

The Christian Informer

VOL. 2

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No. 12

GO TO COLLEGE



Time was when a college education was a luxury coveted by the many; enjoyed by the few. Now, "Thanks be to God," it is within the reach of practically all who desire a higher training and have the courage to obtain it. In our great movement the College of The Scriptures, Louisville, Kentucky; the Christian Institute, Winston Salem, North Carolina have played an important part and are destined to play a greater part.

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College of the Scriptures: "Every trustee and teacher must be a member of the Church of Christ (undenominational) and must believe, without reservation in the full and final inspiration of the Bible to the extent that it is to him the infallible Word of God, and therefore, the all-sufficient rule of faith and life; in the diety and supreme authority of Christ; obedience to the Gospel; the edification of the church; and the restoration of its duty on the New Testament basis." Article 3 of Constitution.

THE CHRISTIAN INFORMER

Vol 2 Baltimore, Md., October 1946 No 12

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

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EDITORIAL

KEEP THE RECORD STRAIGHT

The Secretary of the National Missionary Convention of Disciples of Christ, held in Brooklyn, N. Y., published in the Clarion Voice, of which he is editor and publisher: Quote: "Delegation of 400 raised \$6,000." in another column of the same paper, the Secretary reports, "WE RAISED NEARLY \$6,000." What does the Secretary mean when he says "\$6,000" in one column and "NEARLY \$6,000" in another? How NEAR \$6,000 did the Convention raise? Say what you mean, and mean what you say. Was the "NEARLY \$6,000" raised at the Convention, or was it raised during the year by "Doctor" Myers, "Doctor" Parks, "Doctor" Dixon and others, who traveled from coast to coast as COLLECTING AGENTS. Collecting money from poor preachers and struggling churches, for the U. C. M. S. and the National Convention?

LIVING ABOVE INCOME

It cost the Convention \$22,400 in salaries, traveling expenses, office help, office equipment, expenses and what-not, to raise the "NEARLY \$6,000" (See their budget for 1945-46).

Where did the Convention get the difference between the "nearly \$6,000" and \$22,400? Won't their 1945-46 budget show that they got it from the U. C. M. S. and other Agencies. Was this money given as a "TIP" for being "NICE." Or as Uncle Tom would have called it: "A HAND-OUT OVER THE BACK FENCE, FOR NOT TALKING BACK TO THE BOSS."

There is no need, nor an excuse, for being a slave or an Uncle Tom in this enlightened age. Christ died to make us free. President Lincoln signed the Emancipation Proclamation to make us free. We are twice free. Why be a slave or an Uncle Tom?

NEW CHURCHES

The Secretary did not mention in the Clarion Voice anything about congregations organized and new members added to the churches. There was a time when soul saving and church organizing was the main objective of their convention. But now it is money, and College Degree. They are sinking "little by degree." What is "Nearly \$6,000" for a National Convention, with fifty thousand members and thirty years old to raise in twelve months. If each member would contribute one dollar a year, they would not have to look for a "HAND-OUT OVER THE BACK FENCE." When the "BOSS" got rough they could tell him where to go and stay.

"THE LAST ROUND-UP"

The National Convention of Disciples of Christ organized a Layman's League, with Brother Thomas C. R. Bragg, as president. Look out preachers. I am of the opinion that you are "headed for the last round up." "I am so glad, I got my religion in time."

I fear your convention will be similar to a Republican Senate, a Democrat Congress and a Communist President.

TOP HEAVY

The secretary's report of the National Convention of Disciples of Christ, shows that it is TOP HEAVY. They are supporting two headquarters in the same city. They are paying big salaries, traveling expenses and office up-keep which they do not need. (See report.) The thousands of dollars they give away in big salaries and traveling expenses could be used in starting churches in states and cities where there is no church. It could be used to help struggling preachers and weak congregations. It could be used to help prepare men for the ministry. It could be used to help support schools that are loyal to God's Word.

CON-STI-TU-TION-ITIS

The National Convention of Disciples appointed a committee to revise their constitution. Before the members of the convention can get acquainted with one constitution, they have another. They adopted a new constitution at Kansas City, Mo., in 1942. They adopted another new constitution in Lexington, Ky., in 1944. They must have CON-STI-TU-TION-ITIS.

SPENDING BUDGET

Of the National Missionary Convention of Disciples of Christ, 1946-47

Executive Secretary	\$3,000
Travel	1,000
Director of Religious Education.....	2,700
Travel	1,000
Director Evangelism and Church Development.....	2,700
Travel	1,000
Director Missionary Org.	2,100
Travel	1,000
Office Secretary	1,500
Office Equipment and expense.....	2,000
National Convention and Executive Committee.....	1,600
Program	1,200
Christian Plea	800
Pension Dues	536
Miscellaneous	250

BACK TO CHRIST AND PENTECOST

Any church that makes the color of a man's skin a test of fellowship or membership; is not the church Christ spoke of in Matthew 16:18. And was established on the day of Pentecost.

The day is at hand. The handwriting is on the wall for states and nations, ministers and church, to stop preaching one thing and practicing another. Preach what you practice, and practice what you preach, so you can be understood.

QUESTION

Is it ignorance or racial prejudice that causes some men in high places to write the name of a certain race with a small letter. And at the same time use capital letters when writing names of other races?

TRACTS AND BOOKLETS

By R. L. SERCY, Evangelist

1029 N. Oak St., Danville, Ill.

Living a Christian out of the

Church	3c each; \$2 per hundred
Christian Trumpet.....	25c each
Christian Voice	25c each
The Church of Christ.....	5c each

TO THE CHURCHES AND BRETHERN 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.

CHRISTIAN UNITY

By FRANKLIN H. BENNETT

Christian Minister, Chatham, Va.

In the seventeenth chapter of the Gospel according to John we find a prayer which Jesus offered to the Father for His followers. I am assuming that you believe that this is actually the record of a prayer from the heart and lips of the Master. Otherwise it would be a waste of time to discuss it. I am assuming that you believe that all the rest of the same book is the Word of truth, written under the inspiration of the Holy Spirit. It is the same author who records the promise of the guidance of the Holy Spirit as John writes the words of Jesus, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."—John 14:26. Let us consider this prayer the actual words of Jesus which the Holy Spirit caused John to remember and write.

We shall not have the time to discuss the entire prayer. However, there are some facts written in the first part of the prayer that I want us to remember. Please note the following facts written in the first eight verses:

1. The Father had given all authority to the Son.
2. The Son had manifested God's name to the Apostles.
3. The Apostles believed, accepted and kept that Word.
4. They believed that Jesus, the Christ was sent from the Father.

With these facts in mind let us turn to the twentieth verse where we find the portion of Scripture referring directly to the unity of His followers. Let us read. "Neither for these only do I pray, but for them also that believe on me through their word." Jesus specifies definitely the people for whom He is praying. He is not praying for unbelievers. He is not praying for all church members. He is not praying for all people who believe on Him through someone's word which differs from the word of the Apostles. He is praying for "THEM ALSO WHO BELIEVE ON ME THROUGH THEIR WORD."

Where else can you find their Word but in the New Testament? In this same chapter we have read the statement of Jesus that He had received the Word from the Father and had given it to these men whom the Father had given Him. They had received and kept this word. They report that the Holy Spirit came to guide them in remembering this Word. May I impress upon you this fact. Jesus is praying for all who believe on Him through the Word of these specially chosen men.

Let us continue with this prayer, "That they all may be one." If we should lift this statement from its setting, as some folk do, we might say that the Master was praying for a physical union only of all people who profess Christianity. We might say that this physical union in itself is the answer to His prayer. But if we read farther we can see that this would be shallow reasoning.

We read, "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us." The unity for which He is praying is something greater than a physical organization of professed believers. It is a unity of the individual with Christ as He is one with the Father. Then as these many who have believed in Christ through the words of the Apostles

become one in Christ they are one with each other as Paul writes to the Romans, "We, who are many, are one body in Christ, and severally members one of another."—Rom. 12:5.

Let us think farther on this unity for which He is praying. He had told His followers, "I and the Father are one."—John 10:30. Again He said, "He that hath seen me hath seen the Father."—John 14:9. He was perfect as the Father is perfect. When He spoke on earth it was as the voice of the Heavenly Father. Anything that He did was exactly like the Father. When all Christians surrender themselves into His service until every expression of life is an honest attempt to be exactly like Him we have approached the Christian unity for which He was praying. That kind of unity is not limited by the boundaries of any temporal organization.

We understand these facts more clearly when we read the purpose for which He desired this unity. We continue to read, "That they all may be one; even, as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory that thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovest them, even as thou lovedst me." Note carefully that this unity for which He is praying is to cause the world to believe that He was SENT from the Father. May I repeat, "That the world may believe that thou didst SEND me." And again, "That the world may know that thou didst SEND me." This then, is the test we can apply to any physical organization to know whether it is a part of that for which Christ prayed. Does this organization through the expression of its members cause the world to believe that the Father sent His Son even as the Apostles said that He did?

The Apostles said that the Father sent His Son by the way of the Virgin Birth. In Matt. 1:18 we read, "Now the birth of Jesus Christ was on this wise: when His mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit." Then Matthew proceeds to tell more details of the birth. Another Apostle, John, wrote, "In the beginning was the Word, and the Word was with God, and the Word was God."—John 1:1. Again he writes, "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth." John 1:14. These Apostles believed that Jesus Christ was with God in the beginning. He was sent from the Father by way of being born of the Virgin Mary. The Holy Spirit caused them to write this truth. We have it recorded in the New Testament. Since we believe that this prayer recorded in the seventeenth chapter of John is the truth, we should believe these other things also. For Jesus is praying for a unity of all who believe on Him through the Word of the Apostles.

Let us select the Federal Council of the Churches of Christ as an example of one of the many organizations

claiming to be working toward Christian Unity. The United Christian Missionary Society, the "Disciples of Christ Denomination," and the Virginia Christian Missionary Society are all connected with this organization. Does this organization, through its leadership, cause the world to believe that Jesus Christ was sent from the Father even as the Apostles said? Does this organization, through its leadership and program cause the world to believe in Christ through the Word of the Apostles as it is written in the New Testament?

This afternoon I heard Dr. Harry Emerson Fosdick speaking over the radio under the sponsorship of the Federal Council. Dr. Fosdick's views on the Virgin Birth and the miracles as recorded in the New Testament are public information. Some years ago he told his congregation that he did not believe in the Virgin Birth nor in the miracles as they are recorded. I have in my hand a magazine in which is recorded Dr. Fosdick's opinion on the Virgin Birth as of January, 1945. I read a quotation from a letter written to a Mr. W. B. Barnhart of Harrisburg, Pa. Quote: "Of course I do not believe in the Virgin Birth, or in that old-fashioned substitutionary doctrine of the atonement; and I do not know any intelligent Christian minister who does." Unquote. I am not here to question Dr. Fosdick's right to his opinion. Nor am I here to question the right of the Federal Council to choose anyone they want as their representative. I will ask you this question: Do you think that an organization that supports a leadership that doubts the facts recorded in the New Testament is the thing for which Christ prayed in John 17? Does that organization through its leadership cause the world to believe that Jesus Christ was sent from the Father even as the Apostles said He was?

If I should tell you this evening that I do not believe in the miracles as they are recorded in the New Testament, would that statement cause you to believe in Jesus Christ through the Word of the Apostles? Remember that you can read in your Bible the record of the Word of the Apostles. If I should tell you tonight that I do not believe in the Virgin Birth, would that cause you to believe that Jesus Christ was SENT from the Father? Would these statements of a lack of faith in the Truth recorded in the Bible, coming from the lips of any preacher cause his hearers to believe that Christ was sent from the Father even as the Apostles wrote?

Jesus prayed for a unity of all people who believe on Him through the Word of the Apostles. He prayed that these people might be one with Him that the world might believe that Jesus Christ, His only begotten Son, was sent from Him to save the world from sin. Is there one here tonight who will believe in Jesus Christ through the Word of the Apostles, accept Him and obey Him? Becoming one with Him in full obedience to Him in Christian baptism you become one of that great brotherhood of Christians.

His brotherhood is of those who are doing the will of the heavenly Father. For Jesus said, "Whosoever shall do the will of my Father who is in heaven, he is My brother, and sister and mother."—Matt. 12:50. You shall be one with Him and with all others who are doing the Father's will.

FROM THE FOOT OF THE OZARKS



R. F. (BOB) HAYES

Minister of Ringo Street Christian Church
Little Rock, Ark.

"Looking across the Brotherhood from the
Foot of the Ozarks"

I have just returned from the National Preaching Convention, which convened in Baltimore, Maryland, with the Emmanuel Church of Christ, Elder (Baltimore) Taylor, host.

It was a great meeting. Everything seemed to come at the right time and place. Fifteen or more states represented in this first National Preaching Convention. The city of Baltimore was shaken by great sermons which were true to "The Book." Sermons by men such as: Elders R. L. (Back to the Book) Peters, C. W. Arnold of Calif., and Tibbs Maxey, president of the College of the Scriptures, H. C. Poston, of Covington, Ky. and many others which space does not permit us to mention.

In our evangelistic planning and caring for the Informer, we were free. For we had no one to say: "I know this will not please the bosses at headquarters. So with fixed "Faith" in Christ we moved forward to hold and develop that which the Apostles and Pioneers of the church made such great sacrifices for. And we are determined that these sacrifices will not have been made in vain. "The Church" shall not become lost in organized unity and the practice of Open Membership.

It is strange how our Brethren of the National Missionary Convention can sit so complacent with open eyes and allow themselves to be sold down the river into a Federated Council of churches. I raise the voice of the National Preaching Convention of the Church of Christ with no uncertain tone. "Let no one count us in on such a wild goose chase." We want unity not organized unity. Unity on the ground of the New Testament. To my mind it is unthinkable to draw up a plan for unity when it has already been done. Done by One more competent than all of the so-called church leaders of the world.

This great feast and Fellowship struck its high point Lord's Day morning. The President, C. W. Arnold, bringing a great message—Matt. 16:18. A great communion sermon was preached by R. L. (Back to the Book) Peters.

This first National Preaching Convention of the Church of Christ closed Tuesday night, August 27. Everyone was so filled with joy because of the unity of spirit and fellowship which had existed throughout the meeting that they could not find words with which to express themselves. But could only nod their heads in approval.

Each minister with whom I talked said he was going

back to his field with renewed strength and greater faith, and a new determination to preach the Gospel of Christ afresh.

Brother (Baltimore) Taylor spared no pains in making our stay a pleasant one. Plenty of food, good beds and every convenience were at our disposal.

Elder (Chart) Nelson of Kansas City, Kansas, was advanced to the presidency to lead us for the next year (2). Elder (Uncle Bob) Hayes to vice-president. Elder C. W. Arnold as chairman of Evangelism. We chose to meet with the Ringo Street Christian Church, Little Rock, Ark. August, 1947.

So Brethren let us move on with this National Preaching Convention of the Church of Christ with Christ as our leader. And stand fast in the liberty wherewith Christ hath made us free. And not be entangled again in the yoke of the U. C. M. S. bondage. Stand firm, true and loyal. And the truth shall make us free.

WHAT IS RIGHT WITH JARVIS AND S. C. I.?

We quote from the Clarion Voice: "At the National Convention in Nashville in August, 1945, a report was made to the convention severely critising Jarvis College and Southern Christian Institute. After prolonged and heated debate the report was referred to the executive committee of the National Board with instruction to take the matter up with the United Society. For some reason the Executive Committee failed to carry out the Convention's instructions. A similar resolution was adopted at Brooklyn. It is to be hoped that this last request will be carried out. The Convention realizes that it has no authority over these schools. Yet as long as they are supposed to be 'our schools,' we will be concerned about what kind of schools we must depend upon for a large portion of our leaders. If the charges against these schools are false it ought to be known. If they are true, somebody ought to do something to correct the situation." End quote. The Christian Informer would like to know the charges against Jarvis and S. C. I. "Our Schools." If these schools are "our schools," why does the U. C. M. S. do the hiring and firing? If these schools are "our schools," in whose name is the deed to the property? If these schools are "our schools" name one man or woman of my race who is a trustee. If these schools are "our schools," why don't we collect the money from the oil wells on Jarvis campus? If these schools are "our schools," why don't we collect the money from the sawmill, cotton and cabbage patches at S. C. I. We are anxious to know if there is anything right with Jarvis and S. C. I. Aren't these schools "our schools," like Piedmont Christian Institute, Martisville, Virginia, which was sold by the U. C. M. S.?

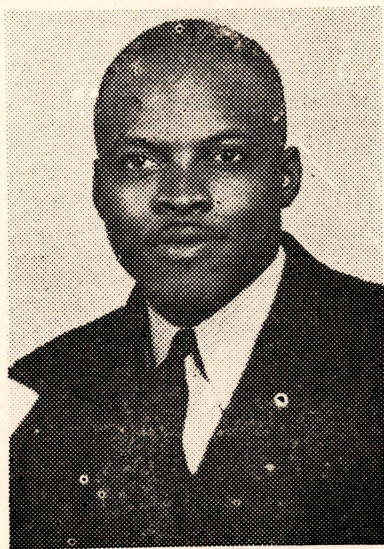
FLOWERS TO THE LIVING

We quote from the Clarion Voice of which the Secretary of the National Convention of Disciples of Christ is editor:

"We have come a long way in the last few years. And the Clarion Voice does not want to forget those whose zeal and determination contributed so much to our current success. First, there was Rose Bracy. We will always feel that it was she who sold the National Convention to our Brotherhood. Then there came Baltimore Taylor, who actually did what Rosa Bracy said we ought to do and could do. We know there were others who made their contribution, but Bracy and Taylor gave us something that perhaps they only could have given. I hope we are big enough to confer some special honor on both of them at some future convention." End quote.

The editor of the Christian Informer believes, beyond any reasonable doubt, that Rosa Bracy and Baltimore Taylor were, first, loyal to Christ and the New Testament; second, loyal to the ideals that the founders and fathers of the National Convention had in mind which was preaching the doctrine of the church, establishing churches where there was no church, and making ourselves free from U. C. M. S. bondage. Read the speeches delivered by the founders of the National Convention.

MOVING BY AUTHORITY



By ELDER R. L. (SILVER TRUMPET) SERCY
Danville, Ill.

See, saith he, that thou make all things according to the pattern shewed to thee in the mount.—Heb. 8:5b.

We have one man who is to give the orders for the church; His name is Jesus. God wrought many miracles by Jesus, and made him to become head over all things unto the Church; Paul tells us in Rom. 13:1, Let every soul be subject unto the higher powers. For there is no power but of God.

We have in the book of inspiration, only one plan for the salvation of sinners; Christ gave it through the apostles and we are to believe on Him through their word.—Jno. 17:20.

When we fail to abide in the doctrine, we are not moving by authority, therefore we should not look to God, for we are none of His.—2 Jno. 9.

Let us think of the organizations today that are trying to do business and leave God out. Christ said: "Go into all the world and preach the gospel to every Creature; he that believeth and is baptized shall be saved.—Mark 16:15-16.

Since Christ authorized baptism, it must be essential, yet we have ministers who are trying to sell the idea that you can get to heaven without it; they are not moving by authority.

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—Jno. 3:5.

We are living in a day when many different doctrines are taught. Christ says in Matt. 15:9, But in vain do they worship me, teaching for doctrines the commandments of men.

So you can see that men have doctrines and commandments; and many honest people are following blindly these doctrines not asking whether they can even be found in the word.

Some people become offended and ask why don't I preach the gospel and let the other preachers alone?

Christ never did let them alone. He exposed false

teachers on every hand. He even called them hypocrites; talked about their doctrines.—Matt. 23:27.

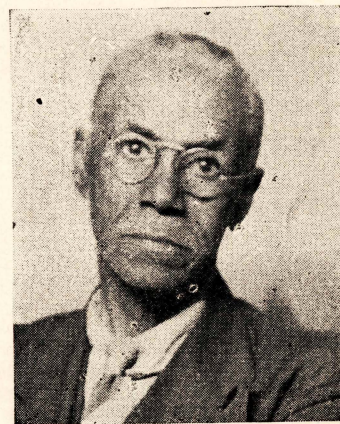
I call the preachers gentlemen and Christ caled them blind guides. We have orders from Christ to do a job, we have a right to accept His way of doing the job.

We have sincere people who really mean to go to heaven, but they are on the wrong road—trusting in their feelings rather than the word of God.

The railroad has a man to give orders. They have men to tell you what to do. Jesus authorized the apostles to tell men what to preach. 1 Tim. 2:2.

Any church that cannot find its orders in the Bible is not the right church.

FROM BETWEEN TWO HILLS



By ELDER D. W. BRADLEY
Rogersville, Tenn.

"GO FORWARD"

To the Christian family I shall write you a few lines to let you know that I am still on the firing line. I was not with the brethren in Baltimore, but the same Lord's Day I was keeping the home fires burning. That was a big day with us. We had batizing in our new pool. We baptized five souls into Christ. The first to go into the pool was a little girl about five years old. We are told in the Scripture that a "Little child shall lead them." There were three young ladies to follow and a man about sixty-five years old. They were buried with Christ in baptism. We also have more to baptize whom I will report later. Brother Lewis Stynes was with us and preached the sermon, and Brother Sam Flemons, pastor of one of the churches here offered prayer. We had a grand time. We have not only built a new pool, but have had the church papered and all the woodwork painted, so you see we are still going forward. We will not forget the College of the Scriptures, around Thanksgiving. You know I think that Brother and Sister Maxey are such fine folk. Some time ago, they and their little girl Marlen visited the church here and spoke one evening. Mrs. Maxey sang a solo, they helped the church very much by their visit. We did not give them as we would have liked to, but we will think of them in the near future. While in the city they stopped in my home and they were fine folk to have in the home.

May God bless you all,

Your true yoke-worker in the faith.

THE OLD-TIME CHRISTIAN MESSAGE

MEETS NEEDS OF TODAY

Almost everyone concedes that religion means well, that it has good intentions and even high ideals. But, along with these concessions, how often do we hear it said that in these days faith is outmoded, and only a cold-blooded science can succeed! The gospel? Yes, it is all right, men concede; but will it work? And in our modern, hectic and furious world, what can it really do? What can it really accomplish?

Passing by the venerable antiquity of the Old Testament, we may note that even the New Testament was written in the long, long ago. The language of Matthew and Paul, of Luke and Jude, is no longer a living tongue. The empire under which the apostles flourished is known to us only from the pages of history or from the time-softened inscriptions that adorn the arches and tombs of age-old Rome. Ways of thought, as well as means of expressing thought, have challenged prodigiously during the two thousand years that separate us from the Man Christ Jesus.

Yet the gospel is nevertheless new. In this respect—its venerable age, its refreshing newness—it resembles our alphabet. The letters with which we write our words—how ancient they are! Indeed, they are far older than either Old or New Testament. And yet, after all, how new are these twenty-six letters, for all their oldness! Though they come to us from an antiquity so remote that their origin is lost in the very beginnings of history, they are still capable of expressing the most modern as well as the most ancient thoughts. There are no ideas so up to date that our A B C's are incapable of setting them in print. And if any man should claim that he had thoughts so recent and conceptions so remarkable that they cannot be expressed by the various combinations of our alphabet, we would instantly set him down for what he was—a charlatan and a faker.

Yet in another sense, how new! For we are the same men that our fathers were. The problems that perplexed them in the days of their pilgrimage are the problems that perplex us. Thus we find that the same gospel which could solve—satisfactorily solve—their problems can solve ours. Sin, pain, death, the narrowness of our own lives, the wickedness of our own hearts, the uncertainty of our own future—to all these things there is found an answer in the gospel of Christ. "All the promises of God," says the Apostle Paul, "in Him are yea, and in Him Amen."

So, then, the letters of the alphabet can form the newest words and express the most modern conceptions, in the same way the great truths of the gospel form the solution, express the answer, to the great problems of our times and of all times. The frightful menaces of war and tyranny, the strange disorders that afflict modern life, the economic disaster which, like some haggard specter, ever seems to haunt our overcomplicated civilization—upon all these shines that venerable light from the pages of Matthew, Mark, Luke and John. Those tender beams—how powerful amid the darkness of atheism! how keen against the uncertainty of philosophy!—will guide us over the most perilous and uncharted of modern seas, until we enter into the haven of God's rest. The man who truly trusts in the gospel of Christ shall never be brought to shame.

You have not found it so? That is quite possible; for you may never really have tried the gospel. Perhaps, indeed, you have never really become acquainted with it. Millions know in a vague way that the gospel is something connected with religion—something connected with Jesus. But this vague, hazy, uncertain knowledge helps no one.

Paul says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth."—Rom. 1:16.

The gospel is also strangely modern. It is not outmoded. It has not passed away. It still offers a healing for the wounds of sin—wounds, alas! as grievous in our day as ever they were of old. It still calls to the sinner, and it still comforts the saint. Re-echoing from afar, there sounds the voice of Jesus, saying, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and My burden is light." or, as one version phrases it, "My yoke is gentle, and My burden is small."—Matt. 11:28-30.

Let us experience, then, the healing power of the gospel. Let us realize how much we need the Man of Galilee. Let us realize the darkness of our own hearts, the barrenness of our own lives, apart from Him. Let us turn to that gospel which tells us that there is salvation and strength and acceptance with God for all who come to Him.

Does Jesus Care?

Does Jesus care When I'm oppressed,

I know my Jesus sees and cares.

Does Jesus care when I'm distressed,

I know my Jesus cares.

Oh yes, my Jesus cares

Oh, yes I know my Jesus cares oh,

yes I know He cares I know my Jesus cares.

Does Jesus care When I'm laden down,

I know my Jesus sees and cares.

When my burdens press me to the ground,

I know my Jesus cares.

Does Jesus care When I'm filled with dread,

I know my Jesus sees and cares.

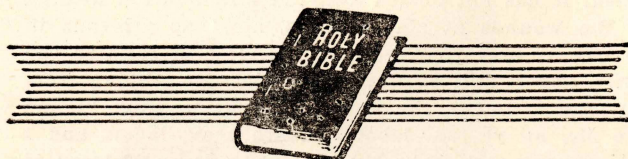
When my pillows wet from the tears I've shed,

I know my Jesus cares.

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FROM THE MAGNOLIA STATE

By BROTHER J. N. KEYES

Greenwood, Miss.

Dear Editor:

I come at this time to break the long silence. I have been very lonely without the presence of our great paper. I received the September issue, it was to me as a home-coming of a dear friend. I always enjoy reading every item that appears on each column.

The news coming up from the National Preaching Convention were very gratifying and I'm more encouraged to put forth every effort in my power to help this worthy cause. The powerful sermons delivered during the session is enough if for any other reason to cause those who may be astride the fence to make a decision now. Paul declares the gospel is the power of God. So we need not expect any power from any other source that preacheth not, or declare the whole counsel. Those who are guilty should ask themselves: Should I obey man rather than God? They should ask for the old path and walk therein.

Tell them the day is far spent, and the evening is near, and they are not yet saved.

Before closing I wish to say, on September 17th death claimed my baby brother, the late Mr. Clem Keyes. He had made his home in Chicago and was identified with the South Side Christian Church—served as Deacon. He was a strong advocate and believer in the fundamental teaching and principles of the New Testament Church of Christ. Services were held for my Brother in Chicago, also in Carroll County (Bethel Christian Church) where he became a member many years ago, and was laid to rest in the family cemetery.

The family bows to Him, in humble submission, who doeth all things well. He leaves to mourn his passing a wife, Mrs. Elizabeth Keyes, Chicago, three sisters, Mrs. M. F. Langs, Mrs. L. M. Hill, Greenwood, and Mrs. C. A. Griffin, Coila, Miss., two brothers, Walter Keyes, Chicago, the writer, J. N. Keyes, Greenwood, and a great host of relatives and friends. Pray for me.

LETTERS TO THE EDITOR

Sorry I could not attend the National Preaching Convention as I had planned. My prayers was for the success of the Convention. I know you will succeed for you're determined to know nothing save Jesus Christ and Him crucified. Here is my donation. Continue the work, you're doing a big job.

Yours in the faith, J. N. Keyes, Greenwood, Miss.

A donation for the Christian Informer.—G. Bently, Frederick, Md.

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

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