He supposes one of his own. But this is not in the New Testament. In my article under review I said: "Since messenger and agency requires subordination to another, churches CANNOT serve as agents and messengers of other churches and institutions without being subordinate and subservient to them. When they do this, they cease to be equal, and their autonomy is surrendered. There is not, and hear me, one single example in the New Testament where one church ever served as a messenger or agent of another church or churches. But without this example you can never establish authority for the 'sponsorial church' cooperation." Brother Gotto has not found the example in the New Testament. He is not alone in his failure. No one has found it, and no one can find it. It isn't in the New Testament. He says, "It seems a justified inference that congregations did in fact act as messengers in New Testament times." Where is the passages in which such an inference is justified? Brother Gotto does not cite the passage.

It is Brother Gotto's wish for all Christians to be "messengers or ambassadors for Christ." He, however, admits such is not the meaning of the terms in the New Testament for he says, "In a different sense of the word, we would like to think of all Christians as messengers or ambassadors for Christ (II Cor. 5:20) and the glory of Christ (II Cor. 8:23)." This is one of the great problems in the church today, namely, the using of Scriptural terms in a "different-sense-of-the-word" meaning. You cannot prove a thing Scriptural by a different sense of the word or words used by the Holy Spirit; you must prove it by the SAME SENSE if you prove it at all! Denominations would like to think of "sprinkling" as being baptism in a different sense than the Holy Spirit used the words. Digressives would like to think of the name Christian in a different sense than it is used in the New Testament so they could be justified in calling the church Christian. Many attempt to justify their social fellowships in the churches of Christ by a "different sense" of the word fellowship than that used by the Holy Spirit. We best give up all ideas and theories which depend upon a "different-sense" meaning in order to prove them Scriptural. "If any man speak, let him

speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." (I Pet. 4:16.)

THE LETTER TO THE CHURCH IN PHILADELPHIA

Curtis E. Flatt, Florence, Alabama

Read Revelation 3:7-13 — The church in Philadelphia does not occupy a prominent place in the scriptures. Her establishment is not discussed. Her relationship with any of the apostles is not mentioned. If ever she had great problems with worldliness or with a perverted gospel, we are not told. And yet, the church in Philadelphia was a glorious church. Her brief appearance in the Bible is a great source of encouragement to people who want to be pleasing in the sight of God.

INTRODUCTION

As we have seen in our studies of the other churches, We have found that Jesus, in his introductions, described himself in terms which clearly state that he was qualified to say the things each church needed. Jesus introduced himself to the church in Philadelphia by saying: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth." From the very beginning, it was said that Jesus was holy (Luke 1:35). He was the very essence of truth, too (John 14:1-4). He had the key of David. He had all authority. (Matthew 28:18). He was qualified to speak: Holy, true, and empowered to speak. WHAT AN AUTHOR!

I KNOW THY WORKS

As in all the other six epistles, Jesus began with, "I know" and "I know thy works." Jesus knows all (John 2:24, 25; Hebrews 4:13). Jesus knew their comings and goings and doings. He knew their works. Over and over again we need to be reminded that Jesus knows and that Jesus knows our works — good or bad.

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

Jesus said: "Behold, I have set before thee an open door and no man can shut it." The Lord gave this church an opportunity to serve. Just what the opportunity was we are not told. But it was a great blessing. How we rejoice when opportunity comes to us. But we need to remember that with the privilege there comes also the responsibility and we will be held accountable according to the opportunities we have (Galatians 6:10).

I KNOW THAT THOU HAST A LITTLE STRENGTH

Jesus further said: "I know thou hast a little strength." As compared to others they had a little strength. As compared to others about us, most of us have but little strength. But, we do have some strength and God's people can do much with little things when they work with God. David was victorious over a giant with but little strength when he fought on the Lord's side, Churches of Christ today have little strength as compared with man's appraisal of others. Churches of Christ have little numbers as compared with the Catholics; have little money as compared with some of the denominations; have preachers, in the main, with little formal training as compared with some. But churches of Christ today have a little strength and can do wonders with

it when they work that which is right in the sight of God. The Lord knows. He knew this church had a little strength.

I KNOW THAT THOU HAST KEPT MY WORD

Jesus then said: "I know thou hast kept my word." What a compliment! They had faithfully kept the word of God. They had not compromised truth. They had not substituted. They had not added. They had not subtracted. Other churches in the Bible failed on this point. This was the undoing of the churches of Galatia (Galatians 1:6-9; 3:1; 4:9-11). This had been a trouble spot with others of the seven churches (Revelation 2:14; 2:20). Many churches of Christ today are so unlike the church at Philadelphia in this regard. Many churches of Christ today are not keeping God's word relative to the mission of the church — involving the churches in recreation, entertainment, social betterment, and the like. Churches of Christ today are not keeping God's word in reference to the organization of the church — involving the churches in unlawful arrangements with man-made organizations to do the work which God meant for the local churches to do. A great tribute is paid to the church in Philadelphia when it was said: "I know thou hast kept my word."

I KNOW THAT THOU HAST NOT DENIED MY NAME

Jesus further said: "I know thou hast not denied my name. The church in Pergamos had the same commendation (Revelation 2:13). Even in face of trials and tribulations, this church had not denied his name. Churches, today, can learn from this example. In these days when so many unkind things are said about the churches which contend for the purity of the mission and organization of the church, the temptation may well be to soften the attack on these besetting sins. But the Lord takes note of a church who holds fast his name.

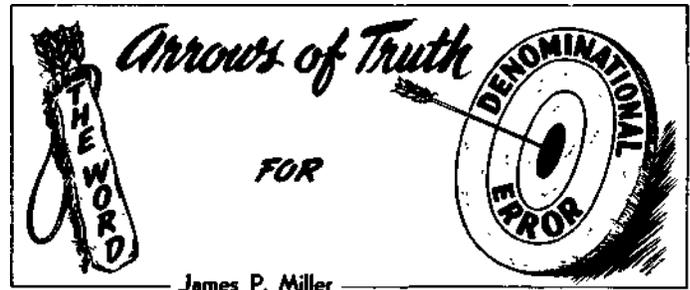
PROMISES

"I will make them to know that I have loved thee." This is the promise which Jesus made to this church. Some were to learn that the Lord loved this church. The churches men love and praise may not be the churches the Lord loves and will one day praise. Many churches of Christ have grown into respectability with men. Such churches have but little criticism from the men of the town. Even the townspeople will sometimes give special honor unto them. But this is no commendation to a church. That means, in most cases, that the churches have ceased to condemn sin and to press the doctrine as they should. In many of these, the Apostle Paul would not fit very well. I fear Jesus would not speak of many churches of Christ today like he spoke of the church in Philadelphia.

Another promise was: "I will keep thee from the hour of temptation." In this he was offering shelter and divine protection for the hour of trial. The faithful have such wonderful security in Christ. The song writer expressed it truly when he said:

"The Lord's our Rock, in Him we hide,
A shelter in the time of storm;
Secure whatever ill betide,
A shelter in the time of storm."

In conclusion, the Lord made further promises that are couched in the figurative language of the Revelation. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: And I will write upon him my new name."



ORGANIZATION OF "THE CHURCH OF GOD"

One of the amazing things in discussions with "Church of God" preachers is to find out how the "Church of God" that has its headquarters at Cleveland, Tennessee is organized. It is truly amazing that in our time one could condemn the Roman Catholics for their organization, and yet at the same time maintain one which would be so similar to it. The organization of the "Church of God" as represented by those men is like this:

1. They have a general overseer who has his headquarters in Cleveland, Tennessee. Mr. Dennis likened him during the Charleston debate to the high priest and offered such scriptures as Hebrews 4:12, 5:5 and 9:24 to sustain the fact that we had a high priest. The high priest is Christ, and this man, if he represented the high priest, would be taking the very place of the Son of God himself. This, even the Pope at Rome would hesitate to do.

2. Then, they have state overseers, and they say that the state overseers are the equivalent of the priests under the Old Testament. But the answer to that is that we are all priests; that every man offers his own body a living sacrifice and that under this system every child of God is a priest. (1 Peter 2:5, 9; Rom. 12:1).

3. Then they have "pastors" which they say are the equivalent of the Levites. They say that the "pastors" have the work of the Levites to do and they have a single "pastor" who is in charge of the different congregations.

In searching for the scriptures to prove that they had a right to have a general overseer, in the Charleston debate Mr. Dennis offered the 15th chapter of the book of Acts where James stood up and said, "wherefore my sentence is," to prove that James was the general overseer for the entire Church of Christ in the New Testament. This quotation was from Acts 15:13 and after they had held their peace James answered saying, "Men and brethren harken unto me." When I met Mr. Myers in the debate at Lancaster, South Carolina, he offered the statement of the Apostle Paul that upon him was laid the care of the churches. So you have the statement then of Mr. Dennis that James was represented as the general overseer and then the quotation from the apostle Paul and the implication that Paul was the general overseer of the entire Church of God.

It is very difficult to know exactly how they do have the church organized. They call general conferences; the general overseer calls the conference and in turn they settle doctrines, even matters of faith and practice in their general conferences themselves. The teaching of the New Testament is clear in regard to the organization of the Church. The office of apostles is no longer with us in living men. Every congregation has its own elders and deacons (1 Tim. 3 and Titus 1; Phil. 1:1). And, of course, each congregation had members, teachers and evangelists. This comprised the organization of every congregation of the New Testament order. How any

people claiming to believe the word of God could sustain an organization that had state overseers and district overseers and pastors and then a general overseer and have him located in the little town of Cleveland, Tennessee, would be beyond the thinking and understanding of those that know anything at all about the sacred word of God. It shows that they are not concerned in regard to matters of this kind. They show little concern over the organization of the church. They are so completely infatuated and carried away with their ideals in regard to holiness that they can see little else. As long as they believe that they are like the Pharisees of old: they profess a "holiness unto the Lord" and completely ignore the will of the Lord.

In regard to mechanical music in the church, the matter seemingly to them is a matter of absolute unimportance. They care little whether they worship God as it is written or not. They have the idea that as long as they profess "holiness", all of these other things are absolutely immaterial and not important at all in religion.

GIVING THE **ANSWERS** FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3:15

—Marshall E. Patton—

QUESTIONS: 1. Is there scriptural authority for the practice, in some places, of praying and giving thanks immediately before the contribution is collected? 2. If you should not think it is a violation of God's will, do you think it good judgment and/or advisable, or not, to engage in the practice? 3. To your knowledge, not that it would prove the practice right or wrong, are there many or few congregations that practice this? Thank you. — R. W.

ANSWER: The practice of praying or giving thanks just before the collection is taken is common among brethren in some sections of the country, more so in the West, according to my observations. Authority for the practice is generic, and, therefore, any effort to justify the practice must be made on the basis of expediency. All principles governing expediencies should be carefully observed. (1 Cor. 6:12; 10:23-33)

The matter of giving scripturally is a very serious matter and demands a great deal more preparation than the average Christian makes. No doubt the practice has been adopted by some as an expedient to this divine objective. A consideration of a few passages and principles should help us determine if and when it might be expedient.

The Scriptures teach that the matter of giving is both a duty and a privilege. That it is a duty is evident from Acts 2:42, 1 Cor. 16:1, 2. That it is a privilege is evident from several passages. "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." (2 Cor. 8:7) Paul called it *grace*, which means favor. We are favored or blessed when we give as we should. "It is more blessed to give than to receive." (Acts 20:35) According to Lk. 6:38; 2 Cor. 8:9; and 2 Cor. 9:6-15 we are blessed far beyond our ability to measure, both for time and eternity, when our giving is motivated by *love* and *gratitude*, and when it is done *purposefully*, *cheerfully*, and *liberally*. Perhaps the best example of such giving is the case of the Macedonians. (2 Cor. 8:1-4) From these verses we see clearly that giving is both a solemn duty and a precious privilege. We also see something of the importance of the proper attitude of heart in the matter of giving.

Concerning the matter of giving thanks note carefully the following passages:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5:18)

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17)

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6)

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;" (Eph. 5:20)

From these verses I conclude that one should "in every thing give thanks;" that he should "pray with thanksgiving," and "give thanks always for all things unto God" that can be

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done in the name of the Lord. There is, therefore, divine authority for giving thanks for the ability, privilege, and blessings enjoyed in the grace of giving. Based upon these same scriptures and in view of the solemnity of the duty and all the divine requirements to acceptable giving, it also follows that it is right to pray that our giving meets all the conditions of the Holy Scriptures.

Since there is no prescribed order for the things involved in worship, it becomes a matter of judgment as to when and how often we pray, except in the case of the Lord's supper. In this instance we have specific authority for giving thanks before both the "bread" and the "cup" — such is not a matter of expediency. (Matt. 26:26-28) Sometimes brethren begin the worship with a brief prayer of thanksgiving for the privilege and blessings of worship, and perhaps a petition that all things done might be acceptable unto God. Later a prayer of greater length and which is much more in detail is engaged in to great profit. Usually the worship is concluded with a brief prayer, sometimes called a dismissal. The arrangement for a brief prayer just before the collection must be justified, if justified at all, upon the same basis as any of the preceding arrangement, namely, expediency. Whether or not what is said in such a prayer be incorporated in one general prayer at another time pertaining to the whole worship or in a brief prayer immediately preceding the act is likewise a matter of judgment.

There is, however, more to be considered. There are dangers involved. These must be recognized and carefully guarded against when and wherever the practice is followed. There is the danger of one becoming so accustomed to it that he concludes it to be a specifically authorized ritual — one to be followed without exception. This is especially true when it is done in close proximity to the Lord's supper. There is also the danger of the practice being adopted when motivated by "high-pressure tactics" with a view to exacting more from the congregation. It is right to try to get brethren to give liberally, but the motive must be pure. Any practice that would work against our giving *gratefully, purposefully, and cheerfully* while giving liberally would violate New Testament teaching. It is in this area that many practices in the denominational world become "high-pressure tactics" and violate fundamental principles of the New Testament respecting this matter.

Because of the above dangers, I think it wise to try to accomplish the divine objective in some other way. However, if the above dangers be carefully recognized and guarded against, and there is no violation of other principles governing expedients, I would not object to the practice.

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BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

CHREMATIZO, "WERE CALLED," ACTS 11:26 No. 3

CHREMATIZO IN THE NEW TESTAMENT

In the AV Matt. 2:22 reads as follows: "But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream (*chrematistheis kaf onar*), he turned aside into the parts of Galilee." This divine communication resulted in Joseph's taking his family to Nazareth, the childhood home of Jesus. It is apparent that *chrematizo* is here again used of a divine warning in a dream. Note again that the word "God" does not occur in the Greek text. The word "God" is inherent in the meaning of the verb in the passage.

LUKE 2:26

In the AV Luke 2:26 reads as follows: "And it was revealed unto him by the Holy Ghost (*kai en auto kechrematimenon hupo tou pneumatou*), that he should not see death, before he had seen the Lord's Christ." This communication came to Simeon and is recorded in the Biblical account in connection with the presentation of Jesus in the Temple. All New Testament writers of note concede the oracular use of *chrematizo* in this passage. Lenski observes, "The passive came to be used for receiving an answer or a direction from pagan oracles and in the LXX and in Josephus for orders from God, which is the sense here." (*The Interpretation of St. Luke's Gospel*, p. 145.)

Two distinctive points on *chrematizo* in Luke 2:26 may be noted here. First, the verb in this passage is a perfect passive participle with *en*, the imperfect active indicative of *eimi*. Hence, the expression fully translated would read, "it was having been revealed"; that is, "it stood revealed." The stress is on the fact that the revelation had occurred and was still effective or "on record." *Chrematizo* occurs only twice in the New Testament: here and in Heb. 8:5, though our English translations would not suggest to the reader the perfect sense in either place.

A second distinction of *chrematizo* in Luke 2:26 is that here, as in Acts 10:22, the agent of the communication is given. In Luke 2:26 it is the Holy Spirit (*hupo tou pneumatou tou hagiou*), and, in Acts 10:22 it is an holy angel (*hupo aggelou hagiou*). It is singular that only in these two places is the agent of the warning or oracle actually named. (If Paul and Barnabas be the subjects of *chrematizai* in Acts 11:26 that construction would be an addition to these places.) Most writers, as Robertson, say that the name "God" is often not used with *chrematizo* but implied. (*Word Pictures in the New Testament*, Vol. 5, p. 390.)

A GOOD BUY

H. E. Winkler of Nashville, Tennessee offers his book "Congregational Co-operation of Churches of Christ" at the amazingly low price of 40c each. This is a 162 page book of valuable information. Send your orders to: H. E. Winkler, 6410 Charlotte Road, Nashville, Tenn. 37209

Science and Truth

I Tim. 6:20-21

William D. Burgess

Exponents of the theory of organic evolution look to the existence of fossils as the necessary proof of this theory. Their reasoning is on this order: we know fossils exist — the best explanation is that they are forms which have evolved — therefore, because they do exist they are proof that evolution has occurred. Thus fossils are made both the cause and proof of evolution. This is only one of the many circular arguments that are made in an effort to prove a theory which does not and can not stand upon known facts.

Let us look at fossils to see what they are and what they prove. Fossils are the hard parts of plants and animals which have been preserved in some way down through the ages. In most instances even the hard parts of these organisms have gradually been replaced by some substance such as calcium carbonate, silica or iron pyrite. In addition to these fossils we find evidence of organism that are no longer in existence in the form of casts, foot prints, preserved in ice or in other ways. Certainly no honest person could or would deny that they exist. However, this is the approach to the problem by Italian churchmen in the 16th century. They declared that the fossils were really only odd shaped stones that the devil had placed in various places to try the faith of religious people.

Some of the problems of fossils are these:

1. fossil records have many gaps and are quite incomplete.
2. parts or entire organisms have been distilled off leaving only a carbon residue instead of the actual part. This is especially true in plants.
3. the complete absence of an intermediate form which the evolutionist needs if his theory is to have support.
4. the sudden appearance of whole groups of animals in the various earth strata.
5. the discovery of sea urchins as far inland as the state of Indiana and as high up as 20,000 feet in the Hima layas of India.

In reality the claim of the evolutionist is made, not on the basis of proof but on the absence of proof. To declare a proposition is true really does not make it true. Neither do wise men declare that the absence of proof is within itself proof of a proposition. Fossil evidence is regarded by evolutionists as supplying one of the most important evidences for this theory. We shall continue to consider and evaluate this so-called evidence.

ONE HUNDRED COUNT INDICTMENT

A. C. Grider, Meridian, Mississippi

During my debate with W. L. Totty I set forth what I called "My 100 count Indictment Against Centralization." Totty made no attempt to deny a single one of the 100 counts. He made no reference whatsoever to the matter. It has been suggested that I make the information available to the readers of Searching The Scriptures. So, here they are:

1. It destroys the equality of local congregations.
2. It destroys the autonomy of local congregations.
3. It destroys the independence of local congregations.
4. It activates the universal church by calling for universal church action.
5. It de-activates the local congregations.
6. It over-extends the authority of some elders.

7. It takes some God-given authority away from some elders.
8. It causes egotistical men to become more egotistical.
9. It reflects on the wisdom of God Almighty.
10. It rejects the plan, God has given for local congregations.
11. It substitutes mans plans for God's plans.
12. It removes the oversight of congregational work from under the elders.
13. It places the oversight of elders under a sectarian board.
14. It divides and destroys many congregations.
15. It promotes an open division in the body of Christ.
16. It divides families and destroys peace even between husband and wife.
17. It causes many to quite the church in disgust.
18. It keeps many from obeying the gospel of Christ.
19. It fosters false teaching in many congregations.
20. It instills hate in the hearts of small children.
21. It denies the all-sufficiency of the church.
22. It reduces the body of Christ to the level of a human society.
23. It apes the denominations in organization and work.
24. It allows the church to support human societies.
25. It uses pressure and threatenings to line up preachers and churches.
26. It employs the boycott against those who do not support it.
27. It supports all other man-made schemes.
28. It is part of a package deal foisted upon the churches.
29. It denies the New Testament is an all-sufficient guide.
30. It refuses to be silent where the Bible is silent.
31. It adds to God's word.
32. It takes away from God's word.
33. It causes some churches to do more than God requires of them.
34. It causes some churches to do less than God requires of them.
35. It falsely accuses its opponents by misrepresenting them.
36. It mistreats orphans by sentencing them to always be orphans.
37. It makes its adherents dishonest.
38. It makes elders of one church oversee work of other churches.
39. It makes professional beggars out of its operators.
40. It shames the church with its constant begging.
41. It reflects upon the leaders of the restoration.
42. It perverts every passage of scripture referred to.
43. It robs Christians of a chance to practice pure and undefiled religion.
44. It allows for the practice of religion by proxy.
45. It discriminates against negro and handicapped children.
46. It substitutes a token contribution for personal work.
47. It has churches building something they cannot control.
48. It is a tremendous waste of money.
49. It is a system whereby one can be paid to practice pure religion.
50. It puts sectarian human societies on a par with the Lord's church.
51. It causes its adherents to be unkind and unChristian.
52. It is wholly unnecessary in the work of the church.
53. It is uncharitable for no real love is shown.
54. It makes a law where God made none.
55. It mistakes an organization for a method of working.
56. It operates on the assumption that "the end justifies the means."
57. It misunderstands and misapplies the law of expediency.
58. It encourages the break-up of homes.
59. It does some high priced baby sitting for delinquent

- parents.
60. It interferes with the civil laws of the land.
 61. It employs sectarian arguments in attempts at justification.
 62. It makes false claims in attempts to raise money.
 63. It makes false claims in reporting "results" of its work.
 64. It involves the church in all kinds of secular work.
 65. It is without precept, apostolic example, or necessary inference.
 66. It is a surrender to the sectarians.
 67. It weakens our fight for a pure church.
 68. It exalts material things above the spiritual.
 69. It destroys the slogan, "We speak where the Bible speaks."
 70. It opens the gate to complete apostasy and modernism.
 71. It permits the elders of one church to oversee two churches.
 72. It allows for an assumption of power by an eldership.
 73. It allows for an assumption of work by an eldership.
 84. It allows man-made emergencies to determine how church money can be spent.
 75. It develops the social-gospel concept.
 76. It appeals to the fleshly appetite.
 77. It denies the necessity of divine authority in the work of the church.
 78. It makes no distinction between church work and individual work.
 79. It is self-contradictory.
 80. It is ridiculously absurd in its final analysis.
 81. It allows one congregation to admit spending \$100,000.00 in one year in overhead.
 82. It completely ignores the Bible pattern in evangelism and benevolence.
 83. It denies the Bible furnishes us a pattern for church work.
 84. It presumes to set up man's arrangements to accomplish the church's work.
 85. It argues the church can work through human societies.
 86. It allows the church to build and maintain human societies.
 87. It is the same concept that spawned the Catholic Church.
 88. It is the same concept that destroyed 75% of the original restoration movement.
 89. It has split the church in Meridian, Mississippi and all over the country.
 90. It makes cowards of its promoters because they can't defend it.
 91. It permits a board to overrate more than one orphan home.
 92. It retards the progress of the church in many places.
 93. It reduces many congregations to mere fund raising organizations.
 94. It subordinates some congregations to other congregations.
 95. It creates agency through which churches may work.
 96. It necessitates softness toward sectarianism.
 97. It produces desire to compromise so sectarians will endorse it.
 98. It destroys the distinctive plea of churches of Christ.
 99. It leads to deceptive teaching so as not to offend.
 100. It is nowhere supported by the Bible.

Brethren, if we will press these matters the liberals will stay off of the polemic platform. No man can stand against such when it is properly pressed. We have been too easy with the liberals. They are FALSE teachers and need to be exposed. We can save a portion of the body of Christ if we will press the battle.

DANGERS CONFRONTING THE CHURCH

Thomas G. O'Neal, Jasper, Alabama

The danger confronting the church that the study in this article will concern is worldliness. This includes more than might come to our attention at a glance.

Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 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. 12:1-2). This passage teaches Christians not to "conform to this world." Anything one partakes of in a religious way that originated with the world, he is worldly. Certainly such things as immodest dress are worldly, but there are those in the church that adorn their bodies sufficiently that are still worldly in their lives.

We can be worldly in our speech, in our actions, in our desires, in attitudes of our hearts, in our play, etc. When Christians even collectively begin to partake of that which does not proceed from the authority of Christ, they are engaged in that which is worldly.

The age in which we live is one that is seeking to lower the moral standard as given by God and set forth in his Book. This is seen upon every hand. Marriage is not respected today as it should be and as it is taught upon the pages of Inspiration. Divorce for any cause has bitten many. Honesty is the lost thing. Drinking is the common and accepted thing in our society. Nudity is becoming more and more accepted today. But Paul charged us not to be conformed to the age in which we live.

The charge in Romans 12:1-2 is constantly needed by the children of the Lord. If we are not careful, the desires, the attitudes, the manner of living which originated with the world will become ours. It is hard for man not to partake of that which surrounds him. When the world has no regard for the Lord nor for his will and such is evidenced upon every hand, if the child of God is not careful this worldly attitude will soon characterize his heart.

Such passages as Galatians 5:19-21 need to be studied by the Christian and such words which are found in the passages which are not commonly known need to be defined. For example, when the Christian learns that the word "lasciviousness" means "Wanton, lewd, lustful, tending to produce lewd emotions," the faithful Christian will not need to be constantly reminded not to engage in that which produces such. Such things as the lack of proper clothing will be taken care of by wearing the sufficient kind so as not to be lascivious. The other works of the flesh mentioned by Paul will likewise receive the same treatment and the Christian will abide by the teaching of the word of God.

Sometimes an attitude is found that a little worldliness is all right in one. But if a little should be condoned in all Christians, why not put the little in all into one member and let the one member have all of the worldliness? If all of the worldliness of all the members should not be condoned in one, why should it be condoned in all?

The Christian needs to be reminded of what Paul said in Galatians 5:16-17, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." In this same connection it would be well to consider and meditate upon Romans 8:1-13.

The News Letter Reports

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



The summer season brought the death of a great man of God. Brother O. A. Lamb was an elder of the Westvue church in Murfreesboro, Tenn., and a man of great courage and conviction. He stood for the truth in a section where there were few to stand with him and against the greatest pressure that could be exerted by liberal brethren. In all of his trials he never wavered. His faithfulness was a watch word in the churches in middle Tennessee. He is survived by his wife Delia, and by two sons and two daughters. Richard Weaver preached his funeral at the Jennings and Ayers Funeral home in Murfreesboro. SEARCHING THE SCRIPTURES is glad to say with Paul; "Honour to whom honour—"

JPM.

James R. Cope of Temple Terrace, Fla. was in a good meeting at the Lake Shore church in Jacksonville, Fla., Oct. 28-Nov. 3 . . . Paul Brock is the local preacher. Cope preaches regularly at Disston Avenue in St. Petersburg, Fla. . . Luther Blackmon of Pasadena, Texas was in a gospel meeting at Huffman church in Birmingham, Ala, Nov. 3-10 . . . Leslie Diestelkamp was in a meeting with the North Birmingham, Ala. church, Oct. 27-Nov. 1 . . . Paul Brock of Lake Shore, Jacksonville, Fla., was with the Florence Villa church in Tampa in October. Robert J. "Dusty" Owens is the local preacher . . . Robert Jackson of the Riverside Drive church in Nashville, Tenn. was in a meeting with the

church in Lawrenceburg, Tenn., which closed Oct. 20. Herschel Patton is the evangelist at Downtown.

Paul Brock was with the Nebraska Avenue church in Tampa, Nov. 3-10. C. L. Overturf, Sr. is the beloved preacher at Nebraska Avenue . . . Robert Presnell was in a gospel meeting with B. G. Hope and the Twelfth Street church in Bowling Green, Ky. in mid October . . . Paul Fautz was at the Cal-mont Avenue church in Fort Worth, Texas in October. Robert L. Love is the preacher there . . . H. F. Sharp of Conway, Arkansas did the preaching in a meeting at Altheimer, Arkansas, Oct. 28-Nov. 1 . . . Eugene Britnell of Little Rock, Arkansas was the preacher in a meeting with the Washington Street church in Camden, Arkansas, Oct. 28-Nov. 3.

Hoyt Houchen of Abilene, Texas will be in a meeting with S. Leonard Tyler and the church on West 6th Ave. in Pine Bluff, Arkansas, Nov. 17-27 . . . James W. Adams of Oklahoma City, Okla. was the preacher in a meeting at Central in Beaumont, Texas Oct. 28-Nov. 3. Stanley J. Lovett is the preacher at Central. . . Jimmy Tuten of the Spring and Blaine church in St. Louis, Mo. was in a meeting at Oak Grove, Mo., which began Oct. 24 to Nov. 3. He will be at Annapolis, Md. Nov. 11-17 . . . Ferrell Jenkins of West End in Bowling Green, Ky. was the speaker in a series at South-side in Owensboro, Ky. in October. Bobby Witherington is the local evangelist. He began a meeting at Grandview in Tompkinsville, Ky., Oct. 27 to Nov. 3. Ross O Spears is the preacher at Grandview.

Ward Hogland of Walnut Street church in Greenville, Texas was in a good meeting at MacDill Avenue church in Tampa, Fla. in mid October. Colin Williamson is the faithful evangelist at MacDill Avenue . . . Dudley Ross Spears was with the new Expressway church in Louisville, Ky., Nov. 4-12. James P. Needham is the faithful preacher at Expressway . . . W. C. Sawyer was the speaker in a meeting at Manslick Road in Louisville, Ky., Nov. 4-12 . . . Robert Williams was in a meeting at Haldeeman Avenue in Louisville, Ky., Oct. 27-Nov. 3. Cecil B. Douthitt recently returned to this church to do the work of an evangelist.

Hugh Davis of Lake Wales, Fla. was in a meeting beginning Oct. 20 to 27 at Pinson in Birmingham, Ala. . . A. C. Grider of Meridian, Miss, was in a gospel meeting which began Nov. 3 at Butler, Mo. J. R. Snell is the local evangelist . . . Thomas G. O'Neal of Jasper, Ala. was the speaker in a series of meetings at Pine Hills in Orlando, Fla. in October. Connie W. Adams is the evangelist at Pine Hills. Adams begins a gospel meeting at McArthur Heights in Jasper, Ala. Nov. 10-17. O'Neal preaches with this church . . . John Iver-son of Port Arthur, Texas will be with Ala. church, Oct. 27-Nov. 1 . . . Paul Brock of Lake Shore, Jacksonville, Fla., was with the Florence Villa church in Tampa in October. Robert J. "Dusty" Owens is the local preacher . . . Robert Jackson of the Riverside Drive church in Nashville, Tenn. was in a meeting with the

John Gasaway of Gordon, Ga. was in a meeting at De-Land, Fla. which closed Oct. 20. James W. Shear is the local preacher . . . Maurice Jackson of Titusville, Fla. was in a meeting at Dade City in October . . . Robert Turner of Bur-net, Texas was in a gospel meeting at Park Blvd. in Louisville, Ky., Oct. 8-17. Grover Stevens is the preacher at Park Blvd. . . . Hoyt Houchen of North Park, Abilene, Texas began a meeting Oct. 21 to 27 with the Rose Hill church in Columbus, Ga. Charles G. Caldwell, Jr. is the local preacher. David Claypool of the Franklin Road church, Nashville,

Tenn. closed a good meeting at Loveland, Ohio early in October . . . **Luther Blackmon** was the speaker in a gospel meeting, Sept. 23 30 with the Floral Heights church in Wichita Falls, Texas. **Joe D. Scarborough** is the regular preacher.

Paul Brock, Jacksonville, Fla. — Our work goes well. We are still hoping for the second part of the discussion. The Lord willing I will be at Florence Villa in a meeting, Oct. 14-22. **Jim Cope** will be with us Oct. 28 to Nov. 3.

J. T. Smith, Tampa, Fla. - The first Sunday in October marks the beginning point of our labors here at Belmont Heights. On October 7, 1962 my family and I met with the brethren here to begin full time work with them. Since that time, we feel that the Lord has blessed us in our efforts here. Six have been baptized into Christ, twenty-three have confessed sins and seven have placed membership. We have also begun a radio program on WHBO radio on Sunday morning at 8:45. As we begin another year with this congregation, we are looking forward, with great anticipation, to even greater things for the Lord. On November 17-23, brother **James P. Miller** will begin a meeting here. Also, on May 11-20, 1964, brother **A. C. Grider** will be here for a series of gospel efforts. So we are looking forward to two great meetings in the coming year and pray that much good may be accomplished for the cause of truth in this community, and we shall remember to give God the glory.

E. L. Flannery, Gainesville, Fla. — Two were baptized here recently. One was baptized in the Gainesville, Ga. meeting and one baptized in the Saraland, Ala. meeting. A man 78 years old was restored. The work progresses nicely in Gainesville.

Donald R. Givens, Coalinga, Calif. — Four have been baptized since we have begun our new work with this congregation in Coalinga, Calif. Brother **Forrest D. Moyer** held us a very good meeting the first week of October. Worship with us when you pass this way.

In a gospel meeting at El Bethel church in Shelbyville, Tennessee the following men spoke between October 20 and the 26: **Raymond Butherford, Dick Ward, Billy Ash-worth, Raymond Ragsdale, Robert Jackson, Herschel Patton and Rufus Clifford.**

FLORIDA COLLEGE HAS RECORD ENROLLMENT

Jos. P. Miller

Twenty eight states and three foreign countries sent students to the campus of Florida College this fall. This gave the school the highest enrollment in its 15 years history. It is interesting to note that 165 of these young men and women are from Florida, the home state of the college. This is a sharp answer to those who claim that the school is not serving its original purpose. Every state in the southeast is represented by students taking advantage of the geographic location to attend.

These foreign countries will benefit from the present term when those who are now studying return home. They are the countries of Iran, Peru, and South Africa. From the far west coast all the way across the continent, the states of Washington, Oregon and California all sent students. The success of the school is assured by such confidence on the part of brethren not only in Florida, but all over the nation. **SEARCHING THE SCRIPTURES** congratulates the school on what should be its greatest year.

H. E. Phillips, Tampa, Fla. - During the month of October I enjoyed two good meetings with the Shively church in Louisville, Ky. and the Par Avenue church in Orlando, Fla. At Shively brother **Glen Shaver** was my fine co-worker. He is loved by the church there and is doing a good work. The brethren were eager for the truth. Three were baptized

and one restored. In the Orlando meeting I enjoyed the work with **Marshall Patton** and the faithful brethren at Par Avenue. Brother Patton is the very capable writer for the question and answer section of this paper. He is doing a good work with the Par Avenue church. Two were baptized and seven restored during the meeting at Par Avenue.

James P. Miller, Tampa, Fla. — The meeting with the East Hill church in Pensacola, Fla. closed Sunday night, Oct. 27 with four restored and two baptized. An interesting occurrence during the meeting was that on the last Sunday night I had to speak to two audiences. A misunderstanding in regard to the time brought a near house full at 6 o'clock and another good audience at 7:30. **Claud Wilsford** is the local preacher and is loved and respected by the entire congregation. Our work at Seminole continues to move forward. **W. D. Burgess**, long-time columnist of *Searching The Scriptures*, will help us with the work, replacing **Don Bassett**, who is now preaching for the church in Temple Terrace. I will be with **Harold Sharp** and the church at Conway, Arkansas December 1 through 8.

WARREN REPORTS (?) ON HOLT-DEAVER DEBATE

Paul Brock, Jacksonville, Florida

I have just finished reading the report of brother Thomas Warren on the Holt-Deaver discussion held in Jacksonville last June. Brother Warren evidently did not hear the debate. It could be that he was so busy trying to instruct Deaver as to material to use, while he was in the moderator's chair that he just did not hear what was said.

Following the debate I wrote an article which appeared in *Searching The Scriptures*. While this report dealt with the death blow to the arguments of Deaver, administered by Holt; not one time did it reflect on the men or their intelligence. In Warren's report he seeks wholly to ridicule brother Holt, reflect on his intelligence and honesty. Truly the truth prevailed and the effect is shown in the attitude of Thomas Warren. Agreement was reached before the discussion for a second one seeking somehow to get out of a second discussion.

Bro. Warren plainly misrepresents the speeches and the attitude of Charles Holt. Instead of appealing to ignorance (as charged by Warren) Holt showed that these men had arrayed their own wisdom against the divine wisdom of God. The thing that really bothers brother Warren is that their appeal to human wisdom really fell fat — they couldn't even make it stick with the people who agreed with them. It would be impossible to find a person, in agreement with Deaver, at this discussion, who could tell what his "constituent element" argument was all about. This "brain-child of brethren Warren and Deaver was exposed for all it was worth — and all the efforts in the world of these brethren to ridicule Charles Holt will not resurrect it.

Brother Warren suggests of himself: "If it would not be presumptuous for him to do so, this writer would like to suggest that if any more debates are conducted in Florida that these people select a man from Florida College (Formerly Florida Christian College) who would be qualified to engage in such a discussion. Surely such a man would not resort to appeals to ignorance as did Holt." (*Gospel Advocate*, Sept 12, 1963)

We suggest that brother Warren is altogether too *presumptuous*. Before and during the debate brother Holt was a "worthy opponent." That last night really made the difference! It was the vivid portrayal of men enamored by their own wisdom put to silence by the wisdom of God's word. We

suggest that Deaver and Warren try to get Springfield to enter into arrangements for the second discussion agreed upon. We further suggest (in reply to Warren's suggestion) that if they are anxious to have someone from Florida College debate, that they secure the services of Clay Pullias, Willard Collins' or H. A. Dixon, and the Lake Shore church will accommodate them by securing a man from the "college." As of record, we expect the second discussion to take place between Holt and Deaver. We are *elated* over the work of brother Holt and the attendant results of the debate. We want the second part of the debate which was agreed upon and we will retain the services of the man who was equal to the occasion.

Trying to belittle a man who has met the best (not Deaver) that liberalism has to offer is a sorry way to try to get out of one's obligation to further discussion.

ORLANDO DEBATE CLOSED

Earl Fly, Orlando, Florida

The debate which was scheduled and announced for four nights at the Pine Hills church of Christ, Orlando, Florida, between Connie W. Adams, preacher for the Pine Hills church, and O. G. Lodge, preacher for the Church of God denomination with headquarters in Cleveland, Tennessee, was closed after the first night.

The following morning Mr. Lodge informed us that he could not continue the debate because his District Pastor had forbidden him to further represent the Church of God. The District Pastor, Mr. A. V. Howell of the Orange Avenue Church of God in Orlando, had heard enough the first night to see "the handwriting on the wall." Since he had known about the proposed debate for about six weeks, and made no previous effort to stop it, and since the Church of God has endorsed Mr. Lodge many times in the past for debates, it is evident that Mr. Howell saw that his doctrine would suffer greatly in the light of Bible truth. When he was challenged to do the debating himself he refused; nor would he endorse *any man* in his church to conclude the debate. His action was inexcusable, and manifested cowardice and a lack of love for human souls and the truth of God. Copies of this issue of SEARCHING THE SCRIPTURES will be sent to him and his headquarters in Cleveland, Tennessee, and we take this means to notify him and them, and our thousands of readers, that we stand ready and willing to meet any representative man he or they may endorse for a future debate.

In fairness to Mr. Lodge we say that he was willing to continue the debate personally, but it was either obey the unscriptural dictatorial organization over him or get out. He is to be commended for returning the next night to endorse the explanation of why the debate was called off. He and his wife listened attentively as brother Adams presented his affirmative material originally planned for the last two nights on whether the Pine Hills church of Christ was scriptural in origin, doctrine and practice. *At the conclusion Mr. Lodge came to the pulpit stand and publicly endorsed it as the truth.* We believe he is honest and sincere and hope that he will obey and preach the truth.

Brother Adams was well prepared and did an excellent work in clearly, concisely, and forcefully presenting the truth. Approximately 400 people were present each night from far and near. Good order prevailed and a fine spirit was evident on the part of both speakers and the audience. Brethren were strengthened and aliens were instructed in the way of truth. We believe that much good was accomplished.

This writer moderated for brother Adams and Mr. Glen Tyler of the Pentecostal Holiness church (Orlando) moderated for Mr. Lodge.

A WORTHY WOMAN LAID TO REST

Connie W. Adams, Orlando, Florida

On October 13, 1963 Mrs. Mozella Stotesberry of Chester, Virginia departed this life at the age of 83. She was the writer's grandmother. There were certain things about her life which I believe will be of interest to the readers of this paper. "Grandmammy", as she was affectionately called by her grandchildren and by many friends of the family, lived in my parent's home from the time I was a small boy and was an important part of my daily life until I left home. In her death we have lost more than a grandmother, but a pal, a consultant and an inspiration. It was my joy as a small boy to go fishing with her, to hunt, gather blackberries, walnuts or wild grapes or just to ramble through the woods.

She was born and reared in eastern North Carolina. Early in life she obeyed the gospel. She remembered the time around the turn of the century when the instrument of music was introduced along with other innovations. Her family went along with the rest in it. Her first husband died leaving her with two children to support. In time she married a relative of her first husband. To them two children were born. He was a restless person and deserted her with four small children to support. She went into the fields to work with her hands. Times were hard and money was scarce. But she kept her children together and instilled within them principles of decency and uprightness. In the 1920's she learned of an opportunity to operate a boarding house in Hopewell, Virginia. There was a silk mill there and a number of people were moving in to work. Through all the years since many of the boys who boarded at her place have kept in touch with her. Two of them came to her funeral. I heard one of them telling of his experience when he first went to her place asking about a room. She looked him in the eye and said "Young man, I am a widow and have children to support. I run a respectable place. If you have any intention of drinking or cutting up, you had better hunt another place." When the depression came she closed her boarding house and went to live with my parents who at that time had rented a farm in Chesterfield county.

In 1940, she learned of the errors of the Christian Church. She had watched as the one in Hopewell, Virginia became more and more liberal. Through her influence, her children and their families sought to oppose many of the innovations but it was a hopeless battle. She attended a gospel meeting near Petersburg, Virginia and became convinced that the instrument of music was wrong in worship. She was already convinced that the Missionary Society was wrong, to say nothing of the carnivals, sectarian preaching and general spirit of compromise she saw in the Christian Church. Her decision to leave it caused a division in her family since her brothers were devout workers in that body. There is no doubt that her influence had much to do with all of her children and their families leaving the Christian Church and taking their stand upon the Bible. She, along with more than thirty others, left the digressives and formed a faithful congregation in Hopewell, Virginia. She worshipped there until a congregation was established in Rivermont where my parents lived. I never knew her to miss a service unless she was just too sick to go.

Most of her adult life she was a daily reader of the Bible. She never doubted that it was the final authority in all religious matters. That accounts for her willingness to change when she learned she was wrong. She had little patience with the skepticism of our age or the moral laxity characteristic of so many. She not only believed the Bible, but thought it ought to be transcribed into daily life. It caused her much sorrow to see those she loved violate the standard of purity

which she observed. In this respect some thought her old fashioned. That did not bother her in the least. When **her** eyesight failed in old age, she delighted in having someone read the Bible to her. I have spent many hours reading good books to her, both religious and secular. She had a keen sense of humor with a mischievous twinkle in her eye which remained until the very last. She was not self-righteous.

She was keenly interested in the work of the church everywhere. It was a source of great joy to her that my brother and I decided to preach the gospel. But she remarked to me one time, "Son, I'd rather you were a gospel preacher **than** anything else, but I'd rather you were a jack-leg ditch digger than for you to treat the Bible like some preachers do." Through the years many gospel preachers have been in our home. Most of them remembered her and she remembered them. Nothing gave her more joy than to hear of their good work, yet nothing gave her more sadness than to learn of one compromising the truth. She had no sympathy with the present liberal movement in the church. She saw a parallel in it to the errors of the Christian Church which she had left. You could put her down on the conservative side of every issue before the people of God.

Ten years before her death, she told Brother John Nosker, a preacher and now an elder in the West End **church** of Richmond, Virginia, that she wanted him to preach her funeral when she died. He said he would and that in the course of it he would tell the people what a good woman she was. In characteristic manner she said, "You don't need to say anything about me, just preach a gospel sermon." He fulfilled her request and presented a fine gospel lesson before the large crowd that gathered at the funeral. She had also given instructions to my brother, Wiley as to the other details of her funeral. She selected her own singers, the songs and even the pall bearers. A few years ago she discussed these same things with me without a bit of emotion. She was not afraid to die. Her body was laid to rest in the beautiful Sunset Memorial Cemetery near Chester, Virginia where she awaits the resurrection hour. She had fought a good fight, finished her course, kept the faith and died in hope. Not only her children, but her grandchildren and her many friends over the years rise up and call her blessed. I hope my life can be as influential for good as was hers.

EXCERPTS FROM COMMENTARY ON ROMANS AND HEBREWS

A. W. Dicus, *Temple Terrace, Florida*

"PAUL AN APOSTLE."

Romans — Chapter 1

Paul's Introduction; Verses 1-7.

Paul, a servant, called (to be) an apostle. The words (To be) are in italics which means they were not in the original manuscript. Paul wasn't called to be, he was a called apostle. He was called by Christ, (Acts 26:16) and not by the Church as Antioch, nor by some ecclesiastical body. Paul was a Jew, brought up in Jewish traditions and teachings. He had persecuted Christians, a fact for which, no doubt, was widely known.

He was not a disciple of Christ nor of John as far as is known. The fact that he must be baptized indicates that he had not been baptized by John's baptism and was not likely at Jerusalem on the day of Pentecost. He had been introduced to the apostles at Jerusalem by Bamabas (Acts 9:27). The passage itself indicates that he had never been to Rome. It is not likely any other apostle had been there either. One proof of his apostleship was to impart spiritual gifts by the

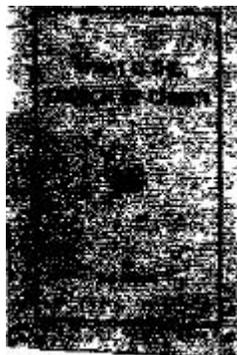
laying on of his hands. His apostleship was questioned by the Jews hence, the only evidence that they had was his own word, "called an apostle," unless witnesses had carried the information. Paul had denied that Jesus was the Christ but now he was not only willing to accept Christ but to preach Christ (Rom. 1:16). Having been convinced that the Gospel was the power of God unto salvation, he realized the great responsibility of converting both Jew and Gentile and being divinely appointed as minister he realized that he was debtor to both (1:14). Since sinners are to be saved by the Gospel and since Christians are the only ones capable of and responsible for preaching it, one must apply this passage to all Christians in this respect but it especially applied to Paul.

"Separated unto the Gospel of God which He promised—". Here Paul addresses those Jews, who not only doubted Paul's apostleship but the Gospel that he preached. Paul refers to the Gospel as the Gospel of God. He substantiates such by prophetic proof in verses 2 and 3. These Jews were willing to accept Gentiles on Jewish terms but Paul desired that they realize that the Gospel which he preached was substantiated by the same scriptures in which they believed. To reject such would be to reject the holy scriptures.

Paul now contrasts the human and divine nature of Jesus. The human side, the son of David, was substantiated by genealogy. This they accepted. The divine side was confirmed by the Spirit at His baptism and especially by His resurrection from the dead, (Verse 4). This resurrection herein mentioned must certainly be the resurrection of Christ as it was here given as proof of the authenticity of the Gospel. Reference to the general resurrection, as some teach, would apparently have no bearing on this proof. Since in another epistle, Paul refers to the fact that the general resurrection follows as a result of Christ's resurrection and not as a proof of His divinity, this resurrection must refer to that of Christ. Restricting our thinking to the occasion and circumstances, we are forced to this most logical conclusion. Thus he was the son of David according to the flesh and he was also the Son of God according to the spirit of holiness. He was both Christ and Lord and through Him Paul received his apostleship along with the other apostles, "For in nothing was I behind the chiefest apostles" (2 Cor. 12:11). Hence the first seven verses serve as the introduction in which Paul substantiates by both human and divine proof that Christ is God's Son, that the Gospel of Christ is God's Gospel, that such is unto obedience of Faith, (and not of the Law) and by obedience to the same faith, they become saints or Christ's elect (Verse 7). He thus salutes them as saints not only in the name of God but also in the name of Jesus as Lord and Christ.

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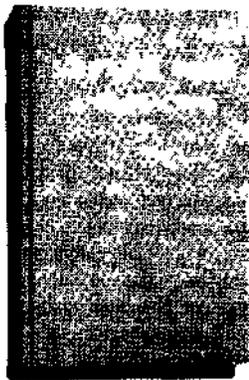
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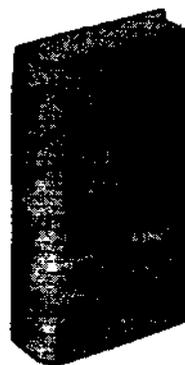
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