

MISSION MESSENGER

VOLUME 15

ST. LOUIS, MO., MARCH, 1953

NUMBER 3

CONSCIENCE

RADIO TALK BY RICHARD KERR

The question has been asked, "Does it make any difference what a person believes if he is sincere?" This is just another way of asking, "Is conscience a safe guide?" Our answer is that it does make a difference what a person believes. It is possible to have a sincere faith in a false doctrine just as it is possible to have a pretended faith in a true doctrine.

One cannot be sure he is right just because he is sincere. He must make sure his conscience is educated by the Word of God, not by the teachings of man.

In Mt. 15:9 Jesus said of the Pharisees, "But in vain do they worship me, teaching for doctrines the commandments of men." It is possible to worship God in vain, that is without obtaining the result or reward expected. The creeds and commandments of men make void the commandments of God, thus they make vain the worship of those who believe a false doctrine, regardless of how sincere they may be. It does make a difference what a person believes!

In Mt. 15:14 Jesus again refers to the Pharisees, the teachers of religion, warning His disciples, "Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." If you are blind you cannot see that your guide is blind, so trusting him and believing sincerely that he has sight, you allow him to lead you until both of you fall into the ditch of eternal destruction.

The catechisms and creeds of churches cannot give you spiritual vision. The Bible alone is God's power that cures the blindness of the soul. The gospel of Christ is the power of God unto salvation (Rom. 1:16). The traditions and teachings of men cannot claim this power. When one understands the gospel of Christ he can then distinguish between truth and error. He will know that sincerity alone is not safe; it must be sincerity in believing and obeying the truth.

Falsehoods are preached in the name of Christianity, but they are yet falsehoods. Those who preach such false doctrines have made many converts to their doctrines.



These converts are sincere in their faith, believing with all their hearts they have accepted the truth. Yet for all their sincerity they are still bound to Satan. Falsehoods can never free men from sin. To those who believed on Him, Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (Jno. 8:31, 32). When praying to the Father the night of His betrayal he said, "Sanctify them through thy truth: thy word is truth" (Jno. 17:17).

Sincerity alone cannot make us free from sin. Honesty alone cannot sanctify us. It makes a difference what a person believes! He must believe the truth. That liberating and sanctifying truth is found only in the Word of God, the Bible. It is useless to search for it elsewhere or to feel safe in accepting so-called "terms of salvation" not recorded in the New Testament.

Many people are foolish enough to think that if their heart approves of their conduct they are safe. The heart, though, is not a safe guide. In most cases it has been inadequately trained. Prov. 28:26 tells us, "He that trusteth in his own heart is a fool," and in Jer. 17:9 we read, "The heart is deceitful above all things."

Things are not always as they seem. Poor deluded souls think they are worshiping God when in reality they are grieving Him. The devil must get a fiendish delight in observing the vain worship of mankind. Sincere people believe that sprinkling and pouring are baptism, but their thinking so doesn't make it that. Honest men name their churches after any thing or any man (other than Christ, that is) but their honesty does not make right the grievous sin they are committing by dishonoring the name of Our Saviour. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Most people think it is all right to use a human creed, but that doesn't mean the apostles thought so. Many think it fine to sprinkle babies and call it "christening" or "baptizing," but God has never indicated that He thought so. Multitudes think it proper to pray to Mary, but Jesus certainly never expressed such a thought. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). It does make a difference what a person believes!

The night of His betrayal Jesus told His apostles of their future persecution, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service" (Jno. 16:2). This actually happened more than once. The Jews thought they were pleasing God when they killed the children of God. Many of them were sincere, but their ignorance did not excuse them.

Saul of Tarsus is a classic example of this type of person. Listen to his own testimony as related in Acts 26:9-11, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Does it make any difference what a person believes if he is sincere? Does it make any difference whether or not a person murders the saints of God if he is sincere? Surely no one would have the audacity to say it does not.

Saul could not be excused of his crimes even though he did commit them in all sincerity, thinking he was pleasing God. If God overlooked it or forgave him because he did it in ignorance then Saul would not have been held guilty of sin. But the Scripture tells us that he was guilty of sin. The Lord told Ananias to go to Saul (Acts 9:11). When Ananias reached Saul he said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins" (Acts 22:16). Saul could not have washed away his sins if he had been without any. The fact that Ananias told him to wash away his sins proves conclusively that God had not excused him on the basis of his sincerity. He had sinned regardless of his motive.

Paul lived in all good conscience even while he was persecuting the Christians. In his defense before the Sanhedrin, Paul declared, "Men and brethren, I have lived in all good conscience before God until this day" (Acts 23:1). In his defense before Felix he said, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). Paul was acting in ignorance of the truth when with a clear conscience he persecuted the saints of God. When he learned the truth he repented of his sins and was baptized, washing away his sins (Acts 9:18; 22:16).

It made a vast difference what Paul believed. His sincerity did not keep him from being the chief of sinners (1 Tim. 1: 15). The only time his sincerity helped him was when he heard and obeyed the truth.

Friends, it is the same with you. Your sincerity cannot save you if you believe and follow a false doctrine. There are many religions and many churches, but there is only one gospel of Christ and only one church of

Christ. Do you believe in a false religion or the gospel of Christ? Do you believe in denominational bodies or the One Body?

Read the Bible. Be governed by the Word of God. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4: 1).

"Prove all things; hold fast that which is good" (1 Ths. 5: 21).

for officer in Judges 9: 28. Robinson's Lexicon says "Among the Athenians it was the title of magistrates sent out to tributary cities to organize and govern them."

The original term from *episkope* is translated "looking diligently" (Heb. 12: 15) and "taking the oversight" (1 Peter 5: 2). Oversight involves two things: (1) A superintending or directing; (2) A personal inspection or viewing. That the bishops are to rule or govern is indicated by the fact that they must demonstrate their fitness for office by ruling well their own households (1 Tim. 3: 4) and by the statement "Let the elders that rule well be counted worthy of double honor (1 Tim. 5: 17). The term used for governing the physical household and the spiritual flock is the same. It is also used for "ruleth" (Rom. 12: 8).

3. *Shepherds and Pastors.* The term "shepherd" is not used directly with reference to the elders but is implied, and applied by logical inference. After instructing the elders to "Feed the flock, taking the oversight thereof" (1 Peter 5: 2), the apostle declares, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (verse 4). This fact is strengthened by consideration of the word for "feed" which is from *poimaino*, "To tend as a shepherd."

The word "pastors" occurs once in the New Testament (Eph. 4: 11) and is from "poimen" which means "a shepherd or feeder." Its Hebrew equivalent is eight times translated "pastors" in Jeremiah, and is translated "herdsman" 7 times, and "shepherd" 62 times in other portions of the Old Testament. That the New Testament pastors are the elders or bishops is established by the fact that the word "pastors" is from the word for "feed" which means to "tend as a shepherd" and this is the responsibility of the elders (Acts 20: 28; 1 Peter 5: 2). To hire a man to feed a flock is to make him a pastor—a hiring pastor. To this there can be no logical dispute. And to secure a stripling just out of college to act as such a pastor, when God specifically decrees this task for the aged is the height of the ridiculous.

The elders are the bishops. In Acts 20: 17, Paul called the elders of the church. In Acts 20: 28 he designates them "the overseers" which is from the same word elsewhere rendered "bishops." He tells them to feed the flock, which is from the word translated "pastors" (Eph. 4: 11). In Titus 1: 5, the evangelist is told to "ordain elders in every city." In verse 7 these are called bishops. In every instance when these terms are used with reference to a local church they are in the plural form. Nowhere do we read of "the bishop of a church" much less "the bishop of a number of churches." It was a sad day when an apostate church altered the scope of the bishop from one of a number of men over one church, to one man over a number of churches.

THE ELDERS OF THE CHURCH

BY W. CARL KETCHERSIDE

There are six terms in the New Testament used to designate the office of the overseers in the local congregations. A proper study of these in their relationship to each other will go far toward clarifying the nature and purpose of the office. It is possible to arrange them in a series of three couplets for convenience.



1. *Elders and Presbyters.* The word "elder" is a translation of the Greek "presbuteros" which occurs 67 times, and 62 times is translated by the English word "elder." It is used in both a general and specific sense. In its simplest form it means "an aged person." In 1 Timothy 5: 1, "Rebuke not an elder," the context clearly demonstrates that it refers to an older man as distinguished from younger men. In this sense age is the only consideration involved. In Acts 20: 17 the term applies to those who are overseers, as contrasted with the flock "over the which the Holy Spirit" had constituted them such. In this sense special qualifications are set forth which the aged person must possess. Not every aged man would possess these requisites to office, but every aged man to be appointed to the office must have them (1 Tim. 3: 1, 7; Titus 1: 5-9).

The etymology of the term demonstrates that the office of elder cannot be scripturally bestowed upon a young man. One can be old in years but young in the faith, and under such circumstances he cannot be an overseer. Thus the span of life is not the only qualification involved in being a presbyter. Experience is also a requisite. So an elder may not be a novice. This word is from *neophutos*, which means literally, "a new plant, one newly planted." The Bible does not specify a certain age for a man to qualify as bishop, for wisdom and ability cannot always be determined by birthday anniversaries. There is a time when a man is no longer regarded as young. He has become settled, sedate and sober. The world recognizes him as an older man. David said,

"I have been young, and now I am old" (Psa. 37: 25). Of his father, it was said, "The man went among men for an old man in the days of Saul" (1 Sam. 17: 12). Thus one knows when he is old, and the world in general recognizes it. It is as much a contradiction of terms to talk about a young elder as it would be to talk about an aged youngster.

The term "presbyter" was well known among the Jews. Every synagogue had its elders and deacons. Therefore, it was unnecessary for the Holy Spirit to make any lengthy explanation as to why each local assembly should be superintended by a plurality of elders. The synagogue was so closely allied with the church in its structure and form of service that if the government of the local assembly had been left to the discretion of the saints it is almost certain that the Jewish churches would have selected elders, and the qualifications would have been much the same as those set forth in the New Testament, for these qualifications are almost identical with the ones required to be an elder in a local synagogue. As an evidence of the close relationship, James uses the word synagogue in referring to the Christian assembly (James 2: 2).

2. *Bishops and Overseers.* The word "bishop" occurs five times in the Authorized Version. Once it refers to Christ (1 Peter 2: 25); the other times to the elders as overseers (1 Tim. 3: 1, Titus 1: 7; Phil. 1: 1). It comes from *episkopos*, which is from *epi*, "over"; and *skopos*, "to inspect, view." So it refers to one who is an overseer, superintendent or inspector. The word is rendered "overseers" (Acts 20: 28).

Just as the Jewish Christians were familiar with the rule of elders in their synagogues, so the Greek Christians were familiar with the oversight of bishops in their civil affairs. The word "episkopos" was not of ecclesiastical origin. It was originally a military term, and was borrowed by the Holy Spirit because of its general significance. When the Greek version of the Old Testament was being made, the term was used to translate the word which appears in the King James Version as "captains" (Num. 31: 14). It is also the translation of the word

PRACTICAL CHRISTIANITY

By BESSIE McCLAFLIN

Christianity and Religion are not synonyms, because people who never heard of the Savior have a form of religion; but we can think of *true* Christianity and *pure* Religion as being the same since both refer to the religion of Christ. James defines the subject when he says, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This one verse forever settles the question whether religion is something to *get* or something to *do*.



While on earth our Savior taught that the two greatest commandments were that we should love God supremely and our neighbor as ourself. It is impossible for us to obey these two commands and not be Christians, because if we obey these two we will obey all others. *If we love God we will believe and obey his Word and his Son.* The Savior said, "If a man love me he will keep my words." Then, if we love Christ we will keep his words when he asks us to believe, repent, confess and be baptized in His name, and ever after walk worthy of the vocation wherewith we are called.

Our love for each other is the most convincing testimony in the world that our profession is genuine. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35. Paul says that "love worketh no ill to his neighbor," so if we obey the second great command we will not cheat, rob, kill or in any manner injure our fellowman—will not slander his name, but instead, will wish to help him. This helps us understand the Savior's meaning when he said, "He that is greatest among you shall be your servant." Even Christ pleased not himself, and the servant is not above his Master.

Christianity is not visionary but is a practical business. Practical Christianity is like silverware—if used six days a week it will not need polishing up on Sunday! Every human being has just twenty-four hours a day—we can use that time like Judas or like Paul. Civilization has never outgrown Christianity. It has often fallen short of it, so that which has never been reached cannot be outgrown. If the principles of Christianity cannot be applied to our daily work it is time for us to change our work! The grocer who gives a short weight may deceive his customers but he cannot deceive

his God! The profiteer tells us that he only takes advantage of opportunities. That was all "Captain Kidd" used to do, too—but we called him a "robber"!

Some people think they are Christians because they believe there is a God. The devils believe that much; so if we could be justified by faith alone (as some denominations teach) the devils would join us in Heaven! There is but one way to show the world that we have faith in God. The Savior and James are both good authority, and they say—"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Matt. 5: 16. "What doth it profit, my brethren, though a man say he hath faith and hath not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them: Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead, being alone. Yes, a man may say, thou hast faith, and I have works; Show me thy faith without thy works, and I will shew thee my faith by my works." James 2: 14-19.

Is it practical Christianity for us to sing "Blest Be the Tie that Binds," and let a sick brother or sister lie for six weeks before we visit such a one? Is it bearing one another's burdens to say over the telephone, "I'm sorry you are having such a time," and—stop there? How sorry are we? Is it charitable to let a man starve to death while we are wondering whether or not he is worthy? WE say, "We are not required to help every one that comes along"; Paul says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10.

Is it practical Christianity to expect our preachers to live on what few compliments we give them? Can they support a family any cheaper than any other man? Many professed Christians think a preacher has "a

mighty easy time," but we don't notice THEM making any great rush into the Lord's work to "take it easy and get rich!"

Is it practical Christianity to refuse to give to mission work because we fear the effort will not succeed? How do we know until we try? Too many of us spend money carelessly for our own use, but have visions of immediate bankruptcy the minute the Lord needs a few dollars! David once said, "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." I am not nearly as old nor wise as David, but I have never yet seen a man starve to death because he was a Christian!

When we neglect our brethren we neglect the Blessed Son of God. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," is one of the Savior's last messages. If every careless churchmember would memorize and really believe the twenty-fifth chapter of Matthew it would revolutionize the world in a very short time.

Let us all live a pure religion before the world and keep ourselves unspotted from the world. The surest way to keep out of bad company is to live so the bad company will take no interest in us. I expect to pass through this world but once; if therefore, I can render any service to my God or fellowman let me not defer or neglect it—for that is practical Christianity.

Let me be a little braver,
When temptation bids me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother who is weaker;
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer
Just by doing what I should do
Every minute of the day;
Let me toil without complaining
Not a humble task disdainning,
Let me face the summons calmly
When Death summons me away.

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

WHY WE BELIEVE IN IMMERSION

1. Because the word "baptize" means "to immerse." The word "baptize" is not a translation, but a transliteration of the Greek word *baptizo* which means to "dip, plunge, immerse, cover up, overwhelm, bury, submerge." The word "sprinkle" comes from an altogether different word *rantizo*. Those who are sprinkled are "rantized" and not baptized. The word "pour" is from the Greek *cheo*. The word "baptize" does not contain all three of these acts. If it did, no one could be baptized until he had submitted to all.

2. Because the language of the New Testament requires it. Col. 2: 12 says we are "buried with him in baptism." Notice that in this verse it is not faith in water that saves us, but "faith of the operation of God." In Romans 6: 4, 5 we are said to be "buried with him by baptism into death" and this is called "a planting."

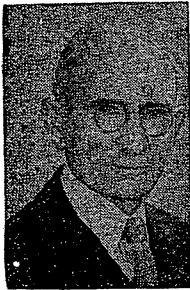
3. Because the figures used with regard to baptism imply immersion. John 3: 5 says we are born of water and of the Spirit. No

(Continued on page 6)

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

Isaiah 7: 14

Because of a misunderstanding of this passage, many complaints have been made against the late translation of the Bible. Where the common version says "a virgin," the mentioned one says "young woman." Moffatt's translation renders it in the same way, but I have never heard any objection to that version. It is charged that the authors of the new translation have joined the critics in their attack upon the doctrine of the virgin birth of Jesus. Such a charge is not sustained as to the passage cited in our heading. Had such been their motive, they certainly would not have retained the word "virgin" in Matthew 1: 23, where the context shows the passage has direct reference to Jesus and his virgin mother Mary.



The forces of Syria and Samaria had invaded the land of Judah and threatened to attack Jerusalem. Ahaz was king of Judah and he was in terror over the situation. The prophet Isaiah met him and tried to comfort him, but the king would not believe his words. Then as a token of assurance, Isaiah told the king to request some sign. He refused on the ground that it would be tempt-

ing the Lord. The prophet replied that he would give him a sign anyway, and made the statement of the verse cited as heading of this article. He went on and stated that before the child would be old enough to know good from evil, both the invading kings would leave the land. Accordingly, chapter 8: 3 says the prophet (Isaiah) had relations with his wife (who was young) and she conceived, and before the child of that union was more than a few years old, the invaders were gone. Since this woman conceived by a man, she could not be a virgin, but she could be a "young woman," and Matthew turned it into a prophecy of the virgin birth of Christ. This is not the only instance where an Old Testament passage was given an extended meaning in the New Testament. Hosea 11:1 was written concerning the literal departure of Israel out of Egypt, but Matthew 2: 15 makes it a prophecy of Christ. Again, David had only Adam and his descendants and their dominion over the material things of this earth in view when he wrote Psalms 8: 4-8, but Hebrews 2: 6-8 makes it a prophecy of Christ's spiritual dominion over his kingdom. So Matthew takes a prediction of a young woman's son that was fulfilled in a few years, and turns it into a prediction of Christ, who really was conceived by a virgin, since no man had anything to do with the conception.

WHAT ABOUT HARDING COLLEGE?

One has only to read the bulletins of what some call "our colleges" to see how sectarian and unscriptural are these institutions. In the forefront of those schools producing "new digressives" is Harding College. Advertising that it is "devoted to the highest ideals of Christian learning" it demonstrates by its printed propaganda that it knows but little about Christian learning. It pricks the pride of the faculty for someone to point out these things. Bro. J. P. Sewell was present one night of my debate with G. K. Wallace and he became so aggravated because I read what J. D. Tant said about him, that he could hardly contain himself. However, we are not afraid when we "stand in the midst of the doctors and lawyers" and we'll tell on them if they go astray. We've been informed that word has gone out for all members of the college fraternity to watch their language, and be especially careful what they write, lest it fall

into my hands and I club them with it. Parents frighten their children with goblins and policemen to make them behave, but Bro. G. C. Brewer scares the college faculties by telling them "Ketcherside will get you if you don't watch out!" Bro. Brewer knows by experience!

However, we can generally sift enough unscriptural matter out of the college bulletins to make the brethren sit up nights trying to justify their "extra body" to do the work of the "One Body" which Christ died to purchase. As a sample, let us notice the Harding College bulletin for October, 1952. Splattered right on the very front page in full view is an announcement of a lectureship on the theme, "The New Testament Church." A number of gospel preachers were scheduled to discourse on this topic. The meeting was arranged, sponsored, provided for and conducted by the college. Yet that college boldly affirms it is not an adjunct to the church,

does not infringe upon its rights, nor usurp the prerogatives of the church. The college defiantly declares that it is of human origin, is not a religious institution, but an educational organization pure and simple. It is a little more simple than pure! What right has a non-religious organization to sponsor a gospel meeting? Is not the preaching of the gospel to be done in, and through the church? Is Harding College the church? Did not the college in this lectureship do exactly what the missionary society does? Is not the missionary society a human institution which sponsors, schedules, arranges, provides for and supports preaching of the gospel? Are these "new digressives" any different in principle than the "Old Digressives." Brother Sewell will really have it in for me now as he sits up in Sewell Hall and meditates!

I quote from the bulletin: "Two interesting features planned for the lectureship are a tea for visiting women on Wednesday and a dinner for ministers on Thursday." Well, that's one difference between the college and the church. In the church there is "neither male nor female" and everyone is a minister. Someone said, "there are three classes of humanity—men, women and clergymen." That is true at Harding. Do I understand that this dinner for "ministers" was for a special group, a bevy of professionals like G. C. Brewer, Reuel Lemmons, George DeHoff and other "gentlemen of the cloth"? I thought that in God's church every saint was a minister. Are not the women "ministers"? Was not Phoebe a minister at Cenchrea? Then why have a "tea for women" and a "dinner for ministers"! I'm afraid you lowered your "ideals for Christian living" that time, fellows. Harding College recognizes a special clergy! Shame on you!

Bro. W. B. West, Jr., who is head of the "Department of Bible and Religion" announces a Graduate Department in the Bible and related subjects with thirty gospel preachers enrolled. There are eight instructors and Bro. West "opens and alleges" that they are "preachers and teachers of the gospel of successful experience." He says, "The curriculum is built to train gospel preachers, teachers and effective workers." Now G. K. Wallace is in a department over in Florida Christian College. He will laugh at Bro.

MISSION MESSENGER

Published monthly in St. Louis, Mo. Subscription rate \$1.00 per year. Entered as second-class matter December 28, 1948, at the post-office at St. Louis, Missouri, under the act of March 3, 1879 (as amended by the Act of June 11, 1934).

W. Carl Ketcherside

Editor and Publisher

Publication Office
7505 Trenton Avenue
St. Louis 14, Missouri

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.

West, because G. K. says there is no difference in preaching and teaching. He will point his finger West-ward, shake his hair down in front of his eyes and dare W. B. to preach five minutes, then teach five minutes, and see if he can tell when he shifts gears. I doubt that G. K. would be able to tell the difference even if a professional demonstrated it. But just about everyone else could see it!

Bro. West encourages the women to take the graduate course in Bible. He says "Women who desire to become Bible teachers would profit much from these courses." Back to Bro. Wallace. G. K. does not believe in women preachers. He does believe in women teachers. Yet he says there is no difference in preaching and teaching. We wonder if G. K. is preaching or teaching Bible over at Florida Christian? If he still says there is no difference, then we would like to ask him if Florida Christian is sponsoring his "preaching"? Is he doing it as

a member of their faculty? Then what's the difference in his "preaching" there through that human organization and someone else preaching through the missionary society?

But let's return to Bro. West's little department! Did not our Lord establish a school for "training gospel preachers, teachers and workers"? What right has a human organization to do this work of the church? He speaks of two who drive approximately two hundred miles per week for this training in the Lord's work. Is there no church of Christ nearer to them in Arkansas than that, or must they say, "Come now, let us go up to Searcy about this matter!" Harding College is a sectarian institution. The teachers who teach there are teaching in a plant which the heavenly Father hath not planted. The students who pay their money and go there are aiding and abetting a rival to the church of the Living God. "Come out from among them and be ye separate!"

—W. Carl Ketcherside.

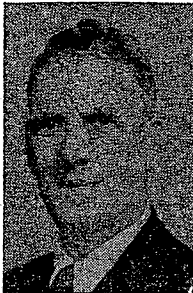
THE LAND WE LIVE IN

BY HAROLD BAINES

The County of Yorkshire

In this series it is the humble desire of the writer to bring before our readers, some word pictures of English life. By doing so we hope to make ourselves, not only better known, but better understood.

We are beginning with Yorkshire because it is the land of our birth, and Yorkshire folk are intensely proud of their "County of Broad Acres," as it is called, in which they were born and first saw daylight.



The county of Yorkshire is by far the largest county in England, being twice as big as Lincolnshire, the next county in size. It has a population, according to the 1951 census, of 5,442,965 inhabitants. It is divided into three areas, each governed by a County Council, and known as Ridings, i. e., North Riding, East Riding and West Riding.

The uninitiated will look in vain for a South Riding, for there isn't one, Riding being an old Norse word meaning "third."

The West Riding of Yorkshire, the largest of the three Ridings, has 400,000 more acres than its northern neighbor and more than twice as much population.

It covers some 1,773,529 acres and has a population of 3,352,550, against the North Riding's acreage of 1,362,058 and a population of 1,354,391, while the East Riding covers only some 750,115 acres and has a population of 736,024 (1951 Census).

There is much conjecture as to the actual

origin of Yorkshire, but it dates back to the sixth century when it is known that certain Norsemen settlers (ancient Norwegians from Norway) made their home in the East Riding, near where the city of Hull now stands.

There is, however, a more humorous account of the origin of Yorkshire, the truth of which the writer cannot vouch for, but which is, nevertheless, worth telling.

It is said, in the days of the Scottish kings one of them came to England with a thousand of his courtiers, to pay tribute to the English monarch of the day. In the course of their travels these courtiers wore out their shoes and the Scottish king sent a message back to Edinburgh for "a thousand pairs of Brogues," i. e., footwear. Unfortunately in transit the message became changed to a "thousand pairs of rogues" and when the Sheriff of Edinburgh received it, he gathered together all the rogues, thieves and vagabonds he could lay his hands on and joyfully packed them off to England.

They had got as far as Yorkshire before the mistake was discovered. The English king promptly forbade them to come any further and the Scottish king refused to have them back, so there in Yorkshire they stayed.

Yorkshire folk, of course, stoutly deny this story, but it is a fact that they possess much of the "canniness" of their Scottish brethren, especially where financial matters are concerned. As a race of people they are a hardy lot, a formidable foe, but stout and loyal in friendship. They have a bluntness of speech that amounts almost to rudeness at times, but has the redeeming feature of

letting you know where you stand as far as the Yorkshireman is concerned.

Their business-folk are "hard-headed" bargain drivers and their working men thrifty but generous. It is said that no Yorkshire housewife will spend a penny where a half-penny will do (American readers, 1 cent or ½ cent), but at the same time hospitality is a tradition with them. In no part of the world can a stranger feel more quickly at home, than in amongst Yorkshire people and the traditional "teapot on the hob" in spite of tea rationing, is still in evidence. By this I mean that any caller on a Yorkshire household no sooner finds himself inside than out comes the teapot and a cup of tea that "cheers but does not inebriate" is placed before him.

The Church of Christ at Morley is a typical Yorkshire church, with a membership of fifty. It draws them from all walks of life, business men, professional men and factory workers, earning their living by the "sweat of their brow" in the heat and din of the local factories.

The staple industry of Morley is textiles, and Yorkshire cloth, blankets and dress materials find their way into most parts of the world, including the U. S. A.

Morley lies in the very heart of the industrial West Riding, being in the centre of a triangle formed by Wakefield in the east, Leeds in the north and Bradford in the west, being 5-7 miles away from each. Its population is 40,000 and besides the Borough of Morley, it includes the rural areas of East and West Ardsley, Gildersome, Drighlington and Churchwell. These rural areas are known as Greater Morley and each one has elected representatives sitting on the Morley Corporation in the Town Hall here and looking after their interests and the Civil Administration in accordance with the English way of life and the law of the land.

Its Town Hall, by the way, is one of the smartest in Yorkshire for a town of its size and visitors are impressed by its simple grandeur and architectural beauty which stands out in pleasing contrast to the surrounding mills and factories.

Zoar Street where the Morley Church meets is only one minute's walk from the Town Hall and it is customary for Presiding Brethren over meetings to wait for the Town Hall clock to strike the hour before commencing.

The churches over here may seem small, even tiny, to our American readers where, we understand, churches of hundreds of members are commonplace, but we have one strong constituent in our churches not often found, and that is the family spirit. We are indeed brothers and sisters in the Family of God; our lives are intimately known to one another, our joys and sorrows alike are mutually shared and at a recent funeral of one of our members it was remarked how these "Church of Christ" members stick together.

Like all families we have our differences

and business meetings are often enlivened by debates, where the Yorkshire characteristic for straight talking finds full play, but our Elders are the "Fathers of the Flock" invariably being looked to for guidance in all matters by the rest of the Family, and the weekly meeting around the Lord's Table

on Sunday afternoons at 2:30 has to be experienced to be understood.

This, then, concludes the first article on the "Land we live in." We hope in subsequent articles to bring before you more of the pictures of English life.

(To be continued)

AN EXPERIENCE WITH UNFAIR BRETHREN

By E. F. HYDE

(EDITOR'S NOTE: The writer is a member and former Bible class teacher in the church at Second and Walnut Streets, Paragould, Arkansas, which called G. K. Wallace to defend their pastor system. Recently an article from Bro. Hyde appeared in this journal. Read what happened as a result).

Last Wednesday evening I attended mid-week Bible study. Immediately following the benediction one of the elders told me that another one of the elders with whom I had been talking but a minute previously, wanted to see me in the study. I consented, and three of the elders and myself took seats about the desk. Presently the hireling conductor, once styled a preacher, entered and took a seat with the other three prosecutors. I was somewhat like my Lord, in that I had no one to sit with me, and no witness for myself. They constituted the court, judge and jury. I was on trial and condemned before court opened.

As soon as I could collect my normal composure I asked the reason for being so generously invited into their company seeing that such a thing is rarer than leap year. The largest and oldest elder said, "Bro. Hyde, we regret very much to say and do the things that we see fit to do tonight, things which we believe to be best for the church." I asked what they had in mind. They replied that they had spent literally hundreds of dollars fighting the thing with which I had lined up. I informed them that I had not wavered in my thinking nor speech in the least and reminded them I was opposed to brethren indulging in public discussion, but of their own free will they entered into the debate over my protest, and without any encouragement from me. I reminded them that I never tried to meddle or interfere in the matter of their judgment with regard to entering the debate, but now since they had gotten a genuine, sound, clean whipping they were starting the age-old alibi that I was not cooperative, when I never had cooperated with them from the beginning in arranging the debate, and was bitter against the very thing they were accusing me of being un-cooperative in.

It is not my fault that they have spent hundreds of dollars of the Lord's money trying to smear and destroy the character of some of their brethren, but now they want

to shove me on the sideline, make me the goat, and an undesirable spectacle to both the church and the world. With the help of Almighty God I am resolved that *they shall not pass!* By this time the readers are wondering what they did to me at the meeting. All they did was to refuse me the privilege of teaching my Bible study class any longer. I asked them if I had sinned and they answered I had not. On being pressed for the cause of their action they told me it was because I wrote an article and had it published in Carl Ketcherside's paper.

I asked them if the article contained the truth. In the office they said it did not. After we left the room we stood talking for several minutes, and one of the elders said it was a fine article. I thought nothing of his contradiction for by this time I am getting immune to that kind of talk. I wrote what I believe to be the truth on the duties of elders, and am not concerned what objectors may say about it.

This is not a case of me opposing the elders. They were perfectly willing to challenge for the debate between Brothers Wallace and Ketcherside without my cooperation or encouragement, but now when the going gets tough, they are going to try to force me into something, and dictate which side I must be on. Unless I surrender to such dictation, in their way of thinking, I am a traitor. To make their action appear a little more human they say, "We are not trying to make a glaring critical spectacle out of you," but they can go on and hold to their opinions, continue to hold their normal position and esteem in the church, but if I hold my opinion and contend for what I conscientiously believe is true they will do their utmost to make me an unwanted disreputable outcast.

If I should surrender to their wishes I would be giving up the one thing that makes man higher than the lower animals. I would have to violate my conscience, which in itself is a sin. I would have to reduce myself to a hopeless, spineless, spiritless stooge with no hope of ever rising above such. I am forced to be crushed by men who have acted unfairly, or show to all honest and just Christians the inconsistency of these brethren with whom I am obligated to deal.

They say I am unfit to teach the class which I have instructed for several years because I disagree with them. We know what happens to men who are deprived of exercise. They wither, become unfruitful, and helpless. Woe unto the man who causes a tree to wither! I thought it was the wrong thing for them to engage in the debate and said so. Since the debate is history they think I should hail them as victors. I maintain I have a perfect right to my opinion, and to write or speak on any subject so long as I adhere to truth. If I choose to let a brother publish an article, no one is harmed by this act. If any other brother writes an article I grant him the same privilege with love in my heart. With a sincere desire that love may fill the hearts of all men in the church of the Lord, I am yours for truth. (621 North Third St., Paragould, Ark.)

(Continued from page 3)

one can be born of a body smaller than himself. 1 Peter 3:15 declares that "baptism doth also now save us" and the inspired writer hastens to add "Not the putting away of the filth of the flesh." Baptism was administered in such a manner that some might assume it was for the purpose of cleansing the physical body. No one would receive such an impression from the sprinkling of a few drops of water upon the head of a person, but the uninformed might conclude such from the submersion in water of a candidate.

4. Because the philosophy of baptism requires it. In Romans 6:17 we learn that we are made free from sin by obeying from the heart that *form* of doctrine delivered. The word *form* means "pattern, mould, likeness." The doctrine delivered consisted of three facts: the death, burial and resurrection of Jesus Christ (1 Cor. 15:3,4). We obey a likeness of these three when we crucify the old man of sin, are buried in baptism, and rise to walk in newness of life (Rom. 6:3-6). No man can follow this pattern by having water sprinkled or poured upon him.

5. Because the elemental requirements of scriptural baptism can only be met by immersion. These are: (1) A subject—one to be baptized; (2) An administrator—one to do the baptizing; (3) Water (Acts 10:47); (4) Much water (John 3:23); (5) Coming to the water (Acts 8:36); (6) Going down into the water (Acts 8:38); (7) Burial (Col. 2:12); (8) Birth of water (John 3:5); (9) Coming up out of the water (Acts 8:39). Sprinkling or pouring require but the first three of these.

Scriptural baptism may be defined as the immersion in water of a penitent believer for the remission of his sins. One who has not been immersed has not been baptized and thus is still in his sins. "The wages of sin is death" (Rom. 6:23). For this reason we urge all of our readers who have not been immersed to do so at once!

DUTY OF THE CHURCH IN MISSION WORK

BY ROY LONEY

A few weeks ago the National Council of Churches of Christ (a denominational organization) met in Denver, Colorado for their annual assembly with some 1,834 delegates present. Among several resolutions presented and accepted by the Council, I wish particularly to call your attention to the following:

"The church also has a redemptive role to fulfill. . . . Evangelism, the confrontation of men with Jesus Christ

so that they may accept him as their Savior and follow Him as their Lord in the fellowship of the church, is the church's primary task. It is not sufficient that the gospel be preached in the established places of worship. It is necessary that it be taken to the people. Let our complacency be shaken by the fact that today, even while church membership is at an all-time peak in the history of our country, there are still 66 million people in the nation who have no religious affiliation. . . . When a church is no longer mobile . . . when a challenge to high adventure under God fails to awaken a response in prophetic words and redemptive deeds, *that church is dead*. It is dead even though it should be acclaimed as the most venerable institution of which a nation can boast. For a true church must live a pilgrim life upon the broad road of God's unfolding purpose, keeping close to the rugged boundaries of His ever-expanding kingdom. . . . We have now come to a moment in the history of the church when it is not enough that a church should have missions; *the whole church itself must become missionary.*"

I have italicized a few expressions that my readers may grasp the salient points. We claim to have a world-wide gospel, yet we localize it to one community. We pretend to worship a universal Savior, yet we confine him within the four walls of the local church house. We teach that the Bible is adapted to people of all races and tongues, yet we fail to carry it across the street to our closest neighbors! Many times I've noticed a congregation lustily singing "Whosoever will may come" while the "whosoever" who need to come are never approached by a single member with the message of God's salvation. We pay to have the gospel preached to us, but balk at sending even the tiniest mite to save the poor wanderers in the valley of sin. The prodigal son must come home of his own free will independent of any solicitation on our part.



If a congregation is organized scripturally, it must have a twofold purpose: (1) To provide a home for the saved and (2) to reach out the hands of love to the perishing who are sinking in the quicksands of sin. Too often a church is only a home for the saved, but the "saved" are not safe unless they are made to realize their collective and individual duty to seek and to save the lost. Our salvation is not to be found in a passive acceptance of the truths of the Bible, but in an aggressive effort to carry those truths to the ends of the world. It is still true that *"the field is the world"* and our activities are not scripturally restricted to one little corner. There are no metes and bounds to either a congregation's or an individual's spiritual activities. We, alone are responsible for the limitations placed upon our activities. "If you cannot speak like angels, if you cannot preach like Paul; you can tell the love of Jesus, you can say he died for all. If you cannot cross the ocean and the heathen lands explore, you will find the heathen nearer, you will find them at your door."

Sixty-six million non-church members constitute nearly one half of America's population, and of the millions who are church members, only a small percentage are active in their respective churches—many are merely nominal members with a scant interest in spiritual things; and of that small percentage, how many are genuine Christians? What could be a greater "challenge

to high adventure under God" than to begin an aggressive effort to turn those millions from the darkness of Satan's delusions, to the light and warmth of God's holy truth? You have never truly lived unless you have accepted Satan's dare to snatch a doomed soul from his devilish grasp. I can think of nothing more impotent or inexcusably useless than a church utterly devoid of missionary zeal. To lose interest in another's salvation is to lose interest in everything that makes the Christian life worth living. A parasite is a creature which exists on the life blood of another. It takes but never gives, and a church that accepts the blood of Christ for its own redemption, but never shares that blood with others is only a cumberer of the ground. The real proof of our conversion to Christ is determined by the interest we show in advancing the gospel of Christ. I can name congregations that have existed for more than fifty years in one locality, and while they send occasional donations to aid in mission work far away, they have never made one single effort to carry the gospel to nearby communities. People within a radius of ten miles would probably have not the slightest knowledge of what the church teaches. *This is to our shame!* A church is intended to be a radiating center from which shines the light of heaven's truth, as was the Thessalonian church that "sounded out the word" in all the nearby regions (1 Thess. 1: 8). It is not enough that a church should have missions; the whole church itself must become missionary. It is God's only missionary society, and its missionary work should be a continual process of reaching out farther and farther as pioneers interested in expanding the borders of Zion.

WHAT IS CHARACTER

BY THELMA BUSSARD

The character of an individual is the real person, what he is, and not what others think he is. Good character comes as a result of something. When does it begin? Mrs. Roosevelt once said, "Character building begins with infancy and continues until death." Mothers and fathers play an important role in the lives of their children. Abraham Lincoln paid this tribute to his mother, "All I am I owe to my mother."

The conscience of a child is formed by the influence which surrounds him. His notions of good or evil are the result of the moral atmosphere which he breathes. The richest bequest any parent or teacher can leave to a child is that of a shining, spotless example.



It becomes the duty of every parent and teacher to instruct a child in these facts about his character. One does not dream himself into good character. He must hammer and forge one for himself.

Good character is the fruit of personal exertion. It is not inherited. It is not created by external advantages. It is no appendage of birth, wealth, talent or station, but is the result of one's own endeavor. It is the reward of good principles manifested in a virtuous and honorable action.

Every child should be taught that small kindnesses, small courtesies, small considerations habitually practiced give greater charm to the character than the display of great talents and accomplishments. Nothing is more reasonable nor pays greater dividends than good manners. Good manners are the shadows of virtues. They are the fine qualities loved and respected by those whom we contact.

Oftentimes one shows his true character when off guard. Children should be taught that character is but the stamp upon their souls of the choices they make of good or evil as they go through life. Honesty, truthfulness, morality, courage, industry, philanthropy, faith in God—these make up the cornerstone of character. A good heart, benevolent feelings and a balanced mind lie at the foundation of a good character. Other things may come and go, but these qualities remain! They are admired long after their possessor has left the earth.

If these qualities are not firmly laid in

youth, a weak spot will ever after appear in the foundation. Let us not neglect to teach our children that money, atomic power, ammunitions, nor mere intelligence can ever govern this world. "The earth is the Lord's and the fulness thereof, and all they that dwell therein." Let us teach them that it is moral character and intelligence based upon the teachings of the greatest teacher of the universe—the humble carpenter's son, Jesus.

(This is the substance of an address before a local Parent-Teacher Association meeting, by Sister Bussard, whose address is Nixa, Missouri).

ANOTHER DEBATE WITH WALLACE

A few days ago we read a letter from a preacher in the south. Here is one paragraph: "Someone is going to have to stop Ketcherside. The debate at Paragould hurt us seriously. Wallace did not begin to handle the propositions, and now the Ketcherside doctrine has spread to every school, and is affecting scores of churches. Unless we can knock out the St. Louis churches which send Ketcherside out, there will be a lot of preacher's homes with a 'For Rent' sign hanging on them. Sterl Watson got his elders in St. Louis to rig up a challenge to Ketcherside to meet G. K. in St. Louis, and if it comes to pass, the thing for him to do is to smear Ketcherside until he looks like a 'Tar Baby' and even the churches he works with will not be able to recognize him. If he can't get him by ridicule, and he insists on coming down here and upsetting the schools, we ought to take him for a ride down a dark alley some night."

We are accepting the challenge to meet G. K. Wallace in Saint Louis! During the debate at Paragould, a telegram of challenge signed by the three elders of the church where Sterl Watson pastorates in Saint Louis, was read publicly. I left the outcome in the hands of the elders at Manchester Avenue (St. Louis) to decide. They requested a meeting with Watson's elders to discuss the differences existing. It was their intention to continue the discussions with a view to elimination of all the differences possible. Before their second meeting, Watson's elders imposed requirements which the faithful brethren could not agree to in good conscience. Accordingly they wrote the following letter:

"Brethren: We arranged a meeting with you that we might discuss some of the differences existing between the congregations in this city. It was our desire to be fair, but before our second meeting, without that consultation with us which is only just, you imposed certain restrictions which we considered intolerable. For that reason we take this means of contacting you to notify you that we are accepting your challenge for a public discussion at your meetinghouse in

this city, between G. K. Wallace and W. Carl Ketcherside, and we have instructed the latter to communicate with Brother Wallace immediately regarding details.

Brother Ketcherside has available the dates of August 24-28 and will submit the same to Brother Wallace for consideration.

In consultation with Brother Ketcherside he has requested that all of the propositions be discussed here which were discussed at Paragould, Arkansas, with the insertion of your congregation in proposition number one as a substitute for the Paragould church, because of the local interest. He has further requested that there be no moderators so that G. K. Wallace may be left free to order his discussion of the propositions as he sees fit.

In his first letter to Brother Wallace we are also authorizing Brother Ketcherside to issue a pointed challenge to Brother Wallace to debate these same issues at Florida Christian College and at Wichita, Kansas. Since Brother Ketcherside has been twice challenged and accepted, we shall now test the courage of Brother Wallace on his own grounds. We believe that you men are guilty of upholding and defending sectarian practices for which there is not a single scriptural justification, and it is our desire that the truth may be known. We shall urge all of the saints in Christ under our oversight to study all sides of these matters. Any communication which you may care to address to us will be given consideration, and in the meantime we have the honor of being, Yours for the New Testament church—*Lloyd Thompson, Melvin J. Burton, Lester H. Stevens.*

Why Another Debate?

I have twice debated the college issue in the St. Louis area—once with Sterl Watson, once with G. C. Brewer. After the Brewer debate, one of the elders who called Brewer published the statement that he did not endorse Brewer's position. After the Wallace debate in Arkansas, one of the very elders who signed the original challenge informed me in the presence of witnesses that he told his son who preaches, that he would rather

follow him to his grave than see him act as Wallace acted. One of the faculty at Harding College said that Wallace lost the debate for two reasons: he did not know his subject, and he did not know how to behave. Then why turn aside from the great work of restoration to meet Wallace?

I reply that this is a war! It is a conflict between two systems! On one hand is the "priesthood of all believers" with its inalienable rights for every citizen of the Kingdom. On the other hand is the one-man hireling pastor system parading under various disguises, but setting up an arrogant, intolerant clergy with its sectarian persecution tactics. On one hand is the One Body as "the pillar and ground of the truth." On the other hand are the human institutions, handmaidens of error, mocking the free woman and her children. War is not pleasant! In it one must suffer deprivation and peril. That peril must be among "false brethren" as well as among "the heathen." I want to fight for my absent King. I want to suffer sneers, reproaches and recrimination. I ask no sheltered life. If I fall I want it to be in the thick of the fray. I want to go down with my armor buckled on, and my face towards the walls of Jerusalem. G. K. Wallace is teaching a sectarian doctrine. He should be opposed like any other sectarian. The attitude of the college churches in Saint Louis with their hireling pastors is sectarian. Their innovations must be opposed like those of other sectarians.

Would it not be possible to get someone to eliminate personalities and really debate the issues? No! The man does not live who can find scriptural endorsement for a parochial seminary like Freed-Hardeman College, or for a hireling pastor system such as Sterl Watson practices. These things are sectarian and those who uphold them must resort to sectarian measures. When the Baptists cannot meet truth they sneeringly call us "Campbellites." When the Christian Church cannot defend their organ, they designate us "antis." The institutional-clergy brethren call us "antis" and "Ketchersidites." They make up in derision what they lack in argument. Those who defend the truth must expect to be pilloried and crucified. We are delighted to suffer such persecution for His sake!

Why have the debate in Saint Louis? In the metropolitan area of St. Louis there are eight churches opposed to the sectarian practices of the college churches. Numerous others are in easy driving distance. We want them all to see the tactics to which men must resort when they cannot overthrow our position by the Bible. We challenge G. K. Wallace to do his worst! Nell and I have lived in Saint Louis for sixteen years. Here our children grew up and here I immersed them both into Christ. I have baptized scores of others. If my position is unscriptural they deserve to know it. I want them to see the cartoons, caricatures and comic

charts to which Wallace has to resort. I want them to hear his shady jokes and see his ludicrous performance. G. K. Wallace had another chart prepared for Paragould. He called for it but had neglected to bring it to the tent. We've been informed that it was a caricature of myself as a king. We want the people over whom Wallace alleges we "reign" to see that chart. I will not fear what men will do unto me!

Why not demand moderators for the debate? Some of the very officials at Paragould who first challenged us to meet Wallace told us later that we should never have met him without moderators. I am sorry if I must disagree with them in arranging this debate. I want G. K. Wallace to be free to stoop to any depth. I do not need moderators. I expect to debate the issues to the best of my ability. I am engaged in a crusade against sectarianism—not against men. I do not wrestle against flesh and blood. I promise all of you who come that I shall stay with the issue—God being my helper! If Brother Wallace chooses to do otherwise I want him to have no restraint. Since the apparent purpose of the Saint Louis challenge is to invoke a smear campaign against myself and the faithful churches, I want no leash upon my opponent. I still have an abiding faith in the common honesty of those who have been duped and deluded by these false systems. I believe that many of them are too serious and sober to fall for political maneuvering and ballyhoo. I leave the result with them.

A Challenge to Wallace

We were challenged by the churches in Paragould, Arkansas, to meet G. K. Wallace. We did so! We were challenged by Sterl Watson's church in St. Louis to meet G. K. Wallace. We will do so! I shall now exercise my right of an equal number of challenges. I hereby openly challenge G. K. Wallace to meet me in public discussion of the Bible college and hiring ministry questions at Florida Christian College, where he is on the faculty, and at Wichita, Kansas, his home for years. Will he do it? Will Florida Christian College allow Wallace to defend its right to exist? Will Jim Cope, the president of the school, allow the student body to hear both sides of this issue, or will he act a craven coward and hide under some trivial pretext? Let's put these sectarian institutions to the acid test? Let us have free speech in their auditoriums. Will the churches in Wichita dare to back Brother Wallace to debate these issues? Brother Wallace, will you meet me on your own ground? Will you defend your practice on your own territory? Or will you turn tail and run for cover? We will meet you on these issues at the above named two places any time following the Saint Louis debate, which is mutually agreeable!

We have suggested as a possible time for the Saint Louis discussion, August 24-28.

We shall keep you informed as to its acceptability to Bro. Wallace and we want you to plan to attend. This is a fight for the survival of truth against error. You should be in that fight! We intend to stay in it and never turn back! The one body against human institutions, the priesthood of all

believers against a growing one-man clergy—did ever men have such important issues to defend? God give us courage! God give us strength! We shall turn back the tide of departures through Him whose strength is made manifest in our weakness! We ask an interest in your prayers.

DEPARTURES IN DALLAS

The churches in Dallas, Texas, present a clear picture of what happens when brethren begin to flirt with sectarian practices. But we cannot lay claim to any original discoveries along this line, for as early as nine years ago, Eugene Smith, writing in an editorial in *Gospel Broadcast* pointed out the same facts. Some brethren are inclined to discount a lot of statements made by Bro. Smith due to his past inclination to bounce the truth about with reckless abandon, and because unlike the steward in the parable "to beg he is not ashamed." However, we do not know of any successful refutation to his charges. Being a resident of Dallas he should have been informed as to the conduct of the churches.

In his article, appropriately headed, "The Developing Apostasy," Feb. 17, 1944, he says, "The departures from the truth which I have mentioned as existing in Dallas preachers and churches are not made because of any personal animosity whatsoever but because I see in these things a definite trend away from the truth of God." You'll have to excuse Gene's expression. It is a little crude, and he didn't say what he intended. He meant that his accusations were not made because of personal animosity, not that "the departures are not made because of personal animosity." He goes on to say that the warnings will probably come too late to save Dallas and implies they will "succumb to usurpation of ecclesiastical power and centralization of control."

Bro. Smith cites a flagrant example of ecclesiastical power upon the part of one of the churches, and says, "Of course those in this city who have their eyes open to what is going on in the church know that this is what has been coming for a long time and yet it leaves us aghast that even 'Pope' Meggs and his 'yes men' would go so far as this. However, the facts speak for themselves and I defy them to make answer to the charge save by admitting its truthfulness and their guilt."

Bro. Smith lets the feline escape from the sack when he gets to the basis of the trouble. Listen! "Business men instead of God's men are running the thing. We have come to measure a man's ability by the amount he has in the bank rather than the treasure he has in heaven. We measure a congregation by the money they have in their contribution rather than the spirituality they have in their hearts. We appoint successful

business men as elders without regard to their Bible knowledge and then make them trustees of our colleges, our orphan homes, our papers and what have you. As a result you have these matters run on a business basis rather than a Bible basis and apostasy is the result. Colleges, papers, orphan homes and everything else among us is trending more and more to man-made ideas and farther and farther they get from the Bible."

I'd like to ask a few questions. What does Gene mean when he says "We appoint successful men as elders . . . and then make them trustees of our colleges, our orphan homes, our papers and what have you?" Does the pronoun "our" have the same antecedent as the pronoun "we"? If so, do "our" colleges belong to the same ones who appoint elders? Why shouldn't Bible colleges "tend more and more to man-made ideas?" They were man-made ideas to start with, were they not? It sounds a little like Gene has apostatized too, and his potshot at the hierarchy, was another case of a smudge pot calling a kettle black! A pretty kettle of fish, that is!

Bro. Smith has no high regard for a lot of the "elders of the congregations in Dallas who have allowed and encouraged the developments of the apostasy." He says "If they were to take an examination on the work and organization of the church and be graded by the Bible they would come out with a grade that would put them in the corner with a dunce cap on their heads." I doubt that Gene would be able to grade them by the Bible, seeing he is aching to affirm that the one-man hiring pastor system is scriptural. He doesn't know too much about the work and organization of the church, and he would crowd the rest of the boys out of their corner, and snatch their caps! The truth is that he has gone back to Dallas and "done penance," kissed the "pope's" ring, asked forgiveness of the hierarchy, and is as close to them as he can get while they hold him at arm's length.

But the salaried pastors in Dallas must admit that I'm not the only one who has pointed out that they have an ecclesiasticism, a hierarchy, usurpation of power and a full-grown apostasy on their hands. One of themselves, even a prophet of their own, hath said "The facts speak for themselves." This witness is true. Wherefore rebuke them sharply! Facts may be unpleasant, but they are still facts.—*W. Carl Ketcherside.*

SHADOWS ON THE WALL

BY TEDDY L. RATLIFF

Do you realize that there is nothing that can halt progress faster, or cause more arguments or dissensions than traditions. Ever since the church was first established on the day of Pentecost progress has been slowed because of traditions. In the first few centuries of Christianity many compromises were made with Paganism. The traditions of Paganism were carried over and placed in the Christian worship. From that time on compromises were continually made to adapt Christianity to the beliefs of the people, rather than change the people's beliefs to Christianity.

When the Dark Ages came to an end the Protestant movement came about, and during this time many sectarian beliefs arose, but all of them were tied to the ideas of Catholicism by the bonds of tradition. It is understandable that these peoples who knew no better could easily fall into the traditional practices they had known all of their lives, but where they failed was in not trying to improve themselves after that time; but accepting what they had, believing it to be true.

Today we are not without these binding ties either. Every congregation is beset with this problem, and too, every Christian is bound by these invisible ties that are impeding his progress.

Let us turn back the pages of time to the teachings of one of the greatest of the Greek philosophers, Plato.

His teachings on this subject are among the best of any the world has ever known. He gives an example of how man reacts to teachings when he is beset by traditions. Here is the example he gives: There is a group of men and women sitting in a cave. They are chained so that they cannot move, they cannot even turn their heads. They must sit looking straight ahead all of the time. Behind them is a huge bonfire giving off a great light. Between these people and the fire are passing several objects in such a way so these people cannot see them, but they can see the shadows of these objects on the wall in front of them. For many weeks they have sat in this cave and watched these shadows pass before them on the wall. They have discussed among themselves what these objects were and have decided in their minds what they actually are, but never have they seen the objects themselves, they have seen only the shadows.

Then one of the men happens to break his chains and he goes back to the fire and sees the actual objects. First the light is so bright it is hard for him to see anything, but when his eyes get accustomed to the light he can see these objects in their actual beings, and he discovers they are not at all what he thought they were, or what all of the others who are still chained watching

the shadows think they are. He goes back to the others and is again placed in chains so he cannot move. He tells the people they are wrong in their beliefs as to what those objects are, for he really knows the truth, he has seen them in their actual being. He tries to teach them the truth, they do not believe him. They have watched these shadows so long and have held their opinions so long they do not believe the truth when it is presented to them. Finally the man who saw the actual objects, begins to watch the shadows again, he listens to these others ridicule him, and he begins to forget the truth he has seen; and as he watches the shadows pass before him he becomes less mindful of the truth and finally he forgets all about the truth and believes once again with all of the others around him. Their beliefs based on shadows and not the actual truth.

Are we believing in shadows, or are we believing in the truth? Are we sitting chained like the people in Plato's cave or have we broken our bonds and believing in the truth?

We have been given the truth in the gospel and we are expected to study it and follow its teachings. But have we been led astray in our beliefs by some tradition? Have we listened to someone who is supposed to be speaking the truth, and believed what he said without examining his thoughts to see if they are truth? Or have we ourselves spoken things thinking them to be the truth, and actually they are nothing but shadows of the truth?

Everyone in this world is bound by some traditions, regardless of your race, creed or nationality. Everyone has fixed opinions, many have prejudices, but all men are bound by the bonds of tradition.

We have the gospel in its purity. Let us take that gospel and believe it, and teach it. Let us lay aside all traditions, prejudices and beliefs that would pollute the teachings of God. Let us teach, and learn with an open mind. Let us weigh what we read and hear and decide what is the truth.

Until traditions have been placed out of the Church there will never be progress. Until traditions have been removed from the heart and the truth admitted Christ will not be there.

Let's teach the truth and not the shadows on the wall.

WHAT ARE THEY?

BY ROY LONEY

For years the advocates of the so-called Christian Colleges have claimed that the colleges are but adjuncts to the home and have no connection with the church, hence as personal, private institutions, they have a scriptural right to exist in order to aid parents in raising their children in the nurture and admonition of the Lord. A. G. Hobbs, Jr. says "Colleges are an adjunct to the home and not to the church. . . . The schools exist to aid the parents—but not to do their work or the work of the church." But in the Firm Foundation, of Nov. 25, 1952, I find the following written by W. A. Bradford: "Two special classes have been organized at Freed-Hardeman College this year. One is an evangelistic forum designed to acquaint young preachers with the problems that arise in the ministry. Problems are presented by the members and discussed."

If developing preachers and giving instructions as to how they may solve the various problems that confront them in their work, is not a work of the church, then I'm utterly unable to understand common English. Paul told Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (2 Tim. 2: 2). Who is willing to argue that such instructions as Paul gave to Timothy, were an aid to the family? But here is

an institution assertedly only an aid to the Christian home with special training classes for young preachers! Are there any well defined boundaries between the home and the church? If so, I wish the college advocates to define those boundaries. The epistles to Timothy and Titus contain divine instructions to regulate and control the work of gospel preachers. These epistles are church literature—not home literature, and no instructions can be given to a young preacher with reference to his ministry in the gospel without passing the boundary into the work of the church. The development of gospel preachers is not the work of the home but of the church and the church that Christ built has never needed an auxiliary to aid it in its glorious work, and to even question the church's ability to do its work through the Lord's provisions, is to dishonor Christ. His provisions for his church lack nothing, for "Ye are complete in him which is the head of all principality and power" (Col. 2: 10). God, by his divine power "hath given unto us all things that pertain unto life and godliness" (2 Peter 1: 3) and if we have the love and reverence for him that is divinely required, we will not question the completeness and sufficiency of his word, which perfects the man of God *unto all good works* (2 Tim. 3: 17).

(Continued on page 12)

WHY EVERY CHRISTIAN SHOULD STUDY THE BIBLE EVERY DAY

1. To keep from starving the soul, for man shall not live by bread alone and if he tries to do so, he will prove to be but little better than animals which are interested solely in things of a fleshly nature (Matthew 4: 1-4).

2. To be able to give an answer to every man who asks a reason for his hope. A man who cannot give a reason for his religious belief belongs to a church which has no reason to exist (1 Peter 3: 15).

3. To exercise his thinking ability so that he will be able to determine what is good and what is evil, measuring all of his actions by the things which God has revealed (Hebrews 5: 1-14).

4. To gain the approval of God and demonstrate himself a workman who has no cause to be ashamed. Every man likes to be able to do a good job in whatever task he attempts (2 Timothy 2: 15).

5. To know the secret of real happiness one must meditate in the law of the Lord day and night (Psalm 1: 1, 2). Remember that the word "blessed" in the first verse is our word for "happy." Bible reading homes are HAPPY homes!

6. To possess a treasure that is worth much more than the finest gold and to taste a real sweetness of life which exceeds that of honey dripping from the honeycomb (Read Psalm 19: 7-10).

7. To save himself and those who will hear him. Unless a man knows the way to town he cannot tell another—unless one knows the way to heaven he cannot tell another how to get there (1 Timothy 4: 16).

8. To be complete in all things in God's sight and to be thoroughly supplied with all good things. God does not leave us ignorant of anything we need to know but we may REMAIN ignorant of much He wants us to

know if we are unconcerned about studying His Word (2 Timothy 3: 16, 17).

9. Because there is no way of escape if we neglect so great salvation which is revealed unto us in the New Testament, and we will surely perish in eternal fire if we do not search the Scriptures (Hebrews 2: 1-3).

10. To make proper growth and progress. There are some who have been in the church for years and they are still spiritual dwarfs and pygmies. If a child never learns to eat for himself, he will be weak, scrawny and may become deformed. (Read 1 Peter 2: 2, 3).

11. To enable us to know how to use the Bible so that we will not twist or wrest the Scriptures to our own destruction, as those who are unlearned or unstable may do (2 Peter 3: 15, 16).

12. That the love of God may be perfected in us and that we may know that we are in Him (1 John 2: 5).—*W. Carl Ketcherside.*

FROM ENGLAND

I feel I must, in appreciation of the series of articles in MISSION MESSENGER "For This We Plead," write to let you know how much I enjoyed reading them. I would thank you for the outspoken, forthright manner in which you have set forth our position as churches of Christ. It is right that we should show that we are not ashamed of the gospel of Christ, believing it to be the power of God unto salvation to all that truly believe. I particularly enjoyed reading the final article, and fully endorse the plea for a restoration of the Lord's Supper to its proper place in our worship. Rarely, these days, do we get any teaching on its meaning, apart from a few brief words by the president as introduction to the feast, and I believe regular exhortation on its observance is necessary. It is our duty to be present around the Lord's table when it is set, if at all possible, and we should make every endeavor to be there. If it is physically impossible to meet when the whole church is come together in one place, then I am sure the Lord will provide the blessing without our setting a "table of convenience." It is a duty of love for our Saviour crucified on our behalf and to partake of the emblems without due regard to their significance is blasphemy. "If ye love me, ye will keep my commandments."

Thank you again for these very instructive articles. I look forward to reading more in future issues of M. M. which I receive fairly regularly from our beloved brother, Albert Winstanley, who spent six months in our home two years ago while conducting a mission in Ilkeston. I think you know something of the church in Ilkeston from articles Brother Winstanley wrote while here. We have an active membership of around 50 and stand firm by the original plea of churches of Christ. Our officers comprise 3 elders and

5 deacons, of which I am one. I also serve a number of local churches, as well as Leicester, Birmingham and Doncaster in the capacity of speaker as opportunity arises. I was privileged to hear you address a meeting and shake hands with you at Beulah Road, East Kirby, three or four years ago. With warmest Christian love to all our brethren in America, I am yours because HIS.—*Gilbert E. Bullock, Ilkeston (England).*

INSTITUTIONS AMONG US

Gayle Oler, who is the superintendent of Boles Orphan Home, is ever on the alert for something complimentary. If no one else writes anything, he will do it himself. There's nothing like favorable publicity to wean the shekels from the pockets of the reluctant, and Gayle is a publicity agent of the first water. There is generally some hireling minister to furnish a nice letter to get his name in print, and in the Boles Home News, January 10, 1953, it is Ben West, from Lampasas, Texas, who steps up to bat—and fouls out!

Brother Ben deposes as follows: "From a visit to Boles campus last December, and from observation and hearsay, no institution among us has been so well managed as Boles Home since you have been there." That kind of thing is music to the ears of Bro. Oler, but we'd like to ask Bro. Ben a few questions, if we are not out of order. Since Boles Home is an institution, is it the church? If it isn't the church, is it another institution? If so, is it a human institution? If it is, is it a human institution to care for the needy? Is not the care of the needy among us the responsibility of the church? If it is, then is Boles Home a human institution doing the work of the church?

Next we'd like to know who the "us" refers to in the letter Ben indited to the super-

intendent of this well-managed institution among us. Does the "us" refer to the churches of Christ? Does it have reference to the brotherhood of disciples? When the Methodists write about "the institutions among us," I know what they mean. The same thing holds true with the Baptists and Presbyterians, but when members of the body of Christ write about our institutions it puts me up a stump, because I had labored pretty much under the impression that there was One Body, and all that God wanted "us" to do in the way of relieving the needy could and ought to be done in that body. And since all instructions to "us" are given to the local church, I have been under the impression that we should take care of our needy without shipping them off to some other "institution among us."

I think that Ben West has "gone west" on his speech, and had better get back to New Testament vernacular, and talk about the One Body. If it is properly managed we'll have our hands full, without managing other "institutions among us." But it looks as if a lot of brethren are not interested in the One Body now.

—*W. Carl Ketcherside.*

A BIBLE FOR YOU

Good Bibles are good tools for Christian service! Get yourself a good copy of the Book of Books! Supply your family with Bibles! We have Bibles for young people at \$6 each; Teacher's Bibles with center reference and concordance, at \$8.00 and \$10.00 each. All of these are leather bound. Children's Bibles bound in imitation leather and zipper enclosed at \$2.50. Order your Bibles from MISSION MESSENGER, 7505 Trenton Avenue, St. Louis 14, Mo. Bibles are the best gifts you can give!

LOVE NOT THE WORLD

Some twenty years ago I read the only Communist newspaper I ever saw. It said the only way to make this country Communist was to place so much entertainment before the young people they would not have time to read the Bible. They believed this would get their job done better than any other method. Since that time I have seen this thing called "entertainment" sweep like wildfire, with baseball games, football, basketball, rodeos, movies, roadhouses, and booze joints, even run by young girls. Some of these sound worse than others, but all belong on the wide road leading to destruction.

I learned to hate card parties and baseball games as a very young lad. The movie was then known as the nickelodeon, and I had no use for it. The several other ball games were unknown in my younger days. I have reared 13 children, the youngest now twelve years old. I have tried my best to warn all of them not to be carried away by too much entertainment, and a craze for worldliness. But with entertainment often the chief feature in our schools, the children of this generation seem bent on following the crowd which walks in the broad road.

The saddest part of all of it to me is that we have preachers, some of whom are among our very best proclaimers, who will contend for worldliness or excuse it. We cannot afford to sow bad seed with the grain in our fields. It would appear that if we mix bad seed with the good word of the Kingdom in our preaching, or if we frequent such places of worldly amusement, we cannot blame the young who are led astray. Now if these things are not of the world, I would be pleased if someone would tell me what is of the world. It seems to me that faithful teachers of the Word should point out what is worldly. I never was a public speaker, so take this means of setting forth my views. I am not saying that I never did anything wrong, and if I understand the word of God a little sin is as bad as a big sin. All unrighteousness is sin! Let us all be careful what kind of seed we sow. I want to stand foursquare for the one faith and the one church.—*John W. Bandy*, Summersville, Missouri.

ABOUT TOBACCO

From Squires, Missouri, our brother and sister, Willie and Nellie Krider send in the following "Eight Bible Reasons for Not Using Tobacco."

1. It is not for the glory of God: "For ye are bought with a price, therefore glorify God in your body and in your spirit, which are his" (1 Cor. 6: 20).

2. It may bring disease of the heart and cancer: "If any man defile the temple of God, him shall God destroy" (1 Cor. 3: 17).

3. It is expensive and money wasted: "Wherefore do you spend money for that

which is not bread, and your labor for that which satisfieth not?" (Isa. 55: 2).

4. It is infringing on the rights of others by contact with them, in its nauseous, sickening odor: "Thou shalt love thy neighbor as thyself" (Gal. 5: 14).

5. It is a wrong example to set before the young: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5: 16).

6. It is a filthy habit: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).

7. The habit once formed brings into bondage: "Whosoever committeth sin is the servant of sin" (John 8: 34).

8. It causes unnatural desire, and leads to intemperance: "If ye live after the flesh, ye shall die (Rom. 8: 13). "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6: 16).

BOOKS AND TRACTS

Roy Loney, Rfd 2, Wellsville, Kansas, has produced a book called "Christians Identified" which ought to be in the hands of every child of God. It is inspirational, edifying and helpful. The cost is only 35c each; three for one dollar. Bro. Loney has also produced an excellent tract for general distribution called, "Truth versus Error." These sell for \$1.50 per 100. Order from him direct at the address given above.

HOW WOULD WE FEEL—

If God gave us the same amount of time and attention we devote to Him?

If God offered as many excuses as you do, and if the excuses were no more justifiable than ours?

If God withheld His blessings from us as we withhold our offerings from Him?

If God put as many things ahead of us as we put ahead of Him?

If God's promises were no more certain than ours?

If God loved Himself as much as we love ourselves, and gave as little thought to us as we give to Him?—Sent in by *William Fleener*, Germany.

CONCERNING CHRISTIAN COLLEGES

This book is a complete refutation of the arguments of advocates of the present Bible Colleges. It cites authorities and is documented for your use in offsetting institutionalism which produces creeping paralysis for the church and makes it dependent upon a human crutch. Read this book. Distribute it among your friends. The cost is 50c each; 12 for \$5. Help circulate the truth about these living issues among your friends who need to know!

(Continued from page 10)

Two glaring errors can be attributed to the college advocates today: (1) Their false claim that these institutions are only adjuncts to the home, and (2) that Christ's great church is inadequately provisioned to meet the needs of the hour. The above accusations are proven by this quotation by a college president. "If Christian people do not build and operate schools wherein they may train their own children, we might as well give up the fight for New Testament Christianity altogether." Such utterances are rank blasphemy, for they question the wisdom of God as to the needs of his church and make Christ's church utterly dependent on a human organization. Apostasy could hardly go farther than that, and such apostasy is only begotten in hearts that are lacking in love and reverence for Christ and his church. (Rte. 2, Wellsville, Kansas).

WORK IN GEORGIA

A simple aging headstone in a cemetery near Valdosta, Georgia marks the resting place of Christian Herman Dasher, emigrant from Salzburg, Germany who brought the gospel to southern Georgia. A Lutheran, he read his Bible until he tired of sectarianism, and learning of a preacher who was a seceder from the Baptist faith in Savannah, Dasher rode horseback to that city to request immersion into Christ. Returning home he baptized his own family and constituted them a New Testament church. This was 3 years before Alexander Campbell published the first issue of "Christian Baptist." The church in Valdosta grew after the New Testament order, and in 1886 when James A. Harding went there for a meeting, mutual ministry was so effective that practically every brother, young and old was able to edify the congregation.

Time has brought changes! Now there are several congregations in the city and its environs, but with one exception all have the one-man hireling pastor system. The one exception is a new congregation with which I recently completed a Bible Study of two weeks duration. They have erected a new and attractive house in which to worship, and began meeting therein about the time our work started. The attendance, interest and results exceeded our expectations.

Near Valdosta is the home of Dasher Christian Institute, of which Bro. Ijams, former president of David Lipscomb College is the head. This school began in the meeting house at Dasher, Georgia and was for years partially supported by the church from its contributions. To offset criticism in these days it now begs its support from sundry other sources. Merchants are solicited for gifts of all nature which are auctioned off, and worldly plays and stunts are performed by students and civic groups for

benefit of this human organization sponsored by Christians, who "put the touch" on storekeepers of all faiths and no faiths, to help them carry on the work of teaching the Bible, sponsoring a daily worship service, and providing a Christian atmosphere.

I spent two afternoons with Joe Goodspeed and Evans McMullen, "ministers" at Remerton and Hahira. These young men, who are products of the professional training at Florida Christian College eagerly sought for some loophole to justify the existence of their "alma mater" but were forced to admit that when the apostle Paul departed from any community he left only one institution which was not there before—a church of Christ! Apparently Paul felt that this institution was thoroughly capable of perfecting the saints, training gospel preachers, developing elders, and providing a reasonable degree of Christian atmosphere. We attempted to arrange a meeting with all of the "ministers" of the churches and faculty members of the school. When invited they indicated they might come, but as the time drew near "they all with one consent began to make excuse." Of course, all the clergy warned their flocks to come not nigh the study but many ignored the attempted boycott and came anyway. We had numerous ones from Florida, Georgia and Alabama, and spent the entire day on several occasions discussing things pertaining to the Kingdom. On no occasion did we get to bed until after midnight.

Brethren throughout the country will recall that Valdosta was the home of Jesse F. Love, who labored so diligently in new and hard fields, and who was killed when struck by an automobile in 1926 as he was walking across the street to a tent which he had erected for gospel preaching in Council Bluffs, Iowa. I found his widow, now past 80 years of age, still living in the same humble home which sheltered our brother during his lifetime of sacrifice for the Cause.

Bro. A. L. Colson, of the congregation at Oak Grove (Fla.) has labored faithfully in that section and deserves commendation for his able evangelistic work. Bro. Roy Dasher of Mount Pleasant (Ga.) has also stood firm against innovationism and institutionalism. He plans to devote much of his time to an attempt to strengthen weak churches in a radius of 100 miles and we hope to bring reports of his labor. Another small congregation at Madison (Fla.) is in process of erecting a new meeting house in a good location. Bro. Leroy Garrett held a tent meeting there not too long since.

We carry with us happy memories of long consultations with brethren from Alabama, Florida and Georgia. There was a sincere spirit of investigation with a number of preaching brethren. We have been invited to do further teaching in Georgia in the early autumn, God willing, and meanwhile

we earnestly pray for the faithful who are resisting departure from the truth against great odds and pressure.

QUESTIONS OF DEPORTMENT

From a consecrated brother, who is the father of several children, I have received the following questions. Although he expected a private answer, I have decided to share the queries and my replies thereto, that others may see what I think on the issues. Here are the questions:

1. Is mixed bathing for Christian men and women right?
2. Is the wearing of shorts and other brief garments by women right?
3. If either or both of the above things are wrong, would it be right for parents to tolerate them in their children with a view to teaching them better as they grow older?
4. When does a child become a young man or woman, with relation to the two things mentioned in questions 1 and 2?

Answer Number 1. Modern bathing garb is a sinful disgrace. It is originated by clever fashion designers, not to conceal the body, but to reveal as much of it as possible. The very advertising for swimming suits demonstrates that the sex lure has more to do with it than any other factor. Why any man or woman bought by the blood of Jesus Christ, sanctified by the Spirit of grace, having crucified the old man of sin and put to death the lust of the flesh should want to frequent the modern swimming pools, and expose themselves upon the public beaches is something I cannot understand. God has always legislated that men and women should so dress and conduct themselves as to maintain proper sex distinction, and the lustful gaze and lecherous looks of the beaches are sufficient condemnation for them. America has more bathtubs than any other nation on earth. If Christians want to bathe, they can go inside their bathroom and lock the door. It is not necessary for them to go outside and undress to get clean. Mixed bathing is wrong!

2. Women are told to dress in modest apparel. The expression means literally "a garment let down!" I was almost tempted to say that it was all right for women to wear shorts and briefs provided they wore enough other clothes over them, but there is nothing more ghastly immoral in its tendency than the shorts and halter sets affected by some women. It is little wonder that crimes against the person increase with such provocation to lustful thinking. Christians have no right to engage in any such damnable business. Women who dress immodestly not only expose their bodies, but their ignorance and sinful tendencies!

3. The Bible says to "Train up the child in the way he should go." If the way he (or she) should go is the way of modesty, then we should not train them up and get them into that way, but train them up in it!

We are told to "Bring up our children in the nurture and admonition of the Lord," and not bring them up in some other way, then try and get them into it. Mothers make a grave error when they dress their little children in such a manner as to cause them to have no sense of propriety, dignity or good manners as they grow up. It is not necessary to be guilty of prudery to teach your children how to walk before God. Because of this answer, I am sure that the reply to number four need not be given.

I am confident that some of the half-converted, worldly-living, fashion-minded parents who read this will censure what is said, ridicule and laugh it off! I have talked to the children of a great many such parents, have counselled and advised with young people who have come to this great city, unprepared for the temptations to be encountered here. I know what sodden, moral derelicts they can become when the folks back home turn them loose to go to the devil. It is amazing how many people lock their chickens up at night and turn their children loose! It is startling to think how many mothers supervise the cooking of the meals and how clean they are, and yet how neglectful of the hearts and habits of their children such mothers may be!

Perhaps we are old-fashioned! Maybe we are behind the time! But still we would rather be away behind and go to heaven, than miles ahead and go to hell! The Christian salt has lost its savor. In a mad rush to be like the world about us, we seek to see how close we can come to the primrose path without being cast into the brimstone pit! What is the matter with our thinking? Why should we think it terrible to be thought different? We are expected to be different! How can we lead the world if we follow it? Why should we be slaves to fashions designed by a group of ungodly, moral scapegraces in Hollywood, that modern Sodom, or in Paris, the Gomorrah of the present age? Dress is intended to conceal the body, not to reveal it! Are we going back to the jungle world? Shall we revert into naked savages? Will members of the church persist in arousing lust instead of crucifying it? That's what we think about the situation—what are you going to do about it?

J. A. FREED

Death came to claim our aged friend J. A. Freed, at Topeka, Kansas on January 24. Brother Freed passed away in the hospital after a long illness. He was 77 years of age at the time, and the day of his departure was also the day of his 49th wedding anniversary. Bro. Freed was born near Orleans, Indiana, June 15, 1875, and united with the church at the age of 18 years. He preached his initial sermon in 1896 and labored in the gospel field for exactly fifty years, being forced to give up active service

in 1946. He was seldom without pain and took the truth to humanity in spite of handicaps. In January 1907 a team of horses ran away with him and his leg was broken. Doctors worked to save it for several months, until he sustained a fall in the following June, and amputation was necessary. Further complications were caused by a stroke, but none of these stopped Brother Freed from going wherever the call came for service. He never hired out, never made a contract for a stipulated sum, but went with faith in his Master. Funeral services were conducted at Topeka, by Robert Brumback, January 26; and at Pratt, Kansas the following day by Roy Harris. Burial was at the latter city. We trust that those congregations which have helped sustain Bro. Freed in the past ten years will continue to send to his aged widow who cared for him until the last.

GARRETT-STANLEY DEBATE

When the editor first went to Midland (Texas) to help plant the Cause, he went with another brother to the large church building where Floyd Stanley proudly held forth as "the minister" and engaged him in what proved to be a rather intense consultation concerning the scripturalness of his position. Stanley admitted then that if the elders were qualified he would not need to be there, yet he was the one who had appointed the elders. He gave us a harrowing description of the worldliness in some of the churches where he had preached.

Now propositions for discussion of the one-man hireling system have been arranged and Leroy Garrett will debate the issue with Stanley at Midland, Texas, near the first of April, with time and place to be announced later. We trust that the unscriptural system of selling the truth for gain will be shaken to the very foundations in that part of the Lone Star state.

KETCHERSIDE-HENDERSON DEBATE

L. E. Ketcherside is still in the process of negotiating with Obert Henderson, Walnut Ridge, Arkansas on the propositions for discussion, with the latter wanting to write the propositions for Bro. Ketcherside to affirm. Three proposals have already been signed, as well as an agreement for the book to be published. It is understood that Sterl Watson will moderate for Henderson. We shall keep you informed when the discussion is ready to be presented.

"CHRISTIANS IDENTIFIED"

Roy Loney, Rfd 2, Wellsville, Kansas is producing a new book under the above title, which will be helpful, edifying and inspirational. It should be read by every member of the church, and especially by those who have been unconcerned and indifferent. It

is calculated to create a sense of responsibility in even the indolent and arouse them to greater service for the Master. Here is a book you should present to the new converts, and one that will be read with profit by the older members also. Send it to your children, mail it to brethren abroad, but above all read it with profit yourself. The cost is 35c each, 3 for \$1.00; and you should address Bro. Loney directly as above.

THANKS TO ALL

The expense of putting out a paper this size is so great that it is rather appalling to us, when we have to operate on the generosity of those who believe in the things that we advocate. We planned this issue purely upon faith, but we are sincerely thankful that such faith has been rewarded and we are able to continue without being in debt. We have sent scores of books recently without taking a cent for them. "A Clean Church" and "Concerning Christian Colleges" have gone into several hundred hands for reading. Somehow we believed that if we were doing what God wanted done, the battle would not be fought alone. Your aid and generous assistance in this work gives us new courage to press on. Thank you, brethren!

ORDER OF SERVICE

A reader asks, "In what order do you conduct the worship of the church on Sunday morning?" In reply, let me say the Bible nowhere uses the term "worship" to describe what the saints do when the church assembles on the first day of the week, and the expression "the worship" isn't in the Bible. But I can best answer by outlining the procedure of the newest congregation we have planted in Saint Louis—Southwest Church.

Five minutes prior to the hour scheduled for commencing, the song director quietly takes his place upon the platform. This is a signal for silence, and the five minutes is devoted to reverent meditation, after which a hymn is sung, and a prayer is offered for the blessing of God to accompany the study of His Word. Following some 45 minutes spent in discussion of the apostles' doctrine with the Bible as the only text, the brother who is to preside and the one who is to lead the songs take their places on the platform, while those who are to serve are seated on the front pew on either side the aisle.

The presiding brother announces a devotional hymn and the congregation rises to sing, remaining so while a prayer is offered that the service may be acceptable unto the Lord. This is followed by a reading from the Old Testament by one brother, followed by a related reading from the New Covenant by another. The saints then contribute of their means as they have been prospered. Following this a hymn appropriate to opening the feast is sung, during which the

brother who presides uncovers the table. Before the breaking of bread, a talk appropriate to the occasion is given. This may be of ten minutes duration, and includes the solemn injunction that the Lord's Table is only for the children of God, and cannot be participated in by other than immersed believers. After the emblems have been distributed by the servants, the table is covered, and the brethren stand and sing a hymn appropriate to prayer. This is followed by the prayers of the church, in which any of the brethren may pray, and no one is ever called upon to do so. Sometimes six or seven petitions are voiced to the throne one by one, and the sick, distressed, absent ones, and the wayward are mentioned by name.

This is followed by announcements of interest to the church, after which a brother (or brethren) who has volunteered addresses the saints to edification. At the close a simple invitation is extended to any who may be present out of Christ to honor the Lord by obedience. Following this is a prayer of benediction. Needless to say all of the brethren are given opportunity to participate limited only by ability. The Lord's Day evening meeting is for gospel proclamation, and the Lord's Supper is never served at it. A different brother preaches the Word each Lord's Day night, so that you might not hear the same one in two or three months. While we do not consider this order as binding, we have found that it serves the spiritual needs of this little group of disciples.

"BIBLE TALK"

The February issue of "Bible Talk" published by Bro. Leroy Garrett, Box 4242, Dallas (Tex.) is before us. It hits a new high in religious journalism and is scholarly and profound in the distinctions it makes in the various terms so much under dispute. We trust that every reader of our paper will also read this issue of "Bible Talk" again and again until familiar with the great truths it upholds. The cost \$1 per year; 50c each in clubs of six or more.

NEW CHURCH BUILDING

The congregation at 1801 East 4th St., Pueblo (Colo.) is mailing out letters to churches which contributed to assist them in erecting a new house in which to meet, and on which construction goes forward as brethren are able to labor. They are worthy of your support. Send to Ashley Elson, 1709 East 7th Street, Pueblo, Colorado.

BIBLE COMMENTARY

We can furnish you the three volumes of "Bible Commentary" which have been completed by Bro. E. M. Zerr. These include 2 volumes on the Old Testament (Genesis through Job), and 1 volume on the New Testament (Matthew through Romans). The cost is \$4 per volume; all three for \$10.

SHARING OUR MAIL

Wellsville, Kansas (Jan. 19): One added at Wauneta, Neb., with church much strengthened and good work program adopted. Bernell Weems will be there 2 weeks in May; C. R. Turner two months starting in August. Will visit Golden and Las Animas, Colorado, en route to Wichita, Kansas.—*Roy Loney.*

* * * *

Clarinda, Iowa (Jan. 22): Two baptized at Hepburn, Iowa, Dec. 21. Bro. Clay Swisher, one of the deacons, passed away Jan. 17 from heart attack. I will begin a month's work at Kirksville, Mo., Feb. 9, including daily broadcast over the local station. Will carry on development program.—*Winford Lee.*

* * * *

Nowata, Oklahoma (Jan. 22): Bob White, of Coweta, Okla., spoke at Las Animas, Colo., Jan. 11 and La Junta, Jan. 18. He is traveling with me preparing himself for evangelistic work of the church.—*Paul Ketcherside.*

* * * *

Beloit, Kansas (Jan. 20): From Dec. 29—Jan. 3 we had a wonderful Bible Study at Beloit, with some attending from Dentonia and Green Mound, an average day class of 25. Lawrence Swearingin and Buddy Peele, of Kansas City, assisted. Two added at Dentonia, Jan. 11.—*Roy Harris.*

* * * *

Beech Grove, Arkansas (Jan. 20): We have just finished the good Bible Study with everyone enlightened and inspired to do more for the Cause. Bro. Hershel Ottwell is a fine teacher and did a wonderful job the last week. We have decided to have another study in January next year.—*Franklin Cunningham.*

* * * *

Central Station, West Virginia: I cannot remember any time when I so thoroughly enjoyed, and received such profit from, a two weeks period as I did at Beech Grove, Arkansas. Those brethren are certainly among the Lord's finest on this earth. My courage and determination were increased almost without limit.—*Vernon W. Hurst.*

* * * *

Prestonpans, Scotland (Jan. 28): We rejoice to hear of 4 additions to the church at Motherwell, where Bro. David Dougal is laboring. The church at Dunfermline has its annual social January 31, with Bro. Albert Winstanley and Bro. Tom Nisbet as speakers. Motherwell holds its annual social Feb. 7.—*Joe Kerr.*

* * * *

Fredericktown, Missouri (Feb. 4): I spoke at Bonne Terre the morning of Feb. 1, on the KFMO broadcast that evening and at Farmington that night. Will conduct gospel meetings here Feb. 8-22, with basket dinner and all day meeting on closing date. After Feb. 23, my address will be 620 East 11th St., Bloomington, Indiana.—*Richard Kerr.*

Chillicothe, (Mo.), (Feb. 4): Brother Leroy Garrett certainly puts the case plain in "Bible Talk" and yet he seems so unruffled about persecution, and very meek and humble.—*Grace Bailey.*

* * * *

Carmichael, California: The church meeting at 6201 Fair Oaks Blvd., will hold a special meeting December 31, 1953, lasting until midnight. We extend to all a cordial invitation to attend this service. For information write to *W. O. McCreary, Sr., 4108 California Avenue.*

* * * *

Sullivan, Illinois: Am surely enjoying the paper and welcome it as a visitor, for it brings us into closer fellowship and for this we plead. We are meeting in our new building now, although it is not completed.—*Lola Chase.*

* * * *

Iberia, Missouri (Feb. 9): The work of the church is moving forward with the assistance of Bro. Carroll Bailey and Bro. Doy Rhoton assisting us part time. They are both very able and sincere in the work.—*Mr. and Mrs. J. H. Bilyeu.*

* * * *

Compton, California (Feb. 12): Our annual meeting is scheduled for March 1. Herbert Cassell is at home after being in hospital over a week due to an automobile accident. Frank Clark of Oakland was with us February 1.—*Elizabeth Turner.*

* * * *

Phoenix, Arizona (Feb. 6): Bro. C. R. Turner will work with us in the early spring, and congregations in the area will support him in an effort at Parker, Arizona where Bro. Rupe and family have planted the cause in their home. Two other families are in regular attendance. We have been sending brethren to aid as often as possible. Wilbur Storm and Clarence Clem went Jan. 25. If passing through this area worship with them. You may address E. S. Rupe, Box 234, Parker, Arizona. Our meeting place in Phoenix is 2348 North 35th Avenue.—*Freida Clem.*

* * * *

Anmoore, West Virginia (Feb. 12): We enjoyed the study at Beech Grove so much and wish that it could have been longer. We returned to West Virginia with zeal to do more for the Lord and have not forgotten the good brethren in Arkansas.—*S. M. Davis.*

* * * *

Pomona, California (Feb. 11): Art Freeman and I visited Hugh Tiner, president of George Pepperdine College to seek permission to pass out the book "Concerning Christian Colleges" to students, especially those from Churches of Christ. He said he would read the book and submit it to Bro. White, head of the "Department of Religion" and let us know soon about handing out the books.—*Tom Booth.*

Belfast, North Ireland (Feb. 4): I have been discharged from the hospital, although not fully recovered. Since that time I have heard our Bro. William Hendren preach three sermons at the little meeting place at Berlin Street, which were very enlightening and helpful.—*Tony Reilly.*

* * * *

U. S. Army, Germany (Feb. 8): The storm which caused the floods in England and Holland brought us a blizzard, which blocked the roads with snow and caused a halt in traffic. I received the booklets "Concerning Christian Colleges" and have given them out. I believe you made it clear that these human organizations were unscriptural. So far I have had no comment on the contents.—*Pvt. William L. Fleener.*

* * * *

Las Animas, Colorado (Feb. 15): Began two weeks work here today. Was at Wichita, Kansas Feb. 8, where the interest was growing. Bro. and Sister Hedges of Winfield were present and encouraged the work. Paul Ketcherside and myself will conduct an intensive campaign at Greensburg, Kansas in June.—*Roy Loney.*

* * * *

Midland, Texas (Feb. 15): The debate between Bro. Leroy Garrett and Floyd Stanley will be held here in Cowden Junior High School auditorium, April 14, 15, 16, 17 from 7:30-9:30 p. m., and those wishing accommodations should write to me at Box 894, Terminal, Texas.—*Ellis Rotan.*

* * * *

Bloomington, Indiana (Feb. 16): We are growing here and moving forward. The influence of the Richard Kerr family will be a healthy one. Jack Kinser and Bob Carron have shown development in the work of the church. We encourage all young Christians to come to Indiana University for higher education, with a chance to develop in the church work while here.—*H. R. Miller.*

* * * *

Walnut Creek, California (Feb. 10): Over fifty present Feb. 1, when Bernell Weems spoke on "The Perfection of God's Plan." We have now developed 3 brethren in our little congregation who can preach and teach.—*Herb Clark.*

* * * *

Carrollton, Missouri (Feb. 15): My dear husband passed away last Oct. 25 and I can truly say he was faithful until death. It is hard to give our loved ones up but he suffered so long I know he is better off. The church at Rock Hill is getting along well. We miss our young men who are in service.—*Mrs. Virgil Flick.*

* * * *

Warrenton, Missouri (Feb. 17): I am very much in favor of getting out a 16-page paper and want to help.—*Mrs. Fred Pauk.*

* * * *

If you appreciate this issue pass it along to others to read!

THIS and THAT from HERE and THERE

G. F. Cloninger reports \$50 received from Farmington (N. Mex.) to apply on the building fund at Hartshorn (Mo.). . . . Fred Wulfkuhle reports a meeting at Stull (Kans.) with Bill Hensley Feb. 15-28. . . . We regret to chronicle the departure of Sister Minnie Gabauer, St. Joseph (Mo.) Dec. 26. . . . Herb Clark spoke at Oakland (Calif.) Jan 18 with Wade Manning at Walnut Creek (Calif.) same day. Bernell Weems was at the latter place Feb. 1. . . . Joe Clay has been speaking at Kirksville, Unionville and Lemons (Mo.) as opportunity presents. . . . We have a good letter from Bro. J. E. Breakell, Barrow-in-Furness (England). . . . Leon Fredericks, formerly of Oklahoma is now meeting with the church at Pasco (Wash.) according to Lorene Thomas. . . . Bud Springer, of Eureka (near Meadville, Mo.) is now stationed in Germany. . . . Dale Schlieper, of Oakland (Calif.) who began smoking at the age of 12, has quit because he feels he can do more for the Lord without a cigarette dangling from the corner of his mouth. Good going! Who else has given up the habit? . . . Edna Shearer (Calif.) sends 5 subs; Marilyn and Leatrice Bundy, Bloomington (Ill.) send 8; Myrtle Richards (Mo.) sends 4; L. M. Richardson (Mo.) sends 6. Thanks a million, and thanks to all who have sent an extra with their own renewals. If everyone does it we can have a larger paper. . . . Cliff Collinge says the church in Lawrence, Kansas, has moved to the I.O.O.F. hall, at 205 West 8th Street. Bob Marshall is aiding them while attending Kansas University. . . . We regret to report that our aged Sister Ditrick, of Shelbyville (Ill.) fell and broke her hip, Jan 18. She was taken to Decatur Hospital. She is the widow of Bro. F. A. Ditrick, well known gospel preacher. . . . Thanks to Ira Fairman (Mo.) for 5 subs; Frank Dunbar (Mo.) 6; Delia Barrett (Ind.) 5. . . . Harold Baines is now editing a page called "Family Circle" in *The Scripture Standard* (England). . . . One immersed at Lillian Avenue (St. Louis) Jan. 25; one added by membership transfer at Webster Groves, same date. . . . Mrs. Frank F. Baily (Okla.) enjoys the paper and thinks it is doing a great work. . . . Darrell Bolin (Penn.) has a real training class for young people at Mount Eagle. . . . Thanks to Oma Daum (Ill.) for five subs. She is a regular helper! . . . Wilford Landes now lives at 5114 Comanche Road N. E., Albuquerque (N. Mex.) and wants names of servicemen in that region. . . . Bernell Weems closed a real Bible Study at Exeter (Calif.) on Jan. 26. . . . C. Munn Riddle and Leland C. King are putting out a mimeographed paper entitled "TRUTH" and the first issue contains some real material on the clergy system and kindred matters. These brethren

are hardworking, self-sacrificing and willing to suffer for Jesus' sake. They need help. Address: TRUTH, Box 94, Oklahoma City, Oklahoma, and when you travel through there worship with the church at 735 SE 29th Street. . . . Jim and Ina Lee Mabery have a baby girl, Brenda Diane, born January 30, at Bloomfield, Missouri. . . . J. B. Ruth immersed Gerald Nicoll at Compton (Calif.) February 1. . . . Congregations in southern California had a singing at West Riverside, the afternoon of February 1. . . . W. Carl Ketcherside began a series of Bible Studies in American Legion Hall, Paragould (Ark.) February 20. . . . Albert Winstanley promises another article for the paper soon. . . . Kenneth Van Deusen has been laboring with the brethren at La Junta (Colo.). . . . Bob White will work with Roy Loney in Terminal (Tex.). . . . L. E. Ketcherside began four weeks of personal work and teaching at Pekin (Ill.) February 15, and we urge the brethren to keep him busy. Here is a man who is not afraid of the hard places, and who will not stand back in taking the gospel anywhere. He is fearless and willing to labor. . . . Mrs. Henry Hawthorne (Mo.) says she enjoys reading the paper and has learned a lot from it. . . . Buford Mabery conducted funeral services for a young man in the auditorium of Desloge (Mo.) High School, January 29. . . . Singers and speakers from Fredericktown (Mo.) will participate with those of other congregations in the Lead Belt area in the radio presentation over KFMO. . . . Glenn Ellis conducted funeral services at Topeka (Kans.) for Sister Dyer, who passed away January 19, at the age of 60. . . . Kenneth Van Deusen conducted funeral services for Sister Lucy Jane Pasley, 81, at Mayetta (Kans.) January 26. . . . Mrs. F. L. Ochs (Neb.) says she does not want to miss a single issue of the paper. . . . Lawrence Swearingin spoke at Antioch, near Bethany (Mo.) February 8, where Robert Brumback will begin a series of meetings on April 19. . . . Ellen Huddle (Ind.) says she wishes she could send a hundred subscriptions to the paper. . . . Clarence Grover (Ill.) says he finds the paper both enjoyable and edifying. . . . The church at De Soto (Mo.) held an all-day meeting, February 22. . . . Glen Frazer conducted funeral services for Bro. E. Childers, Unionville (Mo.) January 27. . . . Have you sent for your debate book? Do it now! . . . Reginald and Helen (Watts) Spence are the parents of a baby boy, Robert Stephen, born at Lutheran Hospital (St. Louis). . . . We deeply appreciate every subscription sent to help us this month. It would be impossible to list all of them. Especially do we thank those who have made it possible for us to send to many upon our

waiting list. Here are some names of those who sent four or more: Cliff Collinge (Kans.) 5; Roy Grieb (Mo.) 4; Ellen Huddle (Ind.) 5; V. M. Foltz (Mo.) 10; Pearl Smith (Ill.) 5; Lottie Mendenhall (Ind.) 5; Truman Sterner (Neb.) 5; Guy Underkofer (Kans.) 10; Betty Osborne (Ill.) 5; Grace Bailey (Mo.) 5; A. K. Kirkpatrick (Mo.) 4; E. V. Adair (Mo.) 7; Roy Loney (Kans.) 5; Herbert Asendorf (Neb.) 5; Paul Meeske (Neb.) 10; Arvel Watts (Mo.) 10; Pearl Munyon (Iowa) 25. It cost approximately \$375 to put out this one issue so you can see why we appreciate help like that above. If we missed the name of any in the category mentioned please notify us. Remember that we edit on the run, in trains and railway stations, so it is hard to handle the correspondence. This month alone I have personally answered 225 letters besides preaching and teaching many hours each day. . . . If you know of the names of members of the One Body in Wichita (Kans.) please send their names to John Reynolds, 1303 South Pinecrest Avenue. . . . The Englewood church in Chicago, Illinois meets in Odd Fellows Hall, 6318 South Yale Street. The 63rd Car line is within one-half block, and the subway from downtown stops at the same corner. For Chicago information address Frank Godbey, 1st Floor Rear Apt., 6919 South Emerald, Chicago 21, Illinois. . . . Thanks to Eva Selby (Mo.) for 5 subs. . . . Bob Hand and Dean Garrison assist the church at Farmington (N. Mex.) each month. . . . Mrs. A. C. Warren forwards 9 subs, including 4 from Paul McFarland (N. Mex.) and we are deeply grateful. . . . We are saddened by the death of John, little son of Bro. and Sister Percy Faenger, Bonne Terre (Mo.) who passed away in Children's Hospital, St. Louis, Feb. 18. . . . Thanks to Mrs. Fred Pauk, Warrenton (Mo.) for five subs. . . . Our hearts go out to Lindell Grosvenor and Velma Pimberton, members at Lillian Avenue Church (St. Louis) whose mother passed away February 18. . . . One added recently by membership transfer at Southwest (Saint Louis). . . . Thanks to Raymond Plaster (Mo.) for five subs. . . . A new congregation has been launched at Morton, Illinois. If you know of members near there, please write to Eathel Brown, 304 West Jefferson Street. . . . Nancy Gingrich writes from Bloomfield (Iowa) that Tom Dennis labored with the church there Feb. 1. . . . One way to help the MISSION MESSENGER is to keep your subscription paid in advance. That saves the cost of notification which runs more than \$100 per year for all subscribers. . . . Another way to help is to send a subscription for someone else who ought to be reading the paper. . . . To some of you this paper is sent by an interested friend.