

# The Christian Informer

Vol. 1, No. 3

BALTIMORE, MD., JANUARY, 1945

## A NEW CHURCH IN THE BROTHERHOOD



**ELDER A. G. NELSON, SR.**  
Pastor and Organizer

Organized September 3, 1944

Elder Nelson, an outstanding gospel minister of the Christian Church, had vision for many years for a sister church in this great metropolitan city of approximately 70,000 Negroes. Feeling that Kansas City was a very fertile field for possible disciples, he launched out to what is now known as the East Side Christian Church, located at 22nd and Prospect Avenue. He was assisted in the organization and installation by H. C. Poston, of the Eighth Street Christian Church, who is now pastoring at Covington, Ky.; S. L. Simms, of Lawrence, Kan., who is pastor of the Christian Church there; J. H. Cooper, pastor of the Lathrop Church in Lathrop, Mo.; M. F. Stevens, pastor of the Third Christian Church, Kansas City, Kan. With these fine ministers around him, he proceeded with his church program to organize the Christian Church, which was set forth and promoted by the Holy Spirit through the Apostle Peter on the Day of Pentecoste. This church's growth in membership in the last sixty days has been very encouraging, satisfactory, and inspiring. It promises to take its place with the outstanding churches of the brotherhood. It has as its goal one thousand members in the next two years. In addition to its membership growth it has a financial growth which brought to the treasury over three hundred dollars (\$300). A ten-day Inspirational Revival was promoted with R. L. Sercy, of Oklahoma City, conducting the services. This was a great success in gathering souls and served as an inspiration to the young offspring.

The church has been organized and conducted according to all churches of Christ. It is planning a School of the Scripture in March and is seeking a Restoration Convention during the year of 1945 or 1946. Under the leadership of this great gospel preacher, the church looks forward to a great growth of Christians in this community. Elder Nelson is a militant leader, having forged his way to the top in the business world as a business man. At present he is one of the executive members of the board of the National Negro Business League which directs the inspiration for Negro business of America. He represents the State of Missouri on this board. He is also regional vice-president of the Midwestern Chamber of Commerce which gives him the position as

## OUR MEN IN UNIFORM

The Informer will be glad to publish news about our men in uniform. Write the editor for details.

Sgt. Kenneth Wilson, of Emmanuel Christian Church, Baltimore, Md., somewhere in France, has been there about three years.

Alvin Thomas Smith, S. 2/c. Camp Robert Smalls, Great Lakes, Ill. Member of Emmanuel Christian Church, Baltimore, Md. Baptized at the age of six. Served as superintendent of Bible School, chairman of Ushers' Board, junior deacon. Graduated from Douglass High School in the class of 1944.

president of Nebraska, Kansas and Missouri Chambers of Commerce. Locally, he is president of the Negro Chamber of Commerce of Kansas City, a member of the Urban League, a century of the Y. M. C. A., and a member of the Negro Citizens' War Committee. He is also president of the Disciples Alliance of Greater Kansas City.

His training for ministerial work has the following background: His early theological was achieved through the School of Theology of the Presbyterian School of Theology, Arkadelphia, Ark.; also the Baptist College of the same city; Chicago University; the Union Bible Academy. He holds scores of certificates and diplomas from Bible institutes and other similar organizations. He is the son of a minister, Elder W. H. Nelson, retired. He was an instructor in Bible, doctrines, and pastored for 56 years in the Churches of Christ in the South. He, like Paul sitting at the feet of Gamiel, the great Biblical scholar, inherited the great legacy of knowledge. Elder A. G. Nelson, sitting at the feet of Elder William Alphin for nine years, who is one of the brotherhood's greatest doctrinals of preachers and has demanded respect by all in this field, has dropped his mantel upon this great minister, A. G. Nelson. With this great legacy which comes to the minister, the brotherhood may expect great leadership. He pledges himself to stay with the gospel that was preached on the Day of Pentecoste.

The East Side Christian Church has the following official family: Mr. Edward S. Jones, chairman of joint boards; Elder Moses F. Allen, chairman of Elders' Council; Mr. George Curry, chairman of Deacon Board; Mrs. Hazel Curry, superintendent of Bible School, Education, and also chairman of Ladies' Council; Mrs. Majorie S. Booker, leader of youth group. With the Sunday School now of approximately 25 growing youngsters, and with a neighborhood of one thousand growing children, the Bible School and future church is very promising.

The members of the East Side Christian Church are planning a new church which involves an expenditure of about \$30,000. The doors of the church stand ajar to those who wish to become disciples of Christ. We seek the brotherhood's prayers for a greater church of Jesus Christ.



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

Official organ of the National Christian Preaching Convention of Churches of Christ. National office: Emmanuel Building, 1702 Madison Avenue, Baltimore-17 Maryland. Cornelius W. Arnold, President; Eugene Patterson, Vice-President; George Moore, Treasurer; R. L. Peters, National Evangelist; J. Salvador Johnson, Recording Secretary; W. H. (Baltimore) Taylor, Editor and ex-Secretary. R. F. Hayes, Chairman of Program Committee; R. L. Sercy, Chairman of Recommendation Committee.

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Address all communications, manuscripts, ads, money and donations for the Informer to: The Christian Informer, W. H. (Baltimore) Taylor, Editor: Office: Emmanuel Building, 1702 Madison Ave., Baltimore-17, Maryland.

If you saw it in the Christian Informer it must be true. We print the truth unbridled.

All news must be in by the 25th of each month.

## EDITORIALS

### OUR NEW YEAR RESOLUTIONS

"Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me."—Micah 7:7.

First. The resolution of faith. "I will look unto the Lord." The promises encourage me. The experience teaches me. The Lord commands me. The engagement will comfort me.

Second. The resolution of patience. "I will wait for the God of my salvation." For his time is best. For his blessing is worth waiting for. For his doctrine true. For I shall not be disappointed.

Third. The confidence of hope. "My God will hear me." Though my cry be feeble. Though my request be great. Though others disdain me. Though I am alone. For he is near.

### WHAT I WOULD DO

If I loved open-membership and sectarianism like some ministers and leaders in our Brotherhood. I would stop flirting with God, Christ and the New Testament, and I would join a baseball club or something that is not related to the New Testament and forget about the Christian Church and its doctrine.

## OPEN UP OR SHUT UP

Elder C. L. Parks, Field Worker for the United Christian Missionary Society among Colored Disciples of Christ.

Dear Brother Parks:

I recall the conversation we had concerning the doctrine of the Christian Church when we roomed together in Dayton, Ohio, when you attended your first national convention, August 24-29, 1937.

Because I contend for the doctrine of the Christian Church as in the New Testament and am opposed to open membership; that is the admittance to membership into the church those who do not comply to the New Testament form of baptism, which is immersion; you stated in my presence and in the presence of others at the National Institute A. & I. State College, Nashville, Tenn., April 19, 1944. Quote: "That some of us lay around the pool too much," end quote. I am sure you recall that I told you and the institute then; that the only way to Heaven is through the pool, because Jesus said in John 3-5, "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." Paul said in Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ." I also stated first, Peter 3:20:21:22, "Wherein few, that is eight souls were saved by water. The like figure whereunto even baptism doth also now save us not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Since it is true that we are so far apart as to baptism or the "pool" as you called it, I would like for you to grant me the privilege of having a public debate with you on the question of open-membership. I will leave it to you to set the time and place for the debate and select the judges. I will pay two-thirds of the expenses. Will you accept the challenge? I will look for your answer in The Christian Informer.

Your friend,

W. H. (Baltimore) Taylor,

Dean of 1944 Ministers,

Institute held at A. & I. State College, Nashville, Tenn.



SCHOOL OF THE SACRED SCRIPTURES  
BROOKLYN, N. Y.  
CLASS OF 1944

Top Row (Left to Right): Chaplain Mark G. Maxey, Elder W. F. Keyes, Elder E. H. Haines, Elder D. L. Kinard, Elder W. C. Kinard, Elder C. R. Murdock. Do not have name of next person.  
Bottom Row (Left to Right): Prof. F. G. H. Cook, Mrs. Roxey Green, Mrs. W. H. (Baltimore) Taylor, Prof. Harry Bucalstien, President Tibbs Maxey, Elder James Dickerson (absent).

## RADIO SCRIPT

### SEVENTH MESSAGE

Given on Saturday, April 15, 1944 by F. G. H. Cook  
Evangelist, Over Station WBNX

Did you ever win a soul to Christ? Perhaps you are good at winning people to your particular church or denomination. But it is an entirely different thing to win souls to Christ. You have to know Christ. You have to know the Bible. You have to know the scriptural terms of pardon and salvation. Mr. Preacher, can you let your light so shine that others may see your good works and glorify your Father which is in Heaven? Many preachers are like the moon, they make just enough light to attract themselves. Many preachers have won people to themselves, but how many present the Gospel in such a way that they win souls to Christ? Whether preacher or layman, let us present the Bible plan of salvation to the lost. We are not concerned with what any denomination has to say about how to win people, but what does the New Testament say about how to be saved?

"Back to the Bible" will give to all inquirers a uniform answer to the question, "What must I do to be saved?" The will of our Lord went into effect the first Pentecoste after Christ's resurrection, which is recorded in the second chapter of Acts. Here Peter, who was given the keys to the kingdom, preached a great sermon on the death, burial and resurrection of Christ. He accuses

these people of crucifying Christ. The people call out, "What must we do?" and Peter replies, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." From that day on people were saved by obeying the terms of pardon laid down here and in other places of the New Testament, which are all the same, namely: 1, Faith in the Lord Jesus Christ as the only begotten Son of God, the divine Savior of men; 2, repentance of one's sins; 3, the confession of one's faith in the Christ as Lord; and 4, the burial in water in obedience to His command for remission of sins. "Back to the Bible" will give us a church that will be powerful enough to evangelize the world. Jesus prayed that the disciples might be one, even as He and the Father were one, that the world might believe that God had sent Him.

The Day of Pentecoste was a great day in the history of the world. It marked the beginning of the rule of the Holy Spirit, in its fullest power, which is termed "The Baptism of the Holy Spirit." The Patriarchal Dispensation was the age of the Father, the Jewish—the age of the Son, the Christian—the age of the Spirit. He came on Pentecoste to abide with us forever. He came to lead and guide the Apostles into all truth. The Apostles being baptized with the Holy Spirit, "Spake as the Spirit gave them utterance." They also wrote the things dictated by the Holy Spirit. Therefore

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these conversions in the New Testament under the Apostles were recorded for all time to come so that we, today, know exactly what to tell sinners to do to be saved. We don't need to form church councils, denominational creeds, nor provoke church discussions on how to present the terms of pardon for sinners.

Pentecoste also marked the beginning of the Church of Christ. Three thousand people asked what to do to be saved, they were told what to do, they did it by being baptized—and the Lord added unto the church daily such as should be saved. So you see the church is mentioned here as already being established. Also notice that those saved were the church. There is no such thing in the New Testament as being saved and then joining the church. The church was one body here, for in Eph. 4:4 we have these words, "There is one body, and one spirit, even as ye are called in one hope of your calling." This one body, the church, was the body of Christ, Eph. 1:22-23, "And hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all." Jesus Christ was the creed, Acts 8:37. And Phillip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." The rule of faith and practice was the Apostles doctrine. Acts 2:42. "And they continued steadfastly in the Apostles doctrine and fellowship, and in the breaking of bread, and in prayers. The head of this body the church, was Christ; His will the absolute law. Eph. 5:23. "For the husband is the head of the wife, even as Christ is the head of the church: and He is the savior of the body."

Now, let us go back again and make a brief review of the whole second chapter of Acts. It begins thus, "And when the day of Pentecoste was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as a fire and it sat upon each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." These Apostles had been in a prayer meeting for eleven days, no wonder they were of one accord. These tongues of fire indicated that each Apostle was given a tongue by God Himself. They were filled with the Holy Ghost, and spake as the Spirit gave them utterance. There were fifteen Nationalities present and each one heard the Gospel in their own language. This had an astounding effect on the multitudes, so they accused the Apostles of being drunk. Peter shows them of that impossibility but proves to them that this miracle is the fulfill-

ment of the prophecy of Joel. Then he quotes from Joel. Then he preaches the death, burial and resurrection of Christ. First he states that Jesus had been delivered to his enemies by the determinate council and fore-knowledge of God; second, that God had raised him from the dead; and having gone beyond his first announcement by proving that God had also exalted him, and caused him to sit at his own right hand in heaven, he finally concludes by giving these confident and startling terms: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye have crucified." Then comes the thirty-seventh verse, "Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the Apostles, brethren, what shall we do." In Rom. 10:17 we read, "So then faith cometh by hearing, and hearing by the Word of God." These three thousand hear the Gospel preached by Peter. They now believe that Jesus is the Christ the Son of God, and they are pierced to the heart with the thought that they have murdered him, so they ask what to do to be saved. Whatever may have been the proper answer under any previous dispensation, or on any previous day in the world's history, the answer given by Peter here, under the direction of the Holy Spirit, is the true and infallible answer for all such inquirers for all ages to come. This is his answer in the 38 verse, "And Peter said to them, repent ye and be baptized everyone of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Spirit."

Now, let us notice that Peter first told them to repent; second, to be baptized. These two things every guilty sinner must do. But Peter didn't stop here, he told them that if they repented and were baptized, they would receive "remission of sins" and that they would "receive the gift of the Holy Spirit." Now why do people preach that baptism is not necessary for salvation? Many preachers never preach salvation in Christ Jesus. Most of them that do will put salvation ahead of baptism. Jesus said in Mark 16:16, "He that believeth and is baptized shall be saved." These preachers say, "He that believeth and is saved shall be baptized." The Holy Spirit through Peter said, "Repent and be baptized for the remission of sins." These preachers say, "Repent and receive remission of sins, and then be baptized." Therefore, I say again, "Let us get back to the Bible." What saith the scriptures in regard to salvation?

The second blessing promised on condition of repentance and baptism, is the "Gift of the Holy Spirit." By this is not meant that miraculous gift which had just been bestowed on the Apostles, but that in dwelling of the Holy Spirit by which we bring forth fruits of the Spirit. Now, if baptism is not necessary, then why should one have to repent and be baptized in order to receive the "Gift of the Holy Spirit?"

Now turn to the 41st verse: "They then that received his word were baptized; and there were added to them in that day about three thousand souls." Here you will notice that it was those who were baptized that were added unto the church. Now if you will turn to the last verse you will find these words: "And the Lord added to them day by day those that were being saved." It is not our business to try to make church members regardless of any denomination or creed. It is our business to preach the Gospel in its fullness, without denominational tint. And those who are saved will be added to the church by the Lord and not by man. They will be added to His church, which is His body, or the body of saved people. Now, if you want to make these saved people a member of your particular church, that is an entirely different matter. But by so doing you will divide the body of Christ, cause confusion and hinder the work of Christ. Remember Jesus said, "I am the way" not "The ways." Then we read I Cor. 14:33, "For God is not the author of confusion, but of peace, as in all churches of the saints." The confusion in the churches today has come by man made theories, and not by God's word.

The statement that, "The Lord added to them day by day those that were being saved," means that there were daily additions to the church, and that those daily added were daily being saved. Paul uses the word in the same sense when he says: "According to his mercy he saved us through the washing of regeneration and the renewing of the Holy Spirit." Titus 3:5. The fact that it was the saved who were added to the church, justifies the conclusion that only those who are saved, or whose sins are forgiven, are entitled to church membership. It condemns the practice of receiving persons into the church "as a means of grace"; that is, as a means of seeking pardon; and it also condemns the reception of infants who are incapable as yet of complying with the conditions on which pardon is offered. As soul winner, we should require no more and no less, than the scriptural terms of pardon.

## STATE CONVENTION NEWS

By R. L. (Back to the Book) PETERS  
614 Hickory St., Winston Salem, N. C.

"Thine cars shall hear a word behind thee, saying this is the way."—Isa. 30-21.

The Ministers' Institute held at Tazewell, Va., November 21-23, was a history making one. This was the first held in the Tri-State Area. The faculty was a specialist in this line of church work. Among some of the ministers present was R. L. Peters, Winston Salem, N. C.; B. A. Douglas, Concord, N. C.; Eugene Patterson, Tazewell, Va.; Daniel Smith, Virginia, and G. M. Dickerson, Virginia. Two of the faculty were Dr. J. W. West, of Lynchburg, Va., and Dr. J. J. Dampier, of Johnson City, Tenn. I am very busy in the evangelistic work. I will give a full report in the February issue of the Christian Informer.

## LETTERS TO THE EDITOR

Dear Editor:

Everything is coming on in a nice way. I have several ministers and churches who are willing and ready to trust Christ only.

Yours in Christ,  
R. L. SERCY,  
Oklahoma City, Okla.

\* \* \*

Dear Editor:

Let me heartily commend your paper. It has quality and coordination. It is well written. Foremost, it has a ringing message. "The Christian Informer" answers the demands of all for high standards of journalism. It feeds the souls of the faithful, and gives them courage.

Yours,  
TIBBS MAXEY,  
Loveland, Ohio

\* \* \*

Dear Editor:

I received my first copy of the Informer, read it through and liked it very much. I am sending you my subscription, that of a friend, and a brother, who after reading same has expressed his admiration of it. I think there will be many more soon, as I am still passing my copy around to others. Some day there will be an awakening in Detroit. We are still expecting a visit from Bro. R. L. (Back to the Book) Peters.

Yours faithfully,  
T. K. ROUSE,  
Detroit, Mich.

\* \* \*

Dear Editor:

I wish to extend to you and the brethren my personal congratulation upon your steadfastness in the faith and your indomitable courage in your determined stand to hold the fort for Christ. God bless you and strengthen you.

Yours in His service,  
H. E. BRADEN.

—o—

Dear Editor:

May God bless you for the step you took in coming out from among them. I am with you in contending for the faith. Let's preach the word.

Yours in Christ,  
JOSEPH EPHRIAM,  
Charleston, S. C.

\* \* \*

Elder Baltimore Taylor.

Dear Sir:

"The Christian Informer" certainly has my approval and best wishes. May the Lord bless you in every good work for the building up of his kingdom.

Sincerely yours for service,  
R. H. BOYD,  
Ellenton, S. C.

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SCHOOL OF THE SACRED SCRIPTURES  
PARIS, KY.  
CLASS OF 1944

Top Row (Left to Right): Elder J. J. Washington, Elder Tulso Walkup, Elder C. B. Gentry, Elder James A. Johnson.  
Bottom Row (Left to Right): President Tibbs Maxey, Professor I. H. Moore, Professor Max W. Randall, Elder T. R. Everett (absent).

### FIRST INSTITUTE HELD IN NEW YORK

The New York Institute of the SCHOOL OF THE SCRIPTURES is now important history. An era when whites promised and Negroes planned, but neither did anything about a preacher-training school, is now over. Six ministers and one lady enrolled for the full ten days. There were also visitors. Courses were taught in Acts of the Apostles, Hebrews, and Pastoral Problems by Tibbs Maxey, F. G. H. Cook, and Harry Bucalstein. The latter two are faith missionaries of the Churches of Christ, just as Brother Maxey. Such men are proving that work can be done without the superstructure of a powerful monopolistic agency.

Such schools are planned all over the country. Several are now in the process of planning. Please write for dates and places. These schools are being bitterly fought by the Machine, which sees a menace in men knowing the Bible. It knows men who believe are hard to handle. One of our institutes has been cancelled through the fear of the Machine.

The enthusiastic response that greets the SCHOOL OF THE SCRIPTURES among loyal folk of both races is very encouraging. Brother Maxey is booked with speaking dates and institutes till June. However, if you wish him for speaking or want a school, write in, because plans

can be changed. He has just returned previous to the Kentucky Institute, from a tour of Illinois, Nebraska, Oklahoma, Indiana and Ohio. He has traveled 7000 miles in the past six months. He is now putting his whole time in this work, having preached his farewell sermon October 15th.

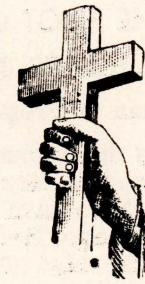
The financial support of the school comes from interested individuals. Gifts will be gladly accepted. **WE ACCEPT NO GIFTS FROM ANY COMPANY, CONVENTION, OR BROTHERHOOD AGENCY,** however. Our books back us up in this statement. So far funds have come from seventy-five churches or persons from twenty States, of both races.

By the end of the Kentucky School we will have almost twenty students taking our work by mail in five States. This institute opened November 7th with a packed house estimated by the host minister, Elder Moore, as being 300, to hear the Buckeye Harmonizers from Columbus, Ohio, and nationally known evangelist LaVerne Taylor, now of Carlyle, Ky.

Behold a great and effectual door is opened unto us and there are many adversaries in high places. Pray for the School of the Scriptures. Pray, push, pay. Let God lead the way!

PRES. TIBBS MAXEY,

Box 3, Loveland, Ohio.



### EVANGELISM ON THE HOME FRONT

By R. L. SERCY

Oklahoma City, Oklahoma

Whenever we think of the word evangelism, we think of the true and tried method of introducing Christ to others. Evangelism on the home front then, is the medium by which we relate the Christ we know, to the rest of the people around us. Let us think about the evangelistic among the Israelites, the family of God; the crisis of the religious development of the nation was to be the question of its ability to advance to the ethical conception of God and Salvation. After the vast majority had failed in moral discernment, Israel gradually approached its doom. However, there was a remnant of true Israel who under the leadership of the prophets were obedient to the vision of God and His Salvation. They proclaimed righteousness and obedience to the divine will of God, as the condition of God's favor and the mark of His presence. (Behold to obey is better than sacrifice.) Even though disaster threatened the nation, the prophets warned the people and their leaders against the false reliance of material resources, political diplomacy, and ritualistic performances. In our evangelistic effort today, the people have a form of godliness, but deny the power thereof; thus by ways and actions, they tell God that His method will not get the job done. The prophets of old preached obedience to God, social justice, and personal purity as the only hope of the nation. Because of this evangelistic spirit, tension arose between the ever-growing degenerating secular majority and the resolute spiritual minority and continued until exile. Then the political fabric was shattered and ruined, and the political history was closed. Though the State perished, the remnant, the suffering servants and the people of Jehovah survived. In evangelism we must think of the statement of Jesus, "Heaven and earth may pass, but my word shall not pass until all is fulfilled." The prophets' conceptions of evangelism was a contribution to Pre-exilic Israel. Israel failed to realize it, but the idea will live on, and will claim recognition in any future conception of Salvation. Listen to Christ as he speaks to His disciples: "Go not in the way of the Gentiles, nor enter ye not into the city of Samaria, but go ye rather to the lost sheep of the house of Israel and preach, repent ye for the kingdom of heaven is at hand." They experienced through evangelism, salvation in a

new form. Why did they need evangelism? Because they were conscious of the need of the soul for which the ism of the pharisees were inadequate; yet they lived and hoped for the consolation of Israel. Then the evil traits of human nature were let loose. Political power of Oriental Empires were exhausted, and Rome moved with gigantic stride toward the East. And with their confused program, their mixture of spiritual and natural elements, the freeing of the people of God had to depend upon the spirit of evangelism. I am sure you will agree with me along this line, that we are in need of the old fashion evangelistic spirit. We have advised and devised until Christ has been put out of the picture. Now what shall we do?

Listen to God through Haggai 2:3. "Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing?" There are those of us here who witnessed the Christian Church in her first glory, when it was a Christ-centered Church; accepting the Bible only as a guide from earth to heaven; marking them which caused divisions and offenses contrary to the doctrine which they had learned, and avoided them. Rom. 16:17. It was a non-denominational church, but since that time the agencies stepped in with the spirit and power of the Oriental Empires, and with their confused program and mixture of modern elements, they have diluted the gospel of Christ, made slaves out of free servants, promoters out of evangelism, and have changed the headquarters of the church for which Christ died from heaven to Indianapolis, Ind.

The church today is suffering for the lack of evangelism on the home front. We have met the same problem that Peter met when Christ said unto the twelve: Will ye also go away? Peter said unto Him, Lord, to whom shall we go? Thou hath the words of eternal life. And we believe and are sure that thou art the Christ the Son of the living God. Jno. 6:67-68. The free church was bound by the laws of Christ to go into all of the world and preach the gospel to every creature, but the modern church is bound by the laws of the UCMS to work in certain sections. In Acts 20:28-29 we read these words: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know that after my departing, shall grievous wolves enter in among you not sparing the flock."

From the passage just given, we see the Holy Ghost directing the affairs of the local church, but since that day things have changed. Secretaries are appointed from our sub-heaven, Indianapolis, to direct the affairs of the local church. But our constitution (the Bible) says: "The elders which



are among you I exhort, whom am also an elder, and witness of the suffering of Christ, and also a partaker of the glory that shall be revealed: Feed the church of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind: Neither as being lords over God's heritage, but being examples to the flock. -1 Peter 5:1-3. Where do we go from here, Heaven or Indianapolis? If evangelism is to be carried out properly on the home front, then we must obey God rather than man. Through evangelism, religion proclaims the ideals of the redemptive suffering which finds its final expression on Calvary. So evangelism on the home front will bring about the spiritual and moral renewal of those who love God, and will bring us all to the realization that we are our brother's keeper. The job is not complete until the last person shall have been told: not only about the cross of the Christ, but also about the Christ of the cross.



### THE QUESTION BOX

Readers of the Christian Informer are welcome to ask and answer questions through this column. Your name will not be published if you request.

Question—

Dear Editor:

In taking over the National Christian Missionary Convention by the United Christian Missionary Society, what will become of the one hundred thousand dollar Preston Taylor estate?

Editor's Note—I am of the opinion that it will go as the Louisville Bible School and Piedmont Christian Institute. They went out of existence under the guidance of the U. C. M. S.

## FROM THE FOOT OF THE OZARKS

By R. F. HAYES, Little Rock, Ark.

Chairman of Program Committee

After reading the November issue of The Christian Informer we are very thankful for this wonderful paper. There hasn't been a paper like this developed in the Negro Brotherhood of the Church of Christ since the days of Alexander Campbell.

I have been a constant subscriber to our Brotherhood paper and we haven't had an editor who would represent through this paper the things for which our great church stands.

Knowing the editor of "The Informer" as we do, we are assured that the Christian Informer will freely represent the Church of Christ and give to the world the things for which it stands without fear or favor.

We also noticed that we are to have a "Preaching National Convention." No more essays and men coming from headquarters to tell us what to do and the way to go, with long, cold, meaningless addresses. As long as I am chairman of the Program Committee we shall dedicate ourselves to keep it so.

We know that down across the years we may have some stormy sessions, but we hope that there will never come a time when any minister will rise before a delegation and challenge them to give a definition for open membership. We hope that every minister and layman who connects themselves with the new National Convention will stand so firm on the principles of the New Testament that they will not be afraid to allow any delegate or officers of the convention to speak.

Some of our young people seem to think, or maybe they've been taught in past conferences that they are being left out of the program of the church. This may be true in some cases. But not where our ministers are far-sighted enough to know that the youth of today are the church of tomorrow.

We hope to plan a program that will appeal to the youth and yet be spiritual instructive. We want them to have leaders in whom they can have confidence, also admire and respect. We want them to be able to vote for a man because of his ability and sincerity and not be hampered by some adult who disregards ability and sincerity.

To quote Brother Peters, "Let's go back to the book."

The Christian Informer  
wishes you and yours  
A Most Prosperous New Year