Biographical Sketches of Leaders of Negro Work of the Disciples of Christ

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BIOGRAPHICAL SKETCHES OF LEADERS

of

NEGRO WORK

of the

DISCIPLES OF CHRIST

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by

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Between May 5, 1845, and January 9, 1919, lived Clayton Chaney Smith, the white man who inaugurated the Disciples of Christ work among the Negroes. He was the first secretary of the national Negro board and his service with that organization and later the American Christian Missionary Society and Christian Woman's Board of Missions forms the historical background of the Disciples' still young Negro movement. The national convention which met in Des Moines, Iowa, in 1890 named a Board of Negro Education and Evangelization, but no suitable man could be found to take the work of its corresponding secretary, and appeals for financial assistance brought only thirty-five dollars to its treasury. At the national convention held in Allegheny, Pennsylvania, in 1891, the board was reorganized and C. C. Smith, pastor of the church at Massillon, Ohio, was chosen secretary. He began this work on January 1, 1892, and at the same time was chosen secretary of the board of Southern Christian Institute, which school in those years constituted the Disciples' main Negro work.

For the first few years it was hard to raise more than his salary and expenses. He met with the severest of opposition and criticism. He was so anxious to make a good showing for his work that he denied himself the comforts of living and nearly broke his health. The South was far from recovered from post-war days. The plight of the Negro was tragic. Race prejudice was rampant. It took a brave man to endure the humiliations and trials of working for and among the black race in those days. Not only did he risk the friendship of his own race, but the Negro race was hostile. But up and down the country went C. C. Smith, seeking to raise up friends for the Negro church and to secure the funds necessary. And gradually he won his way and his work began to show results along all lines. He became the most popular speaker on convention programs in North and South, and many were the times when great gatherings were thrilled by his messages.

For a number of years after he was physically unequal to the task, he attempted to do the work to which he had been called. At length, in 1912, he retired to his home in Cincinnati, Ohio, there to spend the remaining seven years of his life with wife and daughter in quieter activities.

In the latter part of his service as secretary of Negro work, he delighted in the successes that came to the young men who had gone out from the schools. When Jacob Kenoly, one of the Southern Christian Institute's graduates, went to Africa as a missionary, no person in America watched his progress more keenly than C. C. Smith. When Jacob's tragic end came he at once commenced the book, "The Life and Work of Jacob Kenoly." The book became a missionary idyl, the publication of which had a profound influence on the Disciples of Christ, bringing new zeal for the missionary cause and a happier spirit of cooperation.

C. C. Smith was a Christian nobleman, one whose name will never be forgotten, never deleted from the annals of Negro church history.
Forty-six years ago (1890) a young man and his bride, eager to make a contribution for Christianity, began a career of invaluable service among the Negroes of the southland. But a short time before, Joel B. Lehman, planning to enter Hiram College, had been appointed to the presidency of Southern Christian Institute, a struggling young school in Edwards, Mississippi, barely supported by the Disciples of Christ. Ethie Burlingame, already much interested in the cause of the Negro and in love with young Joel, was easily persuaded to throw her fortunes with his in the new venture.

The story of the Lehmans is the story of Southern Christian Institute. That school was first opened in 1875 by a small group of men interested in Negro education. The following seven years were extremely difficult as the few workers battled to break down race prejudice, make the school self-supporting through its farm, and bring it to the attention of the brotherhood. Finally, in 1891, the work was turned over to the Lehmans with the understanding that it must be entirely self-supporting. As the Lehmans had gone to the school on a $500.00 yearly contract with living expenses, that news was a shock, but to these intrepid workers the fight was just begun. So well did they labor that a few years later C. C. Smith, corresponding secretary for the Board of Negro Education and Evangelization, informed his superiors that unless the school was aided by the national body he would resign. His ultimatum brought the desired results. From those days Southern Christian Institute's future was definitely linked with the Disciples of Christ. It became one of the finest schools for Negro youth in the South. Several hundred young men and women have graduated, more than 1500 nearly so, and over 10,000 have been touched by its work.

J. B. Lehman came from sturdy Pennsylvania Dutch parentage. He early knew back-breaking toil. He attended small country schools. When he was eighteen he started to work on a farm, but it was a bad year for crops and his employer released him. An education lured the boy and the next few years saw him in high school, later teaching in country schools, finally attending Tri-State College. Here he turned from his Mennonite faith to that of the Disciples. Here, too, did he receive his summons to the South.

The Lehmans served the brotherhood for forty-three years. During that period he served as president of Southern Christian Institute and witnessed its growth from an elementary school in a single building to a junior college with a splendid group of modern buildings, 365 acres of land, and an A-1 educational classification. From 1912 he also served as national Negro superintendent and was directly responsible for the organization of Piedmont Christian Institute and Jarvis Christian College. For the United Christian Missionary Society he administered funds for Negro evangelization and church maintenance. During these years Mrs. Lehman served equally well, earning for herself the oft-repeated phrase, "The greatest thing about Mr. Lehman is Mrs. Lehman."

The Lehmans retired from their long service in 1933. Today they live in Jackson, Mississippi. Their tireless energy, unfailing wisdom, and unselfish Christian devotion to an underprivileged but gifted race have won for them the plaudits of our brotherhood.
Today John Long is president of Southern Christian Institute (Mt. Bulah College), Edwards, Mississippi, one of the two Negro junior colleges supported by the Disciples of Christ. He is a white man loved and trusted by his own people and the Negroes. (He would class his "own" people as both races.) Not only does he carry the administrative duties of this school with an enrollemnt of over 200 students, but he teaches social sciences, lectures, travels through many states with the famous S. C. I. quartette and experiments — usually successfully — in agriculture and stock breeding, for this southern school is partially supported by its farms and livestock. He is a lively person, humorous, lovable, and sympathetic. No stereotyped college president is John Long. His background is startling. His present accomplishments in the face of budget difficulties are equally so.

He was born on April 18, 1901, in Vincennes, Indiana. Quite early he attended church and became a member when he was eleven. For some years it seemed there would be no funds to send him to college. And those years saw an almost unbelievable amount of work done. He delivered papers, carried water for construction gangs, picked strawberries, worked a twelve-hour night shift at a rolling mill, heated rivets at a bridge works, was a machinist in an optical factory and a clerk in a department store, shipped "hard" drinks for a distillery, preached his first sermon at fifteen on "The Good Samaritan." The Long family moved to Newcastle, Indiana, in 1916, and there John became assistant to the foreman of the Maxwell Motor Company, then manufacturing shells for the government. During this time he taught and sometimes preached at a little Presbyterian mission church and at one of our own.

Newcastle friends prevailed upon him to go to school, and after hearing H. O. Pritchard, then president of Eureka College, he determined to enroll in that school. This he did, and with $1.60 in his pocket, John Long embarked on an educational career as varied as had been his past activities. He waited tables for years, cooked, was general handy man about the dormitories. In the town itself he mowed grass, cleaned house, cared for furnaces and gardens, worked as janitor in a bank, and had several jobs in a canning factory. There was little time for athletics and he was too light for the first teams, but he was water boy for the football team for five years and had much "fun" out of giving the teams someone to practice upon. He was a member of Eureka's famous debating teams and was on the team which won the state championship. He was leader of the Student Volunteer Band and active in the Y. M. C. A., representing for four years the latter organization at Lake Geneva. He was a member of the Glee Club for several years and spent a spring and summer vacation as a singing evangelist. And to completely round out his training, he became business manager for the Eureka Annual.

While in Eureka, he met Olive Buffington and married her an hour before graduation. The following week they went to Southern Christian Institute, he to become dean of that school, she to teach history. The Negro work enthralled them both, and one year after coming to Edwards they refused an offer to go to the foreign field, preferring instead to devote their lives to the cause of the Negro. Two girls, nine and six, complete their family. Truly in John Long and his capable wife are found outstanding examples of today's home missionaries.
The presiding genius of Jarvis Christian College is J. N. Ervin, Christian gentleman and educator. There is dignity and self-respect in the carriage of his head and shoulders. His face is full of strong character and great gentleness. Carefully groomed, quiet and unassuming, polished and gracious, is this courtly Negro.

Some years ago The Christian Evangelist sought from President Ervin a photograph to accompany a biographical sketch. To this request he replied that not his picture but that of his mother should give pictorial emphasis to his life's work. A remarkable Christian woman was this mother of ten. While her children grew, she reared and educated seven brothers and sisters. The Ervin children, too, were given an education and had a sterling background of honesty, industry, and politeness. Mrs. Ervin was a member of the Christian Woman's Board of Missions for fifty years and her memory is ever kept alive on the Jarvis campus where she spent the last years of her life.

J. N. Ervin was born on May 6, 1884, and grew to young manhood in a splendid Christian atmosphere. He worked his way through school, studied under some of the masters in education, did special work at Columbia University. He holds both the B.D. and M.P. degrees. From the presidency of a school in Tennessee he was called to be president of Jarvis Christian College and began his work there in 1914, two years after the school had opened. His leadership has been superb and self-sacrificing. He has been supported by a capable faculty and by his charming, efficient, and devoted wife. The latter has fully demonstrated her ability to carry on in the occasional absences of her husband.

One cannot think of J. N. Ervin without thinking of Jarvis Christian College, one of the two junior colleges supported by the Disciples of Christ. This school was opened by the Christian Woman's Board of Missions in 1912. Only one small building stood on the forest-covered campus. Since that time much of the broad forest has gone. Some of it lives in the several buildings now standing, some of it has heated those buildings during the years. Today the campus and farm cover 664 acres; today the enrollment is close to 250. The institution is officially ranked as a junior college, but it also offers elementary and high school courses. A white board (cooperating with the United Christian Missionary Society), administers its affairs. Texas Disciples of Christ point with pride to "their" school but citizens of other states and youth from other states claim it, too.

President Ervin is at his best in the environment of Jarvis College. Here his exceptional comprehension of the problems between the black and white people, and his genius for creating happier relations between the two races are at their height. Here is seen his magnificent leadership in turning out trained Christian leaders. For them he desires growth in ability and independence - and teaches those qualities. He wants educated Negro grocers, merchants, lawyers, doctors, nurses, farmers, teachers, and preachers - and creates them. He deplores shiftlessness. A disciplined mind and energy are the keys he offers to success. With it all he is thoroughly Christian in his attitudes and the lives of Jarvis students bear that imprint. No finer thing can be said of President Ervin.
Piedmont Christian Institute was organized in 1900 by a group of Negro Disciples of Christ in the Piedmont section of Virginia and North Carolina. They sought to provide educational advantages for their children and youth, and especially wanted those advantages under the influence of their own religious communion. The first teacher of that school of seven students was J. H. Thomas, who remained as principal of the institution during its existence. When the first school year closed, 47 students were enrolled. In 1901, with the backing of the Christian Woman's Board of Missions and with $200.00 raised by the Negroes, the first property was bought in Martinsville, Virginia, and Piedmont Christian Institute began its life as a brotherhood project.

The school grew slowly, but in 1917 it had progressed so well that a campaign was undertaken to raise money to equip it adequately for educational purposes. For three years it was closed, then, in 1923, it opened the doors of a new modern building. The Piedmont section had a school of which to be proud. Until 1933 the school served the Negro people, but in that year because of financial adjustments in the budget of the United Christian Missionary Society the school was closed, its work of education being taken over by the county. Today the building houses the Negro high school of Martinsville.

The existence of Piedmont Christian Institute brought before the attention of the Disciples of Christ a fine Negro leader in the person of James H. Thomas. His mother was the daughter of a quadroon slave and a Scotch-English man, orphaned brother of her master. His father was a bricklayer, and the son's industrial genius can be traced to the days when he worked for his skilled father in Chatham, Virginia. James started to school when he was five years old, and at fifteen had completed all the work offered by the village school. The parents, though illiterate, were ambitious that their children have the best possible opportunities and surroundings. James, the oldest son, was sent to the state college at Petersburg but, frightened and homesick he returned home having neither registered nor entered the dining hall for meals. Somehow his mother borrowed enough money to send him back and thus his college life began. He made an enviable record in his college years, and graduated as salutatorian of his class in 1898 with the B.A. degree.

He was anxious to secure medical training and planned to enter Howard University. But the money he earned in employment was needed at home. Giving up his cherished plan he accepted a country school near home and did all he could for his mother, then seriously ill. During this fatal illness, he met one of her friends, Margaret Griffin, a graduate of the Ingleside Seminary at Burkeville, Virginia, and a few years later they were married.

Mr. Thomas opened the Martinsville school of seven pupils with the sole equipment of a short stretch of slated canvass blackboard, a box of chalk, and two erasers. The story of that school is one of heroic struggle against seemingly unsurmountable obstacles, but great good was done and success crowned the sacrificial labors of Mr. and Mrs. Thomas. Today they still live in Martinsville and Mr. Thomas, broken in health, cares for the Piedmont building in behalf of the United Christian Missionary Society.
Patrick Henry Moss had no official birthday for his parents kept no record and the owner of the plantation where they were employed did not think it necessary to record the birth. But from that inauspicious beginning came the Negro who pioneered in religious education among the Negro churches of the Disciples of Christ.

He was educated at Southern Christian Institute and on graduation in 1902 went to Parsons, Kansas, there to preach for the church and to support himself by working as a section hand on the railroad. Later he went to the State Normal school in Emporia and then to Piedmont Christian Institute in Martinsville, Virginia, where he headed up the religious education work of that school and preached for the Christian church of that city. In 1921 he became national director of religious education of the Negro Christian churches for the United Christian Missionary Society. His first service under this regime was to organize the work in Jamaica.

On his return to the States his work was hampered by cruel race discrimination. Often while his white colleagues rested from their day's labors in sleepers and ate in the dining cars of the trains, P. H. Moss doubled up in a crowded Negro coach and ate from the hand of the "butcher." He held leadership training and vacation church schools, and young people's conferences; he visited every Negro church; he participated in district, state, and national conventions. He was "tutor" to many Negro pastors and church leaders, a task by no means easy.

In this work he was assisted for a time by such workers as Miss Deetsy Blackburn, E. R. Williams, Vance G. Smith, and Miss Bessie E. Chandler. The years of depression cut into the Negro budget, however, and during those years of discouragement P. H. Moss worked alone, carrying a tremendous responsibility. Overwork with its accompanying worry hastened his death, and on January 13, 1935, he died at the age of fifty-eight. He left a widow, a twenty-year-old son, countless friends, and acquaintances throughout the country.

The life of Patrick Henry Moss was eventful in the life of the entire brotherhood. It covered the period most important in the approach made toward each other by the two predominating races in the United States. His life illustrates very clearly what the life of Christ can do to the human soul. He came from a lowly people, though his father and mother must have been above the average in the community.

A co-worker, writing of him shortly after his death, gave this tribute: "With sublime courage and faith he steadfastly pursued his course to the very end. He never wavered. Neither the dangers of enemies nor the honors of friend could change his course of work. He was the very embodiment of the virtues and graces of unselfishness and self-renunciation. He thought of others far more than of himself. A spirit of humility and deep reverence characterized every act of his life. To serve his church, his God, and his brotherhood was the very passion of his life. It is no wonder that such a man was greatly beloved and honored by all."
A memorial service was held for Henry L. Herod by the National Negro Convention in 1935. On July 24th of that year the convention's president and its most popular preacher had died suddenly as a result of heart trouble. Not only did the National Convention grieve, but a city mourned, civic leaders paid tribute, national leaders were saddened, a church and a famous Negro settlement were quiet.

Henry Herod was born January 8, 1875, in Millersburg, Kentucky, the son of slave-born parents. His grandfather had saved a sufficient amount of money to buy his freedom long before the emancipation proclamation was issued. His parents were literate and his mother was deeply religious, a trait she passed on to her son. She it was who nurtured his desire to become a preacher.

But a good preacher needed a good education and the youth was ambitious for the best. When he was twelve Henry went to a small school for Negroes in New Castle, Kentucky. Later he found his way to Hiram College where he finished his preparatory work. In 1896 he entered Berea College. A year later he was called to the pastorate of Second Christian Church, Indianapolis, Indiana, and as Butler College was located in that city, he rejoiced in the appointment which would fulfill his pastoral and educational dreams. Shortly before his ministry began, he married Elizabeth Redmond, who was to prove herself an excellent teammate in the strenuous years ahead.

Desire for an education heavily colored Henry Herod's life. For that desire he wasted no spare moment as he laid sewer pipes, taught in a Negro night school, clerked in a grocery store, reported news of the Negro people for The Indianapolis Star, edited The Indianapolis Freeman, a Negro newspaper, substituted in the city schools. Several years ago he became superintendent of Flanner House, an outstanding Negro settlement work in Indianapolis. He served as secretary of the Indianapolis Council of Social Agencies, was a member of the National Board of Church Federation of America and of the Board of Temperance and Social Welfare of the Disciples of Christ. All of this was done in addition to his pastoral work, and most of it endured through the long years of his ministry. These years also saw his graduation from Butler and graduate work done at Indiana University.

Other than his long service with Second Christian Church, Mr. Herod's outstanding service to the Disciples of Christ was the organization of the National Negro Convention about twenty years ago. He served as its president for several years, and in 1935 was to be its fraternal delegate to the World Convention in Leicester, England, a pleasure denied him at the last because of ill health. Mr. Herod was the first Negro to be appointed to the board of managers of the United Christian Missionary Society.

During these years the Herods reared three girls, one boy having died in infancy. Mr. Herod's own passion for educational advantages was passed on to his children. Today one daughter is head of the English department of Municipal College for Negroes, Louisville, Kentucky; another is director of home economics at Crispus Attucks High School, Indianapolis; and the youngest is doing graduate work in social service.

These facts, warmer than marble, are Henry Herod's monument.
A tall, gracious, soft-spoken person is Rosa Brown Bracy. But her delightful speech in no way disguises the dynamic personality of the Negro brotherhood's foremost women leader. This musical voice, never lifted in solo demonstration, does lift many a church, many a women's society, many a group of people from sloughs of inadequacy, frustration, and discouragement.

Mrs. Bracy, national field secretary of missions of the Negro churches, has the true evangelistic tradition. Her father, King R. Brown, product of Southern Christian Institute, longed for a son who could carry on his work as a Christian minister. Rosa, the third girl child, was consequently a great disappointment. Her father, however, could have dreamed of no one better to fulfill his wish, for the years back of Rosa Brown Bracy have been crowded with accomplishments in Christian service.

Rosa was a bright scholar. As early as the third grade, when she was only five years old, she was used to spur her schoolmates to better endeavor, too often embarrassing them and incurring their wrath. Many a time she paid for her ability by receiving a flogging from the older children. When she was ten Rosa was sent to Mary Holmes Seminary in West Point, Mississippi. After one year there she entered Southern Christian Institute in Edwards. In 1911 she completed the regular course of study and, because of her ability, a special course was arranged for her. She studied half a day, taught half a day. In 1912 she received her B.S. degree, and in 1913 was made dean of education of Alabama Christian Institute, Lom, Alabama.

In this same year the state convention of Negro churches met on the Alabama Institute campus. The young dean of education spoke before the assembly and as a result was invited into the churches to organize missionary societies. About this time H. L. Herod pointed out the need of a Negro field worker. President Lehman of Southern Christian Institute settled the question by saying, "Here are reports from a young woman in Alabama who is doing in a small way that which should be done in a large way." Thus did the Christian Woman's Board of Missions call Rosa Brown to the national service. No easy task was before her. Leaders of the churches were race-conscious. Any attempt at interracial cooperation meant the label of "white folks' nigger." The churches and ministers had little conception of missions as a task of the church. But the years saw these conceptions gradually broken, saw finally, in 1917, well established cooperation in fourteen states.

In 1920 Rosa Brown was elected by the National Convention to serve as promotional secretary of the "Emergency Campaign," her duty being to raise $100,000.00, of which $75,000.00 was collected. In 1924, under her leadership, $5,000.00 was raised during the C.W.B.M. Golden Jubilee Anniversary which, with a similar amount from the national board, completed the girls' dormitory at Jarvis Christian College.

With the formation of the United Christian Missionary Society, Rosa Brown continued her work under the department of missionary organizations. Today, as Rosa Brown Bracy, she holds countless conferences, delivers scores of messages, serves on many committees, launches and successfully completes financial campaigns. Her ability is admired and respected by all, and the woman behind the tireless, driving energy is loved and esteemed by those of both black and white races.
During the threatening days of the Civil War, Washington Peoples was separated from his wife and children by his slave master, who felt it was good policy to move to Texas. Wash's oldest son, Robert Hayes, then a young man, fled for his life from a group of white men known as the "night riders." He went to Mississippi where he became a minister, married, and became the father of Hollis B. Peoples.

From this ancestry of strife came a second Robert Hayes Peoples, born January 25, 1903, reared by Hollis' second wife, educated at great sacrifice. Hollis Peoples always felt that his lack of education was a great detriment to his work and he determined that his son should have the advantage of a good education with that determination the step-mother was in full accord. When he was nine years old, the boy was compelled to remain in the fifth grade for four years because the community school could take a student no further. Becoming impatient with this "stand-still" process, Hollis Peoples decided to send him away where his education would be progressive. The step-mother had lived near Southern Christian Institute in Edwards, Mississippi, and she advised her husband to send Robert Hayes there. So in 1916, at the age of thirteen, he entered the seventh grade of that institution and remained until 1924 when he finished the junior college course.

By this time Robert Hayes was himself much interested in continuing his education and finally managed to get enough funds to enter Eureka College. He worked in private homes and at odd jobs in order to pay his bills. These were long, hard years and many a morning he wondered where the day's meals would come from. But in spite of the many difficulties and hardships, he graduated in 1927 with religious education as a major. The following fall he was employed to head the department of religious education at Jarvis Christian College, Hawkins, Texas. In November, 1929, he was ordained to the ministry.

One year later he added to his duties at Jarvis that of the pastorate of the Line Street Christian Church of Tyler, Texas, twenty-five miles from the college. He realized that to successfully teach young men to preach, he himself must be an adequate preacher, and to better fit himself he spent his summer vacations at the University of Chicago working toward his Master's degree. While at Jarvis he developed rapidly in his chosen field of work, often making trips throughout Texas to speak to the churches both in the interest of the general church work and Jarvis College. He was a capable Bible student, and was beloved by the faculty and the student body at Jarvis and all the citizens who came to know him.

In January, 1935, Professor P. H. Moss, national secretary of Negro work, died. The Negro National Convention, meeting in August of that year, unanimously elected R. H. Peoples to succeed him, and in September he began his new work as secretary of Negro Christian Churches, employed by the United Christian Missionary Society.

Mr. Peoples is yet new in the national work. But in the brief time of his service he has won many friends, aided many local churches, inaugurated a splendid program of field work. He is a large man, cheerful, at once naive and sagacious. Tact and forcefulness are his and the courage to deal straightly with the problems of the church and Sunday school. The future record will list his name as a great religious leader.
Preston Taylor

Years ago a small colored boy heard his first sermon in Lexington, Kentucky. Afterwards he told his mother that he would be a preacher some day. That boy, born in slavery in Shreveport, Louisiana, on November 7, 1849, fulfilled his childhood's ambition. Not only did Preston Taylor become a preacher but he also became a successful business man and a great humanitarian.

He saw service in the Civil War and garrison duty in Texas and Louisiana. Later he learned the stone cutter's trade and became skillful in monument work and engraving on marble. For a time it seemed that his skill with stone would not benefit him. In Louisville, Kentucky, he secured work in the marble yards, but the white men refused to work with him because of his color. He then became a train porter on the L. & C. railroad, which position he resigned after four years' service. He was offered a promotion, but the ministry was calling him, and after a trip through the north, he accepted a call to the Mt. Sterling, Kentucky, church.

Preston Taylor remained in Mt. Sterling for fifteen years. While there he built up the largest congregation of the negro Disciples of Christ in the state. He also built the finest brick church edifice in that section. During these years he became known as the leading minister of his church in the United States. Not only in Kentucky was he instrumental in organizing and building congregations and churches, but he was unanimously chosen national evangelist, which position he held for a number of years. He was interested in the educational work of his race and for some time was editor of "Our Colored Brethren," a department of The Christian Standard.

About fifty years ago he accepted the pastorate of the Gay Street Christian Church of Nashville, Tennessee. The salary was poor and he wondered how he could continue in the ministry. A white friend suggested that he open an undertaking establishment for Negroes. In the spring of 1888 he did so, and the firm of Taylor & Company soon stood at the head of the undertaking business in the South. One reason for his success was his reply to those who asked the identity of the "Company." "That," he said, "is the Lord." Besides his modern funeral home, located in the heart of the Nashville business section, Preston Taylor owned and operated Greenwood Park for the pleasure and recreation of colored people, and the largest and most beautiful cemetery for his people in the South.

Always interested in the future of his brethren in hundreds of small churches across the country, lacking in leadership, unity, purpose and fellowship, he conceived the organization of the National Convention of Christian Churches (Negro) in 1916. He became its first president and at his death in April, 1931, bequeathed to it the larger part of his estate's income.

Today Nashville still honors its one-time leading Negro citizen. His park still gives pleasure to thousands. His business is prospering under the management of his widow. His church is one of the best. The national convention functions successfully. Business man and preacher, Preston Taylor did much for the advancement of his race and for the progress of his church.