APPRECIATION

I WISH for every one who has written to me, or who has attached personal notes to subscriptions, to know that I have personally read every letter and every note received. The prompt response from so many former Bible Banner friends, subscribers and readers, has been gratifying to the utmost. The congratulations and commendations, together with so many expressions of personal affection, have given that “new lease” on life so necessary in the midst of opposition and conflict. When Paul saw the brethren from Rome coming down Appian Way to see him and greet him. “be thanked God, and took courage.” In the same spirit, let me thank you all. and with renewed courage let us all press on.

If you have not used one of the subscription envelopes inserted, join the multitude that has, and with your own subscription-send a list. I am hoping for almost a unanimous renewal of the old Bible Banner list, and with so many new names already received TORCH, though smaller, will be bigger and better.

From my heart, I thank you all.

Faithfully and fervently your?;.

Box 1804

Oklahoma City. Okla.

Published by Foy E. Wallace, Jr.
P. O. Box 1804, Oklahoma City, Okla.

Printed by Oklahoma Printing Co., Guthrie, Oklahoma

Address all communications to the publisher, Box 1804, Oklahoma City, Okla. Subscription: $1.00 per year.
DIVINE REVELATION

The present trend toward modernism is discernible in the emphasis that our school men are putting on philosophy. But philosophy is the product of human reasoning and therefore is no more infallible than the minds of men. Yet philosophy is being accepted as final and regarded more authoritative than revelation. When men will not accept the record of divine revelation unless it can be confirmed by philosophy, they are not men of faith—they are modernists.

Proof that the Bible is divine revelation and therefore infallible is not meager and scant—it is manifold and sufficient, both intrinsic and extrinsic in genus. The first exists in the character of the contents of the Bible, and the second in the demands of man’s nature.
The Need Of Revelation. The very nature of man requires it. First, as a dying creature, unlike the animal, he possesses love of life and dread of death. He is dissatisfied with the thought of being born to die—with being brought into the world to begin to die the moment that he begins to live. In his nature there is a longing for a destiny beyond the limits of life here, a yearning for the revelation of his origin and his destiny. His’ nature demands a destiny. The Bible is the only book that answers his longing and reveals his destiny. It is therefore the only book that meets the demands of man’s nature.

Second, as a worshipping being, his desire to worship demands an object of worship, which of necessity must be a superhuman object. But the inability of man to create renders it impossible for him to make or imagine such an ideal. The true object of his worship must therefore be revealed. The Bible is the only book that reveals the object of man’s worship.

Third, as a rational being, all but destitute of instinct, he is unable to supply his own wants, His reason, affection and con-
science, lifting him above the creature of automatic instinct, demand a revealed religion in acquired language. Being a universal creature, to obviate prejudice, this revealed religion must be non-sectional and international, overcoming sectional distinctions, and such is the revealed religion of the Bible.

The Character Of The Bible. Further proof that the Bible is direct divine revelation is discoverable in the character of its contents. First, in unique composition its pronouncements are profound, yet in the whole of its presentation its style is simple, and its lessons and duties are understandable. It is the longest line of thought woven in the loom of time, yet expressed in clear and easy words which translation does not weaken, proving it to be unlike other books, and certifying that it is superhuman, and demonstrating it to be the book from above.

Second, in its divine impartiality, unlike human books, it exposes the weaknesses in the lives of its characters and records the mistakes and misdeeds of its heroes. Adam sinned and was expelled from his primeval home; Noah's intoxication is related with all
of its repulsion; David’s transgression was revealed as an orgy of lust; and Peter’s denial is mentioned as a trait of cowardice. Where is there a book of man like it? Let infidels account for the truthful impartiality of the Bible on mere human grounds of authorship.

Third, in its proffered rewards and threatened punishments revelation is written in every line, for man could not propose blessings or punishments higher than his imagination, nor write of the future longer than he himself could see enforced. The duration of rewards and punishments being eternal, man could not have conceived such. The teaching of the Bible concerning eternity projects man farther and deeper into the future than his imagination could invent or his mind conceive.

Fourth, in the vast quantity of its varied contents there are no conflicts. With no apparent effort on the part of its authors to avoid contradictions, there are none; but it does not propose to harmonize those which man fancies to discover; there being none in it, the discrepancies vanish in the light of
all the facts. The fact that its authors were separated by time, clime and language, with no knowledge of each other, yet were agreed in all that is written, proves that the Bible is not the work of men.

Fifth, in’ its demands on the individual, the Bible claims the hearts, lives and reverence of all men of all generations, with no apology for the demand. The most inspiring of all human philosophers could never have dreamed of such a thing. Man did not write the Bible. It is the book of a universal and an eternal God.

**The Value Of Testimony.** The character of witnesses, in evidence on questions involving integrity and veracity, determines the value of the testimony. Of first consideration on this point is the life of Jesus. He lived in toil and sacrifice and taught his disciples to do the same. Note the passages: “Lay not up for yourselves treasures on the earth”; and, "Labor not for the bread that perisheth": and, “If any man would come after me, let him deny himself.” Could a mere man hope for such from his followers? Could any human teacher expect ready re-
cruits from such appeals? Offering only affliction and reproach? The history of the world does not record such. But the honesty of such demands was absolute and cannot be discredited.

As a second consideration there is the test of purity. The purity of life required of the followers of Jesus is a basic evidence. Miracles attest the fact of Christianity, but morals are the profession of it. Mohammed cared nothing for the appraisal of his subjects as to his moral character and made no demands as to their own. That alone marks him as a pretender. Christ demands purity to the point that there can be no fellowship with him without it. The like of it cannot be found in history.

A third consideration is yet found in the test of veracity. Some who acknowledge the purity of Jesus, deny his claims of divinity and deity. They are inconsistent. If he was not divine, he was an imposter. There is no such thing as Jesus being a good man if his claims were false. But his life and his teaching are the credentials of his divinity. Take his teaching on eternity-the promise of hap-
piness after a life of toil, and glory after suffering—where is there a sane man who would spend his life, all of his days, in toil and privation for the **vain** hope of glory after he died?

A fourth and final test in the sincerity of his witnesses is their inflexible zeal, coupled with their virtues, and their willingness to die. This could not have been founded on fraud and deception. They could have renounced it all and lived. What they taught was true, affirmed by life and confirmed by death. Imposter Joe Smith and his brother Hiram fought to live when the mob came, and died fighting with pistols to escape assassination. Compare it with the death of Jesus and the martyrdom of Christians. Man did not write the Bible, and its religion is of God.

**The Bible Is Not A Fable.** It takes centuries and millenniums for fables to grow, and they must originate far from the present stage and existing scene of things. But the church of the New Testament was set up in the very city where its author was crucified, within fifty days of the tragic event, in
sight of the hill where he died, and in the presence of thousands who knew Him and hundreds who saw Him before and after his resurrection from the dead. Christianity a myth, Jesus a fake, and the Bible a fable? Its first writer, Moses himself, begins the Bible, not with the story of his own life, but of creation; and instead of taking the glory for his own age of time, he ascribed it to 2500 years before, and passes over the 1500 years of his own generations to the future and ever-lasting age to come. That is not a human spirit. As for Jesus, the influence of his life and teaching have increased with the passing of the centuries. The birth of Jesus reversed the calendar of the world, and the time of it is imprinted on every letter that men write, on every deed and abstract and legal document that men record in every government on earth, and is inscribed on the monument that marks the head of every man's grave. Why all this if there is nothing to it, if Christ is a fraud and the Bible is a fable. If the Bible is a mere fable, why do infidels single it out and seek its destruction? There are thousands of fables in the land, and they let them pass—why not let the
Bible pass, if it is just another fable? Why do they oppose it? Ah, the book will not let them alone. It condemns them at every turn. Their spirits cannot rest. It follows them by day and it haunts them by night. It is before them when they rise up, and it is there when they lie down. They rant and they rave, they scoff and they scowl—but they feel afraid.

The system of religion revealed in the Bible is the only reliable religion. No other will answer the demand for the knowledge of the origin and the history and the destiny of man. It is not reasonable that God, even if he were called Nature, could overlook the revelation of things of such stupendous importance, but expose matters of far less moment. There is but one conclusion: The Bible is the revelation of the eternal God of the universe.

Both surprised and pleased to get it... it will have a good purpose and serve a good cause.—Earl West.

I rejoice to see your renewed determination to stay the tide of digression that is sweeping the churches.—Stanley J. Lovett.

A, Hugh Clark made mention of both you and TORCH from the pulpit this morning, of the good work you have done, ore doing and will continue to do.—W. A. Massey (San Antonio).
Questions About Purpose: The scheme of redemption is a plan—a divine plan for salvation. In all things pertaining to this plan that are clearly revealed and plainly taught, the pattern and the purpose can be seen and understood. In reference to the so-called thousand years reign of Christ on the earth (nowhere mentioned in the Bible), men have become so engrossed in the details of a theory that questions of purpose have been overlooked. There may be some thoughtful people who, without the spirit of finding difficulties, would like to have an element of curiosity appeased by eliciting answers to a few questions—the answers to which could do no other than embarrass the millennial speculators and prophetic prognosticators.
In the first place, there is no command anywhere connected with their whole millennial scheme. In the absence of commands to be obeyed, what importance could be attached to anything pertaining to man’s duties to God? Such duties can be known only as they are revealed in commands or their equivalent. Would men be deprived of participation in such a millennium (if such there should be), because he did not know that such a thing was to be, or did not believe that it would be? They say, no. I was told by one man in public discussion that it would be possible for me to get into the millennium whether I believed in it or not, but that I could not be a ruler in the millennium. So that means a premillennialist would rule over me in the millennium. Imagine my lot in the millennium in such an event—a premillennialist ruling over me in the next world, after all the punishment I have inflicted on them in this world!

Now, if there is to be such a thing we would all naturally like to know its purpose and its design. But there apparently are none; for the whole affair admittedly is to begin in a terrible bloody tragedy, continue
under an iron rule, and terminate in another awful conflict, after which we are to go on to heaven anyway. So why such an interval of unnecessary interpositions—why not just go on from here to heaven, without the disappointment of having to return here after we are once over there? It does not fit into the processes of redemption, it is altogether without any redemptive purposes.

Questions About Benefits. It is said that the saints are to rule in this millennium. But over whom? If over the wicked, where will they come from, since the wicked are to be destroyed during the “rapture” period preceding the millennium? And, if saints are to simply reign over saints, what is the benefit in that? Is it just a practice session, a sort of a grand dress rehearsal? If it is a preparation period, over whom are the saints being coached to reign in eternity? We are told that the saints are to be brought back to the earth, after they die, to hold positions in a civil government of Christ, to be such things as justices of peace, judges, attorneys, postmasters, legislators—to hold positions of rulership, after the same order of such positions in the governments of the earth now,
throughout the thousand years. What purpose could that serve? There are many brethren who are opposed to Christians holding such offices now, or even voting for those who do, but we are told that Christ will establish an earthly civil state in which the saints can hold such offices and positions and rule over somebody who has no power to prevent their assumption to such power and position by vote or choice of their own.

**Questions About The Jews.** Why bring the Jews into it again, anyway? They served their purpose as a nation, and deserve no further national consideration. Their existence was provisional and providential, to furnish God a medium, after the threat of a second universal apostasy of Gen. 11, to preserve his name in the earth, lest the very name of God perish in the earth; and thus by the call of Abram God established a special nation for a special medium to unfold the scheme of human redemption through the seed of Abraham in Jesus Christ. That was the sole purpose for the existence of the nation of Israel, and that purpose having been served, that nation exists no more, and can never exist any more. But the nation of Is-
rael does exist again in Palestine, does it not? No. But the government of Palestine is called Israeli-is it not? Yes. With emphasis on the Ii-they claim to be Israel, but are not; therefore it is a lie, hence Isra-e-li. It is only a mongrel political state. Mongrel is right; a mongrel dog is not pedigreed--and that political state over in Palestine is of the same character in breed, it is not pedigreed, is not and cannot be the nation of Israel in any biblical sense of the term. What about their genealogies, necessary to establish the tribe, the family, the descendant of David’s line through Judah, for an occupant on David’s throne. There is not a Jew on earth who can qualify as a regal descendant of David, and therefore not one as a legal heir to the throne. God was never partial to the Jews; and he owes them nothing. He is not a respecter of persons. He dealt at first with mankind as a whole; later, with the Hebrew nation for the sole purpose of the divine medium of unfolding the scheme of redemption through the ages to bring the Redeemer into the world. It was done. The Gentiles occupied just as secure a place in God’s love as did the Jews, and were provided for in the promise made to Abraham, which was ful-
filled in Christ and the gospel. When this promise was fulfilled, the purpose of the nation of Israel was complete and they were retired from the picture, never to enter it again as a nation.

**Questions About Materialism.** While saints are in this world they are taught to be spiritually minded; to set their affection on heavenly things, and not on things on the earth. They are exhorted to turn all their treasures into the legal tender of heaven and lay up deposits to their account up there. Very solemnly did Christ exhort his disciples to be not troubled, for he was going to prepare a place for them. Later his apostle, Simon Peter, who heard that promise, recorded its meaning—forty years later in his epistle he said: "There is a place reserved in heaven for us." Another apostle said that "our citizenship is in heaven." And Jesus himself said that his kingdom was not to be "of this world." But after our hearts have been lured away from the things of this earth, and we pass, by death, into the bliss of the spiritual state, lo! the redeemed saint is turned right around and marched back down here to this earth for a thousand years more, only to wait
again on this earth to receive the thing that we thought we were about to enter when first called from this world. And the kingdom which the Lord said is not of the world, is put right down here in the world; and the worship which Jesus said would not be in Jerusalem is established right in old Jerusalem -----old earthly Jerusalem, with Jesus Christ, now passed through the heavens, reincarnated to dwell on an earthly, delapidated, Jewish throne, to be a local Christ on a local throne, ruling over local governments, over all the earth. Such as that is an insult to the intelligence of a saint. It is the most degrading anti-climax that could ever be proposed in the name of Jesus Christ. It is a complete let-down; and the only ones who would not be let down by such a low earthly and materialistic conception of the kingdom of Jesus Christ, is one who never did become spiritual enough to get weaned away from the love of the world and the things of this earth.

Questions About A Second Chance. Though it is true that not all premillennialists espouse the second chance theory, it is a logical consequence of the doctrine, and those who accept the consequences of their the-
ories and teach the second chance are consistent, while those who do not are inconsistent. Why should saints in the millennium rule over the wicked nations and peoples of the earth without affording them the opportunity in the millennium to accept the rule of Christ, and be saved? Not to do so, would simply mean to use the wicked nations as a toy for the saints to exercise the rule over, but after being subjected to the rule of the saints for the thousand years, these wicked nations are sent on to hell where it was meant for them to go all of the time; and the saints will then go on to heaven where it was eventually meant for them to be all the time. The theory is repulsive to every instinct of a Christian's soul. It is demoralizing in every respect and aspect.

Glad you are back in the "harness," and trust TORCH may receive a reception far above anticipations.-D. W. Nichol.

A unique little magazine "Torch" . . . shall promote its interests everywhere.-James W. Adams.

TORCH is attractive and full of good things . . . it ought to become a great medium.-Wallace W. Thompson.

It will have its place in my home . . . keep up the good fight that the name Wallace has always stood for.—M. S. Bills (Lufkin, Texas).
Greek. In the first number of TORCH, under *Comment*, I mentioned that my attention had been called to the fact that in the sentence, “the earth was without form and void,” the verb *was* might have been translated “became” in some instances—hence, it could mean “the earth *became* without form and void,” thereby allowing for all the upheavals some men want to imagine took place. Now comes an informant wanting to call my attention to the fact that the verb I mentioned is a Greek verb, whereas the Old Testament is in the Hebrew. Thanks, but I already knew that. I also know that the Septuagint is the Greek translation of the Hebrew Old Testament; and we therefore have the Old Testament in the Greek as well as the Hebrew language. The quotations made from the Old Testament by Jesus and the apostles in the New Testament were taken
from the Septuagint version, hence, they quoted from the Greek Old Testament. I am sure they knew that the Old Testament was first in the Hebrew. On the point I was making, *Englishman’s Hebrew Concordance* lists all the passages in which the Hebrew verb occurs, and it is variously translated “caused,” “happened,” “came to pass,” “become” and “became.” That appears to be fairly good authority for the suggestion made. My point was that the verb was in Gen. 1, may also be translated “became,” as in some places it evidently was, and therefore is. I hope even a Ph.D. may be able to see through this simple point. Most of the common readers understood it the first time.

**Light.** In the first number I referred to the fact that herbs and plants were created before light, according to the Genesis record, and the theory that the days of creation were million year periods would therefore require plant life and vegetation to thrive and grow a million years without light upon it, which contradicts science; so the scientists are found contradicting themselves. Comes now one who wants to correct me in time for me to take it back before my hand
is called by somebody else. Reference is made to verses 3 to 5 of Gen. 1, where God said “let there be light,” before verse 11, where herbs and plants came into being. Now, in due respect and all humility, I knew that, too. But the light of verses 3 to 5 was not upon the earth. The Great Northern Lights, the Aurora Borealis, are light, but not for the earth, and would not help herbs and plants. Just read the text, and in verses 11-12 you will find herbs and plants created “upon the earth,” and that was the third day. Then in verses 14-15, God said, “Let there be lights in the firmament ... and let them be for lights in the firmament of the heaven to give light upon the earth ... to divide light from darkness”—and “it was so” and God saw that it was good”—and that was the fourth day. Light and darkness were not divided “upon the earth” until the fourth day. Wherever and whatever the light was of verses 3-5 the first day, it was not “upon the earth,” and since herbs, plants and vegetation (at least all I have ever seen or assimilated) are on the earth, the light must of necessity also be upon the earth to benefit the vegetation. But herbs and plants were not created until the third day (verses 11-13);
and light upon the earth was not created until the fourth day, “for seasons” and “to give light upon the earth” (verses 14 to 19), therefore herbs, plants and vegetation existed the day before light upon the earth. If the days are million ‘year periods, it necessarily follows that plant life lived, grew and thrived a million years without any light “upon the earth”-and the scientists, I repeat, in the effort to stretch the days of creation into vast periods to harmonize with geological theories, run smack into one of the blundering contradictions, which they are ever so capable of doing. Thanks, but I will just stick to my first statement.

**Quota.** In a full-page ad in the back cover of the Firm Foundation, one of the large “sponsoring churches” blasts these lines in big point type: **“We Need A Million Christians In Japan.”** If they mean by “Christians” (as I hope) faithful members of the New Testament church, that is more than the U. S. Bureau of Statistics gives to the United States-the membership of the loyal churches of Christ in this country is less than one million. So, if this sponsoring church is asking for that many Christians in the
United States to respond to their call and go to Japan, it would liquidate every church of the New Testament order in this country—so who would sponsor them? No sooner would they arrive in Japan until they would have to sponsor some of them back over here to start up again. But if that is not what is meant by the ad, then who are the “WE” who needs “a million Christians in Japan”—and why has a quota been set? More than a million people in Japan need to become Christians—but there are a hundred million people in the U.S.A. who also need the same thing. “We” who, need a million Christians for what, in Japan? No matter what the flaring headliner was intended to mean, it is a senseless, useless statement, and shows the type of weakness that we have been pointing out in these centralized elderships. This ad was signed by the elders of a church. They evidently want to sponsor a million Christians in Japan. But they are not centralizing anything—Oh, no; not that! Well, then, they are just talking at random, and it does seem that thoughtful brethren could see the end of such things.
Holding. Something has been said on the point of churches playing the role of “sending” or “spending” the money of other churches. Some of them may be doing both, but some are doing neither with some of the money of other churches. They are holding it. Their reports show large accumulations of money, big bank accounts, held in reserve for emergency. Thus the church is made a holding company, a sort of a religious federal reserve bank. The money in this reserve bank account has been siphoned from many other churches. But it is controlled by the eldership of the one church. Is that centralized control? Also, something is said of a church forwarding the funds for another church, like the U.S. mails. Well, when is a church a forwarding company, and when is it a holding company?

The effort of elders of these churches to defend their practice is about all the evidence needed that their programs are infringements on the divine system of the New Testament. Just read their ads and pick out their weaknesses. For instance, distinction between churches and individuals doing the giving to the foreign college is all on the ledg-
er. The ad placed the church and the college in Japan side by side, and called on all the churches to give; to take their choice; either or both. Even if churches are informed that they “may” send direct, or mark their funds for forwarding, it remains that they also “may” not do so, but may put their money into the big religious bank of one church, controlled and administered by a central eldership, at their own will, the thing some are trying to make-believe is not being done. But it is. The Don Carlos Janes Agency of not many years ago did the same thing, and said the same thing about it, using the same language. Churches were told that they “may” mark their checks for forwarding, or “may” simply put it into the Janes Missionary Fund. Churches did both. But Janes left a huge missionary account in his will and specified the missionaries he wanted to be the beneficiaries of certain amounts, and in the same will, specified that approximately $40,000.00 should be used exclusively to promote the tenets of premillennialism. That is how that “may” and “may not” terminated. The churches that are pouring money now into these brotherhood reserve banks of centralized elderships have no more control,
administration and identity in their funds, as local churches, than these churches did who were victims of the Don Carlos Janes missionary schemes. The principles involved are the same. If the missionary societies should announce that henceforth the churches “may” mark their funds for certain places, and the society would simply function as a forwarding agency—that would not make a missionary society a scriptural thing. Nor does it make it scriptural when an eldership of one church becomes a “board of foreign missions” for all the churches and does the same thing under the name of a local eldership. When elders become general, they cease to be local.

**Extremes.** It is to be admitted that these extremes in this so-called cooperation have slipped up on us all. Most of us in the past have acquiesced in cooperation plans, one way or another, and have said things that may be taken as a past indorsement of what is presently being done. But it has developed into something that was not expected. Even the brethren who have assayed to come to the defense of the central sponsors are now conceding that this cooperation thing may be
carried to extremes. That being true, it really becomes their duty to point out *when* and *how* these churches may practice the extremes they concede to be a possibility. If they are not already doing so, I confess a loss to know how they could do so. If it has not already gone to an extreme when *would* it, and how *could* it? When the conceded extreme is named, and an attempt made at an argument on it, the conclusions will contradict the premises.

When it comes to pass that the elders of a big city church feel called upon to propagandize the “brotherhood” with big ads in the papers, in an effort to justify their course, and at the same time plead with the “brotherhood” to the point of imploring the churches to “send us” your money, not for any local emergency or need, but for a general program-anybody ought to see that it has gone much too far, and honest brethren who know the principles involved will acknowledge it, even if they may have thought a more limited cooperation was harmless and previously said things to condone it. A practice may become so persistent as to develop into a malignant growth, and so far
reaching as to form an octopus. That stage has apparently been reached in the course of things, and hope lies in the eventuality that these men and these churches have gone to such an extreme that their arbitrary attitude and diocesan dictates will become so repulsive to sober-minded brethren as to be self-rebuked. Many good brethren already, who have felt sympathetic to the plans of these big churches, have come to realize that it is time to call a halt.

Precedent. It is palpably weak to offer to affirm that something is as scriptural as something else. Nothing is scriptural unless it is. There is no as about it. That is mighty poor logic, and men who are always doing it are afraid of their ground. It is time to quit talking about who did this or said that, and start giving scriptural precedent for the practices that are being promoted. It is time to quit careering around all over creation and cite the scriptures to prove the practices. A starter to focus the fracas may be suggested in the matter of “autonomy.” If a “board of foreign missions” do no more than forward funds for the churches, would it violate the autonomy of the local church? If not,
then on what principle would it be wrong for the local churches to send their missionary funds to "a board of missions"? It is on that principle that the elders of one church may themselves become an unscriptural board of some kind, and when elders are organized into a general board, they cease to be elders and become an eldership, with a big E, as well as a big WE. It does not comport with the divine arrangement and scriptural functions of the New Testament congregations.

Rome. Of late Rome has been associated with rocks in this country. But the reports from the brethren in Rome indicate that what actually happened was mild in comparison with the overstatement of the incidents by certain groups of brethren over here. It is rather a tame stoning in which nobody gets hurt. I daresay that the "persecution" did not even approximate the insults and indignities suffered by the early preachers of the church in our own land where Old Glory waves. There are a whole big lot of mighty good people in this country, in the church and out of it, who regard the whole affair as a stupid publicity stunt on the part of brethren over here—not over there. The
members of the church involved in the more or less insignificant episode over there did not appear to be crying about anything. All of the noise was made over here, by misguided brethren who seized upon an opportunity to put the church before the public. As for all of the appeals to sentiment in regard to that midget riot in Rome, with all the accusations that were hurled at some good men who could not see any sense or sanity in the things that were being done, everybody knows or ought to know that nobody among us was trying to help the Catholics. Speaking for myself, there is no man in all the church or in all the land whose repulsion and revulsion to Roman Catholicism exceeds my own. But I was not and am not in favor of allowing important New Testament principles to be scrapped in a riotous rumpus with Rome. The fault is all over here. It is in the thing that we are seeing developed before our eyes. In an ecclesiastic eldership are the latent seeds of Catholicism. There is far more implicated and embedded, in the work and activities with which the churches of Christ in this country have become involved in Italy, than a momentary clash with the Catholics. The pope of Rome is himself an
overgrown metropolitan elder. It was the diocesan eldership that developed the corruption that produced him with all of the abominations of the ecclesiastical papal system. The organizational functions of the protestant denominations are but the reflections of that same corruption. The digressive Christian church with its boards, societies and inter-church organizations has copied after the denominations. And when churches of Christ arrive at where all of this centralized cooperation propaganda is leading, they will have become carbon copies of the Christian Church. Who in the name of reason or religion, or even popularity, wants to be that.

Care. There is an agency called CARE for the handling of relief bundles to foreign countries. But there is a recent new slant on care. At a place where I recently held a meeting, a letter came from Boles Orphan Home, addressed to the Church Of Christ, in care of the Ladies Bible Class! And the Board of Trustees of that institution was asking the church to do something for them through the Ladies Bible Class. What next! It is evident that there are sects within the church. A denomination cannot exist with-
out an organization and a name; but a sect can. In the church, for instance, already there is the young people’s sect. In all of the doings that have been going on, we have developed the young people consciousness and complex into a young people sect, within the church. And now the Church Of Christ is considered to be in care of the Ladies Bible Class, by one of “our institutions.”

**Jekkl and Hyde.** This same institution has on quite an expansion campaign. The plans. seem to be taking shape of something over at Quinlan that will develop into the proportions of a Boys Town, of “Father Flanagan.” Their travelling entourage is appearing before governors of state, great business executives, putting on entertainments and calling for much expense. Of course, all of this is the work of the church, according to some among us, and to make it scriptural the Board of Trustees for this now secular institution have been placed under the oversight of a Board of Elders of a local church. But members of the Board Of Trustees are elders in different local churches. So elders of one church as board members are under the oversight of elders of another church, over-
seeing the board! Where do we go from here? When an institution expands into such a general thing that it becomes a public institution, with an organization board to run it, the time has come to cut it completely loose from the church, and let it stand on its own secular institutional legs. For it to claim to be a church orphanage, but operating as a secular institution, with all of the secularism that belongs to any of the eleemosynary institutions, of either private or government ownership, is simply to play the role of Doctor Jekkl and Mister Hyde. We have had too much of that sort of thing.

| I have been a subscriber to every paper you have published, since I was a high school boy, paying subscriptions from money earned on a paper route. --Mack Kercheville. |
| Decided upon reading the first fly leaf that it shall came to me monthly.--F. L Paisley. |
| Glad indeed to get it . . . you can count on me.--W. R. Wolfrum> |
| It surely comes as a welcome visitor into my home and files of my studies.--T. Reginald Boley. |
| I like TORCH. Give us every issue like the first one.--James C. Bays. |
| I had hoped to see you put forth such an effort.--L. W. Mayo. |
| To say that it was received joyfully is putting it mildly. Robert H. Bell. |
REPORT-When this screed shall have been read, I will have been again to the Chicago area, in the personal effort to help certain groups of worthy disciples in their efforts to be plain New Testament churches of Christ. This time I will help two such bands of earnest people. Since initiating this effort one small band of less than a dozen members has grown to sixty, and over, in attendance. They will be planted on the solid rock of truth, and we do not aim for them to ever be sabotaged by the premillennial leadership and compromising influences so dominant in the Chicago metropolitan area.

Of this we will say more later, for the information of many who are interested in results of this work.

POSTSCRIPT: I have been- but TORCH is being printed-and the article on Chicago will appear in the next issue. There are some in Chicagoland who seek deliverance from the premillennialism, modernism and outright sectarianism, of preachers, elders and leaders to which the Cause has been subjected in Chicago, and a few of such are in every congregation there. An exposure of conditions in some so-called churches of Christ in that city would be a revelation to brethren everywhere accompanied with a shock that such things can exist in churches of Christ.
THE "TORCH" IS ATTRACTIVE AND FULL OF GOOD THINGS. IT OUGHT TO BECOME A GREAT MEDIUM TO HALT TIDES OF ERROR LASHING OUT AGAINST THE TRUTH WITHIN AND WITHOUT. I CAN WHOLEHEARTEDLY COOPERATE WITH YOU IN YOUR DETERMINED EFFORT TO RAISE THE STANDARD OF TRUTH WHERE IT OUGHT TO WAVE . . . . THERE WILL BE MANY THAT WILL NOT HELP. BUT THOSE OF US WHO ARE INTERESTED OUGHT TO DO MORE THAT THE INTENDED PURPOSE MAY BE ACCOMPLISHED.—WALLACE W. THOMPSON. ---

LET ME SAY THAT I AM GLAD YOU ARE WRITING AGAIN. FOR A LONG TIME I HAVE MISSED YOUR WRITINGS. THEY HAVE ALWAYS BEEN STIMULATING AND THOUGHT-PROVOKING. THE MO&MENTAL WORK IN STEMMING THE TIDE OF PREMILLENNIALISM WILL EVER BE APPRECIATED BY THOSE OF US WHO LOVE THE TRUTH AND WERE HELPED BY YOUR WORK. NOW THAT YOU HAVE LAUNCHED THIS NEW MAGAZINE, MAY I ADD MY WORD OF "POWER TO YOU" ALONG WITH MANY HUNDREDS OF OTHERS I AM SURE YOU HAVE RECEIVED BY NOW.—HOMER HAILEY.