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Gospel Advocate 100th Anniversary Issue, Vol. 97, No. 28, July 14, 1955

B. C. Goodpasture

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100th ANNIVERSARY ISSUE

Sample Copy

Gospel Advocate

100 Years of Christian Journalism

Published weekly at 110 Seventh Avenue, North, Nashville, Tenn.

ESTABLISHED 1855

Entered at post office at Nashville, Tenn., as second-class matter.

VOLUME XCVII, No. 28

NASHVILLE, TENNESSEE, JULY 14, 1955

\$3.00 PER YEAR, IN ADVANCE

One Hundred Years Ago and Now

The first issue of the GOSPEL ADVOCATE appeared in July, 1855. It has been one round century since the natal day of the "Old Reliable." During that time, according to one authority, more than four hundred religious papers have been started and failed, among those who have sought to "restore the ancient order of things." But the GOSPEL ADVOCATE under the *same* name and in the *same* city has weathered the storms of a hundred years. Today it is more widely circulated and read than at any previous time in its history. Today it stands on the threshold of a new century—its second century. It enters this new century with the same ideals and purposes with which it began its first century.

When Tolbert Fanning and William Lipscomb wrote about the name and purpose of the GOSPEL ADVOCATE at the very beginning, they said:

"In constructing a name for our paper, our first study was to find a style that would smack of nothing immodest or immoral; and secondly, we endeavor to select a name which would express, as nearly as possible, the work we have in view. Hence the 'GOSPEL ADVOCATE.' By which we mean to say, that if a God has been revealed in this universe, if there is a moral truth in heaven or on the earth, and if men have a right to speak with even the certainty of belief upon spiritual matters, there is something in the world, but not of the world, called THE GOSPEL, through which the obedient are saved, and the wicked are condemned. If these are correct conclusions, we think we see peculiar fitness in employing a name for our journal which offends no good man, and expresses a labor worthy of the purest beings in existence. We claim not the right to advocate any measures of our own, neither the claims of any party; but we regard our position as entirely catholic. Our work is to defend the sayings and doings of Jesus Christ against the assaults of the enemy, whether covert or avowed; and we can meet all who do in fact acknowledge the authority of the New Testament on common ground. With us the gospel is everything, or nothing. If true, all good men will, sooner or later, unite under its ample folds; and if false, we can have the consolation of pleading for the cause which has done more for the amelioration of the condition of the world than any other.

"Hence the appropriateness of the name, 'GOSPEL ADVOCATE.'

"We doubt not our friends will properly consider the dignity and value of their labor in advocating the high claims of the gospel, even in the circulation of our humble sheet. Every effort to turn the attention of the world from men, and all THEIR works, to the sacred institutions of God, must result favorably."

1855



1955



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GOSPEL ADVOCATE COMPANY

NASHVILLE, TENNESSEE

Early History of the Gospel Advocate

REX TURNER

THE BEGINNING OF THE GOSPEL ADVOCATE

The first issue of the GOSPEL ADVOCATE appeared in July, 1855. This religious paper first appeared as a monthly publication. It continued as a monthly publication until the beginning of the Civil War in 1861. The Civil War compelled the publishers to cease its publication. The first editors of the ADVOCATE were Tolbert Fanning and William Lipscomb.

TOLBERT FANNING

Prior to the beginning of the GOSPEL ADVOCATE, Tolbert Fanning had already distinguished himself as an influential preacher and educator. He had preached throughout Middle Tennessee. Further, his labors had carried him into Alabama, Kentucky, and parts east. Fanning had graduated from the University of Nashville in 1835. In 1844 he had founded Franklin College. He was serving as president of that institution when he began publishing the GOSPEL ADVOCATE. Fanning was at that time forty-five years of age.

WILLIAM LIPSCOMB

William Lipscomb was only twenty-six years of age when he assisted Fanning in launching the GOSPEL ADVOCATE. He was an older brother of David Lipscomb. In 1846 William Lipscomb had entered Franklin College. Two years later he was graduated with honors. President Fanning had been much impressed with William Lipscomb's ability and invited him to join the faculty as a teacher of Greek and Latin. Lipscomb soon distinguished himself as an outstanding teacher at Franklin College.

PURPOSE OF THE GOSPEL ADVOCATE

The GOSPEL ADVOCATE was dedicated to the advocacy of the gospel, "the maintenance of the doctrine of salvation through the gospel of the grace of God." Its columns were to be open "to a free discussion of all questions calculated to advance the spiritual interest of society."

OPPOSITION OF THE GOSPEL ADVOCATE TO THE MISSIONARY SOCIETY

The Missionary Society was organized in 1849. Much dissension had arisen throughout the brotherhood over it. Tolbert Fanning gave much thought and study to the question of the Missionary Society. Slowly and cautiously he came to conclude that the Missionary Society is an anti-scriptural evil. He began to speak out boldly against the Missionary Society, and soon he committed the GOSPEL ADVOCATE to an unrelenting opposition of it.

THE GOSPEL ADVOCATE FOLLOWING THE WAR

The continued publication of the GOSPEL ADVOCATE was not possible during the interim of the Civil War. Following the cessation of hostilities between the North and South, David Lipscomb led in reviving that religious journal. He resumed publication of the GOSPEL ADVOCATE on January 1, 1866. The editors were listed as T. Fanning and D. Lipscomb. The GOSPEL ADVOCATE was resumed as a weekly rather than a monthly publication.

DAVID LIPSCOMB WAS A MAN OF GOD

When he revived the GOSPEL ADVOCATE, David Lipscomb was thirty-five years of age, having been born January 21, 1831. Tolbert Fanning was then fifty-six years of age. David Lipscomb had entered Franklin College along with his brother, William Lipscomb, in January, 1846. He graduated from that school in 1849 as valedictorian of his class. He was a great admirer of Fanning.

David Lipscomb was a man who was void of all os-

tentation. He was humble, earnest, and fearless. He was longsuffering toward all the weaknesses and frailties of humanity. He became one of the soundest Bible scholars the church on the North American Continent has ever had.

RESPONSIBILITY FOR THE GOSPEL ADVOCATE WAS BORNE BY DAVID LIPSCOMB

The burden of the publication of the GOSPEL ADVOCATE in both time and money was borne primarily by David Lipscomb during those early years. Fanning soon withdrew from any active participation in the effort, and the editorial load was also borne by David Lipscomb.

GOSPEL ADVOCATE HAD GREAT FINANCIAL PROBLEMS

The financial problems connected with the publishing of the GOSPEL ADVOCATE were very heavy. The paper was printed by contract at first. There were but few subscribers to the paper. The money received from subscriptions and advertising was not sufficient to cover the publication cost. David Lipscomb bore the deficit out of his own money.

The financial burden became so heavy that Lipscomb ceased the publication of the GOSPEL ADVOCATE on November 7, 1867, but he was able to resume its publication the following year. The paper was self-sustaining by October of that year.

GOSPEL ADVOCATE HAD FEW SUBSCRIBERS

The GOSPEL ADVOCATE had only a few subscribers for some three decades. In 1880 the GOSPEL ADVOCATE had about 3,200 subscribers. By 1885 its circulation had grown to about 6,500 subscribers. An interesting observation is the fact that the number of subscriptions to the GOSPEL ADVOCATE raised in one night at Lipscomb Lectures in January of 1955 exceeded the total list of subscribers to that paper in 1885.

The GOSPEL ADVOCATE's subscription list had grown considerably by 1890. The paper had been equipped with electric presses, and by this time it had become a substantial publishing firm. Its future seemed to be reasonably well assured.

E. G. SEWELL BECAME CO-EDITOR OF THE GOSPEL ADVOCATE

In January of 1870 E. G. Sewell became co-editor of the GOSPEL ADVOCATE. E. G. Sewell was at that time forty years of age. He had attended Franklin College and had studied under William Lipscomb.

The names of Lipscomb and Sewell became household names among the brethren of the South. Their influence for good is so vast that it cannot be measured.

David Lipscomb died on November 11, 1917. E. G. Sewell died March 2, 1924. Both men had served as editors of the GOSPEL ADVOCATE for more than a half century.

GOSPEL ADVOCATE WIELDED GREAT INFLUENCE PARTICULARLY IN THE SOUTH

The reborn GOSPEL ADVOCATE was well received in the South. It was not so well received in the North. David Lipscomb opposed war and a Christian's participation in politics. The brethren in the North thought that his teaching against war stemmed from the fact that the South had lost the war.

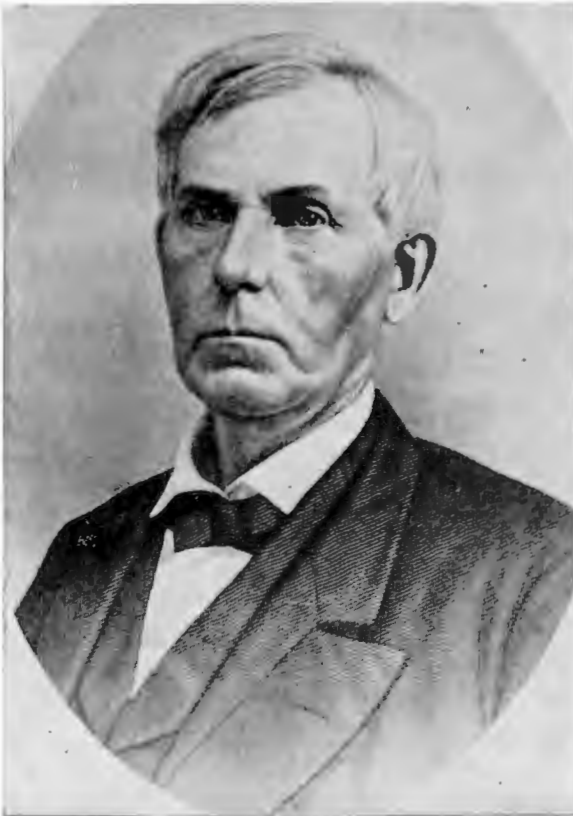
David Lipscomb further waged through the pages of the GOSPEL ADVOCATE an unrelenting opposition to the Missionary Society and to the use of mechanical instruments of music in the worship. The success of his opposition is borne out by the fact that the churches in the South remained loyal to the Restoration Movement while the churches in the North where the ADVOCATE was not read were swept by digression.

Former Editors

J. ROY VAUGHAN

Tolbert Fanning

Tolbert Fanning was born May 10, 1810, in Cannon County, Tennessee. When he was eight years of age his parents moved to Lauderdale County, Alabama. He was baptized during a meeting held by J. E. Matthews, seven miles north of Florence, Alabama, in October, 1827. In 1835 he graduated from the Nashville University, Nashville, Tennessee. He married Miss Charlotte Fall, sister of Philip S. Fall, in 1837, and that same year opened a female seminary in Franklin, Tennessee, where he taught and preached until the close of 1839. The next year he moved to 'Elm Crag,' five miles east of Nashville, Tennessee, where he built Franklin College and served as president until 1861. This was the Alma Mater of David

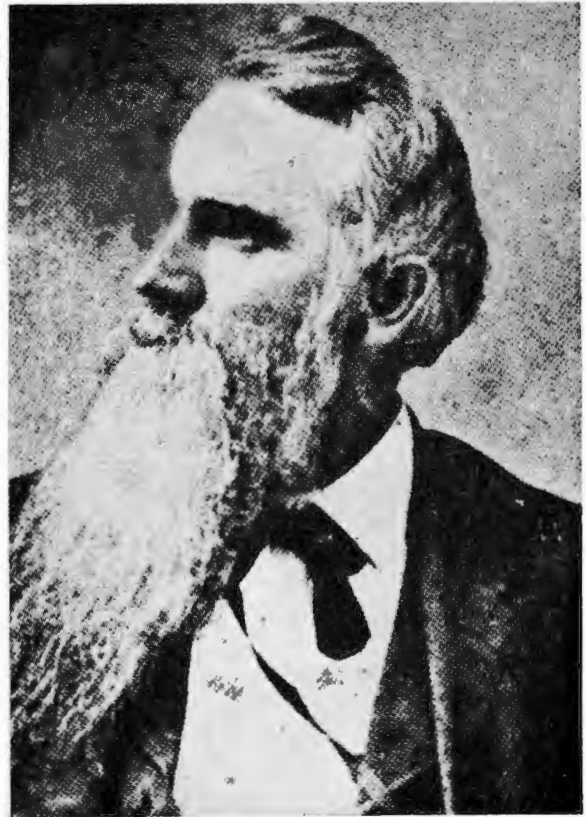


TOLBERT FANNING

Lipscomb, T. B. Larimore, E. G. Sewell, E. W. Carmack, A. J. Fanning, W. Lipscomb, J. E. Scobey and many other great men who have done valiant service in the kingdom of God. In 1844 Tolbert Fanning began the publication of the Christian Review. Later the paper ceased and in 1855 he began to publish the GOSPEL ADVOCATE, which has continued through the years to prove a blessing to teeming thousands under the able editors who have followed him. Tolbert Fanning died May 3, 1874, at his home at Franklin College.

William Lipscomb

William Lipscomb was born July 20, 1829, in Franklin County, Tennessee. He was baptized into Christ in 1846 and graduated from Franklin College on July 4, 1848. The same year he began teaching in Franklin College and continued teaching in this school until it was closed by the Civil War. In 1855, Tolbert Fanning and William Lipscomb began the publication of the GOSPEL ADVOCATE as a monthly. His writing "was of a conservative, practical, and devotional character." He was a brother of David Lipscomb. He died February 7, 1908.



WILLIAM LIPSCOMB

David Lipscomb

David Lipscomb was born in Franklin County, Tennessee, January 21, 1831. He grew to manhood on the farm. In June, 1849 he graduated from Franklin College, near Nashville, Tennessee. He was a successful business man and farmer. His preaching resulted in the starting of many churches. He was a great admirer of Tolbert Fanning and after his death he raised an endowment fund



DAVID LIPSCOMB

equal to the value of Tolbert Fanning's property and, with the help of Mrs. Fanning established Fanning Orphan School, near Nashville, Tennessee. On January 1, 1866, he began his editorial work on the GOSPEL ADVOCATE, which he continued for more than fifty years. Perhaps he did more than any other man to keep the churches of Christ faithful to the teaching of the New Testament. Where ever the GOSPEL ADVOCATE was read the churches as a rule remained steadfast in the truth. In 1891, with the help of J. A. Harding, he founded the Nashville Bible School, now David Lipscomb College. He died November 11, 1917.

Elisha G. Sewell

Elisha G. Sewell was born in Overton County, Tennessee, October 25, 1830. He was baptized in October 1849 and about a year later began to make public talks. He entered Burritt College at Spencer, Tennessee, in 1856, where he remained two and one half years. In September



E. G. SEWELL

1858 he entered Franklin College, near Nashville, Tennessee, and in June 1859 graduated from this college. On January 1, 1870 he became co-editor of the GOSPEL ADVOCATE with David Lipscomb and continued in this capacity for more than fifty years. His writings covered a wide range of Biblical subjects. The companionship of David Lipscomb and E. G. Sewell was, like that of David and Jonathan, beautiful, pleasant and profitable, free of suspicion and jealousy. His manner and style of writing and preaching were kind and gentle. He died in Nashville, Tennessee, March 2, 1924.

J. C. McQuiddy

J. C. McQuiddy was born on December 24, 1858, in Marshall County, Tennessee. He entered Mars' Hill College, near Florence, Alabama, at the age of seventeen. He later entered Winchester Normal at Winchester, Tennessee. While at Mars' Hill he learned to love T. B. Lirimore and continued to love him to the day of his death. While yet in his teens he was baptized by J. H. Morton in Duck River at Leftwich Bridge. After leaving school



J. C. McQUIDDY

he began work with the church in Columbia, Tennessee. He also did much evangelistic work. In 1883 he became editorially connected with the Old Path Guide, published in Louisville, Kentucky, by F. G. Allen. In 1885 he became office editor and business manager of the GOSPEL ADVOCATE in Nashville, Tennessee. It was through his management that the circulation of the GOSPEL ADVOCATE was increased, without which David Lipscomb and E. G.



A. B. LIPSCOMB

Sewell could not have accomplished so much. J. C. McQuiddy made the GOSPEL ADVOCATE the outstanding paper of the brotherhood. He organized the McQuiddy Printing Company in 1902, which remains today one of the largest printing houses in the South. He died August 3, 1924.

A. B. Lipscomb

Alexander Bigby Lipscomb was born in Franklin County, Tennessee, May 1, 1876. He was the son of Granville and Mary Annie Swift Lipscomb. He received his education at Transylvania College at Lexington, Kentucky and Vanderbilt University in Nashville, Tennessee. The first period of his life was spent in Louisville, Kentucky where he preached for the Highland Church, was editor of a magazine and associated with the Louisville Courier-Journal. Later he moved to Nashville, Tennessee, and served as editor of the GOSPEL ADVOCATE from 1912-1920. He preached for the Russell Street Church in Nashville for a number of years and served as president of David Lipscomb College for a short time. His last years were spent in Valdosta, Georgia, where he preached for the church in that city, and served as president of the city's board of education. He also was a staff writer for the Christian Leader and the World Traveler. He died in Nashville, Tennessee, October 4, 1940.

H. Leo Boles

Henry Leo Boles was born near Gainesboro, Tennessee, February 22, 1874. He was reared on a farm near Smithville, Tennessee. On September 27, 1895 he was baptized at Olive Church in DeKalb County by W. T. Kidwell. He entered Burritt College at Spencer, Tennessee, in January, 1898 and the Nashville Bible School in Nashville, Tennessee, on October 12, 1903. In 1920 he received his M.A. degree from Vanderbilt University in Nashville, Tennessee. He served the Nashville Bible School, now David Lipscomb College, as teacher, president and member of the Board of Trustees. He became a member of the faculty in the fall of 1906 and president in 1913. His first term as president ended in 1920. He served a second term as president of David Lipscomb College from 1923-1932. He



H. LEO BOLES



JAMES A. ALLEN

was one of the most voluminous writers in the church. His writings were always logical, forceful and dignified. For more than forty years he wrote for the GOSPEL ADVOCATE and served as editor from 1920-1923. He died at his home in Nashville, Tennessee, February 7, 1946.

James A. Allen

James A. Allen was born June 21, 1884, in Nashville, Tennessee. In 1901 he began his work with the GOSPEL ADVOCATE as a contributor. He was editor of the GOSPEL ADVOCATE from May, 1923 until August 1, 1930. For a number of years before he began his editorial work he did much toward increasing the circulation of the ADVOCATE. In July, 1931, he began publishing the Apostolic Times in Nashville, Tennessee. In July, 1954, it became necessary for him to cease this publication because of the condition of his eyes. He has done much evangelistic work, especially in the Nashville area. He did most of the preaching for the Lindsey Avenue Church in Nashville for a period of fifteen years or more. Brother Allen is today enjoying good health and the condition of his eyes is improving. He is still active in gospel preaching in local appointments and in meetings.

Foy E. Wallace, Jr.

Foy E. Wallace, Jr., was born September 30, 1896, in Montague County, Texas. He was baptized by his father at Sherman, Texas, in 1909. He began his preaching career while attending Thorp Spring Christian College in 1912. He was editor of the GOSPEL ADVOCATE from 1930-1934. Later he published and edited The Gospel Guardian and The Bible Banner. He has done little work as a located preacher, but spent most of his time holding meetings from the Gulf of Mexico to the Great Lakes and from the Atlantic to the Pacific. Thousands have been moved by his eloquence and earnestness in preaching the gospel. Besides his preaching and editorial work he has met in debate many of the leading exponents of the denominations.



FOY E. WALLACE, JR.

John T. Hinds

John T. Hinds was born in 1867. He died January 1, 1938. He began his work as editor of the GOSPEL ADVOCATE, April 12, 1934. Early in his preaching career he began to publish a little paper. Later he became the first-page editor of the Christian Pilot, published by E. M. Borden. His writings were widely read, often quoted and did much to influence the brotherhood. Before he became editor of the GOSPEL ADVOCATE he wrote the Annual Lesson Commentary for five years, and also edited the "Queries and Answers Department" of the GOSPEL ADVOCATE. He was well-balanced, fair-minded, Christian gentleman.



JOHN T. HINDS

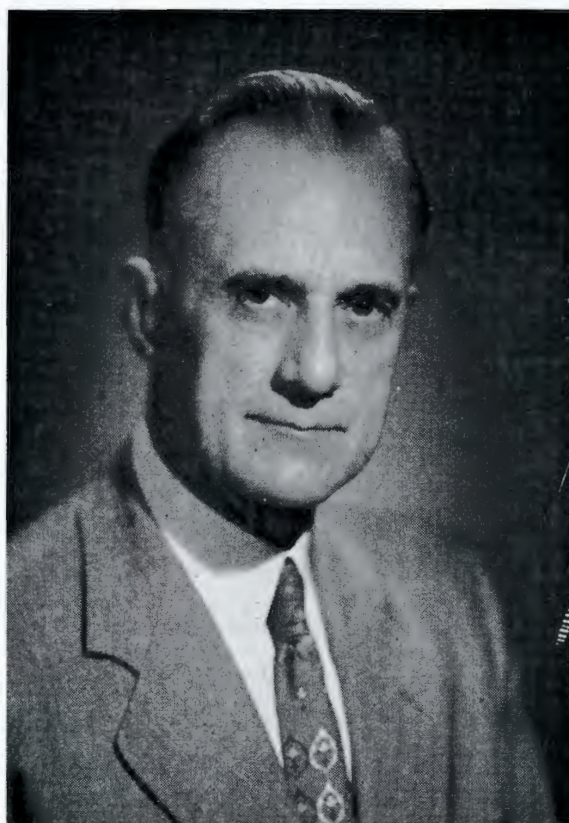
"Capable, Cultured, and Conscientious"—
This is B. C. Goodpasture As I Know Him

WILLARD COLLINS

(Note: I asked Brother Goodpasture for permission to prepare this article in December, 1954. It was my conviction, and that of many others, that B. C. Goodpasture, the present ADVOCATE editor, deserved this recognition in the Centennial Issue. It has been a genuine pleasure to prepare it.)

If H. Leo Boles were living today, he would be pleased to know that B. C. Goodpasture, who was repeatedly referred to by Brother Boles as "the best student that I ever had in David Lipscomb College," is now exerting such a tremendous influence for good.

This student, who as a young man was recognized for his brilliance by Brother Boles in his logic class, now edits the GOSPEL ADVOCATE, is president of the Gospel Advocate Company, serves as one of the elders of the Hillsboro Church in Nashville where there are over one thousand members, is one of the best gospel preachers of this generation, owns the largest collection of religious books in the brotherhood, and is an able business man and publisher. Admired by thousands as a Christian gentleman, he is loved by a devoted family and exerts an influence for righteousness which is far-reaching in the church.



B. C. GOODPASTURE

D. Ellis Walker, minister of the Walnut Street congregation in Dickson, Tenn., wrote recently that when he was a student in David Lipscomb College, he remembered "hearing H. Leo Boles say repeatedly that Brother Goodpasture was the best student that he had ever had at Lipscomb. At this particular time he was talking about Brother Goodpasture's keen logical mind." Walker recalls that in speaking of Brother Goodpasture in this connection, Brother Boles said, "But of course he has gone far beyond me," and adds, "This is one of the few times I remember Brother Boles paying such a high tribute to any man, much less to a former student."

FOLD, SEAL, AND MAIL—WE PAY POSTAGE

CIRCULATION FOUR TIMES AS GREAT

The circulation of the GOSPEL ADVOCATE is now more than four times what it was when B. C. Goodpasture became editor. His first official connection with the journal was in 1920, when he served as circulation manager for about six months before he moved to Atlanta, Ga. He became a staff writer in the early 1930's and conducted the Pioneer Pulpit department until he became editor in 1939. He has now been editor of the GOSPEL ADVOCATE longer than anyone else since David Lipscomb.

Brother Goodpasture has also been president of the entire Gospel Advocate Company since 1950, and the business has increased greatly under his leadership. As president of the company, he has the general oversight of the publication and sale of all books, all Sunday school and Bible school literature, and the publishing of the ADVOCATE.

This present editor's primary aim with the paper is to teach people the truth in the whole world. His secondary desire is to reach all the people he can, improve the paper, and make it more serviceable to the reader.

One of the biggest problems in editing the paper, according to Brother Goodpasture, is deciding on what should be kept out and what should go into it. Since there are so many articles of doubtful propriety, articles that might be said to be on the margin of things, that might stir up old antagonisms, and that might do some good but much harm, it becomes very difficult to make such decisions.

TRIBUTE FROM A FELLOW WORKER

Guy N. Woods has worked closely with the present editor of the GOSPEL ADVOCATE for ten years. The following tribute comes, then, from one who knows Brother Goodpasture well:

"Few men are endowed with the requisite qualities of mind and heart essential to the duties and responsibilities of the editorial chair. It is a task requiring the greatest wisdom, prudence, and judgment; and, when properly discharged, affords limitless opportunity for good.

"B. C. Goodpasture has, through the years, demonstrated his ability to discharge this function in the most widely read periodical as well as the most influential journal published among us, he has adhered faithfully to the truth and the best traditions among the people of the Lord, avoiding radicalism and hobbyism on the one hand, and contending for a pure faith and faultless practice in all matters religious on the other hand.

"Capable, cultured, and deeply conscientious, he has acquired and retains the richest accumulation of illustrative incidents from the literature of the past and present of any man we know. For ten years this writer has been associated with him closely and has served as staff writer under his direction. We have thus been in position to evaluate him. We have come to regard him as we do few others. This writer knows no finer, grander man."

A GOSPEL PREACHER FOR FORTY-THREE YEARS

B. C. Goodpasture has been preaching the gospel for forty-three years. During that time he has led many people to Christ. Eighteen of these years were spent in Atlanta, Ga., where he spent seven years with the West End congregation and eleven years with the Seminole Avenue Church which is now the Druid Hills congregation. During this time he held about one hundred meetings in the Atlanta area. In the spring of 1927 he preached in a meeting at the West End Church in which there were over one hundred additions. Three-fourths of these were baptisms.

On the first of June, 1939, he and his family moved to Nashville from Atlanta. They have lived at 932 Caldwell Lane since this date. Soon after his coming to Nash-

ville, the elders of the Hillsboro congregation asked him about preaching there temporarily. He agreed to preach regularly for a few months. He made the promise without seeing the congregation, and they asked him to accept the work on this basis without hearing him preach.

After he had preached at Hillsboro less than a year, Brother Goodpasture was asked to take the work regularly. He continued in the capacity of their regular preacher for twelve years. He preached for this congregation longer than he has preached for any other one congregation. However, he has spent a period of thirty years of his preaching experience with only three congregations—West End and Seminole Avenue in Atlanta and Hillsboro in Nashville.

ASKED TO BECOME AN ELDER

One of the most highly appreciated considerations that he has ever received came when he resigned as minister at Hillsboro. The brethren there asked if he would consider serving as an elder. He told them that he would, and he was therefore appointed an elder of this fine congregation. Brother Goodpasture states: "I think it is one of the finest things that the congregation could have done for a preacher who had been there that long." This shows the high esteem in which he is held by the people who know him best.

Batsell Barrett Baxter, the present minister of the Hillsboro Church, wrote recently of the esteem in which B. C. Goodpasture is held there: "The more than one thousand members of the Hillsboro Church in Nashville freely attest to the fact that Brother Goodpasture is one of the outstanding preachers of the gospel of this generation. During the twelve years that he preached for this congregation it grew in numbers and in spiritual strength until it became one of the strongest churches in the brotherhood. When, upon his own initiative, he resigned in 1951 to give his full time to the GOSPEL ADVOCATE, the congregation held him in such high regard that it immediately named him to be an elder of the church. As preacher and as elder he has distinguished himself in service to this congregation over a period of sixteen years and is loved by all."

A CAPABLE EVANGELIST

This servant of Christ is also a very capable evangelist. He preaches in approximately ten meetings each year, since he has more time for meetings now than when he was doing regular work for one congregation. When he was only twenty years of age, he baptized forty-eight individuals in an eight-day meeting at Willow Grove, Tenn., the home congregation of the Sewells. He later held a meeting there in which there were sixty-seven additions.

LARGEST COLLECTION OF BOOKS

This well-known editor and gospel preacher has built up one of the largest private collections of religious books in the entire brotherhood. In fact, it may well be the very largest. He got started in the book business more or less in an accidental way. While he was a student at David Lipscomb College, he went to the Methodist Publishing House one Saturday afternoon and noticed on the bargain counter forty or fifty books on special sale.

He asked the lady in charge what she would take for all the books. She made him a special price. He therefore bought the books and took them to his dormitory room. He selected one of each title for his own use and sold the others for more than enough to get his money back. This gave him the idea that he could build up a library by buying collections, taking out those which he wanted, and selling the remainder for enough to get back his initial investment. By this method, he has built up this large collection of books in his private library and an extensive private book business.

A BELOVED CHRISTIAN FATHER

He is esteemed very highly as a Christian father. The older son is a junior, Benton Cordell. The daughter, Eleanor Pauline, is now Mrs. Myron King. The younger son, John Cliett, is following in his father's footsteps as a gospel preacher. The Goodpastures have three grandchildren: B. C. Goodpasture III, Sherrie Goodpasture, and Emily Catherine King.

Cliett, who graduated from David Lipscomb College this year and who is now a student at Vanderbilt University, has been preaching for five years. His father states: "There isn't anything that brings greater satisfaction to a father than to see a son endorse his work by following his example. Nothing else he could do could give me quite so much satisfaction."

TEACHER OF YOUNGER WOMEN

Sister Goodpasture is a very active worker in the church, and she is an example for any Christian girl. The girls she has taught in Sunday school classes in Atlanta and in Nashville hold her up as one of the finest examples of Christian womanhood.

Brother and Sister Goodpasture met at the old Nashville Bible School in 1914. They were in school there together for four years. She graduated the year before he did and taught in the primary department while he finished. Brother Goodpasture states: "I had the unusual honor of entering the Nashville Bible School and being graduated from David Lipscomb College. I also had the unusual experience, as the students said, of being a senior and a member of the primary department at the same time, due to the fact that my wife-to-be was teaching in the primary department." His diploma bears the signature of his wife.

Goodpasture was graduated from Lipscomb in the spring of 1918. He and Mrs. Goodpasture were married on September 3, 1918. He was preaching for the church in Shelbyville, Tenn., at the time. He did his first local work in Shelbyville, beginning the work there June 1, 1918, and continuing until January 1, 1920. Mrs. Goodpasture, the former Cleveland Cliett, is from Childersburg, Ala. Concerning her, Brother Goodpasture said: "For more than a third of a century she has been my faithful helpmeet, my most trusted counselor, the abiding joy of my life. She has been an ideal preacher's wife."

NATIVE OF OVERTON COUNTY

B. C. Goodpasture came from the section of country from which came the Sewells, the Yorks, and the Hulls. He was born in what is now Standing Stone Park in Overton County, Tenn., on April 9, 1895. His parents were John Jefferson and Lora Thompson Goodpasture. The Goodpastures came into Tennessee from Virginia about 1800. The Thompsons came from Ireland to Virginia and then to Tennessee.

The county of his birth was for a long time remote from the centers of population and highways of travel; hence those who lived in that section did not have the advantages and disadvantages of those who lived in or near the city. Schools in that area, for example, at the beginning of the century did not run more than three or four months in the year. At times "subscription schools" were conducted during the winter months. If the student made continued progress, he had to do much work after school was out.

Goodpasture's grandfather, F. M. Goodpasture, went to school only six weeks, yet he obtained a good practical education through his own private study. He taught school in Missouri and Tennessee and served as Registrar at Livingston, Tenn., during the Civil War. When the fighting came close to town, he took the records out of

(Continued on page 612)

Our Staff Writers

Space forbids a biographical sketch of the individual members of the ADVOCATE family. We are glad, however, to supply a picture of each of our staff writers.



C. R. NICHOL



G. C. BREWER



BATSELL BAXTER



FRED E. DENNIS



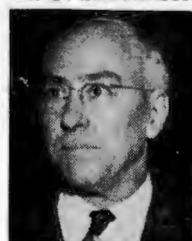
L. O. SANDERSON



GUY N. WOODS



ROY H. LANIER



GUS NICHOLS



EARL WEST



J. ROY VAUGHAN



J. M. POWELL



REX A. TURNER



FRANK PACK



BATSELL B. BAXTER



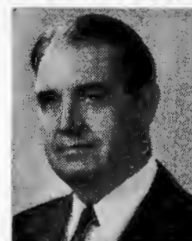
M. NORVEL YOUNG



G. K. WALLACE



FRANK D. COX



L. R. WILSON



ALAN BRYAN



WILLARD COLLINS



IRA NORTH



M. C. KURFEES
1856-1931

This scholarly brother wrote much about the church and its worship. His book, "Instrumental Music in the Worship," is the ablest work on the subject.

F. D. SRYGLEY
1856-1900

It has not been our privilege to read the writings of any uninspired man who had a clearer conception of the "New Testament Church" than F. D. Srygley. His book on that subject is a classic.

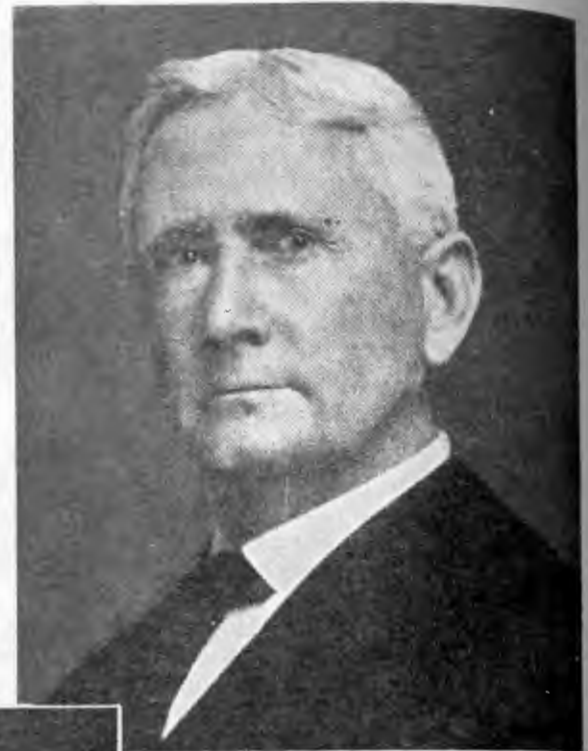


E. A. ELAM
1855-1929

Few men could write so well on Christian living as Brother Elam. When he launched an attack on the ramparts of sin, it was relentless.

A Noble Quintet

The names of Elam, Smith, Kurfees and the Srygleys are imperishably enshrined in the hearts of *ADVOCATE* readers. While not "editors" in the usual meaning of the term, they wrote with editorial regularity. They were capable and trusted "staff writers."



F. W. SMITH
1858-1930

Brother Smith was a clear thinker and writer. He exposed error in a devastating manner.



F. B. SRYGLEY
1859-1940

Loyal to the truth, as he understood the truth, above every other consideration, F. B. Srygley wrote much in defense of the gospel.



Gospel Advocate

Conducted for a Half Century by
D. Lipscomb, E. G. Sewell, F. D. Srygley, and J. C. McQuiddy
B. C. GOODPASTURE, Editor
and President of the Gospel Advocate Company



Terms of Subscription

Three dollars per year in advance. To Canada or foreign countries, three dollars and fifty cents. The date on the label shows the time to which your paper is paid. The change of the label will serve as a receipt. If not changed in two weeks, write us.



Club Rates

Five or more subscriptions sent by one person, two dollars each. Other countries, two dollars and seventy-five cents.



Bulk Rates

Bundle of ten or more, to a church or agent (no labels), for three and a half cents per copy. Under this plan churches may buy a copy for each family in the congregation at less than the subscription price, or an agent may sell at five cents per copy.



Note to Solicitors of Club Subscriptions

When furnishing addresses, be sure to indicate zone numbers in the larger cities.



Our Address

Send all communications to the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tennessee.

Our One Hundredth Anniversary

The first issue of the GOSPEL ADVOCATE appeared in July 1855. The masthead bore the names, "T. Fanning and W. Lipscomb, Editors." They continued to publish the paper as a monthly until December, 1861, when, on account of the Civil War, it was suspended until January, 1866, when publication was resumed under the editorship of T. Fanning and David Lipscomb. Although the sequence of publication has been broken, it has been one hundred years since the GOSPEL ADVOCATE was established.

CENTENNIAL DRIVE LAUNCHED WITH 12,500 SUBSCRIPTIONS

On Tuesday evening, January 18, 1955, in the Alumni Auditorium of David Lipscomb College, Nashville, Tenn., the GOSPEL ADVOCATE formally launched its One Hundredth Anniversary drive for 50,000 subscriptions in 1955.

The evening of the eighteenth was preeminently the ADVOCATE'S. B. C. Goodpasture, the GOSPEL ADVOCATE editor, spoke at 7:30 on the subject, "Spreading the Kingdom through Christian Journalism." Then followed the "Celebration of the ADVOCATE'S One Hundredth Anniversary." Rex Turner, President of Alabama Christian College, Montgomery, Ala., spoke on "The Past History of the GOSPEL ADVOCATE"; Guy N. Woods, evangelist and author, on "What the ADVOCATE Means to the Church Today"; M. Keeble, President of Nashville Christian Institute, Nashville, Tenn., on "What the GOSPEL ADVOCATE Has Done for the Work Among the Colored People"; and Athens Clay Pullias, President of David Lipscomb College, discussed "The Relation of the College and the ADVOCATE." After this part of the program had been rendered, the editor of the ADVOCATE presented Willard Collins, Vice President of David Lipscomb College, who in turn presented, Batsell Barrett Baxter, evangelist of Hillsboro Church and teacher in Lipscomb, and Ira North, evangelist of the Madison Church and teacher in Lipscomb. The former spoke of the need of a religious paper in every Christian home and the latter announced "The GA One Hundred Club." Then Brother Collins made a powerful appeal to the audience for subscriptions—individual, clubs, and bundles of one hundred or more. When the results were carefully checked, 7,885 subscriptions had been secured as the "firstfruits" of the Centennial Drive. Before the Lectureship closed the number had climbed to 12,500. Thanks to all the speakers and, par-

ticularly to the genial and dynamic trio, Baxter, North and Collins!

Naturally, we of the GOSPEL ADVOCATE think this was the greatest lectureship in Lipscomb's long and eventful history! The Lecture Program was positive and constructive; and the cooperation on the part of Brother Pullias and the faculty in particular and the college in general in this Centennial Campaign was all that could be wished. Thanks to Brother Pullias and all concerned for this unstinted fellowship. Had it not been for such cooperation this pace-setting, record-shattering accomplishment would not have been possible, especially in the brief time of eight days during which the drive was planned and carried out. This record can be broken; it may be broken; but we were "the first to do it"!

ABILENE, THE LECTURES, AND VICTORY

It was the privilege of the editor to attend the lectures at Abilene Christian College, Abilene, Texas, February 20-24, in the interest of the GA Centennial Drive for 50,000 subscriptions by the end of this year.

Perhaps 7,000 people attended one of the best lectureships in the long history of this southwestern college. These lectures bring together the largest gatherings among the churches of Christ on earth. The general plan and spirit of the lectures were positive and constructive—inspirational and practical. The lectures we heard were a credit to all concerned.

THE ADVOCATE WENT OVER THE TOP—11,700 SUBSCRIPTIONS

Thanks to President Don H. Morris, J. D. Thomas, Director of the Lectureship, Paul Southern, Head of the Bible Department, M. Norvel Young and B. Sherrod, of the Board of Directors, in particular, and the Members of the Faculty and Board of Directors in general, for the fine courtesy extended in the privilege of an exhibit and the promotion of a drive for subscriptions for the GOSPEL ADVOCATE. When the final results were in and checked, we had piled up 11,700 subscriptions in cash and pledges. At first, we thought the number was even larger, but this was due to some duplication of reports.

The GOSPEL ADVOCATE has been put under heavy obligations to the brethren at the college, and elsewhere, by their fine cooperation. We appreciate the confidence and esteem reflected in the unstinted support of our friends.

Brother North, who spoke at the Abilene banquet concerning the GA Club, wrote in detail of this fine expression of friendship and good will. Yet I must speak in appreciation of the speeches delivered and the gifts presented at the banquet. Don H. Morris, President, and Paul Southern, Head of the Bible Department, of Abilene Christian College; Reuel Lemmons, Editor of the *Firm Foundation*; M. Norvel Young, Editor of the *20th Century Christian*; James W. Nichols, Editor of the *Christian Chronicle*; and G. C. Brewer, Editor of the *Voice of Freedom*, all spoke in such terms of fellowship and good will that the editor of the ADVOCATE will treasure up their words as rose leaves in the "book of remembrance," and "dying, bequeath them as a rich legacy to his issue." The gifts of a plaque from the college and desk pen set from the editors will be cherished as priceless expressions of comradeship, Christian cooperation and esteem.

This is Brother North's report of the banquet.

"ABILENE BANQUET HONORS GOSPEL ADVOCATE

"On Wednesday, February 23, the GOSPEL ADVOCATE and its editor, B. C. Goodpasture, were honored at a luncheon at the Windsor Hotel in Abilene, Texas.

"The banquet was held during the Abilene Christian College Lectureship. Since each person was to pay for his own dinner and the hotel was quite a distance from the college campus, some expected only about thirty or forty to attend the occasion. Friends of the ADVOCATE will be delighted to know that the large banquet hall of



President Don H. Morris presenting plaque to Editor B. C. Goodpasture.

the hotel was filled to capacity as between two hundred fifty and three hundred persons paid for the privilege of celebrating with the GOSPEL ADVOCATE and honoring its editor. Paul Southern, head of the Bible department of Abilene Christian College, presided and began the meeting by having the audience sing together a stanza of 'My Faith Looks Up to Thee.'

"EDITORS SPEAK AND PRESENT GIFT

"Reuel Lemmons, editor of the *Firm Foundation*, James Walter Nichols, editor of the *Christian Chronicle*, and Norvel Young, editor of the *20th Century Christian* paid tribute to the GOSPEL ADVOCATE and to B. C. Goodpasture. They presented the latter with a beautiful desk pen set with appropriate engraving. The unity, brotherly love, and good will which exist among the four largest publications in the brotherhood are marvelous. It was so evident at this meeting. One could quickly see that these are big men, Christian men, free from the petty envy and jealousy so characteristic of small caliber men.

"FRIENDS OF ABILENE CHRISTIAN COLLEGE PRESENT PLAQUE

"Don Morris, President of Abilene Christian College, also spoke at the banquet. He expressed appreciation to the GOSPEL ADVOCATE and its editor for all that the paper had meant to Abilene Christian College. At this point Brother Morris presented a magnificent plaque to Brother Goodpasture from his many friends at Abilene Christian College.

"STANDING OVATION GIVEN EDITOR

"Following speeches by Gus Nichols and G. C. Brewer, the editor of the GOSPEL ADVOCATE spoke. It was easy to note that his heart was overflowing in gratitude and thanksgiving. His speech was brief, to the point, and yet inspirational and uplifting. At the conclusion of it the audience stood as one man and gave the editor a mighty applause.

"From beginning to end it was a soul-stirring, heart-warming, delightful occasion. Those attending will not live long enough to forget the memorable event."

OUR GOAL RAISED TO 100,000

In the GOSPEL ADVOCATE of April 7, we carried the following announcement:

"Frankly we admit that we underestimated the response to our GA Centennial Drive for Subscriptions and apologize for our mistake. We had thought that 50,000 would be a pretty difficult goal to reach—and without the hearty cooperation of our friends it would be too difficult to attain. But the help of our readers and friends has gone beyond anything that we ever dreamed of. With our original goal practically assured, we raise our aim to 100,000 subscriptions.

"We are grateful to our friends for their unstinted support. One brother writes, 'I hope your subscription drive goes to 500,000, instead of the original 50,000.' Another brother writes, 'I am working in an area where hobbies have strangled the church for 100 years. I am happy that you are dedicating the paper to the propagation of New Testament Christianity.'

"Brethren, the Centennial drive for 100,000 subscriptions is on! Watch for important announcements soon.

"Watch us grow! Help us grow!!"

THE CENTENNIAL DRIVE COMMITTEE

Two weeks later this announcement followed:

"The GA Centennial Campaign for 100,000 subscribers by April 1, 1956, is gaining momentum by the hour. From every section of the country individual subscriptions and clubs are pouring in increasing numbers. The GA One Hundred Club, composed of those who are securing 100 or more subscriptions to the ADVOCATE this year, is growing daily. To meet the greatly enlarged responsibilities and opportunities of this campaign for subscriptions, a Centennial Drive Committee has been appointed. This committee is composed of Willard Collins, Nashville, Tenn.; Alan Bryan, Lubbock, Texas; and Ira North, Madison, Tenn.

"This committee will be active in the promotion of our circulation drive. In various ways and on different occasions they will seek to enlarge the usefulness and multiply the readers of the GOSPEL ADVOCATE."

Since its appointment, this committee has been rendering outstanding service in many ways.

THE GA ONE HUNDRED CLUB

This club is composed of those who have secured one hundred, or more, subscriptions, new or renewal, individual or bundle, to the GOSPEL ADVOCATE. Here are some of the rewards and privileges of membership in the GA Club.

1. The satisfaction which comes from rendering a valuable service.
2. A free copy of the "THE GOSPEL ADVOCATE CENTENNIAL VOLUME"—a book of 350 or 400 pages composed of articles and editorials which have appeared in the ADVOCATE during its century of service.
3. An invitation to be our guest at the Centennial Banquet to be given during the David Lipscomb College lectures next spring, by the GOSPEL ADVOCATE. (It seems likely now that a similar Banquet will be given at Abilene, Texas, during the spring lectureship for the members of the Club who live in the West.)
4. A Certificate of Membership in the Club to be presented on the evening of the Centennial Banquet.
5. The names of the One Hundred Club members will appear in the "CENTENNIAL VOLUME."

The Gospel Advocate and the Church Today

GUY N. WOODS

The GOSPEL ADVOCATE is at its zenith in the long and eventful period which characterizes its history. For one hundred years it has unswervingly adhered to its calculated course of contending earnestly for the faith once delivered to the saints. From this goal it has turned neither to the right nor to the left, but has pressed steadily onward, ever fighting for a pure faith and a faultless practice for the people of God.

Today, if we except the divine influences such as the Bible, the church, and the forces which spring directly therefrom, the GOSPEL ADVOCATE is the one most potent influence in the church. It is no accident of fate that in thousands of homes today it bears the descriptive, "The Old Reliable." It has been found to be exactly that. Sons, fathers, and grandfathers have been privileged to observe its course, to learn of its aims, and to witness its battles for the right. It has never sought to exercise domination over the churches; as a matter of fact, it has ever warned of the danger of allowing designing men to usurp positions of dominance in the church, and for this has earned their undying hatred.

While contending for a thus saith the Lord in all matters of faith and practice, it has, at the same time, avoided the extremes of radicalism and hobbyism into which men sometimes fall; and here, too, some of its greatest battles have been fought.

Men and movements may be measured, not only by the friends which loyally rally to their standard, but by the enemies which their course creates. The GOSPEL ADVOCATE has, through the years, been distinguished, as it is today, not only by its numerous friends but also by its inveterate enemies. It is no compliment to one when all speak well of one; and the wild and wicked attacks which have been made on the ADVOCATE evidence the fact that it stands squarely in the path of those who would destroy the gains which the church has made in recent years and lead it back into the wilderness of inactivity, indifference, and eventual death. The unprecedented drive for subscriptions and the unparalleled success which has attended it in which the subscription list is being raised far beyond that which ever characterized it is a just rebuke of a faithful brotherhood to those who would destroy it if they could.

Nearly four hundred religious papers published by our brethren have been born, lived, and died during the ADVOCATE'S illustrious history. Some of these were founded for the sole purpose of attempting to destroy the influence of the ADVOCATE, and others have adopted this goal as their chief claim to fame. Most of these movements have been forgotten; and the men who prosecuted them have either seen the error of their way or else have sunk into the oblivion which such a motive deserves. It will continue to be so.

Under the masterly hand of B. C. Goodpasture, its cultured, genial editor, the ADVOCATE recognizes its obligation to the Lord and its responsibility to his people in fighting the encroachments of sin and Satan from whatever source they may appear. As its circulation rises to unprecedented heights, its potentialities increase and its possibilities for good become immeasurable. The faithful everywhere will rejoice that such is so; and thank God for this powerful medium through which and by which the truth is sent out to the world.

Announcement Extraordinary

FRANK L. COX

In the month of next September *The Minister's Monthly*, a publication of the Gospel Advocate Company, will make its initial appearance in the field of journalism. This is a journal for church leaders. Its mission is to encourage and to assist those noble men who are taking the lead in the various activities of the Lord's church. To the end that we may see in clear light the mission of the new magazine, let us take a look at the different departments it will carry from month to month.

1. *Gospel Sermons*. Three or four sermons, prepared by some of our most eloquent preachers, will appear in each issue.

2. *Sermon Material*. This will come in the form of numerous illustrations, homiletic notes, and other matter calculated to enrich the preacher's sermons.

3. *Congregational Development*. Articles on various phases of church work will appear in this department: The Lord's Day Bible School; The Daily Vacation Bible School; The Prayer Meeting; The Work of Elders and Deacons; Helps for Teachers; Visitations; Personal Evangelism; Visual Education; Church Publicity; Television and Radio Programs; Working with the Young People; Congregational Singing; etc. You see at once that *The Minister's Monthly* will carry materials of interest to all Christians.

4. *Uniform Bible Lessons*. This will include a Bible lesson for each Lord's day of the month—a week-by-week digest of the fine lessons developed by the Gospel Advocate Company. This department may not take the place of a gospel quarterly, but will serve as a mighty fine substitute.

5. *Speaker and Audience*. Instructions on the preparation and delivery of sermons will be given by men who are highly educated and trained in this line of work. This will be helpful to preachers and to all who talk in public.

6. *The Minister's Library*. Reviews of good books especially suitable for the library of a minister or a Christian worker, together with an article from a writer who knows books, will fill this section of the magazine.

7. *Miscellany*. In this little department will be found a variety of things, humorous as well as sublime, adding the quality of spice to the diet of the reader.

Already a staff of writers, known for their ability and soundness in the faith, has been selected. Others will be added to the staff from time to time.

The Minister's Monthly is now a mere infant—copy for the first issue has been prepared but not printed. It is looking for friends. Who will be its first friends? It has no subscription list. Let us make a subscription list for it. Why not send in your subscription today? Better still, why not make up a club of subscribers among the preachers, the elders, the deacons, and teachers of the congregation? Why not include any Christian who desires the inspiration this periodical can give? Many will want the first issue.

Single subscription, \$2.50 the year; in clubs of five or more, only \$2 each. Send all subscriptions to the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn. Articles should be sent to *The Minister's Monthly*, Box 336, Ennis, Texas.

The change in date, from January 1 to April 1, 1956, for the end of the Centennial Drive will be a distinct advantage to all who are working on large clubs. It will encourage many more to enroll as members of the GA One Hundred Club.

Gospel Advocate Centennial Plan

ROY H. LANIER

This year the Gospel Advocate Company is celebrating its one hundredth anniversary. For one hundred years it has been serving churches of Christ throughout the nation and the world. For one hundred years preachers of the gospel have had an avenue through which to report their work and to advise brethren of their availability for work. For one hundred years a stream of pure gospel teaching in tracts, periodicals, and books has been flowing in ever-increasing volume from its presses. To celebrate this one hundredth anniversary in proper fashion we feel that we must reach the goal of one hundred thousand subscribers. We cannot reach this goal without the assistance of brethren everywhere the GOSPEL ADVOCATE is read and enjoyed. We need the assistance of brethren who worship in big congregations, but we are mindful of our need of those brethren who worship in small groups. As the service we render is suited to both large and small groups, so we are mindful of our need of both and have devised a plan adapted to the use of both.

OUR CENTENNIAL PLAN

a. We are asking that churches everywhere consider sending the GOSPEL ADVOCATE to every family represented in its membership. Many churches are now doing this and are finding it a rich source of spiritual food, encouragement, and inspiration to increased activity.

b. We are suggesting that churches send the GOSPEL ADVOCATE to fifty, one hundred, or more homes of their prospects, people who may be taught the truth and led to obey the gospel.

c. If the officers of the church think it not wise to send the paper to every family year after year, we suggest this combination: send the paper to as many prospective families as you can, and to every family in the church not now getting the paper send it for one year as a way of educating and encouraging them to read more gospel literature. Many of them will see the value of it and will renew their subscriptions at the end of the year.

COST AND PRIVILEGES OF THE PLAN

a. Each subscription (regular price, \$3) will cost only \$2 per year.

b. One free subscription is given with every ten paid subscriptions. So if the church pays for 50, they will get 55; if they pay for 100, they will get 110.

c. The total amount may be divided into twelve monthly payments. Fifty, plus five, subscriptions will cost \$100. If paid by the month, it will be \$8.34; if paid by the week, it will be \$2.09. One hundred, plus ten, will cost \$16.67 per month, or \$4.17 per week. This is broken down to show how easy it will be to carry such a program.

d. If for any reason the church sees fit to drop the name of one family, another can be put in its place without extra charge. This privilege will be appreciated in handling the list of prospects.

WHAT CENTENNIAL PLAN WILL DO FOR CHURCH MEMBERS

a. Increase their Bible knowledge. Churches are growing so rapidly and adults are being brought into the membership without previous teaching in Bible classes so elders need to use every means available to indoctrinate their people. We believe there is no paper or book, except the Bible, that will give people more solid gospel teaching than the GOSPEL ADVOCATE.

b. Inform them of mission efforts of other congregations. People need to know what other groups are doing. Paul stirred the Corinthian church to greater efforts by telling them what Macedonian churches were doing. (2 Cor. 8: 1ff.)

c. Acquaint them with successful methods of other congregations. Churches report what they are doing and how they are doing their work. This not only encourages others to do the same thing, but it gives them ideas of how things may be done successfully.

d. Acquaint them with church leaders throughout the world. Members of any organization should desire to know about the people who take the lead in its work. Christians should know as much as possible of the men and women who are doing outstanding work in the various fields of Christian activity. People will give more to missions when they are better acquainted with the missionaries.

e. Encourage them to more regular church attendance and deeper spirituality. Reading the GOSPEL ADVOCATE every week will result in more interest in church work; it will put church attendance and church work on the consciences of people.

f. Encourage greater sacrificial giving of time and money. As people grow spiritually, they increase their giving of time and money. Some churches have found that sending the GOSPEL ADVOCATE to every family has increased contributions more than enough to pay for the subscriptions.

WHAT CENTENNIAL PLAN WILL DO FOR NON-MEMBERS

a. Teach them what to do to be saved. The GOSPEL ADVOCATE carries lessons every week on what people must do to become Christians. It is vigorously evangelistic. Many people report being led to obey the gospel by reading its pages.

b. Acquaint them with what the church in their community teaches and practices. This will increase the influence of the church in the community.

c. Inform them of world-wide activities of the church and thus increase their appreciation of the church and so remove prejudice from the hearts of many.

d. Encourage them to attend church and learn first-hand of the church, its membership, its doctrines, and its practices.

WHAT CENTENNIAL PLAN PROVIDES

1. Abundant Material

a. One thousand two hundred forty-eight (1,248) pages of gospel reading during the year. Where else can one buy so much gospel literature for so little?

b. Four hundred sixteen (416) sermons written by experienced gospel preachers.

c. Fifty-two (52) Sunday school lessons taught by sound, experienced teachers.

d. Fifty-two (52) sermon outlines to help preachers and others who wish to prepare lessons for the salvation of souls and the edification of the church.

e. A guide to encourage daily Bible study and prayer in the family circle.

f. More than six thousand five hundred (6,500) reports from preachers and churches all over the world during the year. Every member of the church should be interested in the growth of the church, and there is no better source of information than in the reports from the people who make the news.

2. Increased Effectiveness

a. Sending the paper to families both in and out of the church will increase and extend the power of your preacher's influence. It will increase the effectiveness of your work like adding another full-time man to your force of workers, but will cost only a fraction as much money.

b. Add to the effectiveness of your program of edifying the church. The whole church can get eight lessons plus other interesting and valuable material each week, and this cannot fail to add to the effectiveness of your program of edification.

c. Make it possible for you to get the gospel to many times more lost people than you are now reaching. The church is obligated to reach every person in its community with the gospel. Many of them will not come to hear your preacher. You are obligated to put the gospel in their homes. There is no better way to do it than to mail the GOSPEL ADVOCATE into those homes every week.

d. This method will add to the effectiveness of your program of personal work. Each non-Christian family that receives the GOSPEL ADVOCATE should be visited as often as wisdom indicates for the purpose of encouraging them to read the paper regularly, and to answer questions that may have been raised in their minds as to its teaching.

3. Some Additional Advantages

a. Gives the church indirect contact with its membership plus a number of prospective members each week in the year. The continuity and regularity of contacts result in success where a lack of these things means failure.

b. Direct from publisher to homes of people. Distribution of tracts is good, but these must be left at the door if distributed in great numbers. There is so much "trash" placed in doors each week that valuable reading matter is put in the waste basket with the trash. But using GOSPEL ADVOCATE CENTENNIAL PLAN places gospel teaching in the mail box and demands attention of the receiver.

c. Makes private study possible. Many people will read a paper that makes a good appearance if they can have it in the privacy of their homes, though they might not read it if their friends and associates were present. And many will read the gospel who will not attend a gospel meeting to hear it preached.

d. Printed matter lingers longer. A radio or television lesson must be grasped in a moment of time or it is gone forever, but a lesson on the printed page lingers a long time to be reread as many times as interest demands. One who hears your preacher may have his attention called away from the sermon at a vital moment and lose the lesson forever; but if he is reading a paper, he may go back, if his attention is diverted, to reread it.

e. Better than a tract or book. The GOSPEL ADVOCATE is better than tracts or books for circulation among non-Christians because of the variety of material. The articles are shorter and the material is more condensed. Tracts and books do not have reports of work being done. The practical side of Christianity, saving the lost and caring for the poor and needy, appeals to people as much as the doctrinal issues, and in many cases it has a greater appeal.

POSSIBILITIES OF THE CENTENNIAL PLAN

Some people think our goal of one hundred thousand subscribers is too big; they think it is a fantastic number. We have been satisfied long enough to be little, to accomplish far less than we are able to do. The following suggestions will show that our goal is well within our reach:

1. We should have 20 churches that will send the GOSPEL ADVOCATE to 500 families, making a total of 10,000.
2. We should have 100 churches sending the GOSPEL ADVOCATE to 250 families, making a total of 25,000.
3. We should have 500 churches sending the GOSPEL ADVOCATE to 100 families, making a total of 50,000.
4. We should have 500 churches sending the GOSPEL ADVOCATE to 50 families, making a total of 25,000.
5. We should have 500 churches sending the GOSPEL ADVOCATE to 25 families, making a total of 12,500.
6. And we can find 250 people who will send the GOSPEL ADVOCATE to 10 people, making a total of 2,500. This makes a grand total of 125,000. This would reach one-half million people, less than half of our own people. Maybe our goal is not high enough yet! We can do big things if we aim to do big things.

A PLEDGE ON OUR PART

While talking with elders of churches about using this plan, we frequently meet this objection: "There is too much bitter personal wrangling between brethren; I would be embarrassed to hand some issues to my neighbors." Usually the brother who raises this objection has not been a regular reader during the last five or ten years, but we must admit there is some ground for fears that such might again appear in the paper, and so we pledge the brethren that the paper will be kept as free from such as is humanly possible; we pledge to make the paper just as nearly what your neighbor should read as we can. The reader should read Brother Goodpasture's editorial in this issue for his statement. May the day never come when the GOSPEL ADVOCATE will refuse to expose false doctrines and reprove false teachers; but the day has come, thank God, when the pages of the GOSPEL ADVOCATE will not be filled with bitter tirades, vicious backbiting, and petty personal bickerings void of the spirit of brotherly love and tolerance which should characterize those whose greatest joy is found in trying to help one another get to heaven.

CONCLUDING PERTINENT QUESTIONS

By what other means can you reach so many people with the gospel in such permanent form and in such appealing style?

Are you responsible for teaching the people of your community who will not attend church services? If yes, by the use of what other method are you as sure you can get the gospel into their homes as you are when you have the GOSPEL ADVOCATE mailed to them each week?

Would you be willing to pay a preacher \$200 to preach ten sermons to one hundred people who do not now attend your services? (That is more people than we usually reach during a meeting of ten days, and few, if any, who do come attend all ten services.) If yes, would you not be more willing to pay the Gospel Advocate Company \$200 (\$16.67 per month; \$4.17 per week) to preach 416 sermons to 400 people (100 families of four each) who do not attend your services?

We believe this to be an opportunity which churches of Christ cannot afford to let slip by without using. We should not allow anyone to go into judgment unprepared without using every means at our command to save him from eternal destruction. If you have not used the printed page by sending it into the homes of your neighbors every week, we insist that you give the GOSPEL ADVOCATE CENTENNIAL PLAN a trial. It is sound, wise, economical, and effective. You can never be sure you have done all in your power to save your neighbor until you have tried it.

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Why We Believe the Bible

FRANK PACK

No other group of people have exalted the authority of the Bible alone in matters of faith and practice so consistently as churches of Christ, pleading "where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." However, when this plea is made in our modern world, the question is often raised, "Why do you believe the Bible to be God's word and completely authoritative in religion?" There are many that reject its authority. Modern Protestantism has largely given up its allegiance to the Bible and has spent much of its effort in trying to discount the absolute authority of God's word. Roman Catholicism has discredited the Bible's authority while professing to be its friend, by claiming that it is not the complete authority, nor even final, for the final and absolute authority in the Roman Catholic Church is the living voice of the church expressed primarily through the pronouncements of the pope. Many modern sects that claim some allegiance to the Bible have taught its inadequacy so that they might give place to some "modern revelation or modern scripture" given by an "inspired" modern prophet or leader. We shall attempt in this article to set forth some reasons why we believe in the Bible as God's word to man.

First, we believe the Bible to be God's word because it is reasonable to believe in it. Believing in a personal God who is good, wise, holy, and loving, a God who is infinitely concerned about moral and spiritual values, and infinitely interested in having fellowship with men who are also persons (and this is the only conception of God that will adequately account for the moral nature of man), we believe that it is highly probable that God would not have left men without a revelation of his will for them. Men so deeply need guidance, for they are not only ignorant, but also sinful with their understandings distorted by their iniquity. Whatever indications the natural world can give of the Creator's power and wisdom, it does not disclose God's concern for man and his redemption. We believe that in the Bible is found God's revelation for mankind, and the destiny he is planning for redeemed man to enjoy. It is reasonable that a personal God would make known himself to human persons that can respond to his will. Since God cannot be discovered through man's search, he must make himself known to man through revelation.

Second, we believe that the Bible is God's word because it claims to be God's word. Any book making such outstanding claims has a right to be examined on the basis of its claims. In both the Old and New Testaments the words are repeatedly said to come from God. Moses claimed to speak God's law directly revealed from heaven. The prophets of the Old Testament emphatically claimed that their message was not of human but divine origin. They spoke for God, and declared God's will. The manner in which Jesus and his apostles constantly referred to the Old Testament passages with the familiar "It is written" showed the reverence with which they regarded that portion of the Bible. To cite such passages and credit them to the Holy Spirit's power was authority enough for them. Our Lord claimed that he fulfilled the law and the prophets. (Matt. 5: 17; Luke 24: 44.) The Bible specifically claims that "all Scripture is given by inspiration of God." (2 Tim. 3: 16.) The apostle Peter declares, "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) In the same epistle Peter placed the writings of Paul beside the other scriptures as of equal authority and validity. The New Testament writings were of equal sanctity and authority with the Old Testament writings. Warnings are given to the readers of the Bible not to add to its words, nor subtract from its message. (1 Pet. 4: 11; 1 Cor. 4: 6; Rev. 22: 18, 19.) Thus,

both the Old and New Testaments bear in their books repeated claims to divine origin and authority. Either the Bible is what it claims to be or it is a stupendous fraud, one of the greatest man has ever known. Such claims of divine origin challenge the reader immediately to faith and surrender or rejection. There can be no piecemeal acceptance of what may please the reader.

Third, we believe the Bible to be God's word because of the accuracy with which its writers foretold the events of the future. Such power of future knowledge is beyond the ordinary abilities of man. Yet repeatedly in both the Old and New Testament prophecies were made concerning future events, some of them centuries removed from the time of prediction, showing the remarkable disclosure by God to his prophets of the working out of his divine plans. If there were no other prophecy in the Bible than the fifty-third chapter of Isaiah, that alone would convince the honest mind that God guided the prophet in his foretelling concerning the Messiah.

Fourth, we believe the Bible because of its remarkable unity. Consider the number of writers who participated in its writing, their varied backgrounds, the length of time during which revelation was being given to mankind, the languages in which the Bible was written, the different historical circumstances and geographical situations involved, and the wide variety of literary forms in which its message is expressed. One must marvel in the face of all these considerations at its wondrous unity. We turn rapidly from one part of the Bible to another without thinking of the fact that we have moved from one writer to another with an entirely different age and situation addressed, yet we find the word of God giving us the consistent teaching of God's will, without conflict and contradiction. In no human area of study and writing can one find such remarkable unity. What unified the writers and guided them? The inspiration of God is responsible.

Another reason for believing the Bible to be God's word is its wondrous combination of depth and simplicity. The language of scripture is simple, usually written in the idiom of everyday speech and filled with the figures of common life. Yet there is a profound richness and depth to the thought of the Bible that the greatest minds cannot exhaust. For an illustration, the Gospel of John is written in some of the simplest language of the Bible, yet it introduces some of the most profound considerations found in God's word. Some of the greatest sages of the ages have been enthralled by its wisdom. Yet, the common people have read its simple language and found nourishment for their faith.

The sixth reason for believing the Bible to be divine in origin is the superiority of its teaching about God. The pagan gods were so immoral and pictured so crudely by ancient writings. How different with the Bible's revelation of the one true God! The contrast is so marked between the God of the Bible and the pagan deities. Even the philosophical conceptions of God have been so insipid, meaningless, and inadequate in comparison to the God of the Bible. The completeness with which God's nature and action are set forth in the Bible is one evidence for the fact that these things did not come from man.

In addition, think of the teaching about Jesus Christ. The life, character, teaching, and work of our Lord described in the New Testament and prepared for through the Old Testament set him apart from all men. No man has ever so captured the interest of sinful and oppressed mankind as has Jesus. Such a person could not have been created by men's imaginations. Instead, when we see Jesus, we see the Father himself.

Another reason for accepting the divine origin of the Bible is the character of the religion it sets forth. Its ethical standards are lofty and demanding. The inwardness of its religious teaching, the spiritual emphasis made, the unselfish service to others that it sets forth—all of

(Continued on page 594)

Does the Gospel Advocate Represent the Church of Christ Denomination?

What Action Is the Church of Christ Going to Take in the Matter of Integrating the Races in the Schools?

G. C. BREWER

The heading of this article, as our readers will readily see, consists of two questions. The answer to the first of these questions will really make unnecessary an answer to the second question. However, we shall answer both questions categorically in these words of introduction and then give a full statement as to the purpose of the GOSPEL ADVOCATE in this issue. Then, in a later issue of the paper, this writer will treat the subject of segregation.

The GOSPEL ADVOCATE has been in existence for one hundred years. It is, with this issue, celebrating its centennial. For about half of this one hundred years, the present writer has been on the staff of this paper. He feels that he is qualified to say what the GOSPEL ADVOCATE represents and what it does not represent. But, in answering this question, he shall avail himself of what the editors of the GOSPEL ADVOCATE have said in the past.

Here is our answer: This paper has endeavored to advocate the gospel in "its sweet, sublime simplicity and its peerless, primitive purity." It does not represent any sect in religion, any party, any faction, nor does it endorse the tendency to sectarianize scriptural names and scriptural doctrines. It does not represent the Church of Christ denomination, or the Church of God denomination, or any other denomination. Simple churches of Christ are not organized except in a congregational sense. They have no earthly head or headquarters, they are not combined in any convention, association, or in any other type of organization. They are organized locally because of geographical reasons and then the type of organization is only the scriptural description of a church of Christ.

With this statement we shall now allow the men who wrote for the GOSPEL ADVOCATE and edited it in the early years of its existence to speak for us.

From the first page of the GOSPEL ADVOCATE for March 15, 1900, we take the following:

"Protection, Kan., February 24, 1900.—Of what religious denomination is the GOSPEL ADVOCATE? I have searched the paper for its religious views in vain. I know it advocates immersion, which I like; but I cannot determine whether it is of the Baptist or Campbellite persuasion. Please let me know. Address Mrs. S. A. Ross."

"Of what religious denomination is the New Testament? The GOSPEL ADVOCATE tries to be exactly like the New Testament in teaching and practice, without regard to religious denominations, and it always states its 'religious views' as clearly as it can. Has anybody ever searched the New Testament carefully to see 'of what religious denomination' it is? Nobody understands that the New Testament is of any denomination. There were no denominations in New Testament times, and there ought to be none now. All Christians were 'one body in Christ, and every one members one of another' in those days, and they ought to be that way yet. That 'one body of Christ' was the church and every Christian was a member of it. Every Christian is a member of the same body now, and no one has any scriptural authority to belong to anything else. The GOSPEL ADVOCATE is of that 'one body in Christ,' which is the church, and it is not of anything else. It belongs to no denomination; it opposes all denominations. It is not of the Baptist persuasion, nor yet is it of the Campbellite persuasion. It is persuaded to be a Christian, and nothing else; to belong to the church, which is the body of Christ, and nothing else; to preach and practice everything Christians preached and practiced in New Testament times, and nothing else. Is that right? If not, why not?"

From the first page of the GOSPEL ADVOCATE for March 8, 1900, the editor of that page, F. D. Srygley, quoted with approval the following from the "Christian Standard":

"While all believers remained simply Christians, a sect institution was utterly impossible. Either through ignorance of the gospel truth or through the undue influence of their mistaken leaders, some have been prevailed upon to accept a party name and to submit to the authority of party management. Yet Christianity is no more responsible for their party affiliations than the constitutional rights of the American freedom are responsible for his submission to the direction of political bosses and party managers. Christianity does not make denominations or sects. The spirit and letter of apostolic teaching is that Christians shall be of the same mind and of the same judgment, and that there shall be no divisions among them. So it is very evident, then, that Christianity is not responsible for denominationalism. But, further still, what we call 'Protestantism' is hostile to the denominational disorder of Christendom. None of the great reformers planned to organize a sect. Their purpose was to set the people free from ecclesiastical bondage, and bring them into the liberty of sons of God. Usually smaller souls coming after, or else contemporaries injudiciously affecting the reformer's judgment, are responsible for the sect organization. Protestantism means loyalty to the word of God and liberty in Jesus Christ. The lives of millions within the denominations, in a large degree, represent Protestantism, which, in its essence, is a plea for a return to primitive Christianity. But such is not the meaning of the denominational organization itself; for the moment that a human order is adopted and a human creed different from the divine creed of the church, then the Protestant principle is abandoned, and, in a measure, men go back to the weak and beggarly elements of Roman Catholicism, from which they were once set free. So far as the ecclesiastical polity and the human articles of faith are concerned, there is just as much warrant for a Roman Catholic as for a Protestant denominational organization; and, in fact, the Romanist has an element of consistency which his brother of the orthodox denominational persuasion cannot claim. His position is that the church is the source of spiritual authority on the earth, and has a right to make such changes in the form of services and the symbols of faith as she may elect. The Protestant, on the other hand, appeals to the word of God as his standard of authority, and contends that what may not be supported thereby is not to be practiced. Happy is the man who condemns not himself in that which he alloweth. Every believer who supports a party organization is lending his influence to neutralize the Protestant and Christian principle. Denominationalism is a sin, because, among other things, first, it fails to give full honor to Christ; second, it puts human authority in the place of the divine; third, it is in conflict with the plain teachings of the Scripture on Christian unity; fourth, it postpones the fulfillment of the Saviour's prayer that all his disciples might be one, and that the world might believe that God had sent him. While Romanism, by its despotic formalism and blasphemous assumption of divine functions, is hindering the progress of the gospel, current denominationalism, which has checked the Protestant movement toward Christ and neutralized the splendid force of the evangelical faith by its divisions and rivalries, has injuriously cooperated with Rome in putting obstacles in the way of the conversion of the world!"

On the front page of the issue for January 23, 1896, we find that a paper called the *Christian Preacher* published at Corinth, Ark., took issue with F. D. Srygley's statement that "there is no religious party in the New Testament which does not include all Christians" and said that there were such parties in the New Testament as Sadducees, Pharisees, etc., and they did not include all Christians.

The criticism was a mere quibble, but Brother Srygley's answer was so complete and pointed, and it sets forth so clearly what the GOSPEL ADVOCATE still teaches, that we here give in full that reply:

"If the 'sentence is not correct,' it can be easily corrected. To avoid ambiguity, then, let it be so amended as to read, The New Testament approves 'no religious party which does not include all Christians.' Quite to the contrary, everything in the way of a religious party which does not include all Christians is condemned by the New Testament in all those passages which speak against divisions in the church. This idea has been stated in so many different sentences in these columns, any reader ought to understand it, even though some of the sentences which express it may not be correct. According to the New Testament the church is the body of Christ, and every Christian is a member of it. (Col. i. 18, 24; Eph. i. 22, 23; Rom. xii. 4, 5; 1 Cor. xii. 27; John xv. 5.) The Pharisees, Sadducees, Herodians, the Judaizers, and the parties in the church at Corinth are all condemned by the New Testament. As to those who said 'I am of Christ' in the church at Corinth, if they formed themselves into a sect which did not include all Christians in Corinth, they were wrong and condemned in that respect by the same principles which condemn all other sects, though they were right in that 'they took no human names.' As to 'the sect everywhere spoken against,' it included all Christians. It was not a sect of Christians, but all Christians considered as a sect. The same is true of 'the sect of the Nazarenes.' These two expressions are but different names for the same sect. It included all Christians. No one could be a Christian without belonging to that sect. It was the 'one body in Christ.' It was the church. 'We' are not that sect if 'we' do not include all Christians. Those who confess that one can be a Christian and yet not be one of 'us' acknowledge by that confession that 'we' are a sect of Christians. If 'we' differ in no respect from Christians there are as many of 'us' as there are Christians in the world. If one can be a Christian and not be one of 'us,' there is some difference between 'us' and Christians. If there are any Christians who are called Episcopalians, Presbyterians, Baptists, Saints, or Disciples, they belong to the church of God, which is the body of Christ. No one can be a Christian and not be a member of that church or body. If there are no members of that church or body among the denominations, it is because there are no Christians there. If 'we' are not merely a party or sect of Christians, everyone who is a member of the body of Christ or church of God is one of 'us,' even though he belongs to the Baptists, Presbyterians, Methodists, Disciples, Episcopalians, or some other denomination. If the fact that a man belongs to a denomination does not prevent him from being a Christian, it does not keep him from being one of 'us,' unless 'we' are a mere sect of Christians. If 'we' belong to nothing but the church, which is the body of Christ, no one can get loose from 'us' without getting out of that church or body. If a Christian is in any denomination, he belongs to the church of God and a denomination, too. He is right as to the church, but wrong as to the denomination. The thing to do is to get out of the denomination and stay in the church. He does not have to join 'us,' or unite with 'us,' or anything else. If he is really a Christian, he already belongs to the church of God, or body of Christ, and there is no authority in the New Testament for any Christian to belong to anything else. In belonging to a denomination he is in violation of the plain teaching of the New Testament. Denominationalism is simply sin, to be repented of and turned away from, just like everything else God has plainly condemned. How much sin a Christian can commit without ceasing to be a Christian and severing himself from the body of Christ is a problem no one should experiment upon; but to say one can get far enough into denominationalism, or anything else,

not to be one of 'us' before he ceases to be a Christian and cuts himself off from the body of Christ, is to admit that 'we' are a sect of Christians. The terms of fellowship in the church are as broad as the conditions of salvation in heaven, in all cases where any conditions at all are applicable. 'We' are not 'on broad Bible ground,' if 'we' do not include all whom 'we' admit God recognizes as Christians, unless God is on something wider than 'broad Bible ground.' No matter how many go 'off at tangents from the truth,' or in how many different directions they go, they all belong to 'us' till they cease to be Christians and cut themselves off from the body of Christ, or church of God, unless 'we' are a mere sect of Christians."

This was written before many of us were born, but the present editor and staff writers of this paper endorse these sentiments with all our hearts and souls. Those who produce the GOSPEL ADVOCATE now *are Christians*—nothing more and nothing less. If "other Christians" differ from us, they must add that which differentiates them. Hence they must be something *more than Christians*. The GOSPEL ADVOCATE represents Christianity—nothing more; nothing less.

Why We Believe the Bible

(Continued from page 592)

these make the religion of the Bible superior to anything that man knows or has known. The Bible meets the needs of mankind, for it is designed to provide just what the spirit of man should have for growth into godlikeness. Its influence has always been to lift humanity, to increase the spirit of service and human brotherhood, to make men and women live more richly and be fortified to withstand the tests and trials of life. The hope that it holds before the human heart is satisfying. Within its treasures can be found the power to bless all men of every station, race, or culture if they will give it an opportunity in their lives.

Another reason for believing the Bible is its credibility. Although not claiming to be a textbook on history primarily, its historical accuracy has been proven repeatedly as men have explored and studied the ancient civilizations. This writer is persuaded that many of the historical problems that still apparently exist will through our further knowledge of the ancient world be cleared up and prove increasingly the accuracy of the Bible. Too often has the Bible been right, and the scoffing critic of its accuracy been proven wrong. The Bible, while not a textbook of science, is accurate in its scientific information. Very often the Bible has been abused by its readers who have tried to force down upon it their own conceptions and ideas rather than letting the word of God stand on its own message. When it has been correctly interpreted, the Bible has never conflicted with the assured results of scientific research.

To these reasons given many others could be added: its marvelous dignity and literary quality placing it in the forefront of all literature, its remarkable preservation through the ages, its vitality in the face of repeated critical and destructive attacks, its universal appeal despite these attacks made upon it. While these are all helps to our faith, basically the strongest argument that can be made for our faith in the Bible as God's word is its power and impact upon us personally as we read and study it. Approaching the Bible with an open mind, our hearts are profoundly impressed with its truth, the depth of its ideas, the scope of its teaching. This writer believes that no man can daily meditate upon the Bible without knowing that this book is from God, for just as Nicodemus spoke concerning our Lord, it might be said concerning the Bible, "No book can do the things that it does except God be revealed in it."

What Must the Alien Do to Be Saved?

C. R. NICHOL

The Christian dispensation, in which we live, began on the first Pentecost following the ascension of Christ, where he was seated at the right hand of Jehovah, on the only throne promised him.

In Old Testament times Jehovah made promise of a new covenant. (Jer. 31: 31-34.) In the old covenant sins were "remembered again" every year; in the new covenant sins forgiven are "remembered no more."

Speaking of "covenants" we read: "For where a testament [covenant] is, there must also of necessity be the death of the testator. For a testament [covenant] is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9: 16, 17.) Christ made his testament while living, and named its executors. While he was living he blessed as was proper to him; but since his death blessings provided in the new covenant are had by complying with the terms therein named.

Christ came to seek and to save the "lost." (Luke 19: 10.) He came to call sinners unto repentance. (Luke 5: 32.) The salvation he gives is called the "great salvation." This salvation was "at the first" . . . "spoken through the Lord," and "was confirmed unto us by them that heard" him. (Heb. 2: 1-3.) The way into the holy place was not made known while the first tabernacle was standing. (Heb. 9: 8.)

Before his death Christ made selection of those who were to be the executors of the new covenant, and schooled them for some three years during his personal ministry, and for forty days following his resurrection he taught them things pertaining to the kingdom of God. (Acts 1: 1-4.)

Following his resurrection he gave the great commission, prefacing its delivery with these words: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." (Matt. 28: 18-20.)

"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.)

"And he said unto them, Thus it is written, That the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." (Luke 24: 46-49.)

Those who believe in Christ find in the foregoing great commission the authority to administer baptism. From the foregoing we learn:

1. Christ was raised.
2. He then declared he had "all authority in heaven and on earth."
3. He commanded them to go into "all the world."
4. Make disciples of all nations, by preaching the gospel.
5. To baptize believers.
6. To teach repentance in the name of Christ.
7. That "he that believeth and is baptized shall be saved."
8. To go to Jerusalem and abide there till they were "clothed with power from on high."

The history tells us that they did go to Jerusalem and remained there till the first Pentecost following the ascension of Christ, and then the Holy Spirit came as promised, and they began to speak as the Holy Spirit gave them utterance. (Acts 2: 1-4.)

On that very day the apostles began to preach in Jerusalem where there were assembled "Jews, devout men, from every nation under heaven," Cretans and Arabians, sojourners from Rome, and proselytes. The people were amazed, for they heard in their own language. On that day "all nations" were represented. Proselytes were, nationally, Gentiles, but had become religiously, Jews.

In the preaching on that day, arguments after arguments were presented, based on statements in the old covenant, driving conviction to the heart of the ones listening, with the exhortation: "know assuredly"—believe with confidence, let there be no doubts, that Jehovah hath made Jesus "Lord and Christ." Conviction was carried to the hearts of men, as is evidenced by the fact that they were "pricked in their heart," and said: "What shall we do?" The fact that they wished to know what to do is evidence that they believed, and to their inquiry the answer was made: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. . . . They then that received his word were baptized," and of course, received the remission of their sins, were saved as Christ had promised: "He that believeth and is baptized shall be saved."

The apostles were laboring under the great commission, and no one can fail to understand the direct answer given, unless some preacher who has espoused a false theory assists him to misunderstand the answer given. For what were the people seeking when they asked the apostles: "What shall we do?" Remission of sins, or salvation, of course, for they had been convinced to two things at least, that they were sinners, and that Jesus was the Christ.

In the answer given by Peter there are two verbs, "repent" and "be baptized." These verbs are connected by the conjunction, "and." "Repentance" was in the name of Christ to be preached (Luke 24: 47), and with baptism is declared to be for the remission of sins, "He that believeth and is baptized shall be saved." (Mark 16: 15, 16.)

Commenting on Acts 2: 38, Mr. Horatio B. Hackett, D.D. (Baptist), Professor of Biblical Literature in Newton Theological Institute (Baptist), said: "The clause for the forgiveness of sins we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforced the entire exhortation, not one part to the exclusion of the other." (Pp. 68, 69.) Dr. Thayer, in his Greek-English Lexicon (the greatest Greek-English Lexicon of the New Testament ever published), says the phrase "for remission of sins" in Acts 2: 38, means: "to obtain the forgiveness of sins." The two verbs in the sentence, "repent and be baptized," are each modified by the clause "for the remission of sins."

That one must believe in Christ to be saved is not questioned by those who accept the Bible. But faith only, faith alone does not save one.

Faith must "work by love" to avail. Circumcision availeth nothing, uncircumcision availeth nothing, but faith which works by love. (Gal. 5: 6.) (1) Faith must exist. (2) Faith must work before it "avails." (Gal. 5: 6.)

Many "who believed turned unto the Lord." (Acts 11: 21.) They believed. They turned unto the Lord. They believed *before* they turned unto the Lord. From this we know they were not saved when they "believed" for the word says they believed, and turned. The turning came after they believed, and "pardon" comes after one turns unto the Lord. (Isa. 55: 6, 7.) Not only so, but one must "Repent ye therefore, and turn again, that your sins may be blotted out." (Acts 3: 19.) "That they should repent and turn to God." (Acts 26: 20.) Turning unto the Lord comes after believing, as well as repenting; hence it cannot be that one is saved the moment he believes, his faith must "work by love" to avail.

(Continued on page 614)

The Worship of God

CLED E. WALLACE

We have it from high authority that the Greek word translated worship "denotes an act of reverence, whether paid to a creature, or to the Creator." The nature and history of man make it certain that the need for worship inheres in his very being and is universal. Men everywhere and in all ages have sought God, felt after him, and tried to find him, for indeed "in him we live, and move, and have our being. . . . For we are also his offspring." Without him there is not peace or rest for the burdened soul of man. He knows too much to be satisfied and too little for the assurance he craves. In all forms of worship, including the false and superstitious, man reaches for help. He needs a source of strength beyond himself. He is helpless, guilty, burdened by pain and sorrow, and lives in the shadow and fear of death. These obvious and painful wants can be supplied only in the worship of a Supreme Being whose power and benevolence are unlimited.

Jesus, the Christ, swept aside all temporary and artificial barriers of time and place and authoritatively announced the truth about worship that can satisfy the needs of man everywhere. To the woman at the well, he said:

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth." (John 4: 23, 24.)

So we find here the divine formula for bringing the spirit of man into peaceful and satisfying fellowship with the Supreme Spirit, who is God. No other fellowship can bring the peace and rest that man craves. The spirit of man was made in the image of God. Even though marred by sin, "a spark disturbs our clod." It is fanned into a flame by the love and knowledge of God and the true and intelligent worship that results. Paul put it this way: "For God is my witness, whom I serve in my spirit in the gospel of his Son." (Rom. 1: 9.)

It is clear from the text that God *seeks* worshippers, but there are some "must" conditions which must be met, or the worship is vain, useless, and disappointing. There is "true" worship and there is "vain" or false worship. The one is uplifting; the other degrading. The wrong kind of worship can sink a man into despair as certainly as the right kind can lift him into peace. Terms and conditions of true worship cannot come from human sources. They are not born or nourished by human wisdom or culture. They must be revealed, yea, they have been revealed, "not in words which man's wisdom teacheth, but which the Spirit teacheth." (1 Cor. 2: 13.) "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.) "Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? For all these things hath my hand made, and so all these things came to be, saith Jehovah; but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66: 1, 2.)

What the world calls worship dictated purely by feelings of either propriety or pride is not acceptable to God. When men ignore or reject God and forget "his everlasting power and divinity," any worship they render becomes "will-worship," which is clearly condemned. (Col. 2: 23.) "Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh." Even the apostle John erred on one occasion when he was awed and overcome by the presence of an angel who showed him such wonderful things. "And when I

heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God." (Rev. 22: 8, 9.) "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10.) Thus did Jesus rebuke the devil in the hour of temptation when that evil spirit made a supreme bid for his devotion.

A corrupt worship is a perverted worship and degrades him who engages in it. Nothing lower than God is worthy of the worship of man. We are told of those who "knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." (Rom. 1: 21-23.) "They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen." (Verse 25.) They gave God up, refused to have him in their knowledge. Result? God gave them up, and they became reprobate and depraved. The worship of God in spirit and truth is the only thing that can elevate man. The very Being of God and the nature of man declare that it must be so.

When Paul moved about in the city of Athens "his spirit was provoked within him as he beheld the city full of idols." He could not and did not keep quiet. He called their worship of "objects" a worship of "ignorance" and directed their attention to the God that made the world and made man and exhorted them to seek him. "Worship God."

We are familiar with the idea of man seeking God and praying to God, but behold! and wonder! God seeks after man and prays to man. Through his Son, he pleads with man to come, do his will, and find rest. Paul says, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." (2 Cor. 5: 20.) God loves man, because he made him and put his own image in him. He does not want man to walk in darkness and despair. The worship and service of God is the only way of life that can satisfy man and make him happy. That is the reason that God said to his wayward people, whose sins were as scarlet, who had no soundness in them, "Come now, and let us reason together." (Isa. 1: 18.) "I have spread out my hands all the day unto a rebellious people." (Isa. 65: 2.)

"They that worship him must worship in spirit and truth." When man loves God with all his heart, mind, soul, and strength, which is the greatest of all commandments, the "spirit" part of worship is well taken care of. It guarantees proper reverence and due regard for God's will in matters of worship. Such a man will feel no disposition whatever to dictate to God or insist on having his own way. It will be "Have thine own way, Lord, have thine own way." He shares the spirit of those who "fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." (Rev. 7: 11, 12.)

How can we worship God acceptably? There is only one way, do what God says and do not presume to add to or take from his expressed will. There is no way to know what God desires in the way of worship except what he has revealed in his word. To assume that an offering of worship will be well-pleasing to God in the absence of an expression of his will is pure presumption. It ought to be perfectly obvious that a man who will not obey

(Continued on page 606)

The Christian Home Is a Divine Institution

M. NORVEL YOUNG

Marriage is a divine institution. In the beginning when God created man he saw that it was not good for him to be alone and he created woman. He said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they two shall be one flesh." Jesus said, "What therefore God hath joined together, let not man put asunder." The Psalmist exulted in the goodness of God and one of the signs of his goodness is this: "God setteth the solitary in families."

DO NOT IGNORE THE SPIRITUAL

To ignore God in the beginning of your home is to exclude the most sublime aspect of marriage, the *spiritual*. One of the great causes of divorce, which lead to one divorce in three marriages in America today, is the fact that so many enter this institution lightly and inadvisedly and without respect to the will of God. Marriage should be entered into with great discretion and in the fear of God. No other vows you ever take are more binding than those you take in marriage and no other ties are stronger.

Here are some questions which each young person should ask concerning his prospective partner in marriage.

1. *Is he or she a Christian?*

The question of religious faith is so important in making a success of marriage. Even the sociologist and psychologist who counsel with young couples advise them to marry those of like faith. Certainly it is true that the Christian should seek to choose a lifetime companion who loves the same Lord and who is a member of the same church or body. In the book on marriage, entitled, "How to Pick a Mate" by Adams and Packard, there is a chapter on the theme, "Beware of Mixed Marriages." Religion is not something that you can pigeonhole and bring out when convenient. There are fifty-two Sundays in a year, and three hundred sixty-five days in the year. Every crisis will bring your religious faith to the fore. If children come into the home the question will immediately arise in a mixed marriage as to where they will be taken to Bible school and worship and what faith they will be taught. Too frequently where the husband and wife are of different beliefs they pull against each other and lose all interest in religion. Again the result of marrying outside of the New Testament church is that the Christian is called upon to compromise and go to some other church. The home that is divided religiously starts out with a crevice in its foundation. A little seed of jealousy or envy or selfishness can get in that crevice and grow until it splits the whole foundation. The time to discuss religious differences is before you take the vows to love and honor and cherish until death do you part. Of course, there have been instances where the Christian has won the non-Christian to the Lord. But there are better ways and safer ways to do personal work than in marriage. Be sure and face this question squarely in beginning your home.

2. *Does he or she have real character?*

The first question should cover this, but sometimes there are those, unfortunately, who are nominal members of the church, who do not have the moral and ethical stamina that is needed for a successful Christian marriage. Character is the only real basis upon which you can build a Christian home. *There is no substitute for it.* Charm, wealth, popularity, beauty, will not take the place of genuine character.

3. *Are you compatible?*

This question should cover the range of your interests and your affections. Are you near enough the same age to like the same things? Do you enjoy similar books

and forms of spending your leisure time. Can you disagree with each other without being disagreeable? Are your backgrounds similar so that there will not be too great a difference in what you expect out of life? Do you both love children?

4. *Is he or she efficient?*

Many marriages break up because the man is lazy and can't hold a job or because the wife refuses to keep house. A happy marriage is not an accident. It is the result of plenty of hard work. It is an achievement. It is built day by day by a thousand little things that are prompted by love.

5. *Do you love him or her and does your partner love you?*

Love is such an abused word in our English language. It is used to refer to our attitude toward little puppies, ice cream, and in the next breath it is used to refer to our most profound and holy affections toward God and man. We use the term here as described by Paul in the Corinthian letter. "This love of which I speak is slow to use patience. It looks for a way of being constructive. It is not possessive. It is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails. Love knows no limit to its endurance; no end to its trust; no failing of its hope. It can outlast anything. It is in fact, the one thing that still stands when all else is fallen." (J. B. Phillips translation.)

Too many young people confuse love with infatuation. Infatuation is merely a romantic conception of emotional love. As someone has put it, "Infatuation may come at first sight, but love takes time. Infatuation may be placed on sex alone, but love includes many traits. Infatuation often means just being in love with love. Love means being in love with another person. Infatuation may be purely selfish, but love is unselfish. The physical element is more important in infatuation. The spiritual element is more important in love. Infatuation may change over night, but love lasts."

TESTS OF MARRIAGE

1. *Financial Test*

Now that we have suggested some tests for you to consider in choosing a companion, let us suggest some tests that most marriages must meet successfully if they are going to endure.

Many marriage counselors report that two out of five arguments arise over money. Just as the handling of money is important in our Christian life, so the proper management of money is important in Christian marriage. One verse in the Gospels deals with our relationship to material things. Don't underestimate the importance of proper handling of money. After all when you consider the amount of money that is spent in the home in a lifetime, the marriage partnership is an important financial partnership, too. Each Christian couple should lay down specific rules for spending and for saving and for giving to the Lord. They should consult each other in making decisions involving their mutual possessions. Charge accounts should be avoided, especially in the early years. Overbuying gets many young people in trouble financially and this trouble often leads to domestic trouble. Remember that you can get along without nearly *everything* except each other. Put money in a secondary place. Determine to make a life, not just a living.

"Happy is the family whose members spend not beyond their income

(Continued on page 615)

One Hundred Years in Song

L. O. SANDERSON

Jump not to quick conclusions—this is not an autobiography! The Gospel Advocate Company completes its first centennial cycle this year, with a record of service in every rightful pursuit to more than match like publications and competitors. To present its "one hundred years" of interest, influence, and accomplishment in song will demand careful selection of materials and brevity in presentation. Some memories reach far back, yet none can span the time; but research reveals various promotions, publications, music editors and writers, and powerful personalities, with tongue and pen, in the battle for scriptural music in the worship.

The Early Period. From 1855 to 1889, with time out for the Civil War, and before problems of instruments and societies had completely disrupted the unity of the church, the ADVOCATE served as agent rather than producer of music materials. Chief among promoted collections of psalms, hymns, and songs were *Christian Hymn Book*, by A. Campbell *et al.*, and the Fillmore *Christian Psalter*, which was followed by *New Christian Hymn and Tune Book*. Campbell's *Christian Hymn Book*, size 3¼x5¼x1¼ inches, included words only. Its 1,324 selections were marked according to metric form of traditional tunes. One tune often served for many poems. This hymnal was published as early as 1865, and resembled a "Psalmody" dated 1844. Canadian editions, bound in Nashville, in "Sheep," could be had for 60¢ a copy; "Turkey Morocco" at \$1.50. The Nashville ordering address was then (1873) College and Union. Many of these hymns, set to music, are still used in our publications.

The Fillmore combine pioneered in easy note recognition, out of which with other like endeavors the shaped note system came. Said company claimed three brothers (the concern oft advertised as Fillmore Brothers): C. M., a gospel preacher; J. H., who headed publications; and Fred, a farmer. All were hymn and song writers of reputation, and were members of the church commonly referred to as the "Christian Church"—which was before restorationists had duly considered the scriptural name. Their *Psaltery* and Campbell's *Christian Hymn Book*, no matter what men say *psallo* includes . . . or does not preclude . . . carried no hint of instrumental music, because they contained only the words! The *Hymn and Tune Book*, in three parts, was what its name implied—some tunes to go with the words. The ADVOCATE advertised and encouraged the use of these compilations.

The First "Christian Hymns" Period. *Christian Hymns*, with words and music, in 1889, was, so far as this writer knows, the first hymnal edited and published by the Gospel Advocate. J. C. McQuiddy, a man of keen vision, business judgment, gospel knowledge, and promotional ability, was the moving force behind the arduous, expensive task. However, E. G. Sewell teamed with Leonard Daugherty and R. M. McIntosh to compile it. Sewell, then co-editor with D. Lipscomb of the ADVOCATE, could well judge the fitness and scripturalness of selections. Daugherty was a song writer, capable compiler, and a member of the church. McIntosh was a Methodist, and was employed for his musicianship, his vast supply of personal compositions, and a valuable contact with other writers and copyright owners. Incidentally, for the same reasons, we can account for the employment of Chas. H. Gabriel and Wm. J. Kirkpatrick, in later years, on certain publications. Several writers in that 1889 edition were members of the church, among them being the Fillmore brothers, J. H. Rosecrans, A. J. Showalter, Knowles Shaw, and C. C. Cline. Some seventy numbers, however, of the 242 selections, were by McIntosh.

In 1907, *The New Christian Hymn Book* was published.

This hymnal was edited by T. B. Larimore and W. J. Kirkpatrick. Larimore, a well-known gospel preacher, stood as the guardian of truth in the selection of songs, and many numbers from the first *Christian Hymns* were used. For the new material, the editors drew heavily from Mr. Kirkpatrick's own compositions. It was published in both round and shaped notes. However, it was never as popular as the first compilation under the title, "Christian Hymns," nor did it follow in order the first.

In 1900, A. J. Showalter was co-editor with E. G. Sewell in preparing *Gospel Praise*, which was published under the name of "McQuiddy Printing Company." Showalter, too, was a member of the church, and many of his songs grace the pages of that hymnal. Another edition of this book, with its 322 psalms, hymns, and spiritual songs, appeared in 1909. On the back cover of a late edition of the first *Christian Hymns*, an advertisement offered for sale these songbooks: *Praise Him, Christian Hymns, Words of Truth, Voice of Praise, Gospel Praise, Seventy-Seven Sweet Songs, New Christian Hymn Book*, and a combination with *Christian Hymns* either of *Words of Truth* or *Voice of Praise*. My copy of *Praise Him*, edited by Wm. J. Kirkpatrick and A. B. Lipscomb, is dated 1914, and has "Thorp Spring Christian College" stamped in the back. From all appearances, many of the same music plates were used to produce the various compilations.

An Era of Other Hymnals. Soon after the above-mentioned series, C. M. Pullias took over the responsibilities of compiling songbooks. "Uncle Charlie," as some of us affectionately call him, worked tirelessly at his task, editing various publications, and also pioneering in outright purchase of song for the GOSPEL ADVOCATE, that dependence on other publishers for materials might be overcome. In 1923, Brother Pullias had with him as co-editors T. B. Mosley and S. P. Pittman in the production of *Choice Gospel Hymns*, a hymnal of 315 numbers. Brother Pullias, who is yet with us, was a nationally-known gospel preacher and a singer of note. Mosley, now deceased, was a member of the church, a good song leader, a writer of many songs. Brother Pittman is still living. He is known in many states as a preacher and singer, but served much of his life with the old Nashville Bible School and its successor, David Lipscomb College, where, among other subjects, he taught sight-singing.

Brother Pullias was lone editor of the next two hymnals: *Sweeter Than All Songs* (1927) and *Greater Christian Hymns* (1931). The gradual return to the title of the old "Christian Hymns" reflects the popularity of that first hymnal, for none up to that time had enjoyed the wide service and circulation of the original compilation. For these hymnals, new plates, with smaller notes but all words in proper place, and many new songs, in a day when annual, "convention" type songbooks rose to alarming heights among churches, were features of both these books, though several old reliable hymns and songs were retained to meet worship and revival needs. Brother Pullias also edited, in 1932, *Spiritual Songs*, a small book designed for meeting work. About the same time, Basil C. Doran and Foy E. Wallace, Jr., compiled *The Gospel in Song*, another small book for meetings. In the hymnals listed, newly purchased songs appeared by men like James M. Black, the Fillmore brothers (by this time definitely in the fold of the Christian Church), Chas. H. Gabriel, Henry P. Morton, George C. Stebbins, and others. The church, too, was represented by Chas. R. Brewer, A. J. Showalter, T. B. Moseley, Will L. Thompson, and others, in both words and music.

The Late "Christian Hymns" Period. Early in 1933, this writer, through the influence of Foy E. Wallace, Jr., was employed, by the late Leon B. McQuiddy, as Music Editor of the Gospel Advocate Company. In coopera-

(Continued on page 614)

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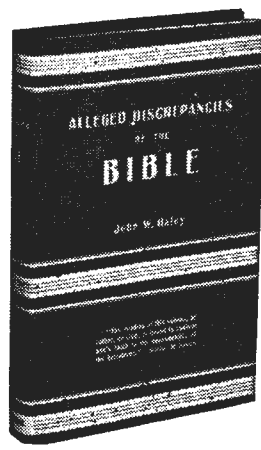
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ATHENS CLAY PULLIAS

The giant shadow of the man David Lipscomb falls across the land and throws its benevolent shade around the earth. Nearly every work done by members of the brotherhood of Christ has been favorably influenced by the life and work of this tremendous man. The concept of Christian education now held by schools operated by members of the church stems largely from his dreams and plans. The most effective gospel papers published by the brethren have drawn much of their character and purpose from the glorious manner in which he conducted the GOSPEL ADVOCATE for more than fifty years. The congregations scattered across the land have felt in many ways the force of his earnest appeals for unity in Christ and loyalty to Christ.

David Lipscomb was a man of versatile talents and interests. He was successful as a contractor, a farmer, an editor, a preacher, and a teacher. He left an indelible impression for good on all who knew him or have been touched by his writings and work. Though he has been resting in the grave nearly forty years, I still frequently have the experience in conversation with older people of hearing this expression, "I heard Brother Lipscomb say." He is undoubtedly the most often quoted man of our time.

The GOSPEL ADVOCATE has stood on the ramparts for a hundred years, fighting for the truth taught in the word of God. The ADVOCATE has avoided radicalism and fanaticism at all times on the one hand, and with equal wisdom and vigor has avoided modernism in all of its intricate phases on the other hand. I dare say that few regular ADVOCATE readers have been lost to the church. It has been a power for righteousness through the years.

The GOSPEL ADVOCATE is David Lipscomb's paper. His genius gave the paper the character and fine sense of loyalty to truth and right which has characterized its work. There has been manifested a spirit of loyalty to Christ through the pages of the ADVOCATE—the spirit of loyalty to Christ which God expects of his people. The distinguished service of the present editor, B. C. Goodpasture, is in the best tradition of David Lipscomb's principles and ideals in the field of Christian journalism.

David Lipscomb College is David Lipscomb's school as certainly as the GOSPEL ADVOCATE is David Lipscomb's paper. His dream of Christian education has come true on the Lipscomb campus. In the GOSPEL ADVOCATE in 1892 Brother Lipscomb said: "We must either teach the Bible more, give it more importance, or we must give it up altogether. The time has come, is now upon us, that we must be more in earnest in our religion, or we must give it up altogether. We are lukewarm, careless, indifferent. God will spew such out of his mouth. Our effort in the Bible school is to give Bible teaching its true importance in education; to train children to be better, truer Christians. We are doing what we believe should be done in teaching every child, whether he intends to farm or merchandise, preach the gospel or practice medicine. All alike need the Bible teaching; need to learn to appreciate religion above all else, and to carry the teachings of the Bible into their lives, whatever they do and wherever they go." Again he said in the GOSPEL ADVOCATE in 1892: "A few earnest men and women in the schoolroom, day by day impressing the hearts of the young with the religious truths that should govern them through life, will do more to advance religion and build up the church than an army of eloquent preachers."

The catalogue of Lipscomb as far back as anyone can remember has carried this simple statement of principle under the heading of "Design": "The supreme purpose of the school shall be to teach the Bible as the revealed will

of God to man and as the only and sufficient rule of faith and practice, and to train those who attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of men, and from the work and worship of the church of God all human inventions and devices. Such other branches of learning may be added as will aid in the understanding and teaching of the Scriptures and as will promote usefulness and good citizenship among men."

The supreme purpose of the school is simply the supreme purpose of life—the building of Christlike character.

And so the GOSPEL ADVOCATE and David Lipscomb College are bound together by the powerful influence of the illustrious man who so much is responsible for the existence and character of both. The ADVOCATE and the college both have as their "supreme purpose" the teaching of the Bible as the inspired word of God. Naturally, the college and the ADVOCATE must serve through different channels and means, and yet the supreme purpose of building Christian character through teaching the word of God is the same. While there is no formal connection of any kind between the paper and the school, there has existed through the years a happy personal fellowship between the college and the paper through the cordial relationships of Christian friends who work in both.

May the GOSPEL ADVOCATE, David Lipscomb College, and every good work being done by the brethren continue to prosper, and may each receive the support of all those who love the Lord.

Good Literature Makes Better Homes

WILLARD COLLINS

During recent months, Robert Nicks, one of the members of the Charlotte Avenue Church in Nashville, has been personally contacting each family listed in the directory of this large congregation in an effort to encourage them to subscribe to the GOSPEL ADVOCATE.

As a result, he has secured a large number of subscriptions.

As a Christian, he is interested in making the homes of the Charlotte Avenue area better through Christian literature.

A Christian home must have a Christian environment. Good literature is an essential part of a Christian environment. Thousands who have been regular subscribers to the GOSPEL ADVOCATE will attest to the fact that their homes have been made better by this paper.

IN THIS PARTICULAR YEAR

In this centennial year each family is encouraged to subscribe to the GOSPEL ADVOCATE. Think of the influence for good it has exerted in this past century.

During this centennial year the ADVOCATE is striving for 100,000 subscriptions. Five hundred members of "The GA One Hundred Club" are needed. You can qualify for membership by sending in 100 subscriptions before April 1. We hope that 1,000 other individuals will also send in a club of ten or more subscriptions during the year. The club rate is two dollars per year in clubs of five or more subscriptions.

If 25,000 other interested readers will send in at least one gift subscription at the special centennial price of two dollars for ten months, think of the good which can be done.

SUGGESTIONS FOR CONGREGATIONS

Local churches can send the ADVOCATE to each home in the congregation by mail for \$4.19 per week for every 110 families. The paper can be mailed from Nashville for this amount if the congregation will send in the names

(Continued on page 615)

What the Gospel Advocate Has Meant to My Family

BATSELL BAXTER

By the time I was eight years old, I had learned to read. That was sixty years ago in Sherman, Texas. My father was an elder in the old Houston Street Church. At first I read the "Home Reading" page. My child mind could grasp that. Gradually I began to get interested in the shorter articles. Then in the entire paper. Since then it has been a regular visitor to our home. Then when I married, I found that my wife's father had long been a regular reader of the GOSPEL ADVOCATE. Naturally the ADVOCATE became a member of the new family. When a preacher would come to our house to stay during a "meeting" (most of them did), he called for the latest copy of the ADVOCATE, and got it. No publication except the Bible was more thoroughly read and appreciated. When the editor of the ADVOCATE expressed himself on a controverted question, we examined the scriptures he gave, and nearly always agreed with him. We found him in line with scripture. We still do; he has always commanded respectful attention when he wrote; his successors still do. It would be hard to estimate the good that the GOSPEL ADVOCATE has brought to Christians everywhere. That is because of several things: the clean lives of its editors, the deep love for the souls of God's children, the consistent loyalty to the New Testament teaching and example, and a genuine unselfish interest in spreading the kingdom of Christ. As successive editors have laid their armor down, others have arisen to battle with clear minds and good courage for the way of the Lord.

May it ever be so is my prayer in Jesus' name.

What the Gospel Advocate Has Meant to Me

N. B. HARDEMAN

For more than fifty years, I have read most of the articles that make up the GOSPEL ADVOCATE. It is not possible to evaluate the influence of its teaching. Through the ADVOCATE I have become acquainted with a host of brethren whom I have never met. From their articles and from what has been said of them, I have a fair knowledge of their personality, their ability, and their attitude toward both truth and error. From their reports I can judge fairly well the ideas they have about the church and the success of preachers located. I also learn about many churches, their troubles, their hobbies, and the divisions among them. But for our papers it would be difficult—almost impossible to know what goes on among those who are trying to advance the cause we love. The ADVOCATE has been in the forefront for a hundred years. It has had more influence in staying the innovations, the hobbies, and the tendencies to depart from the "Ancient Order" than any other, perhaps all other papers combined. Against all such it has stood like a stone wall. In its "Queries and Answers" department, all questions, when possible, have been answered by direct scripture. Others by sober, sane opinions based upon experience and observation. Its senses have been exercised in an effort to discern between good and evil.

In spite of its long existence, the ADVOCATE must confess its inability to settle matters pertaining to elders. Neither has it been able to satisfy the brethren regarding marriage and divorce. Like the poor, they are always with us.

To become and be a reader of the GOSPEL ADVOCATE will help anyone to form his character, to fix his course in life, and to determine his destiny. Its benefit to all is far beyond our ability to measure.

What the Gospel Advocate Has Meant to Me and to the Work Among the Colored People

M. KEEBLE

As an evangelist the ADVOCATE has endorsed me for over fifty years, and by having the support of this great paper the white churches have been encouraged to call me to do missionary work among the colored people; and thousands of my race have obeyed the pure gospel; hundreds of churches have been established. Without the endorsement of this great paper many thousands of my race would be in darkness today, and thousands of my race are now subscribers to the GOSPEL ADVOCATE. During these more than fifty years of evangelistic work, over two hundred active, hard-working gospel preachers have developed. They are bringing thousands to Christ annually and to God's kingdom—all as a result of the GOSPEL ADVOCATE presenting me to the churches of our great brotherhood.

I am now president of the Nashville Christian Institute just because of the endorsement of the GOSPEL ADVOCATE. The Board of Directors elected me president of this institution sixteen years ago and the whole brotherhood has stood by the Nashville Christian Institute in every way possible. If it wasn't for our Christian papers, the brotherhood would not know of the purpose and motive of our great schools.

I am told by some of my best friends that my name is mentioned often in many Christian homes and in our Christian colleges just because wherever the GOSPEL ADVOCATE goes Marshall Keeble goes—this is worth more than all of the money in the whole world, a good name. Pray for us.

A Word to Our Readers

This Centennial Number will go into many homes into which the GOSPEL ADVOCATE has not gone before. To these new readers we should like to say that we welcome this opportunity to get acquainted with you—as well as this opportunity for you to get acquainted with the GOSPEL ADVOCATE.

The ADVOCATE is a twenty-four page weekly—printed *fifty-two* times a year. Each issue contains a good assortment of articles on vital themes, as well as news reports from preachers and churches throughout the English-speaking world. ("The sun never sets on GOSPEL ADVOCATE readers.") Recently some special features—"Daily Guide for Family Worship," by Alan Bryan; "Know Your Bible Family Quiz," by Ira North; and "Outstanding Christian Families," by Willard Collins—have been added.

It is our constant purpose to improve the paper and make it more useful in converting sinners to Christ and in building up the saints in the faith. That we are not perfect is readily granted. We may sometimes print things that should not be printed and fail to print what should be given to our readers; but we try always to do the thing that will be best for the cause to which we have dedicated our energies and resources. It is our policy not to give space in these columns to personal animosities and partisan antipathies. Yet we feel it our duty to expose false teaching and teachers when necessary.

If you receive more than one copy of this issue, we hope that you will pass the extra copy on to a friend.

Some material we had hoped to include in this number did not reach us in time to be used.

We are grateful to all who have helped to make this Centennial Number and its wide circulation possible.

Why not subscribe to the GOSPEL ADVOCATE now?

—B.C.G.

Abilene Christian College

WALTER E. BURCH

Abilene Christian College is bustling with a \$2 million construction program as the school makes ready for the opening of its Fiftieth Anniversary Year on September 15.

The four distinct advantages of Christian education are cited by Don H. Morris, president of A.C.C. The advantages set forth by Brother Morris are:

(1) The college is managed by a Board of Trustees each member of which is a member of the church of Christ.

(2) All teachers are faithful Christians.

(3) The students receive daily Bible teaching in the classroom.

(4) Most members of the student body are members of the church of Christ.

An unprecedented enrollment of 2,000 this coming fall is expected to shatter the 1,786 record set last year. A.C.C. has had a near-two-hundred student increase each year for the past three years and is one of the few colleges in the Southwest to exceed its post-war peak. Until last fall A.C.C.'s all-time enrollment record was 1,689 reached in the fall of 1948.

Four new buildings are now under construction on the campus to accommodate the increase in enrollment. They will be ready for occupancy this fall.

Two dormitories are being financed by a loan from the Federal Housing and Home Finance Agency. The women's dormitory, housing two hundred ten students, will cost \$620,986.05 and the men's, with three hundred twelve capacity, will cost \$862,327.33.

A cafeteria which will seat six hundred is also being financed by a loan from the federal agency. It is being constructed at a cost of \$322,262.50.

The fourth structure, a Bible classroom building costing \$366,030.64, has been financed by funds raised by friends of the college.

Four major gifts totaling nearly \$1,500,000 have come to the college in the past six months.

The gifts were:

November 23—\$100,000 ranch in Schleicher County from Mr. and Mrs. W. W. Barber of Fort Worth to be applied on the Bible building fund.

January 12—\$125,000 ranch north of Hobbs, New Mexico, by Mr. and Mrs. John W. Catchings, of Humble City, New Mexico, to be applied on the Bible building fund.

April 9—\$1,100,000 ranch southeast of Fort Stockton by William M. Edwards consisting of sixty-five and one-half sections and representing the largest single gift in the college's history.

May 30—\$125,000 ranch in Moore County four miles west of Dumas, willed by the late Sam Hardwich of Lubbock.

The four major gifts have enabled the development program to progress more rapidly than expected and other units are in sight for the near future to accommodate rising enrollment conditions. These are a new auditorium, a home economics building, a library, a field house and additional dormitories.

Academically A.C.C. is growing, too. Twenty-six new faculty members will begin teaching in September. Twenty of these have been appointed.

A Journalism Department offering a Bachelor of Arts degree in that field will open for the first time next fall. Also, freshmen entering A.C.C. in September will be the first to major in industrial arts. The department will add courses gradually until students may receive a degree in industrial arts in the spring of 1959.

Master degrees in two fields and bachelor degrees in thirty-four fields will be offered by A.C.C. next year.

Master of Arts degrees are offered in Bible and education; Master of Science in Bible and Education; and Master of Education in education.

Bachelor of Arts degrees are offered in art, Bible, Biblical languages, mathematics, Spanish, German, French, music, economics, government, history, speech and dramatic arts and journalism.

Bachelor of Science degrees are offered in agriculture (animal husbandry, range management, general agriculture), biology, business administration (accounting, general business, secretarial training, marketing, economics), Bible (in the practical field), chemistry, medical technology, education, home economics, music, physical education, physics, psychology, and industrial arts.

Pre-professional courses are available in law, medicine, dentistry, pharmacy, nursing, engineering, accounting and physical education.

FIFTIETH ANNIVERSARY EVENTS ANNOUNCED

Abilene Christian College's Fiftieth Anniversary Celebration will be centered around nine main events which are expected to draw thousands of visitors to the campus during the 1955-56 school year.

(1) Formal opening of the Fiftieth Year will be on September 19. Ceremonies at that time will commemorate the work of the pioneers of the institution.

(2) Homecoming, November 3-5, will highlight the college's contribution to the home during the last half century.

(3) The thirty-eighth annual Bible lecture series, February 19-23, 1956, will bring outstanding speakers in that field to the campus. A pageant depicting the college's fifty-year history will be a sidelight during the lecture series.

(4) Commencement exercises, May 27, 28, 1956, will honor all A.C.C. graduates of the last fifty years.

The other five events will consist of educational conferences in the fields of (1) science, agriculture, home economics, mathematics and industrial arts; (2) social science, education, business administration, psychology and physical education; (3) speech, English, journalism and modern languages; (4) Bible and religious education; and (5) music and art.

There is also a possibility of a tenth event being scheduled, a Citizenship Day, which would emphasize the college's role in building good citizens.

Alabama Christian College

PAUL BROWN, *Director of Public Relations*

A great year has just closed at Alabama Christian College in Montgomery, Ala. This thirteenth year will be long remembered by students, faculty and friends as a year of great achievement for Alabama Christian College. With renewed zeal and enthusiasm we are planning for an even greater year to begin with our fall term in September.

NEW PUBLIC RELATIONS PROGRAM

In planning for the coming school year a newly established Public Relations program has been put into operation. During the summer months an intensified effort is being made by this Public Relations office and the college male quartet to acquaint more people with the work of Alabama Christian College. In addition to a varied program of songs given by the male quartet, colored slides, showing scenes of the campus, buildings and different school activities will be used.

Especially will those connected with this public relations program contact high school students and graduates in congregations over the South to interest them in Christian education, pointing out its value to them. We believe this program will properly acquaint the peo-

ple in the area served by Alabama Christian College with the work it is doing.

COURSES OF STUDY OFFERED

With a physical plant of ten buildings including an administration building, which also houses our well-equipped library, a dormitory for men and women, dining hall, Home Economics building, college and high school classroom building, elementary building and others, Alabama Christian College gave work last year on the Senior college level with majors offered in Bible and Business Administration. In Junior College work, with a faculty of twenty-four teachers, work can be offered in sixteen courses of study including, Bible, Business Administration, Economics, Education, English, History, Home Economics, Greek, Mathematics, Mechanical Drawing, Music, Physical Education, Science, Social Science, Speech and Secretarial Training.

In addition to the college department which last year enrolled one hundred forty, our high school department which is accredited by the State of Alabama, enrolled one hundred twenty-eight, and the grade school enrolled ninety-four.

At the close of the school year four men received the Bachelor of Arts degree, thirteen were given a junior college diploma and thirty-four were graduated from the high school.

STRATEGIC LOCATION

Alabama Christian College has a strategic location. Montgomery, the capital of the State, is the gateway to the Southland. Because of this location, Alabama Christian College is closer to many of the larger southern cities than any other Christian college. Birmingham, Mobile, Atlanta, Pensacola, Baton Rouge, La., Macon, Ga., and Meridian, Miss., are all principal cities surrounding Montgomery, each in a short driving distance from the city.

There are one hundred counties in the state of Georgia without a single congregation. Many opportunities are afforded in Southern Alabama, Mississippi, and Louisiana for work in areas in which the number of congregations is few. Young men and women coming to Alabama Christian College can have a vital part in helping in these areas while they are in school in Montgomery.

EXPENSES NOMINAL

The expenses for college work at Alabama Christian College are nominal. Two hundred thirty dollars a quarter will cover the expenses of a full college load, Tuition, fees, room rent, laundry and board. Various scholarships are available to worthy students to assist them in paying their expenses.

STUDENT WORK PROGRAM

In addition to teaching the Bible as an academic subject, Alabama Christian College has another feature that makes it distinctive among colleges. Over 60 per cent of the student body has work provided by the school by which an average of 66 per cent of their expenses are paid. With this arrangement many young people can come to Alabama Christian College who otherwise would not receive a college education. No college student has ever been turned away from Alabama Christian College for lack of funds. Many of the students work out all of their expenses. To pay these expenses, students may, as part of the work program, work in the letter writing service office, do secretarial work, work at the maintenance of buildings and grounds, work in the laundry or dining hall, or other similar duties. All the buildings on the campus with the exception of two were constructed with student labor.

In addition to various work provided by the school, many jobs are available in business concerns in the city of Montgomery.

A HISTORY OF SACRIFICE

Since its beginning in 1942 the history of Alabama Christian College has been a history of sacrifice. With only two hundred thirty-five dollars in promises those responsible for the school, purchased a very suitable tract of land of twenty-nine acres located only three miles from the heart of downtown Montgomery.

The teachers from year to year have been paid far less than the average support would have been in other school systems. Gradually this support is being improved. Last year a teacher with a bachelor degree was paid \$125 a month. With a master degree, he was paid \$157 a month and with a doctor's degree \$175 a month. All of the teachers work that they may add to this support at various jobs around Montgomery. Many of the teachers on the faculty also preach for congregations around the city, some also driving a distance of seventy-five to one hundred miles a week to hold such appointments.

With a small amount of support, and by the hard work of those interested in the school, Alabama Christian College continues to grow and develop that it may provide a Christian education in this part of the country.

FUTURE PLANS

The \$40,000 matching drive was completed the first of the year. Because we did not raise the complete amount that could have been matched, the debt was not completely paid. Yet the mortgaged indebtedness on real property was reduced to \$9,000.

Funds are now on hand for a new building—actually a four-in-one building, consisting of a combination auditorium and gymnasium, a science department and a new dining hall. Plans for the above building are being laid and are expected to be executed soon.

Students interested in attending Alabama Christian College or friends who might be interested in assisting in this work, especially in the erection of this new much needed building, should contact Rex A. Turner, president, 1469 Ann Street, Montgomery, Ala. We would like to have you visit our campus and see the work we are doing. Or we would appreciate the opportunity to visit you and to show you and tell you of the work at Alabama Christian College. Your interest in this work will be greatly appreciated.

Central Christian College

JAMES O. BAIRD, *President*

HUGO McCORD, *Vice-President*

Central Christian College has just celebrated the fifth anniversary of its opening. During these five years, we believe that many lives have been touched for good and that the groundwork for continued growth and development has been laid.

Central Christian College is located in Bartlesville, Okla., on a beautiful one hundred fifty-two acre campus. We offer the standard two-year college course, plus Bible study in the classroom for each student. Since its first year of operation, Central Christian has been accredited by the Oklahoma State Board of Regents for Higher Education and our students transfer freely to other institutions to continue their studies.

NEED FOR MORE CHRISTIAN COLLEGES

With the increasing enrollment in all of the older colleges operated by Christian people, we feel that there is a very pressing need for the establishment and existence of new schools of a like nature. At present hardly one out of every ten of church young people are attending a college operated by Christians. Even so, the existing schools are already crowded. With the growth of the church continuing at its present rate, and with more and more young people determining to obtain a college edu-

cation than ever before, prospects for the future are alarming. Unless new Christian colleges can be started and maintained, within the next ten years many young persons who are desirous of obtaining an education surrounded by Christian influences will not be permitted this privilege.

ADVANTAGES AT CENTRAL CHRISTIAN

The small junior college is able to give more individual attention to the peculiar needs of each student. Teachers are able to know personally every student, and because of this counselling and guidance are more successful. Group loyalty is strong because all students are acquainted with every other student.

We have been able to maintain unusually high academic standards at Central Christian. In no known case have our students who have transferred to higher schools of learning made a poorer record with them than they have established while at Central Christian.

Our students are very fortunate in that Bartlesville offers unexcelled work opportunities to those who must work in order to attend college. Our dean has charge of this phase of our program and tries in every way possible to assist each student in securing the type of work he desires.

Above all, Central Christian College desires to offer a college education to young people in an environment that will nurture them in Christian principles and so surround them with Christian influences that throughout their lives they may be found to be staunch, loyal, and humble Christians.

YOU CAN HELP

In order to accomplish our goals, we need the prayers and support of many Christian people. The college needs many large gifts of cash; it needs to be the beneficiary of many wills and deeds of trust; it needs the small gifts of those who cannot give more. For this latter group, we have inaugurated a Steppingstone campaign, by which we hope to secure 10,000 people who will promise to give \$1 a month to Central Christian College on a continuing basis.

For Information Concerning Admission, Write:

W. C. Whiteside, Acting Dean
Central Christian College
Bartlesville, Okla.

For General Information, Write:

James O. Baird, President
Central Christian College
Bartlesville, Okla.

David Lipscomb College Announces

Long-Range \$4,000,000 Development Program

ATHENS CLAY PULLIAS

Lipscomb's Permanent Endowment Fund Needs \$1,850,000:

It is extremely urgent that Lipscomb's Permanent Endowment Fund be increased by at least \$1,850,000 as soon as possible. Maintenance of full accreditation by the Southern Association of Colleges and Secondary Schools and Lipscomb's future financial stability make this a matter of the first importance. For example, \$35,000 is required each year to teach the Bible over and above what is received from this service.

New Construction Will Cost \$2,150,000:

Lipscomb must plan now to add new buildings as funds are available that will cost approximately \$2,150,000. These include:

Bible Education Building, Science Building, Fine Arts Building

These three buildings will complete the present quadrangle on Belmont Boulevard as originally planned.

High School Building

Construction of this building will release needed space to the college and expand facilities for teacher training—program of study in which more Lipscomb students are now enrolled than in any other.

Long-Range Development Program Must Be Started NOW:

To make sure that your children and grandchildren now of preschool age have their rightful place as students in David Lipscomb College, Lipscomb must begin now to plan for them. Southern colleges will have two-thirds more students in 1970 than they will enroll in 1955, according to reliable studies by leading educators. Those who know the value of Christian education believe the trend of the future will be to *Christian* colleges, which should make it necessary for Lipscomb and other Christian colleges to find places for at least twice as many students as they now have. Yet with its present facilities, Lipscomb is within less than 200 students of absolute capacity enrollment. The total for the past year in college, high school, and elementary school was 1,494, and the maximum number that can be accommodated is 1,660. This long-range development program must be carried to completion, or Lipscomb must turn away students who want a Christian education.

Annual Gifts of \$52,000 Must Continue:

Now fully accredited as a senior college by the Southern Association of Colleges and Secondary Schools, Lipscomb has brought together a faculty of consecrated and highly specialized Christian teachers and established academic standards of the highest excellence. At the same time, the chief feature of Lipscomb's education program remains—and must throughout all time remain—its strong emphasis on the study of the Bible and the building of Christian character. To maintain these high standards in academic and spiritual education, tuition income must be supplemented by \$52,000 or more a year in gifts from the loyal supporters of Christian education. These annual contributions are of as vital importance to Lipscomb's future as are the long-range donations solicited for the \$4,000,000 development fund.

Your Part in Lipscomb's Future:

You know the value of Christian education and what it means to the work of spreading Christ's kingdom throughout the future years. Decide now on a definite plan of regular support for David Lipscomb College, taking into consideration the continued need for your annual gifts to provide the \$52,000 required in gifts for the present program. The future needs can be met only if you and other loyal supporters of Christian education add the extra contributions that through the years will build up to the \$4,000,000 development program. Lipscomb is truly thankful for your confidence and support in years past, and believes that you will respond with equal generosity and enthusiasm to this opportunity for greater service in the cause of Christian education. Invest in youth through a gift each year to the David Lipscomb College Foundation.

THE 1955 FALL TERM WILL OPEN SEPTEMBER 15

Encourage young people of your acquaintance to study the advantages of a Christian college education and count the cost of missing them. Write today for a copy of the new 1955-56 Lipscomb Catalog.

A Brief Look at Florida Christian College

JAMES R. COPE

In the early 1940's a movement was launched in Florida for the establishment of a Christian college in the Sunshine State. The dreams of brethren became a reality with the opening of Florida Christian College in September, 1946.

In the "Florida Boom" of the middle twenties investors developed a vacation resort overlooking the Hillsborough River just ten miles from where this stream empties into Tampa Bay. Consisting of a large hotel, three-story apartment building, two cottages, servants' quarters, and one hundred ninety-five acres of land (one hundred sixty-nine acres undeveloped) this property was purchased for \$65,000. Since then two wings of a projected three-wing boys' dormitory have been constructed, one of which temporarily serves as a combination classroom and auditorium, and a small student center has been built. Extensive remodeling has made the original buildings adequate for present instructional needs. In addition, the undeveloped land has been cleared, a woodwork shop manufacturing door jams for commercial sale, and a one-acre hydroponics garden (a process of growing plants without soil) constructed. Both of these projects supplement other income and furnish part-time labor for students. A semi-tropical garden adjacent to the Hillsborough River is gradually taking form. A forty-acre citrus grove is planned. A long-range building program calls for the following structures: Classroom, auditorium, library, administration building, two dormitories (boys and girls) and gymnasium.

L. R. Wilson was the first president of the school and served three years. James R. Cope became president in July, 1949. Homer Hailey was named vice-president and head of the Bible Department in 1951. A. W. Dicus served as Dean from 1950 until his retirement in 1954. Clinton D. Hamilton is the present Dean. Roland Lewis is Registrar; W. C. Hammontree, Business Manager; and Harry Pickup, Sr., Director of Public Relations.

The most unique accomplishment of Florida Christian College has been its full academic accreditation within eight years from its beginning. *It is now the only fully accredited junior college in America operated by Christians only.* Since gaining membership in the Southern Association of Colleges and Secondary Schools in 1954, graduates of F. C. C. may transfer their work to other colleges without questions about its validity and recognition.

The recognition Florida Christian College now enjoys has been made possible largely through the generosity not of a few but hundreds of interested and loyal friends. A guaranteed minimum annual income of \$24,000 was essential to full accreditation. Within less than two years from the announcement of this need and with nothing but the school's own personnel and facilities telling its story, more than two thousand people pledged a minimum of twelve dollars each on an annual basis to guarantee a Living Endowment for Florida Christian College. The number of "Living Links" in the lifeline of F. C. C. now stands at approximately twenty-four hundred. A constant effort is made to gain other one-dollar-a-month—twelve dollars each year—donors to the Living Endowment program. As our enrollment increases the need of more and more "Living Links" is evident.

Florida Christian College now has a plan whereby students may obtain "Living Links" and thereby pay their school costs. The following schedule indicates how the plan works: ten "Living Links" gives \$75 tuition and regular fees (one-half semester); twenty "Living Links" gives a full year's tuition and regular fees; seventy-five "Living Links" gives a full year's room, board, tuition and regular fees. The person obtaining these pledges may

benefit from them any time within the next five years provided his schooling at F. C. C. is done in successive semesters. Contributions toward the Living Endowment *are deductible* for Federal Income Tax purposes. In many instances boys and girls who have thought attending a Christian college impossible have found this an ideal plan for financing their schooling while helping Florida Christian College on a sustaining basis.

Florida Christian College offers two advanced years in Bible and Religious Education in addition to the regular junior college curriculum. An increasing number of students are enrolling in this division. Bible teachers at F. C. C. are Homer Hailey, Pat Hardeman, Clinton D. Hamilton, Franklin T. Puckett, Harry Payne, Bobby Owen, Harry Pickup, Sr., Roland H. Lewis, and James R. Cope.

In some respects Florida Christian College has enjoyed unusual success. Growth from almost every consideration has been steady, but not phenomenal. For example, in 1951 the college offered four years of regular college work and awarded baccalaureate degrees and also offered the last three years of high school. Since then both the high school and upper two years of academic college work have been dropped. In spite of this, last year showed an all-time high enrollment. Another indication of a growing confidence in the college is its widespread support. F. C. C. receives very few large gifts, yet there are nearly ten times as many regular donors as only four years ago and the total amount received this year is more than three times the figure of four years ago. The fall of 1955 promises the largest enrollment in our history. As of July 1 there was almost a fifteen per cent increase in applications over the *actual enrollment* of last year. Living conditions are already crowded.

Naturally we are interested in making all the friends possible. Each month the college publishes a little bulletin called "Living Links" which gives news about the college and the growth of its "Lifeline." If you who read these lines would like to receive this bulletin free of charge we will be glad to send it regularly at your request. Both parents and students desiring further information about the School should write James R. Cope, Florida Christian College, Temple Terrace, Tampa 4, Florida.

Freed-Hardeman College— Its Heritage, Its State, and Its Goals

H. A. DIXON

To those who have gone before us we pay tribute, being duly mindful of a rich heritage made possible by them. To the lamented A. G. Freed, and to N. B. Hardeman, H. L. Calhoun, W. C. Hall, and C. P. Roland we give praise. They, with a fine corps assisting, have provided us with a group of excellent buildings valued at nearly \$1,000,000 and a half century tradition of faithful service. They have made possible a school in which the Bible has been the center of curricula. They have stood as a rock in defense of the truth of our Lord.

Brother Hardeman served as president of Freed-Hardeman College for twenty-six years. Most of the present buildings are monuments to his excellent labors. Furthermore, some ten years or more ago he persuaded R. W. Comer to set up a fixed endowment for the college with an assured income to the college of \$12,000 per year. The family and associates of Brother Comer, desiring to fulfill the wishes of the original donor, have continued this good will toward the school. The end sought by this endowment is the present desire of those who bear the responsibility of administration—namely, to qualify Freed-Hardeman College for the highest accreditation.

ITS PROGRESS UNDER PRESENT ADMINISTRATORS

In 1950 the fifteen-man Board of Directors selected the writer to succeed Brother Hardeman as president. C. P. Roland, W. C. Hall, and R. L. Witt were chosen to serve as an executive council with him.

We do not desire to boast, but the following will indicate the progress of the school within the five years just passed:

1. Paid off \$5,000 with interest, the remaining indebtedness on an annex to the boys' home.

2. Bought and paid for the president's home on Jackson Highway at a cost (including remodeling) of about \$13,250.

3. Erected and paid for an annex to the administration building at a cost of about \$40,000. This provides attractive and adequate office space, two spacious rooms for the business department, and modern equipment for the music department.

4. Installed adequate lighting equipment in all classrooms as well as library.

5. Improved library constantly, providing an additional room for reference works, magazines, and also a complete workroom.

6. Improved all science classrooms and laboratory equipment.

7. Bought and paid for the J. B. Stephens home adjoining the girls' home at a cost to us of \$10,000. In this we are currently housing an overflow of young ladies. Our plan is to convert this into the Stephens Memorial Library in the near future.

8. Leased the Moffitt residence near the campus in which we are also housing young ladies.

9. Through the help of many we have purchased a modern forty-eight passenger bus which serves to transport various groups of students to necessary functions. The cost was approximately \$3,600.

10. Increased our faculty from sixteen teachers in 1950 to twenty-three in 1954-55.

11. Continued to improve the scholastic standing of the faculty until virtually all have the M.A. degree or its equivalent.

12. Continued to employ some of the ablest Bible teachers. Frank Van Dyke, Earl West, and John Brinn are among these. Olan Hicks will join us this year in the place that Earl West has occupied. The writer and all men of the faculty assist in this part of the work.

13. Conducted some of the most successful short courses in Bible training with other able men assisting.

14. Paid all bills when due, saving all discounts.

15. Increased fixed endowment now to about \$224,000.

16. Raised Living Endowment program to almost \$18,000 per year.

17. Continued its membership in the Tennessee Association of Colleges and the American Association of Junior Colleges.

18. Recently passed inspection of state committee and was continued as a teacher-training institution under the state's new program.

19. Enrolled in 1954-55 the largest number of students in any one year since it became strictly a junior college.

20. Redecorated all classrooms and both dormitories; and installed new hardwood floors throughout the Paul Gray Home.

WE CONTEMPLATE

Our objectives include admission into the Southern Association of Colleges and Secondary Schools, with application to be made this year.

I. A. Douthitt and G. K. Wallace are assisting the writer in a financial program designed to bring all phases

of our work into the norm set by the above accrediting agency. Their work is progressing well.

We plan to enlarge our girls' home, providing sixty additional beds and making it possible to transfer the library into the Stephens home.

We plan a student center to replace the small inn on our campus, and additional residences for boys must soon be made available.

Much remains to be done, but we believe that Freed-Hardeman College still merits the prayers, interest, and support of brethren. Should it cease to stand for the old paths, we pray that our Lord may providentially cause its defeat. While it progresses in things material and its enrollment continues to grow, we pray we may cause it to improve its mission in things that are spiritual.

Harding College

GEORGE S. BENSON

Harding College, as it prepares for its thirty-seventh year of service as an institution of higher learning which is dedicated to the ideals of Christian education, has a record of steady progression throughout its history. At this point, in the midst of its greatest expansion program, the college is already regarded by educators as one of the best small schools in the country. Its work is fully accredited by the North Central Association of Secondary Schools and Colleges; its plant is regarded as a model plant for a school of its size; its faculty is exceptional; and the college is in sound financial condition against which there are no liabilities.

Harding is in the midst of a financial campaign for funds for expansion of its graduate program. The campaign is proving very successful and will increase the assets of the college from over \$6,000,000 to over \$8,000,000.

A total of \$775,000 of these funds will be used to establish a Graduate School of Bible and Religion at Harding. A master's degree has been offered in this field since 1952, and the response has been so gratifying that the college believes it can best serve the needs of Christian education by expanding its offerings, Bible faculty, and facilities to the point where a complete Graduate Bible School is available to help train young people for the ministry. The Bible department is headed by Dr. W. B. West, Jr., who is also head of the campaign for the Graduate Bible School funds.

Of the \$775,000, a total of about \$200,000 will be spent on a building for the school; endowment of an Old Testament Chair and a New Testament Chair will total \$400,000; \$50,000 will be used to increase religious library facilities; \$100,000 will go for tuition and work fellowships; and \$25,000 will be used as a student loan fund.

Harding is also expanding its graduate program in other fields. A master's degree in teaching has been added; a master's degree in business administration will be offered beginning next summer. During the following summer it is planned to add a master's degree in economics.

Funds from the general expansion program, which is headed by Dr. George S. Benson, president of Harding, will be used for construction of a graduate annex to the library, a graduate classroom building, a graduate dormitory, to endow certain chairs, and to increase operational funds, and for the employment of more faculty members. Construction of the new graduate dormitory will begin in August.

At the present time Harding's regular enrollment consists of approximately seven hundred students. They live in modern fireproof dormitories and attend classes in modern fireproof buildings. Most of the buildings on the campus are completely air-conditioned.

They receive instruction in classes taught by professors, many of whom are nationally recognized in their fields. The students' religious life is as important a part of their college life as is the academic aspect. They take courses in Bible each semester, and they attend chapel services each day. There are regular hymn sings and other worship service. They may attend mid-week and Sunday services at either the College church of Christ, located within a block of the campus, or they may go to the downtown church.

The faculty are spiritually-minded men and women. Nearly a third of them serve as ministers of churches near Searcy. Almost all of the others are engaged in some important religious service.

Dr. Benson, who is beginning his twentieth year as president of the college, leads his staff in religious activity. He had been a missionary in China for many years before he was called to Harding as its head, and in spite of an arduous schedule at the school he finds time to teach his Bible class each Sunday, to hold several meetings each year, and to fill almost innumerable speaking engagements at meetings of religious groups.

Mars Hill Bible School—A Progress Report

RALPH SNELL

"Christian education is better." This statement of fact has come to be accepted by most thinking people. Colleges operated by Christians have offered overwhelming proof of this fact for more than half a century. We have recognized that Bible teaching is a real asset whether one be a doctor, a lawyer, business man, or whether he follow some other vocation or profession.

Now that the colleges operated by brethren not only give Bible teaching its rightful place in education but also maintain academic standards comparable to the best secular colleges and universities, there is all the more reason for urging young people to choose a Bible college for this training.

Whatever may be said relative to teaching students in college to appreciate religion above all else and to carry the teachings of the Bible into their lives, it may be said with equal force about this training in elementary school and high school.

Mars Hill Bible School, near Florence, Ala., was organized in 1947 by a group of brethren of the Muscle Shoals area who had this firm conviction regarding the proper training in the formative years of early youth. Hence, an elementary and high school came into being. It is located on the site of a former school, Mars Hill Academy, of the post Civil War days, operated by the late beloved T. B. Larimore.

With the avowed purpose of furnishing to parents of the area Bible training by Christian teachers in a Christian environment for their children, the school has prospered wonderfully. Although a heavy debt was incurred to provide the site and the facilities necessary to begin the school, with the help of the school's many loyal friends the last of the debt was removed last November. A building fund has already been started in anticipation of the time when more adequate facilities may be provided. The board of trustees is determined that a large part of the money necessary for building be raised in advance so that the school's security may not be so threatened as in its earlier years.

Mars Hill Bible School has graduated two hundred seven students from its accredited high school in its eight years of operation. Of these graduates one hundred twenty-four were girls and eighty-three boys. While the average high school sends about twenty per cent of its

graduates on to college, fifty-three girls or forty-three per cent of all girls graduating at Mars Hill, have enrolled in college. Fifty-six of the boys have gone to college, which is sixty-seven per cent of all boys graduating. Hence, a total of one hundred nine of the two hundred seven graduates have enrolled in college. This is fifty-three per cent of all graduates.

The fact, however, with the most forceful implication in favor of a Bible-centered education is that, of the one hundred nine graduates attending college, one hundred or ninety-two per cent have enrolled in a college operated by brethren. Freed-Hardeman College, which is nearest, has enrolled forty-nine of these graduates. David Lipscomb has claimed thirty-five of them, Harding College has received fourteen, Florida Christian five, Alabama Christian four, and Abilene Christian College one. Some students have, of course, attended two of these colleges.

Another fact to be noted is that of the eighty-three boys graduated thirty are preaching the gospel and nine of the girls graduated are married to gospel preachers.

It would be interesting to compare these facts with those relating to other high schools of the area or any area where there is not such a school as Mars Hill Bible School.

It is heartening that in many parts of the country brethren are awakening to their responsibility to educate the whole child. Similar schools are springing up in many quarters to help insure that children today, like Jesus, may advance in wisdom and stature and in favor with God and man.

The cause of our Lord will prosper everywhere just in proportion to the amount and quality of the teaching of his word. May we not overlook the great opportunity that we as Christians have of teaching the word in daily classes and of practicing it in all the school activities as afforded in the private Bible school.

Your support of Mars Hill or of any such school operated by Christians is an investment of the most enduring kind—an investment in Christian character.

The Worship of God

(Continued from page 596)

the gospel and become a member of the body of Christ, which is the church, cannot worship God acceptably. Spirituality means a lot more than just a pious feeling. No man is truly spiritual who does not hold in reverence the commands of God and diligently walk the path of obedience to God. The Pharisees were very zealous for traditional worship. They were severe in their demands that the tradition of the elders regarding washing hands, cups, pots, and brazen vessels be observed. Jesus denounced them as hypocrites. "This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." He charged them with leaving the commandment of God and holding fast the tradition of men.

It is significant that the first church "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) Worship should not be corrupted by innovations unauthorized by the scriptures such as instrumental music and numerous other things practiced by Rome and the denominations. "The simplicity that is in Christ" requires that the church be kept true to the Book in worship as well as in doctrine and organization. The whims of men should have no place in divine worship. "If any man speaketh, speaking as it were oracles of God."

God Is Blessing Childhaven

BARNEY BROCK, *Superintendent*

It is good occasionally to pause and take our bearing, to survey the situation, and count our blessings. It is good to view the past and consider the progress that has been made. When we consider from whence we have come, we are made to realize that God is truly blessing the work here.

It will be four years August 4, 1955, since we received our first family of children. At present, we have sixty-five fine boys and girls who are developing into Christian men and women. Several of our boys are able to direct singing and deliver gospel messages in a very impressive manner. Twenty-four of our sixty-five children have obeyed their Lord in baptism.

We are especially happy over the morale of our children, the interest that they take in their Bible training, and the way that they follow through with their work program.

For example, let us take an imaginary stroll over the grounds of Childhaven. As we walk through the building, we see ten little boys from three to six clustered around their house mother listening to a Bible story. Across the hall we see nine fine boys from seven to nine sitting around tables studying their Bible, preparing a little speech that they will deliver Sunday. Playing in the shade under the towering pines along the edge of the yard are the little girls from two to eight who have finished their little chores and whose Bible class will come later. Over at one side a little girl is teaching the books of the Bible to a newcomer. As we go through the dining hall, three of the larger girls are preparing the tables, and in the kitchen two others are helping to prepare dinner.

As we go outside, we walk toward the dairy barn, and three boys are milking the cows, and behind the barn a smaller group of boys is feeding a calf. Below the dairy barn is another boy feeding and caring for sixty-two baby pigs and their seven mothers. We turn and go about one hundred fifty yards to the left to two 10,000 capacity broiler houses, and in each house find three boys busily feeding and watering the chickens. Ten thousand are three weeks old, and the other 10,000 will go to market in about ten days. Over in one field other boys are loading the truck with hay to be stored for winter feed, and in another field we see a boy on the tractor cutting more hay. Others are busy doing various and sundry jobs.

Yes, it is a busy place around Childhaven, but to make boys and girls into strong, healthy men and women they should be busy working, playing, studying, or sleeping all the time. On the other hand, we are trying to show our gratitude to you who are sacrificing to help us by doing as much for ourselves as possible.

For example, from January through May of 1955 (only five months), we have had a cash income of \$9,110.88 other than contributions, or an average of \$1,822.17 per month. We have also used \$3,072 worth of food such as milk, chickens, pork, and beef off the farm; an average of \$614.40 per month, or a total for the last five months of \$12,182.88.

Your contributions have been used to help put us in a position to help ourselves, and as time goes on and our children grow, we are going to be able to do more and more for ourselves.

Of a truth God is blessing us by giving us friends like you who are contributing so liberally to this work. He is further blessing us by prospering our labors to the end that we are able to make your contributions go further by our own efforts.

Yes, we have come a long way in such a short time, which we feel is only the foundation for a great future.

Your faithfulness inspires us to give our very best, and for every expression of interest and kindness we are sincerely grateful.

New Children's Home at Lubbock, Texas, Has Excellent Beginning

JOHN B. WHITE

As the GOSPEL ADVOCATE celebrates its one hundredth anniversary, the New Children's Home of Lubbock is completing its first year of operation and is looking forward to one hundred years in a service of mercy. This new home is under the operation of the elders of the Broadway church of Christ in Lubbock, Texas. It is being constructed on the cottage plan on a two-hundred-acre irrigated farm given for that purpose by Sister Ida S. Collins, of Lubbock, Texas. The landscape architect has worked with the elders in mapping out future plans for the home. These plans call for twenty cottages, each to provide facilities for a maximum of eighteen children. In each cottage the children will live as nearly like a normal family as possible. Couples are employed to serve as "father" and "mother" in these "families."

At the end of the first year's operation, two units had been completed and there were thirty-five children in care. A third unit and the home for the superintendent have been completed the last few weeks. A Tennessee couple, Brother and Sister Curtis Chandler, have moved to Texas to become "parents" in this third cottage, which was made possible through the magnanimous gift of Brother and Sister Sherwood Foster, of Stephenville, Texas.

Congregations and individuals of the land have responded generously in helping this new home get started. The church at Broadway has supplied about fifty per cent of the support so far. Further assistance, however, is needed to provide adequate care for the children that can now be received. Additional help will also be needed to provide additional facilities through the coming years.

During the first year the home has had a most excellent beginning. Outlook for the future is indeed promising. The prayers and material assistance of Christians everywhere are urgently requested to assure an effective service of love for many, many years to come. As the GOSPEL ADVOCATE celebrates its one hundredth anniversary, the movement to express God's mercy to homeless children and others in need is receiving greater emphasis. We rejoice to see Christians in many places giving more attention to benevolence. Let us press forward in this great work as children of mercy.

The Christian Home and Bible School

ORVEL BOYD

We are happy to present some of the facts of the Christian Home and Bible School of Mount Dora, Florida. For many of you, this is your first introduction to this Central Florida project.

As the name indicates, two institutions are represented on this plot of seventy acres: a home for homeless children and a Bible school for kindergarten through the twelfth grade. The home and school has completed ten years of service to youth.

FACTS ABOUT THE CHRISTIAN HOME

Provides a home for homeless children.

Is fully licensed as a child caring institution.

Provides a home for about half what is required by similar homes in Florida.

Forty dollars monthly will provide for a child in Christian Home.

Full financial report given to all contributors.

Home is financed by individual and church contributions.

Plans to qualify as foster and child placing home.

Has provided home for from forty-five to fifty-six children each month in 1955.

Needs additional funds for operating and construction work.

FACTS ABOUT THE BIBLE SCHOOL

Provides Christian education for children in home and others in community for small tuition charge. (Tuition charge \$4 to \$6 monthly.)

School is financed by individual contributions and tuition.

One hundred eighty enrolled in 1954-55 term.

Over fifty per cent of graduates have continued their education in Christian colleges.

School is in great need of auditorium and class room building. This project which is already underway can be completed for \$30,000.

We invite you to investigate the program of the Christian Home and Bible School. Let us put you on our mailing list.

Forty Years for the Fatherless

E. J. BONNER

FACTS ABOUT THE BIBLE SCHOOL

Much progress has been made in recent years in orphan homes and in the care of the fatherless. It was forty years last February when the first group of fatherless children entered Potter Orphan Home and School (formerly Potter Bible College). There were only twelve children in that first group. This home has continued in the work of caring for homeless children since that time. At present there are sixty-five children in the home.

More homeless children are being cared for today than at any time in the history of our nation. It is gratifying to notice benevolent work being done even in foreign countries in the name of our Lord.

Forty years ago there were very few laws governing the operation of orphan homes and private schools. In more recent years most all states have made laws governing the operation of such homes and rules which apply to those who work in them. Departments of Welfare have been formed and rules governing the care and guidance of children made; all intended for the good of those living in these homes. Also each state has its own laws regarding the adoption and placing of children in private homes for foster care.

Today new buildings must be according to state regulations with so much air space for each bedroom, proper lighting for living quarters as well as schoolrooms, in addition to proper heat, water, bathroom facilities, fire protection, and such like. In Kentucky the law states that adults must not use the same bath facilities as the children and many other rules which are very good.

Because of these regulations and rules we are compelled to do things that we might not otherwise do, especially if it required a large outlay of money.

It has been our privilege to visit some of our orphan homes, and, from observation and information, we believe all are doing a great service for destitute boys and girls, as far as the homes are financially able, and above all making every effort possible to meet the requirements of our Lord.

We have no right to exist unless we can do more than properly feed, clothe, and house these children; our main service should be, as any other home, training up a child in the way he should go, and "in the nurture and admonition of the Lord." We who are servants of Christ should be happy these homes exist where the fatherless can be supported and trained, thereby carrying out one of our Lord's commands.

Potter Home has, for the past forty years, placed children in Christian homes for foster care and for permanent adoption *when it was to the best interest of the child*. Not all children are ready to accept another mother and

father when their natural home has crumbled beneath them; such children are happier in a home such as Potter.

We have examples in the Bible of how God dealt with those who neglected or took advantage of the fatherless or widows and the poor, all "given for our learning." In speaking to the Israelites through Moses he said:

"Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." (Ex. 22: 22-24.)

Job said:

"If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, . . . if I have lifted up my hand against the fatherless, . . . then let mine arm fall from my shoulder blade, and mine arm be broken from the bone."

We have no complaint for the way our Christian friends have stood by us at Potter Home; their love for Christ, demonstrated by the way they support the home, inspires us to do more for him who died for our sins and whose gospel is for *all*.

Use us while we live in whatever way we may be able to carry out our Lord's command to "visit the fatherless," and above all remember us always in your prayers that we may never become "weary in well-doing"—there is no such thing as a "forty-hour week" in an orphan home—days are long, and in case of illness work goes on into the night. Do you not feel that working and living conditions for those willing to give so much of themselves should be the best possible? Then, with conditions at their best, it remains a labor of love for the Lord and children.

The Bible tells us we will always have the poor with us; death, disease, sin and distress continue to put a responsibility upon God's children to care for those in need—"If ye love me, ye will keep my commandments."

Southern Christian Home

OLEN FULLERTON, *Superintendent*

In 1926, Brother and Sister W. T. Bush, of Nashville, Ark., concerned for the welfare of two orphan girls, Thelma and Alice Pyle, placed them in the home of Sister Jessie Burns, of Fort Smith, Ark., and helped support them there. Thus, Southern Christian Home had its beginning.

Ten years of sacrifice and struggle, with the help of James E. Laird, Dr. C. B. Billingsley, Lee Jones, W. A. Loudermilk, and others, marked the home's growth at Fort Smith. Then, J. C. Dawson, who was superintendent at that time, was able to purchase the property vacated by Harding College, in Morrilton, Ark., and in May, 1936, the home moved to this new location and became Southern Christian Home.

Nineteen years more of toil and sacrifice have gone into its making, and today Southern Christian Home is a home of the finest boys and girls to be found.

The plant today consists of a modern nursery building, in which forty preschool children live; the administration building, which houses the offices, two groups of boys, living quarters for house parents of these children, and the grade school, which is maintained on our campus; a new dining hall; the superintendent's home; an inadequate girls' building. These buildings are nestled on the outer edge of one hundred ten acres of land on which we grow cattle, hogs, chickens, fruit, pasture, hay, and vegetables.

The children at Southern Christian Home came from every walk and direction . . . from Maine to California,

from Washington to Florida, the Bahamas, and from far-away Germany. Their patterns of growth are different, as all human beings differ because of heredity and early environment, but their needs are basically the same needs of children everywhere—to love and be loved; to have security; to be successful; and to be worthy members of our society. Some of these needs have been denied them, and it is our obligation to teach them to have faith in God, who can supply every need, and then to try to supply those needs.

The employees of Southern Christian Home are faithful members of the Lord's church. They all strive to make Southern Christian Home a place where some of the basic needs are met, and to help boys and girls grow into healthy, God-fearing personalities.

Our school consists of eight grades (taught by teachers who are members of the church), where Bible is included as a required subject. Thirty-five boys and girls attend Morrilton High, where they are active in F.F.A., F.H.A., glee club, band, and athletics. Five of our children have been enrolled in Harding College, Searcy, Ark., the past year.

At this time, we are engaged in a building program. We have recently remodeled an old building to make a beautiful cottage for twenty high school girls. Thirty-five girls are now housed in this building, so to care for our needs, we have razed an old three-story dormitory (which had been condemned as a firetrap), and are constructing a one-story cottage for intermediate girls. With other salvage materials, we are planning to build a cottage home for high school age boys.

Children come and go at Southern Christian Home: some to become preachers of the gospel, some teachers, some doctors and lawyers, some just plain citizens in this society, but all of them have been taught the principles of honesty, integrity, and right living, but most of all they are grounded in the truth of our Lord and Savior.

We continue to grow at Southern Christian Home, despite the fact that some of the "Lord's people" are fighting our very existence.

We need the prayers, good will, and support of all our brethren everywhere. May God help us do what he has laid out for us to do while we labor here on this earth.

Home Life at Tennessee Orphan Home

W. B. RICHTER

To those who have never visited a modern child-caring institution the thought seems to persist that all children's homes follow along the lines of the Little Annie Rooney cartoons. That they are presided over by tyrants that browbeat children and inflict swift and terrible punishment. They picture in their minds little children, clothed in ugly uniforms and living in run-down unkept buildings.

Is it possible to have a pleasant, happy homelike atmosphere in a child-caring institution? Is it possible to group together a large number of children on one piece of property, and still have love, protection, kindness and individual concern for each child? Is it possible to have them so grouped together and not lose their individuality or their identity? It is our sincere belief that all of this is not only possible, but is in existence at the present time at Tennessee Orphan Home. We would like to briefly draw a mental picture of the daily life at Tennessee Orphan Home, and we sincerely hope as you read this article that you will resolve this year shall not pass until you have personally visited the home.

Life at Tennessee Orphan Home not only concerns children of school age being cared for in an atmosphere predominated by genuine love, but also about thirty preschool children and tiny babies from time to time. I am

sure your first thought would be how could babies receive the necessary care and attention and the individual love that they require, in an institution where there are so many children? These babies are receiving more love and attention than most babies receive in an ordinary family where there are other children. The housemothers care for them as if they were their own flesh and blood. The older children love and protect these babies with all the tenderness that a big brother and sister have ever shown. It has raised the standard of happiness and contentment in the home since we have been able to include the care of the babies among the family groups that we have taken. Nothing seems to bring the older girls more pleasure than having the privilege of helping to care for the babies. Genuine love is the predominating characteristic of the home. The happy, contented, and confident countenances of the children manifest the love they receive. One look at their clean open faces will convince you that they are being loved and return the same affection to those who care for them.

Every child is an individual. He has likes and dislikes that are all his own, and this home is ever conscious that he is an individual and must be treated as such. Each child at Tennessee Orphan Home owns his own clothing. There are no uniforms nor community clothing. Each little dress belongs to some little girl and the lace and ruffles are ironed with the same loving care that any mother would show for her own little daughter. It would do your heart good to see the housemothers rolling up their little girls' hair. The shouts of laughter and glee are never absent on the campus at Tennessee Orphan Home.

Not only are the children treated as individuals in the matter of clothing, but also as far as toys and playthings are concerned. Of course, we have playground equipment such as swings, slides, baseball field, etc., but when a boy goes out to play baseball the fielder's glove that covers his hand belongs to him. Now and then, someone gives us a bicycle, and we appreciate that very much, but most of the time when you see one of the children riding a bicycle, that bicycle belongs either to him or one of his close friends. Each child has a toy box in his room and you should see for yourself just how much he loves and protects his individual play things.

If your conception of the home pictures the Little Annie Rooney type of run-down buildings, come and see where the children live at Tennessee Orphan Home. We have modern buildings that are geared to the needs, welfare, and pleasure of the children. The rooms are clean and well furnished. The furniture was selected with beauty and restfulness in mind as well as service. The children are allowed to have their friends from school to come and visit them in their rooms, and to spend the night. They are also free to accept similar invitations.

The recreational program of the children contributes mightily to the contentment and well-being of the child. We are blessed in having spacious grounds, plenty of room for wholesome activity. Our children have taken numerous trips. These trips have broadened their viewpoint and have taught them to love people and this beautiful land where we live. They do not live a drab uninteresting life. Many of the boys and girls who have been here over a period of time and are old enough have visited the Great Smoky Mountain National Park, hunted shells on the seashore, and have visited in the homes of some of our finest Christian people. They have been so taught that they might be able to meet you in your home with confidence and enthusiasm, and to be able with an open countenance to carry on pleasant conversation, and also to be a gracious host in their turn.

In conclusion we feel that the most important training the child receives in the home is of a spiritual nature. Room, board and secular education are not enough. If

our children are not taught those things pertaining to the kingdom of heaven, then we, as parents, have failed miserably in our obligation to them. There is a daily Bible class at Tennessee Orphan Home, and I am convinced that this should be the practice in every Christian home, whether it be a home with one child or a home the size of this. A child can be taught at an early age that God is his Father and loves him individually, and this is a great comfort to him when he has been denied his earthly father and the home that so many of us take for granted.

Pure and Undeified

W. D. RHODES

Not all things improve with age. I am realizing that more each day. Some things do, and the GOSPEL ADVOCATE seems to be one of them. I wish, therefore, in the beginning to offer my sincerest congratulations to the ADVOCATE for their hundred years of loyal service to all with whom they have come in contact. I've always heard that the first one hundred years are the hardest. Trust this will be true in this case.

Many years ago a great king made the statement, "When my father and my mother forsake me, then the Lord will take me up." This principle is emphasized throughout the New Testament. King David was inspired to say what he did, by the Lord himself. He didn't mean that God would literally take the fatherless child and miraculously care for him but that God had made provision. James tells us that under the new covenant Christians are to do this work. Through his people, God cares for the fatherless.

With this in mind, can God be pleased with the job we are doing. While we quibble and debate about this method or that method others care for fatherless children. Whom does God expect to care for the fatherless? There are 93,000 children being cared for today in group living, in homes other than their own. I speak of this type of service as children cared for by other means are few. They are distributed as follows:

65,000 Catholic homes
14,000 State homes
12,900 Denominational and Independent
1,100 Church of Christ

Thus we can see who is caring for the fatherless. Realizing this, the church in Wichita decided we should do as much as we can to obey this command. We decided on the following method. Not having been told how, it was a matter of judgment. We don't think it's the only way. We think it's a good one, and it works. The congregation owns three pieces of property. One is the meetinghouse. Another is the Carver home where the preacher lives, and the third is the home where the fatherless are fed, clothed, and trained. All are under the elders. The children's home is identified by the name Maude Carpenter Home. That's all the organization there is. Very simple, but it works. I emphasize, we don't believe it is the only way, but it's a good one. Simply the church doing a work of the church. The Riverside congregation, with their support, care for ten children themselves. Other congregations and individuals have assisted until we are now caring for fifty-four children. Every child who has ever been in the home has obeyed the gospel on reaching the age of accountability.

Children admitted into the home have reached the end of the road. We will not accept children who can be adopted or if a foster home is available for the family, we will not accept them. The children we take are compelled by circumstances to go into group living somewhere. Write me, Box 844, Wichita, Kansas, and let us tell you all about the home. Monthly magazine sent to anyone who will write.

Boles Home Renders Great Service

GAYLE OLER

Boles Orphan Home was established in 1924, to render services to the churches of Christ, in the care of homeless boys and girls under the sponsorship of the various churches. Through the years Boles Home has cared for such youngsters as have been brought to the home upon the recommendation and endorsement of the various congregations.

Boles Home has kept abreast of modern trends of child care and has met the call for varied services through the years. It carries the heaviest load of any home in the brotherhood by maintaining over the last ten years an approximate average enrollment of two hundred sixty children. These children normally come to Boles Home between the ages of three and thirteen, though in later years the home has recognized the growing need for facilities to care for teen-age youngsters, and has opened its doors to more and more boys and girls in the early teens.

The program of the home in caring for children is as far reaching as that of any private home, making provision for such education, training, and occupational placement as does any other home. The institutional aspects of life in a children's home have greatly been ameliorated.

Recently the home ventured out on a complete conversion to the cottage plan of operation, where boys and girls live in small groups in completely self-contained cottages, with each cottage furnishing all of the facilities for living that any normal home does; including kitchen, dining room, laundry, living room, bedrooms, and baths. Family situations and conditions are more easily attained.

The home has four such cottages now in operation and has two more such cottages under construction. Boles Home sustains no organizational connection with the congregations, but its entire controlling personnel and those who work with the children are members of the New Testament church.

The greatest asset to the success and unusual accomplishment of Boles Home is the church of Christ adjacent to the campus where all of the youngsters and personnel worship. The continued emphasis in the home on the word of God, gospel singing, and training of young people in various activities of Christianity helps to develop young people of ability and worth to the cause of Christ, who otherwise would likely have been opponents to the truth and liabilities to society.

The home serves no particular geographical location, but is available to the churches of Christ who may seek its services. Its entire support is found in the benevolence of congregations, who share with one another in the care of their dependent youngsters, and in the fellowship of charitably minded individuals who want to use their means in giving a home and a hope to homeless and hopeless youngsters. Boles Home is a place where children have a hope because Christians have a heart.

Harmful Misinformation

BYRON FULLERTON

Every Christian endeavors to be fair. He may not always succeed even when he makes an earnest endeavor. He may be prejudiced against some person or idea to the point that he cannot be altogether fair.

We are often too ready to accept anything that seems to favor our side of an issue. We receive what seems to be information on the issue. We use it without making any investigation as to its being true. It is what we would like to be true and we find it easy to assume that it is. This practice makes it unfair to our brother, our fellow man, and to the cause of our Lord.

Misinformation may be such that is altogether untrue. Most people who claim to be Christians are not outright

liars in that they make up a tale on another. Those who are truly Christians do not do this at all. On the other hand information may be partially true and if we use it cause a lot of damage because the remainder of the facts would place the matter in an entirely different light. This happens all too often. It is done by many well-meaning people. They assume that all the rest of the facts in the case are in harmony with what they have heard. Desire plays an important part here. Partial information may be extremely harmful in the hands of a hobbyist. Again information may be altogether true so far as the known facts are concerned, but if the background for these facts is not known and considered the whole matter may be wrongly interpreted and wrong done by its use. If the background were known it might put the case in an entirely different light.

I may have my mind made up that a certain cause is right, or that a certain doctrine is true. In that mental condition I am not looking for anything that would cause me to think otherwise. I receive some information that seems to prove my belief. I want it to be that way. I do not take the trouble to investigate thoroughly. In doing this I will probably be unfair to all concerned, first to myself, then to my brother, and finally to the Lord and his cause. We all have our prejudices in spite of everything we can do, but we ought at all times to do our best to be fair, to ourselves, to our brother and to the Lord.

Let us take an example. There are hobbyists among us as there have always been. I decided when I began preaching that I would have only one; preaching *all* of the Bible. If a preacher has any other he is wrong. He spends too much of his time on one thing and leaves out too much else that is probably just as important. It is probably impossible for a hobbyist to be fair. His mind is made up that his contention is not only right, but is perhaps the most important matter that could be before the brotherhood. He cannot see information on the other side in its true light. I mean he finds this impossible, not that he desires to do this, for being a Christian he probably does not.

The brethren who are being attacked by the hobbyist can do the very same thing that the hobbyist does. They can be too eager to accept information that proves their side of the issue.

I present one illustration in regard to children's homes. Brethren who are opposed to such homes say they have no right to go out and gather up children. The first question is, do they do this? I can answer for only one, that is Tipton Home. We do not do this. We not only do not, but we turn down many more than we receive at the request of the churches. We do not have room for nearly all that we are asked to take. However this misinformation is put out and is accepted by many fine Christian people. The facts in the case make a different picture. Again much partial information is out in regard to adoptions. If full information were had there would be no contention about the matter.

Brethren, we all need to make a prayerful effort to be fair and to make a greater effort to get full information before making important decisions. That means all of us, and not just those who differ from us. Let us by all means endeavor to be Christians.

The Herald of Truth

JOHN F. REESE

On February 10, 1952, the first broadcast of the Herald of Truth was carried by the ABC radio network. This broadcast was carried by some eighty-five stations. Today the gospel is heard by some three million listeners over the same network. Instead of eighty-five stations it is carried by over two hundred stations of the American Broadcasting Company in addition to about eighty-five independent stations.

The program is being heard weekly from the Arctic circle to the equator. Listeners in supermarkets, doctor's offices, hospitals, commercial airlines, trains, and prisons as well as in private homes are among those who write in regularly requesting sermons and asking questions about the church and the subjects discussed from week to week. For the most part these questions have been from sincere seekers for truth. Not only is this true, but the bulk of such correspondence has been received from areas where the church is not too well known.

For every sermon request and question received, a contact memorandum has been sent to the nearest church of Christ. As a result many conversions have resulted. In fact it was estimated after the first eighteen months that no less than 5,000 conversions had resulted from the radio preaching. There is no reason to believe that there has been any decline inasmuch as the mail is still coming in at the same level or higher. Among those converted have been some who were denominational preachers. They are now engaged in preaching the simple gospel of our Lord and have already been instrumental in converting many of their former companions in error. Eternity alone will be able to disclose the final total of additions to the church of the Lord by this means.

Preaching the gospel by means of a network radio or television setup is quite similar to making an enlargement of a picture from a miniature film. From the smallest microfilm, by the use of proper enlargement facilities, a portrait of life size may be reproduced. By means of the network on radio or television a gospel broadcast of thirty minutes is enlarged to a total of one hundred fifty hours when carried on 300 stations. When we consider the fact that the listening audience is estimated to be no less than three million, we are thrilled beyond words to know that there are twice as many listeners in our radio audience as there are members of the church in the United States.

In addition to the radio audience of three million, the television audience was estimated to amount to one million for the duration of the six-month period of telecasting in 1954. For this telecasting a total of twenty-six films was prepared. These were carried on twenty-six stations, representing a total of six hundred fifty presentations. In addition there were many hours donated by stations; for which we shall always be grateful. One of the largest and most powerful of these was KRLD-TV in Dallas, Texas. Time was given by this station alone which would have cost over \$2,000. Television, although not being carried over the DuMont network, has never stopped from the very first program. Requests for the films are being received and filled for congregations to use over local stations as well as in Bible school and gospel meeting work. Several churches are interested in using these films at regular intervals on Wednesday evening. The only cost for this service is the transportation charges of films from Chicago and back. This amounts, on the average, to about three dollars per week.

As a result of the offer of *free* correspondence courses to those who will simply request them, many thousands are now studying the Bible no doubt for the first time with any understanding of "rightly dividing the word." Many churches are cooperating in this single part of the work. No small part of the conversions reported are from those who have been studying these courses, with the assistance of God's people throughout this great land. These courses are not available from the radio program office. The requests are simply forwarded to churches that are sending them out. These courses are not necessarily the same. They are prepared by different authors and are approved by the elders of the congregations using them. Names of other churches that would care to have a part in this are certainly welcome. There are no limitations to the different ways in which courses may be used.

All but seven of the forty-eight states are represented in the list of churches furnishing free courses.

In keeping with the announcement of free sermon copies to all requesting them, at the average rate which these sermons are being printed the *one millionth* printed sermon should go out in late June or early July of this year. These are also available to anyone who would like to have them in booklet form at the subscription rate of \$2 per year. This has been determined, as near as possible, to be the cost of production and mailing. Churches have written asking for copies by the hundred on some particular subjects. These are available, when requested soon enough, at the cost of \$10 per hundred postpaid. Prices will also be quoted on thousand lots. We regret that requests for more than *single free copies* cannot be honored. Many of these are received each week by members wishing to use them in teaching friends and loved ones who know not the truth.

In closing we say "thanks" again to all those congregations and individuals who have had and are having a part in helping make this broadcast possible. Many have felt they have made small contributions, but there is no such thing as a "small" contribution to this work. This will be readily understood when we consider that only *one dollar* will pay for the broadcast being brought to *ten listeners* for an entire year. Another way to say it is one-fifth the cost of a stick of chewing gum or one cigarette will bring an entire broadcast to one person *once*. Is this a small contribution? Letters from brethren are always appreciated. Address: Highland church of Christ Radio Program, Box 1858, Abilene, Texas.

What a Good Paper Means to Our Church Work

S. H. HALL

I know of nothing that means more to local church work than a good religious paper. The word *religion* comes from two words; namely, *bind* and *back*. True religion binds us back to God. A paper that teaches people how to become a child of God, then how to live as a child of God should, is the kind of paper I am writing about. The GOSPEL ADVOCATE is such a paper.

I can never forget what J. C. McQuiddy and the GOSPEL ADVOCATE meant to our Atlanta, Ga., work after we moved there in January, 1907. We had but few members, and they had not too much of this world's goods. They had a modest frame building in which to worship, owed \$1,000 on it, and were not able to pay one cent toward my support. F. W. Smith secured \$75 a month in pledges to enable us to begin the work.

My first move was to see that every home received the GOSPEL ADVOCATE. As the work began to grow, the name of every new convert, if from a home that was not identified with us, was sent to the ADVOCATE office, and the paper began its regular visits. Is it not enough to say that during the fourteen years we lived and worked in Atlanta we hardly lost a member, except by death or removal to other places to live?

I was praying daily, most earnestly, that the work there might grow, our debt be paid, the house be filled with members, and that we be forced to start another congregation. I wanted my prayers answered. So I was not merely striving for additions, but striving just as hard to hold them as to make them. That the GOSPEL ADVOCATE helped us in this work cannot be doubted! There has been too much of this converting people to Christ, then going off and leaving them to die for lack of food and activity in church work.

Brother McQuiddy not only gave us special rates, but when a member had not the money to subscribe, we put the name on the ADVOCATE list, and the church paid for it. You see I was using the GOSPEL ADVOCATE as my assistant. Brother McQuiddy soon gave me a department, entitled "Georgia and the Far Southern Field."

Our success in Atlanta and Georgia was phenomenal! More than any other one thing I owe its success, so far as human agencies go, to McQuiddy, Lipscomb, Sewell and others who gave us such a paper.

I rejoice in the growth of the circulation in this centennial drive. Brother Goodpasture has done well as an editor in publishing articles in the paper that edify, and not articles that tear down and try to pick someone to pieces.

The Bible well states that "Abel . . . being dead yet speaketh." But this is no more true of Abel than to say that D. Lipscomb, E. G. Sewell, the Srygleys, Harding, and Larimore, with others I could name, still live in their influence by giving us such a paper as the GOSPEL ADVOCATE. May the Lord bless Brother Goodpasture and those associated with him in keeping it on a high plane and in continuing to contend for what these other great souls did while living is my prayer.

Good Literature in the Home Is Important

IRA NORTH

The printing press is powerful, and we use it so little for Christ! If the leaders in every congregation would only see that each home has the right kind of literature, it would pay great dividends. The small cost would be repaid by increased attendance, giving, and devotion of members.

One of the best opportunities to help individual members grow spiritually is to provide good reading material for the home. The giant printing presses are putting out millions of secular magazines each year and these go into as many homes. Yet thousands of Christian homes do not have a single magazine that is designed to promote New Testament Christianity.

The GOSPEL ADVOCATE is celebrating its one hundredth anniversary this year. It is a wholesome magazine for the entire family. It is continually adding new features and is growing each day. Why not note the special offer in this issue and subscribe today? Or, why not suggest to the leaders in the congregation where you worship the possibility of sending it to every family?

Here are a few reasons why active, wide-awake congregations send the GOSPEL ADVOCATE to every home in the church:

1. Builds faith.
2. Stimulates spiritual growth.
3. Increases interest in the Lord's work.
4. Gives an impetus to regular attendance at services.
5. Encourages greater consecration to Christ and the church.
6. Leads to increased giving and living for the cause of Christ.

Good literature in the home means more interested people in the pews! It will mean better citizens, better neighbors, better homes, and a better world! Let us all have a part in this crusade to put good literature in more homes!

Present Editor, B. C. Goodpasture

(Continued from page 585)

the courthouse and hid them. Later the courthouse was burned. After the war, he returned the records.

NAMED FOR CORDELL HULL

It was this grandfather who suggested that Brother Goodpasture be named for Cordell Hull. His grandfather thought that young Hull was a promising young man. When he made the suggestion that the baby be named for young Hull, the father asked, "Who has heard of Hull? He is just a young upstart of a lawyer." However, the grandfather replied, "Name him for young Hull. He is a young man of great promise. You will be glad that you did sometime. He will make his mark."

It was out of respect, then, for this grandfather that they named the young baby for "young Hull," who was then about twenty-three years of age. However, to play safe, the father also named Brother Goodpasture for Governor Benton McMillin, who had "made his mark." As a young boy, Benton Cordell Goodpasture heard "Judge Hull," as the people of the Upper Cumberland call him, sentence a man to be hanged. He states: "This was an unforgettable experience."

HIS EARLY EDUCATION

His mother was interested in his education. She had always encouraged B. C. to make the best use of his time and stand at the head of his class. At Dixie College, Cookeville, Tenn., he received a scholarship medal. At David Lipscomb College he was graduated with the highest grade in the history of the college. His mother was not living when he finished Lipscomb, but her influence had encouraged him to stand at the top. He still has a little New Testament which his mother gave him when he was barely able to read. He memorized many passages from it.

As a student, B. C. Goodpasture studied as long as a year at Lipscomb without getting help on anything. He did this for mental discipline and independence of work. A teacher once asked him to memorize fifty lines of Tennyson; he memorized five hundred lines just to keep his "memory under good control." He never uses notes in preaching, although he does use them in the preparation of his sermons.

HAD EARLY DESIRE TO PREACH

He never remembers the time when he did not intend to preach. His father and mother kept before him the names and work of such men as David Lipscomb, E. G. Sewell, and James A. Harding. He, therefore, began preaching when he was only seventeen years of age and held his first meeting in the house where Cordell Hull made his first political speech.

As a young man, Brother Goodpasture was delayed one year in attending the Nashville Bible School because the dogs killed most of his flock of sheep. He remembers that the dogs killed fourteen in one night. This delayed his education because of financial burden. He was so "righteously indignant" that he killed one of the dogs with his pocket knife.

His father told him that he could send him to college, but since there were six or seven children younger than B. C., he thought it not best to do something for B. C. that he might not be able to do for the others. He encouraged his son to go, insisting that he could make it, and promised to lend him the money if he needed it. B. C. was nineteen then, had \$35 in his pocket and a strong determination to go to college.

During the first year in the Nashville Bible School he had to borrow \$50 from his father. However, when he left Lipscomb he did not owe anyone a dime for his schooling. The older Goodpasture insisted that B. C. would learn lessons by financing himself that he would not learn otherwise. Brother Goodpasture now knows that he was right, and he is glad that the father did what he did. Thus, it took a great deal of hardship to mold B. C. Goodpasture, who is at the helm of the GOSPEL ADVOCATE as it celebrates its centennial anniversary.

MEN WHO INFLUENCED HIS LIFE

Among the other individuals who have influenced his life most, he includes John E. Dunn, who was his Greek and Bible teacher at old Dixie College, Cookeville, Tenn., in 1913-14; H. Leo Boles, whom he first met in 1904 as a boy; S. P. Pittman; E. A. Elam; and the writings of E. G. Sewell and David Lipscomb, as well as those of J. W. McGarvey and others of the great preachers. He believes that history repeats itself in the church, as well as in other ways. This Christian man remembers, for example,

that forty years ago a congregation in the upper Cumberland County was building a new meetinghouse. It was a brick building and they put runners down the aisles. Some of the brethren in the rural section said that this church was on the way to digression because they were building too fine a meetinghouse. However, this is still one of the most dependable congregations in that section of the country.

FOUR GREATEST DANGERS FACING THE CHURCH

When Goodpasture was asked recently what he considered the four greatest dangers facing the church today, he replied, "Liberalism, a tendency in some quarters toward modernism; radicalism, a disposition to ride hobbies and go to hurtful and unreasonable extremes; indifference; and worldliness."

Any person who has visited his personal library might well inquire about the first books that he ever studied. He remembers that the first book that he ever bought was *Natural Law in the Spiritual World* by Henry Drummond. He paid fifty cents for the book and worked an entire day in order to get the fifty cents.

The second book that he purchased was a first-year text in Greek. He studied this, mastered the alphabet, and was able to read quite a few sentences, look up some words, and read some in the Greek New Testament, where difficult constructions were not involved.

He studied Greek four years at Lipscomb and later took work by correspondence from the Southern Baptist Theological Seminary in Louisville, Ky. During the years he has made it a rule to review first-year Greek practically every year in order to keep the tenses and formations in mind. It is his belief that all young preachers should study Greek. He says, "There isn't any other source of information quite like a knowledge of the Greek New Testament." He believes that the knowledge of Greek enables one to appreciate shades of meaning in words, in tenses and in other forms of construction, not otherwise possible.

In his large personal library, he has many letters and documents from Alexander Campbell, Walter Scott, Thomas Campbell, many of the presidents of the United States, and books from the collections of quite a number of the pioneer preachers.

HELD IN HIGH ESTEEM ALL THROUGH LIFE

Men who have known the present editor of the GOSPEL ADVOCATE all of his life tell of the high esteem in which he has always been held. For example, B. H. Hunt, a lawyer in Livingston, Tenn., has known Brother Goodpasture since the days of his boyhood when he lived in Overton County. Judge Hunt stated recently: "It was manifest to me when Brother Goodpasture was a boy that he had a wonderful future. He possessed a brilliant mind and as he grew in stature he also grew mentally and developed into one of the best informed men it has been my good fortune to know." Commenting upon the esteem in which Brother Goodpasture is held, Judge Hunt stated: "He is loved and respected by the multitudes who have listened to his masterful presentation of the gospel and as a result thereof have accepted Jesus Christ as their Savior."

MANY YEARS LEFT

The individual who now occupies the editorial chair of the well-known GOSPEL ADVOCATE is still in the active part of his life. As a part of his unfinished work, he plans to take a trip to Palestine and to visit the Bible lands. He is particularly interested in taking this trip, because he desires to take his son, Cliett, with him. He knows that it will be worth so much to this young preacher.

He is also planning a book of sermons, which he already has in general outline. He is now editing two or three books of sermons which will come out next year.

He has in the making a book of biographies and sermons of preachers living and dead. He is also working on the centennial volume of the GOSPEL ADVOCATE and doing some work on a commentary on the book of James.

In the past he has edited a book of Keeble's sermons, one of Boles' sermon outlines, a volume of Kurfees' sermons, and a revised edition of *Biographies and Sermons of the Pioneer Preachers*.

A FULL LIFE FOR CHRIST

Christ is the Master, and B. C. Goodpasture is the servant. He is filling his life full in the Master's service. The Lord has prospered this servant abundantly in his business investments and activities also.

In these critical days for the church of our Lord may we rejoice that B. C. Goodpasture occupies the editor's chair of the GOSPEL ADVOCATE, that he serves as president of the entire Gospel Advocate Company, and that he is an elder in one of the largest congregations in the brotherhood, because in these positions he can do so much for Christ and his church.

On this centennial birthday of the GOSPEL ADVOCATE, we salute B. C. Goodpasture, its able editor and president.

What Must the Alien Do?

(Continued from page 595)

Salvation is "in Christ." "I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2: 10.) Not only is salvation "in Christ" the record says the believer is baptized "into Christ." (Gal. 3: 27.)

"For ye are all sons of God through faith, in Christ Jesus." (Gal. 3: 26.) "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) In verse 26 the word "for" is a preposition but in verse 27 the word "for" is a conjunction. Ye are the sons of God through faith, for (because) as many of you as were baptized into Christ have put on Christ. Proper subjects are "baptized into Christ." (Rom. 6: 3.)

The Lord appeared to Saul of Tarsus, not to convert him, but that he might have the necessary qualifications to become an apostle. Saul inquired of the Lord: "What wilt thou have me to do?" He was answered: "Go into the city, and it shall be told thee what thou must do." (Acts 9: 6.) As directed Saul went into the city, where he tarried till Ananias came to him and said: "Why tarriest thou? arise, and be baptized, and wash away thy sins."

You now live in the dispensation when the great commission is in force. It reads, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.)

SUBJECTS OF BAPTISM

The foregoing scriptures should, and are, in fact sufficient to determine exactly who should be baptized. Note: "make disciples of all nations" cannot include the infant. "He that believeth and is baptized." "Repent ye, and be baptized."

Infant baptism was practiced by some because they thought infants were born with a corrupt nature, born condemned, and that the depravity could be removed only through the waters of baptism. The following quotation is sufficient to show why it was first practiced: The Methodist Discipline reads, "In 1910 they made a change, in the Discipline, and now they make the claim."

ACTION OF BAPTISM

The word "baptizo" is not translated in the Authorized Version, nor in the American Standard Version. In-

stead there is substituted the corresponding English letters for the Greek letters, save only, the last letter "e" was substituted to give it an English ending. There is not a Standard Greek-English Lexicon to be found which gives "sprinkle, or pour" as a definition of the Greek word "baptizo." When you open the Bible and read about the act performed, you will find that which is convincing: "They both went down into the water, both Philip and the eunuch; and he baptized him." (Acts 8: 38.) "Buried therefore with him through baptism." (Rom. 6: 4.) "Buried with him in baptism." (Col. 2: 12.) John baptized "in the river Jordan," and following his baptism Jesus came "up out of the water." (Mark 1: 5-10.)

The first instance of a departure from immersion was that of Novatus, who was sick, and it was thought he would not recover. He had not been baptized, and they poured water all around him, on the bed and over him, and called it baptism. Novatian recovered, but the people did not recognize him as a baptized man, and he started the sect called Novatians.

There is not to be found in all the Bible an instance, where by God's authority water unmixed with some other element was ever sprinkled or poured on anyone for anything! Water and oil were mixed, water and blood were mixed, water and ashes were mixed, and by God's authority sprinkled, but water alone, never!!

Baptize is a verb. Verbs express action. Baptism is a noun. Nouns are the name of persons and things. You see a man sprinkle water on a man, and call the act "baptism." You see another man immerse a man in water, and he calls that "baptism." Different acts were performed, and cannot be, correctly called the same act! All declare that immersion is right; but sprinkling water on a person differs from immersing a person in water, and therefore cannot be right, for it differs from that which all declare is right!

"He that believeth and is baptized shall be saved." (Mark 16: 15, 16.)

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.)

"Buried with him in baptism." (Col. 2: 12.)

One Hundred Years

(Continued from page 598)

tion with Brother Pullias, and assisted by N. B. Harde- man, E. H. Ijams, and Jas. F. Cox, we brought out *Christian Hymns No. 1*, which was given to the public about May 1, 1935. L. B. McQuiddy and I saw eye to eye on needs, procedure, and possibilities. We were closely associated for fifteen years—we purposed, planned, and pursued a course calculated to produce the best, to promote appreciation and use of better materials, and to build a collection of psalms, hymns, and spiritual songs for use in the ADVOCATE publications, for the benefit of the church, and for the glory of the Lord; and thus, by such a program of endeavor, we could be free from monopolistic tendencies, make available to fellow publishers many good songs and hymns without prohibitive fees, and build a foundation and supply for still greater accomplishments.

We moved much nearer this ideal situation in 1948, when, with this writer the lone editor, *Christian Hymns No. 2* was published. By an agreement between us, based on mutually accepted considerations, all of the hymns and songs, owned, written, or to be composed, either under my own name or the established pen-name, Vana R. Raye, were to be made available to the GOSPEL ADVOCATE in its music publications. The extended circulation and use of *Christian Hymns No. 2*, throughout America and in some foreign lands, attest to the success of the effort, and an evaluation of personal contributions is left to the

critics and users. Some small books have been produced, among them being *Devotional Songs*, still in print.

In the field of scriptural music. The GOSPEL ADVOCATE has been, from the innovation of mechanical instruments in the worship, at the forefront of the battle on behalf of divinely authorized music in our assemblies. Editors, co-editors, and staff writers have contended earnestly for the truth. Articles, treatises, and debates are too numerous to mention all. Great names of men passed on glisten on the walls of uncompromising fame—Fanning, Lipscomb, Srygley, McQuiddy, Elam, Freed, Smith, Scobey, Hinds, Harding, to mention but a few. M. C. Kurfees left with us one of the best and most scholarly treatises on instrumental music. Debates on the subject are plentiful and conclusive: Clubb-Boles, Boswell-Hardeman, Stark-Warlick, Tant-Frost, and Kurfees' discussions with Briney and Payne are well known. John T. Lewis gave us the "Voice of the Pioneers" on the subject, and G. C. Brewer has written several booklets of real value. All of these men have been with the ADVOCATE family. The record is, indeed, a commendable one—and such that only a book could do it justice.

The Christian Home

(Continued from page 597)

And are not afraid of the sudden terror that descends
on the first of the month

They shall enjoy what they have the more
And what they lack will harm them less than
If they have it with uneasiness of mind
And fear of the frown of the creditor.
They shall be counted wise in the evil day
For more joy can be gained from a little
Than much from unnecessary stuff
With unpaid bills behind it."

"Seek ye first his kingdom, and his righteousness; and
all these things shall be added unto you."

2. Respect for personality.

Too many young people think that marriage justifies loss of respect for the individuality of the other companion. They forget to be tender and considerate and they disrespect privacy and modesty. Even though two people have been joined in the most intimate and binding of relationships they still are two personalities and they will be happier if they respect each other's distinct and peculiar individuality. Of course, this involves sharing their personal rights with each other as Paul brings out in 1 Cor. 7. Selfishness on the part of many otherwise righteous people has broken up innumerable homes.

3. Faithfulness.

With increased freedom for both the husband and the wife and with much more leisure time, there is the inevitable test of fidelity. When we take the marriage vows we promise to love, honor and cherish until death do us part. We promise to keep ourselves to each other, and to each other alone, so long as we both shall live. Adultery or unfaithfulness is the only exception that Jesus gives in his commandment concerning divorce. There have been those always who thought they could cheat and get away with it. But it is just as true today as it has ever been, that "as a man soweth, so shall he also reap." A happy marriage must be based on *fidelity*. Thank God for the many Christian husbands and wives who successfully meet the temptations of modern life. *You can, too, with God's help!*

4. Jealousy.

Since immorality is so prevalent in our materialistic age, it is natural that jealousy should be very common, too. Many homes are broken up, not by infidelity, but by jealousy. Jealousy is a monster. In the very beginning the husband and wife must determine that their faith in

God will lead them to a faith in each other. Perfect candor and frankness and the avoidance of secrecy can do much to overcome jealousy. But after all is said and done, we must walk by faith in marriage as we do in the Christian life. How bitter is the end of the home that has been destroyed by jealousy!

5. In-laws.

Often you will hear a young person say when speaking of the family of the one he or she is marrying, "I didn't marry the family, I just married John or Mary." This is naive, to say the least of it. We are set in families and the person we come to love has been loved by others or else he or she would not be the object of our affection. Mothers and fathers should take second place when their child marries. That is why Jesus said, that a man should forsake his father and mother and cleave unto his wife.

This does not mean, however, that there should be isolation or a complete cutting off of all the ties of the former life. We still have obligations to our parents even when we are married. We still should honor them, even in their old days. And parents and other members of the family should feel an obligation to do what they can to contribute to the success of the marriage. In-laws should not become out-laws. Actually they should become "in-loves." The way that we gain in-laws is by falling *in love* and choosing someone from a family. We should always remember this and love has a way of turning enmity and strife into amity and unity. Never neglect to show appreciation and love toward the family of the one you have loved enough to marry.

6. Children.

In a normal family the time will come when children will be given by the Lord. Happy is the home that has its quiver full of them. But children do mean a test for marriage. They circumscribe the life of their parents. They demand adjustments and planning. But they bring great rewards. They put a test upon the finances of the family and yet they are the best investment when properly considered. Actually fewer families with children have divorces than those without children. The advent of children into the home can be the steppingstone to a higher and nobler married life. The responsibilities which children bring to us challenge us to become more like God, our Father, in the example of fatherhood. We must become teachers of our children, talking to them when we sit in our house, when we walk by the way, and when we lie down and when we rise up, that our days may be multiplied and the days of our children. We must train them for successful Christian life and for a successful Christian home.

Good Literature Makes Better Homes

(Continued from page 599)

and addresses of the families. A congregation can also subscribe for every prospective member or send the ADVOCATE to each new convert. The ADVOCATE can be bought in bundles of 100 or more for distribution; the cost is only three and one-half cents per paper.

This is the year in which we encourage all of you especially to work with the ADVOCATE family in getting this well-known religious journal into 100,000 homes. When compared to the cost of a daily metropolitan newspaper, an annual subscription to the GOSPEL ADVOCATE seems very small. However, think of the influence for good in any home where the ADVOCATE arrives fifty-two times in the year, because the ADVOCATE is the magazine for the *entire* family.

Now is the time to send in the subscriptions. Just mail them to the Gospel Advocate Company, 110 Seventh Avenue, North, Nashville, Tenn.

Greetings from Our Friends

Athens Clay Pullias, President, David Lipscomb College, Nashville, Tenn.: "I congratulate the GOSPEL ADVOCATE, its courageous and consecrated editor, and every member of the ADVOCATE family on the occasion of its one hundredth anniversary. The GOSPEL ADVOCATE has been a tower of strength for the cause of Christ for a hundred years. . . . It has stood on the ramparts of truth unshaken by those who have departed from New Testament truth, unshaken by the radicals and extremists who would impose upon the brethren as matters of faith innumerable human traditions and opinions. May God continue to bless the work of the GOSPEL ADVOCATE."

Don H. Morris, President, Abilene Christian College, Abilene, Texas: "For an entire century the GOSPEL ADVOCATE has stood in the forefront for the restoration of New Testament Christianity. Everywhere the paper goes it carries a definite, positive presentation of Bible teaching and a firm opposition against error and digression."

"It seems to me that in content and make-up it is as good as, or better than, it has ever been. A copy of the GOSPEL ADVOCATE going regularly to every home and library would do an immense amount of good for the cause of Christ."

James O. Baird, President, Central Christian College, Bartlesville, Okla.: "For one hundred years the GOSPEL ADVOCATE has been an effective instrument to plead the cause of New Testament Christianity. It is needed today to enter Christian homes and to come into the hands of unbelievers in order to help establish and strengthen faith and to aid in the growth of the cause of Christ. Let us all do what we can to increase its usefulness."

Rex A. Turner, President, Alabama Christian College, Montgomery, Ala.: "The GOSPEL ADVOCATE is to be congratulated on having reached its one hundredth anniversary. One hundred years is a long time. It embraces the length of three full generations. . . . The GOSPEL ADVOCATE has weathered many a storm. Its destiny was cast in an era of the survival of the fittest. It managed to survive. Its contributions to the brotherhood, to Christian homes, to the lost, and to erring Christians during the past century have been legion."

"The scholarly and congenial editor of the ADVOCATE occupies a position of great responsibility. He is to be complimented in his efforts to raise the subscription list of the paper to one hundred thousand during 1955. . . . Finally, this writer wishes for the ADVOCATE success in its endeavor to raise its subscription list to one hundred thousand in fifty-five. He hopes the ADVOCATE may live for another century and contribute even more to the cause of Christ than it has in the century just past."

George S. Benson, President, Harding College, Searcy, Ark.: "May I congratulate you and the Gospel Advocate Company upon the one hundredth anniversary of the establishment of the GOSPEL ADVOCATE."

"The ADVOCATE has been a great publication. It has rendered a great service to the brotherhood and I believe it is today at its very best."

"May I wish for the ADVOCATE another century of important service to a great brotherhood."

H. A. Dixon, President, Freed-Hardeman College, Henderson, Tenn.: "For about forty years I have been a reader of the GOSPEL ADVOCATE. I can well remember being keenly interested in 'The Children's Corner' in my early days, and from that time I have been a constant reader of its pages. It has been a powerful influence for good in my life."

"Through these years different men have edited the paper, but under each one it has been a power for good. It continues to be so under your direction."

"No man can satisfy all the brethren as to editorial policy. No staff writer can write an article which will be universally approved and which will silence all opposition. Your staff does not claim to be able to do so, but we do not know a paper which surpasses the GOSPEL ADVOCATE in effectiveness as that paper en-

ters its one hundredth year. May we congratulate those responsible for it at the present. You have reason to rejoice in the good work being done. Surely its founders would commend its present endeavors."

"Count on us to do what we can to help you obtain the one hundred thousand subscribers in 1955."

Hugh M. Tiner, President, George Pepperdine College, Los Angeles, Calif.: "Who in the Lord's church is not greatly indebted to the GOSPEL ADVOCATE? This fine gospel paper has contributed immeasurably to the cause of Christ during the past century. It is fitting on this one hundredth anniversary of the establishment of the GOSPEL ADVOCATE that each of us express in words and action his sincere appreciation of the constructive influence of this great paper in the lives of us all."

"One method of showing our appreciation is through doing our part in helping to achieve the goal of one hundred thousand subscriptions in 1955. A circulation of one hundred thousand is not an end in itself. The important objective is that 100,000 and more readers of this fine publication may have their spiritual lives strengthened and their faith increased."

"The GOSPEL ADVOCATE through these one hundred years has stood out as a bulwark of New Testament Christianity. It has stood steadfast in the defense of the faith which was once for all delivered unto the saints."

"Let each of us ask someone to subscribe for the GOSPEL ADVOCATE in 1955. You will be doing a real favor. The GOSPEL ADVOCATE is the kind of paper that you are not ashamed to give to a friend. It is the kind of paper that should be in every Christian home."

Ralph Snell, President, Mars Hill Bible School, Florence, Ala.: "As the new year begins I want to wish you success in the effort to increase the circulation of the GOSPEL ADVOCATE to 100,000."

"The GOSPEL ADVOCATE, which has proved itself such a faithful public servant in the cause of the Master, certainly deserves the support and cooperation of every Christian in its good work."

James R. Cope, President, Florida Christian College, Tampa, Fla.: "Four generations on the paternal side and three generations on the maternal side of my house have been regular readers of the GOSPEL ADVOCATE. My mother's mother, so my grandfather used to laughingly say, believed in the ADVOCATE so strongly that she accepted without question the testimonials and claims made for various patent medicines advertised on its pages with the result that her cupboard was constantly restocked with various medicines and 'cure-alls.' I would not say that all the family had such confidence in the ADVOCATE, but that this paper had a definite influence on our family is best attested by the fact that the five children of this union were all regular readers of the journal. One of my earliest memories is that of seeing my grandfather, Scott Breeding, reading the ADVOCATE and hearing him and my grandmother discuss the 'meeting reports' of the preachers they knew. It was not an unusual occurrence for grandmother to meet the rural mail carrier the day the ADVOCATE came and stop all housework to read every word in it before pursuing her chores. She read little literature except the Bible and GOSPEL ADVOCATE after becoming a Christian."

"I suppose these memories concerning the ADVOCATE's place in my family are typical of hundreds of persons my age or older, and I recite them to illustrate the influence of religious literature, especially gospel journals, in the lives of men and women and in Christian homes."

"I have read the ADVOCATE since I was old enough to be interested in religious matters. It has meant much to me in many ways. I have not always agreed with everything in its pages nor its policies and, I am sure, the ADVOCATE has not agreed with mine. . . . At Florida Christian College we encourage our students to read various papers published by our brethren. I am glad that the GOSPEL ADVOCATE is regularly distributed among them. When this journal ceases to 'advocate the gospel' it shall be unworthy of the support of Christians. Let us hope this may never come. I expect to send a list of subscribers during 1955."

Orvel H. Boyd, President, Christian Home and Bible School, Mount Dora, Fla.: "Congratulations to the GOSPEL ADVOCATE for a century of faithful service in the field of religious journalism. It has rendered a great work in the spread of New Testament Christianity.

"The ADVOCATE was a member of our family before we were in the family of Christ. I think it had a decisive part in leading us to that true relationship with him. May God bless and lead the entire staff in its planning for the second century."

W. B. Richter, Superintendent, Tennessee Orphan Home, Spring Hill, Tenn.: "Today's world is so cluttered up with reading material that is anything but conducive to high moral character that I consider it a privilege to have the GOSPEL ADVOCATE always so close at hand. I am happy it comes to us once each week.

"I try to project my appreciation and love for this good material to all my children, that they might cultivate a desire for that which is right. I would rather have my children read every word of the GOSPEL ADVOCATE than any current magazine for sale today, because I know that a continued use of it will sooner or later cover nearly every moral issue of our times.

"I am also confident the truth of religious matters will be found there also. Good religious literature helps build faith, gives strength in time of temptation, and refreshes the soul continually."

Byron Fullerton, Superintendent, The Tipton Home, Tipton, Okla.: "I am glad to commend the GOSPEL ADVOCATE for the very fine service it has rendered to the cause of Christ for such a long period of time.

"To me its policies have been scripturally conservative with an enthusiastic search for the truth. Its policy has been fair to all sides of controversial subjects and yet has not permitted brethren to become bitter in their attacks so as to make the publication offensive to earnest, sincere people. The ADVOCATE has always maintained a fine staff of writers, and the present staff is on a par with those of the past. The ADVOCATE has answered every call for the publicizing of opportunities for the doing of good by the Lord's people.

"I am glad to give this sincere word of approval of the ADVOCATE and its policies through the years."

John B. White, Superintendent, Children's Home of Lubbock, Lubbock, Texas: "For the hundred years the GOSPEL ADVOCATE has gone forth in a positive way to help achieve the greatest challenge of that eventful century—the restoration of New Testament Christianity.

"The church is experiencing very rapid growth. There is increasing danger that many will not be fully taught; that they will not share with others the urgency of their plea; that immorality and division will again invade our ranks. The GOSPEL ADVOCATE, with its positive approach to evangelism, edification within the church, and the many problems and opportunities confronting us, can be a great stabilizing and unifying power among us. Its years of experience, rich with service in a great cause, and its able directors at this time give assurance that it will remain a mighty force for righteousness. . . . The current drive to reach a circulation of one hundred thousand should be vigorously supported by elders, preachers, and others experienced in the Christian way. With a membership within the church estimated at a million and a half, we should strive for an even larger circulation. One ADVOCATE reader among every thirty members is not enough! Let us all awake to see the good accomplished through this great periodical and give it our support during this anniversary drive."

Olen Fullerton, Superintendent, Southern Christian Home, Morrilton, Ark.: "I understand that 1955 marks the one hundredth anniversary of the establishment of the GOSPEL ADVOCATE. Please permit me to offer my congratulations. You have rendered a great service to the church of our Lord and deserve much credit for your efforts.

"The GOSPEL ADVOCATE has been delivered to my address since I was a boy. I have always enjoyed reading it, and look forward to its coming each week. I never remember reading from its pages without being strengthened in the work of our Lord.

"May God's richest blessings be upon you as you continue in his service."

Gayle Oler, Superintendent, Boles Orphan Home, Quinlan, Texas: "I am happy to know that the GOSPEL ADVOCATE is beginning its one hundredth year of faithful, consistent, and dignified service. Through the years the ADVOCATE has been known for its level-headed management, its unusual degree of freedom from erratic and untenable positions, and for its competent staff.

"Its level of journalism is unexcelled in our brotherhood, and its net worth to the cause of Christ over the years could hardly be described.

"I appreciate the ADVOCATE and its contribution to New Testament Christianity, and I hope to see you reach very quickly and easily your objective of one hundred thousand circulation."

W. D. Rhodes, Superintendent, The Maude Carpenter Children's Home, Wichita, Kans.: "Since 1855 the church of our Lord has made a phenomenal growth until today it has become strong doctrinally, numerically, and financially. Several factors are responsible, of course, but a great factor has been the GOSPEL ADVOCATE, which began in 1855 and this year is celebrating its one hundredth anniversary. For one hundred years, standing for the truth, sometimes practically alone, the ADVOCATE has upheld truth and fought error right down to today.

"Congratulations to all of you of the ADVOCATE and may your next one hundred years be as fruitful as the one just passed is our prayer."

E. J. Bonner, Superintendent, Potter Orphan Home and School, Bowling Green, Ky.: "Congratulations on this the one hundredth anniversary of a great religious journal, and may the influence of this great paper continue for good even beyond its past achievements.

"And, to you as editor, may I join your many friends in saying you have given us an outstanding journal during the years you have been its editor, and may you continue in this very fine leadership many, many years to come. . . . My prayer shall be that your circulation may reach the one hundred thousand mark at least, and may the Lord bless all who work with you in making the GOSPEL ADVOCATE a great blessing to the church."

Barney Brock, Superintendent, Childhaven, Cullman, Ala.: "I appreciate so much the kind yet powerful way that the ADVOCATE is protesting against the prevailing evils that are corrupting the thinking of so many Christians. I know of no publication that the present generation needs so badly. It has fought many battles for truth and right for the last ninety-nine years, and my prayer is that it will continue to do so for many years to come.

"May God bless you on the wonderful work you are doing, and may 1955 not only be the one hundredth year, but your best year."

N. B. Hardeman, Author, Educator, and Evangelist, Memphis, Tenn.: "The GOSPEL ADVOCATE, now celebrating its one hundredth anniversary, has been a benediction to multiplied thousands throughout its long existence. From the beginning its editors have been men of the highest type, noted for their knowledge of the sacred volume and for their devotion to the pure gospel of Christ. They have ever contended for the faith once for all delivered to the saints. Amid all of the opinions and wild speculations and every form of digression, it has stood like a stone wall. The ADVOCATE has opposed all hobbyists and would-be reformers. It has never stooped to deal in matters purely personal. So far as I can recall, it has allowed every respectable man to state his position on any matter. Like every other paper, and like many preachers who stand for the old paths, it has had its enemies. But, one by one, they have found their battles against it losing efforts. It is lamentable to see men railing against what those connected with the ADVOCATE throughout the years preached and practiced. . . . Scripturally, financially, and in all respects, the ADVOCATE is on a firm solid basis.

"The editor and his staff are sane, sober, and sensible. Bring the ADVOCATE into your home. It will help you in every right way."

G. R. Bethurum, Evangelist, Nashville, Tenn.: "Last week

when I renewed my subscription to the good old GOSPEL ADVOCATE, it marked my sixty-fifth year of reading this paper. It is today better than I have ever known it. Even the mechanical make-up is superior to any heretofore.

"Its large print makes appeal to all readers. The staff of writers discuss Bible themes in terms of Bible language. Clear thinking makes Bible truth stand out and puts superficial thinkers to shame. Here is hoping that the good you have set for your century birthday will be realized."

Brother Bethurum has been preaching the gospel for sixty-nine years. He was a student of McGarvey's and is at present an elder in the Belmont Avenue Church, this city.

E. C. McKenzie, Evangelist, Catoma Street Church, Montgomery, Ala.: "For the past thirty-five years, the GOSPEL ADVOCATE has been very kind to me. I have done but little, if anything, to show my appreciation for the many favors it has shown to me. In an effort to redeem myself, I am sending you my personal check in the amount of \$96 for 48 subscriptions. I feel like more will be coming along quite soon. With very best wishes always."

John E. Kirk, Attorney, Topeka, Kans.: "To the present editor, B. C. Goodpasture, who has so faithfully and successfully directed the course of this paper for the past sixteen years, should go the sincere thanks and gratitude of the entire brotherhood. During this period the church has enjoyed its greatest growth numerically, and the problems facing the church have grown in the same proportion, and throughout Brother Goodpasture has given us a publication abundant in words of wisdom and edification, and representative of the highest type of Christian journalism."

I. A. Douthitt, author, evangelist, and world traveler, Chattanooga, Tenn.: "After announcing the marvelous results in subscriptions (12,500) for the ADVOCATE at the David Lipscomb College Lectures last week, one of the elders (at Brainerd church of Christ) took several subscriptions for the ADVOCATE here Sunday night. I paid him for mine for six years in advance. I have been reading the ADVOCATE for more than forty years. Have always enjoyed it—enjoy it as much now as I ever have. I think I take about all the papers that our brethren publish. If I had to let all the other papers go, I'd give them up and keep the GOSPEL ADVOCATE."

Leslie G. Thomas, West End church of Christ, Knoxville, Tenn.: "I am happy to offer my congratulations to the GOSPEL ADVOCATE, the editor, and all who are responsible for the great paper which has reached its one hundredth birthday. That alone is a distinction which calls for rejoicing. The truth is being taught to more people, and over a wider area, than ever before. New features are being added, and the size of the paper has been increased, at no additional cost to the subscriber. Thus, the ADVOCATE continues to grow. Its friends can do nothing better than to help the editor begin its second century of service with at least one hundred thousand subscribers."

C. E. McGaughey, Oklahoma City, Okla.: "While living in Washington, D. C., for nine years and working with the old Fourteenth Street Church, later the Sixteenth and Decatur congregation, the GOSPEL ADVOCATE contributed much to the work in that entire section and particularly in the nation's capital.

"The special editions informing the brotherhood of the needs of the east and northeast helped greatly in turning attention to those sections. More men were willing to go there and more churches became willing to send them. While great progress has been made in that area there is much that still needs to be done. The GOSPEL ADVOCATE is still informing brethren everywhere of the possibilities in that thickly populated part of our country.

"It was largely through the influence of and the publicity given in the ADVOCATE that a network program, originating in Washington, D. C., was carried on for a long time in the key cities of the northeast.

"The changing conditions made the old location on Fourteenth Street undesirable and it became necessary to build a meeting-house adequate and appropriate for the nation's capital. Again,

the GOSPEL ADVOCATE gave great assistance. It published abroad our needs and urged people everywhere to lend their aid. The editorial endorsement and approval of B. C. Goodpasture assisted beyond measure. The ADVOCATE made a distinct contribution toward helping to provide the beautiful house of worship now located at Sixteenth and Decatur Streets in our capital city.

"We congratulate the GOSPEL ADVOCATE on its long period of service and certainly it deserves that 100,000 circulation its many friends are working for."

Reuel Lemmons, Editor, Firm Foundation, Austin, Texas: "It is a distinct pleasure for me, as editor of the *Firm Foundation*, to welcome Brother Goodpasture to Texas. The GOSPEL ADVOCATE, of which he is the able editor, is rounding out one hundred years of faithful service to the cause of New Testament Christianity. It is hard for the human mind to conceive of the vast amount of good the GOSPEL ADVOCATE has done in this century of service. Its writers and its editors have been leaders among the thinkers of the church all this time. It has stood for the truth in many a battle, and I am confident will continue to so stand through the next hundred years.

"The church has grown tremendously in the past hundred years. Today its zeal and its vision are at the very peak. The GOSPEL ADVOCATE has been one of the chief contributing factors to its growth. The ADVOCATE has a just reason for celebration—not just because of its age—but because of its accomplishments. We rejoice with Brother Goodpasture in those accomplishments, and I congratulate him, and the GOSPEL ADVOCATE."

(Excerpts from Abilene Speech)

James W. Nichols, Editor, Christian Chronicle, Abilene, Texas: "Among some of my treasured papers is a copy of a letter written by my great-great-grandfather in which he mentions the value of the GOSPEL ADVOCATE.

"During the some ninety years since the writing of that letter, the GOSPEL ADVOCATE has increased its effectiveness and its scope of influence. I feel privileged that I may have a part in paying tribute to this fine publication and especially its present editor.

"May God continue to bless the efforts of the men who edit and direct the affairs of this great publication, the GOSPEL ADVOCATE."

Silas F. Shaw, Superintendent, Lakeshore Home for the Aged, 832 Grove Avenue, Nashville, Tenn.: "I still say it is the best paper of its kind printed anywhere today. More power to you in keeping it just as it is, and may the Lord continue to bless your evergood work and labor of love until you go over the one hundred thousand goal."

Howard A. White, David Lipscomb College, Nashville, Tenn.: "For a long time I have planned to write you and extend my best wishes for the one hundredth anniversary of the GOSPEL ADVOCATE. I do not remember the time when I did not read the ADVOCATE. My father took the paper and I read it weekly in my childhood. To me the heroes of my youth were not military leaders or politicians, but gospel preachers and Christian workers. As I think back over the influence that moved me to preach the gospel, I believe that the ADVOCATE had a very large share.

"I am happy that the paper still holds to the same faith for which it has always contended. Especially interesting in recent weeks have been the new features by Alan Bryan and Ira North.

"Every good wish."

M. Norvel Young, Editor, 20th Century Christian, Lubbock, Texas: "The *20th Century Christian* takes pleasure in recognizing the one hundred years of service which the "Old Reliable" GOSPEL ADVOCATE has accomplished.

"We congratulate the paper, its capable editor, and staff upon the past one hundred years and predict that it will grow and do much good in the next one hundred years. We are happy to encourage our readers to also read the GOSPEL ADVOCATE. We wish you the very best success. Call upon us when we can be of service. The church is on the march, and with the Lord's blessings we shall see many souls brought to Christ in our time with the help of faithful gospel papers."

Christian Hymns Number Two

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