

The Christian Informer

BALTIMORE, MD. - NOVEMBER, 1944

THE CHRISTIAN INFORMER

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.

Official organ of the School of The Sacred Scriptures, a Preacher Training College. Faculty: George Calvin Campbell, Ph.D.; Franklin H. Bennett, A.B.; Max Randal, A.B., M.A., B.D., Waynesville, Ohio, Treasurer; Tibbs Maxey, A.B., B.D., Box 3, Loveland, Ohio, President.

Terms of subscription: One year in advance, 75c. Single copy, 10c. All orders for bundles must be placed before the 25th of each month, accompanied with cash.

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.

Editorial

We are living in a time of great stress, when the most sacred and inspiring things are being ruthlessly trampled under foot and there is a great tendency among some of our brethren to stray away from the Apostolic Faith and order, and a flagrant disregard for the Apostle's Doctrine.

Let us express from the pulpit, the pew and through the columns of the Christian Informer our opposition to those liberal and modernistic teachings, practices and scriptural interpretations and the admittance to membership of those who fail to comply with the conditions set forth in the New Testament. Let us as members of the Church of Christ reaffirm our belief in the Deity of Jesus, the Supreme Authority of the New Testament on all questions of faith and order, and that we "earnestly contend for the faith" and zealously guard the heritage left us by the apostles.

Let us reject as leaders those who do not teach, practice, or believe those things which the Christian Church has held to be mandatory and essential from the first Pentecost to the present time; and that the National Christian Preaching Convention of Churches of Christ teach and preach in no uncertain terms against open membership and all other evils.

KEEP THE RECORDS STRAIGHT

In order to keep the record straight as to why we split from the National Missionary Convention and the U.C.M.S., we print Ex-president Taylor's recommendation to the National Missionary Convention in session at Lexington, Ky., August 22-27, 1944. Quote, "In order to keep our national convention from having a split, we recommend that **NO MAN OR WOMAN BE ELECTED TO OFFICE, or be appointed chairman of any committee, WHO ADVOCATES OR PRACTICES OPEN-MEMBERSHIP** which is contrary to the teaching of the New Testament and has caused divisions among our white brethren. **TO DO OTHERWISE WILL BE INVITING A SPLIT.**" End of quotation. The Convention, with the help of the U.C.M.S., saw fit to do otherwise, and the split came. I also call your attention to Ex-president Taylor's report in 1943 minutes at bottom of page six. Quote: "Thanks for the honors you have bestowed upon me and I shall support the candidate you nominate and elect for President as long as he contends for those principles which the Christian Church has held essential and preached by the Fathers of this National Convention." Again I call your attention to Ex-president Taylor's report to the Executive Board, April 20, 1944, at Nashville, Tenn. Section 4, Quote—"We have been taught to speak where the Book speaks. The Book speaks against the evilness of open-membership. If open-membership is right, the New Testament is wrong and we are in need of another Book to guide us to heaven." "The National Convention will never amount to anything more than a **RUBBER STAMP** for the United Christian Missionary Society as long as we play the part of an **UNCLE TOM**, just to get a hand-out over the **BACK FENCE.**"

* * *

IF

If one can be saved without faith, why did Paul say it was impossible to please God without faith? (Heb. 11:6).

If God promised to give faith when we asked for it, why are we told that faith comes by hearing, and hearing by the Word of God? (Rom. 10:17).

If "faith alone is a wholesome doctrine and very full of comfort", why did James say that faith without works is dead? (Jas. 2:20).

If God has promised to save men regardless of the kind of faith they have, why did Paul make it so plain there is **one** faith? (Eph. 4:4-6).

If the Lord will save us without Baptism, why did He command it? (Acts 10:48).

(Please turn to page 12)

Announcing the School of the Scriptures

An endowed, non-profit, non-denominational, private institution for Negroes which is not affiliated with any organization private, state, or ecclesiastic; is dependent for support upon interested members of the Body of Christ and responsible to them; was set in motion August 13, 1943, by Tibbs Maxey, A.B., B.D., to train preachers of the gospel for churches of Christ.

EXTENSION AND CORRESPONDENCE COURSES IN ACADEMY AND COLLEGE

Ten-day Extension courses will be held at any locality which will promise six students. The following are scheduled: Brooklyn, October 3-13; Paris, Ky., November 7-17; and Goldsboro, N. Car., January 16-26, 1945.

Classroom Instruction Will Begin in the Fall of 1945 in Ohio.

FACULTY for the work this year:

Dr. George Calvin Campbell, Ph.D., Cleveland, Ohio
 Max Randall, A.B., M.A., B.D., Waynesville, Ohio, Treasurer
 Franklin H. Bennett, A.B., Chatham, Virginia
 Tibbs Maxey, B.B., B.D., Box 3, Loveland, Ohio, President

COURSES OF STUDY

Various special lectures and studies will be offered in the Extension work on the field. These four courses will be offered by Correspondence. New Testament Exegesis:

ACTS	204	McGarvey's text	144 Class Hours
ROMANS	205	Grubbs and Lard	144 Class Hours
HEBREWS	213	R. C. Foster's text	144 Class Hours
ENGLISH	251	Simplified English	108 Class Hours
		Dr. Samuel Quigley's text	

STUDENT'S QUALIFICATIONS

These courses may be taken for either Academy or College credit. The student must have completed the fifth grade, or be able to read the courses.

DEGREES

Any candidate for degrees must take one year's work by mail or in our classrooms. For the present the only degree offered will be Bachelor of Sacred Literature (BSL). The requirements: the equivalent of 2304 hours of Correspondence, Extension or Classroom work, i.e., four years, sixteen hours weekly, 36 weeks to the year.

We will offer a Junior College Diploma to anyone who has completed grade school, high school and two years of college. His two years in College must have total 1153 Class hours. They must also include two of our three Exegesis courses offered this year, Acts, Hebrews or Romans.

Our Committee on Scholastic Attainments decides all matters pertaining to degrees, credits, courses, etc. It is composed of President Maxey, Dr. G. C. Campbell, Dr. Samuel Quigley, Ph.D., Knoxville, Tenn., and Dean R. C. Foster, Cincinnati Bible Seminary.

ACCREDITING

Few of our great seminaries and colleges training preachers pretend to, or wish to, have accredited standing with the Association of Schools and Colleges. It involves trimming the curriculum to suit secular standards, which would prohibit the extend and variety of Bible courses offered. We will make no pretense where these have made none. We simply state that several fine preacher training colleges of our brotherhood will accept our work face value. They will accept our students for graduate work without deduction of credits.

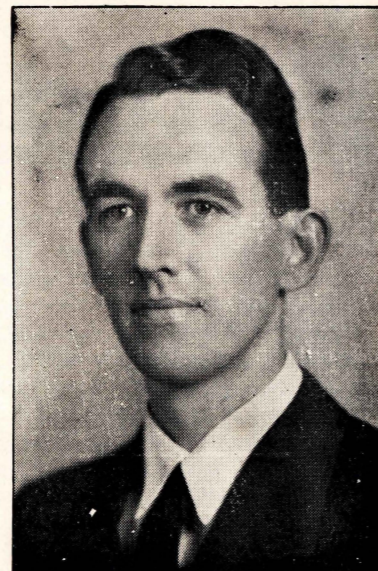
The School of the Scriptures takes its stand for the defense of the Authority of the Bible and of the Authority of Jesus Christ the Son of God. The School will oppose with all its vigor any organization which attacks either.

Address all communications to:

PRESIDENT TIBBS MAXEY

Box 3

Loveland, Ohio



T. MAXEY

JESUS' WORKS AND OUR FAITH

THE Jews therefore came around about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answers them, I told you and ye believed not; the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand."—John 10:24-28.

The Jews wanted to know whether or not Jesus claimed to be their Messiah. Jesus told them that He was their Messiah, that God is His Father, that He and the Father are one, that He is the Son of God, that the Father is in Him, and that He is in the Father. Read the text indicated at the close of this article and you will find these statements plainly made. There can be no doubt as to what claims Jesus made to the Jews. And those claims stand just as surely for us and our time.

Jesus also says: "The works that I do in my Father's name, these bear witness of me." . . . "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father."

So we have both the true words of Jesus and His works exhorting us to believe Him. What are His works? In the days of His flesh He did many "mighty works," commonly called miracles. These attested His compassion for the poor, hungry, crippled, sick, mourning, and outcast. They also proved His omnipotence. But the greatest works of Jesus, His most notable miracles, consisted in transforming

men. The four Gospels tell of people that Jesus entirely changed mentally, morally, socially, and spiritually. If we may be reminded that it is our own belief or unbelief that is of vital importance to us; that we shall be condemned if we try to live on the blindness, pride and vain nationalism of the first century Jews, then let us at once add that the greatest works of Jesus for individuals and nations throughout the Christian era have been the operations of the Holy Spirit in regenerating men.

That spiritual new birth brings with it and causes transformation in mind and morals, yea, it often and perhaps usually adds also a physical blessing. But even though Jesus has done these works for nineteen centuries, and is still doing them wherever people believe the Gospel; and although the most simple-minded, twice-born people know that it is the new birth that is the real "preface to morals," yet the most astute minds among natural men, not enlightened by the Holy Spirit, cannot see or believe this simple truth; and do not believe in Jesus.

Jesus tells why when He says, "But ye believe not because ye are not of my sheep." Be reminded of the Bible verse you have learned, "The natural man receiveth not the things of the Spirit of God." And read Matt. 11:25-30 where Jesus thanks the Father for having hid these things from the wise and understanding.

But friend, give Jesus your heart. Let Him be your Shepherd. Put yourself in His keeping and at His disposal. You must surrender to Him and trust Him first, then you shall know His power and divinity, and you shall experience in your heart the peace and comfort that the great Shepherd gives to all His followers.

MAN'S GOLDEN AGE

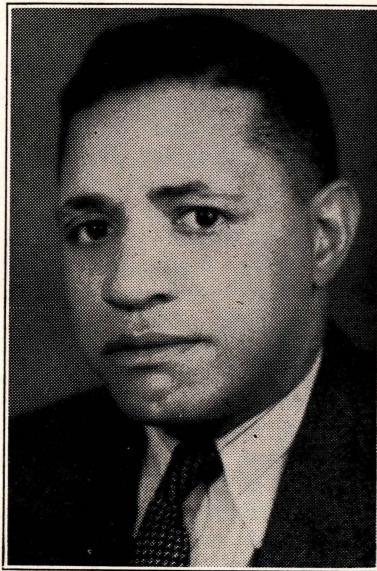
FROM whence comes man's vision of a better world, a world in which dwells love and goodness and justice and grace such as they have never been known in any actual world since the beginning of time? What pictures he has drawn of it, what visions he has cherished through all the slow years of his upward striving! What has kept him at that drawing of pictures and dreaming of dreams? Why has he not grown weary of hoping and expecting and planning for that beautiful and ideal thing that never comes? Why has he not been willing to take his world as he has found it and rest therein content? It has its good points: why not enjoy them? Why clutter up the present with impossible hopes and dreams of some future of which there can be no possible guarantee? Yes, why indeed?

But the fact that no reasonable answer comes to all such questionings will do nothing at all to check or stop the process. Apparently we shall never cease fondly picturing our golden age, though so often it seems to us that we are getting scarcely one step nearer to it with the passing of the centuries. That we do thus keep on must mean something, and something of a real significance it would

appear. Short of an order of things without sense or meaning, the fact that we do this thing, and keep on doing it, at least suggests some deep race instinct that refuses to die out, that refuses to be finally discouraged and beaten. And again, unless life is meaningless and futile, that instinct must point on to something. We are made for that thing that we dream about so persistently, and all our visioning of it must only be our clumsy attempt to figure out the thoughts and plans of Him from whom we come and in whose great purposes we take our consistent place. The thing we dream about must be in God's plan before our dream was possible, and surely that is our hope and assurance that our dreaming is not in vain. He is committed to a golden age for the race or we would not so persistently hope for it; a redeemed society, a holy city, in which dwelleth righteousness and holiness and brotherhood, is the divine ideal for our human society, and as God's children we are unable to put ourselves outside His great purposing, however slowly and haltingly we may be able to realize it. Why, then, should we cease our striving or grow hopeless over our achieving?

Don't ever give up.

U.C.M.S. SUCCEEDS IN DIVIDING NEGRO BROTHERHOOD



G. W. ARNOLD

For a number of years there has been some distress and disturbance in the Negro Brotherhood, as well as in the white, over the fundamentals of New Testament Christianity. This disturbance has been more or less an under-current of Brotherhood life cropping out here and there over the country.

There is a consensus of feeling and opinion that if some of the boards, under white authority and supervision had left the Negro constituency to solve its own problems of polity or settle its own disputes over faith and order and to direct its procedures and methods of operating, that there could have been maintained a united Negro Brotherhood and the continuous preaching of New Testament Faith which is so much needed among our Negro Churches.

It seemed that the Colored Brotherhood presented too great an opportunity or temptation for the liberal white boards to pass up. For it seems they would have us believe that unity comes through organization and commissions rather than through loyalty to God's Word.

In our National Colored Convention our conservative brethren were holding their own and gaining ground yearly in spite of the U.C.M.S. with its vast machine, which seemed almost to engulf the convention. In the Kansas City Convention in 1942 we were successful in electing a president, a man true to the doctrines of the church, a man of principle and conviction, one who could not be forced or induced to bow or stoop to the great machine. In the following year, 1943, at Columbus, Ohio, the greatest National Convention in the history of the Brotherhood was held. This was great in attendance, spirit and finance. At the recent convention just closed at Lexington, Kentucky, it was strikingly obvious that under the leadership of Elder W. H. Taylor, the able president, that things were about to exceed the two previous years in attendance, fellowship, finance and spirit.

Elder Taylor, through correspondence and personal contacts, expressed himself as not able to

accept and adopt all the policies of the U.C.M.S., which has been labeled as liberal—in respect to the doctrine of the church. The U.C.M.S. began at once to instruct its Negro field workers and other puppets to protest against Elder Taylor in their visits to the local churches and conventions. At Lexington the U.C.M.S. set in operation its well-oiled machine which intended to oust Taylor. The machine was manned by the Secretary of Home Mission, President of the U.C.M.S., with leading Negro representatives as emissaries and underlings. They so maneuvered the machine as to gain a strangle-hold on the National Convention through the election of the new president. It is not yet realized how much strife and dissatisfaction has been brought about among our Negro brethren.

There are many members, churches and ministers throughout the Negro Brotherhood who are determined that as free Churches of Christ we shall not be led into religious slavery or be brought under denominational bondage.

C. W. Arnold

The Cincinnati Conferences

September 12, 1944, in Y.M.C.A. (Colored) on 9th St., Cincinnati, 10 o'clock a. m. A group of loyal Disciples (Christians) met in conference for the purpose of the restoration of Primitive Christianity and the establishment of New Testament Churches, after the New Testament pattern. This conference was in session six hours.

A Falling Away

There seems to be a falling away in the "Faith" was the chief cause of this Conference. Notwithstanding there were several other minor causes. After hours of deliberations the Conference came to a close with a permanent set-up, that I am sure you will see in the first issue of this paper. As a charter member of this organization, be it understood that I love the brethren, and let there be no strife among us. Gen. 13:8-9. And should you see it rising, read Amos 3:3, then do according to Gen. 13:9.

"Out On the Gospel Firing Line"

Since leaving Cincinnati Conference, I have put over the following program at Spencer Memorial Christian Church, Winston Salem, N. C.: **Pastor's 44th Anniversary in Winston Salem, 23rd Anniversary of Spencer Memorial Christian Church.**

The Fall Revival

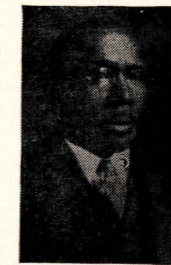
The anniversaries were a fine success. Elder C. H. Webb, Pastor of Cleveland Ave. Christian Church, preached the sermon. Rev. P. K. Alexander was "guest" speaker in Revival. He is a power in the pulpit. He and I both out on the "Firing Line." He at Tobaccoville, N. C., and I am at Preston, Va., both one week. Then on to the state of Tennessee for one month, beginning October 2nd. Pray for us.

R. L. Peters, National Evangelist

History is littered with the stories of nations destroyed by their own wealth.

AS I SEE IT

By T. R. Everett - Midway, Ky.



T. R. Everett

We have had one of the most stormy conventions in the history of our convention. While the entertainment was all we could expect, but that is not the convention. A convention is the act and commitment of the constituency who make up the body. They tell me that men in war or on the battle field never know what has been done until the smoke screen has been cleared away; then the ambulances, nurses and doctors have a chance to make their report. Such is the case with our convention. Whatever is said or may be said of W. H. Taylor, he has given us one of the best administrations we have ever had, to my way of seeing it, and yet I did not agree with him on many points, but I believe him to be an honest man. A convention should be divested of political chicanery—whenever the game of politics gets into an organization or church, there you have corruption. Why should we have a delegated convention if the will of the people is expressed openly, and it is rushed off in a committee room and thrown into the waste basket? Why have a convention if a few must do all of the thinking and planning? We could certainly save some time and expense by just picking these wise gentlemen out, and the rest of us write them letters and let them think them through and make our decision. Brother Taylor spoke wiser than most of us thought when he said he would take a walk; I think it is walking time for most of us. Since 1914, Kentucky has been on the down grade, not much has been accomplished in the way of building up the Kingdom of Christ. It was at this point that the agencies entered, and a good many of our people have accepted their lead; not because they liked it so well, but because they thought the church extension fund belonged to the U.C.M.S., and to get a loan, they felt that they had to support all of the agencies that were connected with the Society, which was and is misleading. The church department is separate from the pension or church extension agencies; the church department has failed in this respect, they have always picked the leaders for the Negro work with little or no council from the Negro Brotherhood. They have usually given us just what they wanted us to have. They have felt that just because a boy or girl has gone to our schools that they were Christians, and prepared to go out and lead the host. But not so. And in some cases, that has not been considered. They had the ears of some of those whom they had already coached, and their words were final. If a child has been reared in a Catholic home or even in a Baptist home, I do not care how many schools he attends, it will not make him a Christian leader. I have proof to know these facts and these lines of procedure have not

been observed in some cases. You may say that we have members on the Board who make out the program for our group. That may be true in some respect, but when the appointments are made, I understand that not many of the members of the Board know anything about it until they read it in the papers. So you see that it is just a pretense just to keep you blind.

Anything that I am a part of, I feel that I should be consulted when changes are made. Our school in Kentucky was moved, that is, the old Louisville Bible School, to Hopkinsville, where we never even had a church. The same is said of the school at Martinsville, Va. The colored people were not even given a chance to bid on it. If we are just to be dealt with like stock, horses and hogs, then we who have minds and brain ought to get out and start something for ourselves. The convention is no longer a convention, but has become an institute where we train workers for different departments of the church, except the pulpit for preaching. It seems more like a circus, so many rings going at the same time, that when it closes, you don't know where you are, nor where you started. We ought to cut out the name convention and give it something else or close shop. The convention properly understood is a gathering or coming together of the Brotherhood to give a survey of the work done in the past, in each church who wish to link up with such an organization. One main object should be to get acquainted with each other and to promote Evangelism. Preaching the gospel should be the biggest object in the meeting. Those who attend the meeting should go away so inspired and impressed with the different type of preachers that they would know who would be the suitable man to conduct their meetings, as well as those who are best fitted for pastors. That to my mind is the real idea of a convention. Men and women who take their vacation to go to the convention, come ready to hear preaching, and to get a mountain-top vision of the Brotherhood.



J. S. Johnson

390 Baum St., Cincinnati, Ohio
September 5

Dr. J. E. Walker
Indianola, Miss.

Dear Brother Walker:

Owing to some special business in Louisville, Ky., which requires my attention, I will be unable to attend the National Convention this year.

However, I wish to call attention to the fact that it is time we should be doing something definite for ourselves. It seems to me that the C. W. B. M. and J. E. Lehman do not want us to do anything unless the C. W. B. M. is the leader of it. Just before our first National Convention in Nashville, Tenn., I told

Bro. Lehman that we ought to have a National Convention and he said it was not time, but, said he, "We have each year at Edwards, Miss., a worker's conference, and we aim for this to work into a National Convention."

Notwithstanding this remark, we had the Convention and Bro. Lehman was there, and the President of the C. W. B. M. was also there, and we had a very successful convention.

The second year we met at the same place with even greater success and the officers of the C. W. B. M. were there. I may be mistaken, but it seems to me that they could see that we were beginning to do something for ourselves and the C. W. B. M. would not be the prime factor in the matter; they then put on an emergency campaign to raise \$20,000.00 and hold three meetings in different parts of the Union and pay the transportation of all those who would care to attend the meetings. This, of course, would have a tendency to bring together a larger attendance than what we could have at the National Convention. To my mind, it was done to weaken our Convention.

Now the churches are tied up all over the country raising this campaign money, and if the Convention attempts to do anything, Bro. Lehman and the C. W. B. M. have the first claim and if we burden the people too much they will become discouraged. As you know, the C.W.B.M. was not the prime factor of Jacob Kenoley's work and it was discontinued. Bro. Lehman said in his plea, "Brethren, do not help the Washington work unless the C.W.B.M. have a hand in it", so you see it seems that he does not want us to do anything unless they are the leaders of it.

Just stop and think—we have not a single school; all the so-called Christian Schools are deeded to the C.W.B.M. and when they cease to be used for schools the property belongs to the C. W. B. M.

If we allow conditions to continue as they are, the time will come when no one can preach in our churches unless he is sent by Bro. Lehman and the C. W. B. M. From this you will see that Bro. Lehman and the C. W. B. M. are fast becoming the conference and bishop of the churches; this is what many of the people and ministers will not tolerate. The congregation knows what minister is suitable for their pulpit far better than Mr. Lehman or the C.W.B.M. They have sent foreigners to some of our churches who can hardly speak the English language and others from the denominations who are not able to preach the doctrine, but fill their lecture with isms.

We know our plea—we know what we want to do. The white Baptists put their money into the Negro's treasury and they do their own business; why can't we do the same? We want to do something while we live and not leave all for our great grandsons.

Yours in the one hope of eternal life,
J. Salvador Johnson

STATE CONVENTION NEWS

South Carolina State Convention, October 4-7.
Elder R. H. Boyd, President.

Georgia State Convention, October 19-22. Elder H. J. Johnson, President.

Martinsville, Virginia
June 17, 1944

To the Churches in the Piedmont District

Greetings:

At a meeting of ministers of the Piedmont District of Virginia, West Virginia, and North Carolina, held at Fayette Street Christian Church, Martinsville, Virginia, on June 17, 1944, it was unanimously agreed by common consent, that we forgive each other and forget the past.

It was further agreed (unanimously) that the two groups in the Piedmont District meet in a united body with Little Bethlehem Christian Church (Piney Point) Leaksville, N. C., for the 1944 session of the convention.

It was also agreed that each president perform his duties on the field as outlined until convention, at which time a general election will be held in the united body assembled.

On the strength of the above mentioned agreement, Elder C. H. Webb was named to inform the convention committee, then in session, of the action of the ministers, and petition that representatives from the group headed by Elder S. H. Hairston form a part of the program and planning committee for the convention. On motion the report coming from the ministers' conference was adopted.

This combined committee went into session immediately and drafted the convention program, which will be mailed you in a few days.

All the details of the above mentioned agreement are not included in this message, but they were thoroughly understood by the leaders and all present.

We remain,
Yours for a great meeting in 1944.

M. L. Lambert
S. H. Hairston.

614 Hickory Street
Winston Salem, N. C.
August 30, 1944

Dear Brethren: And co-laborer in the Master's vineyard, and to all whom it may concern. Since returning from our most history-making National Convention, held at Lexington, Ky., August 22-27, 1944, I have come to this conclusion: That every loyal disciple of Christ should not support the present set-up of our National Convention, but come out and put on a program.

Listen, Brethren! I cannot see where the National Convention with its present set-up will ever help the Negro Disciples of Christ. Let us organize and set up churches after the New Testament pattern. Let's go back to the Book—2 Cor. 6:17-18. "Wherefore come out from among them, and be ye separated, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons, and daughters, saith the Lord Almighty."

I close with best wishes.

Yours for the advancement of Primitive Christianity,

R. L. Peters, National Evangelist.

An acre of performance is worth a whole world of promise.—W. D. Howells.

UNITED CHRISTIAN CONVENTION

Covering the New England States, New York, New Jersey, Pennsylvania, Delaware, Maryland and the District of Columbia

Thomas C. R. Bragg, President
1903 7th Street, N. W.
Washington 1, D. C.

Elder C. L. Whitfield, Sec.
1833 Division Street
Baltimore 17, Maryland

Hayston Miley, Treasurer
822 Greene Avenue
Brooklyn, New York

Elder W. F. Keyes, Vice Pres.
423 Madison Street
Brooklyn, N. Y.

Elder D. L. Kinard, Asst. Sec.
2128 Dean Street
Brooklyn, New York

To the Ministers and Congregations:
Christian Friends!

Our hearts were made to rejoice and we were made exceedingly glad when, at Baltimore, Md., 1944, pursuant to a call to all of the ministers of churches and chairmen of official boards of the area, from Elder W. H. Taylor, an enthusiastic, but serious minded group of brethren met at Mt. Olivet Christian Church, of which Elder C. L. Whitfield is the minister, and agreed to unite all conventions that had at some time before existed in this territory, into one district convention.

It was truly a great history making event. The brethren came with but one single thought of "Uniting all Christian (Disciples of Christ) Churches in this district into one Convention." This thought permeated the atmosphere of the meeting, and from the opening and the reading of the 121st Psalm, then sentence prayers by each brother present, in which each invoked God's blessing on the effort of union, until the final saying of the parting word, harmony existed.

The following churches were represented:

1. Calvary Christian Church, Brooklyn, N. Y. - Elder D. C. Kinard.
2. Emanuel Christian Church, Baltimore, Md. - Elder W. H. Taylor.
3. Mt. Olivet Christian Church, Baltimore, Md. - Elder C. L. Whitfield and W. A. Richardson.
4. Mt. Zion Christian Church, Brooklyn, N. Y. - Elder C. R. Murdock.
5. St. Phillips Christian Church, Brooklyn, N. Y. - Elder W. C. Kinard.
6. Second Christian Church, Hagerstown, Md. - Elder W. H. Taylor.
7. Stuyvasant Hts. Christian Church, Brooklyn, N.Y. - Elder E. H. Haines.
8. Twelfth St. Christian Church, Washington, D. C. - Thomas C. R. Bragg.
9. Williamsburgh Christian Church, Brooklyn, N. Y. - Elder W. F. Keys and Deacon Hayston Miley.

The name selected for the new convention is THE UNITED CHRISTIAN CONVENTION, covering the territory of the New England States, New York, New Jersey, Delaware, Pennsylvania, Maryland and the District of Columbia. All churches not represented at that meeting along with those that were represented are invited to participate by sending a delegation to all future meetings of the convention.

The officers elected at the meeting for the convention are:

1. President, Thomas C. R. Bragg, Chairman of the Official Board, 12th St. Christian Church, Washington, D. C.
2. Vice-President, Elder W. F. Keyes, Minister, Williamsburg Christian Church, Brooklyn, N. Y.
3. Secretary, Elder C. L. Whitfield, Minister, Mt. Olivet Christian Church, Baltimore, Md.
4. Assistant Secretary, Elder D. L. Kinard, Minister, Calvary Christian Church, Brooklyn, N. Y.
5. Treasurer, Deacon Hayston Miley, Chairman of Official Board, Williamsburg Christian Church, Brooklyn, N. Y.

Let us remember, in union there is strength; that together we stand and divided we fall, and with your prayers and God's blessing we will have a great convention. Let us show the young men and women of our church who are making the supreme sacrifice of offering their lives for our safety, that we too can throw aside any difference that once divided us and build for them on their return a convention united in spirit and truth.

Yours in Christ,
THOMAS C. R. BRAGG, President
C. L. WHITFIELD, Secretary

Winston-Salem, N. C.

W. H. Taylor, President
National Christian Missionary Convention
245 North Monroe Ave.
Christian Church, Columbus, Ohio

Greetings! Proposed recommendations to 27th Annual Convention by you and Dickerson to express unalterable opposition to those liberal and modernistic teachings. Practices and admittance to membership who fail to comply with conditions of New Testament. Reject as leaders who do not teach, practice things Christian. Church holds mandatory and essential recommendations have our endorsement and trust it will be adopted.

A. I. Terrell, Chairman
Piedmont District Board and Head of Bible School Department, Piedmont District Convention of Virginia, West Virginia and North Carolina.

Lexington, Ky., April 22

Elder W. H. Taylor
2700 Capital Blvd., Indianapolis

Please inform the United Christian Missionary Society that the Kentucky State Board in session in Lexington today expressed its opposition to the establishment of the Jim Crow Headquarters in Nashville for the Colored Field Staff.—L. L. Dickerson, President Ky. Christian Convention.

THE GREAT CONTROVERSY

L. L. DICKERSON

This article is dedicated to my father, Elder G. M. Dickerson of Tazewell, Va., pastor of Jones St. Christian Church of Bluefield, W. Va., the man to whom I owe more than to anyone else for what I am and for the inspiration and courage to contend for what I believe to be right, even though all the world be against me.

MY FATHER, I SALUTE YOU!

A great controversy is raging in our Brotherhood. So far it has been principally among our White Brethren, but it is almost certain to affect our group sooner or later—probably sooner. The principle issue is what is commonly referred to as "Open Membership", and the question is "shall we admit to membership in the Christian Church persons who have not been Baptized by Immersion?"

Quite a number of churches are doing just that. Of course, most of them are white churches. But there are a few ministers in our group who are either doing the same thing or willing to do so, if the churches they pastor will permit it. Those who practice "open membership" are being severely criticized for doing so, and this criticism seems to have gotten "under their skins" to such an extent a lot of bad feeling has developed which threatens to divide us into separate bodies. Not only the White Brethren but the Colored also.

A large number of our churches refuse to support many of our Brotherhood Boards and Agencies because they are opposed to the policies and practices of these Boards and Agencies. They do not feel that they have any claim upon their support any more than any other organization whose policies and practices are contrary to their convictions.

These two factions are commonly referred to as the United Group and the Standard Group. The United Society Group accuses the Standard Group of stirring up trouble and dissension and of being more interested in Doctrines and Dogmas than anything else. The Standard Group accuses the United Society Group of straying from the faith, ecclesiasticism and practicing open membership. The bad feeling has resulted largely from the severe criticism that has been hurled at our Liberal Brethren by our Conservative Brethren. The liberals pleading that our slogan has been "In Essentials Unity, in Non-Essentials Liberty, in all things Charity." They contend that each church is free to do as it chooses and no one has a right to try to impose their will or opinions upon others.

It seems that this whole controversy centers around this slogan to which both factions subscribe, "In Essentials Unity, in Non-essentials Liberty." But the fact is, that slogan means absolutely nothing unless we can agree on what is essentials and what is non-essentials. Who, or what is to be the Supreme Court on the question of essentials?

The leaders of the Restoration Movement attempted to settle that point with the slogan, "Speak where the Bible speaks and be silent where the Bible is silent." Thus making the Bible our "Supreme Court." Under this system every command in the New Testament is Essential. Now Baptism by Immersion is taught, commanded and was practiced

by the apostles and the early church. For anyone to hold otherwise is to take a position contrary to the teaching of Jesus and the Apostles.—John 3-5, Matt. 28-19,20, Mark 16-16, Rom. 6-4.

Those who question the Deity of Jesus or practice open membership have strayed from the "old paths". It is the inalienable right of every Servant of God to criticize and to oppose all teachings and practices contrary to God's word, and those who object to criticism on the ground that they have a right to their opinions attempt to deny others the right to contend for the truth as it is in Christ Jesus. To object to criticism is a sign of weakness and evidence that you have taken a position that is untenable. We oppose the Jew's rejection of Jesus as the promised Messiah, we oppose the teachings of the Roman Catholics, simply because we believe them to be wrong, we oppose open membership on the same grounds.

There can be no fellowship and co-operation between these two factions as long as this difference remains. It's true we stand for unity among all the followers of Jesus, but that unity must be on scriptural basis. We cannot compromise the truth for the sake of "Denominational Union" or co-operation.

It is the duty of the ministry to preach Christ and His blessed word, and to demand "in His name" that those who would be saved must first believe in Him and obey his commands. Maybe some of our Brethren are right in trying to establish "Disciples Churches". The word disciple means learner. Jesus had many Disciples who never believed in His Deity nor "obeyed from the heart that form of doctrine delivered them". They were always learning but never came to the knowledge of the truth. But many did accept Him as the Christ, the only begotten of the Father full of grace and truth. They were baptized into His death and elevated from discipleship to son-ship, becoming members of the household of faith and were called by the family name, Christians, first at Antioch.—Act 11-26.

Anyone can be a Disciple. But no one can be a Christian except they believe that Jesus is the Christ, the Son of God, repents of his sins and is baptized by Immersion. We must continue to contend for the faith. The Christian Church owes its growth and development to its militant spirit, as much as it does to the scripturally sound basis upon which we stand.

The Virgin birth may be foolishness to many of the intellectuals of today, as well as to the Greeks of two thousand years ago. Baptism by Immersion may be a stumbling block to many Disciples as well as to some of the Denominations.

But to tens of thousands of Christians, faith in Christ and Baptism for the remission of sins, are the terms of admission into the Kingdom of Christ.

Upon these premises we have stood in the past and here we shall stand in the future.

We go many ways. We have many pleasures. Can you take God in all?

Local Church News

Second Church, Hagerstown, Md., gave the minister, Elder W. H. Taylor, a Harvest Home, under the leadership of Mrs. Christene Brooks. The members brought a truck load of good things to eat.

Emmanuel Church, Baltimore, Md., is in the midst of a rally. Elder W. T. Taylor, Minister.

North Tazewell, Va.

Midway Church of Christ moves on under the leadership of Elder Eugene Patterson, the Pastor. The Church has been remodeled at a cost of something over \$2000. The remodeling consists of putting in a large basement (by raising the church), building a vestibule, and elevating the floor of the auditorium. The improvements when finished will also consist of furnace, kitchen, and baptistry.

The people are very enthusiastic and happy, and expect to cancel most of their indebtedness before 1945. They began in January of this year.

Our two rallies have amounted to \$3,000.00, and in our November rally we are trying to raise \$900.00. There are many young people and children in our church here and we have been greatly handicapped on account of not having sufficient room for all the activities of the church with its youth and its auxiliaries.

We are praying for a continuation of God's blessing and hope to do a larger work in kingdom building as the days go by. Pray for us.

Mary L. Dickerson, Reporter

The Philippi Christian Church at Cuckoo, Va., just closed a five-days' meeting conducted by Elder Eugene Patterson, of North Tazewell, Va. (This is one of the oldest of our churches in Virginia.) It was greatly enjoyed and well attended. It was a revival in the truest sense. The people were stirred spiritually till they were revived enthusiastic and happy, and their liberal offerings amounted to \$150.00. They were encouraged to continue to carry on under the able leadership of their pastor, Elder J. A. Belcher.

The Church at Philippi still believes the "Old Jerusalem" Gospel and receives with meekness the engrafted word which is able to save their souls.

Elder Patterson goes to Mt. Sterling, Kentucky, where he is to conduct a 10-days' revival at High St. Christian Church. He will be assisted by Mrs. Mae Patterson Irving, gospel singer.

The gospel in sermon and song by this team will be a spiritual feast for Mt. Sterling.

Mrs. Helen Harris, Church Clerk

P. S.—The meeting in Mt. Sterling begins Sunday, October 1st.

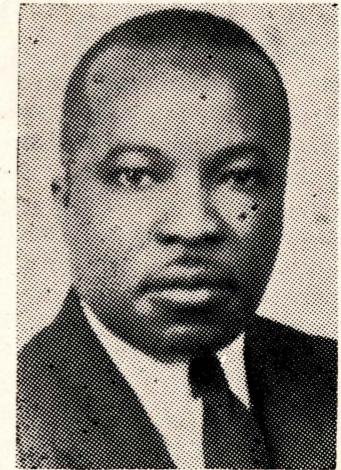
Jones St. Christian Church, Bluefield, W. Va.

We are entering this year's work with faith and courage. Having closed our record for last year clear of debt for the first time in many years, we are happy to attempt new tasks for the Master.

There is urgent need for improvement along at least seven lines:

First—Evangelism. The fields are white unto harvest and we need more workers.

Second—Spirituality. The church is too cold and lifeless. We need a revival.



W. T. Taylor

Third—Financially, we need a parsonage so that we can locate a resident preacher and not have to pay rent.

Fourth—Education. Christian Education is needed in all churches.

Fifth—Music. We need to study and pray much to be able to get the best results from singing and playing the instrument.

Sixth—Preaching. We preachers need to spend much time with our Bibles, on our knees with God, and ministering to our people. With God's help we hope to make progress along all these lines.

Seventh—Last, but not least, let us at all costs improve our living.

G. M. Dickerson, Pastor
North Tazewell, Va.

Evangelism



L. Peters

Elder R. L. Searcy, of Oklahoma City, Okla., conducted a great meeting at Midway, Ky. Elder T. R. Everett, Minister.

Elder T. H. Moore, Paris, Ky., closed a successful meeting at Mt. Olivet Church, Baltimore, Md. Elder C. L. Whitfield, Minister.

Publicity attracts friends, prosperity attaches friends, but adversity is the acid test of true friendship.

It is hard to please ourselves without displeasing both God and our neighbors. When we put ourselves first, we put ourselves last in the scale of manhood.

Like Him Who Was Different



EDUCED to its simplest terms, the call to the Christian life is a call to become like One who was altogether different from the men of his time—or of any time. Jesus of Nazareth was "different." From whatever angle one views him as the gospels reveal him moving among the people of His own times the striking thing about Jesus is His difference. He simply does not fit into His own times at any point. The more we study him and His times the more we are impressed with that difference.

Think of how He differed from the religious leaders of his day. The Pharisees, for instance, put compliance with the rabbinical law above everything else, even human welfare. Jesus, on the other hand, while He always observed honored customs where no principle right was concerned, deliberately broke with tradition every time it interfered with the highest good of man. The scribes were mere copyists. Jesus was "not as the scribes" but spake "as one having authority."

Think of how He differed from the "society leaders." The Jews had no dealings with the Samaritans; but Jesus did not hesitate to sit at a public well by the side of an outcast Samaritan woman that He might lead her into a knowledge of truth. The Jews would not eat with Roman tax-gatherers and others classed as "sinners" merely because they did not conform to Jewish rites; but Jesus freely accepted their hospitality. Many demanded that a religious teacher should lead a life of asceticism; but Jesus mingled with the people in their social gatherings.

Think of how He differed from political leaders. They were constantly endeavoring to stir up the masses against Rome; but Jesus said, "Render unto Caesar the things that are Caesar's." Their ambition was to establish a temporal kingdom with the Messiah as king, sitting on the throne of David; but Jesus fled from them when they sought to make him king. They placed their dependence upon force and strategy and sagacity; but Jesus commanded, "Put up thy sword," and taught that "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Think of how He differed even from His disciples. They were constantly actuated by the desire for place and power; but Jesus said, "Whosoever would become great among you, shall be your minister," and He took a towel and girded himself and washed their feet! They said, "far be it from thee" when He suggested that He must suffer and die; but Jesus set His face steadfastly toward Jerusalem confident that only as He was "lifted up" as a loving sacrifice could the world be won from sin to God. They would call down fire from heaven upon men who would not extend hospitality to them, but Jesus looked down upon those who crucified him and said,



"Father, forgive them." In short, the people of His day put first their own selfish desires, the furtherance of their own interests, the establishment of their own opinions and prejudices, the dominance of their own wills; but Jesus put first the will of His Father in heaven, even though the doing of that will led him through Gethsemane to Calvary's cross. He was absolutely different from the people of His times, even from the best of those who called themselves His disciples.

Jesus was also wholly different from the common views and opinions and attitudes of our own times—very different even from the finest and highest type of twentieth century Christian discipleship. The typical and dominant attitude of men in the most enlightened Christian civilization of our own era is still far short of the attitude of Jesus. We still contend for our own ways. We still teach, "Look out for Number One." We still call men fools if they wear themselves out in unselfish service. We still argue that nothing but loss can follow whole-hearted acceptance and application of the principles which controlled the life of Jesus. The difference between the typical way of life and the Jesus way is strikingly set forth in a stirring little poem by Jessica Nelson North, entitled "A Warning." She depicts first the well-known point of view of the world, a point of view endorsed in theory by many Christians and in practice by many more, and then in two startling lines, the point of view of Jesus:

"Draw in the latch-string, lad and close the door.
Lest those who faint without from toil and pain
Should rob thee of thine own too meager store.
Can one poor crust sustain those famished forms?
Can one poor shelter save them from the storms?
And surely those who wait and watch in vain
Shall turn and rend thee when thou hast no more;
So draw the latch-string in and close the door.
There was a man who flung it open wide—
But he was crucified!"

Yes, Jesus was "different." That will be freely admitted. But here is the truth which is so difficult for us to accept: The call of the Christian life is a call to be like him who was different.

Suppose all men were like Jesus, instead of being what they are. Suppose all grasping for gain should give place to loving service. Suppose all struggle for supremacy of whatever kind should disappear and that all men lived "not to be ministered unto, but to minister." Suppose that instead of trying by force to compel men to conform to our conception of "a Christian nation" all should actually live the life of love that Jesus lived. Would we not then have a truly Christian world? And do we not wish it were that kind of a world? Then why not sacrifice every other thing to the dominant purpose to become like him who was different? "Never a man spake like this man," were the words of His disciples.

OUR TASK

MUCH credit is due the faithful members, who attend regularly the services of the church, who are ready to work, and ready to give, who are careful to speak well of the church, who live according to the high ideals of the church, thus giving the church a good name in the community, and helping the church to minister to the people. They know that the church is their church, their church home, that its problems are theirs, its successes or its failures. Therefore they seek to help, and never to hinder their fellow workers.

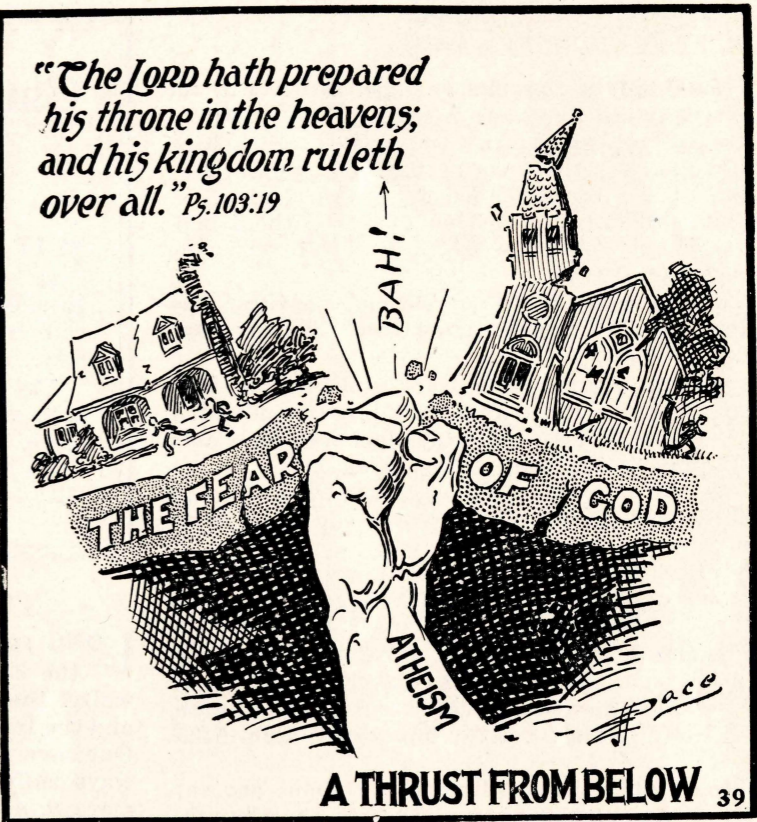
Every church member should be as devoted to the interests of the church as the farmer is devoted to his interests on the farm. It takes a constant application to one's task to make a success of either. With broad Christian charity toward other churches, and a readiness to co-operate in our common tasks, let us look well to our own task.

The big task of the church is to make disciples of Christ, and to help them be and remain disciples of Jesus in the best and largest sense of that word. All the work of the church should contribute toward this supreme end. So also the whole life of the Christian.

An effort to build up one Christian church at the expense of another raises certain big questions: Is it neighborly? Is it brotherly? Is it Christian? Does it not rather hinder the work of the kingdom of God? Especially if that is done through any misrepresentation.

Is not even the desire to draw people from one Christian church to another a violation of the spirit of the Tenth Commandment? "Thou shalt not covet (thy neighbor's members, nor) anything that is thy neighbor's." The farmer who would attempt to lure his neighbor's sheep into his fields, and then claim them for his own, would get into serious trouble.

As a church we can find plenty to do taking care of our own people, and any who come to us of their own accord from another church, ministering to the moral and spiritual needs of men, building up our church from among those who have no church home, for the building of the kingdom of God. Any one who is afflicted with sectarian bigotry needs to hear the apostle saying: "Yet did not so learn Christ."



We must not fail, however, to go after those who have no church home, and especially those who have some bond uniting them to our church. And we must not fail always to welcome cordially those of other churches who visit our church. We should always be neighborly. There is a difference.

A GOOD CHURCH MEMBER

A GOOD church member supports his church with his presence, his purse, his prayers and his persistency.

A good church member will be faithful in his attendance upon the church's services. He won't stay at home if it looks like rain.

It costs money to run churches. Some members don't seem to realize this. They accept all the privileges and blessings of the church, but never contribute a cent toward its support.

A good church member never lets a day go by that he doesn't ask God's blessing on the work of the church to which he belongs. And he prays for the pastor of the church. Spurgeon once said: "As for me, I beg a special interest in your prayers, that I may be sustained in the tremendous work to

which I am called."

"Pray for us," said Paul to the Thessalonians. Prayer will bring power.

A good church member supports the church with persistency. I mean he is a worker in the church. Every church needs workers. This working force of practically every church is pitifully small. "Why stand ye here all the day idle?" That's the Master's question to some church members today. Why idle? Workers are needed in the Sunday school, in the Bible classes, in the Endeavor society. Strangers need to be seen and invited to the church. Souls need to be saved. A good church member works in the Master's vineyard.

If our worship is holy, we shall keep God's holy law, and observe and do his will. "Keep my commandments and live, and my law as the apple of thine eye." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and we will come to him and make our abode with him."

The planet Mars has two moons.

EDITORIAL

(From page 1)

If the Lord has promised us salvation without baptism, why did Peter say it saves? (1 Peter 3:21).

If sprinkling and pouring are scriptural baptism, why did Paul say there is one baptism (Eph. 4:4-6) and that it is a burial (Rom. 6:1-6, Col. 2:11-12).

If we can receive remission of sins without baptism, why did Peter say baptism is for remission of sins? (Acts 2:38).

If we can get into Christ without baptism, why did Paul say we are baptized into Christ? (Gal. 3:27).

If we can get into the body of Christ without baptism, why did Paul say we are baptized into His body? (1 Cor. 12:13) and remember the body and the Church are the same thing. (Col. 1:18).

If we can be born again of the Spirit only, why did Christ say to be born of water and the Spirit? (John 3:3).

If infant Baptism is scriptural, why did Christ command to baptize those who believe? (Mark 16:15-16). Remember, an infant can't believe!

If infants are sinners, why did Christ teach that we must become like them to be saved? (Matt. 18:3).

If God has promised salvation out of the Church, why did Christ die for it? (Acts 20:28; Eph. 5:25-27).

If the Church has nothing to do about our salvation, why does the Lord add us to the Church? (Acts 2:47).

If the Kingdom of Christ is yet to be built, why did Paul say he was in the kingdom? (Col. 1:13).

If men have the right to make laws and put them in the Church, why did Christ say He had all authority? (Matt. 28:17-19).

If man can be saved by obeying the commandments and doctrines of men, why did Christ say it was vain worship to follow them? (Matt. 7:7-9).

If the Word of God is able to save men, what need have we of anything else? (John 8:32, Acts 8:32).

If the word of God is complete and can furnish us unto all good works, how can we make it better by adding to or taking from? (2 Tim. 3:16-17).

If creeds and disciplines are necessary, why are we told to follow the perfect law of liberty? (James 1:25).

If all churches are right, why does the Bible make it so plain that there is only one? (Eph. 2:14-16; 4:4-6; 1 Cor. 12:13; Col. 1:18; Eph. 1:22-23).

If there is nothing in a name, why did Peter say that salvation is in the name of Christ? (Acts 4:11-12).

If Christ taught that it is all right to wear any name, why did He call His family by His name? (Eph. 3:14-15).

If a man cannot fall from grace, why did Peter say that one can be entangled and overcome, and that the latter end is worse than the first? (2 Pet. 21-22).

If preachers have a right to preach their opinions, why did Paul say to preach the word? (2 Tim. 4:1-4).

If it is not necessary for disciples to meet on the first day of the week, why did the Lord have it recorded as He did? (Acts 20:7).

If it is not necessary to meet on the first day of the week, why did Paul say not to forsake the assembling? (Heb. 10:25).

Can You Be a Christian by Proxy?

~ ~ ~

IS IT enough that your wife and your daughter go to church? Is it enough that the youngsters go to Sunday School? Is it enough that you donate freely to the church? Frankly, honestly, now, is it?

Can you do your work by proxy? Can you love, or work, or eat, or sleep, or die by proxy? Then, can you worship God unless you, yourself, in his house, bow your head and in person glorify Him who holds you in the hollow of his hand?

THE MAN IN A HURRY

LONG ago the Latins said: "Haste is slow;" later the English said "Done in a hurry never done well;" the Scots said, "Aye in a hurry, aye ahint;" and the Irish advised, "Keep your hurry in your fist." Our race has always been in a hurry and it has always suffered for it. Our own age is, if possible, more in a hurry than ever. Yet it is a foolish and wasteful thing. What we do in a hurry has often to be done over again. When we are in a hurry we are prone to forget, and we have to retrace our steps often at heavy cost.

The doctor hurries, and he forgets the necessary precautions against infection; the patient dies. The man in business hurries, and his customers wonder why they get the wrong parcels. The shoemaker hurries, and the shoe is defective; the stitches do not grip. The automobile maker hurries, and the engine forgets to function properly. The football player is in a desperate hurry, and he forgets to get his shoe cleats tightened, and they give way when the game is at its height; and the game is lost. The student is in a hurry, he has no time to review; he fails in his examination; and a year is lost.

We can't afford to hurry. If hurry meant speed it might be different, but this is just what it does not mean. Hurry costs too much for the ordinary man. Only those who can afford to do their work twice should practice it, for it usually means imperfect work and very costly blunders. The plea that we have not enough time is useless here, for this is just one reason why hurry is, or should be, under the ban. We haven't time to hurry. For hurry means waste of time.

The chief reason for our hurry seems to be that we do not start soon enough to do what is to be done. We waste time, and then try to make it up by going at double speed. Better get an early start, and then one can proceed more leisurely and take time to think. Hurry is usually speed without thinking. The mind is not functioning as fast as the legs or the tongue—which is mostly an unfortunate thing. Better get the habit of starting on time.

—o—
The building of souls on the foundation of God is the greatest thing in human experience.