

**DEVELOPMENTS LEADING TO MY OUSTER
AS *TGJ* EDITOR ON JULY 20, 2005**

By DUB MCCLISH

1. These events began with brother Bert Thompson's first entanglement in the sin of pedophilia (as early as 1985) that he kept hidden until May 2005.
2. Brother Dave Miller's leading part in the elder reaffirmation program at Brown Trail, Hurst, TX (1990), his bidding Godspeed to an apostate church in Calhoun, Georgia, in spite of documented evidence of its identity he had in advance (1999), his justifying the fraudulent MDR situation of a Brown Trail student (ca. 2000), and his involvement in a repetition of the elder reaffirmation program at Brown Trail shortly before becoming an employee of Apologetics Press (2002), are major factors.
3. Brother Thompson's hiring of brother Miller to work with Apologetics Press (2002), and his steadfast refusal to investigate the charges many faithful brethren made against brother Miller at the time caused AP to lose several hundreds of dollars in monthly support.
4. When AP dismissed of Brother Thompson (May 2005), the remaining AP "staff" made appeals to numerous brethren (including brethren Cates and Meador, TGJ Board members) for use of their names to support AP's continuation.
5. AP issued documents in early June 2005, concerning the Thompson scandal, giving scant information, but seeking to rally financial support for continuation of AP. One of the documents was the "carte blanche" support statement on which the names of sixty brethren (including those of Cates and Meador) were listed. Another document was a letter indicating the appointment of brother Miller as "Interim Executive Director" of AP.
6. In an effort to separate fact from fiction concerning these sad developments, on June 7, I wrote (on plain paper with no mention whatsoever of *TGJ*) a "summation" of information, mainly listing just the facts as I had been told them about the Thompson/AP scandal. I wrote this brief summary as a convenient and efficient means of answering inquiries I was receiving (and I correctly anticipated I would

receive) concerning the scandal. I never intended it for any but the **seven men** to whom I originally sent it. I assumed they would understand as much and would not distribute it further without my permission, which proved to be an unwarranted assumption.

7. Upon receiving additional information on June 8, I corrected some very minor details, added some notes of personal concern for the Thompson family and for AP, indicated I could not support AP because of brother Miller's errors, and sent it to twenty-three recipients (additional inquiries had come in), this time deciding that I should specifically indicate that it was **not for distribution or publication**. (The twenty-three recipients included each TGJ Board member and my Associate Editor, brother Dave Watson, to whom I stated, because of my trust in them, that they were to pass it to any others at their discretion.) Since these twenty-three included the seven to whom I had sent the "summation" the previous day, I asked those seven to contact any to whom they may have sent it, and to ask them to send it no further.
8. One of those to whom I sent the original (June 7) "summation" decided to send it to one or more others, and, without my knowledge or consent, it was soon being rapidly and widely distributed by e-mail.
9. One of these came into the possession of brother Frank Chesser, preacher for the Panama St. Congregation (Montgomery, AL), where most of the AP staff are members (including at the time the Miller and Thompson families). Brother Chesser jumped to the conclusion that I was behind the wide, unauthorized distribution of my "summation" and that I had thereby mounted a malicious campaign to further hurt and shame the Thompson family and to destroy AP, both of which were egregious false assumptions on his part. Assuming I had sent the "summation" to "hundreds," he attacked me with extremely vicious and vitriolic verbiage in a letter (June 17) and mailed it to hundreds of brethren. His letter left no doubt that, in his mind, brother Thompson was the "victim," and I was the "villain."
10. The Chesser letter, in spite of its hatefulness in expression and numerous motive judgments and assumptions, found some vocal sympathizers. These included AP zealots who seemed determined that AP must be sustained at all costs (never mind brother Miller's errors and the growing concern over the tendency of AP staffers to

engage in fellowship with liberal churches in order to deliver their seminars). They also included some, who in their sweet-spirited “balance,” apparently viewed my strong *TGJ* editorial policy for Truth and against error as “radical” and “unbalanced” (even while praising my editorial work to my face). They found in brother Chesser a champion for doing me harm. Little did I ever dream that brother Curtis Cates, President of *TGJ* Board and a trusted co-worker of so many years, would ever join these traducers.

11. Brother Cates, as indicated earlier, **chose** to sign the AP support statement. He further **chose** to defend brother Miller when I called his signature into question. He **chose** to place his trust and confidence in brother Chesser (after all, he was a friend of half a century, and my quarter-century of friendship with brother Cates was simply no match). By implication, he may as well have co-signed the awful letter written by brother Chesser. (I told the entire *TGJ* Board in the meeting in which brother Watson and I “resigned” that they were, in effect, “handing my head to Frank Chesser on a silver platter,” **which none of them denied they were doing**, incidentally. They obviously thought this was the proper thing to do, or, at the least, they had no concern that they were doing so.) Brother Cates **chose** to give a listening ear to those who threatened *TGJ* subscription cancellations and to those who threatened financial harm to MSOP because of my little AP summation document. All of these factors led him to slander me and my reputation in *TGJ* Board meeting of July 19, which led directly to my resignation as Editor.
12. The multi-faceted consequences of the Board’s “encouraged resignations” of brother Watson and me have been strong and instinctive, and they have brought heartbreak and tragedy to hundreds, alienating in many cases those who had for years been amicable and mutually-esteemed co-workers. The Board’s action has aroused dismay, disillusionment, and disappointment in numerous MSOP alumni, whose confidence in their alma mater and its Director has been greatly shaken. The Board’s action standing alone did not cause all of these sad consequences, but it proved to be the catalytic “last straw.” Their action somehow served to pull back the cover, revealing some long-existent spiritual cancers.

13. The outrage over the Board's action has not been merely over a perceived injustice to brother Watson and me (and we have never desired it to be so). Rather, it has been over the motives and reasons for its actions and the untoward political and financial pressures which were applied to brother Cates and by which he was moved. He then applied these to his fellow Board members, and they all succumbed for the moment. (Nine days after the resignations (July 29), brother Michael Hatcher, TGJ Board Secretary resigned from the Board and issued a public apology to brother Watson and me for his part in the Board's decisions and actions leading to our ouster.) Numerous brethren had grown weary of seeing sin and error winked at in "certain" brethren and "certain" circumstances if the "certain" brethren had the right "connections." Many thought it was time for such shenanigans to go no further, thus the loud and broad based outcry.
14. Some of the aforementioned "realignments" of brethren are indeed ironic. *Curtis Cates* was not the only significant name to appear on the AP "Statement of Support" (a tacit endorsement of brother Miller, remember). Two other names among the sixty were those of brethren Barry Gilreath, Sr., and Jim Dearman. Brother Gilreath is an elder of the Highland Congregation in Dalton, Georgia, and serves as Executive Director of the Gospel Broadcast Network, which the Highland Church sponsors. Brother Dearman is employed by the Highland Congregation as Program Director of GBN, a huge project that requires raising funds sufficient to sustain a budget of several hundred thousand dollars annually. They have solicited funding for GBN far and wide, giving brethren far and wide the right (and obligation) to question such things as their doctrinal stance, from whom they plan to solicit funds, if they will refer respondents to liberal congregations, and who will be used on the air. Among those who have asked the Highland elders such questions are the elders of the Northside Congregation, Calhoun, Georgia (only a short distance from Dalton). The Northside elders were especially concerned when they saw that brother Gilreath had signed the AP "Statement of Support" because these two congregations had worked harmoniously with each other for several years. The Northside elders learned upon inquiry of the Highland elders that the entire Highland eldership supported brother Gilreath's endorsement of AP and brother Miller. The Northside elders tried to

reason with the Highland elders about their endorsement of AP as long as brother Miller was there, providing ample documentation of brother Miller's errors (not the least of which was his preaching in a meeting for and publicly endorsing the apostate church in Calhoun [1999], in spite his being informed in advance concerning their apostasy). When the Highland elders announced to the Northside elders their intention to stand behind brother Miller and AP, the Northside elders believed they had no choice but to withdraw their invitation to the Highland preacher, brother Barry Gilreath, Jr., to speak on the annual Northside Lectures in September 2005. The Highland elders first responded (in a meeting with the Northside elders) with a prepared accusatory statement, threatening the Northside elders with withdrawal if they did not "repent." The great anomaly regarding the Highland elders is that, given their conservative reputation, it is most unlikely they would ever have considered endorsing brother Miller and his errors had he not been connected with AP, which they were determined to support (which is also true of brother Cates). They recognized (as some have refused to do) that AP and brother Miller are a "package deal," and thus to support one is to support both. Herein we see a glaring example of the sort of political winking at sin that some brethren can no longer tolerate, and which has been brought to the fore by TGJ Board's action—led by brother Cates.

15. The Northside brethren had done nothing of which they needed to repent, unless warning brethren of a false teacher has become sinful. Accordingly, on October 30, 2005, the Highland elders announced to their membership their withdrawal from the Northside elders (oddly, the withdrawal specified **only** the Northside **elders**, excluding the preacher and the other members from the withdrawal). The Highland elders thereby placed themselves in the very eye of this brotherhood storm. The withdrawal statement accused the Northside brethren of such things as gossip and sowing discord. Actually, all they did was to question the Highland elders about their endorsement of brother Dave Miller and AP, and for this Scriptural act, the Highland elders with high hand and without Scriptural warrant marked the faithful Northside elders as unworthy of fellowship. As far as I know, the Highland elders were the first to take such action concerning these recent controversies. Whether or not they intended to do so, their action elevated the current problems to a significantly higher

plateau. **Highland’s behavior, not Northside’s, truly constituted divisive action.** Like it or not, it has forced brethren to “take sides”— either to honor the withdrawal or count it as an unscriptural measure. Those who had already decided that brother Miller and AP were worthy of support will have no problem honoring it. Those who cannot endorse brother Miller and AP, but who desire to honor the withdrawal must make a choice—**they cannot do both.** They must either accept brother Miller as a faithful brother (in spite of his impenitence) or ignore the Highland withdrawal. Those who cannot endorse brother Miller (or AP because of him) must stand with the Northside brethren, **which is where I stand** without hesitation.

16. The consequences of the Highland withdrawal reach far beyond the ones noted above, because of Highland’s sponsorship of GBN. Since the two principal directors of GBN (brethren Gilreath and Dearman) signed the AP “Statement of Support,” they have in effect stamped brother Miller and AP with the GBN imprimatur. Since the signing of the AP statement constitutes bidding Godspeed to a false teacher and partaking in his evil deeds (2 John 9–11), are not all of those who join in fellowship with Highland by contributing financially to and otherwise supporting and encouraging GBN guilty of the same? How can brethren who cannot have fellowship with AP and/or brother Miller support GBN?
17. The consequences involving GBN do not end with the above, however. All of this new realignment has made for some strange brotherhood “bedfellows” and not a few 180 degree reversals of convictions and/or loyalties—some of which involve GBN. A case in point is the behavior of brother Cates. For example:
 - a. As Editor of *TGJ*, I received an order in December 2004 from GBN for two full-page ads, the first of which we ran in the January 2005 issue, with the second to follow in March. At the time I received the order, I had seen nothing in print concerning GBN’s proposed programming. I knew of and trusted the doctrinal soundness of some of those involved, and others whom I knew had commended the GBN plans. I was then, as now, in favor of any authorized practical way to get more seed into the soil of men’s hearts, and GBN sounded like such. However, after running the first ad and subsequently learning of some of the men who would be used (specifically mentioning the use of AP personnel because of

brother Miller's errors), on February 26, 2005, I wrote GBN and told them that, with regret, I would not be able to run the second ad upon learning of some of the participants. I copied the e-mail message to each TGJ Board member and to brother Dave Watson, my Associate Editor.

- b. Not only did I send the letter to GBN and to all of the Board on February 26, but I called brother Cates and told him about the letter and alerted him to watch for it in his e-mail. On March 2, he sent the following e-mail regarding my notice to GBN canceling the ad: "Dear brother Dub: I think your letter is a good one. Our prayers are with sister Lavonne. I appreciate you! Curtis"
- c. On March 16, I received a letter (dated March 7) from brother Barry Gilreath, Sr., inquiring about my specific objections to some of their proposed programming. He closed his letter as follows: "Let me thank you for the work you do in the kingdom and, especially, for *THE GOSPEL JOURNAL*." I responded on March 17 with a detailed letter of seven pages, a copy of which I sent on March 20 to each TGJ Board member and brother Dave Watson. (Brother Gilreath has not responded to my letter as of February 23, 2006.)
- d. On March 22, at 4:16 p.m., I called brother Cates and we talked for several minutes about my long letter concerning GBN. He was appreciative of the letter and concurred in my concerns, as he had with the initial brief letter of cancellation I had written on February 26. He had told me on several occasions of his dislike for brother Jim Dearman, mainly because of his independent behavior while he was an instructor at MSOP several years earlier. He viewed brother Dearman as having an ego problem. Brother Cates spoke freely of his own reservations about GBN, partly because of his feelings toward brother Dearman. He had also learned of a life insurance scheme involving the Bank of Scotland whereby the bank would insure a person's life, hold the beneficiary rights to the policy, and would immediately donate some large sum (I seem to recall \$150,000) to the insured or the recipient of his choice. He told me that brother Mike Hixson, "National Representative" for GBN, had recently been at Forest Hill to determine what sort of equipment the church would need to purchase to broadcast the Sunday morning service each week over GBN, and that brother Hixson was

excited about the prospects of raising considerable support for GBN by the insurance scheme. (Brother Cates was extremely negative toward this program and grilled brother Hixson about it; apparently it fell through, for nothing ever came of it as far as I know.) Brother Cates let me know he was not pleased to see Forest Hill invest so much money in the equipment the GBN broadcasts were going to require. Moreover, he said he didn't like it, but he didn't have much choice about letting Brother Dearman make a presentation for GBN during the upcoming MSOP Lectures. He said that brother Dearman had been instructed not to make an appeal for money, and that if he did so, he (brother Cates) planned to stop him. I think it is not difficult to see why I believed at that point that brother Cates was **not** a big supporter of GBN.

- e. During the 2005 MSOP Lectures (March 27–31), brother Cates was extremely congenial and complimentary. In our annual TGJ Board-Editor's meeting in his office on March 29, he had only the highest compliments for my editorial work. Those who attended the annual *TGJ* dinner on March 30 are well aware of the praise he heaped upon me publicly in the course of his remarks (as did other Board members, incidentally). He obviously still thought very highly of me that late in the year. **Even later**, at TGJ–E. Bristol (VA) Lectures (mid-May), brother Cates was highly complimentary of me and my TGJ editorial work in his comments at our TGJ Dinner during the lectureship.
- f. I now summarize how brother Cates's attitudes and relationships (and, necessarily, convictions) have changed in less than a year's time (i.e., I wrote this February 23, 2006):
 - (1) **Less than a year ago** he was praising me for objecting to GBN and refusing to run any more of their ads in *TGJ*, partly on the specific ground that GBN planned to use brother Dave Miller (whom I specifically named and whose errors I documented in my March 17 letter to brother Gilreath) and some of his AP associates in their programming. I can only assume that brother Cates also agreed with my statement, as expressed in my letter, that no AP staffers should be used (including those who are MSOP alumni) because of their fellowship with brother Miller. To say the very least, he uttered no

disagreement with that statement. (Note: I wrote my objections to using AP people several weeks **before** the news broke of brother Thompson's tragic fall and consequent dismissal from AP.) I can only assume, from his commendation of my decision concerning the GBN ads and of my letters to brother Gilreath, that brother Cates agreed with my statements relating to brother Miller. (**Special Note:** GBN management didn't waste any time, following my departure from *TGJ*. On August 19, 2005 [less than one month after my "resignation"], I received the following e-mail message: "Dear GJ, We would like to have a full-space [sic] ad as soon as possible in the Gospel Journal and to run that ad for three months consecutively. Please let us know if the space and issues are available. Thanks, Janis Dearman, GBN." It is obvious from this ad order that someone connected with *TGJ* made GBN aware of my "resignation" soon after it occurred. It is furthermore obvious that someone connected with *TGJ* made it clear to GBN that, since the original nit-picking, radical, toxic Editor who had previously rejected their ads was out of the way, GBN ads would now be accepted by the new editors. Of course, they were right, as recipients of the August and September *TGJs* are well aware. Ironically [and somewhat humorously], sister Dearman sent the order for the ads to my e-mail address, assuming it was the address for *TGJ*.)

- (2) **Less than a year ago** brother Cates was highly critical of and negative toward GBN in particular and of brother Dearman, its Program Director, in particular.
- (3) **Less than a year ago** brother Cates was critical, at least by implication, of the Forest Hill elders (who oversee his work as Director of MSOP) for spending so much money in preparation for broadcasting via GBN. (Note: This criticism implied an additional criticism of brother Barry Grider, Forest Hill preacher, a self-appointed crusader for GBN—and for Dave Miller/AP.)
- (4) **Less than a year ago** brother Cates held the Northside Congregation (her elders, in particular) in Calhoun, Georgia, in highest esteem. He was aware of their heroic stand for the Truth in exposing the apostasy of the Calhoun Church of Christ and in severing fellowship with that body in 1999 to form the

Northside Church of Christ. Brother Cates was aware that brother Miller had spit in the faces of the Northside brethren by preaching in a meeting for the apostate Calhoun group only six months **after** Northside's formation, in spite of his being furnished, months in advance, ample documentation of Calhoun's liberalism. He not only preached in the meeting, but he publicly praised the apostate Calhoun elders for their "soundness" and "good leadership." Another reason brother Cates thought so highly of the Northside elders is that one of them, brother Terry York, is an alumnus of MSOP.

(5) **Less than a year ago**, as previously indicated, brother Cates had only praise for my editorship of *TGJ* as to content, emphasis, direction, timely publication, and every other aspect of the paper as far I know.

g. Now note how brother Cates has drastically transmogrified:

(1) He decided after the Thompson scandal broke, threatening the very existence of AP, that brother Miller should **no longer** be held accountable for his doctrinal errors, though he formerly believed that he should. Otherwise, he would not have agreed (**in response to brother Miller's personal supplication to him**) to allow brother Miller and AP to use his name in support of AP—and of brother Miller. The use of his name also meant that he **no longer** held the remainder of the AP staff responsible for bidding Godspeed to a false teacher, brother Miller. When the AP "Statement of Support" appeared with brother Cates's name on it, I questioned brother Cates's inconsistency in an e-mail message on June 10. His response constituted a **total** reversal of what he had said to me on March 22 in our phone conversation and how he apparently still felt about these matters (and me) as late as March 31. Instead of supporting my stand for the Truth (and against brother Miller and AP), he made excuses (puny, to say the least) for brother Miller and praised AP because two MSOP alumni are full-time staffers.

(2) His signing the AP "Statement of Support" had the far-reaching effect (which he surely understood it would) of pulling the rug right out from under me, as Editor of *TGJ* (another instance of his violating Mat. 7:12). We had exposed

brother Miller's elder re-evaluation errors in the October 2002 *TGJ*, which issue brother Cates highly praised. I had rejected the GBN ads (largely because of my objections to brother Miller and to AP as long as he was at AP). **Note:** Brother Cates has personally, and through brother Grider (one of his mouth-pieces in this controversy), stated repeatedly that he had not "already made up his mind" about my dismissal as Editor when he left Memphis for the July 19–20 *TGJ* Board meetings. I have great difficulty believing this denial. The instant brother Cates gave his permission for his name to be affixed to the AP "Statement of Support," thereby tacitly endorsing Miller, he made his decision to throw me overboard—whether consciously or unconsciously, it makes little difference.

- (3) Even worse—**far worse**—brother Cates obviously forgot all that he has learned (and preached/taught) over the years on the meaning and requirements of Scriptural fellowship (particularly on Eph. 5:11, 2 John 9–11).
- (4) His actions have forced him to reverse his negative evaluation of GBN and brother Dearman (a GBN executive). He has likewise had to cease his criticism of his own elders and of their preacher (brother Grider, also a signer of the AP statement) for their GBN spending and zeal relative to GBN. The moment brother Cates signed the AP "Statement of Support" he turned his back on every critic of brother Miller and AP and at the same time hopped in bed with brethren Gilreath, Dearman, and Grider in the GBN bedroom.
- (5) Remember, the Highland elders in Dalton, Georgia (sponsors of GBN), drew "a line in the sand," not just for themselves, but for all brethren, when they withdrew fellowship from the Northside elders. Remember also that brother Miller's errors were the central issue of said withdrawal. The Highland elders elected to ignore said errors; the Northside elders knew they could not do so and be faithful to the Son of God. Whether or not brother Cates has acknowledged (or even realized) it, he must join the Highland Church in Dalton, Georgia, in marking the faithful Northside elders as unfit for his fellowship. He, like them, no longer objects to brother Miller's errors. Brother Cates cannot continue to wink at brother Miller's errors and profess still to be

in fellowship with the Northside elders who still have the same objections to brother Miller and AP they have had from the start of this controversy.

(6) Sometime between mid-May and early June 2005 (whenever brother Cates decided to allow his name to be used on the AP “Statement of Support”) he drastically changed his attitude toward me. As earlier noted, he signaled as much by his willingness to sign said “Statement.” He further indicated this change in his response to my e-mail of June 10, when he defended brother Miller, AP, and brother Chesser as his excuses for allowing his name to be used. Sometime before July 8, brother Cates’s attitude toward me had become even more antagonistic. On that date, in anticipation of two days of “ordinary” TGJ Board-Editors meetings on July 19–20 (planned on March 29 during MSOP Lectures), brother Cates issued an agenda item as follows: “As a result of many statements of concern to me by trustworthy men who are sound in the faith and my own personal concern relative to Apologetics Press and THE GOSPEL JOURNAL, I request that brother Hatcher add the discussion of the JOURNAL’S purpose and reputation to the agenda for the upcoming board meeting.” The moment I read this item, I knew that it was directed at me. I called him immediately, at which time he told me of the threats of subscription cancellations and monetary harm to MSOP. He said, “We have a real problem,” and “I don’t want to say too much now,” which meant that he had a lot more he wanted to and would say in the upcoming meetings. Also, sometime in the same time frame, brother Cates apparently began storing up surprises to spring on me in the July 20 meeting. According to brother Hatcher, TGJ Board Secretary at the time, brother Cates had e-mailed additional criticisms of me to him and the other Board members, which he introduced in the Board meeting of July 19 (and which brother Watson and I were not allowed to attend). In his statement of resignation from TGJ Board (July 29), brother Hatcher stated: “In our board meeting on the first day, we did mention many of the points brother Cates brought up in his email message (getting into the original purpose, not being “issue oriented,” not being embroiled in local congregational issues, etc.)” Brother Cates had

never hinted at any such criticisms of my work to me, so I know that they represented a drastic change of heart on his part. I deny that I had in any way departed from the stated “Editorial Aims” which we published in the premiere issue of *TGJ* (January 2000), which means that we had not led the paper to be “issue oriented” or to become “embroiled in congregational issues.” He never would have undergone such a drastic attitude change had he not made the fateful decision to line-up politically with AP and his friends (such as brother Chesser) who were determined to support it, right or wrong. Again, he “crossed the Rubicon” regarding me when he allowed his name to be used on the AP “Statement of Support.”

- h. Tragically, MSOP has suffered considerable—perhaps even irreparable—losses in various ways, likely far beyond whatever monetary losses with which brother Cates was threatened if he did not replace me. All of this saddens me to no end, but all of the lamentation in the world does not change it.
 - (1) Numerous alumni have told me they have lost confidence in brother Cates because he signed the AP “Statement of Support,” because he extended fellowship to brother Dave Miller, because he tacitly endorsed brother Frank Chesser’s blasphemous letter to me and about me, and because brother Cates led TGJ Board in its action against brother Dave Watson and me July 19–20, 2005. His actions as described above have implied that MSOP as a whole has taken these actions, particularly in light of the fact that none of the MSOP faculty has broken rank with him.
 - (2) What was once almost universal alumni loyalty to MSOP has now suffered some serious damage because of brother Cates’s behavior. Some of them have told me they will no longer be able to recommend the school to prospective students or as worthy of financial support.
 - (3) MSOP has already suffered some loss of financial support. I am aware of at least a few thousand dollars per month that it will have lost by the end of the current school year, and likely I am not aware of all such activity.
 - (4) MSOP has lost some prospective students of whom I am aware (and likely some of whom I am not aware), who will be going to another school instead of

- to MSOP. Some congregations who have been supporting students at MSOP plan to cease their support if the students remain at MSOP.
- (5) MSOP has lost some speakers on its annual lectureship, some of whom have spoken every year for many years. Some of these speakers (including me) were not invited to speak this year because of these problems. Some others were invited to speak, but declined the invitation because of these problems.
 - (6) None of the MSOP faculty, including brother Cates, will be invited to speak on some lectureships on which some or all of them have been fixtures for several years, all because of these problems.
 - (7) These attitudes toward MSOP have caused some to lose respect for the Forest Hill elders, overseers of MSOP, which means that brother Cates's behavior has also damaged and sullied the good reputation of this eldership.

May 17, 2006