

The Christian Informer

EMMANUEL

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FALL ISSUE

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THE CHRISTIAN INFORMER

Baltimore, Maryland

A Monthly Publication Devoted to the Restoration of
Primitive Christianity, Its Doctrine,
Its Ordinances and Its Fruits.

SINCE 1944

Ye should earnestly contend for the faith - Jude verse 3.

Subscription:

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W. H. (Baltimore) Taylor, Editor and Publisher
Doctor of Sacred Literature

Office - Emmanuel Building, 1702 Madison Ave.
Phone: 728-0324 Baltimore, Md. 21217

A NATIONAL JOURNAL
Official Organ of the National Christian Preaching
Convention

If you saw it in the Christian Informer it must be true.

MISSION OF THE MONTH EASTERN CHRISTIAN COLLEGE

We know that we are living in one of the most neglected areas in the Restoration Movement, the EAST. No area in America has so few churches of this Movement nor such a vast population concentrated in so many large cities. The East is the political, economic, and intellectual heart of our nation.

Eastern Christian Institute formally opened in September, 1946, in the Central Christian Church in East Orange, New Jersey. Hampered by zoning restrictions and heavy financial requirements for accreditation in New Jersey, the Institute was forced to relocate in 1958.

Eastern Christian College was incorporated on May 1, 1959, at Bel Air, Md.

In September of 1960, Thomas Segroves became the President of the college. The school opened in September of 1961 with a full four year program and a faculty of nine. The college now has a faculty and staff of more than twenty.

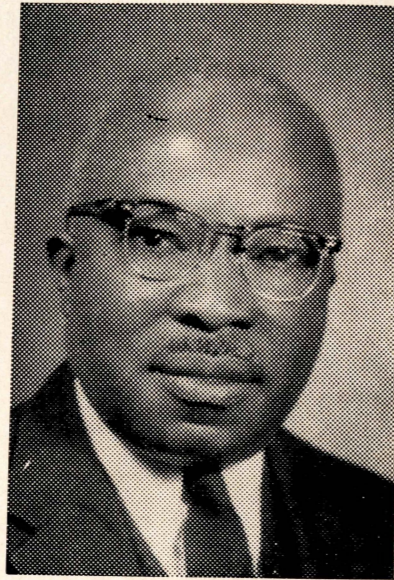
The school year began this year with registration of freshmen on August 28, 1972. We will have an enrollment of about 55 full and part-time students.

Several classes are being offered on week nights for those interested. Chalk artistry will be offered on Tuesday night. Hermeneutics, Historical Literature of the Old Testament and Homiletics will be offered on Thursday night. Classes begin at seven o'clock P.M.

Because of His love for us we should support the institution's recruiting, training and sending out consecrated Christian men and women to serve our Lord Jesus Christ.

Thanks,
Mrs. Umphlette

VOICE OF THE EDITOR



W. H. TAYLOR

"HOME AND FOREIGN MISSION"

The pastor of a certain Church of Christ or Christian Church in a certain city; that gave seventy-five per cent of its income to Bible Colleges in Africa, China and Japan, was on his way to the bank to send the offering to the foreign Bible colleges. A little boy who was ragged and dirty, asked the preacher for money to get something to eat.

This wealthy Christian preacher, with a wealthy congregation, asked the little boy, "where do you live?"

The little boy said: "I live in Jone's Alley." "Where is Jone's Alley," asked the minister? "It is right behind your church," said the little boy. "I heard you preaching Sunday. Your sermon was 'Come unto me.' We wanted to come in; but mama said you did not mean us. We heard your choir singing, 'Come Ye Disconsolate.' Again mama said you did not mean us."

The preacher said to the little boy, "take me to Jone's Alley where you live."

The minister discovered that at the back wall of his church was Jone's Alley. And the people who lived there were friendless, hungry and in need of Bible training; but were afraid to come into his church, for fear they would be asked out.

This Christian preacher called a church meeting, and told the members that he wanted them to go with him to a Home Mission Field.

The minister led them out of the front door, around the side of the church into Jone's Alley. There they saw a Home Mission Field for the first time.

They did what Christ would have done; in Acts 1:8. And ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

For fifty-seven years this congregation had been witnesses to the utter most part of the earth.

I AM GOING TO BE HONEST

Having lived under rigid jim-crowism, discrimi-

nation, and segregation; almost all of my life, I feel funny in churches, conventions, colleges, hotels and dining rooms; that, a few years ago would not let me come in, because of my color.

I wonder if they want me now, or is it window dressing.

In other words, I do not care for forced integration.

If the love of Christ does not constrain us, then let me stay on my side of the fence; you built.

I AM INNOCENT — DON'T BLAME ME

I did not make myself the color I am. God made me and I had nothing to do with it. Don't get angry with me, get angry with God for making me the color I am. He made me what I am today, and I am satisfied, even to my color.

"And God saw everything that he had made, and behold, it was very good." Genesis 1:31.

At my age, I believe I would sleep very uncomfortable in a grave-yard, that once barred me because of my color.

I AM NOT CRYING

We are somebody. When it comes to baseball, football, building colleges, mission churches, and pastors receiving mission help. We are expected to do more than any other people, with less to do with.

MY CONFESSION

"Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16.

Because of jim-crowism, segregation, discrimination and humiliation; I learned racial prejudice at an early age and in a big way. Because of being prejudice to certain people and to some parts of the country, there was a time I would not travel in certain parts of the South, neither would I eat Southern fried chicken.

Now I am a Christian and a member of the Church of Christ. I will go in any part of the country, and I enjoy eating Southern fried chicken. Since I have become a Christian, I love everybody. I see but one race, and that one is the human race. I see but one color, and that one is the pure in heart.

Having come in contact with men like Tibbs Maxey of Ky., E. C. Lewis of Pa., Leland Tyrrell of N. C., J. T. Segroves of Md., W. A. Cunningham of Ind., P. V. Faust, Sr., of Fla., R. A. Steever, of Ind., Weldon Robertson of Ind., L. D. Burrus of Ky., C. A. Lee of N. Y., William Cook of Mich., John U. Phelps of N. C., and many others who know what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6:8. Having come in contact with these men, I have found out that every "white" man is not my enemy and every "colored" man is not my friend.

LET'S KEEP THE RECORD STRAIGHT Party

When President Abraham Lincoln, the Republican and the Union Soldiers freed the slaves, they also freed the slave masters. They were freed from being unmerciful to their slaves. The slave masters were freed from the evil work of selling human beings on the auction block, like you would sell mules, horses or cows and hogs. The slave masters were freed from working men and women to death, without wages.

Read the Emancipation Proclamation, and the 13th, 14th and 15th Amendments to the United States Constitution.

"O' SAY CAN YOU SEE"

A farmer who went to town for his first time, was asked to describe the city. His reply was: "I could not see the city for the houses."

A city man went to the country for his first time, was asked to describe the country. His reply was: "I could not see the country for the trees."

Have you ever been to a church convention, and could not see Christ for the people?

At the National Christian Preaching Convention of Churches of Christ, held in Baltimore, Md., August 11th to 16th, 1972, you could see Christ, because we did not have many people.

QUANTITY IS NOT QUALITY

For many be called, but few chosen. Matthew 20:16.

It is not the size of the dog that counts. It is the size of the fight that is in the dog.

A ladie's watch about the size of a dime, can do as much as the big clock can do on the court house building. If the big clock gets more than sixty minutes to the hour, it is wrong. If a little convention earnestly contends for the faith, what more can a big convention do?

AMONG THOSE HEARD AT THE NATIONAL PREACHING CONVENTION

Arnold, Whitfield, Chambers, Taylor, Ford, Wilson Robinson, Foard, White, Dunn, Williams, Ferguson, McIntyre, Henderson.

MY ADVICE

If you are not going to be a man for God, and His Son Jesus Christ, then be a monkey for the devil, or a long tail rat for your so-called friends.

When I was a little boy, another little boy about my age had a wagon. We played together, both of us would ride down the hill but it was always my job to push him and the wagon up the hill.

I soon got tired of that foolishness. I found me some old baby carriage wheels, and a soap box, and made me a wagon of my own. I was the owner and the boss of that wagon. That wagon went where I wanted it to go, it was up to me to pull or push it.

THIRTY-NINE YEARS AGO

After preaching for a certain congregation, whose deed to the building was in the name of a certain open-membership congregation, I was told after eight years as pastor of that congregation, that I would have to stop preaching against open-membership or get out.

We got out and started the Emmanuel Church of Christ, and bought what is now known as the Emmanuel Building. In the basement is the church kitchen and dining room and baptistry. First floor, church auditorium. Second floor, church parsonage. Third floor, apartments.

TWENTY-NINE YEARS AGO

The "Top Brass" from a certain open-membership gang descended on a certain national convention of which I was president. That gang grabbed that convention, lock, stock and barrel; and now that convention is dead.

We let them have it and we built the National Christian Preaching Convention of Churches of Christ.

NEARLY TWENTY-NINE YEARS AGO

Because some church papers were afraid or refused to publish some of the things we wanted to say, we started the Christian Informer, devoted to the Restoration of Primitive Christianity, its Doctrine, its Ordinances and its Fruits, in order to say what we want to say.

1929 to 1933

From 1929 to 1933 the open-membership war was on in full blast. With the help of Christ and the New Testament we fought open-membership and denominational-loving giants on the Baltimore, Maryland battle field.

1933

About the last Lord's Day in July, Old Baltimore Taylor shot a cannon into the open-membership camp, in the form of a sermon.

His subject was: "Open-membership is the main highway to hell, and those who practice open-membership are hell-bound travelers."

His text was: Mark 16:16. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned."

He said to the open-membership preachers, "For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11. Talking about denominational names, he told them what is written in Acts 4:12. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

He told them what Paul said in Gal. 3:27. "For as many of you as have been baptized into Christ have put on Christ."

He told them what the Apostle Peter said in First Peter. 3:20-21. "While the ark was a preparing, where in few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us."

Baltimore Taylor told them what Christ said about the rich man and Lazarus in Luke 16.

Remember, the rich man could have been an open-membership man. However, Christ said in the twenty-third verse. "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Lazarus could have been a contender for the faith.

The rich man cried and said, "send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

It could have been that the rich man's five brothers were open-membership men. Because he said, "send Lazarus to my father's house: For I have five brethren; that he may testify unto them, lest they also come to this place of torment."

Abraham said unto the rich man. "They have Moses and the prophets; let them hear them." We have the New Testament, let us hear it.

Let us speak where the Bible speaks; and let us keep silent where the Bible is silent. Because Christ said: "Heaven and earth shall pass away, but my words shall not pass away." Matthew 24:35.

That open-membership, that hell bound traveler, that denominational lover; had reached hell, his destination, but he did not want the other open-membership members to make the same mistake he had made.

He said father Abraham: "but if one went unto them from the dead they will repent." Abraham said, "if they hear not Moses and the prophets, neither will be persuaded, though one rose from the dead."

If you want to go to hell, get on the open-membership highway. Because Christ said: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3:5."

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepare for the devil and his angels: And these shall go away into everlasting punishment: but the righteous into life eternal. Matthew chapter twenty-five.

FIVE MINUTES SERMON

Subject: LEFT-OVERS

Text: Matthew 6:33. "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you."

To the National Convocation of the so-called "Black Disciples"; the "Left-Overs" of the deceased, National Christian Missionary Convention: of which the open-membership group took over.

GREETINGS:

In your reading material, I read about the "White Church and the Black Church." "White Disciples and Black Disciples." Please help me. I have been reading the New Testament daily, more than fifty years, and the only church I read about in the New Testament is the Church of Christ. The New Testament Church is neither white nor black, red nor yellow. Where do you find these churches of many colors?

Your program call for, "Race—Poverty—Housing—Jobs—Education—Community Organization."

Don't you believe that the United States Congressmen and Senators and City Council men, and the N.A.A.C.P., can do a better job than you are fumbling with?

We suggest that you stick to preaching the Gospel of Christ, and let these other things alone. Christ said: "And I if I be lifted up, I will draw all men unto me."

He will take care of the problems. Race: He went through Samaria. Poverty: He fed the five-thousand. Housing: He said, Come unto me and I will give you rest. Jobs: Go into the vineyard and work. Education: He said, Learn of me. Community Organization: He went about doing good. If we judge the future by the past; and you run this country like you did the National Christian Missionary Convention, it won't be very long before we will be in the dog house.

YOUR CREDIT IS GOOD

Yes, your credit is good with the Christian Informer, but we need your subscription money to stay in business.

Renew your subscription today. Please put one dollar or more in an envelope and mail it to: W. H. (Baltimore) Taylor, Emmanuel Building, 1702 Madison Avenue, Baltimore, Md. 21217.

We have never canceled a subscription for non-payment since we started in 1944. Please do not let us break this record. Some of our subscribers have excellent credit, they have not paid a dime since 1944.

DON'T LIVE ABOVE YOUR INCOME

When a man asks for a hand-out, he becomes a boy. When a congregation of Christians are looking for a hand-out, they become pitiful.

WHAT IS YOUR OBJECTION?

Christ said in Matthew 16:18. I will build my church. Christ is the head of the church. Ephesians 5:23 The church is his bride. John 3:29. Do you object to the bride wearing the name of the bridegroom? Do you object to the Ford automobile being named after its founder? Do you object to the members of Christ's Church being called Christians, like in Acts 11:26?

THE WEST SIDE CHURCH OF CHRIST, LOUISVILLE, KY.

Why I was at the West Side Church of Christ Lord's Day, September 3rd?

When I went to the hospital for an operation, I asked the Brethren and Churches everywhere to pray for me. Not only did the West Side Church of Christ of which Prof. Henry Johnson is founder and pastor, pray for me, but they voted me the missionary of the month of July; and sent me a check for twenty-eight dollars and sixty-five cents.

I was to speak at the College of the Scriptures on Labor Day. We got there ahead of time, so I could thank the West Side Congregation for their kindness to me in the time of need. This is a great church with a great pastor and members. They had me to preach to them at 11 A.M.

MY FRIENDS

Thanks to my many friends everywhere for the hundreds of letters, get-well cards and telephone calls and donations sent to me while I was in the hospital.

SOMEBODY SAID

Somebody said, "Black Is Beautiful" . . . I can't say that. I have seen so many beautiful colors. I do know that a black suit will not show dirt as quickly as other suits. . . . I do know that business men like to keep their accounts in the black, and not in the red.

IN ROME

Somebody said when you are in Rome, do as the Romans.

In my lifetime, I have seen men from the North, go South and they act more South than Southerners.

I have seen men from the South, go North and they act more North than Northerners.

BALTIMORE CITY HOSPITAL

A little girl in Sunday School about fifty years ago; in answering a question I asked, said, God could not be everywhere at one time; so He made preachers, doctors and nurses to help him.

I believe with all of my heart, mind soul and strength; that God and his Son Jesus Christ, had something to do with the doctors and nurses at Baltimore Hospital.

I can never forget Dr. Bessin, Dr. Powell and other doctors whose names I cannot recall. And nurses like Miss Tisdale, Miss Trice, Miss Murphy, Miss Blum, Miss Stewart, Mr. Lynch and those kind nurses' aides. With the help of God, they snatched me from the jaws of death on my first stay in the hospital there.

On my second stay in Baltimore City Hospital, I can never forget Dr. Baker, Dr. Draper, Dr. Graeber, Dr. Meal and other doctors whose names I missed; and those wonderful and kind lady doctors like Dr. Johanna Bengel, Dr. Catharine Chura and others who were so kind.

I can never forget those nurses and aids whose names I cannot recall. Like Angels of Mercy, they were wonderful. Again I was snatched from the jaws of death. I was not afraid to die, for more than fifty years I have been preparing for that day. Let Thy will be done.

I thank God for the thousands of my friends around the country; the churches, colleges and conventions, that prayed for me and the doctors that I might live.

Today I feel as good as I have ever felt in all the days of my life. I feel good spiritually, physically and financially. Let me tell you what I did. Believe it or not. I left Baltimore Saturday about 7 A.M., September 2nd for Louisville, Ky. Alone with God in the car with me. I was on route Seventy. I passed through Columbus and Cincinnati, Ohio, and at ten or eleven o'clock Saturday night I was eating in Sister I. H. Moors' home in Louisville, Ky. Being an old man driving an old car, I do not drive fast, I keep at it, and get there, like the snail.

My last days are my best days. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

MARYLAND STATE DEPARTMENT OF HEALTH AND MENTAL HYGIENE SCHOOL OF PRACTICAL NURSING CLASS OF 1972

GRADUATION EXERCISES

September 22, 1972

8:00 P.M.

Maryland Rehabilitation Center
2201 Argonne Drive
Baltimore, Maryland

Neil Solomon, M.D., Ph.D.

Secretary of Health and Mental Hygiene

PROGRAM

Presiding — Mr. Herbert Rosenbaum,
Assistant Secretary for Administration,
Department of Health and Mental Hygiene
Processional "Pomp and Circumstance" —
Accompanist: Mrs. Joan Dorsey
Invocation Reverend Henry J. Hughes, Chaplain,
Spring Grove State Hospital
Song "One Little Candle"—
Sung by Class of 1972
Welcome Address Mrs. Joanne Byrd
President, Class of 1972
Graduation Address Neil Solomon, M.D., Ph.D.
Secretary of Health & Mental Hygiene
Presentation of Diplomas
Mrs. Gettine Kersh, R.N., M.S.
Coordinator, School of Practical Nursing
Class Pledge Class of 1972
Reading "Team Work" By Edgar Guest —
Mr. Thomas Greene, Class of 1972
Solo "How Great Thou Art" —

Mr. Ferdinand Krimmelbeim,
Class of 1972
Benediction
Recessional
Reverend Henry J. Hughes
"Trumpet — Voluntary"

Ushers — Class of 1973

Reception following graduation exercises:
Courtesy of Montebello State Hospital
Women's Auxiliary

GRADUATES

Mrs. Beulah Archable
Mrs. Viola Ashe
Mrs. Jeffie L. Bowden
Mrs. Gloria J. Braswell
Mrs. Ethel Burroughs
Mrs. Joanne Byrd
Mrs. Pearl Carter
Mrs. Peggy Colbert
Mrs. Francis A. Costley
Mrs. Dora M. Cox
Mrs. Sandra Dewey
Mr. Bruce M. Ericson
Mrs. Beatrice Fairley
Mrs. Vera Lee Feist
Mr. Thomas J. Flynn
Mrs. Karen L. French
Mrs. Nellie M. Gainer
Miss Nelvirnes Garner
Miss Margie Gorham
Mr. Thomas R. Greene
Mrs. Verlea Harding
Mrs. Maria A. Hawkins
Miss June Hurley
Mrs. Joyce E. Hutton
Mrs. Ethel L. Hynson
Mrs. Betty Lou James
Mrs. Carole Johnson
Miss Johnnie Jones
Mrs. Winifred A. Jones
Mrs. Catherine K. Jordan
Mr. Ferdinand Krimmelbeim
Mrs. Doris Martin
Mr. Calvin McGinnis
Mrs. Eltanuh Moore
Mrs. Laura Morris
Mr. Leon Pettaway
Mrs. Dorothy M. Pratt
Mrs. Hermione Presbury
Mrs. Marie K. Pryor
Mrs. Lillian L. Ragsdale
Mrs. Adrianna J. Reichert
Mrs. Elton D. Robeson
Miss Marva C. Shaw
Mrs. Pamela Sponsler
Mrs. Betty Turner
Mrs. Maneria Turner
Mrs. Ruthie M. Turner
Mr. Sherman G. Walton
Mr. Alex W. Williams
Mrs. Sharon E. Wisniewski
Miss Cynthia Wright
Editor's Note: Mrs. Dorothy M. Pratt is a member of Emmanuel Church of Christ.

Graduates of the class of 1972 represent these State facilities.
Clifton T. Perkins State Hospital
Crownsville State Hospital
Great Oaks Center
Henryton State Hospital
Montebello State Hospital
Mount Wilson State Hospital
Rosewood State Hospital
Spring Grove State Hospital

NEW AND RENEWED SUBSCRIPTIONS

C. W. Arnold, Calif.
Mrs. C. W. Arnold, Calif.
Ninety Second Street Church of Christ, Calif.
Henry Johnson, Ky.
Mrs. Henry Johnson, Ky.
West Side Church of Christ, Ky.
Elmer C. Lewis, Pa.
Pauline Murial, Md.
Norma Robinson, Md.
C. L. Whitfield, Md.
Hurbert Jones, Md.
Dora Jones, Md.
Mary White, Md.
Arnita Ford, Md.
R. Whitting, Md.
R. Gillard, Md.
Mrs. John Bacon, Md.
Mrs. Grace W. Halstead, Md.
E. N. Heghigian, Md.
Mrs. Meta Bass, N. C.
G. Hamilton, Md.
H. Clark, Md.
Mrs. Mary White, Md.
Taft Bryant, Md.
Mrs. Taft Bryant, Md.
Mrs. Miller, Md.
F. Abram, Md.
P. V. Faust, Sr., Fla.
P. V. Faust, Jr., Ohio
Mrs. Dorothy Simms, Md.
Mrs. Amey Willis, Md.
Mrs. C. Turner, Md.

LETTERS TO THE EDITOR

Kentucky

Dr. W. H. Taylor
1702 Madison Avenue
Baltimore, Maryland

Dear Brother Taylor:

It was so good to have had you in our home recently.

We are all happy you arrived home safe and sound. Continue to take good care of yourself, as you labor there in Baltimore.

Thank you again for the wonderful message you gave during the Dedication of the Isaiah H. H. Moore Dormitory.

All of us look forward to the time you are with us. The fellowship is great.

Brother Taylor, we are extending an invitation to you to attend our Annual Wide World Rally, held each year at the College of the Scriptures.

The dates are November 2-3-4.

Also the Old Shepherdsbille Road Christian Church, is requesting you to hold our Fall Revival. November 5-10.

We are looking forward to seeing you soon. May God continue to bless and keep you is our prayer.

Regards from our family.

Sincerely in Christ,
Cornelius Daniels,
Academic Dean

CD:sb

Indianapolis, Ind.

Dear Brother Taylor:

I read your note on the Christian Informer where you are entering the hospital for surgery. I want you to know that I shall be thinking of you and remembering you in my prayers.

I want to take this opportunity to wish for you a speedy recovery. I am sure that everything will go quite well and may God's richest blessings be upon you.

Sincerely,
Lorenzo J. Evans,
Director
Education Minority Constituencies

Ohio

From the pen of W. R. Golden

Dear Brother Taylor:

My address is on enclosed check. Enjoyed reading the copy of Christian Informer you gave me in Louisville.

Your brother in Christ,
Bill

Winston-Salem Bible College

Dear Brother Taylor:

I regret that I was not able to attend the preaching convention this year. Somehow the days just filled up with responsibilities and I could not get to Baltimore. I know that you had a very good convention and the brethren who attended were an inspiration.

The Tri-State Convention was hosted at the Wheeler Street Church of Christ so that kept everyone connected with the school very busy. This was one of the best conventions numerically, financially, and enthusiastically. Each preacher developed his theme in a very good manner and presented the Word in full force. Attendance was especially good. In night sessions there were from 40 to 80. Sunday morning was an overflow with at least 230 people present. Tazewell choir sang, and of course you know they always have a great message in song.

Brother Rushing was hospitalized the closing day of the convention at Forsyth Memorial Hospital and remains a patient there. His condition has improved. I visited with him this morning. He was using the "Rushing language" of not being able to move himself around as he desired. His room number is 960. I knew that you would be interested in knowing about him. When I visit with him tonight, I will tell him that I have written you.

Today is registration day at the school. It

seems that we will have a very good enrollment. Several of the old students are returning, and we have a good group of freshmen.

I have enrolled at Emmanuel again this year. I have met a man who is a graduate of Eastern Christian College and who is enrolled at Emmanuel.

Pray for us here and take care of yourself.

Fraternally yours,
William E. Johnson

* * *



J. Thomas Seagroves
Eastern Christian College
Bel Air, Md.

Dear Dr. Taylor:

Got your note on the Informer. Great job on the paper — as usual.

I have been out of town or would have written sooner.

Let me know the date you want me for the Convention. I prefer a weekday and will be in camp after Aug. 16th.

Saw and greeted a lot of your friends at the North American and we did talk about your health and all were praying.

Blessings and best wishes.

In His service,
J. Thomas Segroves

Indianapolis, Ind.

Dear Brother Taylor:

At the National Convocation of the Christian Church held at Atlantic Christian College, Wilson, North Carolina, I saw several of the brethren who asked about you and your welfare.

I told them that you had been in the hospital and that you were now out. Then it was that one of the brothers from Baltimore told us that you had returned to the hospital.

We hope that you are now out of the hospital and that your personal health is improved.

Remember that we are praying for you and may God give you comfort as you recuperate from this shadow of ill health.

Sincerely,
Emmett J. Dickson, Director
Field Services

Clearwater, Florida

Dear Bro. Taylor:

So sorry to hear about your recent illness. And I hope by this time you are well on your way to full recovery. Our prayers are with you and your work.

I would like you to change my address.

NEW ADDRESS:

Philip V. Faust, Sr.
Lot 303, Southern Comfort Acres
2045 U. S. Hwy. 19 N.
Clearwater, Fla. 33515

Also will you kindly send the Christian Informer to my son:

Philip V. Faust, Jr.
R. R. 3, Box 98 A
Proctorville, Ohio 45669

Enclosed find check for \$5.00 to help cover expenses. Sorry I cannot send more.

May God bless you in your work and restore you to good health. Our prayers are with you.

Philip V. Faust, Sr.

* * *

Washington, D.C.

Dear Brother Taylor:

We can't all visit you today
As we would like to do
And so, we've come by mail instead
To say "Hello" to you —
We hope you're feeling better
And each day makes you stronger
So you'll be back among us
Feeling fine — before much longer.

Elder and Mrs. J. F. Whitfield
and all the rest of us

Mrs. Whitfield and the Aronald of California, told me of the joyous time on their visit with you.

Congratulations on the excellent work you are doing for the whole Brotherhood.

J. F. Whitfield, Minister,
Capitol Christian Church

* * *

North Tacoma Christian Church
Indianapolis, Indiana

Dear Brother Taylor:

We did so miss you last Sunday. We do understand the reason that you were not able to be present, but that did not lessen our disappointment in your not being able to be present.

It is our hope and prayer that you are making progress in your recovery of health. We do believe that with God's blessing and strength even the demons of illness can be overcome.

We still want you to come to preach for us at some future date at your convenience. Would you please let us know when you think you will be able to come?

And now, "May the Lord bless you and keep you".

Sincerely yours,
Bruce E. Miller
Minister
Wilbert A. Cunningham
Minister



Prof. H. Johnson
4410 West Sunset
Louisville, Ky. 40211

Dear W. H. Taylor:

The Westside Church of Christ has chosen you for the missionary of this month (July). May God bless you as you do God's work.

Henry Johnson, Minister
Gail Perry, Secretary

* * *

Washington Shores Church of Christ
2818 Orange Center Boulevard
Orlando, Florida

My dear brother in Christ:

Greetings in the name of the Lord and Saviour Jesus Christ.

I received word while attending the North American Christian Convention that you were in the hospital for surgery. Please be assured that we do have you in our prayers. We pray that if it is the Lord's will that you will be up and around again.

Upon my return to Florida I found the Christian Informer waiting. Needless to say I never put it down until I had finished reading it. I noticed that you had my name included in the list for the great preaching rally in August. I really appreciate the invitation but due to the 45-day tour in Japan and Korea and several other commitments I will not be able to attend this year. But I am looking forward to the day when I will be able to attend.

Brother, my trip to Japan and Korea proved to be a great success. I spoke 85 times while there. Japan is a country where people are very hard to win to Christ. If a missionary wins two or three to Christ in a year he has done a great job. But praise the Lord there were 16 responses to the preaching of the gospel. What a thrill it was to see five at one time walk forward at the church at Kanoya, Kagoshima. This is the area where Mark Maxey and family are missionaries. I suppose the greatest thrill of all was to see one lady who finally made up her mind to become a Christian after 20 years of work and prayer by several missionaries and Christian friends to win her to Christ. Brother, I can tell you there were many tears of joy shed there that day.

The response to the gospel seems to be greater in Korea. At Taejon there were 16 responses to the gospel from a church building that was overflowing with 250 or more on prayer meeting night.

At Pusan while speaking to the Pusan Christian College, S. M Chang, president, there were 44 responses to the gospel. I can truly say that money could not buy the experience or the friendships or the brothers and sisters gained in Christ.

At the invitation of Bro. Martin Clark, president of Osaka Bible College, I spent a week speaking in Chapel each morning and in the area churches at night. It was from this area where these good brothers and sisters in Christ sent a sizeable donation to the College of the Scriptures to be applied to the Isaiah Moors Memorial Fund. There are many other wonderful things that I encountered while there but I wanted to share these with you at this time.

Well, brother, we pray that the Lord will continue to bless you in His service.

Yours in Christ,
William M. Ellis

—o—

TWENTY-SEVENTH ANNUAL CONVOCATION at the COLLEGE OF THE SCRIPTURES

Presiding R. Tibbs Maxey, President
SUNDAY, SEPTEMBER 3, 1972 — 7:00 P.M.

Devotions Cornelius Daniels
Academic Dean

Welcome
Introduction of Guests
Anthem "What a Friend We Have in Jesus"
College Choir Herman Jenkins, Director
Offering
Introduction of Speaker
Speaker Dr. Marion Henderson,
Lincoln Christian Seminary,
Lincoln, Ill.

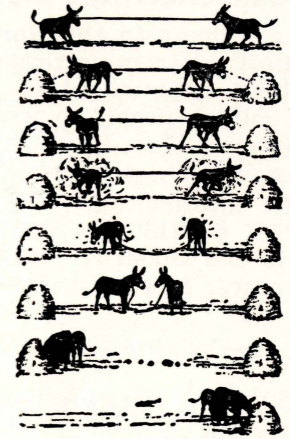
Announcements
Benediction

Dedication of
ISAIAH HENRI HARRISON MOORE HALL
Presiding E. Steve Lawhon
Executive Vice-president
LABOR DAY, SEPTEMBER 4, 1972 — 3:30 P.M.
DINNER SERVED FREE TO GUESTS
From 12:30 - 2:00 P.M.
Hostess: Thelma Johnson

OPEN AIR SERVICE
Program 3:00 P.M.

College Choir Herman Jenkins, Director
Prayer Prof. Henry Johnson
Welcome
Announcements
Recognition of Guests
Introduction of Speaker
Speaker Dr. William H. Taylor,
Baltimore, Md.

Offering
Dedicatory Remarks President Maxey
Cutting of Ribbon
Benediction



CO-OPERATION

Two mules which were about equally strong,
Were tied with a rope about ten feet long.
Said one to the other, "You come my way,
While I take a nibble at this new mown hay."

"I won't," said the other, "you come with me,
For I, too, have some hay, you see."
So they got nowhere; just pawed up dirt,
And oh, how their necks that rope did hurt!

Then they faced about, those stubborn mules,
And said, "We are just like human fools.
Let's pull together. I'll go your way,
Then come with me, and we'll both eat hay!"

Well, they ate their hay and liked it, too,
And swore to be comrades good and true.
As the sun went down they were heard to say,
"Ah, this is the end of a perfect day."

LET'S GO!

Vacation days are ended. The sound of the school bell is heard in the land. The college student has returned to the seat of learning. From mountain, shore and woods the workers are returning to the jobs with new energy and fresh enthusiasm. The cool nights and crisp days of fall are here, when everyone is at his best and work is but play.

So now let's get to work. Let's make this the beginning of the most successful year the church has ever known. In the Sunday school we want a larger attendance. Let's all go to Sunday school and all stay for church. In the church we are planning for an adult class. Let's all get interested in it. Win one! In the organizations we want a little more life. In every branch of the church's work we want a little more love for souls that Jesus bought with his blood, a little more consecration to the program of our Redeemer.

Onward! Who can be a pessimist at this season of the year? There are bigger things ahead of us. Someone has said that religion is like a bicycle—when it stops it falls over. Let's go!

**Pray for
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 - * Qualified, experienced faculty
 - * Fifty million people to win
- Charles A. Lee, President
H. Dean Warren, Academic Dean

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NEW YORK CHRISTIAN INSTITUTE
5375 Old Goodrich Road
Clarence, New York 14031

Thanks to Dr. Elmer C. Lewis, Pennsylvania.
Not Great Poetry but . . .

WHEN SUNDAY ISN'T SUNDAY

I know a thousand things to do when
Sunday rolls around,
But most of them will interfere with
Worship I have found;

If I use the day for pleasure,
I have conscience in the lurch,
For Sunday isn't Sunday,
Unless I go to Church.

A man may tinker with his car,
Or take his shotgun out,
Or he may grab a rod and reel
And try to catch some trout;

A woman has her household tasks,
Like mending socks or shirts,
But Sunday isn't Sunday
If we don't go to Church.

We can follow inclination
And just loaf around all day;
We can eat and sleep and eat some more
But take no time to pray;

The habit of indifference
Will any soul besmirch,
And Sunday's never Sunday,
Unless we go to Church!

THE DRIVER'S PRAYER

O ever-present Lord, I pray,
Be with me at the wheel today,
Fill every corner of my mind,
So roaming thoughts no lodging find.
Take control of my two eyes,
That I may be alert and wise,
And take my feet, and take my hands,
That they react to quick demands.
Give me Thy guidance, Friend Divine,
For other folks as well as mine,
Then when I come to journey's end,
My prayer to heaven will ascend,
In utter Thankfulness to Thee,
Who kept the wheel all day with me.

ATLANTA, GEORGIA

By Brother Fred Mitchell, Minister
Collier Heights Church of Christ

In the beginning was Atlanta, and Atlanta was a growing city, and Atlanta had a growing need. That need was for New Testament churches among Atlanta's expanding black population. In the mid-1960's a few interested persons began to see this need and to take steps to meet it.

In 1966 Tibbs Maxey, president of the College of the Scriptures, met with the leaders of the Georgia Christian Evangelizing Association several times and introduced to that group brother Fred Mitchell, a student in the college. Gene Jarrett, then minister of the Buffington Road Christian Church, led in the first effort to raise funds for the project.

By May 1968 a total of \$740 a month in support had been pledged, and the Mitchells were thus able to move to Atlanta upon his graduation in the spring of 1968. The facilities of the Blayton Business College were rented as the first meeting place.

Fifteen persons were present for the first services, which were held on June 16. Within four months the attendance had grown to 38 and the membership to 27.

From the beginning a key word in the life of the Church at Collier Heights has been acts-action. A variety of activities have helped the congregation reach out to its community and its needs. Among these activities have been revivals, VBS programs, retreats, special day programs, youth activities including athletic programs, camps, and special musical programs.

Through wise leadership and the continued support of sister churches, an excellent building site has been purchased. This four-acre plot is in a most strategic location, for it is near hundreds of new homes, a health center, a city park, an elementary school, and a major expressway interchange.

Plans to develop this new site have been completed. The first phase of the development calls for an auditorium seating 200, 8 Bible-school classrooms, 2 rooms for offices, and parking space for 84 cars.

EASTERN CHRISTIAN COLLEGE

"As Ye Go, Preach" — Matthew 10:7

WE ARE INCLOSING THE SCHEDULE OF CLASSES OFFERED BY THE COLLEGE FOR THIS FIRST SEMESTER.

NOTE: TWO SPECIAL CATEGORIES ARE CALLED TO YOUR ATTENTION!

1. NIGHT CLASSES FOR INDIVIDUALS LIVING NEAR EASTERN.

Two classes are offered:

The New Testament Church — a study to clarify and deepen the student in what we believe and why we believe it in the Churches of Christ and Christian Churches — Vitaly important to one's own Christian life and Christian witness to lead others to the truth.

The Holy Spirit — a study giving the Bible teachings about the Holy Spirit and squarely facing the current controversies as to what gifts are received by whom and for what purpose. By this one can identify false teachings and abide by what the Scripture teaches.

Other night classes: Tuesday and Thursday and for regular college or wider community offering are: General Math, General Science, Chalk Art; those on Thursday only include: Hermeneutics, Homiletics, and Historical Literature of the Old Testament.

All the above are for credit or audit.

2. ONE DAY CLASSES FOR PREACHERS WANTING TO ADVANCE THEIR EDUCATION. These can be received by Thursday attendance only.

These include: Christian Fellowship, Methods of Teaching, History of Restoration Movement, Post Exile Literature, Hermeneutics, Homiletics, and Historical Literature of the Old Testament.

FOR ALL THESE CLASSES A PERSON MAY ENROLL WITHIN THE HALF HOUR BEFORE THE FIRST CLASS WHETHER IT IS TUESDAY, AUGUST 29, WEDNESDAY, AUGUST 30, or THURSDAY, AUGUST 31.

TAKE ADVANTAGE OF OPPORTUNITY — INVEST IN A BETTER LIFE.



R. L. Peters

A BIT ABOUT OUR BEGINNINGS

When the Bible College movement began, the blacks got left out! For over two decades, while the movement was gaining momentum, almost no blacks were being trained for the ministry within the walls of these schools. Some of them were located where there were no blacks to be trained. More often blacks were barred from admittance because of school policy. As a result, the whole movement, to its shame, remained proudly white!

R. L. Peters, perhaps the best known Negro evangelist among the Churches of Christ and Christian Churches, and a man of great vision, saw that there must be a trained leadership for the church of tomorrow or there would be no tomorrow for the church.

In 1945, in a little store front building on Wheeler Street in Winston-Salem, Brother Peters started a preacher-training school under the name of "The Christian Institute."

Lack of qualified, dedicated faculty and lack of financial support were twin plagues from the beginning. Brother Peters described the school as running on "flat tires." By the fall of 1949, the struggle against indifference and open hostility combined with old age and declining health led

Brother Peters to close the doors of the institute. It seemed that this was the end of his dream for the future.

However, soon after this, a new interracial board was organized and the Leland Tyrrell family came to Winston-Salem at the request of this board to reorganize and reopen the school. This was the beginning of the Winston-Salem Bible College. The school was incorporated in January of 1950, and on January 26 the first classes met.

The Lord has been good to us during the years of our existence.

1. Several hundred young people have trained at the Winston-Salem Bible College.

2. There were five dying churches and three older preachers that cooperated with the school at the beginning. We now work with several dozen churches in the States and in the islands of the Caribbean.

3. The Lord has raised up marvelous friends who have kept the doors open and made our work of training faithful Negro Christian leadership financially possible over the years.

4. We have enrolled students from Ohio; Illinois; Kentucky; Tennessee; Indiana; Virginia; West Virginia; Georgia; North Carolina; South Carolina; New Providence Island; Grand Bahama Island; Cat Island; Andros Island; Jamaica; Haiti; Barbados; the Canal Zone; and Ghana, Africa.

5. We helped build a Christian Service Camp for the area churches.

6. Our students help each summer with a number of Daily Vacation Bible School programs. Several have helped in new church evangelism. Students have worked in internship programs in Knoxville, Tennessee; St. Louis, Missouri; Clinton and Chicago, Illinois; Barbados; Jamaica; and Grand Bahama Island.

7. Students and faculty have labored together to build one college building and to build or remodel several church buildings.

8. Although we now have five buildings on our present campus, we are short of classroom space, dormitory space, library space, recreational space, and off-street parking. We cannot long remain in our present location.

9. We have purchased 35 acres in a good location, and we plan to be on the new campus by the fall of 1973.

10. We have several congregations in the islands of the Caribbean through the efforts of our foreign students.

11. We are not a segregated school, and the number of non-blacks who enroll with us each year continues to increase. We are strategically located in an area not served by our other Bible Colleges.

12. We need your prayer support and your financial support in order to keep this venture of faith alive and growing. When you support the Winston-Salem Bible College, you support both home and foreign missions.

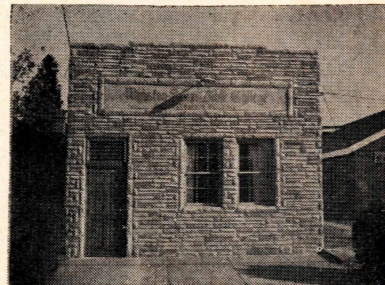
"Since All Of Our Schools Admit American Negroes Today, Why Have The College Of The Scriptures And Winston-Salem Bible College?"



R. Tibbs Maxey



Dr. Leland Tyrell



Christian Reformer Office Bldg.

This is the question white preachers often ask our men. One college wrote to me asking this same query. A group of preachers in a key city posed this proposition to Leland Tyrell.

Since this strikes at the very root and heart of these two black colleges, a firm reply is in order. Right off it can be seen that to reply to this is to seem to threaten existing Bible Colleges, which we are loath to do. But if we are Negro Schools, then these others are Caucasian. It is true that none of them have any black trustees. A few of them are beginning to hire black professors. In most of them American Negro students are admitted and permitted. A few of them offer courses of study related to Black Culture.

As to results in terms of black preachers, the two largest schools among us have produced a total of 4 men who are now in full time service. All of the other Bible Colleges combined have not more than 3 now in service. What are 7 black preachers out of the thousands of white students in 30 odd schools?

In 1873 in Louisville our people founded a Negro ministerial school. The old Louisville Christian School died in 1913. After 40 years in the wilderness, American Blacks began to get serious attention again in 1945 with the founding of the College of the Scriptures and Winston-Salem Bible College.

Why these two colleges? Why ANY Bible College? In 1930 there were a half dozen. Why any more? Certain "foolish" men started about a dozen more after World War II. From time to time other Bible Colleges sprang up — facing this self same query: "Why do we need a Bible College there? We already have a College here!"

There has yet to be a founding of a Bible College that was greeted by universal applause!

Are we going to win 22,000,000 black Americans for Christ? WHEN? HOW? With 7 black preachers produced by Caucasian Colleges?

When a black student enrolls in a school nearly all-white, he must learn to ADAPT to the White Culture. If he does a good job at it, he becomes able to get along with Caucasians. Then he often is unable and unwilling to "go back Moses, way down to Egypt land" to let his people go.

Meanwhile, who is going to win the 22,000,000 to Christ?

That's a very good question.

On the other hand, students trained here go to school with blacks and whites. They can win BOTH black and white to Christ since they are adept at CROSS CULTURE EVANGELISM.

Very few whites can work successfully, however, with blacks because they NEVER were given any training in how to win OTHERS to Christ (other colors, other races).

If there is anything our people pride themselves upon it is in "personal evangelism." But 95% of that training has been one-culture evangelism. With our mouths we proclaim "Missions — all the world for Him." In REALITY, we know next to nothing about reaching any Culture but our very own!

Winston-Salem and our College train 90% of all black preachers in the Restoration Movement. That alone is sufficient cause for existence!

Tibbs Maxey
August, 1972

THE PURPOSE OF THE CHURCH



By Dean W. E. Johnson - North Carolina

Acts 1:8, "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Go tell it on the mountain, over the hills and everywhere;

Go tell it on the mountain, that Jesus Christ is born.

Go tell He is risen, go tell He can save; go tell He can meet every need,

Go tell He arose from the grave.

Luke 24:48, "And ye are witnesses of these things." What things? Miracles, rejection, arrest, trials, crucifixion, burial, facts of the resurrection by appearances.

I. That there will be no wrong orders

I Peter 2:1-10

1. That there was unity and that unity can be attained again.

1. One founder—Jesus Christ, Mat. 16:18, I will build

2. One foundation—Christ, I Cor. 3:11, for other foundations

3. One head—Christ, Col. 1:18, and He is head of the body, the Church.

4. One guide and comforter, the Holy Spirit, John 16:7-14. Nevertheless I tell you the truth; it is expedient that I go away; for if I go not away, the comforter will not come unto you; but if I depart I will send him unto you.

5. One creed in which to believe—Jesus Christ, Mat. 16:16. Thou art the Christ, the Son of the living God.

6. One rule of faith and practice—the Word of God. II Tim. 3:16, 17. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

7. One gospel to preach—gospel of Christ. Mark

16:15, 16, "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

8. The organization—saints, elders, deacons. Phil. 1:1, "Paul and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi with the bishops and deacons."

9. The names ascribed to the Church and the members show close relationship to Christ and give glory to Christ.

10. Ordinances—baptism and the Lord's Supper.

The Church in any one place was exactly like the church in every other place in the essential matters of doctrine, ordinances and practice.

WHY

1. They recognized the same authority.
2. They were led by the same spirit.
3. They received the same word.

Illus.—II. The Old Ox and Mule

II. That there was freedom

The church and Christians were free in Christ from all outside domination. Gal. 5:1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Local congregations had fellowship and discussed problems, but did not legislate. Gal. 2:1-10.

The New Testament Church is not a denomination; denomination means a class or division (a religious sect).

Sect means persons holding to a set of opinions. The N. T. Church is not a series but a unity. Departure from the New Testament pattern necessitates other authority, which finds its belief based on another creed other than Christ. SUCH DESTROYS FREEDOM IN CHRIST.

The successful dentist could scarcely get along with blacksmith's tools; nor the watchmaker with garage equipment.

So it was with Jesus Christ; He must have an instrument for His work.

Though many centuries had passed when Christ was born; many civilizations had arisen and fallen, many philosophers had sought, taught, and thought; and many religions had come to feel after God, and the truth none had found this way before. God had to reveal it to helpless humanity which He did in His Son.

Yet many have never come to see the right way. Even of those who profess to see with measurable clearness, the most of us fall short in practice. How can the teachings of Jesus reach the universality which will cure the ills of human suffering?

We must realize that the Church is subject to Christ. Eph. 5:24, "Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything."

The Church must unite upon the teaching as understood by those, the Lord personally taught and commissioned. Their message must be our message. We must exercise and accept their authority.

Illus.—III. Dirty Window Pane

We must realize that the Church is Christ's by inheritance—All authority. Mat. 28:18, and Jesus came and spake unto them saying, all power is given unto me in heaven and in earth. Through purchase—Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

Paul declares, I Cor. 6:19, 20, "What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

John in Rev. 5:9, "Thou art worthy to take the book and open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation. And hast made us unto our God kings and priests; and we shall reign on the earth."

John 7:38, "He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water."

The apostles were to be His witnesses according to prophecy. Isaiah 2:3, 4, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye and let us go up to the mountain of the Lord to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths paths, for out of Zion shall go forth the law, and the Word of the Lord from Jer. The PERSONAL FAITH IN A PERSONAL LIVING CHRIST: induced by the fact of the resurrection in harmony with the scriptures, was to lead to surrender in discipleship and obedience.

The purpose of the church was and must ever remain to proclaim the risen Christ and salvation from sin through Him. The message against sin is—that Christ came to the world to save sinners.

Luke 19:1, Zaccheaus — sought — ran — Jesus looked up.

I Tim. 1:15, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief.

HOW WAS THIS CARRIED OUT?

Acts 2—Peter — to the Jews

Acts 10—Peter to the Gentiles

1 Cor. 15:3, 4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried and that he rose again the third day according to the Scriptures."

GOD WANTS YOU TO KNOW THROUGH THE SCRIPTURES

1. You need to be saved. Rom. 3:23, "All have sinned."
2. You cannot save yourself. John 14:6, "I am the way, the truth and the life; no man cometh to the Father but by me."
3. Jesus has already provided for your salvation. I Peter 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."
4. Jesus will enable you to overcome temptation. II Thes. 3:3, "But the Lord is faithful, who shall establish you and keep you from evil."

YOU MIGHT SAY, BRO. JOHNSON

I know a'll this—I know that Christ is my personal Savior. But it seems that my witnessing for Christ is going unheeded this day; my testimony is not strong enough.

A brick is useless unless put in a useful place. In this confused world I do not know where to put my efforts.

Are you looking for the Church? Matt. 16:18. The church is the body of Christ. Eph. 1:22. The name is a great help in finding things. Age is another way to describe things.

Foundation is another earmark.

A glorious Church, Eph. 5:25-27.

I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With His own precious blood.

QUIT OR SPLIT

With more than fifty years of pastoring, I never resigned. When the news got to me that the congregation was going to fire me, I always quit or split.

Before I learned to love everybody, a sister in the church asked me how to go about getting a new pastor? I told her if she did not take her seat, I was going to show her how to get a new set of teeth.

The Sea of Life

The poets have a theme for it—this existence of ours. They are wont to picture mankind as sailing over the Sea of Life, and in turn, of his soul.

Our emotions, we are warned, make up our crew, and careful we must be to guard against a mutiny. The cargo within our hold, and without which our voyage cannot be a success, is a store of conquered difficulties. The ballast is a sense of humor, to be shifted when emergency arises. The compass is likened to our heart, and the North Star, that never failing guide, is Faith.

Man's Primary Security

PROBABLY only a vegetable can look at the world today and remain satisfied. Mankind knows beyond all doubt that some fundamental laws and principles are not being followed correctly. What are those laws? You will find all varieties of answers to this question, as many answers as there are groups and individuals willing to follow a cause. Not all answers can be right. Some have been tried before and failed. Common sense rules them out.

We who are created by Him have a "book of directions" that comes with us. It must be tempting to write a new set of rules, your own. So many do just this. Find a person who is insecure, who evidences any one of the multitude of ills that plague the world, and you have a created thing attempting to be wiser than its Creator. The Book of Directions, the Bible, is valuable chiefly because, rightly used by its custodian—the Church, the Bible reveals a Life, a person.

You do not ask God for security. You accept the life God freely offers in Jesus Christ. "We love Him because He first loved us." God the Creator gives all of Himself to each creature who will receive Him. The Church, the Mystical Body of Christ here on earth now, happens to be God's provision for the granting of "security." God could have provided other means, but the fact remains He did not. Your privilege and mine is to accept joyfully and confidently this God-given means. Countless souls about us already know this Way of Life which leads them surely into the secure strength of the Living God.

Texts of Famous Men

THE TEXT from which John Bunyan preached to the multitudes—John 6:37.

The text that saved William Cowper from suicide—Romans 3:24-25.

The text that made Martin Luther the hero of the Reformation—Romans 1:17.

The text that comforted the troubled soul of John Wesley—Mark 12:24.

The text that made David Livingstone a missionary—Matthew 28:19-20.

The text to which John Knox anchored his soul—John 17:3.

The text that gave William Carey a world vision—Isaiah 54:2.

The text that made William Penn a conqueror—Isaiah 54:2.

The text on which Michael Faraday staked everything—II Timothy 1:12.

My interest is in the future because I'm going to spend the rest of my life there.

The chains of habit are too weak to be felt till they are too strong.

Great persons are never ungrateful

How Late Is It?

The bell strikes one. We take no note of time, but from its loss. To give it then a tongue is wise in man. As if an angel spoke, I feel the solemn sound. If heard aright, it is the knell of my departed hours. Where are they? With the years beyond the floor. It is the signal that demands dispatch. How much is to be done!—Edward Young, English poet (1683-1765).

Too late to start the book that you had planned;
How late is it? Ah, truly can it be
Too late to build a bridge across a void;
Rebuild cathedrals almost destroyed?
To write with all the power at your command?
Too late to go out of your way
To ease another's pain, just for a day?

Too late to take a child's trusting hand
And tell in words, he can understand,
The truths by which men live, and die—
Truths that can never still and silent lie,
But like music, felt as well as heard,
That fire the brain and keep the pulses stirred—
To teach that 'neath the varicolored skin
All men who pray, "Our Father," must be kin?

Too late for such as these? It cannot be
Ever too late to build, to teach, to free.
Perfection's growth takes long, but even so,
Dare one deny a thought its chance to grow?
'Tis later than you think! The honest heart
Knows, in itself, 'tis too late not to start!

Apologizing For Religion

SO FAR from apologizing for religion, we should take it for granted that a person who neglects his soul is as big a fool as a person who neglects his body or mind.

They have the instinct for the eternal; they must follow it up by admitting the atmosphere of the eternal more and more into their life and thought, until their religion is sublimated to something worth while.

It is our fault that they are so apathetic and preverse. Have we forgotten that religion is "eternalizing the temporal," i.e., letting in the values and power of the eternal world into our little temporal lives until we become spiritualized?

Perhaps we have disputed over secondary things and forgotten that Christ sent us to let God into the perishable life of man, so that he might be eternalized, "spiritualized," Christianized before he wholly exchanged time for eternity.

Let your lives be living proofs of the many things which please God. It is an old familiar saying that men may not read the Bible, but they read the book of the Christian life. No family can be truly Christian, or truly happy unless it is founded upon converted lives, upon sincere prayer, and regular devotions and worship.

Thoughts On Giving

(1) If we have injected Christian standard into our giving, we need never apologize for the amount it happens to be.

(2) When people talk about not being able to give, they have thereby created their own world of falsity, if the story of the Widow and her Two Mites has any meaning at all.

(3) When a man makes the voluntary confession, "I am not giving of my money to the Lord what I ought," then he is disobedient to the light of his own standard, and though he personify all other Christian Graces, the disfigurement of disobedience will still stand out.

(4) If the boys and girls of today are to grow out of their selfishness, rather than be plunged more deeply into it, the parents will largely be the determining factors. Should father and mother fail to establish in the home a standard of giving—looming up in the clearest light, then it is unreasonable to expect anything different in son and daughter.

(5) A man who doesn't keep an account of what he gives to the Lord's work is by no means an intelligent Christian giver. Intelligence counts just as effectively in the realm of religion as it does in the world of efficiency.

(6) The Rich Young Ruler was flagrantly poor when he might and ought to have been gloriously rich. Our Lord dealt severely with this type of poverty. Time has in no way made Jesus' definite teaching less mild. Before Him we are either spiritually rich or pathetically poor—as givers.

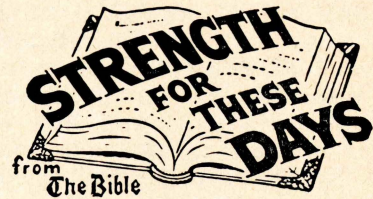
(7) You can sell your soul for money, and there are always a number of competitive buyers eager to make the purchase. You have the power within you to stoutly resist being bought, and also to aspiringly cultivate your soul. But this cultivation—to be ideal, must include the unselfish use of money—giving claims supremacy.

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History keeps right on repeating itself, while stupid statesmen act as though they expected it to do something different.

The Tithe

Ah, when I look up at the cross
Where God's great steward suffered loss
Of life and shed his blood for me,
A trifling thing it seems to be
To pay a tithe, dear Lord, to Thee,
Of time or talent, wealth or store—
Full well I know I owe Thee more!
But that is just the reason why
I lift my heart to God on high
And pledge, my love, my all in all.
This holy token at Thy cross
I know as gold, must seem but dross,
But in my heart, Lord, Thou dost see
How it has pledged my all to Thee,
That I a steward true may be.



For thou art my rock and my fortress; therefore for Thy Name's sake lead me, and guide me.
—(Psalm XXXI, 3.)

Of what benefit or value is the leadership or advice of the wisest and ablest of men if they themselves are without the guidance of God? We know from the Bible that such blessed guidance is not, however, reserved to any one set of men but is available to the least of us who, through righteousness, will make ourselves worthy in the sight of the Lord and seek His help.

What Is a Christian?

THE WORD is an adjective, and about as loosely used one as any in our language. It was first applied to the Disciples, meaning, of course, followers of Christ.

We find it today in all sorts of strange places, misused, applied to a science, thoroughly modern, and not even related to Christ. To a country where only a minimum of His teaching applies to a very small minority of the people. To individuals who never give thought to God or worship His Christ, who scorn His baptism or His command to "Do this in Remembrance of Me," and yet who call themselves Christian.

The only thing Jesus did not readily forgive, and apparently detested with all His might, was the hypocrisy of the Pharisees. Ignorance, failure, weakness, sin, cruelty, and even personal opposition, He forgave. For those who nailed Him to the cross, He prayed, "Father forgive them for they know not what they do."

The poor ignorant savage worshipping the best god he knows, has a better claim to the title Christian (or at least to the mercy of Christ) than the proud "Christian" who fails in his life and worship to acknowledge the divinity of Christ.

Harsh words? No, just simple logic. A man is a Christian man, or he is not. If he is a Christian, he acknowledges Jesus as Son of God, and that must be a sincere acknowledgement. He may be a good man and good citizen, and yet not be a Christian.

It might be charitable not to supply this standard to others too strictly, but it is foolish and rather loose thinking not to apply it strictly to one's self.

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A man's real limitations are not the things he wants to do, but cannot; they are the things he ought to do, but does not.