Dear friends:

Everyone knows that TORCH is that “purely personal medium” of its publisher, and is subject to all of his own vicissitudes. So when TORCH does not make an immediate appearance, you may know that it will get there, somewhat after the manner of him who writes it-late. But if your name is on the list, it will come sooner or later. The writer was away from home from the last week in December to the third week in February. Incidentally my wife was with me, or I would not have been away from home so long. Nevertheless it occasioned a delay which this statement is designed to clarify. Combining February-March into one issue will not affect the number of issues subscribers will receive for the year. There will be twelve numbers for the TORCH year, if it takes fifteen months, or even eighteen, to do it—and twelve issues of TORCH is worth one dollar of anybody’s money, inflation or deflation.

With personal regards and good wishes to all “until we meet again,” I am,

Always faithfully and fervently,

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THE DEITY OF JESUS CHRIST

The foundation of all faith is evidence. There are various and sundry sorts of evidence, such as the senses, reason and testimony, but faith in any realm must rest upon some sort of evidence. Religious faith is based on revelation. "Faith cometh by hearing, and hearing by the word of God." Religious guesses may be made without any evidence at all; and opinions may be formed by human interpretations; but faith rests on the solid evidence of God's word,

From Moses to Malachi the old testament foretells the deity of the Son of God, and from the manger of Bethlehem to the cross of Calvary these prophecies find their fulfillment. The evidence is preponderant. Of the old scriptures Jesus said: "These are they which testify of me," and "beginning at Moses and all the prophets" he "expounded unto them in all the scriptures the things concerning himself."
The list of old testament references to Christ cited in the new testament by various quotations and allusions number more than three hundred. The prophetic preview of him sets forth that he would be of the Hebrew race, of the Jewish nation, of the Davidic family; he would be the seed of woman, of virgin birth, in a Bethlehem manger, a child of peasantry; a Galilean ministry, an ignominious death, a glorious resurrection, an exalted throne not on the earth and a spiritual kingdom not of the world. Such a delineation is impossible on any other explanation than divine origination in the minds of the messianic seers, "who prophesied 'of the grace that should come unto you,'" when by "the Spirit of Christ which was in them" they "testified beforehand the sufferings of Christ and the glory that should follow," and "unto whom it was revealed that not unto themselves but unto us they did minister these things."

The foundation fact of the deity of Jesus Christ is in the new testament words: Thou art the Christ, the Son of the living God. " As an oracle, it is the most, potent utterance ever to fall from human lips. As a confession, the declaration contains more than any other ten words possible to select. As a creed, these words declare that he is Lord, Jesus, Christ, Saviour and King, covering
the entire volume of the spiritual realm, without which the Bible itself would be an empty hull and reduced to a blank page. As lawgiver, it means he is greater than all, superseding Moses (Matt. 17) and above all earth’s potentates (1 Tim. 6:12). As the Son of God, he was born, but he existed before. In man’s existence he must reason from step to step in life from the cradle to the grave, from childhood to manhood, hence from birth to death—and he can do so only by regarding the intervening years: his years as a child, then the same child as a man, and only by the process of growth and development in natural life. Not so of Christ. He was born of woman, but existed before his birth. He was nourished in the ordinary way of human beings, but he had life and glory with the Father before time. All of this is not human.

The irrefutable evidences of the deity of Jesus are found in his superhuman sayings and doings.

(1) The unnatural sayings of Jesus.

A natural man—a mere man—cannot say and write unnatural things. The unnatural sayings of Jesus, both in questioning and answering his critics and in teaching the multitudes, prove that he was more than a natural man. At no time
were his questions and answers such that even the wisest and the shrewdest of the Jews, among their lawyers and teachers, could anticipate.

1. His discourse to Nicodemus (Jno. 3) is without any human precedent.

2. His reference to his mother and his brothers (Matt. 12:46-50) was not from any point of consideration a human statement.

3. His reply to the ruler who called him good (Matt. 18:16-22) was not a human expression.

4. His prayer at the grave of Lazarus (Jno. 11) was the superordinary. What sleight of hand performer ever prayed before or after his performance to give thanks for the power to do what he had done? Jesus was divine—but he never claimed glory or power for himself, always from God.

5. His first public utterances to his teachers and his parents (Lk. 2:47, 49) were not of a natural child, but superhuman.

6. His answer to Satan (Matt. 4), “it is written, ” honored the word of God and the law of Moses rather than himself, contrary to the action of a human lawgiver.

7. His answer at the publican’s supper (Matt. 9), "they that are whole need not a physician, "
when he could have associated with the most influencial and the best instead of the poor, was not natural.

8. His answer on the difficult case (Mark 9: 29), “this kind cometh out only by prayer, " was not human-man would have said, “only I can cast out this kind! "

9. His answer on authority (Mark 11:29-33) to the scribes by the question on John’s baptism was divine acumen. An egotist who wanted glory would have answered by his own authority. Not being able to see through his philosophy, the scribes were afraid to answer him whose answer to them was not like a man.

10. His answer to the disciples on the destruction of Jerusalem (Matt. 24; Mark 13; Luke 21), spoken while the temple buildings were yet standing, and recorded by the three witnesses beforehand, giving credit to Jesus for the predictive statement yet in advance of the occurrence, is not human. Would mere man do it! If it be claimed that it was dated afterward, why did not unbelievers expose it? He spoke before the event and told what happened; the writers recorded it before the incident was fulfilled, and it came to pass. He spoke the truth, his witnesses recorded
the truth, which proves the record to be superhuman and inspired, and himself the Son of God.

11. His answer to the mocking mob (Luke 23), "Father, forgive them," under the pressure of the hour of their deed, were not the words of a mere man, and was not human.

12. When the Jews took stones to stone him (Jno. 10:32)--what man would have so asked and so answered on such an occasion!

13. His question to the disciples (Matt. 16:13), "Who do men say that I am?" and to the Pharisees (Matt. 22), "What think ye-whose son is he?" are not human-what mere man would have asked such questions if he were only a man, and not the Christ! What answer could he expect? Why ask? What profit, if only a man, and not Christ?

(2) The unnatural doings of Jesus.

The fact that the actions of Jesus were not the ways of one who was only a man, proves that Jesus was super-human, and his words and deeds supernatural. That being true he is the Son of God.

1. When he was given an ovation in the temple he left the city (Matt. 21)--what man
would run away when the people were so taken with him and inclined to praise him for what he could do—no, mere man would not do that, he would wait for more! But Jesus eluded the people to escape the honors of king. He accepted respect and honor only measurably, and beyond certain limits forbade demonstrations. He was not a man, but was the Son of the God of the universe.

2. When put to trial by the lawyers (Matt. 22), Jesus upheld the greatness of the law instead of his own prominence and reputation—which was not like a man, unlike any man.

3. The conduct of Jesus when he knew that he was to die (Matt. 16:21; Jno. 18:4), yet made no preparation for it, was not the natural in the ways and actions of men. What mere man would have acted so? Does it not prove that he knew his resurrection to be a fact? Thereby proving that he was supernatural, superhuman, and ‘the Son of God.’

Natural’ men cannot say and do unnatural things. The unnatural sayings and doings of Jesus Christ furnish the irrefutable evidence that He was not a mere man, but the Son of God that he claimed to be, of whom the prophets of the

(3) The unnatural teaching of Christ.

The teaching of Jesus deals with matters of eternity before and after he lived on the earth. This life is as far as mere man can see. Jesus saw farther. The deity of Jesus is attested by his teaching on life after death—immortality in the world to come.

1. “Before Abraham was I am” (Jno. 8:58)—To believe that a mere man could think up such is to believe more in the unreasonable than to believe all the miracles of the Old and the New Testaments.

2. "Fear not them which kill the body . . . rather fear him who is able to destroy both soul and body in hell” (Matt. 10:28). If there is no life beyond this life, and no death but that which ends this life, how could a man think of it or the possibility of it?

3. "Whosoever shall say, Thou fool, shall be in danger of hell fire” (Matt. 5:22). The word gehenna is here used, and it relates to a condition after life, death and the judgment. To speak of such a danger, or to think of such a condition, if
he knew nothing of a judgment after death, is simply out of the question.

4. “But lay up for yourselves treasures in heaven” (Matt. 6:20). This is an exhortation to, labor here for a reward hereafter. A mere man could not have originated the thought. Again, “What shall it profit a man?” (Matt. 16:26)—man cannot think of life beyond without revelation -Jesus was not a mere man.

5. “These shall go away into everlasting punishment: but the righteous into everlasting life” (Matt. 25:46). Here Jesus brings himself into the future, too deep for man to utter, and too far away for man to conceive. A child who speaks of heaven must be taught. Men learn by education, and speak only what is revealed to them. Jesus spake these things--by whose authority—by whose power? Jesus Christ was not a mere man—he is the Son of the eternal God.

6. “I am from above : ye are of this world; I am not of this world” (Jno. 8:23). Jesus knew his origin, He said to Mary :" Wist ye not that I must be about my Father’s business? "--Lk. 2:49 -He knew at the age of twelve who his Father was, that God, not Joseph, was his Father. Jesus knew that he was the Son of God.
THE word "inspiration" has come to be used in a multitude of senses, and it is sometimes used with no sense at all. A striking example, which the reader may classify as he thinks best, is found in the introduction to Lobstein’s work on the virgin birth of Christ, and the passage has been recently quoted with apparent approval in the Biblical World. This introduction was written by W. D. Morrison, and the passage reads as follows:

“The literal inspiration of the Bible, that is to say, the inspiration of the exact forms in which the religious truth is expressed in Holy Writ, has been abandoned by all thoughtful Christian teachers as an utterly untenable position. The inspiration of the Bible is confined to its eternal religious substance, and does not extend to the external forms in which the Bible expresses religious truth."
As is usual with this class of writers, this author expresses himself in a style that is vague and intangible. I would be glad to ask him what he means by "inspiration of the exact forms in which religious truths are expressed in Holy Writ." For example, here is a religious truth: "He that believeth and is baptized shall be saved." What is the exact form in which this religious truth is expressed, the inspiration of which has been abandoned by all thoughtful Christian teachers as utterly untenable? Here is another: "If Christ has not been raised, then is our preaching vain, and your faith also is vain." What is the exact form in which this truth is expressed, the inspiration of which has been abandoned? I might go on to specify hundreds of other examples, but evidently the writer, in making the remarks which I have quoted, had no particular religious truths in his mind. Had he thought of the specifications necessary to the support of his proposition, it is probable that he would not have written it. It is only when making a wide sweep at the whole Bible, with no particular passage of it in view, that such a sweeping declaration could be made. Again, I would like the privilege of asking what is meant by "the eternal religious substance," as distinguished from "the external forms of expression." I would like for Mr. Morrison, or some other scholar with a
dim conception of inspiration, to tell us what is meant by the exact form and what is the eternal substance of the truth, “He that, believeth and is baptized shall be saved ;” and then I would like to have the same distinction made with respect to the statement, “If Christ hath not been raised, our preaching is vain, and your faith is also vain.” And if satisfactory answers respecting these two passages were obtained, I presume we should have these two truths expressed in better forms than those employed in the Scriptures. There would be an improvement on the phraseology of Jesus and Paul. We should have “the inspired eternal substance” of these two statements unencumbered by the “uninspired forms” in which they are expressed. What a great blessing it would be to have the whole Bible released from the bondage of its uninspired forms of expression, leaving us only its “inspired and eternal substance”! No wonder that several gentlemen have suggested the idea of a new Bible; and I wish that some of them would hurry up and give us a few chapters as specimens in advance. I am anxious to see them.

The trouble with all these loose thinkers on the subject of inspiration is that they totally disregard the statements on the subject found in the Scriptures themselves. It might sober the minds
of many of them if they would “read, study and inwardly digest” the following statements by the apostle Paul:

“Things which eye saw not, and ear heard not and which entered not into the heart of man; whatsoever things God hath prepared for them that love him; but unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God: for who among men knoweth the things of a man save the spirit of the man which is in him? Even so the things of God none knoweth save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us by God. Which things also we speak, not in words which man’s wisdom teacheth, but which the Holy Spirit teacheth” (1 Cor. 2:9-13).

If these gentlemen have sufficient respect for the apostle Paul to believe what he here says in regard to the words in which he and other inspired men expressed the truths revealed by the Spirit, they should pause upon this passage and give it due consideration. I think it would also help to clarify their thought on the subject, if they would duly consider certain statements made by the Lord Jesus himself.
For example, “The Comforter, even the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said to you” (John 14:26). Was this promise fulfilled? If it was, why all this questioning by mystified critics as to whether the words of Jesus were correctly reported by these apostles? And if all things He spoke to them which their natural memory did not retain were thus recalled after many years by the Spirit within them, what kind of inspiration was this?

Again: “When they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour that speak ye; for it is not ye that speak, but the Holy Spirit:” Are we to understand from this statement that the Holy Spirit in the apostles had nothing to do with the exact forms in which religious truths were expressed by them? If so, how can we account for the exact forms in which Jesus expressed these promises? If he did not mean exactly what he said, what did he mean, and what means have we of ascertaining what he meant? When a man writes or speaks about inspiration, if he does not allow such passages as these to guide and control his thought
on the subject, he is lost in the fog, he is at sea without chart or compass and what he may say is no more to be regarded than the idle wind. If there was such a thing as inspiration, it consisted in a direct action of the Spirit of God upon the spirit of inspired men. Anything else than this, or anything less than this, is not the thing. The very beginning of inspiration in the experience of the apostles was when they spoke in other tongues as the Spirit gave them utterance. This is a complete refutation of all the vague and intangible theories of inspiration which these loose thinkers have furnished us with, and one of the clearest evidences of this truth is found in the effort made by them to explain away the facts in this case, which are represented by Luke in language that is unmistakable as any to be found in the New Testament, or in any other book.

It would be well for all of our teachers and preachers to make a new study of the Scripture statements on the subject of inspiration. If we speak not of the inspiration that is set forth in the Scriptures, let us drop the word and have nothing more to do with it.

(Article on "Inspiration," by J. W. McGarvey, quoted from Biblical Criticism.)
BROTHER WHITESIDE

Before the salute to “Another Man Of Eighty” in the January issue of this periodical had come from the press, the subject of the tribute, Brother R. L. Whiteside, had departed from us. We met with his family and friends in simple ‘but sublime services, January 8, in the church’ building where he had preached and worshipped through many years of his life. Numerous preachers from various places were present. It was my honor to read the passages he had marked in his Bible, C. E. Wooldridge led us in prayer; Cled E. Wallace made the talk; and B. M. Strother, of McAlester, Oklahoma, loved and respected by Brother Whiteside as an elder in the church, led the prayer at the grave. Talking to God, Brother Wooldridge gave expression to the fervent faith and heavenly hope that fill us and thrill us on these occasions. Talking to us, the remarks of the speaker were of the classic character customary with him. Better than anything I can write is the article
by Cled E. Wallace, in the *Gospel Guardian*, entitled “At the Close Of The Day”:

At the close of the day on January 5, 1951, brother R. L. Whiteside quietly released his hold on this life and departed to be with Christ. “It is very far better.” He was in his eighty-second year. It seems fitting that he should depart at the close of the day.

Proper tribute was paid brother Whiteside in the final service in the meeting-house of the church in Denton, Texas, Pearl and Bolivar streets. A large crowd was present, including many preachers. It flooded me with memories from the long ago. My father lived in Denton and preached for that church during some years in the very early part of the century. I was baptized in that meeting house, made my first prayer-meeting talk there at the age of fifteen, and in later years did quite a bit of preaching there.

Attention was given to two passages of Scripture which he dearly loved and had marked in his Bible. “And Enoch walked with God: and he was not; for God took him.” (Gen. 5:24) “I have fought the good fight, I have finished the course, I have kept the faith.” (2 Tim. 4:7) : Brother Whiteside walked with God for he knew Him and trusted Him fully.
He ‘knew what the Bible says about God and believed it without holding back. He walked and fought and kept the faith right up to the finish: As I say these things my own father walks into the picture and stands beside him. They were near the same age, fought the same battles, and took their flight for glory not far from the same time. When the crowning time comes “at that day” God will not hold back.

In his early manhood brother Whiteside came under the influence of David Lipscomb and J. A. Harding. Brother Lipscomb was his ‘ideal as a teacher. He encouraged independent thinking and close study of the word of God as a guide. Brother Whiteside was an independent thinker and a close student all his life. He came as near getting everything out of a passage of Scripture that the Holy Spirit put into it, and then stopping, as any man I ever knew. He was anxious to go every step as far as “that which is written” and just as anxious not to go one step farther. That was his idea of keeping the faith. He departs at a time when he is sorely needed.

Brother Whiteside’s health began to fail in 1944. He came to Temple, Texas, where I then lived; and went through the Scott and White clinic. He spent two weeks in my home. His trouble was diagnosed as a heart ailment from
which he never recovered. He has been confined to his home most of the time since then, much of it on his bed. I have visited him many times during the time of his confinement and have never heard him complain. He was patient, talked little of his condition, but much about the church, for which he felt deep concern. He did much of his writing propped up in bed, and his thinking was as clear as a bell right up to the last. When I last saw him alive, shortly before the end, his frame was shaken and weakened by hiccups, which the doctor could not control. He ignored it, and expressed the hope for strength to do some more writing that he had in mind,

The thought has been repeatedly expressed in my hearing that we need R. L. Whiteside and will miss him. We still have him. His “Commentary on Romans” is a constant companion of mine as it is of many others. He has left with us a lot of his strength in his books. Men like Nichol and Whiteside never die. They just keep on living.

Brother Whiteside had a large family. He was given every attention during his illness by his wife Ruth, whom he loved to compare with “Ruth, the Moabitess,” and his daughter, Miss Inys. They still have him, too, in memories that bless, even while they burn.
CHICAGO. As a direct result of the gospel efforts that have been made and are being made in the Chicago area, a faithful church has been established at Aurora, a part of metropolitan Chicago, known as Chicagoland. Starting with an attendance of not more than a dozen, there are now more than 100 people in attendance. Among those who have been baptized there are some who were denominational&s, and I think a Roman Catholic. Some who have assisted in this work will be glad to know of its success and permanence. Any rumors and rumblings against this work, or efforts to hurt it, come from those who dislike the preaching that has been done, and who object to the exposures made of the conditions in the Chicago area, which have been described in TORCH. The work at Aurora is being put on firm footing, and will be a bulwark against the errors and weaknesses that have infiltrated into various congregations of the area. We hope that all who have been disposed
to assist in such a good work as has been done at Aurora will continue to aid it in the right way. There is no necessity for sponsorship or any intermediary agent. Communications may be sent to Bob, Leigh, treasurer, Aurora Church of Christ, P. O. Box 735, Aurora, Illinois.

It may be timely to say here that my trips to Chicago and all the preaching that I have done in the area have been donated to that effort, and I have not received or accepted any part of the contributions made to that work; and the extent of my own handling of any of the donations has been to mail some letters for a few people who were interested in helping. The contributions have been made direct to the work and will so continue.

Many good people have been aroused to the conditions in the churches and have been made sensitive to the errors of millennialism and evils of modernism. Several congregations have requested me to preach at their places on future trips, including Gary (on Indiana side) and Milwaukee, to the north. This I plan to do as these efforts, which were abated by severe weather, will be resumed and continued when weather conditions permit and at intervals possible on my part.
There are some good people in Chicagoland who appreciate these efforts in behalf of sound doctrine in that great metropolitan area and who are grateful to all who have had an interest in it. We believe the results ‘will be lasting.

WESTWARD. The last month of 1950 was spent in the Yuma-Imperial valleys of Arizona and California. I preached at Yuma and Somerton, Arizona, where there are two faithful bands of good people striving to build up the church in difficult conditions. Ted Bollier preaches regularly at Yuma, and Rhymer Knight at Somerton. They are worthy young men, loyal to the truth and energetic in its behalf. We are returning to help the work in Arizona this month. I will assist in a meeting in Tucson, and on the same trip, Wilson Wallace (my son), will preach in meetings at Douglas and Somerton, kriz., and Holtville, Calif.

EL CENTRO. In the spring of 1948 it was my opportunity and pleasure to do the preaching in the first meeting held in the modest but beautiful new building at El Centro. The tri-cities of El Centro-Brawley-Holtville form the hub of Imperial Valley, the California desert which has been made to “blossom as the rose.” Later,
I returned for a second meeting, and spent several days there in the end of 1950. In addition to the zeal of a faithful group of loyal souls, the determination of Paul Hutchinson has made this work a success. An irreparable loss to the congregation was recently sustained in the passing of Brother Roy Edwards, an elder with Brother Hutchinson of this small church, who cannot be replaced; but the members are the more determined to do all that they can to fill the breach his unexpected and untimely death occasioned. Malcolm Bowen is the preacher at El Centro, a firm and faithful preacher, capable, studious, energetic and indomitable, and a strength to the cause in Imperial Valley. The church at Brawley was established through the efforts of the Central Church in Los Angeles and is thriving. The money with which to build the meetinghouse at Holtville was subscribed during a meeting of my own in 1930, and Ollie Stewart one of its leading members now, was baptized in this meeting. With these associations and memories of the years as a background, my continued interest in the cause in Imperial Valley can be understood and appreciated.

SAN DIEGO. On the aforementioned visit to the valley I had the pleasure of hearing Fred Amick, of San Diego, preach at El Centro. He
immediately impresses his hearers with his thoughtfulness. He has an originality of style and presentation, holds a firm faith in the word of God, and deep conviction of the truth; and in his own good way, he preaches it. Brother Amick is not an average preacher; he is above the average. His present work is with the El Cajon Boulevard Church in San Diego. In the past I have helped this congregation in meetings, in which some lasting friendships were formed, and I have always regarded it as a sound church, loyal to new testament principles.

Another highlight of this preaching trip was a service held at La Mesa, a suburb of San Diego, a beautiful, peaceful place, clustering in the hills, basking in the sun, and bathed in the breezes of the sea. The building was full at this service. I was impressed with the people of the congregation, and particularly with its elders who were obviously interested in sound preaching, and they extended me a welcome to return and do it again. 'Brother Harriman, whom I have known in other places, preaches for the La Mesa church, is committed to the truth without compromise, and is doing a good work. I shall always hold these memories dear, and shall look forward with eagerness to an opportunity to be among these people again.
NIÑETEEN FIFTY-ONE. The fir& of the year found me at Snyder, Texas, with Boyd D. Fanning and a flourishing west Texas church. T was born in Texas, reared in Texas, married in Texas, lived all of my early years in Texas, my father and mother were born and buried in Texas, and I want my mortal remains to be buried in its soil when I die. I love Texas people, and no matter where I go or how long I stay, to come back to Texas, cross its border and tip my hat to the Texas sky, gives me a feeling that beggars description in any language. In some states where I have gone, comments were made on such a fine sunshiny day, when their sun at noonday was about as bright as the Texas moon. What I am attempting to say is that I love Texas.

In North Carolina we had a second good meeting at Winston-Salem. A truly fine band of people they are; true to the core; with a future as prospective for growth as any congregation I know in an almost virgin field. They have recently acquired a new preacher in the person of young Bob Crawley, baldheaded at twenty-two, who is fine looking (in spite of ‘it), appearing to be thirty instead, and my impression of him is that he is a coming preacher. He is well educated and has good sense; is a good preacher at twenty-two,
and the church will hear from him, I believe in the right way, in years to come.

SAN ANTONIO. As these lines go to the printer I have concluded a meeting with 'the Highland church (old Denver Heights), San Antonio. I was among friends of yesteryears. Before the 20's, during the 20's and in the 30's I have preached in San Antonio. Skipping the 40's, after a decade it was good for my soul to be with the people there again. Their progress is evident; a new building and a renewed determination to emphasize the preaching of the gospel and the scriptural work of a new testament church; and the congregation seemed happy, "praising God and having favor with all the people." Their preacher is A. Hugh Clark, who has been identified with this congregation altogether about ten years. Brother Hugh and I were schoolmates, classmates, and for a time roommates, in old Thorp Spring Christian College, at Thorp Spring, Texas. We are but six months 'apart in age; began preaching about the same time, and through the years have felt in each other a mutual interest. I do not remember ever having had any preacher to commit himself more fully to the issues of a meeting in which I was preaching than Brother Clark did in this meeting, nor to give me more complete support than he
accorded me. The elders of this church are men whom I have known all of these years, whose faith is worthy of imitation, and the Highland Church will be a bulwark for the truth as long as the present men of faith guide its course.

FIFTY YEARS. At Pampa, Texas, a few weeks ago about two hundred friends and relatives visited the home of Brother and Sister J. E. Williams on Sunday afternoon to congratulate them on the occasion of their fiftieth wedding anniversary. The newspapers of Pampa and Amarillo carried a full-scale news report of the occasion, with photographs of Brother and Sister Williams. From the local press this item is quoted: "A reception was held in the home of a son of the honored couple, Ewing Williams, and Mrs. Williams at 1615 N. Russell, from 3 to 6 P.M. In the receiving line were the honorees and their children, Mr. and Mrs. Jack Vincent (daughter), Amarillo; Mr. and Mrs. John A. Williams, Amarillo; and Mr. and Mrs. Ewing Williams. " This was, indeed, a notable and felicitous occasion for Brother and Sister Williams, revealing to them how many friends they really have in the town and in the church where they have lived so long. Brother Williams will be eight-five his next birthday, and Sister Williams, of course, is much younger—actually by
about a dozen and a half years, Brother Williams is a pioneer of the Pampa plains country, was baptized many years ago. He helped to start the church in Pampa and other places around, and has stood for the truth with determination all of these years.

TRUTH IN LOVE. The title sounds good, and so is the publication which bears that designation. It is owned and published (monthly) by Marion Davis, Fayette, Alabama, formerly published by various predecessors in Birmingham, including such noble men as the late W. C. Graves: **Truth In Love** is not, therefore, a new publication at all, but an old one. Brother Marion Davis, known to many of us as a sweet singer of gospel songs, composer of numerous songs and hymns, and compiler of **Complete Christian Hymnal**, has operated the paper with credit for several years, and deserves praise for his determination to make it succeed without the support of some whose aid he should have instead of their opposition. But Brother Davis has stood up for the truth without wavering, and without exception, regardless of who did or who did not stand with him.

Of special mention now, and the actual occasion for this script, is the, acquisition of James W.
Adams, of Longview, Texas, to be editor of *Truth In Love*. This represents a very signal accomplishment on the part of Brother Davis. The church has no young man in the age bracket of the thirties with more capability and a more promising future. He is a clear thinker, a strong preacher, an able writer—and sound *to the core*. He would be a good editor for any paper among us, old or new which is devoted to the cause of truth. We congratulate Brother Davis and *Truth In Love* on their good fortune. This paper is circulated in bundles for distribution by individuals and congregations for evangelistic purpose, advertising literature for meetings, and may also be had on single subscriptions. Either way we commend it, and information on rates may be obtained by addressing *Truth In Love*, Marion Davis, publisher, Fayette, Ala.

OLD TUCSON. In the hill-surrounded valley of southern Arizona lies the sun bathed city of "Old Tucson," sprawling for miles in magic growth over a cactus covered desert. It is the city of sunshine, with the boasted record of three hundred and sixty-five days of sunshine a year. If and when it rains the sun’s warm face re-appears before retiring for the night behind the encircling curtains of the massive mountains,
adding to the day’s sunshine splendor the awe of the evening’s gloaming. Through the years many people have left country and kindred, in their last bid for life, to come to this benevolent basin, where nature has dehydrated the air, where the ultra-violet and infra-red radiations of God’s X-ray, the sun, helped them to retrieve lost health, the recovery of which was as “life from the dead.” So to some this resort is a place of pleasure and recreation and wealth; to others a land of life and habitat of health.

Having spent several months in Arizona in 1948 my interest in the cause of Christ in this area has become personal, and I feel the urge to respond to every call to preach the gospel to its pioneering people. In several of its towns and cities I have done so. This was my second meeting in Tucson, others were held in Phoenix, the capital, Winslow, Cottonwood, Kingman, and places where a few members have had a struggle to even start the church, to say nothing of the courage required to continue under the difficulties prevailing. The examples of such determination are in every place where the church survived in Arizona. At Kingman, for instance, Sister Flo Orr, daughter of Joe S. Warlick, has for a number of years been an inspiration and a strength to a few who have held together
against odds. Such places are not “foreign mission” work, not “Macedonian” seeing that miles of land instead of fathoms of water lie between, and it lacks the glamor of “over the sea” and far away.

It would be next to impossible to induce brethren to spend an infinitesimal percent of the amount of money establishing churches in these sections of our country, and neighboring countries that speak our language, that is being immoderately—if not inordinately and unscripturally expended in precarious foreign projects.

The recent Tucson meeting was held with the Mable and Santa Rita church, the old congregation there, but was attended regularly and in goodly numbers by members of the other churches. Quentin Fanning, son of Boyd Fanning, preaches for this church, and his father, who is my personal friend preached the first few days of this meeting, while I was enroute to it. The elders of this church appear to be good men, and the members of it good people. Other preachers attending the meeting were Wallace Layton, John Whitehead and Olen Holderby, of Tucson; Robert Turner, of Prescott, and C. B. Middleton, of Safford; perhaps others.
Bryan W. Vinson, of Dallas, will soon preach in a meeting in Tucson; so will Yater Tant, and Wilson Wallace, with other congregations there. We hope the time will come when all of these bands of brethren can work in harmony and dwell in peace.

Last of mention but not least in memory, Hubert Hinds and his mother, son and widow of John T. Hinds, extended to me the hospitality of their good home in Tucson. Brother Hubert is on the faculty of the University of Arizona, is a real fellow in the work of the church and a fervent friend of mine. Had his father lived until now he would have been “another man of eighty” plus. He was among the best scholars of our time, and his labors will be remembered in years to come. The commentary on Revelation, the task of writing which is believed by his widow and his son to have hastened his death, is his outstanding work. Hubert Hinds is devoted to his mother, cares for her tenderly, and his father lives in his life. We believe these words are not unmeet for this space in consideration for the worthy son of a noble sire, and the mother who made possible the success of his life and labors. Selah, Tucson.
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