

# The Christian Courier

Published by the Churches of Christ Annual National Lectureship

“Literary Voice of the Historical National Lectureship”

VOL 14 Number 1

www.africanamericanchurchofchristministerslegacy.org

April 2024 – Montgomery Edition

## Churches of Christ “Historical” Annual National Lectureship Montgomery, Alabama – Remembering Brother Dwight W. Madison, Sr.

The Executive Committee of the Churches of Christ “Historical” National Lectureship takes great pride in having the 78th National Lectureship convene in the commemorated city of Montgomery, Alabama.

The iconic city of Montgomery, Alabama, grew not only to become the center of the modern-day Civil Rights Movement in the United States, but it was also the focus of the renowned “Montgomery Bus Boycotts” and the “Montgomery Improvement Association” (MIA) led by Dr. Martin Luther King, Jr., and Civil Rights attorney at-law Fred D. Gray, Sr.

For the first time in the history of the Lectureship, the Churches of Christ “Historical” National Lectureship is being held in the city of Montgomery, Alabama.

In addition to being the birth place of the modern-day Civil Rights Movement, the “Montgomery Bus Boycotts,” along with the “Montgomery Improvement Association” (MIA), the city of Montgomery is the capital of the state of Alabama, and the one-time capital of the Confederate States of America. Other historical facts include the following information:  
**The First Civilian Flight School**

The world-famous Wright Brothers have a claim in the city of Montgomery’s history and its continued significance in the area of aviation. Just seven years after their historic first powered flight in Kitty Hawk, North Carolina, they opened the first civilian flight

school at what is now called Maxwell-Gunter Air Force Base in 1910.

### **First Electric Streetcar System**

In 1886, Montgomery became the first city in the United States to initiate an electric streetcar system. Coined as the “Lightning Route,” the streetcar traveled at the rate of 6 mph, according to a 1986 publication by “The Lightning Route Centennial Committee” in charge of celebrating the streetcar’s birthday. Passengers were proud of this new mode of transportation, but not until after their fears of electrocution had passed.

*For the first time in the history of the Lectureship, the Churches of Christ “Historical” National Lectureship is being held in the city of Montgomery, Alabama.*

### **The First Air-Conditioned Theater**

Montgomery, Alabama, proved to be ahead of its time in terms of technological advances and became home to the first air-conditioned movie theater. In 1911, the “Empire Theater” was the first known theater to use refrigeration similar to air conditioning, but not quite as great. The local press seemed to miss the importance of this fact by simply stating in the local newspaper that the theater was “cool and comfortable at all times.”

### **A Blend of Experiences and History**

The picturesque Riverfront Park in Montgomery provides a serene escape, offering scenic views of the Alabama River and a host of recreational activities. Visitors can enjoy leisurely strolls, picnics, and outdoor events against the

backdrop of the tranquil riverfront setting. Whether delving into the city’s pivotal role in the Civil Rights Movement, or savoring its culinary delights, or immersing oneself in its scenic landscapes; Montgomery invites visitors to embark on a captivating journey through its timeless allure.

*The world-famous Wright Brothers have a claim in the city of Montgomery’s history and its continued significance in the area of aviation.*

### **Montgomery Historical Figures**

Several historical figures who hail from in Montgomery, Alabama, have significantly influenced the city’s cultural landscape through their social activism and musical endeavors.

Nat King Cole, celebrated for his velvety voice and unparalleled musical talent, was born in the city of Montgomery, Alabama. His groundbreaking contributions to jazz and popular music solidified his legacy as an influential figure in the entertainment industry.

Claudette Colvin, a name often overshadowed by Mrs. Rosa Parks, played a very significant role in the Civil Rights Movement. Six months “before” Parks famously refused to give up her seat on a bus, Colvin took a stand against segregation in Montgomery, Alabama.

Jo Ann Robinson was perhaps the individual most instrumental in planning and publicizing the 1955



Montgomery Bus Boycott, proposing the idea more than a year before it was implemented. She recognized and detested the inequality for all Blacks on public transportation.

*Claudette Colvin, a name often overshadowed by Mrs. Rosa Parks, played a very significant role in the Civil Rights Movement. Six months “before” Parks famously refused to give up her seat on a bus, Colvin took a stand against segregation in Montgomery, Alabama.*

Ms. Robinson was a teacher at Alabama State College when the Montgomery Bus Boycott began. After Rosa Parks was arrested on December 1, 1955, Robinson and three others printed thousands of flyers calling for a boycott to start on December 5, and distributed them throughout Montgomery.

“One Lord... One Faith... One Baptism”



## Churches of Christ 78th “Historical” Annual National Lectureship Dedicated to the Memory of the Late Brother Dwight W. Madison, Sr.

Upon a request made by the Executive Committee of the National Lectureship, permission was given by the family of the late Dwight W. Madison, Sr., to dedicate the 78th National Lectureship in memory of this man who loved the Lord and His people.

Dwight W. Madison, Sr., was born on October 27, 1933, to the late Mr. Dwight L. and Earlie Gray Madison in Montgomery, Alabama. Dwight was the youngest of three siblings. He was a proud servant in addition to being charter member of the Southside Church of Christ in Montgomery. He labored for the Lord's Church alongside of the late Dr. K. K. Mitchell, Sr., for over forty years.

At an early age Dwight was exposed to entrepreneurship and grew up working in the family-owned restaurant called "Earlie's Sandwich Shop." Customers from far and near would come to get a taste of the family's barbecue and its famous sauce.

Dwight was a graduate and alumnus of George Washington Carver High School Class of 1952. During this time he began his journey of collecting life-long friends. His classmates could attest to the fact that Dwight had a strong concentration for details. His mathematical skills were often referred to as that of “brilliance.”

After completing high school, he attended Alabama State University receiving a Bachelor of Science degree in Secondary Education. Upon graduation he decided to remain at Alabama State University to continue his graduate work, thus receiving a Master of Education in Mathematics. He then continued his formal education at Denison University in Granville, Ohio.

Mr. Madison, a name of respect and endearment for everyone who knew him, served with distinction in the Montgomery County Public School system for over 47 years. Twenty-two of those years were

spent at Carver. He was most proud to return to his alma mater with great administration capacity; first as a teacher and later becoming the principal. Mr. Madison devoted his entire professional career educating and inspiring his students and others towards meaningful and successful careers. The memories and number of students he impacted are indeed numerous.

Dwight W. Madison, Sr., was a member of several professional educational organizations such as the National Educators Association, Alabama Education Association, and the Alabama Education Retirees Association, Inc.

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*At an early age Dwight was exposed to entrepreneurship and grew up working in the family-owned restaurant called "Earlie's Sandwich Shop."*

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Upon his retirement in 2002, Mr. Madison enjoyed spending time with his nuclear family, especially his grandchildren. He was a season ticket holder and fan of the Alabama State University Hornets. He also enjoyed supporting Montgomery Biscuits Baseball.

Brother Madison's indomitable spirit, punctuated with service and love, permeated the very heart of the entire Southside Family. As a teenager, his service began as he used his distinctive voice as the first and only announcer for the Church's radio ministry; this began in 1955 and lasted over 40 years. His evident spiritual maturation led him to lend his acquired expertise and dedication to the upbuilding of the visible Kingdom in many areas of service.

The Southside Church of Christ was blessed with the "Dream Team" of leadership at its inception which consisted of Dr. K. K. Mitchell, Sr., and Deacons George Williams along with Dwight W. Madison, Sr. Their tireless efforts laid the initial

foundation upon which the Southside congregation was established. As the Church Treasurer, the stewardship, impeccable record keeping and financial wizardry of Brother Madison, demanded respect and created the solvency among the members.

Brother Dwight W. Madison, Sr., was without question a "Master Teacher" in the superlative degree. If you were privileged to be a member of his Sunday School Class, you readily understood the high expectations as a student and his indisputable preparation as the instructor. From this class he initiated an Annual Christmas Dinner that was brimming with holiday cheer and fellowship.

As a spiritual intercessor, his prayers were always sincere and filled with heartfelt sentiments that evoked emotions of peace, strength, empathy, and joy. Brother Madison also possessed a mellow singing voice, one that he revealed as a Song Leader for the congregation and as a soloist of the Southside Acapella Chorus. Over the years, the Chorus traveled throughout the country spreading the Gospel of Jesus Christ. Needless to say, the Business and Booking Manager for the chorus was Brother Dwight Madison. Trips to Homecoming events, Church Anniversaries, Gospel Meetings, the National Crusade for Christ, the Annual Ministers' Institute Conference in Fort Lauderdale, Florida, and participation in community functions were always filled with beautiful fellowship which produced lifetime memories.

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The Southside Chorus is also a founding member of the South Eastern Regional Singing Association (SERSA) of which Brother Dwight Madison as a Board Member was instrumental in its formation. The "Madison Cafe" dedicated during the Homecoming of 2016, is a cross-generational gathering place that pays tribute to his familial heritage, service to the Southside congregation, in addition to continued support of education for the community he selflessly and humbly served.

Therefore, let it be known and be it resolved, that the Executive Committee along with Dr. W. F. Washington, Sr., who serves as Executive Committee Chairman of the Churches of Christ “Historical” National Lectureship, proudly dedicates the “2024 Churches of Christ ‘Historical’ National Lectureship” to the memory of the late Brother Dwight Windrod Madison, Sr. Who as a superb soldier in the army of King Jesus, fearlessly "fought a good fight," who as an exceptional student in the discipline of submission, courageously "finished his course," and who as a steadfast steward in the Lord's vineyard valiantly "kept the faith."

*“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”*

(1 Corinthians 15:54, 55 – AKJV)



**Dwight W. Madison, Sr.**  
1933 - 2023



“One Lord... One Faith... One Baptism”

## Churches of Christ 78th “Historical” Annual National Lectureship The Honorable Fred D. Gray, Sr., Featured Banquet Keynote Speaker

The Executive Committee of the Churches of Christ “Historical” National Lectureship is elated to have the Honorable Fred D. Gray, Sr., as our banquet speaker for this year. Fred D. Gray, Sr., JD, Esq., entered into private practice in Tuskegee and Montgomery, Alabama, in 1954. He was one of the first Blacks in the Alabama Legislature since Reconstruction from 1970 to 1974.

Montgomery native Fred David Gray is a nationally recognized Civil Rights attorney, celebrated lecturer, successful author, and former legislator. Elected to the House of Representatives in 1970, he was one of the first Blacks to serve in the Alabama Legislature since Reconstruction. Currently a resident of Tuskegee, Alabama, Mr. Gray is Senior Partner in the law firm of Gray, Langford, Sapp, McGowan, Gray & Nathanson.

Mr. Gray was educated at the Nashville Christian Institute (NCI), Alabama State University, and Case Western Reserve University. After earning his law degree in 1954, the energetic and enthusiastic young attorney was thrust into the national spotlight in 1955 when he represented Rosa Parks after her arrest for refusing to give up her seat on a Montgomery city bus. The incident sparked the famous “Montgomery Bus Boycott” and Fred D. Gray, Sr., went on to serve as Dr. Martin Luther King, Jr.’s first Civil Rights attorney.

With a legal career that has spanned more than half a century, Mr. Gray’s landmark Civil Rights cases can be found in most constitutional law textbooks, including: *Browder v. Gayle*, which integrated the buses in Montgomery, in 1956; *Gomillion v. Lightfoot*, which opened the door for redistricting and reapportioning legislative bodies across the nation and laid the foundation for the “one man, one vote” philosophy in 1960; *William v. Wallace*, which resulted in the court’s ordering the State of Alabama to protect marchers as

they walked from Selma to Montgomery to present grievances as a result of being unable to vote, 1965; *Mitchell v. Johnson*, one of the first civil rights actions brought about to remedy systematic exclusion of Blacks from jury service, 1966; and *Lee v. Macon*, which integrated all state institutions of higher learning in Alabama, as well as most elementary and secondary school systems.

Mr. Gray also served as counsel in preserving and protecting the rights of persons involved in the “Tuskegee Syphilis Study.” He has been the moving force in the establishment of the “Tuskegee Human and Civil Rights Multicultural Center” which serves not only as a memorial to the participants of the Study, but also educates the public on the contributions made in the field of Human and Civil Rights by Native Americans and Americans of African and European descent.

Mr. Gray holds numerous honorary degrees. He is a member of the Board of Trustees of Case Western Reserve University; Faulkner University; the Alabama Department of Archives and History; and the of the Board of Directors of Alabama Exchange Bank. He is a fellow of the American College of Trial Lawyers and of the International Society of Barristers. He is the first person of color to be elected President of the Alabama Bar Association, serving as its 126th President in 2002-03.

Mr. Gray has been recognized with numerous awards, some of the more recent being the American Bar Association’s “Spirit of Excellence Award” in 1996; the “Minority Caucus of the Association of Trial Lawyers of America’s Soaring Eagles Award” in 2003; Harvard University Law School’s “Charles Hamilton Houston Medallion;” the American Bar Association’s “Thurgood Marshall Award” and the Federal Bar Association’s “Sarah T. Hughes Civil Rights Award,” all in 2004.

The Honorable Fred David Gray, Sr., is an Elder of the Tuskegee Church of Christ in Tuskegee, Alabama. He is married to Carol Porter of Cleveland, Ohio, and he has four children and six grandchildren.

On Thursday, July 7, 2022, President Joe Biden awarded the “Presidential Medal of Freedom” which is the nation’s highest civilian honor to attorney Fred D. Gray, Sr., the courageous lawyer of Montgomery, Alabama. President Joe Biden said at the Presidential Medal of Freedom ceremony: “When Dr. King, Rosa Parks, John Lewis, Claudette Colvin, and other giants of our history needed a lawyer for their fight for freedom, do you know who they called upon? They called a guy named Fred Gray.” Biden continued by saying: “One of the most important Civil Rights lawyers in our history, Fred’s legal brilliance and strategy desegregated schools and secured the right to vote.”

### Dossier of Fred D. Gray, Sr., JD, Esq.

#### Education:

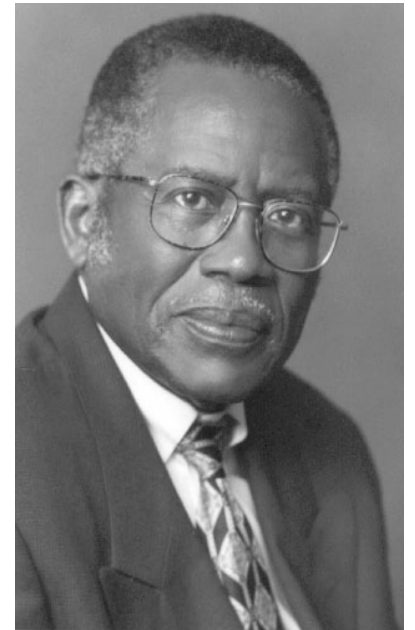
Alabama State University, Montgomery, Alabama, B.S. (1951)  
Case Western Reserve University, School of Law, Cleveland Ohio, JD. (1954)

#### Courts Admitted:

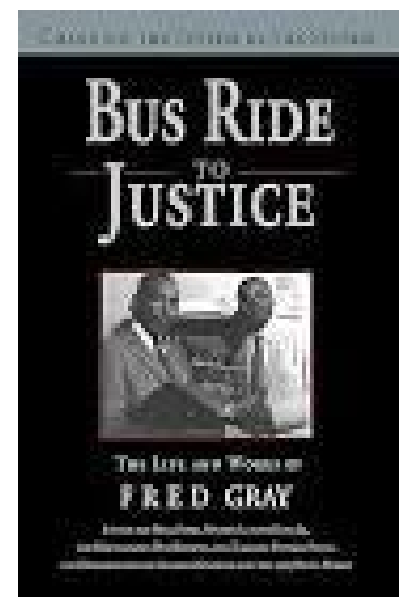
All Federal Courts in Alabama  
Supreme Court of the United States (1956)  
Tax Court (1968)  
Supreme Court of Alabama (1954)  
Supreme Court of Ohio (1954)  
U. S. Court of Appeals for Fifth, Sixth and Eleventh Circuits

#### Professional Affiliations:

Alabama Lawyers Association, Member  
Alabama State Bar Association, President (2002-2003)  
American Bar Association, Member  
Fifth Judicial Circuit of Alabama, Bar Commissioner, Member (1983-1986)  
Macon County Bar Association, President  
National Association of College and University Attorneys, Member  
National Bar Association of County Civil Attorneys, President (1982-1983)  
National Bar Association, President  
National Bar Institute, Member



The Honorable  
Fred D. Gray, Sr., JD, Esq.



The Honorable  
Fred D. Gray, Sr., JD, Esq.  
Receiving the “Presidential  
Medal of Freedom” from  
President Joe Biden



## An Exegetical Corollary Regarding the Ephesian and Colossian Epistles Pertinent to “Singing” in Ephesians 5:18, 19, and Colossians 3:16

Anyone who carefully examines the Ephesian Epistle will conclude that this New Testament letter above all others is indeed the “gospel of the Church.” Unlike other writings contained in the Pauline corpus, Ephesians is by far the most impersonal letter ever written by the Apostle Paul.

Some have regarded it to be “The Queen of the Epistles” and others have described it as being “The Alps of the Epistles.” The late Samuel Taylor Coleridge once said that: “Ephesians is the divinest composition of man.”

Whereas Colossians presents Christ as the Head of the body (the Church), Ephesians presents the Church as the body of Christ (the Head). It is impossible to glance over these two epistles without noticing the many similarities and linguistic coincidences between them. Conversely, the Ephesian Epistle differs markedly from its “twin Epistle” in the absence of certain theological dogma.

For example, Colossians addresses a problem of false teaching to which the members of that community were exposed (Colossians 2:4, 8, 18 – 23), but Ephesians does not warn against any particular false teaching. Colossians emphasizes the centrality and sufficiency of Christ; Ephesians emphasizes the dignity and unity of the Church.

Ephesians is without question a message of how God's Divine presence continues to be made manifest through the redemptive work of Christ at Calvary. It is a message of both intercession and affirmation about God, Christ, and the Holy Spirit. It also gives us the richest exposition as it pertains to the blessings of the saints individually and of the Church corporately; while at the same time illuminating the counsel of God with regard to the glory of Christ.

On a side note, at no time do we find in the Scripture, where the

New Testament Church is aptly referred to by expressions which characterize “the members” of the body of Christ. For example, the Church is never described as being “the Disciples Church,” “the Church of the Brethren,” or “the Christian Church.”

Such terms would imply that God recognizes a plurality of religious bodies which is not the case. True enough, there are a number of “assemblies” in the world which are called “churches” but according to the teaching of the Scripture there is only “one body” [Church] and “one faith” given for worshipping the “one Lord” and “one God.”

With that being said, one must readily agree that the fundamental principles of doctrinal teaching afforded in both Ephesians and Colossians are very much parallel to each other. Simply because both Epistles were authored by the same man under the inspiration of the Holy Spirit, within proximity of the same time (AD 60-61), and delivered by the same person (Tychicus). Obviously, this would include Paul's concurrent instructions in Ephesians 5:19 and Colossians 3:16 with regards to “singing.”

It has been stated that if Ephesians 5:18, 19, is a text applied to Sunday “worship service,” then so is the “be not drunk with wine” imperative. Consequently, the “be filled with the Spirit” imperative must also be a Sunday worship service command. This would mean the text is forbidding getting drunk on Sunday and promoting being filled with the Spirit on Sunday.

It would also mean that the participles mentioned (speaking, singing, making a melody, giving thanks, submitting one to another) are Sunday activities. On the other hand, if it is not a Sunday worship service text, then what is applied to in this text on one day must be

applied to every day. Therefore, the objective of this “Corollary” is to examine with “integrity” and “fidelity” both aforementioned texts (Ephesians 5:18, 19, and Colossians 3:16) to ascertain as best as we can what is “said” and what is “meant.” Because in all honesty, these are the two hinges upon which proper exegesis and hermeneutics swings.

A “Corollary” is something (or anything) which logically follows or logically derives from a given set of premises. These duplicate exhortations found in Ephesians 5:19 and Colossians 3:16 are of particular interest in that they yield a glimpse of the simple worship carried out in the primitive New Testament Church.

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The common verdict held by most “credible scholars” is that reference is made to the stated services of the “public assembly.” Worship as well as joint instruction is in mind and indicated by the concluding words in each citation “singing with grace in your hearts to the Lord,” “singing and making melody in your heart to the Lord.”

The Bible plainly teaches that we must worship God in spirit and in truth (John 4:24). To worship God in truth is to worship God in harmony with His Word, because God's Word is truth (John 17:17). It is quite evident that if we are to worship God biblically, it must be done in harmony with His Word. With this in mind let us examine Ephesians 5:19 in order to ascertain what God would have us to do in worship relative to our “making music.”

In both Ephesians 5:19 and Colossians 3:16, the Apostle Paul uses synonymous Greek terms

which assists in conveying his thoughts. The “authorial intent” of Paul is to direct the “Church” in using “psalms, hymns, and spiritual songs” to edify one another and to praise the Lord.

### The Context

Ephesians 5:19, is not by itself a complete sentence or thought, but rather it is a part of verses 18 – 21, which forms a complete sentence and thought. In verse 18, Paul commanded the Christians in Ephesus to “be not drunk with wine... but be filled with the Spirit.” These two commands, one negative and one positive, appear as follows in the Greek New Testament:

(1) *Me methuskesthe* (literally “not be you drunk”) is a present passive imperative verb, second person plural.

(2) *Plerousthe* (literally “be you filled”) is also a present passive imperative verb, second person plural. These two commands/verbs form the basis for the remaining construction and thought of this passage. They are followed by five successive participles:

(1) *Lalountes* (speaking, v. 19), a present active participle (imperative sense), nominative, masculine, second person plural.

(2) *Adontes* (singing, v. 19), also a present active participle (imperative sense), nominative, masculine second person plural.

(3) *Psallontes* (making melody, v. 19), also a present active participle (imperative sense), nominative, masculine, second person plural.

(4) *Eucharistountes* (giving thanks, v. 20), also a present active participle (imperative sense), nominative, masculine, second person plural.

(5) *Hupotassomenoi* (submitting yourselves, v. 21), a present passive participle (imperative sense), nominative, masculine second person plural.

### The Construction

It is essential to note that both the leading verbs and the following five participles are all imperative. With regard (Continued on page 9)



## The “Historical” National Lectureship – *Christian Courier* Newspaper and Ministers’ Institute Position Statement

Following the death of Moses, the Lord God gave specific instructions and a promise to Joshua who became the leader of Israel. God encouraged Joshua by saying to him: *“Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them – to the Israelites. I will give you every place where you set your foot, as I promised Moses... No one will be able to stand against you all the days of your life... Be strong and very courageous. Be careful to obey all of the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go”* (Joshua 1:2, 3, 5, 7 – NIV).

In reference to matters concerning the “Historical” National Lectureship along with the Ministers’ Institute and *Christian Courier* newspaper which is the “Literary Voice of the National Lectureship,” our affirmative position mirrors the same charge God gave to Joshua.

We will not succumb to the extremist digressive views of a few libertarians within our fellowship and neither will we surrender to the platform of a few legalistic right wing ultra-conservatives. As William Lloyd Garrison the renowned nineteenth century abolitionist and editor of *The Liberator* newspaper aptly declared regarding slavery: “I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch...”

Brethren, please understand that the National Lectureship has not forgotten its loyal base of adherents who have supported our annual event with a level of fidelity and consistency. In addition, the expectation for those who are selected to participate on the Lectureship is that they must of necessity *“speak the things which are proper for sound doctrine”* (Titus 2:1 – NKJV).

The “Historical” National Lectureship along with the *Christian Courier* and Ministers’ Institute asserts the following credo: 1) Authentic New Testament biblical Christian worship stems from

obedience to God's Word, God's will, and God's way. 2) New Testament Christian worship according to the Scripture must never lose sight of its divinely inspired biblical identity. 3) The objective of New Testament Christian worship is for the sole purpose of giving “glory to God” and not ourselves. This includes “edification” and “enlightenment” and not “entertainment.”

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*Brethren, please understand that the National Lectureship has not forgotten its loyal base of adherents who have supported our annual event with a level of fidelity and consistency.*

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Unfortunately, there are some preachers in the modern-day African American Church of Christ who are caught up in a theological “zeitgeist.” They are attempting to lead God's people away from a “thus saith the Lord” interpretation of New Testament doctrine while seeking to supplant apostolic principles with a mutated form of so-called “fellowship.”

Wise and faithful Church of Christ leaders should take heed to the admonition of G. K. Chesterton, an apologist and the “Prince of Paradox.” Chesterton warns: “He who marries the spirit of the times will soon find himself a widower.”

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*In addition, the expectation for those who are selected to participate on the Lectureship is that they must of necessity “speak the things which are proper for sound doctrine”* (Titus 2:1 – NKJV).

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Despite the fact that many of our past “Defenders of the Faith” have been called from labor to reward, something needs to be said concerning those who continue to promote false doctrine within the visible kingdom and across our fellowship.

Having read numerous primary source documents authored by pioneer preachers in the African American Church of Christ, this writer feels it is needful to share with

others valuable information as it pertains to our present state. The following excerpt entitled “Current Issues Facing the Church” was written by the late Dr. R. N. Hogan and published in the April 1970 edition of the *Christian Echo*.

Hogan begins this article by saying: “One of the things that is outstandingly condemned in the Book of God is division. Yet, in the face of this fact there are those who claim to be servants of God that continue to make every contribution within their power to create and perpetuate division in the body of Christ. This thing is a sin. Those who engage in it are sinners. They claim to be Christians and servants of God but in reality they are servants of the devil.

“The apostle Paul said, ‘For ye are carnal: for whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men?’ (1 Cor 3:3). Again, ‘Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment’ (1 Cor. 1:10). And again, ‘Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple’” (Rom. 16:17, 18). (Hogan, 1970).

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This is the same biblical process which occurred April 29-30, 1986, at the “Gold Coast Restoration Forum” in Miami, Florida. The false teacher(s) were identified and subsequently “marked” with letters sent across the brotherhood because of their heretical doctrine which is contrary to the infallible, inerrant, and inspired Word of God. Should any difference be made in 2024?

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*Wise and faithful Church of Christ leaders should take heed to the admonition of G. K. Chesterton, an apologist and the “Prince of Paradox.” Chesterton warns: “He who marries the spirit of the times will soon find himself a widower.”*

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Whenever a Church of Christ preacher “publicly” declares that using mechanical instruments of music in New Testament worship is NOT sinful and there are “Christians in other churches,” his statements should be aptly addressed according to the Scripture.



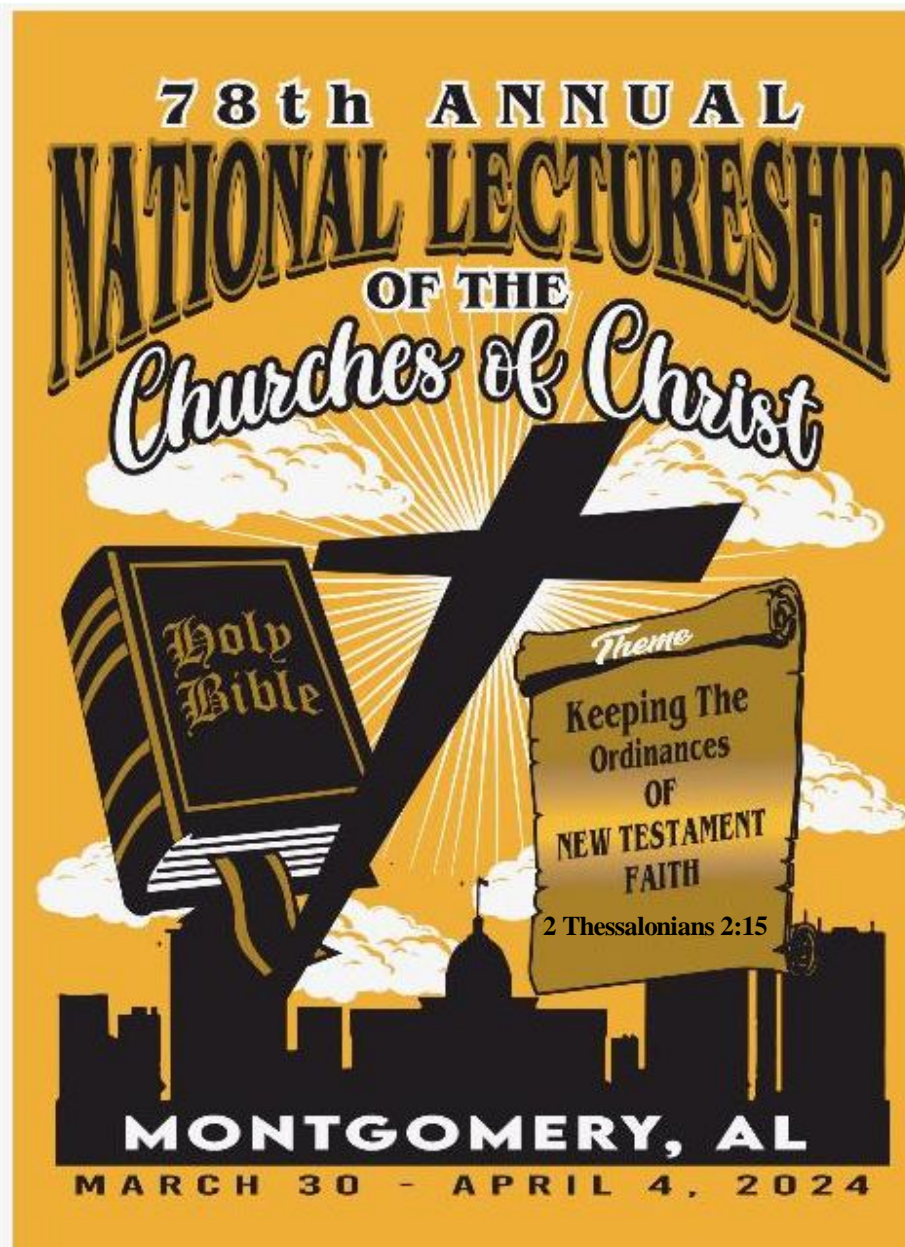
## The Christian Courier Acknowledges African American Church of Christ Gospel Preachers Who Have Passed Away in Recent Years

The *Christian Courier* newspaper acknowledges African American Church of Christ gospel preachers from across the brotherhood who have recently passed away.

If there is someone you know of that we have unintentionally omitted from this list, kindly inform us as to whom they are. Furthermore, we are asking that you pray without ceasing for the families of these individuals.

### Brotherhood Preachers Recognition:

Tucker, Willie – Dallas, TX  
 Joyner, Robert – Nashville, TN  
 DeVore, Kinwood – San Francisco, CA  
 Lawler, Rickey – Longview, TX  
 McDuffie, Douglas – Terrell, TX  
 Gaines, C. E. – Lake Charles, LA  
 West, Eddie – Coldwater, MS  
 Evans, Jack, Sr. - Terrell, TX  
 Evans, N. L. - Texarkana, TX  
 Fleming, Kenneth E. Sr. - Louisville, KY  
 Florence, Franklin Sr. - Rochester, NY  
 Foster, Thomas - Houston, TX  
 Harris, James, Sr. - Gulfport, MS  
 Hubbard, Paul - Grand Rapids, MI  
 Jackson, Ervin - Melbourne, FL  
 Jackson, Mike L. - Brunswick, GA  
 Jones, Amanzo - Nashville, TN  
 Jones, William E. Sr. - Chicago, IL  
 Lawton, Eugene - Newark, NJ  
 Lewis, Ellis Sr. – Los Angeles, CA  
 Maloy, Theaster - Houston, TX  
 Merriweather, Fred L. Sr. - Chicago Hts, IL  
 Moore, Zebedee - Valdosta, GA  
 Morrison, Woodie - Dallas, TX  
 Myers, Derric C. - St. Louis, MO  
 Perkins, David - Indianapolis, IN  
 Rose, Richard A. Sr. - Valdosta, GA  
 Smiley, John - Buffalo, NY  
 Thompson, James Mark - Detroit, MI  
 Thompson, Merlon “Mack” - Phoenix, AZ  
 Tinsley, James Sr. – Dallas, TX  
 Walker, Dallas A. Sr. - Detroit, MI  
 Watson, Naaman A. Sr. - Robbins, IL  
 Wells, Roosevelt C. - New York City, NY  
 Wooden, Larry R. - Indianapolis, IN  
 Brown, Joseph – Richmond, VA  
 Cheeks, Darryl – Evanston, IL



### National Lectureship Worship Chorale Chorus “The Church of Christ United in Psalms”



Directors: Gerald McClain – Beverly Bradley

### Special Features Included in the “Historical” National Lectureship

- Daily Morning and Afternoon Plenary Workshop Sessions
- Daily Morning and Afternoon Lyceum Speaker Sessions
- Daily “High Noon” Chapel Speaker Sessions
- Daily Evening Vesper Service Speaker Sessions
- “From the Pioneers to the Present” Tuesday Afternoon Interview with Dr. W. F. Washington
- “Unity in Diversity – Christians Only or the Only Christians?” Wednesday Afternoon Open Forum Discussion
- Congregational Mass Musical Workshop – Thursday Morning
- Daily Women’s Division Program “Table Talk” Discussions and Luncheon (Monday through Wednesday)
- Field Trip to Tuskegee Human and Civil Rights Multicultural Center – Tuskegee, Alabama Thursday at 12:30 p.m.
- National Lectureship Chorus “United in Psalms” Music Chorale Featured Each Evening
- Annual National Lectureship Banquet Thursday Evening The Honorable Fred D. Gray, Keynote Speaker
- Special Recognition and Tribute of Deceased Minister’s Widows



“One Lord... One Faith... One Baptism”

## Previous Annual National Lectureship Cities

1945	Oklahoma City, Oklahoma	1985	Chicago, Illinois
1946	Houston, Texas	1986	Jackson, Mississippi
1947	Los Angeles, California	1987	Little Rock, Arkansas
1948	Chicago, Illinois	1988	Saint Louis, Missouri
1949	Philadelphia Pennsylvania	1989	Cleveland, Ohio
1950	Cleveland, Ohio	1990	Houston, Texas
1951	Detroit, Michigan	1991	Denver, Colorado
1952	Indianapolis, Indiana	1992	Winston-Salem, North Carolina
1953	Wichita, Kansas	1993	Augusta, Georgia
1954	New York City, New York	1994	Oklahoma City, Oklahoma
1955	Birmingham, Alabama	1995	New York City, New York
1956	Los Angeles, California	1996	San Antonio, Texas
1957	Houston, Texas	1997	Sacramento, California
1958	Chicago, Illinois	1998	Baltimore, Maryland
1959	Memphis, Tennessee	1999	Kansas City, Missouri
1960	San Francisco, California	2000	Dallas, Texas
1961	Detroit, Michigan	2001	Miami, Florida
1962	Denver, Colorado	2002	Los Angeles, California
1963	Dallas, Texas	2003	Detroit, Michigan
1964	Toledo, Ohio	2004	Seattle, Washington
1965	Kansas City, Missouri	2005	Nashville, Tennessee
1966	Indianapolis, Indiana	2006	Chicago, Illinois
1967	Newark, New Jersey	2007	Cincinnati, Ohio
1968	Fort Lauderdale, Florida	2008	Birmingham, Alabama
1969	Houston, Texas	2009	Jackson, Mississippi
1970	Augusta, Georgia	2010	Philadelphia, Pennsylvania
1971	Cleveland, Ohio	2011	New York City, New York
1972	Portland, Oregon	2012	Louisville, Kentucky
1973	San Antonio, Texas	2013	Houston, Texas
1974	Louisville, Kentucky	2014	Atlanta, Georgia
1975	Saint Louis, Missouri	2015	Chicago, Illinois
1976	Tulsa, Oklahoma	2016	Memphis, Tennessee
1977	Chattanooga, Tennessee	2017	Atlanta, Georgia
1978	New York City, New York	2018	Greensboro, North Carolina
1979	Milwaukee, Wisconsin	2019	Saint Louis, Missouri
1980	Muncie, Indiana	2020	Cancelled – COVID-19
1981	Dallas, Texas	2021	Cancelled – COVID-19
1982	Los Angeles, California	2022	Orlando, Florida
1983	Memphis, Tennessee	2023	Houston, Texas
1984	Fort Lauderdale, Florida	2024	Montgomery, Alabama
		<b>2025</b>	<b>Atlanta, Georgia</b>



# African American Churches of Christ "Historical" National Lectureship Serving the Brotherhood Since 1945

*"Preserving Our Past and Protecting Our Future"*

**"1945"**



**"2024"**



Although each of the founding pioneers pictured above have been called to rest, the National Lectureship continues to serve as a vital link for our great brotherhood. The vision has not varied and the objective is to preach sound doctrine. In each generation there have been issues among a few brethren regarding the Lectureship. Such was the case in the era of R. N. Hogan and the same can be witnessed today. In addition, there is only ONE "Historical" National Lectureship that is "validated" among a consensus of African American Churches of Christ. With this in mind, *"Let us not be weary in well doing, for in due season we shall reap if we faint not"* (Galatians. 6:9).



**"One Lord... One Faith... One Baptism"**



(Ephesians and Colossians Con't from page 4)

to such, note the following statements by Greek grammarians and commentators:

(1) J. Gresham Machen says: "The imperative mood is used in commands... Prohibition (the negative of a command) is expressed by present imperative with *me* or by the aorist subjunctive with *me*."

(2) Ray Summers notes: "It (i.e., imperative mood-*jlā*) is the mood which expresses action which is to be realized by the exercise of the will of one person upon that of another." He also notes that it is used in the following four ways:

a). cohortative-positive command,  
b). prohibitive-negative command,  
c). entreaty and (d.) to grant permission.

(3) Ernest DeWitt Burton has stated: "The imperative mood is used in commands and exhortations... entreaties and petitions... to express consent... or to purpose an hypothesis."

(4) William Sanford Lasor says: "The imperative mood is the mood of commands and prohibitions, of exhortations, entreaties and the like. Since a command is generally directed to the person or persons spoken to, it is usually in the 2nd person."

(5) John Eadie, with reference to the use of the participles following the two leading verbs says: "The participle (referring to *lalountes-jlā*) is connected in syntax with *plerousthe*, for this 'speaking' is the result of spiritual fulness."

In summary: (1) Ephesians 5:18 – 21 contains two present imperative verbs followed by five present imperative participles, thus indicating commands. (2) Both the verbs and the participles are second person plural, thus affecting all who come within the scope of this passage. (3) The verbs and the participles are syntactically related. (4) The participles "carry out" the thoughts of the leading verbs by explaining how it is that the commands contained within those verbs are to be fulfilled. (5) The use of the imperative mood indicates that someone is seeking to bring the will of another into conformity with his own will. God, therefore, through the inspiration of the Holy Spirit and the instrumentality of Paul, is seeking for us to bring our will into conformity with God's will concerning the subjects herein discussed.

Because the issue concerning instrumental music has almost without exception centered on the meaning of the term *psallontes*, it is only fitting to focus our present discussion there. Many of the efforts to determine the meaning of *psallontes* have, according to the average student, involved complicated and confusing linguistic, lexical, and etymological studies. It seems however, in light of the information presented, that another, perhaps simpler, task is also feasible.

The general discussion concerning the meaning of this term has centered on the acts of "singing" and "playing." These two acts, either singularly, or in some combination, have been set forth as the only possibilities for the true meaning of *psallontes*. It must be the case, therefore, that the meaning of *psallontes* is either: (1) "singing only" or (2) "playing only" or (3) "singing and playing" or (4) "singing or playing." No other possible combinations exist. The meaning must be one of these four. We can begin our considerations by ruling out two of the possibilities.

First, *psallontes* cannot possibly mean "playing only." The reasoning for such is as follows: (1) The present imperative second person plural construction of the verbs and participles in this passage demand that whatever actions are under consideration must be performed by "all parties" under consideration. (2) To contend that "playing only" is the meaning of *psallontes* is inconsistent with the meaning of *lalountes*, which demands "speaking" and *adontes* which demands "singing." (3) Furthermore, this writer knows of no one who even contends for such a claim, nor do we know of anyone who attempts to implement the practice of such. No "instrumental church" demands that all of its members "play musical instruments" in worship.

Second, *psallontes* cannot possibly mean "singing and playing." The reasoning is as follows: (1) Unless "all participants" are playing organs or pianos or any other instrument which allows the user to be free to sing at the same time as play, then this meaning is absurd. It is physically impossible to both play and sing at the same time any musical instrument which requires use of the mouth. Louis Armstrong, as great of a musician as he was, he stopped singing to play and stopped playing to sing. If *psallontes* means that both singing and playing is necessary, then it is imperative that "all participants in worship" learn to play some instrument which allows such activity. (2) This contention is made even more absurd when we realize that the command to *psallontes* was made to the

first century Church. Where is the passage (either biblical or secular) which demonstrates that "all of the early Christians" worshipped by both singing and playing, thus fulfilling the meaning of *psallontes*? (3) Furthermore, we know of no one who demands the practice of "singing and playing" by all in the Lord's Church today. The only remaining alternatives of the original four are "singing only" and "singing or playing." So then, let us consider "singing or playing" first.

The command to "sing or play" (if such were the meaning of *psallontes* in Ephesians 5:19) would entail the following: (1) It would be an imperative command, as indicated by the lead verbs as well as by the participles which follow. (2) It would be applicable to all those who come under the scope of Ephesians 5:19, for both the lead verbs and the participles are second person plural. (3) It would involve a choice of either "singing or playing" by "all parties involved." If this were the meaning of *psallontes*, then each participant in worship would be free to choose either "singing or playing."

The problem comes, however, when we realize that the occurrence of *psallontes* is not isolated from the lead verbs and the other four participles. Note some of the difficulties involved in contending that *psallontes* means "sing or play." (1) How is it possible for every person to either "sing or play" thus following the will of the Lord (if such is the meaning of *psallontes*), when they are also commanded to "speak" (*lalountes*) and to "sing" (*adontes*)? If someone (in following the alleged meaning of *psallontes* as permitting either "singing or playing") decided to "play," how could that person "play" without "singing" and be pleasing to God when the imperative participles *lalountes* and *adontes* demand "speaking and singing?" (2) Furthermore, how can the actions of one who decides to "play" conform with the actions of those who decide to "sing?" If the terms under consideration are second person plural thus applying to all who come within the scope of Ephesians 5:19, then how are they all obeying the commands of the Lord if some are performing one action and some another? (3) In examining this passage, why is it the case that some will contend that *psallontes* carries with it the meaning of "this or that" and not contend that one or more of the other four participles also (Continued on page 10)



(Ephesians and Colossians Con't from page 9)

means “this or that?” Can *lalountes* (speaking) mean “speaking or something else?” Can *adontes* (singing) mean “singing or something else?” If the term *psallontes* can have an “either/or” meaning, surely other imperative participles can! Yet no one contends for an “either/or” meaning for any other participle in this passage. (4) This special pleading is most unusual. Where is there another example of an imperative verb or participle carrying with it the command to do “either this or that?” “Repentance” and “baptism” in Acts 2:38 are both imperative verbs. Where is the person that will contend that “repentance” and “baptism” have an “either/or” meaning? (5) Not only is the contention that *psallontes* involves an “either/or” command without precedent in the New Testament, it is also most unusual that it involves a choice of two actions which are qualitatively different. Singing and playing are not varying degrees of the same action. Singing is not playing and playing is not singing; they are distinctly different. Why would God give us an “either/or” command in the first place? And, if He did, why would He give us a choice between two entirely different actions? (6) If *psallontes* carries with it an “either/or” meaning in Ephesians 5:19, does it carry the same meaning in Romans 15:9 and 1 Corinthians 14:15 (where it occurs twice), or James 5:13? Did Paul in 1 Corinthians 14:15 really intend to say “I will ‘sing or play’ with the spirit, and I will ‘sing or play’ with the understanding?” We think not! (7) Furthermore, *psallontes* is said to be done “in your heart.” Playing does not occur in the heart, but the action required by *psallontes* must. There is only one possibility that remains. The participle *psallontes* can mean nothing else but to “sing only.” “Singing only” is in harmony with *lalountes* (speaking) and *adontes* (singing), both of which demand all involved to use their voices in praise to God as a direct consequence of being filled with the Holy Spirit.

**The Conclusion**

Since we must act in harmony with Bible authority in New Testament worship, then it is possible to know and obey God’s commands that relate to worship. If God has commanded us to *psallontes*, then we must be able to

to understand God’s intention or else God expects us to do something that we cannot know and therefore cannot do.

Of the four possibilities discussed in this overview in reference to the meaning of *psallontes*, only one, “singing only” is possible. Therefore, let us “sing with the spirit and understanding” “making melody in our hearts” by following God’s commands without the use of mechanical instruments of music in corporate worship. ✠

**79th Annual Churches of Christ “Historical” National Lectureship to Convene in Atlanta, Georgia – 2025**

The Churches of Christ “Historical” Annual National Lectureship is slated to convene in Atlanta, Georgia, for the year 2025. If it be in accordance with the Lord’s will, the National Lectureship will recognize Dr. Andrew J. Hairston, Minister Emeritus of the Simpson Street Church of Christ.



Hairston has lived a life packed with accomplishments. He served more than 55 years as Senior Minister with the Simpson Street Church of Christ in Atlanta (from 1961 until “retirement” August 27, 2017). In addition to ministry, he served several years as a practicing attorney at-law, and then Assistant Solicitor General in Fulton County; City Solicitor of Atlanta; 23 years as a Judge of Atlanta City Court (several as Chief Judge); and more than 20 years as a Chaplain in the U.S. Army Reserve.

The Honorable Andrew J. Hairston has earned degrees from Southwestern Christian College (SwCC), Paul Quinn College, Brite Seminary at Texas Christian University, John Marshall Law School, Woodrow Wilson College of Law, Emory University, and the University of Nevada at Reno.

He is a Civil and Human Rights activist and former Chairman of the Board of Directors for Southwestern Christian College (SwCC) in Terrell, Texas.

**The Honorable Kay Ivey, Governor of Alabama Salutes the Churches of Christ 78th Annual “Historical” National Lectureship**

OFFICE OF THE GOVERNOR

KAY IVEY  
GOVERNOR



STATE OF ALABAMA

STATE CAPITOL  
MONTGOMERY, ALABAMA 36130

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March 30, 2024



Greetings:

I would like to welcome you to the 78th Churches of Christ National Lectureship held on March 30 - April 4, 2024 at the Renaissance Montgomery Hotel and Spa in Montgomery, Alabama. This year’s theme is: “**Keeping the Ordinances of New Testament Faith.**”

The State of Alabama is proud to host this exciting event and to welcome you with true Southern hospitality. During your stay, I hope you will take advantage of the many family oriented and fun-filled activities that your host city has to offer.

Upon completion of the event, many of you will return to your homes. I wish you a safe and pleasant journey and hope you will come back to Alabama often.

Again, welcome to the 78th Churches of Christ National Lectureship and best wishes for a memorable event.

Sincerely,

Kay Ivey  
Governor

KI/pb/aw



**“Keeping the Ordinances of New Testament Faith”  
2 Thessalonians 2:15**



*“So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter”*

(2 Thessalonians 2:15 – ESV)



**“One Lord... One Faith... One Baptism”**

## The Honorable Steven L. Reed – Mayor of Montgomery, Alabama, Salutes the Churches of Christ 78th Annual “Historical” National Lectureship

OFFICE OF THE MAYOR  
*Steven L. Reed, Mayor*

Post Office Box 1111 PH 334.625.2000  
Montgomery, Alabama FX 334.625.2600  
36101-1111



*City of Montgomery, Alabama*



Greetings!

I extend warm greetings to the Church of Christ as you prepare for the 78th Annual “Historical” National Lectureship in Montgomery, Alabama, from March 30 to April 4, 2024. The longstanding tradition of this event, spanning 78 years, is truly a blessing and holds immense significance for both our city and the entire nation.

I am excited about the prospect of collaboration with the Church of Christ and fellow colleagues during this program. Together, there is an opportunity for mutual learning and leadership development that can be maximized for the benefit of all participants.

Montgomery, with its rich cultural and historical heritage, offers a plethora of captivating venues. Institutions such as the Alabama Shakespeare Festival, Montgomery Museum of Fine Arts, Civil Rights Memorial, Dexter Avenue King Memorial Baptist Church, Dexter Parsonage Museum, Equal Justice Initiative's The Legacy Museum, The National Memorial for Peace and Justice, and the Rosa Parks Museum stand as testament to the city's diverse and vital cultural landscape.

I invite the Church of Christ to explore these cultural institutes, which not only showcase our city's heritage but also contribute to the cultural diversity and vitality of the nation. Your presence and participation are highly valued, and I anticipate a continued collaboration for the betterment of the Montgomery community.

Wishing your organization continued success, meaningful connections, and collaborative achievements in the future. May your endeavors be marked by positive impact and shared accomplishments. May God bless and keep your organization.

Warm regards,

Mayor Steven L. Reed



**“One Lord... One Faith... One Baptism”**

*W. F. Washington Theological Institute  
"Ministers' Institute, USA"*



*"Old Error in New Robes"  
(Galatians 1:5)*

Daily Seminar Presentations – Evening Vesper Service – Thursday Evening Honor Banquet

"Washington-Wells Lecture Series" – Theological Constructs and Biblical Interpretation

**W**hereas the Churches of Christ "Historical" National Lectureship and Southwestern Christian College (SwCC) Lectureship are the two oldest and most distinguished annual events held among African American Churches of Christ, the "Ministers' Institute" is the oldest and most celebrated "Ministerial Convocation" among African American Churches of Christ in our brotherhood. The Ministers' Institute is scheduled once again to take place during the dates of January 20-25, 2025, in South Florida. Registration and further information will be forthcoming. The selected theme is entitled: "Old Error in New Robes" taken from Galatians 1:15.



"One Lord... One Faith... One Baptism"

## “And How Shall They Hear Without A Preacher?”



“One Lord... One Faith... One Baptism”

## “And How Shall They Hear Without A Preacher?”



“One Lord... One Faith... One Baptism”

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“One Lord... One Faith... One Baptism”

## “And How Shall They Hear Without A Preacher?”



“One Lord... One Faith... One Baptism”