

The Christian Informer

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IN MEMORY



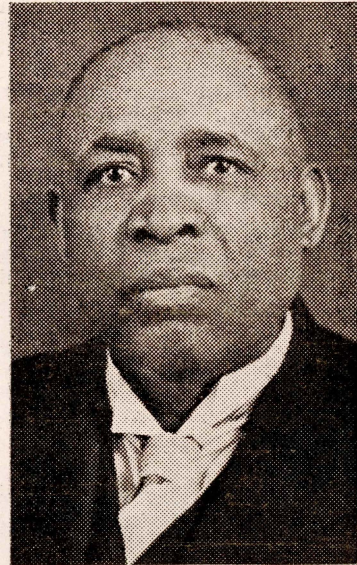
Of the late Elder B. C. Calvert, of Mississippi, minister, evangelist, and third president of the National Christian Missionary Convention. Departed this life in 1936. Elder Calvert was loyal to the church and the doctrine of the New Testament. My last conversation with him was at the National Convention in Tulsa, Okla., a few days before he passed away. He called my attention to Paul's letter in second Timothy 4:1-7. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season; out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand."

PASSING OF DR. M. F. ROBINSON

The home-going of our old friend and comrade, Dr. Montague Frederic Robinson, an old Virginian like myself, was a rich mixture of sorrow and joy. What a wonderful "oldtimer" he was once. Unlike any other man in our great brotherhood, he was fearless and brave. Dr. Robinson and the church in Louisville, Ky., made each other. And thank God, both live on and will. Who can forget Dr. Robinson?

By Elder C. H. Dickerson, Minister,
Lexington, Kentucky.

IN MEMORY



Of the late Elder L. H. Crawford, minister of Romine St. Christian Church, Dallas, Texas. Fifth president of the National Christian Missionary Convention. Departed this life July 1, 1944. Funeral services held July 6, 1944, in Dallas, Texas. Elder W. H. (Baltimore) Taylor, seventh president of the National Convention, delivered the eulogy. Elder Crawford believed and preached that Christ in the head of the church. Like Jude, he contended for the faith. He preached to the brethren and urged them to "stand fast therefore in the liberty where with Christ hath made free, and be not entangled again with the yoke of bondage."

Preach the Book That Made the Christian
Church Famous



Give a monthly donation to the Christian Informer. It is your paper.

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

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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.

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.

EDITORIAL

THE "LONG RANGE PROGRAM"

AND MY BRETHREN ON MY LEFT

For twenty-five years or more the C. W. B. M. or U. C. M. S. and the N. C. M. C. have been talking about a program. To my knowledge they have had SHORT RANGE, MEDIUM RANGE, WIDE RANGE, BLACK RANGE, WHITE RANGE, and now comes from the sub-Heaven the "Long Range Program."

From what I have seen, read and heard for twenty-five years, I am of the opinion that it will turn out to be the same "OLD GAS RANGE" program.

The Old Gas Range Program used for its fuel, "What we have done for you boys; what we are going to do for you folks, and how we loved P. H.

Moss, Jacob Kenoly and J. N. Ervin." Did these men work themselves to death of their own free will, or did they have hard task-masters? Take a look at the record.

Why not adopt the Long Range Program that was planned in Heaven above by the Father, Son and the Holy Ghost, which is the New Testament.

A program to govern the church of Christ longer than the New Testament is too long. A program to govern the church of Christ shorter than the New Testament is too short.

You are safe when you take the New Testament as your Long Range Program. "Then Peter and the other apostles answered and said, "We ought to obey God rather than men." (U. C. M. S.) Acts 5:29.

Listen to Paul talking about the New Testament Long Range Program in 2 Timothy 3:16-17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man God (U. C. M. S. and N. C. M. C.) may be perfect, thoroughly furnished unto all good works."

The U. C. M. S. and N. C. M. C. Long Range Program reminds me of the Long Range Program Sanballat and Tobiah wanted Nehemiah to adopt.

Nehemiah 6:2.

PLEASE TELL ME

Where is the old Louisville Bible School? Where is the Piedmont Christian Institute?

Isaiah the prophet tells us "That the wolf also shall dwell with the lamb." I am of the opinion that these (two schools as) lambs are dwelling inside of the wolf because they went out of existence several years ago.

MODERN PHARISEEISM

By ELDER R. L. SERCY

Minister, East Sixth Street Christian Church
Oklahoma City, Okla.

How be it in vain they worship me, teaching for doctrines the commandments of men—Mark 7:7.

The religion of Christ is not seen in the light of its greatest value in the records of history, but in the lives of all who now know Him as their Redeemer and Lord. We are not moving by the faith of our fathers, but our faith in Christ is what counts. And faith in Christ will not lead to all of these meaningless and misleading ceremonials that are being practiced within our churches.

"Faith cometh by hearing and hearing by the word of God."—Rom. 10:17.

Vain worship and commandments of men have crept within the walls of the house of God. A

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form of religion that will lead to fanatical expression of any kind is not to be confused with the gospel of Christ. Christ's teaching has always directed men.

It was this dual disposition that finally won the paganism of the early centuries and transformed the life of many nations. Some of the most horrid crimes of all time have been committed by men whose religious training lead them to believe that they were honoring God by persecuting, torturing and killing those with whom they disagreed. All who do not agree with their instructions and plans are heretics. They proclaim to be interested in what they call the Total Brotherhood Life, but it seems strange that their zeal for evangelism never effects the congregation where they live.

The churches today are limping from the wounds they have already received from agencies, yet we say it is God's method of evangelizing the world. The question is: How could God approve of a thing and at the same time inspire the Apostles to speak out against it?

Christianity represents the most sacred conception of life and affords man every possible reason for believing in its divinely appointed mission. But the pharisee of our time is so modernistic in his ideas of religion that he refuses to accept the interpretation of the gospel only as it fit into his standard of belief.

We have witnessed a good many conferences where men have sought to substitute methods for the work that can only be done by lifting up Christ. Nothing can take the place of the gospel.

Thus Saith the Lord of Host

Consider your ways. Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and our wages go in a bag with holes. Hag. 1:6. Jesus said unto his disciples: "Except your righteousness shall exceed that of the pharisees, ye shall in no wise enter the kingdom of heaven."

WE PREACH WHAT THE APOSTLES PREACHED

By ELDER W. H. (Baltimore) TAYLOR

Minister, Emmanuel Christian Church,
Baltimore, Md.

Second Christian Church, Hagerstown, Md.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:5-6.

The work of the ministry is solemn and important work. It is the highest office to which we can be called. We are laborers together with God and are identified with Jesus Christ in that great work

which he shed his precious blood to accomplish. If the office of the ministry is great, the responsibilities are truly important. We ought to be rightly furnished for this holy calling; and so labor in it, that we may make full proof of our ministry, that at last we may receive from the hand of the Great Shepherd the crown of glory that fadeth not away.

One Grand Object

One grand object seems ever to have been kept in view by the Apostles, and that was the preaching of the gospel. Their grand object was to exalt Christ on all occasions, to make him the Alpha and Omega of all their discourses. This is the substance of the Apostles' statement in the text: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." We have in the text also what the Apostles did not preach. We have in the text also the theme of their ministry.

Notice what the Apostles did not preach. "We preach not ourselves." It signifies that they were not self-appointed. The Apostle Paul frequently makes note of this in his various epistles to the churches. Paul called to be an Apostle of Jesus Christ through the will of God.

When writing to the Galatians, he says, Paul an Apostle not of men, neither by man, but by Jesus Christ. They were not self-taught. They received the truth they delivered from God. They were but publishers of the will and word of the Lord.

Ministers, missionaries, field workers, conventions and the U. C. M. S. are not to preach and teach their own sentiments, but the whole unadulterated counsel of God. Not their own theories, but the doctrine of Christ as found in the New Testament.

The Apostles were not self-seeking preachers. They did not manage their calling as a side issue. They sought not human favor or applause. They sought not the riches of the church, but their spiritual welfare and salvation. They counted all things but loss for the excellency of the knowledge of Christ Jesus their Lord. They were not Lords over God's heritage, nor masters in Christ's vineyard; but servants for Jesus' sake. It was theirs to wait upon and to minister to the spiritual necessities of the church, and as servants they were examples of humility, of patience, of labor, and of love. Paul said, "The love of Christ constraineth us." The Apostle preached Christ. They were strangers to some of the things that are being preached and taught in many of our churches, by many of our preachers, such as open membership and other evils.

They Preached Christ

Philip went down in Samaria and preached Christ unto the Samaritans. Philip preached Christ to the Ethiopian Eunuch. He began at the same scripture and preached unto him Jesus. Acts 8-35. Peter preached Christ on the day of Pentecost. Therefore let all the house of Israel (U. C. M. S. and all open membership sympathizers) know assuredly that God hath made that same

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Jesus, whom ye have crucified, both Lord and Christ. Acts 2-36. Paul preached Christ. He said, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

How Did They Preach Christ the Lord

They preached Christ in the divinity of his person. They preached Him both as Lord and Christ. They preached Him as the anointed of God. They preached Him as Lord of all. They exalted Him above all angels, principalities and powers. They exalted Him above all the prophets and righteous men. They declared that he was God manifest in the flesh, the true God, only wise God, God over all, blessed for evermore.

They preached Christ in his sacred office as Prophet, Priest and King. As a Prophet. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people. Acts 3-23. We find in Luke these words. "And he said unto them, what things? And they said unto him concerning Jesus of Nazareth, which was a prophet mighty in word and deed before God and all people."

They preached Christ as a Priest. Seeing then that we have a great High Priest that is passed into the heavens. Jesus the Son of God, let us hold fast our profession. Hebrews 4:14.

They preached Christ as King.

And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords. Rev. 19:18.

They preached Christ as the only way to God. They preached that without faith in Christ it is impossible to please God. They preached except ye repent and turn to Christ ye shall all likewise perish. They preached that, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. They preached that as many as have been baptized into Christ have put on Christ. They preached, except a man be born of water and of the spirit he cannot enter the kingdom of God. They preached, other foundation can no man lay than that is laid, which is Jesus Christ. They preached no creed but Christ; no book of authority but the Bible; no name but the Divine; no church but the Church of Christ.

ELDER C. H. DICKERSON

Planted many trees and tended them. Built many houses. One church at Tiptop, Va.; a parsonage at Tazewell, Va.; a church house at Lawrenceburg, Ky.; Dickerson Hall at Nicholasville, Ky., and the annex to the church in Lexington, Ky. Written the book, "Sermons and Sayings of C. H. Dickerson." He likes watermelon in season and out of season; prefers red meat and black seeds.

CHOICE MAN FOR CHOICE WORK

By Elder C. H. Dickerson, Minister

Lexington, Kentucky

Acts 9:15. But the Lord said unto him, go thy way; for he is a chosen vessel unto me, to bear my name before the gentiles, and kings, and the children of Israel.

More has been said of this man's conversion than of any other man's. Saul—Hebrew—(desired one). Paul—little. Ananias saw Saul, Christ saw Paul. Better an honest opposer than dishonest friend. Hardest material takes highest polish. Eg. HARDWOOD, Diamond. Difficult work but oh! how it shines! Can't polish trash. In converting Paul, God was loading a cannon; a gun to use God's "Dynamite unto Salvation." An earnest man will do his best; honest man will change! He was both, and they don't go in droves. He had a deformed view of Jesus. He saw Jesus as a despised Nazarene, Friend of Publicans, Harlots and Sinners, ringing the deathknell of Law of Moses and the Jewish religion. BUT a cannon is needed for a Waterloo, 26:16. "I have appeared unto you for this purpose." God never shoots cannonballs as snowbirds, nor popguns at elephants! He loads according to the game; clothes according to the climate; Wisdom.

No experience ever wasted; coming through what you have made you what you are. This forceful life must find outlet, God saw his earnestness, but earnestly wrong, sent no angel but Jesus came, (now this is Saul's experience, not yours), not to convert him simply, but to prepare him to stand before Kings. What if all the smart men were headed right? Honest but ignorant! I'll turn his energy in the right course and move the world. Great thing to get your boy or girl started right! Some things we see we never forget. They bear later on. Paul had seen Stephen's face shine as an angel and he never forgot it. He cast no stone, but was behind it all and was guilty of Stephen's murder. Now he sees. Now he understands! And now God calls a man to help save a man; Peter-like, he objected! "Go ahead, I want that man to stand before Kings!" He's no fishing-worm. And this was Ananias' chance in life, and he liked to have missed it. This is all we know of him. Paul, his son in Gospel. Your action today may decide your eternity. Oh, what a chance! Watch for yours. What Andrew was to Peter, Ananias was to Paul. Observatory is no good by a fog factory! Hard to see the truth through. Prejudice. God got his man. He wrote two-thirds of the New Testament. "Did more than they all," stood before King Agrippa, reasoning of righteousness, temperance and judgment to come." See Acts 26.

Amazing grace how sweet it sounds
That saved a wretch like me.

"WHY I BECAME A MINISTER IN THE CHURCH OF CHRIST"



By ELDER JOHN PARK GROVER, Evangelist
Alexander, Va.

Text: Matthew 16:18. "And I say also unto thee, thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it."

While a member of the Protestant Episcopal Church I stood alone for one year wondering if I should enter the ministry of this church. I was licensed layreader by the Bishop of the Episcopal Church. One day I left Alexandria for Washington to attend a service in the Keith Theatre conducted by the Bible Institute of Washington. The speaker on that occasion was Hon. William Jennings Bryant. He used for his subject that day, "Young Man, God Is Calling You to Service." I listened attentively and realized that I must do something about the matter. At the close of the service a young man by the name of Emerson Roehart came to me and said that Dr. Alexander Kudell, dean of the Bible Institute of Washington, would like to talk with me. I wondered why he desired this interview with me? I met him and he said he had his eye on me from the platform and believed somehow that God could use me as a minister of the gospel. I said in return to him, "Where is your school located." Upon informing me of the location of the school, and having talked it over, he decided I would be admitted to the school. After attending about one year the Lord opened the way that the building on Vermont Avenue was given to this school as a gift. One Friday night I was on my way to Georgetown and met a man on the street car I felt I knew. He said to me, "I can tell you your name for I went

to school in the city of Alexandria with your mother many years ago." This man's name was Jared Hayden, minister of the Maryland Park Christian Church, Prince George County, Maryland. He asked me what I was doing and I told him I was studying for the ministry in the Bible Institute of Washington. He invited me to conduct the prayer service on Wednesday night in the church where he was the minister. After the service he invited me to come out on the Lord's Day and preach, which I accepted. After the service he said to me, "Brother Grover, you ought to be a plain minister of the gospel and a member of the Church of Christ." I said to him, "When the Lord leads me through the preaching of the gospel, and shows me that the Church of Christ is right, I will immediately follow Him."

On the following Lord's Day I went out to hear Brother Hayden preach and his subject was "If Jesus Was on Earth Today, What Church Would He Be a Member Of?" To me as he preached I said to myself, "What a sermon." I had never heard anything like this before in all my life! I went home and on each day of the week his message would go over and over in my mind. The following Lord's Day I went back again and he took as his subject, "Baptism Essential to Salvation." I said to myself while he was preaching, "He's trying to get me to become a member of the Church of Christ, but I will not become a member of the Church of Christ until I know within my heart that I must be baptized into Christ and also that the Church of Christ is right. As the days went on during the week as I approached Saturday night and the time came to retire, I decided that I would follow his subject on baptism to see if what he said was true and found in God's word. The sixth and seventh chapters of Romans, the third chapter of John's Gospel showed me that unless I made a confession of my faith in Jesus Christ as my personal Saviour and was baptized in the likeness of His death I would be lost. The following Lord's Day I returned to the church to hear Brother Hayden preach. He preached on the subject, "They Were First Called Christians at Antioch." When the invitation was given to confess Christ as my personal Saviour and to be baptized into Him, I thought to myself, "What will I do?" If I go forward this morning and confess Christ as my personal Saviour and be baptized what will the Bishop and the Priest in the Protestant Episcopal Church think of me? Then I thought again if I do not go forward this morning what will Jesus think of me? It was the hardest thing for me to do. For I knew that if I went forward and became a Christian and a Christian only, I would be criticized by the Bishop and the priest of the church.

But as the last verse was sung, "Where He Leads Me I Will Follow," I left the back seat and went forward to become a plain Christian in Christ and follow Him. The following Lord's Day night in the Maryland Park Christian Church I was baptized into Christ by Brother Jared Hayden,

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the minister of the Maryland Park Christian Church. At the close of that service he made announcement to the congregation that he would like to have me preach in his place for the month of August. On his return back to the church I was not present but was notified by him on the following Monday night that the church had a congregational meeting and had called me to become the assistant minister of the church of which he was the minister. And the following year he took me to a place which was called Hynesboro Park, Md., to a service. This building has been turned over to the Christian Church. The following Lord's Day he preached at this place and there was a congregation meeting and the church extended me a call to become the minister of this local congregation. After spending about 19 months as the minister of this congregation the Antioch Christian Church, near Vienna, Va., invited me to preach a sermon in that church. They were without a minister. I returned the following Lord's Day morning and preached again for this congregation. At the close of the service I was asked to leave the building. They had a congregational meeting and after a few minutes passed they called me in and told me that the church had extended me the call to become its minister. I told them I would give them no answer until I went home and prayed over the matter. And if I felt that the Lord wanted me to come there through the call I would let them know.

I went home and prayed about the matter. I thought it over and on Wednesday I notified Brother John A. Dyer that I would accept the call as its minister. Then immediately Brother Hayden and I went down to Hume Springs in Arlington County, near Alexandria, Va., to start a Bible School, and then a preaching service. After much hard work we organized a church with six members. But in 1928 Charles W. Fuller, of Wheeling, W. Va., came to Washington to live, and I went to him and told him that I would like to have him come over and hold a revival meeting at Hume Springs. The meeting was held in a garage in the backyard of Brother and Sister Shears. The meeting went on for about two weeks. In that meeting fifty-three people confessed Jesus Christ as their personal Saviour and to be baptized into Christ. Ten came forward along during the meeting from the Baptist Church. The building was so small we went into the basement of their home. The following Lord's Day we went over to Sixth and H Streets, S. W., and baptized fifty-three people into Christ. To me this was the greatest meeting that I ever was in.

Brother C. W. Fuller reorganized the church and the number on the role was then seventy members. The Church at Vienna, the Humes Church asked for my ordination. And on the eighth day of November, 1928, the church set me apart to the gospel ministry, in the basement of their home. Brother Fuller had charge of this service and by prayer and laying on of hands I was set apart for the gospel ministry. We moved

into the store on the corner. It is known today as the First Christian Church of Alexandria, Va. Out from this church the Dale Avenue Christian Church, Charlottesville, Va., was organized. Also being the pastor of the Maple Grove Church, Proffitt, Va., I've held meetings and preached all over the country with many persecutions. I've tried to hold fast the faith that was once delivered to the Saints, and I feel in my heart salvation will come only through the Church of Christ. I love the old plea. I'm glad that I did farewell to Catholicism, never to return.

I do not belong to any Disciples of Christ Church, or to any other sect, but just a gospel preacher in the Church of Christ. I have no creed but Christ, no book but the Bible, and no name but Divine Christian. I do not belong in creeds and doctrines of men. I believe in Christian unity based upon the 17th Chapter of John's Gospel, not on Federation of Churches, nor on the United Missionary Society, but on the word of God. No one has the authority to unite the church only on His word and through the local congregation. God hasten the day when all the people's of the earth shall have Jesus Christ as their Bishop and head of the church.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame
But holy lean on Jesus' name;
On Christ the solid rock I stand
All other ground is sinking sand.
All other ground is sinking sand!

JOHN PARK GROVER,
2411 Terrett Avenue,
Alexandria, Virginia.
June 4th, 1945.

HOW DO THEY AFFECT YOU?

The listener who smilingly remarks: "I have heard that story before." The man who interrupts you before you have finished your sentence, and who insists on monopolizing the conversation. The man who has always heard, seen, or done something a little better than you have, regardless of what you mention. The person who cannot discuss friend or foe without damning him by faint praise. The bigot who sees but one side of a question. The pessimist who thinks the world and everybody in it is going to the dogs. The man who never sides with the under dog, and who feels that because some people are stupid, ignorant and poor, they must necessarily be in the wrong. The perpetual bluffer who is ever trying to make an impression. The man who thinks because something has not been done, it can't be done, and therefore never sees the possibilities of an idea. The person who believes and repeats everything he hears without checking up on the sources of his information. The man who is not angered by a gross piece of injustice. Those ever-present human beings, who tomorrow forget what was done for them yesterday. The "I-Told-You-Sos" and professional contradictors.



EVANGELISTIC CAMPAIGN IN MISSISSIPPI

APRIL 23rd — MAY 18, 1945

By R. L. PETERS, National Evangelist

CHRISTIAN CHURCH

Clarksdale, Miss., April 23 to May 5th
Elder Edward L. Griffin, Minister

Sermons 12 Accessions 1

A very fine man from Baptist Church whose wife is a member of the Christian Church. This church was at low ebb spiritually. We left it much revived.

Mound Bayou, Miss., May 6 to May 5, 1945

Mound Bayou, Miss., May 6 to June 5, 1945

Elder Edward Griffin, Minister

Number Sermons 12

Number Accessions 22

As follows: By Baptism 19

From Baptist Church 3

Good crowd from start to finish. Last night the climax. Interest high. Overflow crowd. Membership of the church very loyal, industrial and cooperative. The evangelist was there on his birthday and the membership of the church and the entire town of Mound Bayou, Miss., gave the evangelist many and valuable presents. Miss Roxie C. Sneed, promoter.

The Pastor And His Wife

Elder and Mrs. Edward L. Griffin are leaders of both churches, and the school at Shelby, Miss. Elder Griffin is the principal. His wife is a member of the staff. They are both graduates of S. C. I., Edwards, Miss., and his one child, Edward Earl Griffin, who is in school in Detroit, Mich. Elder Griffin is not only principal of Shelby High School, he is president of Beulovia County (Miss.) Teachers' Association. He is also matriculated at Alcorn College, Alcorn, Miss., and vice-president of Disciples of Christ Convention of the State of Mississippi. He has consented to have his name enrolled in the National Christian Preachers' Convention. Sister Griffin, the minister companion, is loved by the church and people. She works in the church and is a queen among ministers' wives. She and her husband are an excellent team.

One of the Most Outstanding Women of Mound Bayou, Miss.

Miss Roxie C. Sneed, a native of Port Gibson, Claiborne County, Miss. One of five children reared by a father after the passing of her mother, worked her way through school at the S. C. I., Edwards, Miss. Miss Sneed was not in school long before the president and his

wife became very much impressed with her and took special care of her, and after finishing school she remained in school ten years, with President J. B. Lehman and his wife assisting in school work.

COLLEGE NEWS

President Tibbs Maxey has presented the College of the Scripture and its work to the following places: Second Church, Hagerstown, Md., W. H. Taylor, minister; the Quarterly Union of Brooklyn Churches in New York, held at St. Phillips Church, W. L. Kinard, minister; Algona, Michigan, Roland Lotridge, pastor; Berkly, Michigan, John Sears, minister; Oakland Avenue, Detroit, Salvadore Johnson, pastor; Second Street Church, Danville, Ky.; Maple Street Church, Lockland; Christian Church and Oxford, Ohio. Howard Fowler, pastor of both churches; Third Church, Louisville, Ky., F. T. Floyd, minister, and Central, Louisville, George McClain, pastor.

Thursday, May 17th, the following met in person or proxy at South Louisville Christian Church to incorporate the College of the Scriptures: G. Calvin Campbell, Max Randall, Chaplain Mark Maxey and Mr. and Mrs. Tibbs Maxey. The following trustees were chosen: C. W. Arnold, Los Angeles, California; T. R. Everett, Midway, Kentucky; James A. Johnson, Germantown Kentucky; Dr. G. C. Campbell, Cleveland, Ohio; R. L. Sercy, Oklahoma City, Oklahoma; R. C. Foster, Cincinnati, Ohio; Tibbs Maxey, Cincinnati, Ohio; Max Randall, Waynesville, Ohio; Chaplain Mark Maxey, Maryland; F. H. Bennett, Chatham, Virginia, and Olin Hay, Louisville, Kentucky. These trustees were called for a meeting May 18 at the same place where they chose the following officials: President, Tibbs Maxey; vice-president, G. Calvin Campbell; secretary, James A. Johnson, and treasurer, Max W. Randall. These constitute the executive committee and will be in charge of affairs between meetings of the trustees. The college has a 99 year Kentucky charter allowing it to include academy, college and graduate school in future years.

Miss Louise Beerbower has been engaged as secretary for the summer. The goal of \$2500 was reached, and with \$5000 borrowed, will be used before June 1st to buy the property at 709 W. Magazine Street. Classroom work is scheduled to begin September 18, 1945, with Brother Campbell, Ph.B., Th.M., M.A., A.B., of Cleveland, and Brother Maxey as teachers. Five students have definitely signified their intention to enroll, and many other prospects are considering. Nine have enrolled for courses in the correspondence department from six states.

THE CHRISTIAN INSTITUTE

WINSTON SALEM, N. C.

Policy of the Christian Institute

First—The school will be primarily for Christian training.

Second—An adequate course of Bible teaching is its aim.

Third—Its aim is to major on preparing young men for the ministry.

Fourth—It will be co-educational for those who desire Christian training.

Fifth—It will not enter into any entangling alliance with any agency, or be denominated or controlled by any outside agency.

Sixth—In matters of methods, opinion and expediency, in doing educational, missionary and benevolent work, it will stand for liberty and charity.

Seventh—It will major on a positive message rather than a negative, but it will stand for the absolute authority of the Scriptures in matters of faith and make no compromise of truth in its loyalty to Christ Jesus our Lord. Destructive modernism and a repudiation of the authority of the Scriptures as a matter of principle will be opposed.

Proposed Farm for the Christian Institute

We hope to be able to purchase a farm of at least fifty acres within a year near Winston Salem. Our aim would be to provide worthy students with four hours work a day to credit on their school expenses and provide produce, chickens, eggs, milk and butter for the boarding.

Our Goal Is To Raise \$10,000 By July 31, 1945, For the Following Purposes:

First. Our option of \$5,000 expires on the 18-room apartment house July 31, 1945.

Second. The apartment house is very much in need of classrooms. Office and classroom equipment with heating plant and repairs will cost about \$2,000.

Third. Cost of promotion, financial field secretaries, printing and postage will be about \$1,000.

Fourth. A surplus of \$2,000 is necessary as a fund to pay teachers.

In order to raise \$10,000 by July 31, 1945, we hope to have churches, subsidiary agencies of the church, and individuals to contribute as follows:

1. Four to contribute \$200.00 each.
2. Ten to contribute \$100.00 each.
3. Fifty to contribute \$50.00 each.
4. One hundred to contribute \$25.00 each.
5. Two hundred to contribute \$10.00 each.
6. Two hundred to contribute \$5.00 each.
7. Smaller contributions and free-will offerings \$200.00. Total \$10,000.

An attractive certificate will be issued to all who contribute \$10.00 and over. And names of such donors will be placed on the Honor Roll of the school as a permanent record.

DEFINITION OF A DISCIPLE DIVINE

By the MAXEY BROTHERS

"A disciple Divine" is a preacher who, because of weakness or egotism, puts policy before principle and serves a church that practices what it does not claim to believe. He religiously observes special days and raises special offerings. His position is paradoxical, as he cannot go in opposite directions at the same time. Obviously he cannot believe there is but one church and be seeking to restore it while also holding that one church is just as good as another. To him autonomy of the local church means that it has the power to change its creed, worship and practice to suit itself. He interprets Christian unity as a union of major religious bodies having the same forward outlook as the Disciples of Christ. He excludes the lunatic fringe of fundamentalists. He has forgotten about restoring the ancient church of Christ. He has revised the slogan, "Back to the Bible," to read, "Forward to Christ." By this he has deceived many.

His chief assets are an engaging personality and high class executive ability. Though claiming to be broad, he is narrowly holding with fanatical loyalty to a machine in which his whole future is wrapped. He practices any art or subterfuge if by those means he can lead his people into the same doctrinal vacuum he occupies. He fears nothing but the truth. He qualifies for ecclesiastical approval by graduating from a modernistic union, theological "cemetery."

He takes the principle that God revealed to mankind in each age as much truth as man was able to receive, then he cleverly twists it around so that man is pictured as gradually evolving such spiritual concepts as God, heaven and hell. He grasps the fact that Christianity is an experience, in as much as it is "the life," and life is one experience after another. Then he diabolically leads men to believe that this experience can be obtained without the revealed doctrine, or submission to New Testament ordinances, as if one could ever experience liberty without law. To him words are not building blocks with which to lay a solid foundation in faith, but words are pliable clay of a variety which never hardens into definite units. With them he builds soft palaces full of secret passageways. That a word has any real connection to its root is not admitted by him. A word must have both a front and rear entrance allowing escape should one ever be cornered.

As long as he consults the right men, reads the right church papers, attends the right conventions, supports the right program, raises the right amount of money, and says the right things to the right people at the right times, his position is assured. He will never be in want. The best churches will be his. He will receive public acclaim, adequate publicity, and numerous petty organizational offices. What more could a minister ask? This is heaven on earth. Truly his people shall say, "Isn't he divine?"

Tract six in a series of satires by
Mark and Tibbs Maxey, 1940-1945.

FALLEN ASLEEP

Brother Sam Henry Langs, of Greenwood, Miss., departed this life May 5, 1945. Brother Langs had reached his 69th year the past February. He was a loving husband, a devout Christian, elder of the Center Point Christian Church, and superintendent of the Bible School. He was joined together in holy wedlock by the late Elder Hearndon to the oldest daughter of the lamented ex-state evangelist, the late Elder J. G. Keyes. Brother Langs' death came after nine months illness. He will be missed by all who knew him. The life he lived as a husband and worker in the Christian church made a lasting impression for others to pattern. He left to mourn his passing a wife, Mrs. J. K. Langs; four brothers, four sister-in-laws, three brother-in-laws, one niece, and a host of relatives and friends. Sleep, Brother Langs, until the final resurrection.

By J. N. Keyes, Greenwood, Miss.

THE EASTERN AREA CHRISTIAN MEN'S FELLOWSHIP, INC.

By O. A. TRINKLE

The Eastern Area Christian Men's Fellowship is more than just a name. It is a duly incorporated institution under the laws of the State of Indiana. It is a voluntary organization of the men of the Christian churches of an area bounded by the highway routes 52 and 67 as they form a triangle out from Indianapolis, including the counties within and through which these highways pass. Some forty churches have men who are in the meetings of the fellowship.

For some two years these men have been meeting bi-monthly at some church within the area. The attendance at these meetings average from one hundred and fifty to three hundred men. The meeting opens with a supper served by the host church on the free-will offering plan. The program starts with an inspiring and spirited song and devotional service followed by a brief business session and an address by some minister of the area or some one invited in for the occasion. These mass meetings furnish an opportunity for a wider acquaintance among the men and are a high point in the spiritual life of those present.

But such meetings would be without fruit of permanence unless this hitherto unused manpower was not hitched to a definite task. Early in the life of the fellowship and under the leadership of Howard Hutchins, of Wilkinson, a definite project in religious work was begun. Through their interest and contributions a new church has been established for the colored folk on the near north side of Indianapolis. More than \$2,000.00 has already been contributed to this work. Under the leadership of Dr. Emmett Brown, his talented wife and family, this work grew by leaps and bounds. Dr. Brown, a dentist by profession, now a captain in the U. S. Army, and an ordained minister in the Christian Church, together with his good wife, soon discovered the work would outgrow their home facilities. They had 210 children in the Daily Vacation Bible School last year. They were able to secure the use of the public school building on the corner of Marindale Avenue and 24th Street for this school.

With the favorable outlook from this beginning for the establishment of a church in this section, the Men's Fellowship voted unanimously to give the project substantial backing. The incorporating for the purpose of definite Christian service was proposed and also unanimously decided upon. The purpose of the Fellowship as set forth in the incorporation papers is to establish and reopen Churches of Christ generally known as Christian Churches, to give assistance to needy churches and to maintain evangelistic work and evangelists to promote the purpose set forth.

Following the filing of the incorporation papers the board of directors was authorized to purchase real estate on the corner of 24th Street and Martindale Avenue across from the school. This property consists of three lots. Upon one is a brick double which will be made into an auditorium with classrooms on second floor. The two lots are already partly excavated and it is hoped soon to erect a modest tabernacle on these to provide facilities for some years to come. One-fourth of the purchase price was paid cash and the balance is provided for according to the plans of the Fellowship.

The board of directors consists of nine men, all of whom are prominent laymen of the churches of the area. Roy Hassler is president; Charles P. Ehlers, vice-president, and Kenneth Dimett, secretary-treasurer.

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LETTERS TO THE EDITOR

I have decided to give a donation to the Christian Informer every month. I am anxious to see it go.

Yours for the Informer,
MRS. ARNITA FORD, Baltimore, Md.

* * *

I like the Christian Informer, for I believe it is patterned after the New Testament. I am handing you a donation.

Your Brother in Christ,
ELDER JOHN P. GROVER, Alexandria, Va.

* * *

I enjoyed so much the copy of the Christian Informer you sent me. Enclosed find a donation and my subscription. Wishing you best of luck in your field and may God bless you.

Sincerely yours,
A. A. HUNT, Washington, D. C.

I am handing you a donation for the Christian Informer.

MRS. CLEO OVERTON, Hagerstown, Md.

* * *

The Christian Informer is a fine paper. I enjoy it. This is a donation for its support.

MRS. CHRISTENE BROOKS,
Smithsburg, Md.

* * *

I enjoy reading the Christian Informer very much. I am sending you a donation.

MISS GERTRUDE NEWTON,
Brooklyn, N. Y.

* * *

Best wishes to you and your co-workers for Christ and his church. I am sending you this donation.

Your Brother in Christ,

ROBERT L. WILSON,
Yakima, Wash.

* * *

We are very interested in the Christian Informer. Enclosed you will find a donation.

Yours in Christ,

ELDER AND MRS. B. A. DOUGLASS,
Minister, First Christian Church,
Stewart, Va.

* * *

Sometime ago I received a letter from you for aid in the great work you are doing. I am always ready to help a good cause. I hope this donation will help.

Yours in the faith,

ELDER BENJAMIN ORR,
Brooklyn, N. Y.

* * *

I was ninety-four years old on June 10th. The Lord has been so kind to me and I want to help you and that fine paper. Here is a donation.

MOTHER ANNIE ROBINSON,
Hagerstown, Md.

* * *

Please accept this donation for the great Christian Informer. It is a fine paper.

MRS. SARDIS DICKERSON,
Brooklyn, N. Y.

The Christian Informer is a fine paper. Please accept this donation.

MRS. HATTIE RODGERS, Greedmore, N. C.

* * *

This is my donation to the Christian Informer. It is a fine paper.

MITCHELL BROOKS, Smithburg, Md.

* * *

You will please accept this donation as an humble token toward the goal you are striving to accomplish. I commend the Informer on "the plea for restoration," a step I have prayed for. I bid you God speed.

Yours for the church and its principle.

MRS. CARRIE (KEYES) GRIFFIN,
Coila, Miss.

* * *

Congratulations to the Christian Informer. It gets better and better. Enclosed you will please find donation.

Yours aplenty,

ELDER C. H. DICKERSON,
Lexington, Ky.

* * *

The Christian Informer is a great paper. I like it, and want to help.

MRS. ELOIA MILEY, Brooklyn, N. Y.

* * *

I will make a monthly donation to the Christian Informer. May God bless the work it is doing.

Yours for Christ,

MRS. ANNIE L. TAYLOR,
Baltimore, Md.

* * *

I am sending you a donation for the Christian Informer. I enjoy reading such a true paper.

Yours for Christ,

MRS. MATTIE HOLMES,
Brooklyn, N. Y.

* * *

This is to help you in your work. May God bless you.

Yours truly,

GEORGE DEAN, Hagerstown, Md.

Enclosed you will find seven subscriptions for the Christian Informer.

Yours truly,

MRS. MARJORIE BROOKS,
Informer Sec., East Side Christian Church,
Kansas City, Mo.

* * *

Enclosed you will please find our monthly donation from the East Side Christian Church, Kansas City, Mo.

ELDER A. G. NELSON, Minister.

* * *

As a member of the church and a subscriber to the Christian Informer, I am going to make a donation every month to this fine paper.

Yours in the faith,

MRS. E. E. FOARD,
Baltimore, Md.

* * *

I enjoy reading the Christian Informer and hope you will continue the good work.

Your sister in Christ,

MRS. EMMA NEWTON,
Brooklyn, N. Y.

* * *

I spent one month in Mississippi and made many friends to our cause. Please send the Christian Informer to the following. Enclosed you will please find the donation.

Yours for the book,

R. L. PETERS, Winston Salem, N. C.

* * *

I have read the Christian Informer and decided to see it continue. With it goes my prayers and also a monthly donation.

Yours in Christ,

ELDER J. W. STANLEY,
Asst. Pastor, Emmanuel Christian Church,
Baltimore, Md.

* * *

You may expect a donation every month from me for the Christian Informer.

Yours in Christ,

MRS. MAYME E. QUEEN,
Hagerstown, Md.

* * *

Yes, I want to help the Christian Informer. I am giving this donation to help.

MRS. ROXY GREEN, Brooklyn, N. Y.

* * *

HERE AND THERE

Elder and Mrs. W. H. (Baltimore) Taylor, of Emmanuel Christian Church, Baltimore, and the Second Christian Church, Hagerstown, Md., celebrated their twenty-seventh wedding anniversary, Lord's Day, June 10th. The members of the Hagerstown church gave them a big load of good things to eat, such as meat, canned goods, lard, flour, chickens, better known in this section as the gospel bird, money and other valuable things. The Baltimore church gave them many valuable gifts and a purse.

* * *

Mother Annie Roberson, of the Second Christian Church, Hagerstown, Md., celebrated her 94th birthday May 10th. She is very active and in good health. The church gave her a birthday present.

* * *

The following persons took membership with the Second Christian Church of Hagerstown, Lord's Day, May 10th. Mrs. Viola Boatright, Miss Mable Stoner, Miss Vera Jones and Master Virgel Jones.

* * *

Elder W. F. Keyes, minister of the Williamsburg Christian Church, Brooklyn, N. Y., baptized eleven persons into Christ, Lord's Day, May 20th, at the close of the revival conducted by Elder W. H. (Baltimore) Taylor, of Baltimore. Elder Keyes is doing a fine job in Brooklyn. They have a loyal group of elders, deacons and members. The choirs rendered fine services for the revival.

* * *

Elder C. H. Dickerson, of Kentucky, is getting better in health. He decided not to cross over to the other side just now, but will shake your hand on this side. You will be reading his sermons and sayings in the Christian Informer.

* * *

While on vacation in Chicago, Brother J. N. Keyes, of Greenwood, Miss., lined up with the South Side Christian Church, and filled his position as elder and worked in that capacity while there. He says he never served a finer congregation. Elder R. E. LaTouche is pastor.

* * *

The Midway Christian Church, Midway, Ky., burned the mortgage on their parsonage May 26th. Elder T. R. Everett is minister.

* * *

The Kentucky State Convention will be held in the city of Paducah, July 16th.

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