

# The Christian Informer

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No. 4

## “AND THE PEOPLE SAT DOWN TO EAT AND DRINK, AND AROSE UP TO PLAY”

Exodus 32:6



By D. W. BRADLEY

Minister, Hassen St. Christian Church  
Rogersville, Tenn.

To all who stand for the doctrine of Jesus Christ, I thought that I would write to let you know that you are not by yourself, I am one who believes in the teaching and doing what the New Testament says. Now I can hear a great deal being said about open membership; well, that thing is like a boil, it is a long time coming to a head. I have seen and have been thinking that something was working under the cover for several years. Some years ago I met a certain lady. She was a missionary from Africa. I could tell the name if I had to, so I asked her if they took members in the church without baptism. She said: “We are so busy with other things we do not have time to consider a little think like that.” Now I will tell you just what I thought about that. I heard a so-called disciple leader say that a drop of water was just as good as an ocean full of water. Well, John the Baptist did not think so. For we read in John 3:23, “And John also was baptizing in Enon near Salem, because there was much water there: and they came, and wereb aptized.

I preached in a certain church in my own State one afternoon to a large crowd of Methodists, Baptists and Presbyterians, and those of other faith. At the close of my sermon several of the folks came up and shook my hand and complimented the sermon, but an Elder in the Church of Christ came up to me and said, Brother Bradley, you preached a wonderful sermon. I thanked him, but I noticed that he kept standing around. Then he said to me, while you were preaching the flesh

## THE CHURCH OF CHRIST MUST HAVE A VISION

By J. N. KEYES, Greenwood, Miss.

Where there is no vision the people perish, but he that keepeth the law, happy is he—Prov. 29:18. Many a man occupies an inferior place in the world today and in the churches as well, because he has no vision. Many a church, it's sad to say, is losing ground daily and yearly for want of vision. There are a great number of churches with but little life, they are slow in action, cold, uninviting, which if they had a vision could be a power for good. This implies to the District, State and National work of our Brotherhood. Thank God there are those of our brethren who had a vision and courage enough to come out and take a stand, and let the people know the rightful place of the Church of Christ holds by teaching and preaching the doctrine of the early church, and saving those who are perishing for a like of vision. So many whom are being led to sectarianism and denouncing Christ way because their leaders fail to have a vision. Let us not be satisfied, not until the knowledge of God and the gospel of His Son cover the earth as the water cover the sea. If we want the church of tomorrow to have the strong men and women in it, we must reach them today, while they are our boys and girls. The church can only do this by having a vision, when the young has been won, it becomes a mighty force to be used. When Nehemiah rebuilt the wall around Jerusalem, the record says the wall went up because the people had a mind to work. Work is one of God's laws. Building and maintaiing a great church in no child play. It calls for brains, tact and perseverance. Let us learn to do hard things exercising patience. Do hard things first stick to the task. It's hard if you go to it easy. It's easy if you go to it hard.

just quivered on my bones. I said why, didn't I preach the gospel? He said yes, but you know Professor So And So was sitting here and we have been trying to get him in the church, but to preach the doctrine of the church like you preached this afternoon we will never get him in the Christian Church.

Please excuse me for telling you just what I told that Elder. “If you want me to change the gospel just to get him in the church, just let that Negro go to hell where he is going.” Now to prove that I do not believe in open membership, some thirty years ago I was pastoring a certain church and a lady came to me and said she believed she would put her membership in this church. I said I would be glad for you to do so, and the next time I baptize I will baptize you. “Oh, I can't be baptized.” I said you cannot become a member of the Church of Christ unless you are buried with Him in baptism.

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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.

## EDITORIAL

### THE WORDS OF ETERNAL LIFE

It was a new year in the world's history when Jesus Christ stepped into the pulpit in Nazareth and preached His first sermon. No one had ever come with such a message. No one else had ever come into the world who could make the message come true. He was the fulfilment of the things of which He spake. He was the reality behind His promises. He preached the gospel to the poor, and to those who felt their own spiritual poverty. He said He had come to proclaim release to the captives, freedom to those who wore the shackles of human slavery. Jesus also said that He came to preach the "acceptable year of the Lord." That means a year of God's grace and favor. Could anything make a happier year in your life than a year filled with God's grace and favor? That is all I mean when I wish you a happy new year. That means God's peace upon the earth and good will among men. That means material well being, the happiness of Christian family life. Our years are few, and this may be our last. What is our confidence? Wherein do we trust? Surely not in this troubled world, which for all of us soon passeth away. We trust in the Eternal God, who is our refuge and strength, and Jesus Christ, who is our Saviour.

### "HERE FOR WHAT"

The Christian Informer and the National Preaching Convention are not here to play, to dream, to drift, nor to compromise. We are here to drive from the Temple the money changers, and all those who would destroy the doctrine of the Christian Church as in the New Testament. We have hard work to do, and loads to lift. We will not shun the struggle, but face it. It is God's gift.



### TO THE CHRISTIAN BROTHERHOOD EVERYWHERE, GREETINGS

Comes now Elder A. G. Nelson, pastor of the East Side Christian Church in Kansas City, Mo., to answer the Elder S. S. Myers, president of the National Missionary Convention of the Disciples of Christ.

The accused will attempt to inform the Brotherhood of the exact cause evolved in said accusations, and give the truth touching all points in the issue.

First, I would like to say that the composition, wording and phraseology of the evidence offered by the dominated official board of the Woodland Avenue Christian Church was the exact wording and composition of the Elder S. S. Myers. To my knowledge this board was not qualified to compose such an instrument to an end as offered here. This board is more or less a rubber stamp for this prominent pastor. I was informed by one of the endorsers, who is an official, that they had no knowledge of any letter, communication or statement that I had written about their pastor. I then asked this official if they had signed this statement on hearsay, and the answer was "yes." I then asked him why he had signed it. I quote: "We had to sign it as stated to protect our pastor."

I would like to state to this Brotherhood that I have no personal feeling against the president, but when men openly tamper with the gospel of Jesus Christ, then they should expect to hear from me. I am sure that if this board had known the exact circumstances surrounding this issue they would have been reluctant to sign, even to protect the pastor, with few exceptions.

I have been accused as a party to a whispering campaign to defeat their pastor, S. S. Myers, as president of the convention, and that I had conveyed information that was detrimental to him to Elder W. H. Taylor, at that time president of the convention.

For your information, at the time this communication was sent to the president of the convention I had not been appraised of the intention of the Elder S. S. Myers to run as a candidate for

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the presidency of the convention, nor have I been informed to this date of same.

If you will note, the evidence offered in the letter was written March 17, 1944; the information of his intention to run as candidate for president did not come to my attention until June, 1944, at the Midwest Conference at Booner Springs, Kan. One of the officers appraised me of the fact with the following statement, I quote: "I don't know why he is running for the national office when he hasn't done anything in the State."

The thing that further confused me in the matter was that at the 1942 convention in Kansas City, Mo. his name was presented, and the committee for reasons I will not quote, refused to place his name in nomination, pushing it off the roster of possibilities. So I didn't know what the national Brotherhood was thinking about with reference to his candidacy for president.

The background of this statement, of which I have a photostatic copy, and am offering to the public, has been built up over a long period of years and evolved his leadership and his beliefs. We all know as Christians, that the great fight of the church of Jesus Christ through the ages has been on the words disobedience to the teachings of Jesus and his gospel in the beginning of the church on pentecost as directed by the Holy Spirit.

I believe that this exposure of the interworkings of the leadership of the church is divinely timed.

Now, I will answer the direct accusation of the Elder S. S. Myers, denying his statement that I accused him of open membership practicing. The phraseology of the statement does not corroborate his statement to the Brotherhood. You see, brethren, we were having Disciples Alliance in October, 1943, the Rev. S. S. Myers was president of this Alliance and your servant secretary. We were discussing the doctrine of the church, and I asked Elder S. S. Myers this direct question, in as much as we were discussing obedience to baptism which evolved the mode of baptism. "Brother Myers, do you believe that if a minister who is a protestant, and belong to a group that does not believe that baptism by emersion is essential to salvation would die in this State although appraised by the Master himself as to Nicodemus, stating that "you must be borned again," and that "you are buried with me in baptism, like unto my death, burial and resurrection," this man would be saved? I quote his answer: "Yes, he would be saved." Then I asked Elder Myers, "Is this man a Christian." I quote his answer: "Yes, he is a Christian." He further added that he believed if Christ was here in this modern time he would not make

baptism by emersion a requirement to be saved. Then I said to him, "In this statement you void the powers of obedience to the gospel of Jesus Christ." And brethren, when he made this statement the spirit in me quenched. The expression on his face was quickened like the expression of the Devil. Then I knew that the Holy Spirit had directed me to ask him this question. So startling was his answer that all the ministers present sought to ask him a question at once.

Now, Brother Myers, if this is your belief, and Jesus says, "As a man thinketh in his heart, so is he." Then this tells the ministers of the Brotherhood something. Not satisfied with your first statement, I asked you again in October, 1944, and you further affirmed your belief.

On December 1, 1944, you and Elder R. Wesley Watson drove by the residence of Elder M. F. Stevens, at 2337 E. 25th Street, Kansas City, Mo., pastor of the Third Christian Church, Kansas City, Kan., and asked him to come into a conference with you and Brother Watson at Watson's residence. Elder Stevens obeyed this order, and on reaching the scene of the conference you and Brother Watson sought to find his attitude toward the national convention, appraising him of the action against you at the convention, brought on as you say by me when I sent the letter in question to the then president of the convention, Brother Taylor. Brother Stevens then asked you this question: "Why did you make the statement in the Alliance that you did?" You said. I quote: "A man has a right to speak the things he definitely believes."

Now, Elder Myers, if this is your belief as a Christian minister, then you are not worthy, and cannot lead Christ's church to victory. And I will not only say you are open in your doctrine of preaching, but that you are pagan and an anti-Christ, because Christ said: "If you are not for me, you are against me."

As you know the great pagan powers of Rome searched through the archives of the church of Christ for a thousand years trying to find the secret powers in order that they might destroy the church, and finally in 1260 A. D. they discovered this power. This search was first evidenced in the church at Ephesus. They discovered that this power was wrapped up in the gospel of obedience. At this time, as you know they pierced Christ and his church in the heart with a dagger which spilt the church asunder, and set up the first beginning of protestantism which had its birth in this pagan power.

Next, Brother Myers, I want to give you the motive behind the whole picture, and the reason why I refuse to bow to you and your dominated

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board to stop my agitation for a new Christian Church in Kansas City.

In December, 1943, when you and your board called me in question about my plans for a new Christian church I made no comment as to my reason for seeking a new church in Kansas City for the reason that politics were so evidenced in this meeting that it would have been like pouring water on a duck's back to say anything in my own defense. But my mind was fully appraised of your leadership in Oklahoma City, prior to coming to Kansas City. I had full knowledge of just how you had come to the East 6th Street Church which was suffering for leadership and inspiration, and how you had promised to help them. But instead of helping them, you immediately saw an opportunity to make a vast amount of money through manipulations in oil leases and royalties. Still aware of the condition of this church, you entered into the field of business, buying oil leases from your members and citizens, many times without their knowledge evolving their royalty rights. You built up, as you told me a value of \$60,000 in leases and royalties which you turned over to some white sharks for the sum of \$30,000 which was an overriding non-taxable interest to be paid when the first well was drilled in this section.

This was one of the greatest oil scandals among Negroes in Oklahoma City, and your life was threatened by one of my distant relatives, one of the victims of this swindle, as well as by other citizens. Nevertheless, you continued to manipulate in face of the distress in the church.

All of this reflected back into your membership. It is also known that you were aware of open evils in your church, even in the official family where drinking was as prominent as water, but you did not preach against these evils. At the time you left the city your membership had been reduced to 138 members, and only about fifty were accounted for in carrying out the program of the church.

Then you were called to Kansas City. You found a church with a membership, good, bad and indifferent of about 375 desperately in need of leadership. You were here with us a short time when you discovered again an opportunity wherein you might mass a fortune by selling real estate, notwithstanding the suffering condition in the church. You launched out in this field taking all kinds of chances, and your actions sometimes reflected back into the membership causing some of the members to leave the church and refuse to support it. Your conduct has been questioned by a number of the citizens of Kansas City as well as

the members of this church.

You will remember that a one Basil Cox and wife, of 2611 Garfield, Kansas City, Mo., claimed that you swindled them out of \$500.00 in a real estate transaction.

You have also been accused of having an interest in a beer joint in Kansas City, which accusation you have never openly denied.

You have also been aware of certain conditions in the church regarding the morals of some of its members, even to drinking to an excess in your presence. Yet in the twelve years you have been here you have never preached a sermon condemning these evil actions. You know the reason; they have been good pay.

I therefore say now, as I said then, Kansas City is entitled to a new Christian church that will stand out for the things that Christ died for. Therefore, the East Side Christian Church was born.

Now to answer your statement about the associate pastor. For a number of years while you sold real estate on week days and Sundays, too, it was necessary for someone that loved the church and the brethren to carry on the capacity of a Christian father in the church. As you know, I was happily respected as an assistant to you for a number of years, and the membership learned to love me as I conducted the programs of the church with kindness. Many times I have had to preach while you made contact with the white brethren to the end of getting a new church. You and your wife, as well as the members, respected me as a minister's assistant until one evening at the joint board one of the endorsers of this statement remarked to this group of leaders, and I quote: "Elder Nelson has developed such fine spirit as a Christian minister, and in such fine way he has preached the gospel and conducted the programs of the church, let us look forward to giving the Elder Myers a two months' vacation with pay while Elder Nelson takes over." From that moment on the reaction against me began. As a son of a pastor for 56 years, I understood.

You also called me a Judas, but I should have exposed my Master instead of betraying him as you said. It would have been better for you.

Now, to these great white ministers who endorsed you. I am definitely sure that they endorsed you with good faith, but I wonder if they had known your background when you were not in your Sunday clothes, and just how you conduct your family affairs, would they have endorsed you then.

With regards to the letter written October 29, 1943, and addressed to Otto M. Westerfield, chair-

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man of the joint board of Christian Churches, showing my desire that if and when the time came for the sale of the Central Christian Church that it be turned over to a colored Christian Church inasmuch as the neighborhood was fast becoming predominated by Negroes. I had no feeling in the matter inasmuch as you had stated very definitely that you did not want this church, and also because of the fact that the site you had purchased for the new Christian Church was fifteen blocks away. My action was more to protect than to harm the Christian Church effort in Kansas City.

Later on I offered the trustees of this church a check for \$25,000 cash for the building, and in this contact I discovered that you had deceived us as officers and leaders of the church, and that there was never a unanimous opinion that the joint board was going to build you a church for \$70,000 in the face of many smaller white churches that were in need of assistance, and I felt it no harm to attempt to purchase this church. Of course, you had said to me that I should wait until the mother church was strong enough to support an "offspring."

The mother church has been in Kansas City on crutches for forty years, and is still a mission church receiving at this time pastor supplemental help.

In the final Kangaroo Court trial on February 14 where a number of these evil-doers were shouting questions at me as if I were a criminal, I refused to answer a number of questions because they were not worthy to ask me these questions. All of this was done in your presence. I deny that I made any statement that the board would be sorry if I was silenced. Of course, you had canvassed the board membership so thoroughly that they were all present. They also took a vote at that time to silence me from the Eldership, subject to the final action of the membership. This has never been brought before the membership for reasons known only to the pastor and the chairman of the joint board.

I wish to assure you, Elder Myers, that the endorsement Elder W. H. Taylor gave me made me humble, and I will never have to be accused of selling Christ's Church down the river for power and money. If you will say this is the statement of these officials, I will say to them: "If you live in a glass house don't ever throw a rock. Somebody might see you."

To clarify another matter, I wish to say that this is not a split of the Woodland Avenue Christian Church, it is an expansion of Christ's work in the community, and in the beginning of the church there were only three members besides my

wife and myself that changed membership to the new church. These three members had been openly mistreated by you to the point that they were not serving anywhere.

I notice that you and your friends use the word unanimous so carelessly. Even at the National Convention, Lexington, Ky., the word unanimous was abused. On the morning that you took the vote from the church membership seeking their endorsement to present the facts to the Brotherhood there were only about forty of the 423 members present. This did not show that the membership was in accord with this action, neither was it unanimous.

Further, will you explain to the Brotherhood why you said that the last five presidents of the convention which included Elder R. Wesley Watson were not satisfactory to you in leadership and planning, and that they were not qualified to head an organization of this type because they were too conservative in their thinking to put over a program for the Christian churches, and tell them why you think you are qualified to make such a statement.

You will remember the statement you made to one of our ministers when the question of my conduct was before you, and he suggested that you should have carried it to the Ministers' Council at Lexington, and you said that it was too small a matter. You know the reason why it was not brought up. A number of persons who voted for you would never have offered you their support if they had known your background first. Why did you change your mind after you were elected president of the convention.

I would also like for you to explain to the brethren why you so desperately attempted to stop the revival at the East Side Christian Church in October after it had been planned and advertised. WHAT SPIRIT DIRECTED YOU?

Finally, I wish to say to the brethren, I do not ask you to crucify our president, Elder S. S. Myers, but I do ask you to question his ability to lead this great organization to higher grounds in Christ Jesus, in the face of his stated belief.

We have further proof of the facts contained herein if desired.

I seek your prayers that God may hold me in the palm of His hand to preach his gospel of obedience.

Faithfully yours,

ELDER A. G. NELSON,  
Pastor, East Side Christian  
Church, Kansas City, Mo.

Dear Editor:

I recently received a copy of the Christian Informer and think it is a splendid loyal to the Bible paper. We are proud of your stand at your recent National Convention, and all others who came out on the Lord's side. Regardless of race or color, we must be united for Christ; all other difficulties will be eliminated through Him.

Yours in Christ,

MISS LYDA REPESS,  
Washington, N. C.

\* \* \*

Dear Editor:

Having a chance to read one of the paper called The Christian Informer, you will find my subscription. I think it is a wonderful paper.

Yours in Christ,

MRS. LESLIE ENDSLEY,  
Nashville, Tenn.

\* \* \*

Dear Editor:

Congratulations upon "The Christian Informer." It is a most interesting and attractive magazine, and I am sure it is going to prove popular. You, or someone associated with you, is entitled to high complements, both as to journalism and to make up. The magazine is a dandy. We are happy to be represented in such a publication.

Sincerely yours,

GUY P. LEAVETT,  
Standard Publishing Co.,  
Cincinnati, Ohio.

\* \* \*

Dear Editor:

I agree with all you have done and said; you are right. I hope you will send some good preachers out here. We do not have a colored church of Christ in the Northwest.

Your Brother in Christ,

ROBERT L. WILSON,  
Yakima, Washington.

March 17, 1944.

Rev. W. H. Taylor,  
1712 Madison Avenue,  
Baltimore, Maryland.  
My Dear Dr. Taylor:

I am writing you today, first of all to find out how you and the lady are getting along at this time, and to say to you that at your request I sent you my photograph for reasons known to you. I hope it proved satisfactory for the purpose for which you wanted it.

We are looking forward to a great convention this fall, and I know you are keyed up to that point. I hope we have the greatest convention we have ever had.

For your information I would like to say to you that we are running into a very peculiar situation here by our present pastor. He has been preaching some very open doctrine out here about baptism. He has almost taken a complete open attitude on this subject of emersion. The Negro Disciples Alliance challenged him on this point, and I think he is swaying greatly to the left on this matter, and to me it is becoming alarming, and if our leaders keep this up I don't know where we are headed for. Personally, I think it is to attract members and not Christians who are willing to respect God's command. You know he is following a group of whites in our city who are radical along this line, and who are preaching open doctrine. I would like to go into this issue more fully with you in the near future.

I am organizing another Christian church in Kansas City, and hope to do so soon. Plans are under way now, and I am seeking to know if it would be possible for you to come and hold a meeting for us for about two weeks, and if so what guarantee would you like to have assured, plus your expenses; also advise what month would be most convenient for you.

I think there are great possibilities in Kansas City for another organization of church workers.

Will write you again in the near future.

Respectfully yours,

AGN:sms.

REV. A. G. NELSON.

#### TO WHOM IT MAY CONCERN

We, the undersigned ministers of the gospel of the Churches of Christ and pastoring churches in Kansas City and surrounding areas being members of the Christian Ministers' Alliance of Greater Kansas City, make the following statements:

The Alliance met in our usual monthly meeting on the night of October 19, 1943. During the discussion in this meeting on doctrines, baptism and modes of baptism were discussed. Before us appeared the name of an outstanding white minister who was aligned and identified with one of the larger churches and who does not believe in the mode of baptism by immersion, and also holds that immersion in baptism is not essential salvation. This minister being identified with this group was doing an outstanding work in this particular group. The Rev. S. S. Myers, pastor of the Woodland Avenue Christian Church, and at that time was president of the Alliance, was asked a direct question: Would this minister being appraised of Christ's direct command to Nicodemus stating that "He must be born again"; and in another statement of Christ He said, "You are buried in baptism like unto my death, burial and resurrection"; knowing this minister had not been immersed and that he said would not be immersed, because it was not essential to salvation, this question was asked Rev. Myers: "In case of death to this outstanding minister in this State, would he be saved?" Is he a Christian?" And the answer from the Rev. Myers was that this minister would be saved and that he is a Christian. Rev. Myers further stated that he believed if Christ were here in this modern time He would not make baptism through immersion a requirement to be saved.

We make this statement, not passing on whether it is open or closed membership, teaching, preaching or practicing, but only to show the reaction of the group toward the doctrine at this point.

REV. M. F. STEPHENS,  
2737 E. 25th Street.

ELDER A. G. NELSON, Sec.  
1921 E. 24th Street.

#### How Open Membership And Sectarianism Crept In The Church

We have been to free to go to the denominations and get men who have not been converted to the doctrine of the New Testament. Some officers of the church are afraid to ask them if they believe in the doctrine. They preach any kind of doctrine, anything to be popular. Another thing we have so many men and women who stay in sectarian churches until they wear themselves out, then they will see an opening in the Church of Christ and jump right out of some denomination into the Church of Christ just to make a living; that thing has hurt our churches and schools.

A certain man who came from the Baptist Church a few years ago and is now a big shot in our Brotherhood, said that two pulpits have been closed to him. Please tell him to make it three, because I will not have him nor any other man who advocates or practices open membership in my pulpit.



SGT. KENNETH WILSON

Of Emmanuel Christian Church, Baltimore, Md.  
Somewhere in France; has been there about three years.

#### THE GATES OF HELL, WHAT?

By J. SALVADOR JOHNSON

Minister, East Side, North End Christian Church  
Detroit, Mich.

First Athiest—One who disbelieves in or denies the existence of God.

Second Agnostic—One who neither affirms nor denies the existence of God.

Third Pantheism—One who believes that God and nature are the same.

Fourth Deist—One who believes in God, but does not believe in reveal religion.

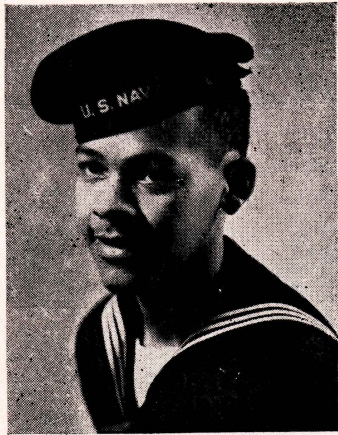
Fifth Liberalist—One who believes in a greater freedom in religious matters than what is granted by the Bible.

These above mentioned beliefs are the forces and the powers of the gates of Hell. Peter answered Christ and said, Thou art the Christ the Son of the living God. Jesus answered and said, Thou art Peter, and upon this rock I will build my church; and the gates of Hell captured our Lord and lead Him away to the judgment hall to be tried for His life and then lead Him to be crucified on Calvary. The forces of the gates of Hell crucified your Lord and mine. The Roman guards stood by to see it well done, while the nails penetrated His hands and His feet, then later a sword was plunged into His side to make sure that He was dead. Well, the gates of Hell thought that they

had prevailed against Christ and His Church. But on the third day Christ arose from the dead and sent a message for His disciples to meet Him in Galilee. Ex-President W. H. (Baltimore) Taylor, of the National Christian Missionary Convention, stated in the Christian Plea just before we met in Lexington, Ky.: "I am going up to Jerusalem (meaning Lexington) not knowing what shall befall me there." He had been fighting open membership and defending the faith like the Apostle Paul and he knew that the forces of the gates of Hell would be there to crucify him if they could.

Let me say to you with all the power I have at my command, that, at that great convention the gates of Hell swung open and the Roman guards and soldiers (U. C. M. S.) were standing by to see that the crucifixion would be carried out according to plans. But one of the sadest things is that they were training the young people how to operate the gates of Hell.

Being mislead, these innocent young boys and girls were forced to ignore the Holy Book. Ex-President Taylor was crucified according to plans, but as Jesus arose on the third day and sent for His brothers to meet Him in Galilee, so did ex-President W. H. (Baltimore) Taylor arise on the 12th day of September and sent word to his brethren to meet him in Cincinnati, Ohio, and there we rededicated ourselves anew to Christ and His Church to defend His cause regardless of friends or foes or the hand-out over the back fence. In the first place, the C. W. B. M. which is now the U. C. M. S., did not want us to have a National Convention and they did everything to keep us in the background. Preston Taylor gave five thousand dollars to the C. W. B. M. to build a hospital in Africa, and Brother Lehman, president of the school at Edwards, Miss, went all the way to Nashville, Tenn., to ask Brother Taylor to let them use the money for something else. I wrote the C. W. B. M. and asked them how much money would it take to support a native missionary in Africa for one year. They wrote and advised me if I wanted to give anything give it to them and let them use it as they saw fit. I did not answer them. When Jacob Kenoly went to Africa and started his school and church in the jungles, that government gave him 200 acres of land, and when Jacob got drowned in the sea, they sent a man there by the name of Ross, and Ross had them to close that mission and start at some other place. What about the 200 acres of land? Some among us may act like boys, but there are a few men among us who are willing to suffer for the cause and doctrine of the church of Christ.



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, class of 1944.

LETTERS TO THE EDITOR

Dear Editor:

Please allow me space enough in your paper to publish this article about the life and work to a great hero of our day and time, Elder W. H. (Baltimore) Taylor, ex-president of the National Christian Missionary Convention of Disciples of Christ. I have found him to be a contender for the faith and loved by all who know him. His life and work as a Christian leader has been seldom equaled and never excelled. There has never been a time since I have known him that he has complained of ever being tired of doing good for his fellowman. The life and work of Elder Taylor among the churches of New York has been a great help to us. Let us pray to the Lord and ask him to give our hero strength to lead us away from that thing they call open membership, into the faith once delivered to the saints.

Yours in Christ,

MRS. ROXY GREEN,  
Brooklyn, N. Y.

\* \* \*

Dear Editor:

I pray the Lord Jesus will inspire you throughout the year of 1945, that your work will be an inspiration to the people of God who love the doctrine of the New Testament; that they might lift up Jesus. "And I, if I be lifted up from the earth, will draw all men unto me." Count on the Williamsburg Christian Church 100 per cent.

Yours in the Faith,

W. F. KEYES,  
Brooklyn, N. Y.

\* \* \*

Dear Editor:

Count me as one of your friends and helpers in this effort of yours.

Sincerely,

FRANKLIN H. BENNETT.

\* \* \*

Dear Editor:

Congratulations! Many thanks for that very fine copy of our paper, "The Christian Informer." It is a fine piece of work. Please enter my name on your subscription list. I want you to know that I wish you much success in all that you may attempt to do in kingdom building, as in the past, I stand ready to serve you at any time duty may call.

Yours in Christ,

W. O. GILL,  
Dean, Jarvis Christian College,  
Hawkins, Texas

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THIRD CHRISTIAN CHURCH

123 Fulton Street Warren, Ohio

J. E. BLAIR, Minister

The writer was called to this field of labor about one year ago. Upon my arrival I found the church at very low ebb financially and spiritually, but by the help of the Lord we have added to the church in our first year fifty-six new members. Our offerings for the past month totaled \$5435.65. Attendance is good both morning and night. We are praying that the ministers throughout our brotherhood will take their stand for the Gospel of our Lord and Saviour Jesus Christ, and preach the word without fear. I am mindful of the fact that too many of our brethren in the past few years have been seemingly afraid to preach the Gospel in its true simplicity, regardless of the outcome. I wish to say, "Amen" to what I consider one of the greatest sermons which I have ever heard preached at the National Convention in Lexington, Ky., by our beloved Christ-like leader, Dr. W. H. Taylor. I firmly believe if all of our ministers will take their stand for the faith once delivered to the saints at Jerusalem we will win the world for Christ.

Enclosed you will find my subscription for one year. Yours with best wishes for a happy New Year.

J. E. BLAIR.

DO YOU KNOW?

By R. L. SERCY

THAT the Christian Church is a religious institution, independent of every denomination in the religion world?

THAT we respectfully challenge a comparison of it with all the modern denominations, including the disciples denomination, unhesitatingly affirming that we are scriptural in origin, doctrine and practice?

THAT in spite of all the contradictory creeds and competitive churches among us, there is still in our midst the original and true Christian Church?

THAT this divine institution flourished hundreds of years, perfectly organized in working condition before any religious denomination was born, and that it did not include then and need not include now any denomination? To the extent that we include denominational practices, we become sectarian and cease any longer to be the true church of Christ.

THAT the Christian Church was and still is the one body of Christ? For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.—Rom. 12:4-5. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 1 Cor. 12:12. Ye also, as lively stones, are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Pet. 2:5. Do you know that it is impossible to constitute a spiritual house and at the same time be out of harmony with the word of God?

THAT there is no such thing in the Bible as a Christian denomination? To be truly "Christian" a thing must be authorized by Christ. But if we accept the Bible, we will see that Christ has never authorized a denomination, but condemns such. When we brand ourselves by words or deeds as a denomination, we sever our relationship from Christ who is the head of all things unto the church. We read in Jno. 15:2 these words: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." If we are to bear the fruits of the spirit, the spirit must be within us; Jesus says in Jno. 6:63. The words that I speak unto you, they are spirit, and they are life. Now to all those who love Christ and His cause, let us stand fast in the liberty where with Christ hath made us free, and be not entangled again with the yoke of bondage.

Remember Paul's statement in 1 Thes. 3:8, "For now we live, if ye stand fast in the Lord." (To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and Peace be multiplied unto you through the knowledge of God, and Jesus our Lord.—2 Pet. 1:10-2.

SOMETHING WORTH KNOWING.

The Bible contains 3, 566, 480 letters, 810 697 words, 31 175 verses, 1189 chapters and 66 books. The longest chapter is the 119th Psalm. The shortest and middle chapter the 117th Psalm. The middle verse is the 8th of the 118th Psalm. The longest name is in the 8th chapter of Isaiah. The word "and" occurs 46,627 times, the "Lord" 1855 times. The 37th chapter of Isaiah and the 19th chapter of the 2nd book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; and the Shortest verse is the 35th of the 11th chapter of John. In the 21st verse of the 7th chapter of Ezra is the alphabet. The name of God is not mentioned in the book of Esther. The model prayer is the 17th chapter of John. The 13th chapter of 1st Corinthians is the Most practical.

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