

# The Christian Informer

BALTIMORE, MD. - DECEMBER, 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.

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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.



## The Real Meaning of Christmas

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." Luke 2:20. America is blessed with holidays. There are more than a dozen which are quite universally observed, to say nothing of the numerous reunions, picnics and fairs which we love to attend. But of them all, Christmas holds first place in our hearts and at the same time brings greatest joy to the family circle. We have strayed somewhat from the real meaning of Christmas. Christmas in many quarters has come to mean just another holiday, or another time for making money. For some it is a time of worry about gifts to friends; or planning for sinful pleasure. These, however, often times obscure the real meaning of Christmas.

First. Christmas is a time for GIVING UP

**HURRY! HURRY! HURRY!**

One Thousand Subscribers by  
January 31, 1945

Send five subscriptions and get yours absolutely FREE. Help spread the doctrine of the New Testament Church. A subscription for The Christian Informer will make a fine Christmas gift. Subscription price, 75 cents a year in advance.

Man-made creeds and accept the Christ as your creed. GIVING UP sin, bad habits, selfish pleasures. Second. Christmas is a time for GIVING IN. Surrender to Christ; acceptance of Him as Prophet, Priest, King and the New Testament as your guide. Third. Christmas is a time to GIVE. Of your best service to the Christ and His church. If when you give the best of your service, Telling the world that the Saviour has come Be not dismayed when men don't believe you, He understands, He will say well done. And if you try and fail in your trying, Hands sore and scarred from the work you've begun Take up your cross, run quickly to meet Him He understands, He will say well done.

In a time like this when the world is at war and men are straying away from the doctrine left us by the apostles, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Hebrews 2:1-3. Let us think of the real meaning of Christmas and like the shepherds of old we too can "glorify and praise a Merry Christmas.

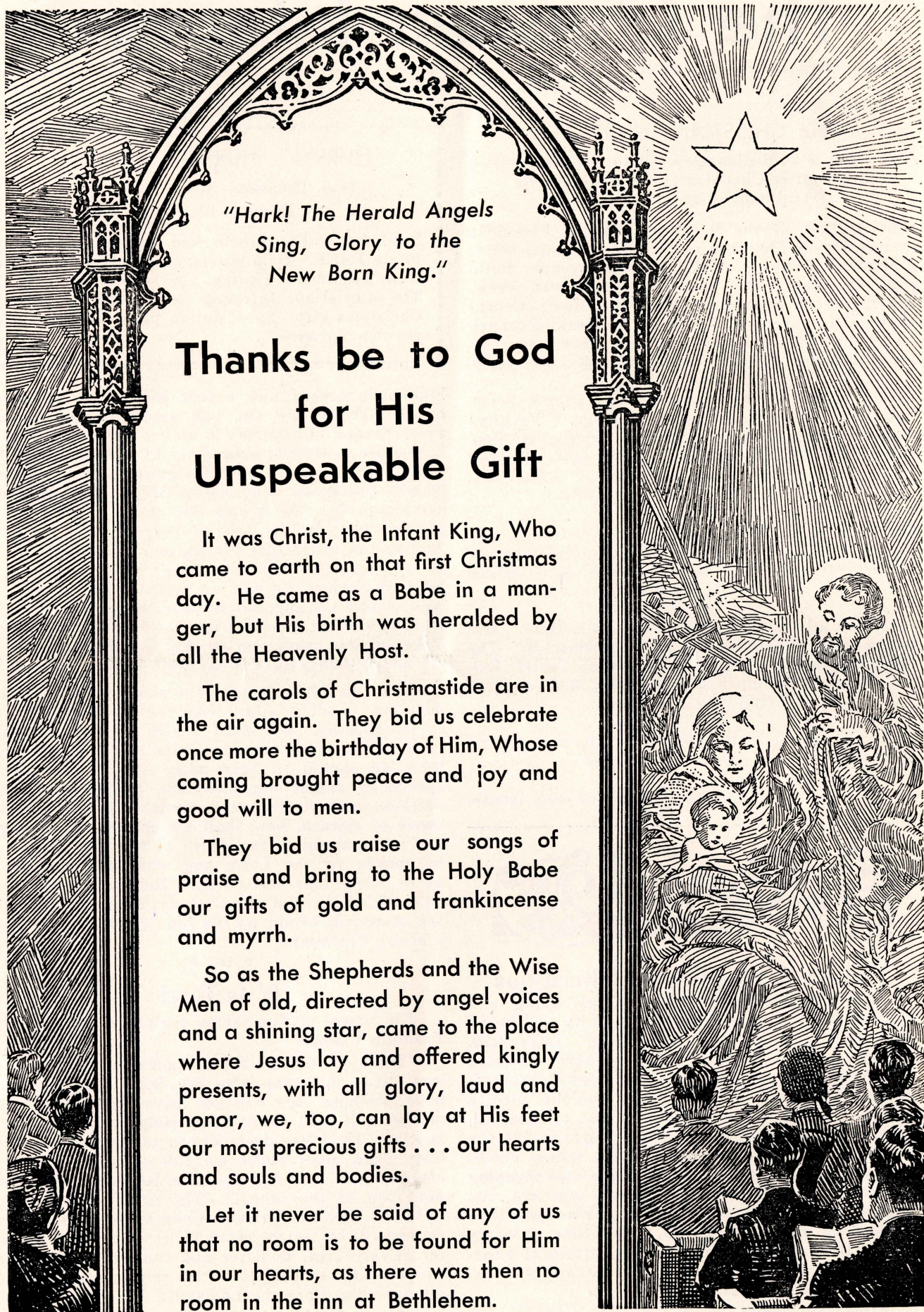
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## It Is Real

The School of The Sacred Scriptures, a Preacher Training College.

"Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou has made known to me the ways of life; Thou shalt make me full of joy with Thy countenance. Men and brethren, let me freely speak unto you of the school." The school was opened in the St. Philips Christian Church, Brooklyn, N. Y., October 3, of which Elder W. C. Kinard is minister. Every loyal minister and congregation should support this school. It is the only one of its kind we have had since the Louisville, Ky., Bible School, which was closed several years ago.





"Hark! The Herald Angels  
Sing, Glory to the  
New Born King."

## Thanks be to God for His Unspeakable Gift

It was Christ, the Infant King, Who came to earth on that first Christmas day. He came as a Babe in a manger, but His birth was heralded by all the Heavenly Host.

The carols of Christmastide are in the air again. They bid us celebrate once more the birthday of Him, Whose coming brought peace and joy and good will to men.

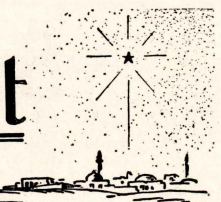
They bid us raise our songs of praise and bring to the Holy Babe our gifts of gold and frankincense and myrrh.

So as the Shepherds and the Wise Men of old, directed by angel voices and a shining star, came to the place where Jesus lay and offered kingly presents, with all glory, laud and honor, we, too, can lay at His feet our most precious gifts . . . our hearts and souls and bodies.

Let it never be said of any of us that no room is to be found for Him in our hearts, as there was then no room in the inn at Bethlehem.



## Editorial Comment



**The Best News of All**

There is a fine story told of Lord Tennyson. One day he met an old woman and greeted her with the question: "And what's the news today?" And from the lips of the aged Christian came the most arresting words: "The only news I have worth telling is that Jesus Christ came into the world to save sinners." "Ah," said the great man with a profound reverence, "that is good news, it is true news, it is old news, it is new news." Many great announcements have been given to mankind. Let us above all heed the greatest ever given. Come to the plains outside the city of Bethlehem. The sky is hanging low, the heavens are lit with the stars, suddenly the atmosphere becomes luminous with light, the air resonant with heavenly song and we hear the best news of all, "Unto us is born a Saviour."

**The Birth of Abiding Joy**

"I bring you good tidings of great joy." A joyless Christmas would be no Christmas at all. Universally we seek to make others happy throughout the entire day. Our conscience would not permit us to enjoy the day were we to fail to contribute directly toward spreading Christmas joy in some heart saddened by sorrow or hampered by financial needs. Generosity and unselfishness find their noblest manifestations making Christmas the happiest day of the year. But true Christmas joy is more lasting than any temporary thrill of giving and receiving presents. It springs from salvation and reveals itself amid life's contrasted experiences. It cannot be quenched by the inevitable trials that arise in every heart. It triumphs gloriously over such murderous joy-killers as cynicism, pessimism, suspicion, jealousy and self-centered vanity. It is a permanent state of the heart. It is Christ's abiding gift to His followers.

**The Spirit of Christ**

Many who often hear the Gospel of Christ are yet but little affected, because they are void of the Spirit of Christ. But whosoever would fully and feelingly understand the words of Christ must endeavor to make all his life like in its beauty unto His. What will it avail thee to dispute profoundly of the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity? Surely, high words do not make a man holy and just; but a virtuous life maketh him dear to God.

**A Continual Christmas**

All religion has for its basis a belief that the world is part of a purposeful universe—not the result of blind chance; a belief that God is real, that he has a definite plan for everyone. Religion must have its influence on all human activity. Today less importance is attached to heredity and more to environment. That is why religious people are rightly taking a closer interest in the economic system as part of the material environment in which the individual character is developed. A man's life in society demands that he take an interest in politics.

**Basis of Belief**

Every day is Christmas when we awaken to the truth that the human heart is a manger for God's love. Christ is born again when our faith is quickened by the understanding knowledge that our Father's love is the Savior of the world.

**Missing The Meaning Of It**

I have been thinking again of the coming to earth of the Child of Bethlehem, and of what it has meant throughout the centuries. The theme is so great and wonderful that there is a danger that we simply marvel and miss some great practical lessons that we should lay closely to heart. He came not to make us wonder at the condescension of heaven but to teach us heaven's way for earth. He came to show us heaven's thought of our life and how it should be lived. He came to teach us what we never could have learned in any other way. We do well to be grateful for His coming, we do well to sing Christmas carols and hymns of praise, but are we learning the lessons, and are we really and truly trying to live them out from day to day? That is the only consistent way of showing our thankfulness, and wanting that way, everything else is hollowness and mockery. For any reason at all to miss the meaning and the beauty of it—what a pity and a loss that would be! To let Christmas become just a common holiday and not a Day of Days—what a loss and a stupidity that would be! How much of its beauty and worth we shall miss if we ever allow it to degenerate into that!

**Christmas Without Christ**

Every Christmas festivity is a celebration of the anniversary of the day when the Father gave His only Son as the "unspeakable gift" of divinity to humanity. Oh, that every nation, every home and every heart might open their doors, that the Christ may be at the feast! Can it be that some will have a Christmas without the Christ? As well have a cross without a Savior, a manger cradle without a Babe, a hope without a heaven, a soul without salvation! Let us keep the Christ in Christmas and preserve the real meaning of the occasion.





# Spiritual Emancipation

By R. L. SERCY

Moses my servant is dead, now therefore arise and go over this Jordan, thou and all this people. Joshua 1:2.

This sermon is one among the greatest that could be preached in our day; the only thing it needs is a Preacher. I take the privilege of speaking to you in writing.

First of all let us see what the word Emancipation means; it means freedom or liberation. To free one from slavery or liberate one from bondage. God sent not His Son into the world to condemn the world but to liberate it from the bonds of sin and free it from the fetters of the flesh.

## WE HAVE TRIED TO EMANCIPATE PEOPLE

But we have come to the realization that Civic organizations can't do it. It will take the Spirit of the great shepherd of the sheep and the Bishop of souls who was wrapped in human flesh to free men in a time like this. Just think of the children of Israel in bondage suffering and crying for help. God heard them and sent a leader, but they were not willing for the God-sent man to bring them out, even at the Red Sea they would have turned back but Pharaoh was behind; therefore because of fear they had to go forward. They were afraid of the water like a good many people today would get into the Church if they did not have to go through the process of water baptism. Even when the children of Israel had crossed the sea, they yet felt that they were slaves and did nothing for themselves. Just think how many of our Churches today are doing nothing for themselves, but like the Israelites, are trying to stay on relief. They stayed on it for 40 years; did not even have to buy shoes, yet they murmured. God fed them from heaven, rained manna down on the ground, and some of them were too lazy to even get up and get it. They tried to store it away for days to come but God cursed it with worms and they turned to flies and bit the people. As a Brotherhood, God to some extent has cursed our action, and today we are being bitten by the insects that we have hatched.— (Organizations.)

## WATCH ISRAEL—THEY GOT BREAD

Yet they are dissatisfied; God then gave them quail on toast, then they wanted water. Today the average person on relief is not satisfied with what he gets, if you give bread he will want meat. Give them pews they will want song books. Give them a Church building, then they want you to help pay their Preacher.

## BUT LISTEN TO WISDOM

He that desireth silver shall not be satisfied with silver. Ecc. 5:10. The average Negro Christian Church does not know that it is a free church. It feels that it is an obligation on the part of some body else, and must be aided by crutches offered by the opposite race or it will perish. The leaders of our churches are seeking to put them on relief, but God is telling us as He told Joshua, "Arise



R. L. SERCY

The subject of this sketch was born at Smithland, Texas, May 24, 1905, out on the farm. Baptised at the age of 16, began in the ministry the same year, has been preaching regularly since that time. He acquired remarkable knowledge of the Bible and human psychology. His preaching is not with enticing words of man's wisdom, but in demonstration and power. Through his work, more than one thousand and four hundred (1400) persons have accepted Christ.

He has organized four (4) churches, built two, remodeled seven, served fourteen (14) circuit churches, four (4) full time charges.

Published two booklets, and was founder and Editor of the Christian Sickle. The author has always believed that earth had no ills that the word of God could not heal.

and go over this Jordan. What you need is on the other side." But before we can go over, we must first arise. The question is arise from where? 1, Out of the seat of slothfulness; 2, Out of the council of ungodly men; 3, Out of the rut of lethargy. Be strong and courageous, and stand upon your feet. After you will have done your part, then I will give you the land that flows with milk and honey.

Too long we have preached, "Stand still and see the Salvation of God." We cannot stand still and get over this Jordan. Faith without work is dead, we must move up to cross the Jordan.

## IN ORDER THAT JOSHUA UNDERSTAND

God told him that Moses is dead, no need to try and rely upon him. He can't help you now. He brought you over the sea, but you must go over this Jordan. We must remember that our Pioneers are all about dead. They cannot help us now. Their voices have been hushed up, and the memory of their defense by some have been forgotten. They brought us where we are, built the churches we now have, organized the conventions that we are tearing up, wrote the songs that we are now singing; There is more said today in our conventions about the dead than about the living; we must remember that God is not a God of the dead but of the living; The only person that ever meant more to the world in His death than in the life He lived was Christ, and He did not stay dead but three days then, rose as a conqueror. His spirit now works through the

living and not the dead. It is not the thoughts of a dead Christ that helps the world today, but that He was able after three days to get up and live on through God.

## GOD'S COMMAND TO JOSHUA

Carry all of this people. The church today will never be able to carry all of the people with its man-made plans. The average church today is attempting to carry the good payers, the up-to-date ones and the young people. We have met problems and perplexities. In our church rallies we try to see everybody; But when the time comes for our convention, we have two groups; a living group and a dead group. If they are dead, Why? Just like Israel, we are being held up in our wilderness today. But God is still saying arise and go over this Jordan. It's hard to cross because God ordered all of the congregation in one group. On the other side it is said to have milk and honey. But the average leader is trying to get his milk and honey here.

## JUST THINK OF THE JORDAN

Overflowing, water is muddy, dangerous, everything from the hill has washed down into its channel, so it is with some of the churches today. Immoral practice and sinful actions are flowing into the channel of it, making it a muddy situation, dangerous to go into. But God is saying arise and go across.

## THERE IS ONLY ONE WAY TO MAKE IT

Be courageous and strong, turn not to the right nor to the left, keep the book of the law in your mouth, then God says I will be with you as I was with Moses.

## TODAY WE HAVE SEVERAL JORDANS TO CROSS

The Jordan of hate; Jordan of greed; Jordan of hypocracies; Jordan of indecency; Jordan of segregation; and the Jordan of indolence. We sleep too much. Just think, the world today on hell fire, Satan raging, trying to get a chance to make a triumphant victory over the remnant of God's church. We are sleeping as did Jonah; water upset, wind blowing, people troubled, ship about to sink and Jonah a servant of God, asleep.

## GOD IS SAYING TO US AS TO HIM

Arise O sleeper and call on God; Gird up your loins, take the shield of faith, the helmet of Salvation, and the sword of the Spirit which is the word of God, and get over these Jordans. No man can be free out of harmony with the Spirit, and the teaching of the word of God. Remember that the devil made these Jordans, But God made us. Now, if we are equal to the task, we shall by the help of God cross these Jordans.

## BOYS AND GIRLS!

Here is an easy way to earn extra money. Be a Defender of the Faith. Help preach the Doctrine of the Christian Church, by selling the Christian Informer. Write the Editor—Emmanuel Building, 1702 Madison Ave. - Baltimore 17, Md.

## Church Directory

Advertise your church in the Informer; when visitors come to your city they will know where to find it. Write the editor for details.

**WILLIAMSBURG CHRISTIAN CHURCH**  
Keap Street, near Nostrand Ave. Brooklyn, N. Y.  
Elder W. F. Keys, Minister

**ST. PHILIPS CHRISTIAN CHURCH**  
295 Gates Ave. Brooklyn, N. Y.  
Elder W. C. Kinard, Minister

**EMMANUEL CHRISTIAN CHURCH**  
Madison Ave., near Wilson St. Baltimore, Md.  
Elder W. H. Taylor, Minister

**MT. ZION CHRISTIAN CHURCH**  
687 Green Ave. Brooklyn, N. Y.  
Elder C. R. Murdock, Minister

**SECOND CHRISTIAN CHURCH**  
North St., near Jonathan St. Hagerstown, Md.  
Elder W. H. Taylor, Minister

**CALVARY CHRISTIAN CHURCH**  
2128 Dean Street Brooklyn, N. Y.  
Elder D. L. Kinard, Minister

## THE QUESTION BOX

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

Question—

In the midst of war, strikes, race riots and what not, would you make a statement like the following to a Christian convention of church people, white and colored; who profess to be Christlike?

Statement. Quote: "Sometimes we get skeptical when the white race gets liberal. I think this: if we can get \$250,000 to \$1,000,000 out of the white folks we will do it. They got it out of us for 250 years."

The hardest work in the world is that which accomplishes least. It is natural law that the larger the result, the less must be the work. Less effort, less time, with more efficiency, gets double and treble the production of wealth for us. Work should be measured not by the motions it makes, but by what it gets done.

The less people speak of their greatness, the more we think of it.

When ill and evil thoughts die, good and righteous ones can be born.

Membership is not enough. It must be informed for efficient service.





Understandest thou what thou readest? Acts 8-30.  
234 Hernando St.  
Memphis, Tenn.  
September 10, 1936

Elder R. Wesley Watson  
405 Jasper Street  
Knoxville, Tennessee  
My dear Elder Watson:

I am enclosing you a copy of a letter I wrote to Elder B. C. Calvert August 17, suggesting that he appoint you Chairman of Recommendation Committee. I did this because Elder Calvert had told me that you were one of his best friends. While attending the National Convention at Tulsa I asked no one to support Elder Calvert, but inquired of Elder I. C. Franklin if the Mississippi delegation was for Elder Calvert, and he replied that he and the Mississippi delegation would vote for Elder Calvert.

After the Recommendation Committee nominated Elder Watson for President I did not see Elder Calvert anymore until the next day when he opened the convention. With these facts before you I am calling upon you to retract your statement that I was the cause of Elder Calvert's condition. I am sure if anything contributed to his condition it was the fact that some of his trusted friends ambitious for President of the National Convention caused his defeat. It is my opinion that a man of your responsibility should not engage in loose talk as you did to Brother Lewis, charging me with the plight of Elder Calvert. Prof. J. N. Irvin and I talked over the situation before the nomination and he was of the opinion that those who were ambitious to be president could afford to wait one year and prevent politics from entering the convention every year.

I was suggested by several groups to accept president of the National Convention, but I had too much respect to raise my hand in opposition to a friend whom I know was as interested in the convention as I could be, and he was doing all he could to promote the cause of Christianity among the disciples. With best wishes for your success.

Very truly yours,

J. E. Walker, M. D.

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4046 Boulevard Place  
Indianapolis, Indiana  
February 9, 1944

Dear President Taylor:

Yours of January 21st received. As you may have already discerned I am not especially interested in the National Institute but will try to comply with your request to attend the Executive Board and Program Committee meeting in Nashville. I have intended to write you ever since you sent me copies of the letters which you sent Jamison

and Peoples. I appreciate the stand you are taking for the New Testament Church as we have always known it. It seems to me when some of the folk get through with "sabotaging" it there will be little enough of it left. For too many sectarian things are slowly, but surely creeping in. I hope to be able to talk face to face with you concerning several things before our next convention.

With every good wish for you and Mrs. Taylor,  
Sincerely yours,

Elizabeth Herod.

\* \* \*

2940 Boulevard Place  
Indianapolis, Indiana  
December 22, 1942

Dear President Taylor:

Thanks very much for the minutes of National Convention Board meeting. I was not informed of my membership on the board until after the meeting. Had I known I would have been there. If you would let me know the exact date of the next meeting I shall arrange to be present. I am more than interested in the convention program and had hoped to talk with you before leaving Kansas City concerning certain phases of the program. I am "with you" every step of the way, and I believe my late husband, who loved the men and the work so much—will be with you many times in spirit. Mr. Watson exhibited a fine Christian spirit—during his time in office and somehow as I listened to your sermon during the convention I was impressed with the thought that here is a A MAN, a A REAL MAN, who will know his OWN MIND and who also will exemplify the Christ-like spirit. Let no man make you afraid.

I pray earnestly for your success during the years.

May this Christmas bring to you and Mrs. Taylor many joys and above all, the peace that passeth all understanding.

Sincerely yours,

Elizabeth Herod McNair.

\* \* \*

2343 E. 77th St.  
Cleveland 14, Ohio.  
October 19th, 1944.

Dear Editor:

I am writing to say that I have received reports of the various meetings which have been held in regards to a school for ministers, and other matters and wish to say that I am more than delighted to hear of the success which Brother Maxey is meeting with in his effort to make possible a school for our ministers. Now it seems to me that the wise thing for all of our ministers to do is to boost the school and by advertising that they can raise funds to make it possible. This should be the chief consideration of every minister in our brotherhood who are interested in the education of our ministers for the future. This is the most vital thing and should be kept to the front by everyone of us; and the effort must be advocated on the need of New Testament preaching. I believe that if everyone is interested in the school movement that it will be a success and that all other things will succeed accordingly. So

(Please turn to page 9)

## The National Christian Missionary Convention Sold Its Birthright to the United Christian Missionary Society for a Mess of Pottage

By MAX W. RANDALL

In what appeared to be one of the greatest victories for the U.C.M.S. in the history of the Christian churches among our colored brethren, the organized forces at Lexington, Ky., in August took over the National Christian Missionary convention.

That something was in the air was apparent most from the very first service of the convention. It became evident early in the convention that the liberal forces had come with the express purpose of taking control. This was emphasized in the actions of the young people on the second night, when they invited the ministers to a dinner for the purpose of discussing the differences that existed as a result of a group of five resolutions adopted by the young people in Indianapolis, Ind., on May 4-7, 1944, resolutions which were to be presented to the convention.

These resolutions were as follows: "(1) We recommend to all our young people throughout the country that they give serious and sober consideration to the urgent need for a highly trained Christian leadership in our brotherhood. (2) The young people have noted with a great deal of dissatisfaction that our church paper, the 'Christian Plea,' is not of the highest journalistic and editorial quality which we feel should be representative of our people in this stage of our development. (3) We feel that it is one of our Christian imperatives that our church as a whole should, in keeping with the trend instituted by such other church groups as the Methodists and the Baptists, give a clear-cut and concise statement of the social aims to which young people, as well as adults, might pledge loyalty and work to realize. (4) In contrast to our lack of a clearly stated body of social objectives towards which Christians might divert their time and attention, our leadership has become distinguished only by its concern for the defense of doctrines and dogmas long since passed up by other religious leaders around the world. In short, we feel that contemporary religion and religious leadership can not and must not ignore the pressing problems of human and social maladjustment which a prophetic religion in every age has championed as central in the religious life of any people worthy of the name of the founders of their religion. (5) That the Christian Youth Fellowship come to the National convention in August prepared to register and vote so that our influence can be felt to bring about an intelligent and competent leadership in the National convention."

A heated discussion came as a result of these proposals by the young people, with L. L. Dickerson and Pres. "Baltimore" Taylor staunchly defending the faith against this modernistic trend. The implied threat of Article 5 above was discussed, and R. H. Peoples (who was one of the young people's advisers at their meeting in Indianapolis when these resolutions were made) discounted the effect thirty young people could have on a national con-

vention—an influence which led in a very large extent to the swallowing up of the convention by the U.C.M.S. later on in the week.

It became quite apparent that something definite was in the offing when Robert M. Hopkins, president of the U.C.M.S., who had not been present at a national convention of the colored churches in sixteen years, arrived on the scene.

Dr. J. E. Walker, treasurer of the convention for twenty-eight years, member of the board of directors of the U.C.M.S. and prominent businessman from Memphis, Tenn., interpreted the report submitted by S. S. Myers, now president of the new convention, concerning the National Christian Missionary Convention Planning Commission in cooperation with the U.C.M.S. and other brotherhood agencies. This commission first met in Indianapolis in October of 1943, and a number of recommendations were then compiled. However, in August of 1944, and also at a later meeting at the convention, the commission, with R. M. Hopkins, reviewed the original recommendations and the final plan was evolved.

This plan, as worked out by the "National Christian Missionary Convention Planning Commission in Co-operation with the U.C.M.S. and Other Brotherhood Agencies" and recommended to the convention, was to form a National Christian Missionary Board of Disciples of Christ to be composed of representatives of the constituent agencies as follows: U.C.M.S., 5 members; Church Extension, 1; Higher Education, 1; Christian Board of Publication, 2; Pension Fund, 1 and National Convention, 17. This board would have charge of the administrative policy and budget-making. Ostensibly this plan would give the Negroes representation at the ratio of 17 to 10; but by maintaining a small number of liberal Negroes on the board the convention is made subject to the U.C.M.S. and its radical minority.

S. S. Myers read the report of the commission. J. E. Walker moved its adoption. This motion was quickly seconded. Although the constitution of the convention plainly provides that a proposed amendment must be presented to three separate sessions of the delegates, this recommendation was adopted in a single session by acclamation vote. Mr. Hopkins expressed his approval of the action.

The action was complete when S. S. Myers, alleged by those who know him to be an open-membership man, was elected to take the place of W. H. (Baltimore) Taylor, as president of the convention. Taylor has been a long-time contender for the faith among the Negro churches.

Brother Taylor had warned the convention in an early session that, should they choose an open-membership man to head the convention, there would be a split. In choosing an open-membership

(Please turn to page 9)



# To Those Who Stand on the Principles of the New Testament Church

By R. F. HAYES

"Were you there when they crucified my Lord?"

Well might this question be asked of all the members of our Christian Brotherhood. Because if you had attended our National Convention. You would have seen Him crucified by those who claim to be His followers.

You would have seen Him crucified by having His sacred institution (the Lord's supper) taken from its proper setting. Which is to be observed on the first day of the week and not on Saturday night as was done at the convention.

You would have seen a man of God betrayed by his advisors. As long as they could advise secretly they did so. But when they were called upon to take their stand with him and the principles upon which he stands, they did as Peter did, who denied Christ. Brother Taylor was betrayed by his advisors and so-called friends.

You would have seen our youth, whom it was said, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of God." You would have seen these youths, whom God loves so dearly, crucify Him by being disrespectful toward the ministry.

We cannot however, blame the youth too much. But the leaders of our youth conferences. We do not get something for nothing for our boys and girls. So parents, beware of those who offer to send our children to these conferences, with all expenses paid or partly so. Be sure you know who the leaders are and what they stand for. Be sure they stand for the faith for which our fathers stood.

Do not send them to conferences unless you know that their leaders will teach them that all men are created equal. Do not send them unless you know that they will be taught to cling to that which is good and abhor that which is evil.

Do not send them unless they are to be taught the steps into the Christian church. Faith, repentance, confession and baptism. Our children are being taught to deplore our ministers who teach these principles.

If all who had attended the convention had been firm in the doctrine they would have seen that the children who had attended the Youth Conference in Indianapolis are not biased. If they had been left to use their own judgment twenty-five of them would not have voted the way they did.

It is sad but true. Sectarianism has crept into the Christian church. Many of our ministers are practicing and endorsing open membership. They are becoming worse than the Baptists. One cannot become a full fledged member unless he is baptized. But some of our ministers are taking them in without baptism and allowing them to active parts as members.

There were so many who endorsed open membership that a recommendation did not pass: "That any minister practicing or endorsing open member-

ship could not hold an office in the convention." There were those whom we have looked upon as our intelligent leaders and whom we have been willing to follow who fought to keep this from passing. And they were successful.

What are we who stand for the principles of the New Testament church to do? Where shall we go? Shall we continue to have fellowship with these brethren who do not believe in the principles of the New Testament church? And who refuse so persistently to conform to these principles? We are sure there are thousands who are asking these same questions. If no answer is forth coming, we are prepared to give the answers ourselves.

These will not go forward with overlord ecclesiasticism. But will seek the fresh air of freedom and stand fast in the liberty wherewith Christ has made us free, and not entangle ourselves with the yoke of bondage.

So let us who stand for the principles of the New Testament church sing together:

Faith of our fathers, living still,  
In spite of dungeon, fire and sword,  
O how our hearts beat high with joy  
Whene'er we hear that glorious word.  
Our fathers, chained in prisons dark,  
Were still in heart and conscience free.  
How sweet would be their children's fate,  
If they, like them, could die for thee.  
Faith of our fathers, we will love  
Both friend and foe in all our strife,  
And preach thee, too, as love knows how,  
By kindly words and virtuous life.  
Faith of our fathers, holy faith,  
We will be true to thee till death.

## Come

"Come unto Me, ye weary,  
And I will give you rest."  
O blessed voice of Jesus.  
Which comes to heart: oppressed:  
It tells of benediction,  
Of pardon, grace and peace,  
Of joy that hath no ending,  
Of love which cannot cease.

Church going is a means of grace and divinely appointed. It is helpful, and restful. A fine investment of your time. It develops the best powers of the man. But how easily neglected. Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work serious havoc with a good habit. We shall find plenty except good ones. Most excuses analyzed mean simply "I don't wish to." If you will attend church regularly one quarter you will want to go. Try the remedy. Begin next Sunday if you have not already begun.



Founders of the National Christian Preaching Convention. Our platform - The Deity of Christ, the Saviour and Lord. The authority of the Bible, the rule of faith and life. The defense and furtherance of the faith of the gospel. The perpetuation of the Church as established by Christ. The unity of believers on New Testament terms. The liberty and supremacy of the local church. The promotion of missionary, educational and benevolent work true to the faith. "We seek to serve and not rule." Left to right, first row: R. L. (back to the book) Peters, Cornelius W. Arnold, W. H. (Baltimore) Taylor, J. Salvador Johnson. Second row: L. L. Dickerson, T. R. Everett, Eugene Patterson, George Moore.

## Editor's Letter Box

(From page 6)

wherever you go and others also tell the needs of the school for New Testament ministers and contend for the Faith once delivered to the Saints stating that we haven't at the present time in the united brotherhood anywhere a school to train ministers in the doctrine and teachings of the New Testament.

Yours in Christ,  
G. Calvin Campbell

\* \* \*

Preston, Va.  
August 25, 1943.

Eld. W. H. Taylor, President  
National Convention  
Baltimore, Md.

Dear Brother Taylor:

In regards to your committee, in making selection for the same please do not choose Brother R. H. Peoples. Our people are strongly opposed to him for he is involved. The fact that he was present and participated in the meeting in which the **trouble arose**, other things since then would strengthen their opposition to him serving.

I am, Yours in Christ,  
S. H. Hairston.

A true home is a university, with its schools of law, of health, of religion, of business, and of all useful and beautiful arts and sciences.

Watch your tongue. It can get you into more trouble in a minute than you can get out of in a year.

## NATIONAL CHRISTIAN MISSIONARY CONVENTION

(From page 7)

advocate the convention had rejected Brother Taylor's most important recommendation, which was: "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."

The split was now imminent, for absolute control of the convention had been gained by the liberals and the U.C.M.S. Those who were not in favor of the move and who were loyal to the church of the New Testament had one of two choices to make—they could either coast along with the convention now U.C.M.S. controlled, or they could make a clean break and sever all connections. Several of these loyal men decided at once that the latter course was the only possible one. Thus, within two hours from the time of the election in which the liberals gained control a group of loyal, earnest men, concerned about the colored churches, was in session at the Broadway Christian Church in Lexington, Ky.

In this world it is not what we take up, but what we give up that makes us rich.

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



## Christmas—Our Test

WE Christians have a double duty over the Christmas season. The first is our duty to Christ in our personal worship and our acceptance of Him as our King in a very real relationship.

The second is our duty to the world about us. A world which has taken Christmas as its own to the extent of observing it as a holiday and capitalizing upon it in a commercial way. Christ plays little, if any, part in its Christmas.

Christians everywhere must not be a part to such a worldly and secularized Christmas. We must definitely dedicate the day to the honor and glory of the Christ whose disciples we profess to be. To do anything else is disloyal. We must see to it that in our lives at least Christ is kept in Christmas.

This is not an easy thing to do, because we have friends perhaps who care nothing about Him and whose whole attitude towards this holy season is that of the world at large. There will be many temptations to de-Christianize this Holy Day. It will take determination, conviction and a great deal of love to keep it on its highest plane. If we Christians cannot set an example to the world on what a real observance of Christmas means, we cannot say very much about our brand of discipleship.

Too frequently Christians are on the defensive. It is a matter chiefly of resisting the aggressive, encroaching spirit of the world. We should be more on the offensive, attacking the worldly spirit and changing it. It is quite a reflection upon us all when we have to defend Christmas and its proper observance even to Christians. Let us think these matters over and determine that this Christmas the major emphasis shall be put where it belongs—on Christ, Himself. All other matters will then be relegated to their proper places.

Birthday gifts are a recognized part of all birthday observances. No doubt the gifts of the Wise Men to the Christ-child played a part in establishing this custom. Christians will naturally wish to honor His Name and show their gratitude for His coming, by making the best possible gifts to the cause for which He lived and died. The spirit of this giving will surely not be how much do I have to give, perhaps as a gesture and because it is the conventional thing to do. But rather, how much can I give, considering my obligations in life and considering also my personal devotion and allegiance to Him and His kingdom? We can gauge very accurately what Christ means to us by putting down on paper our expenditures for Christmas, including our gift to His Church and seeing for ourselves how near the top (if not at the top) we place Him, or perhaps should we say, how near the bottom (if not at the bottom of the list) He is placed?

*You can't expect to feel  
God's presence if you  
are too busy!*

## *A Message Awaits You at Our Christmas Services*



WE SEEK again the peace of that night when the shepherds tended their flocks . . . when Mary gave birth to her Son. "Peace on earth, good-will to all men" was the promise given the world on that night.

Our Christmas services will help you find again the meaning of that message. In the midst of a confused world, the words that have come down through the ages are more important than ever. Today we need to find new strength in the truth and hope of a long-ago birth.

Your church is ready to help and guide you.

## Communion With God

IN TIMES of adversity there is prayer. Some people have their doubts about the effect of prayer. They want to know if God answers prayer. No one who has made prayer a habit ever asks that question. His prayer is not asking from God; it is communion with God. It is the habit of letting God speak to us, opening our hearts, with all that is hidden there, to be penetrated by His love.

A greater writer illustrates prayer by some trees which stand in a desert, and yet "their leaf does not wither." They are finding contact with some hidden spring. Real prayer is like that.

# NOBODY ASKED ME TO SUNDAY SCHOOL



This lad is a potential force for good or evil. The future of his life will be determined by the thoroughness with which the Christian people of this community make the facilities of our Church and Church School available to the children. In the youth of the community we find our greatest responsibility.

## *Let Us Lead the Children*

To the place of worship, Christian teaching and Christian fellowship. Let us cultivate the fellowship and friendship of boys. For a Christian man to become the friend of a boy insures that the boy will have a better chance to know Jesus Christ as a present reality, a personal friend, and a Savior.

## *Do Not Disappoint the Boys*



# Announcing the School of the Scriptures

Unendowed, 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, A.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.

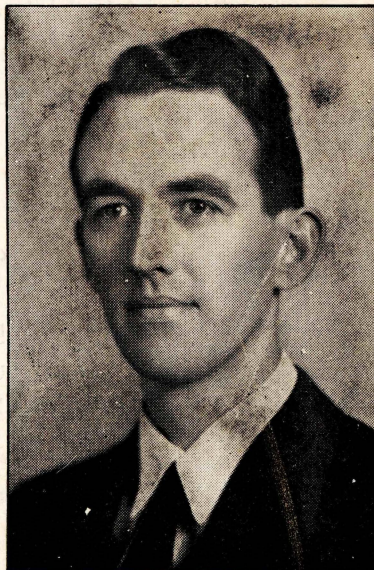
We will offer a Junior College Diploma to anyone who has completed grade school, high school and two years of college. His two years in College must have total 1153 Class hours. They must also include two of our three Exegesis courses offered this year, Acts, Hebrews or Romans.

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

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T. MAXEY