

# The Christian Informer

VOL. 2

BALTIMORE, MD. SEPTEMBER 1946

No. 11



**ELDER A. G. NELSON**

Elder A. G. Nelson, of Missouri, elected president of the National Christian Preaching Convention. Elder Nelson is a defender of the faith, a doctrinal preacher, a true yoke-worker. He organized the East Side Christian Church, Kansas City, Mo.

## THE PREACHING CONVENTION

By ELDER C. W. ARNOLD

Chairman of Evangelism, Los Angeles, Calif.

The first National Christian Preaching Convention of Churches of Christ has become history. It was a great gathering of free men and women, who are members of free churches of Christ and not ashamed nor afraid to speak out or defend the Plea of the church.

There were several states represented and great preaching on great themes of the Scriptures. It is a great satisfaction to know that there are many among us who have not and will not be tied up with organizations that will take away the freedom of the local church.

One of the United Christian Missionary Society Workers stated recently to some of the brethren, and I happened to be in their midst. Quote: "We can't have or-

ganizations and have freedom in the local churches." End quote.

Brethren, whenever a local church has to give up its freedom to become a part of an organization, it had better leave that organization alone. We had a great fellowship in Baltimore, Maryland, and we are looking forward to an even greater in Little Rock, Ark. There are many who will become a part of this free fellowship. Some men who have gone through and are now going through the heat of the battle are determined now, more than ever to "earnestly contend for the faith."

Elder C. W. Arnold, of California, retires as president of the National Christian Preaching Convention. Elder Arnold was elected president September 12, 1944, when the convention was organized.

For two years he served the Brotherhood with honor and dignity. Under his leadership the convention was kept free from political trickery. Under his leadership frontiers were opened and churches organized. No man among the younger group has done for the Brotherhood more than C. W. Arnold. Elder Arnold will serve as chairman of evangelism.

Elder R. F. Hayes, of Arkansas, was elected vice-president of the National Christian Preaching Convention. Like Paul of old, he has fought good fights for the church. He has kept the faith. Elder Hayes organized and bought the church building, now known as the Ringold Christian Church, Little Rock, Ark.

## THE CHRISTIAN INFORMER

Vol. 2 BALTIMORE, MD., SEPTEMBER No. 11

A Monthly Publication Devoted to the Restoration of Primitive Christianity, Its Doctrine, Its Ordinances And Its Fruits

Ye should earnestly contend for the faith.—Jude, verse 3.  
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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.

A NATIONAL JOURNAL

### CONTRIBUTING EDITORS FOR 1946

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"I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

—Abraham Lincoln.

## EDITORIAL

### THE NATIONAL CHRISTIAN PREACHING CONVENTION

Was a success in every way. Great doctrinal preaching, fine fellowship. Every sermon preached at the convention had a definite purpose, and that purpose was the Restoration of New Testament Christianity, Its Doctrine, Its Ordinances and Its Fruits. Every sermon preached was a death signal to open-membership, modernism and the United Christian Missionary Society. The preaching was done by Elders J. Salvador Johnson, Mich., A. C. Chichon, Ill., C. W. Arnold, Calif., A. G. Nelson, Mo., James A. Johnson, Ky., R. L. (Back to the Book) Peters, N. C., H. C. Poston, Ky., M. Brown, N. C., Tribbs Maxey, Ky., W. E. Laws, Md., James Dabney, Ky., and R. F. (Bob) Hayes, Ark.

The next annual convention will be held with the Ringold Christian Church, Little Rock, Ark.

## OUR STUDENTS

Our students from the College of the Scriptures, Louisville, Ky., and Christian Institute, Winston Salem, N. C., preached soul stirring sermons. They showed by their preaching, that they are being taught "the way of the Lord more perfectly." Churches and individuals can help spread New Testament Christianity, by sending students and donations to these schools. Put these schools in your budget. Make monthly donations. Our ministers for tomorrow will come from these schools.

### A STEP IN THE RIGHT DIRECTION

Seeing that the program of the National Christian Preaching Convention called for preaching five times a day, the National Christian Missionary Convention of Disciples of Christ, held in Brooklyn, N. Y., followed our leadership. They had preaching four times a day, which was something "new under the sun" for them. We are happy, because the National Christian Preaching Convention has taught them at last, that preaching of the gospel is the only way out. We commend them for following in our steps, because the National Preaching Convention is going to follow Christ. The Preaching Convention will continue to set examples worthy of being followed by the Missionary Convention, and any one else who wants to obey Christ.

### A CERTAIN TEST OF FELLOWSHIP

When ministers of Churches of Christ, regardless of race or color, can eat and sleep together, it is a fine test of fellowship. It is practicing what you preach.

### CHRISTIANITY AT WORK

All ministers representing Jesus Christ at the National Preaching Convention, held in Baltimore, were with "one accord in one place." They ate at the same table and slept in beds together. There were neither "Jew nor Greek, White nor Colored, Negro nor Darkey, Bond nor Free." All were one in Christ Jesus. We were "CHRISTIANS ONLY" and members of churches of Christ.

### WASTE OF TIME AND MATERIAL

If all of the time, words, ink, paper, pencils, pens, paint, paint brushes, signs, Jim Crow seats, back doors and side doors, which are used to identify my race, were heaped in one pile, how high and wide do you think that pile would be? Wouldn't that be some pile of junk, and a great waste of time and material?

"God will not ask of thee thy race,

Nor place of thy birth.

Alone He will demand of thee:

What hast thou done on earth?"

### BEGIN HERE

Peter says: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be?"

Jim Crowism, discrimination and segregation because of color, must first be broken down in Church of Christ, Christian Churches, Disciples of Christ, Schools and Colleges of Christ.

It is non-sense for a man to try to get me to go to Heaven, which belongs to God, and at the same time will not let me go to his church, or college or table, over which he has control.

Let's begin here "at Jerusalem," your church, your school, your table. Then we will be ready to be "witnesses unto Him both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Not until these evils are destroyed in our "Jerusalem," can we be competent "witnesses unto the uttermost part of the earth."

## SOMEBODY

My race must be somebody, since so much money, time and material is spent to distinguish us. We must be somebody: no other race gets as much sign painting, special seats, special doors, special tables, and special lynching parties, that can't wait for the COURT, JUDGE NOR JURY.

### QUESTION

What will America do about the five United States airmen killed in Yugoslavia?

What will America do about the United States citizens lynched in America. God will demand an answer. Now or at the JUDGMENT BAR.

### THE PLEA OF THE CHURCH OF CHRIST

Sermon delivered at the National Christian Preaching Convention, Baltimore, Md., August 23, 1946, by Elder A. C. Chichon, Illinois.

### Text

I Peter 3:15—"Be ready always to give and answer to every man that asketh you a reason of the hope that is in you."

Acts 17:11—"In that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so." Jude 3 Verse.

Before I proceed to discuss some of the principles which characterizes the disciples of Christ as a people distinct from other peoples because of their strict adherence to the teachings of God's word let me say that we are aware of the fact that truth is very seldom believed upon its presentation; but upon careful searching for truth within the lids of God's divine record, those who seek the truth, the whole truth, nothing but the truth generally find it. We know also from years of experience and from reading history that the Gospel we love to tell and defend has been perverted so much, until minds have been prejudiced against the truth of the Gospel of Jesus Christ; and sectarianism is so deeply rooted in the minds of the many, till it seems almost useless to endeavor to lift up the banner of Jesus Christ, and proclaim Him Lord of all. We plead for the union of all God's people upon the "Christ as the only Head of the Church," and the Bible alone as our authority for our faith in claiming Christ as the only Creed. We reject human names and human creeds as tests of fellowship and bonds of communion.

We constantly plead for the union of all believers, and we accept the Bible only as our rule of "faith and practice." We teach that the New Testament is the all sufficient book of discipline.

First: To teach unbelievers the way to Christ, or the way of salvation through Christ.

Second: How after having become inducted into Christ, to govern ourselves in order to be admitted to glory; hence we reject the books, directories, etc., as government is all-sufficient if properly read and meditated upon to teach all that is necessary to further our pilgrimage to Glory—for Christ says—Jno. 5:39. Paul to Tim. 3:15, 16, 17.

Tim. 3:15—"And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Tim. 3:16—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Tim. 3:17—"That the man of God may be perfect thoroughly furnished unto all good works, having a rightful conception of the everlasting commission of our

Saviour's to His apostles given on the Mountain of Gallilee." Mark 16:15. Luke 24:46-47.

"And that repentance and remission of sins should be preached in His name among all Nations beginning with Jerusalem."

We are often charged with being too rigid and too strict in presenting the plan of Salvation, or deliverance from sin, to obtain forgiveness through Christ; especially are we condemned without a hearing and investigation for dwelling at all times and under all circumstances for teaching faith, repentance and baptism for the remission of sins, of pardons, and deliverance from the world into Christ, in accordance with the command of Jesus Christ. Matt. 28:19, 20. Acts 2:37-38.

### WHAT WE BELIEVE

We are disciples of Christ because:

First: We believe Christ is the HEAD of the Church. Therefore, we follow Him, thereby designating ourselves "Disciples of Christ," Christians, or Church of Christ.

Second: We believe the Bible, and to it we adhere; and from it we obtain all that is necessary to further our claim as the follower of Christ.

Third: We believe that in Christ all will be justified, provided HIS (not man's) plan of salvation be adhered to.

Fourth: We believe that faith, repentance, and baptism are prerequisite to discipleship.

Fifth: We believe that after obtaining the badge of discipleship to obtain an entrance in Heaven the life must conform to His as ordained in the word of God: hence our belief in the doctrine of "fallen from grace."

### Name

We are sometimes told that there is nothing in a name. We are designating disciples of Christ, or Christians, because disciples of Christ means a follower of Christ. We obtain our authority for the name in the Word of God, found in Luke 14:27—"And whosoever doth not bear his cross, and come after Me, can not be my disciple, so likewise whosoever he be of you that forsaketh not all that he hath can not be my disciple." Acts 11:26. Gal. 3:27.

### Origin

We claim no human founder, but we acknowledge Christ as the supreme Head of the Church, and Him alone do we worship in deed and in truth. Hence we bow to the mandates or decree or authority of no man claiming, or delegated the right to make laws to govern Christ's subject. Matt. 16:16, 18.

We find our authority for our belief in the New Testament sealed by His blood. I Cor. 3:11.

We believe in an infallible Bible, and from the infallible Bible we obtain our faith and to its teachings we rely upon for the salvation of the world. We ever appeal to the supremacy of the Holy Scriptures and weigh all religious beliefs in the balance of the sanctuary; always reject as ruinous heresy the bold assumption that the Church has a right to change somewhat. I Tim. 3:16, 17.

### Our Principle

Our principle is unfailing fidelity to Christ crimson with blood of disciples fidelity; it has been handed down from century to century.

### The Church Established

Daniel prophesied: "And in the days of these Kings shall the God of Heaven set up a kingdom which shall never be destroyed." Dan. 2:44. Christ confirmed the prophecy when He said: "Thou art Peter." Matt. 16:18. And on the day of Pentecost at Jerusalem, we noticed the fulfillment of the kingdom of Christ in the hearts of men, saith He: "For out of Zion shall go forth the law and from Jerusalem the word of the Lord," and that word was given in Galilee by Christ to His apostles to "Go ye into all the world," etc. Mark 16:15, 16. Luke 24:44-48.

In our search for authority we can boast of being the only class of people though sometimes stigmatized by improper titles, who preach and practice the truth as it is recorded in the Holy Scriptures.

### Salvation

Christ says: "I am the way, the truth and the life. I am the door, by me if any man enter in, he shall be saved."

We believe that in order to be saved, the unbeliever must, first: hear the Gospel, or be brought under the influence of the Gospel. For the Scriptures teach "How shall they believe in Him of whom they have not heard?" Rom. 10:14. Therefore, we understand and teach that in order to obtain remission of sin, pardon, or salvation the sinner must be brought to a saving knowledge which is in Christ Jesus, by first hearing the gospel of Jesus, for saith He, in the great commission: "Go ye into all the world, and preach the Gospel. He that believeth and is baptised shall be saved." Mark 16:15, 16.

Second: We find that the sinner must believe the Gospel for the scripture saith: "How shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard?" So, then, faith cometh by hearing and hearing by the word of God. Rom. 10:14, 17. Jno. 3:16. "The word is nigh thee, that is the word of faith which we preach."

Third: After the believer through faith in the Gospel, believes that Jesus Christ paid the debt for all mankind, the next step for the believer to take is to repent, or in other words turn away from sin and the world, and resolve to be a follower of Christ, through obedience. Luke 24:46-47. Acts 2:38.

The Pentecostal sermon is the best authority for this moment. We find here the Gospel being preached in fact, and believed. Luke gives us the beginning point, where the Gospel should be first preached, saith He, "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24:44, 48.

49. "And, behold, I send the promise of my Father upon you:—but tarry ye in the City of Jerusalem the beginning point of the Christian dispensation, when the Gospel had been preached in its simplicity and purity in accordance with the command of Christ, the truth so

permeated, or made its way in the hearts of the assembled multitude, they cried out: "What shall we do?" Meaning what must we do to escape the condemnation for having crucified the Son of God, the Christ, the Saviour of men, etc. Peter then said, "Repent and be baptised every one of you ye shall receive the gift of the Holy Ghost (Spirit). Acts 2:38, 39.

Fourth: We believe that when the sinner after having heard the word, believed the Gospel of Jesus Christ, and repented of His sins, that the other step to be performed is to confess Jesus, before men, for the Scriptures teach—Matt. 10:32. Rom. 10:10. Therefore before the repented sinner is eligible to baptism, or becoming a Christian, or disciple of Christ, he or she must confess—I believe that Jesus is the Christ, the Son of God and then when the confession is made, the preacher of the "Gospel of Christ" goes down into the water with the believer and baptises the believer into the name of the Father, and the Son and the Holy Ghost. Acts 8:36.

When the believer in Christ has complied with the divine injunction he or she receives the "Gift of the Holy Spirit," the promised guide to lead him to perfection. His relation changes, he is no longer a child of the world, but now he is a child of God. He receives a new name. He is a Christian. He cries "Abba Father." Gal. 3:27.

The Scriptures teach us that so many of us as were baptised into Jesus Christ were baptised into His death. Therefore, we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the Glory of the Father even so we also walk in newness of life. Rom. 6:4. For if we have been planted together in the likeness of His resurrection; knowing this that our old man is crucified with Him, that body of sin might be destroyed, that henceforth we should not serve sin.

### Baptism

We believe that baptism is the immersion in water of a believer in the name of the Father, Son and the Holy Ghost. To show forth in a solemn and beautiful emblem of our faith in the crucified, buried and risen Saviour, that its effect is our death to sin and a resurrection to a new life in Christ Jesus; that it is prerequisite to discipleship in Christ. Rom. 6:4. Col. 3:12. Jno. 3:23. Matt. 3:16.

We do not rely upon any authority for our belief in immersion since baptism means immersion. We read in the New Testament of "One Lord, one Faith and one Baptism." Eph. 4:5. And we believe this baptism is water baptism, or immersion, a burial, and that it does not mean anything else. Jno. 3:5, 23. Rom. 6:4.

### THOSE WHOM WE DELIGHT TO HONOR

Our aged ministers, who suffered for the cause of Christ. The National Christian Preaching Convention agreed to pay the railroad fare of the oldest minister attending the Preaching Convention. The oldest minister attending the Baltimore Convention was Elder A. C. Chichon, of Carbondale, Ill. Elder Chichon is 83 years old. He has been in the ministry more than fifty-three years. The convention was happy to donate him his railroad fare. Every year the oldest minister will receive his railroad fare.

### SOMETHING WORTH KNOWING.

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

### Order Today!

A PHOTO OF THE FIRST NATIONAL CHRISTIAN PREACHING CONVENTION Held in Baltimore, Maryland August 23-27, 1946

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THE BEST MAY TO SAY: "I LIKE THE CHRISTIAN INFORMER," IS TO SEND DONATIONS AND SUBSCRIPTIONS.

### REPORT OF THE NATIONAL CHRISTIAN PREACHING CONVENTION OF CHURCHES OF CHRIST

Baltimore, Maryland August 23, 1946

### Greetings:

The sole purpose of the National Christian Preaching Convention of Church of Christ is the Restoration of New Testament Christianity, Its Doctrine, Its Ordinances and Its Fruits, through Evangelism and the Christian Informer.

Total amount of money received by the convention during the year, including the Christian Informer: (\$2,364.79) two thousand, three hundred and sixty-four dollars and seventy-nine cents.

Brethren, we have "just begun to fight."

We will fight "Till every foe is vanquished and Christ is Lord indeed." We pray that each Brother will "Put on the gospel armor, each piece put on with prayer; when duty calls, or danger, be never wanting there." Let us this year as never before, "Stand up, stand up for Jesus, stand in His strength alone; the arm of flesh will fail you—ye dare not trust your own."

Brethren, let us "Stand up for Jesus, the strife will not be long, this day the noise of battle, the next, the victor's song; to him that overcometh, a crown of life shall be; he with the King of Glory shall reign eternally."

Your friend,

M. H. (Baltimore) Taylor,  
Executive Secretary.

### UPWARD OF FIFTY YEARS OR MORE

Ministers attending the Preaching Convention, having preached upward to fifty years or more; were Elders A. C. Chichon, Ill., J. W. West, Va., R. L. Peters, N. C.

### TO THE CHURCHES AND BRETHREN EVERYWHERE

### Greetings:

The Christian Informer is your paper; owned and operated by you. You have the sole say, by your donations, subscriptions and renewals as to how strong or weak you want your paper to be. Ask yourself this question. What would my paper be if every church and brother donated and sent in subscriptions like me?

Remember: October, November and December are Christian Informer months. Give with confidence. Help in this glorious fight. "SAY IT WITH DONATIONS AND SUBSCRIPTIONS." Write today.

W. H. (Baltimore) Taylor, Editor.

Emmanuel Building  
1702 Madison Ave.  
Baltimore-17, Md.

### HONOR ROLL

Members of the preaching convention, having organized congregations, bought or built church buildings during the years: Elders A. C. Chichon, Ill., R. L. Peters, N. C., C. W. Arnold, Calif., A. G. Nelson, Mo., J. S. Johnson, Mich., Tibbs Maxey, Ky., C. H. Dickerson, Va., R. L. Sercy, Ill., Baltimore Taylor, Md., H. C. Poston, Ky., John P. Grover, Va., R. F. Hayes, Ark., S. H. Hairston, Va., W. E. Laws, Md., T. R. Everett, Ky., D. W. Bradley, Tenn., A. R. McDuff, Kans., R. C. Maloy, Tenn., W. C. Kinard, N. Y., James Dickerson, N. Y., C. R. Murdock, N. Y., D. L. Kinard, N. Y., G. C. Campbell, Ohio, J. H. Hairston, Va., and J. W. West, Va.

## PREACHING CONVENTION

Representatives or letters to the National Preaching Convention were from the following states: California, Missouri, Kansas, Oklahoma, Illinois, Indiana, Mississippi, Kentucky, North Carolina, South Carolina, Virginia, Tennessee, Maryland, Michigan, West Virginia, Florida, New York and the District of Columbia.

## COLLEGE NEWS

During the summer several speakers have presented the work of the College of the Scriptures. Elder James Johnson, one of the students, spoke in Minnesota and South Dakota. Victor Maxey spoke in Iowa, Nebraska, Missouri and Minnesota. Dr. Campbell represented the school at Delhi, Ohio, and the Missionary Rally at Streator, Ill. Students Johnson and Dabney spoke for the college at the National Preaching Convention in Baltimore, Md., in August. Tibbs Maxey attended youth camps at Bedford, Indiana and Flora, Ill. He spent two weeks at Cedar Lake, Indiana, at the Christian Assembly there. He has been the first independent missionary to speak in a number of churches in several states including Maryland, Kentucky, West Virginia, Indiana, Illinois and Virginia.

Elder H. C. Poston of Covington, Kentucky, has accepted full time work as field man for the college. He will be able to accept dates anywhere in the country. He will be on the lookout for new students.

Our second school year opened with Convocation Service, Sunday, September 16th. Registration Monday and first classes Tuesday, September 17th. Prospects are bright for a higher enrollment than last year.

Olin Hay and Roy Blackmore, Louisville preachers, are assisting us in teaching this fall.

"Remove not the ancient land-mark, which thy fathers have set."—Proverb 22:28.

## OUR CHURCH HAS 100 MEMBERS

It takes 51 (the majority) to call Brother Blank for pastor. Listen to me, Brother. The other 49 may kill Brother Blank. A church needs three-fourths of the members to call the preacher and then, that one-fourth MAY block things. Not the number but the KIND should decide. Who are they? Take advice from one with 50 years experience as successful pastor. C. H. Dickerson.

## GENERAL PROGRAM OF THE CONVENTION

By the President

The Theme of this convention is to preach the gospel as commanded by the Christ in the Great Commission, in which God, through his Son directed an order to the world which was to be carried out by his co-laborers, the ministers who have dedicated their lives to the task of informing the world of the requirements of God and saving the world.

We believe that this order was definite and final to mankind, and that it must be preached without compromise to accomplish God's eternal plan.

We further pledge ourselves as Christian ministers and leaders to delete from Christ's program of the church all of the unnecessary cumbersome Ecclesiastical orders which were an inherited tradition from the Roman Catholic Church, which has been brought down through the ages to this hour, and thrusts upon Christ's church against its will and the will of the Father. To this end many agencies and committees with directed programs have weakened and confused the church in its determined effort to save the world.

We therefore commit ourselves to help unshackle the local church from this evil since we believe that the local church in the spirit is sovereign in itself, and if permitted to carry out the Great Commission of Christ in His spirit will do the job and bless the world today. We believe that the ministry holds the key to carrying this message to the whole world.

Therefore we are committed to help prepare the ministry to preach the gospel as once delivered unto the saints.

We are to counsel with them to see that they get into the proper institutions of training to each the New Testament doctrine. Our program will be 100 per cent Evangelistic which will include the establishing of churches in large cities where there is no church of Christ or Christian church in existence, and add to the already established loyal churches where necessary. And establish churches in small communities in America, which number in the thousands, where Christ is not known in the simple teachings of the gospel.

Our program is to help in this new work through the Missionary offerings as given and directed by the local church through the convention. Therefore, we exhort the local church to direct its effort to this end.

## In The Cross of Christ I Glory

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life o'er take me,  
Hopes deceive, and fears annoy,  
Never shall the cross forsake me;  
Lo! it glows with peace and joy.

When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming  
Adds more lustre to the day.

Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide.

## LETTERS TO THE EDITOR

We are well at the time of writing, hope you all are doing nicely and yet rejoicing from the Fellowship of the Preaching Convention just closed. I wish I could have been with you all, but as you know when you start a new work you can't leave the first week or so and expect things to continue, especially when you don't have any one to leave with the group to carry on. Four new additions since we set up; we are trying to get a lot or a building. Yours for the work. R. L. Sercy, Evangelist, 1029 Oak St., N., Danville, Illinois.

I am very, very sorry that it will be impossible for me to attend the first National Convention. I desire so much to be there and be a part of it; but I am under the doctor's care and he advised me not to make the trip. May God bless the National Christian Preaching Convention to the glory and honor of Jesus Christ and the deep, spiritual development of all those who sincerely take stock in it. Yours in the "One Faith." A. R. McDuff, Minister, Fifth Street Christian Church, Kansas City, Kansas.

I am enclosing a check which I hope will in some way help take care of the expenses of the National Christian Preaching Convention. I will not be able to get there. I am not so well. "Please have me excused." I am sure the old ship is in safe hands so long as you keep Jesus in front. Your Brother in Christ. T. R. Everett, Minister, Midway Christian Church, Midway, Ky.

Members of the National Christian Preaching Convention. Greetings: I regret so much that I find it impossible to be with you brethren. Count me in one hundred per cent in the glorious fight you are making to save the doctrine of the church. I bid you God speed in the work and will meet with you next year if the Lord's will. Enclosed you will find five dollars for my registration or use the money as you think best. I am your true yoke worker. May God bless you all. D. W. Bradley, Minister, Rogersville Christian Church, Rogersville, Tenn.

Telegram: Lost my baby. Funeral today. Unable to be at the Convention. G. W. Roland, Minister, Middlefork Christian Church, Winston Salem, N. C.

I am sure you all had a great Convention. I would have been there but I was called to Detroit, to the bed side of my sick brother. Please send the Christian Informer to my brother. From your sister in the Lord. Mrs. Roxie S. Green, Brooklyn, N. Y.

I share your school of thought in the superlative degree. I am available for pastorate and evangelistic meetings. Trusting that you will have a good Convention and release an influence that shall cause our Movement to grow in power and number. Yours in the Faith. Isom K. Hicks, Oklahoma City, Okla.

This comes to advise that according to circumstances over which I have no control, makes it impossible for me to attend the Convention. I wish to say, however, that I am one hundred per cent with the National Christian Preaching Convention. I am yours in His name. J. K. Dickerson, Elbert, W. Va., Graham Christian Church.

Herewith find check. I am interested in your work and Christian Informer, as it is true to the BOOK. Also in the meeting of the National Christian Preaching Convention. With Christian regards. Fred H. Shaver, Cedar Rapids, Iowa

Another donation for the Christian Informer. A. Gilmore, Baltimore, Md.

Another donation for the Christian Informer. The National Christian Preaching Convention.

My monthly donation for the Christian Informer. Mrs. E. E. Fear, Baltimore, Md.

My monthly donation for the Christian Informer. Mrs. Arnita Ford, Baltimore, Md.

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Another donation for the Christian Informer. Elder A. G. Nelson, Kansas City, Mo.

Brother Fowler, pastor of the Lockland, Ohio, Christian Church, had made arrangements to come to our Convention, but had car trouble. Enclosed you will find money order please send the Informer to the following persons. Yours in Christ. M. J. Dabney, Circulation Editor, Louisville, Ky.

A donation for the Christian Informer. George Timpson, Baltimore, Md

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#### FROM THE HILLS OF OLD VIRGINIA

By Elder C. H. Dickerson

#### THE THIRD VERSE'S LAMENT

1

I'd rather be a prisoner long  
Than the 3rd verse of any song.

2

The song may be "Amazing Grace"  
"Third verse" chunked in to fill space.

3

And here I am twixt 2 and 4  
Neglected till it makes me "sore."

4

Some day I'm goin' to "up and see,"  
Why they sing all the rest but me.

5

I'll shake my finger in his face  
And tell him by "Amazing Grace."

6

Next time he tries to leave me out  
I'll tell him what I'm thinking 'bout.

7

When they have sung the 2nd verse  
Leaving me "waiting" for the hearse.

8

I'm goin' ter up and sing myself  
I'm tired laying on the shelf.

9

Next time they don't give me a sup  
I'm goin' to break that meetin' up.

10

And then if he don't let me by  
I'll take my fist and black his eye.

11

And then we all will hear the word  
"Sing verses first, second and third."

12

And hear some other verses squeal  
When seeing how being left out feels.

13

All members like to be respected  
And no one likes to be neglected.

14

First, second and fourth, there's no demand for it  
East, West, North, South, we won't stand for it.

15

Written for the Informer  
Will write again if it gets no warmer.