

MISSION MESSENGER

VOLUME 15

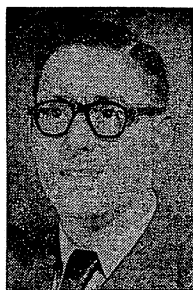
ST. LOUIS, MO., FEBRUARY, 1953

NUMBER 2

A TRAGIC STORY

BY A. E. WINSTANLEY

A few days ago, in Britain's most famous court—"the Old Bailey"—a dreadful scene was enacted. Two prisoners stood in the dock before the Lord Chief Justice of England. The judge donned the dreaded "black cap" and addressed the older of the two: "You will be taken from this place . . . and hanged by the neck until you are dead." To the other he said, "You will be detained during Her Majesty's pleasure."



This doesn't seem especially dreadful—or particularly worthy of comment—in this age of violence and thugery. The awful words of the death sentence are heard often enough within the walls of the ancient court of justice. But to the Christian the sorrows, shames and sins of our unhappy world are of vital moment. However, the stark tragedy of this particular trial lies in this fact—that one of the prisoners was but a youth, and the other a mere boy of sixteen years.

The Crime

The crime for which these two were condemned was murder. The younger law-breaker—this lad fresh from school—had shot and killed an unarmed policeman. His nineteen-year-old accomplice was alleged to have incited him to it. In sentencing the older man, the judge added a strong recommendation to mercy. Most probably he will be reprieved, and his sentence commuted to "life imprisonment." So far as the actual killer is concerned, only his age saved him from the gallows. British law will not allow capital punishment for anyone under eighteen. The Chief Justice described this young fellow as "one of the most dangerous criminals that has ever stood in that dock." Do you wonder that the whole country has been shocked by this sordid story?

The Cause

Reading the news reports, I couldn't help wondering what had made this lad like that. What various factors had combined to make a mere boy a murderer? A cold-blooded murderer too—who deliberately and callously shot down an officer of the law. Surely this is not a normal thing—it doesn't "just happen." To me the most dreadful thing

the judge said was, "Never once have you expressed a word of sorrow for what you have done." Think of it!—to do that and to feel no pang of remorse, no twinge of conscience!

It would be foolish to say that any one influence was responsible for making this boy a criminal. Many combined. There was his poor showing at school—for which other pupils taunted him. There was his obsession with firearms—he thought they "made him look big." There was his hero-worship of an older brother—recently jailed for twelve years for armed robbery. But there were two factors which obviously played a vital part in making him what he was. They were

Gangster Films and Crime Comics

It was revealed at the trial that he liked gangster films, and went to the cinema to see them three or four times a week. The headmaster of his school said that at eleven years "he could just read the first primers used in the infant school. . . . The English teacher offered to give him home tuition three or four evenings a week, but he said home-coaching would interfere with his visits to the cinema!" He told defending counsel that on the night he stood on a rooftop, holding a gun and defying the police to arrest him, it was "Like the films." That very night he and his companion had been to see a film called "Walk the Crooked Mile." From this gangster show they set out to rob a shop—and ended up murderers.

The other item—crime comics. Defence counsel was careful to stress that the prisoner's sole reading matter was comics which glorified brutality, vice and lawlessness.

The Moral

Why do I take time to write this account when the writing of it sickens and saddens me? Because it is in itself a tragic commentary on things too often accepted without question by professed members of the One Body. Surely the moral is plain for all to see. Most film shows glorify crime, lust, immorality and sin—and this type of vile literature does likewise. They exalt all that we know to be evil and wrong. They reverse values completely. Thus gentleness becomes weakness; honour priggishness; loose living normal behavior; a desperado becomes a hero; evil is good and good evil. These two agencies, spewing their filth into young minds, are like a vile cancer infecting the

whole body of society. It is both stupid and criminal for Christians to blind themselves to these evil things.

We Christian parents have a solemn responsibility to our children—to "train them up in the nurture and admonition of the Lord." We must ensure that the influences that are brought to bear upon them are good, wholesome, ennobling. Our aim is that they will grow up to be faithful disciples of Jesus. Then by our teaching and example we must protect their young, impressionable minds from these agencies of the evil one. Make no mistake about it—the Lord will hold us responsible for this. Fellow parent—how are you discharging your responsibility?

"Finally, brethren, whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4: 8). (43a Church Rd., Tunbridge Wells, Kent (England).

"CHRISTIANS IDENTIFIED"

This is the title of a new book soon to come from the press. It was written by Roy Loney, and contains some of the most inspirational reading you have ever had offered to you. This book should be placed in the hands of every member of every congregation. We urge elders and leaders to announce it to the church, or better yet, secure a supply of them and make them available to the brethren. We have read this book and we know that it will re-make the thinking of those who are lukewarm, indifferent and unconcerned. Advance orders are very much needed. The cost will be 35c each, 3 for \$1.00 and orders should be sent to Roy Loney, RFD 2, Wellsville, Kansas.

NEED AN EVANGELIST?

C. R. Turner, 824 Blackwood, Sullivan, Illinois informs us that he has some time in 1953 which has not been booked. Why not put this brother out in a mission field and keep him out there, and support him adequately for the work? There are too many people dying and going to hell to let someone remain idle who wants to work.

DIVINE WISDOM

With all the wisdom, ingenuity and skill of man, he could not formulate a plan or system of salvation, yet the unlettered can apply God's plan to the saving of his soul. In business affairs it requires a genius to make a match, but a little child alone can strike it.

—A. R. Moore.

THE ELDERS OF THE CHURCH

BY W. CARL KETCHERSIDE

The government of the New Testament church is that of a constitutional monarchy. The capital city, throne, and king, being far removed from the locale of the subjects, it became necessary that the sovereign announce His will through ambassadors. As a harbinger of His own kingdom, and in preparation for His rule upon His future accession to the throne, he selected, trained and commissioned certain ministers plenipotentiary and unto them committed "the ministry of reconciliation" in the proclamation of which they acted in His stead (2 Cor. 5: 15, 20).



In the inception of the church, all of the offices and special functions essential to its inauguration and perpetuity were invested in the apostles. They were the first prophets, evangelists, pastors or bishops, deacons and teachers. They spoke forth under divine impulse, heralded the good news, taught the obedient converts, exercised a benevolent superintendency over their spiritual welfare, and administered to the temporal necessities of all such as had need. But with a full recognition of the fact that once the will of God was fully revealed and the facts involved in the revelation adequately confirmed, the work of apostles and prophets would cease, they laid their revelation as the foundation of the church, and committed their previous oral teaching to writing, thus forming a permanent constitutional basis for the church, in which their teachings formed the final court of appeal in all questions involving the will of the absent King.

As a part of the constitution, they defined the permanent offices in the church and included the qualifications for those who desired the same. And while still among the living they installed men in those offices as the needs of the growing society demanded or required, thus demonstrating to the church in all ages that responsibility and labor must be shared with others who are capable.

God did not create needs and then devise offices to meet them, but needs existed in the very nature of things, and God created offices to fill them. When the existing need had been met the office was no longer required. There is a principle of divine economy which precludes the possibility of maintaining a useless appendage, or of dispensing with a useful function. The need for special revelation having ceased, the apostles and prophets had no successors. But so long as the need exists, that long will the office created to fill that need continue.

Is it essential that men carry the gospel to those who have not heard it, that they baptize those who believe, band their converts into congregations, teach them all things commanded, train them in Christian discipline, and exercise a watchful care over them until they are able to care for themselves? Then do we need evangelists! Is it necessary that there be shepherds to feed, lead and guide such flocks as have been established, and rule by example those who may be wavering and weak? Then do we need pastors or bishops! Do we still have the poor with us, and are there hungry ones to feed and naked ones to clothe? Then does the congregation need deacons administering the charity of the congregation, and "serving tables."

If the churches of the saints are flocks in God's arrangement, shepherds are required to lead them, lest they be "scattered because there is no shepherd: and they become meat to all the beasts of the field when they are scattered" (Ezek. 34: 5). It is typical of a group, that without adequate leadership they become scattered. When our Lord "saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9: 36). Brethren in the Lord are possessed of various temperaments, and are in varied stages of knowledge of the revealed will. Some are "weak in the faith," others are strong. To eliminate the need of shepherds, it would be necessary to completely transform the nature of both sheep and wolves. So long as those in the flock are sheep, and some without are wolves, so long must there be qualified men who will feed, lead, protect and defend, "exhorting and convicting the gainsayers."

If it be urged that we have "one Shepherd" (John 10: 16) and that Jesus is "the Shepherd and Bishop" (1 Peter 2: 25), I affirm that is no more true now than in apostolic times, yet at that time "shepherds or bishops" were appointed in every congregation (Acts 14: 23). The term church is used to designate all of the saved in the aggregate; it is also used to designate local congregations of believers. In the first sense, Jesus is the Shepherd and Bishop. He declared that "there shall be one flock and one shepherd" (John 10: 16) and this is true of the flock universal. Nevertheless, Peter told the elders to "Tend the flock of God that is your charge" (1 Peter 5: 2). Jesus is the *Chief* Shepherd (1 Peter 5: 4) but this very term implies there are lesser or under shepherds. As the Shepherd and Bishop of souls, the work and functions of our Lord are no different now than when the statement was first made, yet at the very time his ambassadors were ordaining bishops in every city. There is no conflict between the oversight

of local congregations by those shepherds who will receive a crown of glory when "the chief Shepherd shall appear" and the rule of our Lord over the whole congregation of the righteous.

It may be suggested that "the law of the Spirit of life in Christ Jesus" should rule in the church today without any administrative agents. To this we reply that it is axiomatic that no law is self-enforcing. Laws are enforced through agents, and in the case of constitutional law, the agents must be specified and their qualifications and obligations defined by the constitution. Any interpretation of law which is so liberal as to create new law, or new institutions and offices not specified by the law, in the ultimate is subversive of all law. The truth of this aphorism will be patent to all students of jurisprudence. If a man violates the law of the land we send a sheriff to handle the situation, rather than mailing him a copy of the statutes. Let us repeat that no law is self-enforcing.

The authority of local congregations is vested in a plurality of elders when such are qualified and ordained to office. They are distinctly told to "Take the oversight thereof" (1 Peter 5: 2). "Overseeing" requires both "over" and "seeing." There can be no overseers without some one *under* them. "Obey them that have the rule over you, and submit yourselves" (Heb. 13: 17). "Remember them that have the rule over you, who have spoken unto you the word of God" (Heb. 13: 7). The bishops are restricted in their oversight by the constitution. They may not be arbitrary or despotic, for they are not permitted to act as lords over their own heritages, but must be examples to the flock. They are not legislators and cannot bind anything on the saints which the King has not ordained. They may only execute the will of God in the local congregation over which they are appointed.

(EDITOR'S NOTE: This is the second of a series under the same title. Your criticisms are invited and will be welcomed. Regardless of the spirit in which you write we will consider all that you say, and will benefit from any truth you may express. We learn from those who differ with us. Address your communications to 7505 Trenton Ave., Saint Louis 14, Mo.)

Phoenix, Arizona: We sincerely thank all brethren and congregations who helped us secure our new building in which we are now meeting. While some work remains we are thankful that we now have a permanent address at 2348 North 35th Avenue. We invite all who pass this way to stop and visit us. Please send us the names and addresses of those of your acquaintances who live in this area that we may contact them. Once more, we say to all who helped us that we are thankful for all of your kindness.—*Wilbur Storm*, 569 N. 9th Ave., Glendale, Ariz.

WHY SHOULD WE DO MISSION WORK?

BY ROY LONEY

Many church members see no reason for doing mission work. As long as they have a good congregation sheltered in a comfortable building they have little interest in spreading the gospel. Such an attitude is shocking. While one soul is in the clutch of Satan, God's children should not rest from the work of conversion "till every foe is vanquished and Christ is Lord indeed." I wish to present some scriptural reasons why all Christians should be interested in mission work.



1. Christ's purpose in coming into the world was to save the lost. "For the Son of man is come to save that which was lost" (Matt. 18: 11). During his personal ministry it was said of him, "And it came to pass that afterwards he went through *every city and village*, preaching and showing the glad tidings of the kingdom of God" (Luke 8: 1). At one place the people sought to detain him. "And he said unto them, I must preach the kingdom of God to other cities also, for therefore I am sent" (Luke 4: 42-44). Modern politicians with their whistle stop campaigns to reach every town and hamlet, have nothing on Christ who probably reached every village, town and city throughout all Palestine. Some of our modern wise leaders would have said to Jesus, "Lord, you are wearing yourself out and wasting your time by going to every place. It would be far wiser and less wearisome if you would concentrate on a few large cities and build up radiating centers from which the gospel can flow." However, I believe Christ's wisdom in giving complete coverage to Palestine bore abundant fruit after the gospel was first preached on Pentecost. Here we have an example of our Master in carrying the glad tidings everywhere. His message was for all mankind, and his apostles were commanded to take it to the whole world, and if we as his followers respect his wisdom we will follow his example.

A bushel of wheat placed in a pile will never produce a crop but evenly sown over the ground may multiply thirty fold. We must remember "The field is the world" (Matt. 13: 38). Our responsibility is not confined to one community. God's people cooped up in one large congregation have far less influence than if sent to several communities. When a church building is always well filled the members do not have the incentive to reach more people as they would in a smaller congregation. By their actions they say "We always have a full house, so why

should I make an effort to get others to come." This brings me to the second reason for doing mission work.

2. Mission work blesses a congregation spiritually. I view with gratification the activities of the elders of many congregations in large cities in sending small groups of their own members to start a new congregation in outlying districts. This is as it should be and the Lord is blessing them. I am sure that they would testify it has added interest to the local work and stimulated the members to increased giving and greater activity. They have a new interest in seeing that the new congregation is a success. In commercial peach orchards in western Colorado, when a frost threatens the crop, the growers put out smudge pots all over the orchard to keep the temperature above freezing. Many times the entire crop is thus saved. They do not build just one big fire in the center of the orchard, for thereby many trees would get too hot while others would freeze. An equal distribution of the heat is a prime necessity. I believe we can apply these illustrations to the Lord's work.

All over our land a vast network of air lines carries passengers to every state. The great liners are directed to various fields by many beacons which beam directions to the approaching planes. They do not have just one big light near a large city, but many lights covering the entire route of the planes. No one questions the wisdom of such an arrangement, but in too many places God's people are too selfish or indolent to "let the lower lights be burning" that they may cast "a beam across the wave." A small congregation may cast but a feeble light, but pilots can see a small match flame two miles away at night, and each small congregation is the nucleus of a large one. Most all congregations had a small beginning, and there would be no large ones without such a beginning.

Nothing distresses me more than to note the general attitude of many members so wrapped up in their home congregations, that they take not the slightest interest in the progress of the Cause elsewhere. Such an attitude will warp and wither any soul. Under such conditions there can be no real spirituality. Many members never attend a service outside their home church, and thus that church, not the Lord Jesus, is their god. They will not contribute a dime to have the gospel preached outside the walls of that church house. Such an attitude pleases Satan. He never worries about such members. A congregation that never contributes to the advancement of the Cause outside its own community will die of "dry rot." I once occupied a house and its foundation was not arranged to permit any outside air

to circulate under the floors. As a result those floors were slowly rotting away and had to be replaced. A congregation that receives no fresh air of outside interest will disintegrate and rot away. Mission work keeps alive that vital interest in the souls of men so necessary to real spiritual life.

The example of the Thessalonian church in "sounding out the Word" (1 Thess. 1: 8) into the regions beyond should be an inspiration to all congregations claiming to be apostolic. "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad so that we need not speak anything." A congregation alive to mission work will have a brighter vision of real spiritual values than one that is purely localized in its thinking. You simply cannot look at the cross of Calvary without getting a world vision of the spiritual needs of all mankind.

3. Mission work will not only spiritualize a congregation but will bring blessings untold to the evangelists who make the sacrifices necessary to do such work. Any preacher who will tremble and quail at the thought of making an effort in a hard field has not learned the first rule for a brave soldier which is to "endure hardness for Jesus Christ" (2 Tim. 2: 3). Strength of character is not developed by lolling in overstuffed chairs in a beautiful parlor. The greater the difficulties we must face, the stronger will be our faith in overcoming them. Many preachers have not the spiritual strength to pray "Lord, increase our faith." An easy victory is a shallow victory. It does not develop the spiritual man. Every preacher should welcome the opportunity to show the world and to Satan the granite courage of consecrated heart and a dedicated life. Heroes are not made at banquet tables, or on "flowery beds of ease" but on the great battlefields of desperate conflict where the shot and shell of the enemy screams the agonizing song of death. God wants heroes and not namby-pambies!

The crying need of the church today is for men with nerves of iron and backbones of steel, whose hearts never quail at the thought of a hard battle. As long as evangelists spend their whole time in an endless round of appointments with well established congregations where the supply of fried chicken and apple pie excels their zeal and courage, that long will the Cause of Christ languish and falter. Satan shows little concern over preachers whose sole efforts are with the indolent "saved" but he will be worried when all true gospel preachers take the sword of the Spirit and boldly barge into the strongholds of sin and challenge the devil on his own ground. Evangelists are primarily intended as missionaries carrying the gospel into the barren fields of sin. "How shall they hear without a preacher, and how shall they preach except they be

sent, as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things" (Rom. 10: 14, 15). A universal obligation to all individual members—to each congregation and every preacher! If an evangelist wears the proper kind of shoes, they will not be the polished kind that shine only in richly

carpeted pulpits. They will be the rugged kind which will carry him far into the steep and rocky highways and byways where souls are perishing without God and without hope. No evangelist can make full proof of his ministry (2 Tim. 4: 5) as long as he has no interest in carrying the gospel to places where Christ has not been named.

SECTARIANISM IN DALLAS

Recently I visited the "plant" of the Skillman Avenue church in Dallas, Texas. Some churches in Dallas no longer have meeting-houses. They have "plants"—which the heavenly Father hath not planted. As we approached the huge edifice we could behold from afar off the tall spire topped with a cross. In the Catholic Action paper "Our Sunday Visitor," November 30, 1952, appears an article titled, "All Christians Owe Their All To The Catholic Church." It says among other things, "Until quite recently the Protestant churches, although paying strong lip service to Christ Crucified, actually forbade the use of the crucifix in the churches or in any other religious connection because 'it savored too much of Catholicism.' But today the crucifix is again being used in many of the churches." The same thing may be said of a material cross surmounting a church building. The Dallas church has "crossed itself up" in its plea for the New Testament church.

All of the Romish trappings are not on the exterior. When we entered the large foyer our eyes beheld a huge Christmas tree with electric ornaments glowing and bubbling. Our question elicited from the custodian the reply that this was for the benefit of the Boles Orphan Home chorus. This special choir comes and sings and members at Skillman Avenue toss a couple of thousand dollars per year into the plates to pay for athletic equipment for the home. I did not learn if one of the elders plays the part of the jolly old Saint Nick, or to rephrase it "the jolly saint—Old Nick." The present pastor, Bro. John Banister has a fairly good professional Santa Claus build, and could get by without much padding in a red suit with ermine trimming. We were amazed when we saw the gleaming evergreen which pays traditional tribute to the Roman Saturnalia and a flock of other pagan practices, until we remembered that this was in Dallas where anything can happen in a church of Christ, and practically everything does.

But the poor little Boles Home orphans were not the only ones to be treated to a tree. Some of the rich little non-orphans were just as unfortunate. We visited some of the 32 classrooms in the plant, and there were Christmas trees in a number of them, some flanked with images of Joseph, Mary, the infant Jesus, a bunch of kneeling shep-

herds, three wise men, and a motley assortment of statuette cows, sheep and other stable items. Apparently a lot of boys and girls were being taught how to cut out Christmas trees judging from the handwork exhibits. Some of the rooms manifested about the same air as a modernistic Methodist Sunday School.

The custodian repeated several times that the church was *proud* of this building. We thought it might be adequate since it cost a cool half million dollars, but our minds were quickly disabused of any such idea, and we were informed there was another wing to be added, plus a recreational building which would join hard to the synagogue and sprawl all over the parking lot. You need some place for ping pong tables, pianos and popcorn parties, you know! This will probably be supervised by the assistant minister. The young people will hardly want one of the elders supervising. The motto will probably be, "Give us a kid that we may make merry with our friends."

The biggest chuckle of the whole tour through "Banister's Barn" came when we were solemnly handed a tract entitled, "What is the difference between the Christian Church and the Church of Christ?" The first difference stressed was the missionary society to *preach* the gospel. Yet Skillman Avenue endorses Abilene Christian College to *teach* the Bible, and Boles Home to do the charitable work of the church. The work of the church is threefold: missionary, educational and charitable. What makes it wrong to establish a human institution to do the first, and right to establish human institutions to do the last two? Why call the Christian Church folk out of one sectarian body into another? In boldface type on page 1, the tract declares, "God's plan was for each congregation to be its own missionary society." To which we add that God's plan was also for each congregation to be its own educational society for teaching the Bible, and its own charitable society for relief of the needy. In apostolic times when there was distress, churches sent money in. In Texas they ship the needy out!

We think it is a little unfair for the tract to say, "Another difference between the two groups consists in this: in Gal. 4: 10, 11 Paul rebuked some fickle, worldly churches for celebrating special days or seasons. . . . The

Christian Church follows the practice of all denominations in observing all special days which they celebrate." We cannot help but feel that Paul would not wink at the Christmas trees which the world recognizes as symbols of a special day of pagan tradition. He would probably rebuke another fickle, worldly church for celebrating special days, if Bro. Meggs and the rest of the elders would let him preach in their overgrown temple of pride. The tract is a good example of "the pot calling the kettle black."

Skillman Avenue has the one-man hiring clergy system gone to seed. Bro. Banister has his name in gold letters on the signs out in front. Inscribed after his name is the word "Evangelist" but he is not an evangelist and anyone who thinks he is one is gullible indeed. He is a salaried pastor, a glorified business manager, a proxy feeder for gain—a professional clergyman. And the Skillman Avenue church all of its protestations notwithstanding, is just as sectarian in this respect, as any denomination in Dallas. There is neither precept, example, or logical inference to justify the practice of the church in this matter.

We commend to the careful attention of anyone who loves the Lord in that congregation the last paragraph of the boomerang tract written to smite the Christian church "hip and thigh." It says: "Speaking of the line of separation between truth and error, Paul said, 'Come ye out from among them and be ye separate!' These passages teach that you cannot remain in error, or even worship with and fellowship error, and render acceptable worship to God!" If the folks out Skillman Avenue direction ever accept that advice seriously they will take out of there like Dancer, Prancer and the rest of Santa Claus' reindeer. That church is just as sectarian in many points as the Christian Church—and just as proud of its material plant.

—W. Carl Ketcherside.

We will soon be mailing out copies of the Wallace-Ketcherside debate which have been ordered. The cost is \$3 per copy. If you have not ordered yours we ask you to do so at once, and read this history-making discussion.

MISSION MESSENGER

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W. Carl Ketcherside

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Dedicated to the task of arousing churches in this state and elsewhere to a greater zeal in mission work, and assist in developing the talents of all to be used to the glory of God.

What Does That Mean? . . . by E. M. ZERR

2 Thessalonians 1: 7

The word *rest* is the part of this passage to be considered in this article. It is a common thing to hear a speech like the following: "Christians are called upon to labor for the Lord under trying circumstances on account of the many foes in the world. But they should take courage from the words of Paul, for he tells them to 'rest with us,'" etc. There is more than one error in such a use of that verse, and one is that it makes the time for fulfillment in the present life, whereas Paul was writing of the last great day. Such a construction violates the grammar or rule of language by combining in the same sentence the present and future tenses. The very phrase "rest with us" is present tense, and it is immediately contradicted by the words "when the Lord Jesus *shall be*," etc., which is future tense. It also is contrary to the original Greek word for *rest* which is *ANESIS*, while it would be *ANAPANO* if Paul meant it as the popular statement represents it.

Rest is a noun (not a verb), and it is the

object of the verb "recompense" in the preceding verse. The two verses contain a sentence that has two objects. God is the actor or subject; *recompense* is the verb or predicate; *tribulation* and *rest* are the objects. Since these objects are opposite in kind, it follows that they will not be recompensed to the same people. The preceding verse says the *tribulation* will be recompensed to the troublers of God's people; this verse says the *rest* will be recompensed to the ones who are troubled by these evil workers. *With us* means that the faithful Christians will join with the apostles in enjoying this rest—the rest that "remaineth to the people of God" (Hebrews 4: 9). The time when all this is to take place was future when Paul wrote the passage (and still is). No specific date is given when it shall be, for no man knows when it will, but it is to occur "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." (Box 149, New Castle, Indiana.)

mandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel" (Deut. 17: 18-20).

As Christians we are kings in spiritual Israel. Paul said to the church at Corinth, "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you" (1 Cor. 4: 8). They were boasting of their gifts and were as kings in their own conceit. This glorying and boasting kept them from reigning with Christ. One must die to live. One must lose his life to gain it. Likewise must one humble himself as a servant in order to reign as a king. This they had failed to do. Paul's desire was for them to truly reign with Christ by humbling themselves.

In 2 Tim. 2: 12 Paul says, "If we suffer, we shall also reign with him." Our reigning with Christ, the King of kings, is dependent upon our suffering with Him. When will we reign with Him? We can answer this by learning when He began to reign.

Christ began reigning when He had accomplished His Father's will. He died for our sins, was buried, arose the third day, and when He ascended into heaven was given the kingdom which shall not be destroyed (Dan. 7: 13, 14). Likewise we begin to reign as kings with Christ when we accomplish the Father's will. We must crucify the flesh with its affections and lust (Gal. 5: 24) in order to die with Christ. We must be immersed in water to be buried with Him (Rom. 6: 4). We must be raised from the water to be resurrected with Him (Col. 2: 12). We must suffer as Christians (1 Pet. 4: 16) to reign with Him (2 Tim. 2: 12).

Jesus Christ, the prince of the kings of the earth, loved us, washed us from our sins in His own blood, and made us kings and priests unto God (Rev. 1: 5, 6). Since we are kings unto God it behooves us to heed the command given to Moses concerning the kings of Israel. We should have a copy of the law of God in our possession and read therein all the days of our life, that we may learn to fear the Lord our God and obey His commands. We must read the Book to keep our hearts from being lifted up against our brethren. We cannot love the Book and hate our brethren at the same time. Our love for others will increase in proportion to the amount of time we spend with God's Word.

We must read the Book that we turn not aside from the commandments, to the right hand or to the left. We must use the Bible and the Book alone as our rule of faith and practice. We must neither add to nor take away from its sacred teaching. We must speak where the Bible speaks and remain silent where it is silent.

If we read the Book and walk in the light of its instruction, God will prolong our days in the kingdom. Even death itself will be powerless to terminate our days in the king-

READ THE BOOK

BY RICHARD D. KERR

The Bible is the book of books. It tells us 2,008 times that God is its author. No other book has ever made such a claim. The Scriptures are referred to by Christ more than 50 times as being the Word of God. No other work has ever received such an endorsement.

Bacon, in his "Essays: Of Studies", wrote, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." The Bible, more than any other book ever written, must be chewed and digested. It is food for the soul. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mt. 4: 4).

In the midst of his suffering Job asserted, "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than any necessary food" (Job 23: 12). The writer of Psalm 119 declared, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (verse 103). Jeremiah stated, "Thy

words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15: 16).

The apostle Peter instructs young converts, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Pet. 2: 2, 3).

Encamped on the east side of the Jordan River in the plain of Moab, the children of Israel who had grown to maturity during the forty years that their parents and grandparents had perished in the wilderness, heard their leader, Moses, repeat the law God had given on Sinai. At this time they were told the duty of a king, God knowing they would set up a king over them after they possessed the land of Canaan. God commanded through Moses, "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the com-



dom. It is an eternal kingdom, and its faithful citizens shall enjoy eternal life. Think of what that will mean!

If by reading the Book to our children and living it before them, we influence them to obey the gospel, God will also prolong their days in the kingdom. We should teach the Book diligently to our children, talking of it when we sit at home, when we drive along the highway, when we retire at night, and

when we arise in the morning. If our children are faithful unto death God will give them a crown of life (Rev. 2: 10).

The promise of this Book is unto us, our children, and all who are afar off. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14). (507 W. College, Fredericktown, Mo.)

A CLERGY INCUBATOR

David Lipscomb College is "selling the church down the river" by grinding out a group of professional hirelings to commercialize on their sermonizing at so much per week, plus living quarters and car expenses. It is not by accident that a lot of graduates settle down with, upon or over congregations on a contract basis. They are taught to do it by a human institution geared to the production of patent pastors for permanent pastures.

The school attempts to justify its existence by contending that it is an adjunct to the home, representing a lengthening of the arm of the parent in controlling the life of his children. This argument is rendered trivial, invalid and downright deceptive by the parochial school tacked on to the church as a parasite. There is a clearcut distinction made between "ministerial students" and others. The "preacher boys" are coached for a professional outlook in the work of gospel proclamation.

At the outset of the semester, "preacher students" are asked to remain after the initial general assembly. Each is handed a card by Willard G. Collins, and the student is to list his name, address, preaching experience, number of Sundays open, etc. Collins also has a list of all Tennessee churches in the area, and as these call the college for budding proclaimers, he assigns one from his card file. One sure way of getting to preach at choice spots is to go along with the administration policy, and the more "boot licking" and "apple polishing" done, the greater certainty there is of feathering your nest each weekend. Embryo religious politicians learn their art well and the more lucrative positions are assigned without regard to merit or qualifications by the overlords. Thus the school controls the feeding of the churches, by controlling the source of supply, and Bro. Collins has his fingers on the pulse of all rural and village churches in the area.

Many boys work long hours in downtown Nashville on Saturday to pay expenses, while more favored students can dash out on Sunday and garner in \$25 for a thirty minute dissertation on a canned sermon outline dished out by a teacher. Students have the classification "Ministerial" stamped on

their cards exactly as do others with "Pre-Dental" or "Pre-Medical," thus indicating that doctoring sick souls is a profession like yanking bad teeth, or operating for cancer. Ministerial students are expected to take a certain course of study calculated to turn out reverend divines on a production line basis, like Fords or Chevrolets. The "spiritual agriculture" course for cultivation of the mind, includes instructions in how to milk a flock of their hard earned cash.

The same textbooks used in sectarian theological seminaries to prepare men to don clerical robes and Roman dog collars, are used at D. L. C. These include the one on preparing and delivering sermons by Broadus, the same dry, dusty, musty sourcebook which I've heard discussed in preacher classes in Methodist, Presbyterian and other theological institutes, when I've visited their classes to observe their program for "quenching the Spirit."

Dr. B. B. Baxter also uses Blackwood's "Pastoral Work." True, he explains at the outset that you must substitute "evangelist" when you come to the word "pastor" and then proceeds to teach how to do the work of an evangelist by showing from the text how to become a pastor. "Doc" Baxter is the physician who prescribes a tonic for his wistful charges by dangling in front of them the hope of a life of financial ease as the minister of a wealthy church in a fashionable suburb. He instructs them that each will write his own paycheck for \$200, \$300, \$400, or \$500 per month on up, and preach for a group each Sunday totalling 200, 300, 400 or 500, depending upon how assiduously the student applies the precept of the seminary. David Lipscomb College is known as "the mother" of all "our" brotherhood colleges, and a lot of "big shots" in professional pulpits can say like Abe Lincoln, "All I am or ever hope to be I owe to our darling mother."

It must have been some such sentiment as this which caused Frank Pack, of Abilene Christian College to grow misty-eyed when invited to speak at the school in Nashville. With a voice vibrant with emotion, he spoke of the "hallowed ground of this campus." He declared he felt like Moses when he approached the burning bush, and that he be-

lieved he ought to remove his shoes seeing that he was standing on holy ground. Of course, Frank is quite a mystic. He told some of the students that he had a picture of Jesus hanging in his room. In this depiction the sun was shining full upon the face of the Lord. Bro. Pack said he kneeled before this picture and meditated with his eyes fastened on the artistic conception of the Christ. Under such circumstances, we can partially excuse him for wanting to take off his shoes and socks and scamper over the greensward when he arrived at the College campus. But it might have been better for the church in the long run, if had kept his shoes on and booted the whole sectarian arrangement into the river. David Lipscomb College is not an adjunct to the home; it is a mortuary to the church, where the spirits of men are embalmed and mummified by the injection of a strong solution of theology and sectarianism. No wonder the titular head, Athens Clay Pullias, refused to allow a debate as to the right of this human organization to exist.

—W. Carl Ketcherside.

L. E. KETCHERSIDE

Bro. L. E. Ketcherside, who has been supporting himself in building contract work, is going into evangelistic work. He is one of the most tireless personal workers we have ever seen perform. He believes in preaching publicly and from house to house, is fearless and courageous in defense of his convictions. We need all the men in activated service we can get there. Write him at once at 815 Spring Street, Peoria, Illinois.

Walter Henderson is the present salaried pastor of the church at 2nd and Walnut Streets, Paragould, Arkansas, having succeeded to this unenviable place when Bro. J. A. McNutt happily resigned and headed for Tennessee to get away from the pressure.

In his little paper "Pause, Ponder and Profit" (Bro. Henderson isn't interested in anything without a profit connected with it), the present incumbent has twitted us because he thinks we will not again meet G. K. Wallace, in spite of the fact that we offered to debate him in Florida Christian College, where he teaches. Overlooking the fact that we have twice met G. C. Brewer on the college question, and have held two debates on the topic in St. Louis, Bro. Henderson likes to make it appear that we will not meet an opponent twice. He has coined the phrase "One Time Carl." But while he was at Evening Star (Ark.) the Beech Grove brethren (without benefit of clergy) invited him to hang his chart at their place and let them answer him. He has acted a coward thus far. To the brethren in Arkansas, we take no pleasure in introducing "No Time Walter." If it is too far to Beech Grove the brethren from there will come to Paragould and meet him when he is ready!

LEARNING LESSONS FROM OYSTERS

BY BESSIE MCCLAFLIN

Most people realize the value of pearls, but we seldom consider the formation of one. I remember my own astonishment when I first read that pearls "grew" from injuries received by oysters. Authorities upon the subject say that a grain of sand gets inside the shell of the oyster, and if the little creature cannot remove it a wound results. The wound does not prove fatal however, for the irritation brings forth a precious secretion which congeals around the sand and makes a pearl.

The humble oyster can be a lesson to Christians. Each man in his own shell knoweth not the hurt another hideth. No shell shuts out the irritating sands of grief and circumstances, but we must admit that few of us meet the cutting, wounding intrusions of life as well as the common oyster!

Sometimes we must stand helplessly and see the hand of Death tear the priceless necklace of chubby baby arms from around our necks. Thoughtlessly, then, in our blinding grief, we call in question the justice of God! It is a comfort to know it is not wrong to weep. Life's saddest hours are when we are forced to wonder why little eyes must close—hours when we hear the little footsteps only in our dreams; but the clasp of those baby hands can go with us through the years—a golden memory and an inspiration for us to live purer lives, and better prepare to reclasp them in heaven.

How many have gazed for the last time upon the face of a Christian mother, the best earthly friend, and felt that there was no use trying now! Mother, the one who always understood, has been taken—the old home is broken, and no one cares about the wayward child now. We forget that mother's God still lives, and that her Bible can be the star of hope to guide us to the land where she waits to welcome the child of her love and prayers! Perhaps instead of mother it is a God-fearing father whose wisdom and tenderness were blended into our ideal from childhood—or a companion whom we cherished even as our own life—that is torn from our embrace, and we can see only shattered dreams, blasted hopes and crushed ambitions before us. One of the grandest pictures on earth is the sight of a man or woman whose heart has been softened by suffering, smiling through the tears, permitting the Great Potter to make from the broken fragments a vessel "meet to the Master's use."

Thomas Carlyle wrote his best poems during sleepless nights. Lord Byron and Sir Walter Scott were both lame. Milton was blind when he wrote "Paradise Lost." Prescott was almost blind, and Parkman (another historian) was an invalid and dictated his work to assistants. Cowper wrote some

of his best poetry while confined in an insane asylum; Lamb also was insane and did his best writing while living with a demented sister.

Some of the world's best music has a tragic history. Chopin's health would not permit him to play his own compositions, and Beethoven was deaf from his thirteenth year. Stephen Collins Foster, the author of "My Old Kentucky Home" and many other songs of the south that are sung by school-children and the aged of every state—died in an attic from the effects of starvation.

These are but a few of the many instances where the "soul has gone on fighting though the body stayed behind"—only a glimpse of a few "pearls" that have grown in human shells.

Sorrow and sickness are not the only "grains of sand" that afflict the human mind and body. We may be towers of strength in withstanding great trials, yet pitifully weak when a lesser calamity comes. A trifle to one man may be a supreme test to another. If we could read the secret history of our enemies we would find in each life enough sorrow and suffering to disarm hostility. The forces of life touch us all, and the best of us are sometimes driven, all unknowingly, or drift unthinkingly, into situations that we would never willingly, deliberately choose.

There are but two ways to meet life's trials—face them or run! A man who would be justly ashamed to send his wife to meet one burglar in the house may fail in business a week later, and seek an automatic revolver as his solution while he leaves the wife and helpless children to face the battles of life from which he ran! Another man would bridge the chasm of his failure rather than leave it open for another to fall into, profit by the mistakes that led to the financial ruin, and by determined effort succeed in a new undertaking!

One of life's rarest pearls is made from the secretion we know as "sacrifice." One man loves a woman he cannot claim for his wife, forgetting that love should be the purest emotion of life, he stifles his conscience, disgraces his profession and stains his soul with the blood of the innocent beings who stand between him and the object of his desire! He then begins a life whose days are full of remorse and nights of terror if the crime is not detected, and proper punishment if it is. Another loves as deeply but is willing to suffer a lifetime of denial if need be, rather than enjoy an hour of sinful pleasure at the expense of another's happiness or life, and the risk of losing his own soul! Such a disposition is worth the honors of earth—it is the spirit that triumphed in Gethsemane.

Oysters cannot make pearls unaided by

Nature—nor can we unaided by the Savior of the world. He is the only Physician who never lost a case—and whether our wounds be of a mental, physical, financial or moral nature, our recovery is sure if we obey the orders of Him by whose stripes we are healed. His blood is the magic secretion that can transform the vilest sinner into a priceless jewel!

Whatever life may hold for us of sorrow, suffering or sacrifice, may we not forget the message of the humble oyster—"Heal thy hurt with a pearl"—and with simple faith remember

God never would send you the darkness—
If he felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright—
And you would not care to walk by faith,
Could you always walk by sight.
So he sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet—
For 'tis always easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go.
Your song may cheer someone behind you
Whose courage is sinking low;
And e'en if your lips do quiver
God will love you the better so.

(This article originally appeared in "Apostolic Review").

NOTES BY THE WAY

Roy Loney has out a good 6 page folder "Truth versus Error" for tract distribution. The cost is \$1.50 per hundred. He also has a supply of his "Outlines for Bible Study—No. 2" which you can have for 25c each while they last. Write him at Rfd 2, Wells-ville, Kansas. . . . The editor will begin 2 weeks of intensive campaigning at Bloomfield, Missouri, on March 1. There will be an hour of development work each night preceding the gospel meeting, with all-day studies on each Saturday, and afternoon studies on Lord's Day. Arrangements have been made to speak at the local high school, and there will be outdoor meetings using a mobile loud speaking system. All in that region are urged to attend. . . . We do not yet have enough money to issue a 16-page paper next month but will launch one on faith. We need every reader to send one additional subscription now! Brethren, give us weapons with which to fight. Please do not read this and turn a deaf ear! We ask nothing for ourselves! If you do not know of someone to send the paper we have a list of several hundred waiting, who ought to have it. Every time you send an extra dollar, a name goes off the waiting list for a year's subscription. We thank God for those who have helped thus far. . . . Have you read "Concerning Christian Colleges?" The books are 50c each; 12 for \$5.

THIS and THAT from HERE and THERE

Thanks to Lois Stevens (Mo.) for 5 subs. . . . Fred Killebrew immersed Judy and David Acree, Spokane (Wash.) Nov. 27. . . . James Grady recently immersed one at Senath (Mo.). . . . Fred Killebrew baptized 2 in Portland (Ore.) and visited churches at Klamath Falls, as well as Oakland and Riverside (Calif.). . . . Faye Crist, Vona (Colo.) announces contributions of \$50 from Jay Street Church, Denver (Colo.) \$25 from Bro. and Sister Scheible, Chillicothe (Mo.); and \$5 from Bertha Robinson, St. Louis (Mo.) to apply on their meeting place. Brethren this little band deserves more help than this. . . . C. R. Turner spent ten weeks at Topeka (Kans.) in varied endeavors, and will return next year for about as long. . . . Fred Gregory, Ilkeston (England) writes his thanks for the gift of the book "A Clean Church." It is a good time to mention that a number of brethren abroad would like a copy of the Wallace-Ketcherside debate. We'll mail one to a brother across the seas with a notice to write you personally of his receipt of the same, if you'll send an extra three dollars with a note to mail a book to someone who otherwise might not be able to secure one.

. . . . Ken Morgan, Klamath Falls (Ore.) writes that the church there was blessed on Dec. 14 with two good talks by Fred Killebrew and E. M. Smith. . . . L. E. Ketcherside may soon have an announcement about debates with Obert Henderson, pastor at Walnut Ridge (Ark.) as they have affixed their signature to three propositions. We'll carry announcement of the occasion if Bro. Henderson will defend his practice. . . . William Logan, Haddington (Scotland) reports his pleasure at receiving a copy of the book "A Clean Church." He was led to Christ by Bro. Tom Nisbet, Tranent (Scotland). . . . We rejoice that James Brown was immersed into our Lord at Edinburgh (Scotland) on Dec. 17. . . . The annual New Year's gathering of brethren in the Slamannan District of Scotland was held at Blackridge. . . . W. Carl Ketcherside taught indoctrination classes in St. Louis for 1½ hours on Dec. 26 and Jan. 2, and for 3 hours on Dec. 28. . . . Elders of Manchester Avenue (St. Louis) are starting a series of bi-monthly training classes for all members, January 10, the purpose of which is to teach every Christian soldier how to wield the sword of the Spirit more effectively. . . . Kenneth Spencer, Lingfield (Eng.) expresses thanks for the paper. . . . M. S. Couch reports 4 immersed, and 1 added by membership transfer at Phillipsburg (Kans.) in meeting with Robert Brumback last November. . . . Roy Loney has just completed a stay in Wauneta (Neb.) and will soon be back in the area of Wichita (Kans.) for

further labors. . . . Ellis Crum tells of plans for activated work in Windsor, Ontario (Canada) in 1953. . . . Arnold Hintz sends us a snapshot of the new meeting place in Spokane (Wash.) which we were not able to reproduce for printing. We rejoice with these good brethren in this excellent location. Bro. Hintz extends a sincere invitation to all who vacation in the great northwest to visit the congregation there. . . . L. V. and Eulah Thomason (Mo.) send the paper to fifteen more readers for a year. Thanks a million! . . . Capt. and Mrs. A. L. Criswell, send us their renewal from Honolulu (T. H.) and tell of the birth of Barbara Dianne, October 14. We were made happy by the news and send our Christian love. . . . Dovie McGuire (Ala.) is enjoying the paper a great deal. . . . Herb Clark tells of the growth at Walnut Creek (Calif.) where we had no congregation a year ago. Keep the good work going, brethren! . . . E. M. Smith reports good meetings with the churches at Downey (Calif.); Claypool (Ariz.); Farmington and Albuquerque (N. Mex.) and says he was permitted to be with the growing church at Klamath Falls (Ore.) Dec. 14. Brother Smith is now in a position to assist weak congregations for short periods starting in May, 1953. He is not interested in laboring at places which are able to stand on their own feet. Come on, brethren, let's send these men out into needy places. Bro. Smith may be addressed at Box 113, McCleary (Washington). . . . Have you ordered your copy of the book "Concerning Christian Colleges"? Only 50c each. Send a dollar for two copies. . . . Mr. and Mrs. Clinton Estes were immersed by Richard Riggins at Claycomo (Mo.). . . . Nancy Breckenridge of Claycomo who was stricken with polio is able to be at home and take therapy treatments. . . . Sister Leonard of Festus (Mo.) who was severely burned in a fire which claimed three lives of other members of the family is making excellent recovery. . . . We rejoice that Deward Terry was immersed on New Year's Day at Bonne Terre (Mo.). . . . John and Norma Reynolds, at Wichita (Kans.) hold worship services in their apartment at 1303 South Pinecrest, and invite you to contact them when in that area. . . . Paul Ketcherside who is now aiding the brethren in La Junta (Colo.) has also signed propositions for debate with Ross Johnston, leader of the Seventh Day Church of God. The discussion will be held sometime during February, and will cover the questions of the sabbath and continuance of the ten commandments. The debate will last eight nights. . . . Four have been added recently at Fredericktown (Mo.) and one was restored to fellowship during the first week of January at Advance (Mo.) according to reports from Richard

Kerr. It was estimated that 140 were present for the service held on New Year's Eve, at Bloomfield (Mo.) and Bro. Kerr later went from there to be at Oblong (Ill.) January 8, and Bloomington (Ind.) Jan. 11. . . . Vernon Hurst was with Indiana Avenue at Bloomington (Ind.) Jan. 4 and 18. . . . Carol Bailey and Dora Lierer were united in marriage, December 25, with Jim Mabery officiating. We congratulate this fine Christian couple. . . . We salute Stephen Wayne Wren, who arrived December 30 to bless the Tom Wren home at Festus (Mo.). . . . Ken Morgan reports that the three members of the Henry Bennett family took their stand with the church at Klamath Falls (Ore.). . . . Thanks to Ronald Perryman (Mo.) for 6 subs, and to Hugh Hedrick (Ind.) for the same number. . . . Bob Duncan conducted a wonderful study at Vincennes (Ind.) during Christmas holidays. . . . The 30 members at Carmichael (Calif.) have completed and paid for a remodeling job on their property which cost over \$2,000. . . . Bro. and Sister W. E. Ballenger received over \$565 in money, 585 cards, a great many lovely gifts and flowers on their golden wedding anniversary, and they send heartfelt thanks unto all. Thanks to Oma Daum (Ill.) for 5 subs, and to Bob Anderson (Tex.) for four. . . . Wilford Landes, Albuquerque (N. Mex.) reports his support as completely taken care of now. If you'd like to get a copy of the bulletin "Reflections" address Wilford at 407 47th St. N. W., Albuquerque, New Mexico. . . . Hugh Tiner, president of George Pepperdine College was accused in court of taking undue advantage of a blind woman to get her to include the college in her will. . . . The editor starts a Bible study in Valdosta (Georgia) February 1. It will continue two weeks. . . . Lloyd Riggins has recently undergone surgery for hernia. . . . There were 87 present at Compton (Cal.) Jan. 11. . . . One added by membership at Walnut Creek (Calif.) Jan. 11. . . . We deeply appreciate the fellowship of the church at Reedley (Calif.) forwarded by Lee Munger. . . . The church at Mount Eagle (Penn.) about 3 miles west of Howard (Penn.) on U. S. Highway 220 will conduct a three day meeting, May 29-31. You are invited to attend and urged to write Darrell Bolin, 108 West Park St., Lock Haven (Penn.) for particulars. Bro. Bolin is doing a masterful job for Christ in that area. . . . Have you sent for "Bible Talk" yet. Address Leroy Garrett, 3600 Mount Washington, Dallas (Tex.). . . . Thanks to Earl Evans (Ill.) and C. O. Fredrick (Ill.) for 10 subs each. . . . Ray and Irma Webb, Pomona (Calif.) have a new daughter, Priscilla Ruth. . . . About 100 were present at Pomona, New Year's Eve. One added there on Jan. 11.