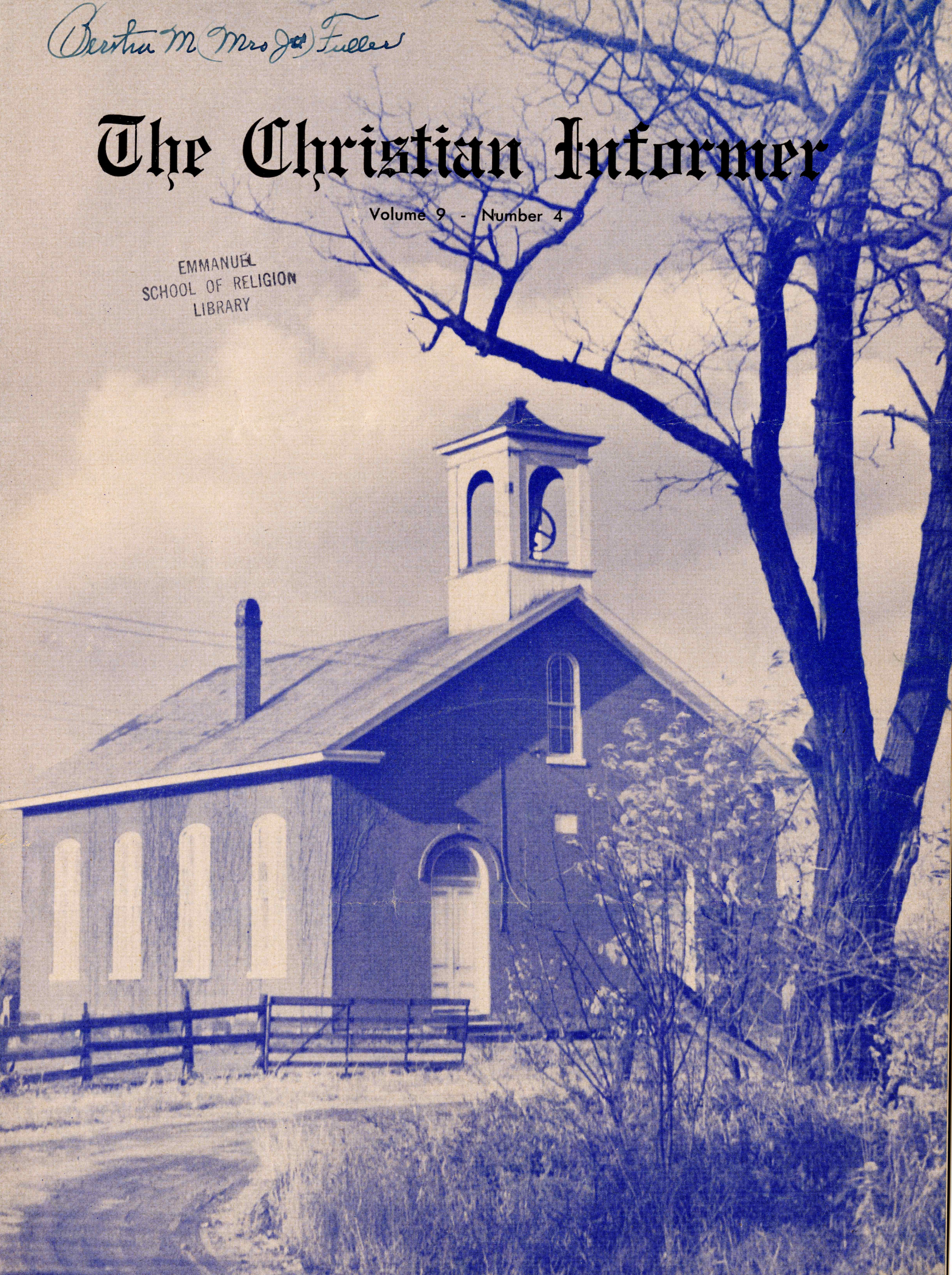


Bertha M. (Mrs J.) Fuller

# The Christian Informer

Volume 9 - Number 4

EMMANUEL  
SCHOOL OF RELIGION  
LIBRARY





"The Hand That . . .

## ROCKS the CRADLE

. . . Rules the World"

troubles to his mother. She took him out of school and taught him herself. Writing years afterwards of his mother, he said: "She was the best champion that a boy ever had, and I determined right then that I would be worthy of her, and show her that her confidence was not misplaced. She was so true, so sure of me, and I felt that I had someone to live for, someone that I must not disappoint. My mother was the making of me."

The name of Henry Ford is known around the world circle, but there are few who realize the part his mother had in building his career. Read his own testimony: "I have tried to live my life as my mother would have wished. She taught me as a boy that service is the highest duty in the world. I believed her then, and I believe her now."

"The longer I live," said Catherine Booth, "the more I appreciate my mother's character. She had an intense realization of spiritual things. Heaven seemed quite near instead of being as with many, a far-off reality."

When Benjamin West had become one of the world's greatest painters, he declared it was a kiss from his mother that made him what he was. It was her encouragement that fired his soul with the determination to be an artist. Why give him all the credit for his paintings?

Born on a slave plantation, under the most disheartening conditions, Booker T. Washington was encouraged and inspired by his mother to strive for an education. We find her securing a "blue-back spelling book" for him, and making him a cap "like the other boys," out of homespun as he started off to school, and then helped him plan for his trip to Hampton, the school of his dreams, where he could work to pay his way. After he had secured an education and gone back to his own people as benefactor and educator, he said, "In all my efforts to learn to read, my mother shared fully my ambition, and sympathized with me and aided me in every way she could. Though she was totally ignorant so far as mere book knowledge was concerned, she had high ambitions for her children, which seemed to enable her to meet and master every situation. If I have done anything in life worth attention, I feel sure that I inherited the disposition from my mother." What more could a boy say for his mother? What more could a boy expect of a mother.

SOMEONE has said, "There has never been a great man who was not helped and inspired to greatness by his mother." There may have been exceptions, but they have been few. We laud the great men, and build monuments to their memory; but how little we think of the mothers—how little we know about them!

At mother's knee, around the fireside of the home, the foundations for greatness are laid. The taller the structure, the stronger must be the foundation. Great men become great because of the foundations laid for greatness; and these underlying stones in life's building are the principles taught by the parents in the home.

Mother's work is not often done in the limelight, but her influence reaches far beyond her own home. There are meters for measuring almost everything today, but who can estimate the good mothers have done.

How do you account for Lincoln's greatness? Nancy Lincoln had many hardships and disappointments in her pioneer life in a new and wild country; but there was one joy that outweighed them all and spurred her on—the joy of helping and encouraging her boy Abraham. Many hours she spent reading Bible stories to him. And though she died when he was not quite ten years of age, he could say as he looked back over his life, "All that I am or hope to be, I owe to my angel mother."

And he was fortunate, indeed in having a step-mother who encouraged him in his reading and study. Abe's father often became angry at the boy's bookishness, but his step-mother always took his part. She was a real influence in his life.

During his boyhood, there was only one person who had any hopes that Thomas Alva Edison would ever amount to anything. He was usually at the foot of his classes, and the teacher told him he was addled, and was wasting his time going to school. Naturally the boy was discouraged, and he told his

## "ONWARD, CHRISTIAN SOLDIERS"

IT IS fitting that one of the most inspiring of our hymns and processions should come to us from Great Britain, a nation known for its Christian citizenry and soldiery, and that in the production of this composition, two noted men should be associated, the Rev. Sabine Baring-Gould and Sir Arthur S. Sullivan.

"Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before.  
Christ, the Royal Master  
Leads against the foe;  
Forward into battle,  
See, His banners go!  
Onward, Christian soldiers, etc.

"Like a mighty army  
Moves the Church of God;  
Brothers, we are treading  
Where the saints have trod.  
We are not divided,  
All one body we;  
One in hope and doctrine,  
One in charity.

"Crowns and thorns may perish.  
Kingdoms rise and wane,  
But the Church of Jesus  
Constant will remain;  
Gates of hell can never  
'Gainst that church prevail;  
We have Christ's own promise,  
And that cannot fail.

"Onward, then, ye people!  
Join the happy throng,  
Blend with ours your voices  
In the triumph song;  
Glory, laud and honor,  
Unto Christ, the King,  
This through countless ages,  
Men and angels sing."

Besides acting as a rector of the Established Church of England, the Rev. Sabine Baring-Gould, author of the words of "Onward, Christian Soldiers," was a student of history, human nature and literature. He was a writer, and his works cover a wide range of interests. He was for a time editor of The Sacristy, a quarterly review of ecclesiastical literature and art. His studies in the superstitions, folk-lore and legends of the middle ages proved valuable, and he wrote "The Book of Werewolves," "Curious Myths of the Middle Ages," and "Curiosities of Older Times." He was a lover of music also and the author of several hymns, both original and translated. He wrote an opera, "The Red Spider." To him is given credit for introducing into England from Flanders many carols and old Christmas music. His theological writings are numerous, and in the early part of the twentieth century he wrote "A Memorial of Nelson."

Who can resist the stirring, marching rhythm of the music of "Onward, Christian Soldiers"? That music was written by Sir Arthur S. Sullivan, distinguished English composer. He was born of Irish parents in London in 1842, and as a boy was accepted as one of the children of the Chapel Royal. During the choristership he wrote several anthems, and his earliest published composition was a song, "O Israel," in 1855.

When fourteen years old the boy obtained the Mendelssohn Scholarship at the Royal Academy of Music, and also at the Conservatory of Leipzig. His musical genius and skill carried him up to the rank of Doctor of Music, and his compositions included operettas, symphonies, overtures, anthems, oratorios, and finally grand opera, "Ivanhoe." His first great success in composition, we are told, was his "Orpheus With His Lute," which was soon followed by "The Lost Chord." He is held in highest repute, however, for his light opera compositions.

This gifted musician was knighted by Queen Victoria in 1883. He died in London in 1900.

## HOME IS WHAT WE MAKE IT

IF THERE is one spot on earth which should most resemble heaven it is the place we call our home. And it is our part to make that home just what we know it ought to be. A man may shift the responsibility of reforming his neighbor's home on to that neighbor, but he cannot so shift the responsibility for his own home. It is his, and what it is he has very largely made it.

Most of us have very clear ideas as to what may be wrong with our home, but few of us have equally clear convictions that we ourselves are responsible for its failure, or partial failure. And yet it is evidently true that what the wife is, the husband has helped to make her, and what the husband is, the wife is in part responsible for. And what the children are, the parents must be held accountable for. If the chimney smokes, someone is to blame, and it is someone's business to put things

to rights; and that someone is usually toasting his toes by the fireside. If the meals are poor and badly served and the children dirty and uncared for, there is someone responsible for it all, and that person is usually one whom God has placed at the head of the home.

If one of the great pipes of an organ is out of tune, then the music will be badly marred; and if one unit in the home is out of tune, then the whole home suffers. But it is hard to convince the out-of-tune pipe that it is really the cause of the discord, instead, it asserts that all the other pipes are out of tune. It is important that they "get right with their own homes." There is no place where Christianity shines quite so brightly as in the home; and there is no place where its absence shows quite so plainly as there. The home is the great testing-place of the Christian.

# The Christian Informer

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## THE CHRISTIAN INFORMER

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



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W. H. (Baltimore) Taylor, Editor  
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A NATIONAL JOURNAL  
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Preaching Convention

If you saw it in the Christian Informer it must be true.

## Editorial . . . .

### UP FRONT

Looking over the names of our preachers dead, and of those living, we find that those who were true to the doctrine of the New Testament, are the ones UP FRONT, having risen above the common level, and have become noted among their brethren in Christ. Because, they would not compromise the truth as it is contained in Jesus Christ, but preached the gospel message in all of its original purity, purpose and power. God is with the preacher who preaches His word.

### STONES FOR BREAD

For some reason some of our ministers have gotten the impression, that America is no longer in need of the bread of life, and have been handing out stones instead. In America, there are states and cities in which we have no church at all.

### PREACH THE WORD

Some modern pulpits among us do not ring with the burning message of Jesus Christ and Him crucified, which was the sum and substance of those preachers who have gone on before. Some ministers seem to have the idea that the only way to achieve popularity, and make a mark in the brotherhood, is to preach sociology, literature, fiction, politics, U.C.M.S., Inter-Denominational Federal Council of Negro Church, Joe Louis, Jackie

Roberson, and birth control. We have listened to sermons rich in word painting, which almost made us hear the singing of the birds, see and smell the flowers of early spring; but never one word about Him who died, was buried, and resurrected on the third day according to the Scriptures.

### THE MOST IMPRESSIVE

The most Impressive eloquence that ever fell from human lips, is the eloquence of that preacher, whose theme is the love of God as it has been displayed in the working out of the scheme of redemption; an eloquence which convicts men of sin, righteousness and judgement, and moves them to faith, repentance, confession and Christian baptism.

### MAN MADE OR CHRIST MADE

Take your choice, the church of Christ built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Ephesians 2:20. Or a man made church, with a man made foundation, a man made name, a man made creed and a man made baptism. Take your choice, but first read, I Cor. 3:9 to 18. Is one church as good as the other, is the man made church, as good as the Christ made church? Acts 4:12.

### TAKE THE SIGN DOWN

A national church convention that would not adopt "Loyalty to Christ is recommendation nor pledge allegiance to the New Testament." should take the sign down. And say to God what the prodigal son said in Luke 15:21, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

### WE HAVE SEEN STRANGE THINGS TODAY Luke 5:26

The old fashioned Missionary Society, used to urge the churches to bring money to the National Convention in order to send missionaries and Bibles to the Africans.

The modern Christian Women's Fellowship in the March issue of Christian Plea, urge the churches to bring money to the National Convention, to buy such articles as "sun-back dresses, diapers, layettes for babies and gauze for bandages", for the Africans.

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## National Christian Missionary Convention

### Disciples of Christ

L. L. Dickerson, President  
Columbus, Ohio

Elder W. H. (Baltimore) Taylor  
1702 Madison Ave.  
Baltimore, Md.

Dear Brother:

Recalling the many long years of friendship between us and the fine fellowship we enjoyed, and with profound regret that circumstances that neither of us created has prevented us from continuing that fellowship in the last few years.

I am taking this opportunity, first as a friend, and second as president of the National Convention to extend to you an invitation to attend our 37th convention, August 17-23, and accept a place on the program.

May I assure you that I am not only speaking for myself, but also for many of your friends. The fact that there is some difference of opinion among us on some matters should not be permitted to destroy our friendship or deprive of us the fellowship we once enjoyed. If you accept a place on the program no attempt will be made to dictate what you will say.

As you probably know the Convention will be held in Roanoke, Va., in the heart of the Piedmont area, and you will be among friends. If you will come we will be happy to have you come as guest of the Convention, with your expenses paid and no strings attached. May I say further that we have never had a meeting of any sort that there was not numerous expressions from brethren of a sincere desire for you to be with us. Even if you have no desire to become officially connected with the Convention, we would be happy to have you as a visitor.

Please let me hear from you as soon as possible. Our program Committee meets April 15th. My best regards to Mrs. Taylor and best wishes for you and your work.

I remain sincerely your friend,

L. L. Dickerson

1702 Madison Ave.  
Baltimore, Md.

Elder L. L. Dickerson  
President of the National Christian  
Missionary Convention Disciples of Christ  
Columbus, Ohio

Dear Brother Dickerson:

Your kind letter came as a happy surprize. It has been almost a decade since I have had a letter from you and I believe every word was sincere and from the heart. My reply to you is in the same spirit.

Yes, I often think of the fine Christian fellowship we have had with you and with the brethren down through the years. It is regrettable that our friendship came to an end on questions of doctrine, instead of questions of opinions.

You are right, we did not create the situation

that brought our fellowship to an end; but we tried to do something about it. If the National Convention had adopted the "Loyalty to Christ and to the New Testament recommendations" we offered; the situation would have cleared up.

My position was misunderstood. Let me explain. I was born in a denominational family, the only one in the history of my family ever to be a member of the New Testament Church. I never heard of the Church of Christ or Christian Church until 1918, when I heard the late R. L. (Back to the Book) Peters, preaching about the church of the New Testament. I laid aside my Episcopal prayer book and bought myself a New Testament in order to read about the New Testament Church.

After reading and studying the New Testament, I was convinced, that the Church of Christ, whose members are known as Christians or disciples of Christ; is the only way to God.

I left the Episcopal Church, and united with the Church of Christ or Christian Church; never to return to a denominational church, nor be a part of any convention or organization leaning in that direction. It was the doctrine of New Testament, that brought me out of the denominational into the Church of Christ. Now, you know as I do, that the International Convention and the United Christian Missionary Society of Disciples of Christ, have been trying for a long time to merge with a certain denomination; and drag your convention in with them.

I could not be a member of a convention, that would let an open membership group, drag them away from the doctrine of the New Testament, into a denomination. If I have to stand alone, I will spend the rest of my life as a free Christian; using my pen and voice through the Church, Christian Informer and the National Christian Preaching Convention of Churches of Christ, contending for the Faith.

I sincerely appreciate your invitation to visit and appear on the program of the National Christian Missionary Convention. As a minister of the gospel, working under the Great Commission, I am compelled to go anywhere I am invited to preach the gospel of Christ. It will please me to visit your convention, as a representative of the National Christian Preaching Convention, and of the Christian Informer.

Should any of the brethren ask about me, tell them I say, "To the old rugged cross (Church of Christ) I will ever be true, its shame and reproach gladly bear. Then He'll call me some day to my home far away, where His glory for ever I'll share."

Your friend,

W. H. (Baltimore) Taylor

P. S.

The National Christian Preaching Convention will be held in Baltimore August 7 to 11. We would like to have you on our program. We will take care of all expenses, let us know if you can come.

Oh! No, replied Nehemiah to Sanbalatt. "I am doing a great work, so that I cannot come down! why should the work cease, whilst I leave it, and come down to you?" (Nehemiah 6:3)  
Here we find a man who has the courage to

put first things first and refuse to be side tracked for trivialities or worse.

Nehemiah had permission from King Artaxerxes of Persia to return to the city of his Fathers, to rebuild the destroyed walls of the Holy City. Upon arrival, he found the people greatly discouraged and the city in ruins. His enthusiasm for the work was such, however, that the whole people turned out with one accord, and the gigantic task was accomplished in a few weeks.

Beset by opposition from without and from within, with spies and surrounded by enemies who sought their destruction, the work nevertheless went forward, "... for the people had a mind to work." (Nehemiah 4:6)

The men slept near their work with their weapons in their hands. Half of them worked while the other half stood guard, and those who were working "... with one of his hands wrought in the work and with the other hand held a weapon." (Nehemiah 4:17)

So intent they were on accomplishing their mission that "... neither I nor my brethren nor my servants nor the men of the guard which followed me, none of us put off our clothes, saving that everyone put them off for washing." (Nehemiah 4:23)

Sanballat and the envious people living round about Jerusalem "conspired all of them together to come and to fight against Jerusalem and to hinder it." (Nehemiah 4:8)

Among the spies was one false prophet who begged Nehemiah to seek refuge in the temple. Nehemiah avoided this trap and replied to the false prophet:

"And I said, should such a man as I flee? And who is there, that, being as I am, would go into the temple to save his life? I will not go in." (Nehemiah 6:11)

What a defiance! "I will not go in"! There is nothing compromising or indecisive about that. Here is a man of determination and courage who refused, at the risk of his life to give up the work to which God had called him.

But the great lesson of the story is Nehemiah's refusal to stop his work and go down into the valley of trivialities at the invitation of Sanballat. How we need that lesson today!

Those of us who call ourselves Christians have undertaken the great work of bringing the Good News of the Gospel of Jesus Christ to the world, to restore the broken walls.


If Nehemiah and his followers had succumbed to this appeal, the walls might never have been built.

To strengthen ourselves against the Sanballats, let us remember the forthright defiance of Nehemiah:

"I am doing a great work, so that I cannot come down."



**You cannot destroy individual enterprise and take from it its rewards without at the same time destroying individual freedom and the free institutions under which it flourishes.**



**THERE COMES  
A TIME**

In every person's life when he or she feels there's something missing—that there's more to gain in this life than the mere material things of this world. It lies not in the past. It lies in the future. And that something is Faith—Spiritual Faith. The mental strength to look ahead and face the rest of life with a smile.

**COME TO CHURCH AND  
LET US HELP YOU**

The tithing system, if adopted by the churches, would give astounding figures. A compilation shows that the annual business turnover in this country amounts to more than five hundred million dollars. It is estimated that of this amount four-fifths pass through the hands of the church people. One per cent of this amount would mean five billion dollars a year. Assuming that there is a profit of ten per cent on this turnover, it would mean that there is coming each year to the church people of this country an income amounting to forty billion dollars. If the tithing process were in operation, this would give the church in tithes about four billion dollars a year. These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than 1 per cent of their income to church and missionary work. If this were increased to 10 percent the church would become the most powerful organization and the wonderful results which have been indicated could eventually come to pass. Then the church could come into its own in a great big way that heretofore it has been able only to talk about.

## DO OTHERS KNOW?

**H**AVE you ever been asked, "Are you a Christian?" Probably you had no difficulty in answering affirmatively. You are certain in your own mind and have no doubts that you have fulfilled the requirements for entrance into the Christian life and for maintaining your right to continue in it. But do others know that you are a Christian? Assuming that the question as to whether or not you are a Christian is asked by a stranger, it causes no embarrassment. But suppose the question comes from a neighbor, from a business associate, from a member of your own social circle, from someone who has known you for several years, then there is bound to be a disturbed feeling. One is apt to resent such a question from one whom we feel should know better; they should know that we are Christians.

Certainly they should, but do they always have sufficient proof that we have kept ourselves true to the ways of Christian living? Do others know we are Christians? It seems that there should never be any question in the minds of those who know us as to whether or not we are Christians. Our walk and talk, what we are and what we do, what we show of our concern in Christian things should remove all doubt about where we stand in relation to Christ and Christianity.

It might be well for us to analyze our Christian possessions which make us sure that we are Christians, and then face the consideration of how much and how thoroughly we have been showing these

possessions to others. It is not good procedure, even if it were possible, to endeavor to be a Christian secretly, to treasure all that Christian life means to us, while at the same time posing as being uninterested in Christian matters. But the impression is sure to be given out that we are not Christians unless we willingly plan to manifest Christian ways of living. If we give out none of our treasures, if they are our private collection kept under lock and key, nobody will suspect that Christ has ever meant anything definite or special to us.

It would be a strange situation if the children of Christian parents did not learn that they were Christians. It ought to be equally strange for others to be able to live with the children of Christian parents and not learn that these children are Christians. But this thing does happen; there are people today who grew up under Christian influences of home and church but who bear none of the marks of a Christian. One would never suspect by associating with them that the privileges of Christian environment had ever been theirs. Does this indicate that parents failed? Does it suggest that modern life has made Christian living inadequate to meet demands? Does it point to an out-growing of Christian things? Have we gone far enough in advance of Christianity not to need it, or has it anything to offer us that is worth while?

However we answer these questions the fact remains that if we are Christians there should be something about us that would be proof thereof.

## A RELIGION FOR TODAY

**T**HE religion of Jesus has to do with the life of man in all its possible phases and relationships. That, of course, has been said many times before, but we need to keep on saying it, for there are still many people, some of them in the Christian Church, and intimately related to it, who do not believe it, and many more who would profess to believe it but whose attitudes and actions do not, so far as an outsider can interpret them, bear a convincing testimony to their faith.

How men say their prayers, or whether they say them at all or not, are matters of real concern to religion. We may say that there cannot be any religious life at all without the feeling for and attitude toward God which makes prayer inevitable. We may stress, as we ought to do, the necessity for what we used to call a genuine religious experience. But so long as we keep within that narrow circle of a man's inner experiences and personal relationships to the divine, we haven't even begun to think of a religion which would deserve the name of Christian. And the reason is not that these things are not good and necessary in themselves; they cannot be genuine and cannot remain genuine unless they issue in life and conduct. What virtue or vitality could my praying to a righteous and holy God have if I am not myself committed to righteous programs and holy

living? No fervency or pious sentiments could make such praying much else than a mockery.

The test for ourselves—as for the world that looks at us day after day—of the genuineness of that inner experience of religion must always be the outward expression of it in the lives we live, the ambitions that we cherish, and the ideals that move and quicken us. It is true that we may not always be able to read the record that we ourselves make in a fully understanding way, and those who judge us from the outside may make a still greater mistake, but the record of our living, as it stands in its simplicity and genuineness, must ever be the test of our praying and our experiencing.

There is a great need with many of us for a fresh zeal and enthusiasm for a practical living of our religion in the light of what Jesus taught and did. Perhaps we have hitherto thought too much about enjoying it, or perhaps we have been too content with merely talking about it. Certainly there is a great demand to-day for a religion that will specially reveal its reality and worth-while-ness in the difficult and distressing and so often sordid life of our time. And we believe that the religion that Jesus taught and lived is just exactly that kind of religion. And if we have that, it ought to be relatively easy for us in a day like this to show that we have it, and relatively difficult for us to hide it.

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**HERE and THERE**

Lord's Day, March 15th, the Editor preached at the Fellowship Christian Church, Philadelphia, Pa. Elder E. Patterson is minister. The church there is moving in a fine way under the leadership of Brother and Sister Patterson. They and the church are loyal to the New Testament, and enjoy hearing the doctrine of the church preached. Sister Patterson is teaching in one of the public schools of Philadelphia.

Lord's Day, April 5th, the Editor preached the fifth anniversary sermon of the Vermont Ave. Church of Christ, Washington, D. C. and the second anniversary sermon of the pastor, Elder J. T. Holt. Under the leadership of Brother and Sister Holt, and the fine members of the church, they will soon have their own church building. They are "continuing steadfastly in the apostles' doctrine." Emmanuel Church, Baltimore, Md., is looking forward to the National Christian Preaching Convention August 7-11. New members are being added to the church and the outlook is bright. We were happy to have Sister Willie Jackson, Sister Mildred Hall, Sister Sarrah Wilson, Brother Dunston and his four girls to take membership with us.

**Let the New Testament Speak Concerning  
 The Church of Christ**

The Church of Christ was established in the days of the Apostles, Acts chapter 2.

The Church of Christ was established in Jerusalem. Acts 2:41-47.

Any religious institution established at a later time, in any region of the world, cannot be the Church of Christ. Luke 24:45-53.

To whom does the church belong? Matt. 16:16. Paul speaks of the church. Romans 16:16.

Is there salvation in any other? Acts 4:12.

What were the disciples first called? Acts 11:26.

It is better to be the head of a little flea, than to be the tail of a big white elephant.

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*...always!*



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