1918


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REPORT OF THE
SECOND NATIONAL CONVENTION
OF
Colored Christian Churches
AND THE
First C. W. B. M. Convention
IN THE U. S. A.

HELD AT NASHVILLE, TENNESSEE
SEPTEMBER 9-15, 1918
The Colored Christian National Convention convened at Nashville, Tenn., on Sept. 9th, as scheduled, and the program was carried out as planned without a hitch. The first session was well attended and bespoke a great Convention. After an interesting program Monday afternoon and night the Convention on Tuesday morning got down to business proper.

TUESDAY MORNING SESSION.

The Second National Convention was called to order at 9 o'clock a.m. by President Preston Taylor. Miss Nancy Jennings of Mississippi led song, "Holy, Holy Lord God Almighty." Elder K. R. Brown of Mississippi conducted devotional service.

Elder Martin of Tennessee offered a fervent prayer.
Elder Brown read the 13th chapter of Romans.
Song, "Come, Thou Almighty King."
Bro. B. C. Calvert then offered prayer.
Song, No. 204 in "Service in Song" was sung.
President appointed Committee on Enrollment. (See Department of Committees.)

The President after a most cheerful greeting announced Mrs. Hattie Mallory, of Chicago, as Post Mistress.
Mrs. H. L. Herod was announced as Publicity Agent.
Bro. R. Holt, of Gay Street Christian Church, in behalf of the city of Nashville, and the Christian Churches thereof, in well chosen words extended a hearty welcome to the National body. Eld. C. H. Dickerson, Kentucky, responded in a spicy, and practical speech to the welcome address.
An informal report of the advisory committee was made by President Taylor. Bro. Taylor reported that no very tangible work was done the past year. The war had been a set-back to the work.

Bro. J. B. Lehman, President of Edwards Christian Institute, and Secretary of Negro Work, also reported that war conditions have prevented the work. He advised that it is not wise to launch new enterprises at this time too hastily.

Committee on business:
- H. L. Herod, Indiana.
- W. M. Alphin, Missouri.
- C. H. Dickerson, Kentucky.
- K. R. Brown, Mississippi.

After announcing the above committee, President Taylor offered a touching prayer for God's guidance of the committee and the white people in regards to the great evangelistic problems before the race.

Song, No. 176, in "Service in Song."

Bro. W. H. Dickerson came to the stage to conduct a "Home Mission Rally." After brief introductory remarks, introduced Bro. Cawble, State Secretary of Indiana, and representing the American Christian Missionary Society.

Bro. Cawble struck a popular chord when he spoke of the movement for all the Missionary Boards merging into one representing all nations and races.

Miss Hazel A. Lewis of the American Society spoke interestingly of her work.

Miss Lewis said to the Convention that the white friends came not to dictate but to help the Convention. She complimented the Colored people for the interest shown the American Society by providing it a place on the program.

Miss C. P. Maus was next introduced, coming from headquarters at Cincinnati, O. She declared that the Sunday School as an agency is doing more for Christian Education than any other.

Miss Maus regretted that she had not had chance to do institute work with the Colored race, but that it is planned that she must in future hold such meetings among Colored people.

Bro. P. H. Moss, our Negro Field Secretary of Bible School work, was introduced, and told first of how he first came to be connected with this National Field Work. Bro. Moss said he spent the first year getting acquainted. That he has ever had in mind the betterment of the School.

Bro. Moss declared that he has had to work at a disadvantage on the grounds that the work is too great to be properly cared for by one man.

Bro. Cawble said during the Missionary Rally that because of the Democratic form of Government of the Church of
Christ, it is necessary that we have the more education and religion.

That he had but one speech and that is, "The Whole Church at the Whole Task."

At this point of discussion, Bro. Herod of Indiana asked Bro. Cawble to explain how the Negro Churches could best cooperate with the American Society.


**TUESDAY AFTERNOON SESSION.**

The session of the C. W. B. M. under the management of Miss Rosa V. Brown had a helpful session. (See C. W. B. M. Department.)

Prof. P. H. Moss then began a session of the School of Methods after song, "Somebody Did a Golden Deed." Bro. Moss emphasized the importance of the Adult Class or Division. During the lecture the Convention as a big class took notes.

During the School of Methods, Miss Maus followed Bro. Moss, lecturing from the board upon the "Secondary Division organized and equipped." This lecture was pointed and high interest was sustained.

Miss Lewis then gave a most helpful lecture upon the assigned subject: "The Beginners' Department."

Song, "Keep Sweet."

Dismissed with prayer by Elder J. W. Smith of Tennessee.

After recess, Miss Rosa V. Brown called a C. W. B. M. Meeting to order.

Song, "Hallelujah Thine the Glory."

She then read Phillipians, 4th chapter.

Prayer by Elder Alphin of Kansas.

Song, "Jesus is all the World to Me."

Miss Maus requested that the Convention sing "Steal away to Jesus," which was feelingly done.

Miss Maus then took up the subject "The Teacher and his Tools."

Miss Lewis then addressed the Convention upon the subject "Missionary Progress." She made it clear that the progress must be varied to be efficient.

At this point, Eld. J. B. Steward, Pastor of White Christian Church, Nashville, spoke on the subject "Why We Believe the Bible to be the Word of God."

The speaker advanced among many other thoughts that the Bible satisfies, it is universal in its application.

History shows that science and philosophy have failed to successfully contradict the Blessed Old Book.

President here introduced Rev. Polk of the Methodist Church who made cheerful progress.

After announcements, song, "Praise God" was sung and Prof. C. W. Smith of Texas dismissed with prayer.
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WEDNESDAY MORNING SESSION.

In devotionals, Miss Jennings led song, "Where He Leads." Elder M. Jackson of Kentucky read 19th Psalm and offered fervent prayer.

Song, "Somewhere."

Eld. J. W. Smith was introduced and made hopeful remarks.

Committee on Enrollment reported progress. (See Department on Reports.)

Committee on Business reported progress. (See Report.)

Song, "I am Thinking Today of the Beautiful Land."

The President introduced Eld. H. L. Herod who spoke to the subject "Our Far Flung Battle Lines."

Bro. Herod delivered one of his characteristic strong speeches. Eld. Herod showed that from the view points of statistical reports and organic and evangelistic work done, the Church has reason to feel proud of its history.

Solo, "I Know He Is Mine" was effectively sung by Miss Siberlia E. Grubbs.

Eld. Harry Smith, returned Missionary from Africa, addressed the Convention. He advanced the idea that we as a race should aim at the best and not be contented with less.

He urged with others who had spoken before him, the united effort of the whole Church in Evangelization.

Prof. J. H. Thomas, President of Piedmont, Va., Christian Institute was called to the platform and made, in a quiet way, a thoughtful speech.

Mrs. Jarvis, a great benefactress of our Jarvis Christian Institute in Texas was introduced and made happy greetings.

Mrs. Birdie F. Homer, white missionary organizer among Negro Churches under the National C. W. B. M. made a happy speech.

Song, "My Soul be on Thy Guard."

Dr. W. A. Scott of Texas dismissed with prayer.

Committee on Time and Place:

Eld. M. Jackson.

Dr. J. E. Walker.

Eld. G. C. Campbell.

Committee on Nomination of Officers:

W. H. Dickerson.

W. A. Scott.

J. E. Anderson.

WEDNESDAY AFTERNOON SESSION.

The C. W. B. M. held an interesting session. Miss Rosa Brown presided.

Mrs. Jarvis of Texas made an interesting talk upon the subject: "The Why of Her Love for Negroes."

Mrs. J. B. Lehman of Edwards, Miss., then addressed the Convention upon "Mission Work in Africa."

Song (See C. W. B. M. Report.)
Prof. Moss continued the work of the School of Methods. The Organized Teen Age was ably handled by Prof. Moss. Miss Maus lectured on the organized class, Miss Maus held high interest through all her talks. Miss Hazel Lewis who looked after the Primary features in School of Methods, followed Miss Maus with a strong lecture. "Primary Department." Miss Lewis advised that in primary grades the classes should be small rather than large, consisting of six or nine pupils.

Song, "Blessed Be the Tie That Binds."

Mrs. Ida V. Jarvis dismissed with prayer.

Miss Maus made a fine address upon the subject "Learn Building." This was followed by an interesting lecture by Miss Hazel Lewis on "Graded Missionary Instruction."

Rev. Stuart addressed the Convention on the subject: "Historical Background of the Bible." The Bible is a book of religion.

Bro. J. B. Lehman showed by his picture show that the Negroes have made wonderful progress under peculiar conditions.

Dismissed by Bro. C. H. Dickerson.

Eld. G. T. White, Valdosta, Ga., having to leave before close of Convention donated $2.00 to the treasurer, Dr. Walker, for the Convention.

THURSDAY MORNING SESSION.

Devotionals conducted by F. T. Floyd, Kentucky. He sang "My Soul Be On Thy Guard," and read 12th chapter of Romans.

Prayer by Elder J. E. Anderson of Tennessee.

Eld. R. H. Davis also offered prayer after song, "He Is My Friend."

Song, "Just When I Need Him Most."

Minutes of previous day read and adopted.

Committee on Enrollment reported progress. (See Report.)

Song, "There Is a Fountain."

Committee on Business reported progress.

Mrs. O. Singleton called the house to order for C. W. B. M. Period. (See C. W. B. M. Report.)

President Taylor introduced Hon. J. C. Napier and wife to the Convention, both made remarks of friendly feeling. Mr. Napier complimented the Christian Church Convention. After this Bro. P. H. Moss convened a session of the School of Methods.

THURSDAY AFTERNOON SESSION.

Bro. Moss lectured on the subject, "The Teacher Training Drive." He clearly set forth the aims of Teacher Training. That the Sunday School must help win the war. Bro. Moss made the following trite quotation: "With all respect
to the fine work of the Y. M. C. A. and similar organizations, let me say solemnly that none of them offer the opportunity to serve one’s country that the Sunday School does.”—Sergt. Danay.

Miss Cynthia Maus lectured upon the subject: “Realizing the Social Instincts Through the Organized Class.”

Miss Maus declared the social instincts of girls and boys must be looked after. That you can’t save a girl or boy who is mentally or socially unclean.

Clean games may be used to advantage. That 60 per cent of all suicides are found to be by unskilled laborers. Which showed that we should ever encourage the youth to vocational industries. Missionary debates are often helpful, Miss Maus said.

Miss Hazel Lewis lectured on “Juniors” after pleasantly introducing the subject she brought out many peculiar traits of junior life and how to meet them.

She said that this is the age at which the seat of government is moving from the without to the within, and this fact should be regarded by workers.

It is not well to have in Junior Classes too many members—six or nine are enough.

After announcement the house adjourned with prayer by Bro. Wesly Woodruff, and to have the picture of the Convention made.

THURSDAY NIGHT SESSION.

After supper recess, School of Methods continued.
Devotionals—Song 117, in “Service In Song.”
Prayer by Eld. Harry Smith.
Song, “Jesus is All the World to Me.”
Miss Cynthia Maus lectured on “Method of the Recitation.”

The following methods were discussed:
1. The Story Method.
2. The Question or Discussion.
3. The Outline, Topical or Recitation Method.
Miss Maus advised that the lecture method should be used sparingly below the adult section or classes.

Miss Hazel Lewis lectured helpfully upon the subject: “Special Missionary Methods.”

Song, “America.”
Rev. Stuart lectured on “The Division of the Book.”

The speaker said the Bible is an orderly book. That the Bible is made for man and not man for the Bible. God has revealed himself to man as the race has progressed. Bro. Stuart made a clear analysis of the Bible, and is a forceful speaker. Acts is the history of the founding of the Church of Christ.

Song, “Will There Be Any Stars in My Crown.”
Solo, Mrs. Addie Holland of Chicago, and was effectively sung. The title of her solo was “My Soul Is Happy in Jesus.”

Eld. G. C. Campbell who was on the program to preach the Convention Sermon, after a catchy introduction, chose for his text: “Contend Earnestly for the Faith that Was Once Delivered to the Saints.”

Bro. Campbell advanced the following ideas with others:

1. The Gospel of Jesus is able to meet all human and social conditions and make the world a decent place to live in.
2. There is a difference between the Bible having us and our having the Bible.

Eld. Campbell said by obedience to the Gospel plea over 17 nations on the day of Pentecost were cemented and made into one society.

A collection of $12.02 was raised.

Song, “Praise God From Whom All Blessings Flow.”

Dismissed with prayer by Prof. C. W. Smith.

FRIDAY MORNING SESSION.

Devotionals opened by Miss Nancy Jennings leading three well selected songs.

Bro. Harry Smith read the 15 chapter of 1 Corrinthians.
Dr. J. E. Walker, Prof. C. A. Berry and Elder B. C. Calvert led in short sentence prayers.

Song, “Just When I Need Him Most.”

President Taylor then greeted the Convention cordially, and announced the house in order for business.

The Committee on Business reported. (See report.)

The Committee on Nomination of Officers reported. (See Report.)

On motion, President Taylor and the Secretary were given power to endorse, on behalf of the Convention, Bro. J. W. Kitrell of St. Louis, Mo., in his effort to secure a government position.

At 11 a. m. came the Church Extension Period. Eld. Wm. Alphin presiding, who wittily presented Eld. R. E. Pearson of Paducah, Ky., who read a most elegant and well prepared paper on the great subject of “Church Extension.” Eld. Pearson urged the great importance of building attractive and serviceable Church houses. He called attention to the stern and lamentable fact that other things being equal, the best looking church house in the community gets the crowd. His was a masterly plea for better church houses.

Miss Nancy Jennings of Mississippi and Miss Seberlia Grubbs of Kentucky sang a most impressive duet, “Sometime, Somewhere or Unanswered Yet!”

Mr. Booth representing the Church Extension Board, was introduced by Bro. Wm. Alphin.

Mr. Booth introduced his great address by announcing that there is today a million and a half dollars in the Church
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Extension Fund. That this great fund serves to inspire our people to build better church houses.

Twenty-nine years ago the Extension Fund had ten thousand dollars and up to today has handled about twelve million dollars.

Mr Booth most vividly showed how the kind of church service necessitates the kind of church building that should he had. The Church needs Christian Instruction.

He severely criticised the one-cell church house where a better house could have been built.

Church Extension has a spiritual value, it waits patiently on overdue loans.

Not one cent loaned to Colored Churches has been lost.

Bro. Booth closed his great address with some splendid examples made by loyal, faithful members to save the Church.

Eld. Alphin of Kansas dismissed with prayer.

FRIDAY AFTERNOON SESSION.

The first period was in the hands of the C. W. B. M. (See that department.)

Song, "Were You There When They Crucified My Lord."
Bro. J. H. Booth of Kansas City, Mo., instead of Bro. Warren, who had a place on the program, presented to the Convention the claims and work of the "Ministerial Relief."

1. He said that preachers have pride as other men.
2. To eliminate embarrassment in future the Ministerial Relief is to be run upon the basis of a pension system.
3. Many Colored preachers are already participating in the society, and it is desired that others enter at once.
4. Age limits for those entering the pension system is 65 years.

Song, "Swing Low Sweet Chariot."

Prof. Moss conductor of the School of Methods, lectured upon the subject "Decision for Christ."

Prof. Moss began by illustrating and emphasizing the thought that the Church School exists primarily for the purpose of some day transplanting into the Church and into Christian service the pupils of the school, and hence the importance of Decision Day. He advised that it should be planned for in the Bible School, and in the Workers’ Conference, in the home and always with the individual pupil in mind.

Rather than in groups or in an impersonal way. Later he insisted that the results of Decision Day be reported to the Field Secretary.

Song, "Happy Days."

Miss Maus began her lecture by discussing "Knowing One's Pupils." She urged that teachers find out all possible about pupils' mental peculiarities, his recreations, employment, aspirations and ideals, strikingly illustrating each point from her seemingly inexhaustible fund of personal experience.
Miss Lewis began her lecture by discussing the elementary division of the Bible School. She urged a close cooperation between the teachers and pupils of the three departments, viz: Beginners’, Primary and Junior. As we followed her through these departments we got many helpful things.

Prof. Moss dismissed with prayer.

FRIDAY NIGHT SESSION:

Devotionals.
Song, “Sunshine and Rain.”
Song, “Marching to Zion.”

Miss Maus lectured on “Lessons and Life.”
Kinds and types of lesson expression, Oral and Manual expressions of the lesson were discussed in a profitable way.
Teachers should begin in the beginners’ department and continue through every other grade, to secure lesson expression.

It would be well to use precision period, as the story hour. Do what you require your pupils to do and do it first.

Miss Maus in closing her final lecture complimented the graduating class by saying she had never in her life had a better group or class.
President Taylor expressed appreciation of services of teachers of the School of Methods and promised to appoint a committee to draft suitable resolutions to be sent the National Bible School Secretary, Bro. R. M. Hopkins.

Miss Hazel Lewis, then began her final lecture, discussing the subject: “Education in Giving.”
Miss Lewis said children should be made to feel that they are needed in Sunday School and Church. Like Miss Maus the closing address was quite in keeping with the previous ones.

Eld. Stuart followed Miss Lewis, lecturing on “The Literary Forms of the Bible.” The speaker said with other things:
1. To him the Bible as a whole is inspired.
2. The Old King James is the most standard of English.
3. The history, poetry and legal phases of the Bible was emphasized.

Bro. Stuart expressed pleasure he experienced while delivering the lecture series.

Eld. Wm. Alphin had to leave before the close of the Convention and expressed the pleasure he had during his stay at the Convention and commended the meeting to God.

B. C. Calvert of Mississippi also on leaving tenderly said good bye.

A commencement of 15 minutes was held in honor of graduates upon their completion of the course of lectures. 38 graduates received certificates. Bro. Stuart offered prayer after Miss Lewis and Prof. Moss had handed out the certificates.
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Collection $66.75.
Committee on Resolutions of Appreciation to State headquarters for service of workers in School of Methods, follows:
(but this report was not handed to the secretary. See reports of Committees.)
R. E. Pearson, Kentucky.
W. H. Dickerson, Ohio.
C. W. Smith, Texas.
Mrs. L. Bowen, Kentucky.
Mrs. Sarah S. Blackburn, Mississippi.
The Convention went into a patriotic meeting.
Song, "America."
An original reading, Mrs. Ella K. Payne of Indiana, was interesting.
Paper read by Eld. R. H. Davis was interesting and showed thought in preparation. (See department of addresses.)
His subject was "Make the World Safe for Democracy."
Prof. J. H. Tomas spoke ably upon the subject: "Make Democracy Safe for the World." (See department of addresses.
Trio, Misses S. E. Grubbs, Nancy Jennings and Eld. R. H. Davis was fine. The title was "Tenting on the Old Camp Ground."
A challenge to the Church was ably discussed by Eld. W. H. Dickerson. He said among many other good things, that history shows that in beginning, the Church was surrounded by narrow minded Jews; but she struggled on. And that now she is severely challenged as never before. That we are not in doubt as to final triumphs of the Church. The Church should be warned now to prepare to meet the reaction after the war.
On motion, all papers read by the brethren at this Convention be printed, as Convention matter, carried.
Collection.
Song, "Battle Hymn of the Republic."

SATURDAY, SUNRISE PRAYER MEETING.

Song, "Must I Be Carried to the Skies on Flowery Beds of Ease."
The men and women all prayed fervently, God's guidance of the government at war and in every good cause.

SATURDAY MORNING SESSION.

Devotionals.
Song, "Holy, Holy, Holy, Lord God Almighty."
Bro. H. Smith read 23rd Psalms.
Song, "Sweet Hour of Prayer."
Prayer, Mrs. E. K. Payne.
Delegates to Second National Christian Convention.
Teachers of First Bible School of Methods.
Prayer, Mrs. W. A. Scott.
Song, “Lord I Want to be a Christian in My Heart.”
President Taylor after greeting the Convention declared the house as ready for business.
Minutes read and adopted.
Business Committee reported progress. (See department of committee reports.)
On motion, the time of next Convention was changed to the second day of Sept., 1919, at Nashville, Tenn.
Telegram from President J. N. Erwin of Jarvis Christian Institute was received, with greetings.
Telegram from Bro. George Hoagland, Knoxville, was acknowledged.
Bro. Moss paid in on minutes $1.50. Bro. H. Smith $3.00 and Dr. Robinson $1.00.
Mrs. Ella K. Payne made an able talk upon the “Men and Millions Movement.”
Bro. J. H. Mohorter of St. Louis, Mo., Secretary National Benevolent Association addressed us. Bro. Mohorter made plain the work of his association. Bro. Mohorter said that we are now beginning to lose sight on racial terms, but in world terms.
This is an age of spirituality.
He is most spiritual who under deepest consecration does his very best to do his God given task in time and place where he lives. This is a fine definition of spirituality.
He urged that Colored Churches parallel the working plans of the white church and seek close relationship with them.
That this society stands for giving the friendless child and person a chance.
Song, “Stand Up For Jesus.”
Prof. C. W. Smith of Texas was by common consent made Assistant Recording Secretary.
Money received at Convention on 1918 minutes and now in treasury $10.50.
Paid R. E. Pearson balance due on 1918 minutes $4.70.
Eld. R. E. Hathaway spoke on the subject of “Ministerial Relief.” The speaker urged that young preachers get in touch with the relief work at once, as time is fleeting.
The Convention was very responsive to Bro. Hathaway. He is regarded as a true veteran of the Cross of Jesus Christ.

SUNDAY, SEPTEMBER 15.
Standard Eible School conducted by Bro. P. H. Moss.
Opening hymn 167, “Holy, Holy, Holy.”
Scripture lesson, 15 Psalm.
Prayer by Bro. K. R. Brown of Mississippi.
Hymn 116, “Count Your Blessings.”
Prof. H. G. Smith, Tennessee, Men’s Classes.
Mrs. F. H. Johnson, Texas, Woman's Class.
Prof. C. W. Smith, Young Men.
Sister Singleton of Kentucky, Teen age Girls.
Miss Seberlia Grubbs, Paducah, Ky., Intermediate.
Mrs. Moss of Mississippi, The Beginners'.
Teachers made their reports.

Collection 4.95
Total Attendance 100

Eld. W. H. Dickerson reviewed the school and placed the central truth of the lesson in grasp of all.
Prof. Moss told effectively a simple missionary story.
Eld. Preston Taylor offered prayer.
Song, “Somebody Did a Golden Deed.”

Hymn, “I want to be More Like Jesus,” was sung and the school stood. After one verse the organist changed to a march chant and the school went out by grades to get fresh air.

REGULAR A. M. SERVICE.

The Lee Ave. and Gay St. Church choirs, as one, sang, “Holy is His Name.”

Song, “I am a Stranger Here.” Congregation joined in the song.

Eld. W. H. Dickerson read.
Prayer by Eld. M. Jackson, Kentucky.
Song, “Awake the Song.”

President Taylor, after greeting the large congregation, introduced Eld. R. H. Ravis, of Cincinnati, O.
His text, Exodus 14:16: “Go Forward.”

Bro. Craggett of Kansas followed with further invitation remarks.

Morning collection, $54.19.
Song, “Hail Emanuel, Choir.”

Misses S. E. Grubbs, Rosa Brown and Nancy Jennings were introduced to the Convention.
Several of our men delegates were introduced.

SUNDAY AFTERNOON SERVICE.

A union communion was celebrated.
H. Smith prayed earnestly for God’s guidance and love.
Eld. M. Jackson preached an excellent communion discourse to a great throng of people.
Eld. R. E. Pearson of Paducah, Ky., made a brief after talk.

Collection.
SUNDAY NIGHT SERVICE.

It was decided to hold a short farewell and fellowship service. During this service deferred reports were made by committees and summary talks by delegates. The object of the National movement to bring the States together, is being realized to the good of the cause.

Announcements.
1. The Convention will convene for the Third time, the second day of September, 1919, with the Churches at Nashville, Tenn.
2. Hereafter, all persons attending the National Convention must pay a fee of $2.00, for care and keeping.
3. Representative fee of States is $5.00 each.
4. The outlook over the brotherhood is promising.
5. The Convention is in the hands of and is being carried on by our best men and women. May God bless us all.

EDITOR.
We have spent the greater part of the first fifty years of freedom thinking of the past.
The past concerns us only by lessons taught. We are not to live in the past, but in the present and future. Therefore, we must think for the present and future, and as we must work for today and plan for tomorrow.

Every man who would look up and grasp hold of larger things in this life, and of the life to come, must think and work.

We must realize that thought is power, and teach the principles of right thinking. Thought is the force with which we build and shape the whole future of our lives, whether for good or ill. Men are usually what they think they are.

The Field of Opportunity.

"Twelve per cent of our population is made of Colored Americans." One great man has said.

This number creates a demand that it would be profitable to supply, but when it is considered that the rest of the population of our country are constantly demanding something, and taking everything that comes along, there is an everlasting field of opportunity into which every Colored American can fit in, some capacity if he makes the slightest effort.

In the army and navy, beginning with the Revolutionary War, Colored Americans played their part by the side of their brothers in white, in removing the foreign fetters from the limbs of the nation. In the war of 1812, (Negroes) Colored Americans made up one-tenth of the crews of the fighting ships on the Great Lakes. In the great picture of Perry's Victory of Lake Erie, may be seen a Colored American sailor.

Two battalions of five hundred Colored Americans distinguished themselves under Gen. Jackson at the great battle of New Orleans. In 1814, two thousand Colored Americans enlisted for the war and were sent to the army at Sachetts Harbor where they performed deeds of valor.
Again in the war of 1861-64, 178,975 Colored Americans took up arms with the men of the North to maintain the national union. Whenever the records of the war department at Washington are consulted, they are very frank in telling us that the Negro distinguished himself in some of the greatest battles of the war, such as Fort Wagner, Milligan's Bend and Petersburg.

Once more in the famous battle at San Juan Hill, the Ninth and Tenth Cavalry, and the Twenty-fourth Infantry rendered heroic service. It is a delight to Col. Roosevelt to tell of the part the Colored Americans took in saving him and his "Rough Riders."

It cannot be denied, that the Negro made victory possible in the Spanish-American War.

I pause here to ask this question, is not this bit of history an evidence of physical prowess, patriotism and courage.

What is to be said about twenty-five U. S. Senators and Congressmen who have done good service for the nation, and who have augmented the good record of the race.

There are other positions which are being filled by the Negro, but space will not here permit mention of them.

Here we pause to ask another question, and that to the Colored American himself. Do you yet doubt yourself? Or have you made up your mind to go to yonder peaks, where the topmost round in the ladder can be surmounted and on which you may stand and wave the glorious banner of victory.

Fellow workers, hear me, the time is here when we can no longer talk large things but we must do large things. Let us lay aside the old idea that it is still fifty or a hundred years before we can do the greater work of the kingdom.

Are we responding to the great work of the C. W. B. M. as we ought? Are we doing what we can and even not feel it?

I believe we ought to respond to that work of the kingdom until we feel it.

To fail to do this, means we fail to go forward, and to fail to go forward, is not keeping the good record of those great men who have gone to rest. For indeed they made the nation feel their worth.

The late Booker T. Washington never stood back on difficulties or wants. He went forward and surmounted the hills of difficulties and thereby supplied the wants. Thus we have the great Tuskegee, which has been a blessing to the world.

Jacob Kenoly, another great hero who has gone to rest. He too planted a great work, which only a great soul like he could plant. This great man in just a short while was shaking the foundation of heathenism in Liberia Africa, perhaps the most difficult field, (in foreign missionary work), but it was easy to him.

It was his desire that members of his race should carry on that work. Shall we fill the space made vacant by the fall of that mighty hero of the foreign missionary field, or shall it all be oblivion? If there be any virtue in these things think on them.

In this small field (Liberia) Alexandria Cross, fought and fell. Are we less courageous in this great cause of saving humanity than these great leaders? "God forbid." These men fought bravely for Christian liberty for all men, the redemption of the world.

Where do we stand? Are we willing for the door to this great difficult field to be shut, and the opportunity to perpetuate the work of the great heroes taken from us.

A thousand times, yea, ten thousand times no.

There is no living man who can go so close to the heart or get so deep into the confidence of an African as a member of his own race. This is true no matter what may be said to the contrary. This same thing is true of white men. And that thing is surely true of all other races.

Now to sum up as the Colored American (Negro) has made good in the army in every great war of the country, and in the treasury department of the nations, and as he has given a missionary hero to the world.
I yield by laying this question as a burden on your hearts and on the hearts of the members of our great Board, the C. W. B. M. Shall we not open the door to other members of Jacob's race, for I am sure there are others who are ready to enter this most difficult field, and lift up the Christ and proclaim His Gospel to our benighted sisters and brothers, as this message will liberate them from heathenism. I repeat, there are others who are ready to follow Jacob Kenady into Liberia, Africa. There are others who are willing to lay their lives on the altar for Africa.

MAKING DEMOCRACY SAFE FOR THE WORLD

By JAMES H. THOMAS

The converse of a theorem in mathematics frequently strikes the young student as if it were a distinction without a difference. Not uncommon is it to discover even matured minds accepting as true such a proposition as, say "Whatsoever is, was to be," for no other reason than that it may seem already clear to them that "Whatsoever was to be, is." And so, after hearing so ably treated the matter of making the world safe for democracy, it is not improbable that, at first thought, many may deem it superfluous to talk about making democracy safe for the world. But may not a vessel be safe for liquids, and yet a certain liquid be unsafe for the vessel? Milk, for instance, may be kept in a tin bucket with impunity; but replace the milk with muriatic acid, and corrosion instantly sets in, with the result that both vessel and liquid may soon be lost. Again a road may be safe for traffic, and yet the traffic be unsafe for the road. The Memphis Special, we fancy, would quickly spell direst tragedy on the best constructed turnpike in the land. Or, yet again, the air in an auditorium may have been rendered perfectly safe for an audience, and yet a single case of small-pox there might so poison the air as that an epidemic would be inevitable; or if not an epidemic, pandemonium at least. Making the world safe for democracy is NOT equivalent to making democracy safe for the world.

Let us, then, in all candor and open-mindedness, proceed to the discussion of the second phase of this symposium.

We would observe, first of all, that the democracy safe for the world must be genuine. No substitute, however near its approach to the true, will suffice. By far too often already has the world been thrown into violent convulsions by supinely and blindly swallowing something recommended as "just as good or even better." Paternalism will not do. Socialism (at least so far as we have been able to comprehend it) will not do. Weighed in the balances of human longing and aspiration, they and their ilk have been found wanting. Subjected to the acid test of human need, their deficiency has become too manifest. Their days are numbered, and, along with the sugar-coated pill, their passing into oblivion is imminent. From bitter experience, the whole race of man has either learned or is rapidly learning the difference between bread and a stone, between a fish and a scorpion; and never again will he be duped with a counterfeit. He will choose first some crude concoction of his own—Bolshevism perhaps, or even anarchy—and go down in frightful suicide rather than continue to endure a living death. We repeat: The democracy that would be safe for the world must first of all be genuine.

Permit us next to observe that the democracy safe for the world must be workable. Abstraction, theorizing, dreaming and the like, are not to be decried—no. The world is too much of a debtor on this account for that. Galileo interestingly watching the rhythmic swing of that chandelier in the cathedral at Pisa, Newton reclining on an elbow in his orchard and
musing on the fall of an apple, Franklin from his doorway sending up his frail kite among the fast-gathering storm-clouds, that Scotch lad dreaming in the presence of the singing tea-kettle, Marconi in his laboratory, with wonderful ingenuity and purpose, seeking some means of making an electric spark leap across a gap—we would soon relinquish our pleasure and pride in the possession of such legends as these as forget the story of that Divine Boy who, in a more distant time, astounded the wise with his questions and answers. Yes, the seer and dreamer have their place in every line of human progress. What the world has ever insisted on, however, and now more than ever, is that something more or less promotive of its well-being and happiness shall result—that the philosophy of its seers and the dreams of its dreamers shall prove their worth by being translatable into life and solid fact. If we may liken the world to a ship, we could call democracy its proper compass. And when the battered old craft shall have been once more rescued from the rocks and put in shape to resume her voyage, and when this make of compass, and that, and the other, begin to be urged by different theorists, we may be sure that the passengers aboard, who themselves henceforth will insist on the final word in such matters, will cut across all attempts at mere oratory, across all rhetorical, descriptive flourishes, with this one simple, incisive query; “Will it Work?” And if they decide that it will, well and good; if not, then out will they impatiently, or even violently, wave it, into the limbo of things perished and utterly forgotten.

In the third place we beg to observe that the democracy safe for the world must be teachable. It seems to be a universal law that whatsoever deserves to live shall be self-perpetuating—shall contain within itself the seed of life. In matters subjective and spiritual, this self-propagating principle to be found, if found at all, in their teachableness. “The words that I speak unto you, they are spirit and they are LIFE,” said One in whom we profess to have implicit faith.

On the other hand, just as a germ of life must remain forever dormant in the absence of the appropriate medium through which to propagate itself, so also with democracy. If teachableness is its life principle, then teachers are the medium of its expression. The one of necessity implies the other. And failing to find in sufficient numbers those who, as teachers, may be willing studiously to spread through their lives and words alike the things that are taught, any democracy, however worthy of the name, can be born but to gasp and die.

Then we wish to observe that the brand of democracy safe for the world must be authoritative and recognized as such. The source of its origin, the fount whence it emanates, must be equally unquestioned and unquestionable. In other words, if the “lo, here!” and the “lo, there!” of ambitious, self-seeking men are ever to be hereafter forestalled, together with the resultant confusion and wilderness-wanderings, it is of paramount importance that the democracy safe for the world shall have her recognized Mount Sinai.

Finally, you will permit me to observe that this democracy must be all-inclusive. She must hover all men beneath her protecting wings. If any are to be denied the blessed boon of her loving care, they must be excluded as individuals and never as groups. She must neither be bewildered by the purple and fine linen of kings nor feel contempt for hodon gray of the horny-handed peasant. She must know neither male nor female, neither black nor white, “neither Jew nor Greek, barbarian nor Scythian, bond nor free.” And to this end, dear as is one’s native land (and 0, how dear!) sublimely beautiful as is devotion to the country of one’s birth (and 0, how beautiful!), the democracy safe for the world must be inspired by something bigger by far than nationality and infinitely more sublime than even patriotism. On the one hand, the reach of her wing must equal the Fatherhood of God; on the other, the Brotherhood of Man. Making democracy safe for the world. Nay, such a democracy has already been made. And may we here be suffered again to change our figure? Such a democracy, we say, has already been made—at least, a full and complete framework, for which, as occasion arises, we are, to be sure, at liberty to supply any needful minor details. Ages in the making,
it was, with infinite patience, forged in the furnace of Love, hammered out on the anvil of Supreme Sacrifice, and with wisdom immeasurable, had wrought into its composition during the process every needful ingredient—genuineness, workableness, teachableness, authoritativeness, all-inclusiveness. In no respect is it one whit deficient. And it is simply up to the world to find it; or failing that, to recognize it when presented, and then proceed to build "all things according to the pattern shown in the Mount."

In conclusion, a few months ago the papers were announcing that shortly before midnight of June 8, six hours after the last total eclipse of the sun, Prof. E. E. Barnard, of Yerkes Observatory, had discovered a new star—the brightest in all the firmament. Was it an instantaneous creation—that star? Had Omnipotence simply spoken the word and immediately a new world had leaped into being and into the range of that telescope? Or had it always been there, speeding hitherward? One periodical stated it as the opinion of the scientists, not only that the star might be reasonably estimated as a million times larger than our sun, but that its birth and appearance were due to some enormous cataclysm which occurred many centuries ago. As to Prof. Barnard's part in the whole transaction, his was simply the honor of first beholding that glorious spectacle and of welcoming it to its rightful place of supreme magnitude among our stars. Even so with the democracy of which we have been speaking, and so of the world's relation to it.

But stay! That newspaper announcement gave me another thought, and may I now give it you? Human society, ever the victim of convulsions more or less violent, is now in the midst of the most frightful cataclysm of all the ages. The light by which the nations hitherto walked is darkness. Their sun is clad in sackcloth, their moon is robed in blood, their stars shine pale and sickly. Meanwhile, teeming multitudes, awe-stricken, stupefied multitudes, with heads bowed and faces covered, sit dumbly awaiting what they believe to be a fearful, terrible doom. But out on the edge of the distant horizon, I begin faintly to perceive a thin, trembling, nebulous something. It defines itself no more clearly than would the smallest section of the Milky Way. But it seems now to gather itself slowly together, becoming more and more distinct. Little by little, it begins to shine also. And it grows—yes, grows; grows in size, but above all, in brilliance. And lo! it is rising as it grows, and still growing as it rises! And how it shines! yes, and twinkles! Now it is the fairest among ten thousand and altogether lovely! And I would say to those teeming multitudes, "O, my fearful friends, lift up, lift up your heads! Uncover your eyes and look! The Star of Democracy! The Star! The Star!"

Martinsville, Virginia.

[Prof. Thomas is one of the able teachers of the Church, principal of the school at Martinsville, Va. The school is doing well under his leadership. - Compiler.]
COLORED CHRISTIAN CHURCHES

save the world without trained men. Neither can we.

We live in an age of advertisement. So, the church does well to advertise nowadays so as to get a first hearing. When this has been accomplished, other things being equal, the way is clear to preach the Old Jerusalem Gospel. But the church should be careful as to the kind of advertisement she holds out to the world, especially the Negro church.

In a Southern city, soon after the war, a colored man living on a white man's place, missed his mule from his barn one morning. So, he started out early in search of the animal. He met the white man on the road and said:

"Good morning, Marse Tom; have you saw that mule of mine?"

The gentleman said: "No, Sam, I have not. Have you lost your mule?"

"Well," said Sam, "I don't know whether I've lost that mule or not, but he is sure enuf gone."

"Well, Sam, I think it well for you to put a want ad. in the papers for the mule."

Sam said to this advice: "Shucks, Marse Tom, you know jes well as anybody dat mule can't read; so what's the use?"

So, my brethren, there are lots of energy lost in learned and true theological arguments, and careful logical reasons and conclusions, which fall on ear drums of our people as does water upon a duck's back. My people in a measure can't read. But if you wish to interest the commonality of my race about the cause of religion, build the best house in any city center, and a great part of the problem is solved.

Preaching the new testament gospel among the Negroes from the restoration point of view devolves upon the Negroes themselves, mainly, and more particularly, upon the leading Negroes of the Christian community.

The religious position we have in the world and the great plea we are making for union and unity are within themselves unique. And to feel that we are to work under such a divinely perfect religious system ought to both console us and inspire us with that courage and determination, to make the effort to extend the Borders of Zion even if the odds are against us. But whereas we are happy over the position we hold and the plea we are making, there are giants, by way of obstacles, in the way of our Evangelistic forward march. These giants we will have to deal with in the way.

The Wise Man Counts the Cost.

Counting the cost, in this connection, my brethren, we will first survey the field. We are to preach to the colored people especially. This people is as a race about fifty years old. We are told to handle the child to advantage, first, study the child. So, let's study the people we are to preach to. Historians are not agreed upon a definite time when my race enjoyed in the fullest sense any distinctly high form of education and civilization. This lamentable statement is to be made in the very face of the fact that my people, if Bible history is genuine, have been here a long, long time even tracing their tragic story and lineage to the loins of Adam of Eden of old.

Then through all the generations of my race, we have merely existed, and that in some one or other of the forms of slavery, physical, mental or moral, and more or less, all of these together. And, do we chide the race, even now, with only 50 years advantage of education, for holding even dearly some of the relics of his savage training of centuries? Should we not be considerate here? As Shakespeare says, "This is the unkindest cut of all."

My race has shown signal capacity for deep thinking, even bordering profundity. This seems innate; but the training and habits of the race have been such as to obscure his vision of the real, and only proper and long-time training will place him along rational religious lines.

Some peculiarities of my people: The greatest preacher is the man with the strongest voice, and who knows how to arrange the tones thereof to suit the occasion. Poor standard, you say?

My race has this to say on the denominational question: After you may have preached and belabored yourself to show with all needed proof that Jesus in the seventeenth chapter of John calls for Christian union; and that Alexander Campbell so understood this passage to teach; and after
citing staggering sacrifices as made by the pioneers to give Christian union to the world; then with a feeling of victory bring your remarks to a close by saying, "Friend, what have you to say on Christian union?" The average Negro auditor sits erect from a listening position, and replies in this way: "Well, I just say this: The things my father and mother believed in, I believe in, too; the church my folks died in is good enough for me."

Now, logicians, rhetoricians, historians, to what avail have been your concern and erudition? It might seem as sweetness lost on the desert air.

We shall not despair here, however, but study this people; and have faith in their possibilities in the ultimate. And feel in the dark for that thing by which the people lead. And, when once we get our hands on that, then lead them through school and church, up to Jesus. For this time, my last peculiarity of the race is, regardless to what any church of a given community stands for, as a doctrine, the best looking church building gets the crowd, other things being equal. Now, our people are leaving the country, as others, and going to city centers, and we are not prepared to house them. This, Dr. Mucky's Board is able to remedy, and desires to do so.

When our church at Paducah several years ago was yet living in the delapidated frame, built soon after the Civil war, with a membership of 30, had to face the inevitable of keeping a pastor, and building a better house, the church dropped its head, turned its back, and went away sorrowfully, for the church had not much riches. But some providential wind brought the officers information: There is Bro. G. W. Muckly, of Kansas, who is at the head of a Board—Church Extension, whose especial business it is to re-enforce the Christian Churches and make them lift their heads and take fresh courage in time of distress and anguish, and begin and do the seeming impossible. This Board is courteous and patient, yet business-like. All our colored brotherhood should know what real hope our Extension Board holds out to an honest, ambitious, struggling Christian Church.

On learning this, correspondence was opened with Bro. Muckley and his Board. And soon our church board had the loan, and a house was built; membership increased, and the church bettered in every way.

And there is no color line with the Board. They do business for Christ and humanity.

Now, in conclusion, the Negro churches in U. S. A. should make a study of the plans of the Extension Board of Kansas City, Mo., and with its help and co-operation build attractive church houses, especially in city centers. This would give us at least a first hearing. Then we would get an opportunity to teach, and thus increase our membership; and with an augmented membership, we could increase our church schools, and could reasonably hope for a bigger crop of preachers. Then we could see, or hope to see the Christian Church come rightfully into her own, and not until then. Without the Church Extension Board the way of the Christian Church is dark and dreary, as regards the matter of Negro Evangelization.

R. E. PEARSON, Paducah, Ky.

THE CHALLENGE OF THE CHURCH

By W. H. DICKERSON.

(Eld. W. H. Dickerson, recently principal of the Kentucky Central Christian Institute, is now minister of our church at Lockland, Ohio. He is really a high church man.—Editor.)

A careful study of the history of the church shows that in the beginning the church was surrounded by narrow-minded Jews, and speculating, doubting Gentiles. Nearly all the dangers of primitive arose from these two sources.

But the breaking away of the church from Judaism was a mighty leap forward and upward; it was a still greater going up from the darkness,
fanaticism and superstitious ignorance of Roman Catholicism in the reformation of the sixteenth century. But the effort of RESTORATION in the morning of the eighteenth century was the crown of all the movements since the establishment of the church on the day of Pentecost. Yet, standing here tonight on the summit of the church's progress for nearly two thousand years, it is not unchristian to say there are still greater advances, still greater developments, still greater achievements to be made in the future.

But the church is now face to face with a task that will test its ability in knowledge and will-power. Will she strip herself for action and make good? Can she return to her first love? Can she have all things in common in the meaning of that term as used soon after Pentecost?

Today, the eye of the church is challenged to see the man in Macedonia and go over to help him; to see the nations that on their journey have fallen among thieves.

The church is called to get off its worldly beast and pour in oil and wine to heal the terrible wounds that sin, through greed, has made. And not only pour oil and wine to heal the wound and find refuge for the wounded, but the church is challenged to find the highwaymen, and by some righteous means stop them from repeating their inhuman treatment of mankind. For indeed, the only remedy for all the ills with which the world is now afflicted has been given to the church. "Go ye into all the world, and preach the gospel to the whole creation."—Mark 16:15. "For it is the power of God unto salvation to every one that believeth."—Romans 1:16.

Clubs and fraternal societies can pick their material; the church can not. It must go after, and take in all sorts and conditions of men, and it has a special call to seek out and draw in the most abandoned and lost. It is the business nor mission of the church to wait for any human organization to dig the material out of the quarry, knock off the rough and then hand it over to the church to find "the diamonds in the rough," and make them fit for the Master's use.

Tomorrow will test the sincerity and motive of the work of the church today. There is an old maxim current among religious workers, that times of national disaster, calamities and troubles are followed by a revival of religion, for trouble drives men to God. It is true that in the lower stages of religion, famine, pestilence and earthquake drove men to their churches and temples to plead with their angry gods.

But it is true, also, that every deep emotion of joy or sorrow acts like the earthquake at Phillipi; it opens the gates of the soul in the darkness, and then great things may happen.

But after the great world war, what? After the roar shall cease to be heard from the black mouthed cannon, and terms of peace satisfactory to the Allied forces, shall have been declared—what then?

As in other days when the grip of calamities and pestilence and war had relaxed, and those who were so fortunate as to providentially escape the edge of the sword and disease, shook from themselves the holy and patriotic spell, what shall then be the power and influence of the church?

We are in no way doubtful as to the final triumph of the church, but history shows that after local national upheavals have ceased, the patriotic and religious ties that bound, parted asunder, and then national racial and individual ambition asserted itself, and in not a few instances, the latter condition of humanity was almost worse than the first.

In view of all this, it is not out of place, nor untimely to remind the church of the supreme importance of preparing NOW, to meet the reaction that is almost sure to come when the smoke and "mist have cleared away." The darkest hour is not only just before day, but there is a dark hour just after day, and for that hour, we must also prepare.

Who knows that the church has been preserved for such a time as this; and that this fiery trial through which she is now passing will largely burn out for all time, the dross of caste, prejudice, and selfish ambition, and that she will come forth "a glorious church, not having spot or wrinkle, or any such thing." Eph. 5:27.

The church will put on the whole armor of God and wrestle against, and overcome principalities, and powers, against the world rulers of this
darkness, against the spiritual hosts of wickedness in the heavenly places, and be able to withstand in the evil day.” Eph. 6:12.

(Elder Dickerson is pastor of the church at Lockland, Ohio. He is one of the most capable and beloved ministers of the brotherhood.)

MAKING THE WORLD SAFE FOR DEMOCRACY

R. H. DAVIS, Cincinnati, Ohio

A new day has dawned upon the world. This greatest of world’s wars is stirring the people of the earth as never before, and there is a process of evolution and revolution taking place today among the races and nations which is without parallel or precedence in the annals of history. Men are thinking as never before and we shall have a great number of new words and phases in the literature of the twentieth century at the close of this mighty conflict.

One of these outstanding phrases that has become permanently a part of the vocabulary of the intelligent citizens of all the allied nations whose forces are fighting earnestly to dethrone German Autocracy is this phrase which has been assigned to me: “Making the World Safe for Democracy.” The subject is inclusive. It embraces all humanity and because of the fact that this thing—democracy—is to become the common heritage of all men, we are inclined to believe that it is worth while and that no sacrifice which we may make can be too great in order that the world might be prepared to receive and utilize it.

What is Democracy? I would not attempt to define the words myself, but not very long ago I came across a definition in one of the editorials of the “Illustrated Review” that meets my approval. “Democracy,” said the writer, “is freedom of all peoples that they may be able to govern themselves, make their own laws and have an equal voice in their governments without let or hindrance from any gang of military pirates who would govern them by force.”

If, ladies and gentlemen, this definition of democracy is correct, and I think in many respects it is, then I would say that the two biggest tasks that man has to perform can be summed up in these two phrases: Making the world safe for Christ, and Making the world safe for democracy. These two tasks are so closely related and so intricately interwoven that it is impossible to accomplish one without the other.

How can the world be made Safe for Democracy?

This is the vital question for ever since time immemorial there has been wars and rumors of wars, and the idea of class superiority, race and National superiority is as old as the human family. Men have always taught that there should be lords and nobles, rich and poor, learned and ignorant, masters and servants, freedmen and slaves, and because of this erroneous teaching we are now in the maelstrom of the bitterest conflict the world has ever known.

To make the world safe for democracy there must be a new system of education and this new system must be granted to all peoples and races and the Bible must be the central force in it; for no individual, race or nation will be safe for the principles of democracy until that individual race or nation knows God.

The governments of all the civilized nations must spend a million dollars where they are now spending a thousand to eliminate ignorance by the cultivation of the hand, mind, and heart of every citizen, sojourner and stranger within their domains.

They must send the Gospel of Jesus Christ, which is the power of God unto salvation, to give freedom to the teeming millions outside of
Graduates of First Bible School of Methods.
their domain who are without God and hope in the world.

A thousand missionaries must be trained, equipped and supported where there are ten today.

There must be a definite program outlined by means of which black, red, yellow and white races can have the same chances to become intelligent citizens of their various governments so that they may become a part and parcel of that government.

Then when all men shall have learned to know God, to believe that He is the Father of all and that the whole world is kin, the world will be made safe for Christ and democracy and the nations will beat their swords into ploughshares and their spears into pruning hooks and they shall learn of war no more.

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Bro. Davis is a native African, educated in the U. S. A. A polished, dignified gentleman. He is now pastor of the Christian Church in Cincinnati, Ohio.

(Editor.)
Nashville, Tenn., September 10th, 1918.

24 SECOND NATIONAL CONVENTION

NATIONAL C. W. B. M. CONVENTION AT NASHVILLE, TENN., CONJOINTLY WITH THE MEN'S MEETING

Report of the new movements follows:

Nashville, Tenn., September 10th, 1918.

TUESDAY MORNING

On the above date a temporary organization of women was formed, looking forward to a permanent organization before the close of the convention. The following temporary officers were chosen: President, Miss Rosa V. Brown; Secretary, Mrs. H. L. Herod; Treasurer, Mrs. P. H. Moss. After the election of officers the meeting adjourned to meet again in the forenoon.

TUESDAY AFTERNOON.

The meeting opened by singing “Come Thou Almighty King.” Elder W. H. Dickerson of Ohio offered prayer. After singing “Come We that Love the Lord” the chairman announced that a temporary organization of women had been formed. Fifteen minutes were spent in hearing greetings from eight states having missionary societies represented by the following persons: Mrs. Sarah L. Bostick, Ark.; Mrs. Reda Maupin, Mo.; Mrs. Addie B. Holland, Ill.; Mrs. Preston Taylor, Tenn.; Mrs. H. L. Herod, Ind. A letter was read from the state organizer of Kansas, Mrs. W. J. Sharp, with greetings from Kansas and expressing a willingness to cooperate with the convention and praying God’s blessings upon it. Elder G. T. White then made remarks on behalf of the missionary societies of Georgia. Song “I Love to Tell the Story.” President J. B. Lehman of the Southern Christian Institute, delivered a splendid address. Mr. Stephen Corey of the Foreign Missionary Society then spoke of the urgent need of more workers on all foreign fields, making special mention of Africa. The meeting closed with prayer by Professor J. B. Lehman.

WEDNESDAY AFTERNOON.

The C. W. B. M. Workers Institute was held. After singing “Come Thou Almighty King” and “Jesus Calls” prayer was offered by Elder R. E. Hathaway of Kentucky. The minutes of the previous business session were read and adopted. Song “Lead Kindly Light.” Mrs. P. H. Moss then read a paper on “Woman Occupying a Strategic Place in the World’s Great Crisis.” Mrs. Moss showed that in the present world conflict, woman was doing well her part. Mrs. Ida S. Jarvis of Texas was then presented. She told of her great love for the Negro Race and related many experiences of her childhood. She spoke briefly of her gift of land to the C. W. B. M. for a school for Negroes in Texas. Miss Nancy V. Jennings led the congregation in singing, “I Want to be a Christian in My Heart.” Elder William Alphin told of the help Mrs. Jarvis had given to the Colored Christian Church at Ft. Worth, Texas. Mrs. J. B. Lehman gave a fine address on “Africa.” Solo by Elder C. H. Dickerson of Kentucky. The chairman appointed the following committee on permanent organization: Mrs. Lizzie F. Bowen, Kentucky; Mrs. Fannie H. Johnson, Texas; Mrs. Reda B. Maupin, Missouri; Mrs. Sarah L. Bostick, Arkansas; Mrs. Preston Taylor, Tennessee. The meeting closed with the C. W. B. M. benediction.

THURSDAY MORNING.

The C. W. B. M. missionary rally was held with Mrs. Hattie A. M. Singleton, Kentucky presiding. Opening song, “Guide Me O Thou Great Jehovah.” Prayer by Elder M. F. Robinson of Kentucky. Song, “All
Hail the Power of Jesus Name" and Swing Low Sweet Chariot." Dr. W. A. Scott was presented and talked about the Christian Theological College, located near Palestine, Texas. He declared the school was not antagonistic to the Texas School maintained by the C. W. B. M. Several letters of indorsement from the leading people of both races in the state were read. Plans for a proposed four story brick building were shown Dr. Scott said that contributions for the school would be gladly received. Mrs. Ella K. Payne of the National C. W. B. M. spoke on "The First Principles of the C. W. B. M." She told of the wonderful growth of the work in all departments, and expressed the interest of the national board in all of the good things being done by the convention. Elder M. F. Robinson of Kentucky gave a word of appreciation for the address. Song, "Somewhere the Sun is Shining." After announcements by Elder Preston Taylor the meeting closed with prayer by Mrs. Birdie Farrow Omer, Indiana

THURSDAY AFTERNOON.

C. W. B. M. Workers Institute continued. Song, "All Hail the Power of Jesus Name." Prayer, Mrs. Sarah L. Bostick of Arkansas. Song "Beautiful Isle of Somewhere." Plans and Methods of Missionary Development were presented by Mrs. Birdie Farrow Omer, Indiana. Mrs. Ella K. Payne presented the Young Peoples work. Explaining how to form Junior and Intermediate Societies and Triangle Clubs. The committee on permanent organization and nomination of officers made the following report: Whereas the Christian Woman's Board of Missions feels that it has grown to such an extent, and with a desire to expand and get in position to do more for the cause of Christ, recommends that we permanently organize a National C. W. B. M. Convention, and recommends the following officers: President, Mrs. Hattie M. Singleton, Kentucky; 1st Vice President, Mrs. M. A. Alphin, Kansas; 2nd Vice President, Mrs. M. J. Brown, Mississippi; 3rd Vice President, Mrs. Preston Taylor, Tennessee; 4th Vice President, Mrs. Fannie H. Johnson, Texas; Recording Secretary, Mrs. H. L. Herod, Indiana; Assistant Recording Secretary, Mrs. Lizzie Bowen, Kentucky; Corresponding Secretary, Mrs. Hattie Mallory, Illinois; Treasurer, Mrs. Sarah L. Bostick, Arkansas. Mrs. Florence Hayden of Florida was then introduced and made some helpful remarks. Solo by Miss Nancy Jennings. The meeting closed with the National benediction.

FRIDAY AFTERNOON.

C. W. B. M. Workers' Institute opened by singing "Stand Up, Stand Up for Jesus." Elder Monroe Jackson, of Kentucky, offered prayer. Song, "Whiter Than Snow." Plans for the development of the C. W. B. M. work were presented by Mrs. Birdie Farrow Omer, of the National Board. She illustrated the different branches of the work by calling to the platform a very small child to represent the Light Bearers, a larger child for the Junior Society, a young woman for the Young Girls Circle, and a grown woman to represent the C. W. B. M. After several speeches of appreciation of the speaker, the session closed by singing "Were You There When They Crucified My Lord?"

SATURDAY AFTERNOON.

C. W. B. M. meeting opened with the newly-elected president, Mrs. Hattie A. Singleton, presiding. Before the business period, Mrs. Ella K. Payne presented again the work of the Young People's Societies. She prefaced her talk by saying that there was one great world program as laid out by Jesus. She urged the necessity of putting some purpose into the lives of young people. She especially asked that the Missionary Societies act as big sisters to the Young Girls' Circles. After the address five minutes were given for discussion. Mrs. Birdie Farrow Omer made a few remarks on the co-operation of the two races. The meeting closed for a short recess by singing "Praise God from Whom All Blessings Flow." After recess the meeting continued by singing "He Is My Friend," and "Stand Up, Stand Up for Jesus." After much discussion a motion was carried that the Woman's organization be known as the National Convention of the
C. W. B. M., and that the work and problems and reports from the different states be the purpose of the convention. About thirty minutes were taken up in hearing reports from the eight states represented. A lengthy discussion was had on whether the local societies send their money for state development fund to their own state treasurer, and the same be retained for state work, or whether it should be sent to the white state treasurer and a call made on same for necessary state work. Nothing definite was settled upon. Report blanks were distributed by Mrs. Birdie Farrow Omer, and a request was made that they be filled and sent to Mrs. Omer immediately. Mrs. Omer then stated that the pennant which was offered by her to the state sending in the largest amount of money for the year would be given to the State of Arkansas, and that it would be presented at the International Convention which meets in St. Louis in October. She also said that another pennant would be offered next year to the state showing the most progress along all lines, the same to be presented at the next meeting of the National Convention of C. W. B. M. which meets in Nashville, Tenn. Motion to adjourn carried. Closing prayer by Mrs. Birdie Farrow Omer.

REPORTS OF COMMITTEES.

Mr. President, we, your committee on Enrollment beg to make the following report:
Eld. Wesley Woodruff, 112 Cedar St., Nashville, Tenn.
Eld. R. H. Davis, 630 W. 9th St., Cincinnati, Ohio.
Eld. R. E. Hathaway, 764 W. Pine St., Lexington, Ky.
Eld. C. H. Dickerson, Nicholasville, Ky.
Eld. Preston Taylor, 449 4th St., Nashville, Tenn.
Eld. W. M. Alphin, 2624 Woodland Ave., Kansas City, Mo.
Eld. P. H. Moss, Edwards, Miss.
Eld. K. R. Brown, Port Gibson, Miss., Box No. 73.
Eld. Ruffin Holt, 1408 Hynes St., Nashville, Tenn.
Eld. E. E. Cragget, 1416 W. 12th St., Topeka, Kan.
Eld. B. C. Calvert, W. Jackson, P. O. 181, Jackson.
Eld. J. B. Lehman, Institute, Edwards, Miss.
Eld. J. W. Smith, Linchburg, Tenn.
Eld. J. E. Anderson, 729 Main St., Clarksville, Tenn.
Eld. M. Jackson, Millersburg, Ky., P. O. 123.
Eld. W. H. Neal, 17th and Shepherd St., Nashville, Tenn.
Eld. W. H. Dickerson, 608 Maple St., Lockland O.
Eld. Henry L. Herod, 940 Camp St., Indianapolis, Ind.
Eld. Harry G. Smith, Jarvis Christian Institute, Hawkins, Texas.
Dr. J. E. Walker, Indianola, Miss.
Eld. G. Calvin Campbell, 3838 LaSalle St., Chicago, Ill.
Eld. W. R. Scott, 918 N. Farrish St., Jackson, Miss.
Eld. J. C. Franklin, Lunn, Ala.
Eld. Fount Thomas Floyd, Carlisle, Ky.
Eld. M. F. Robinson, 1303 W. Green St., Louisville, Ky.
Prof. C. A. Berry, Martinsville, Va.
Mr. H. R. Ryomer, 210 E. Mertle Ave., Johnson City, Tenn.
Mrs. P. H. Moss, Edwards, Miss.
Mrs. J. E. Lehman, Institute, Edwards, Miss.
Mrs. Fanny H. Johnson, 1219 Elm St., Waco, Texas.
Mrs. Reta E. Maupin, Route 12-141A, Kirkwood, Mo.
Mrs. M. J. Brown, Port Gibson, Miss.
Report of Business Committee as Adopted by the National Convention of Negro Disciples at Nashville, Tenn., September, 1918.

EDUCATION.

Whereas, the need of leaders, especially ministers of the Gospel to take care of our perishing Churches, many of which have been long established and have done excellent work in the Master's service and to take advantage of our growing opportunities is critical, we recommend:

1. That the Christian Woman's Board of Missions be urged to organize, as speedily as conditions will allow, either upon its own responsibility or in cooperation with other agencies of the Church a theological seminary adequately equipped to give our young men the training needed for the work that so urgently calls them.

2. That young ministerial students of exceptional ability in our Churches and other schools be encouraged to take advantage of such of our white church colleges as will admit them and that scholarships be created for the assistance of such students.

3. That in all of our schools a larger place be given to the training of Christian ministers. We commend the work now being done and ask that the leadership phase be not left undone. In pursuance of this need, we recommend that the curriculums in our schools be strengthened to that degree that the establishment of Biblical departments will be justified.

MISSIONS.

1. We recommend that the entire Brotherhood center its efforts upon building or acquiring in Washington, D. C. a Church building for the Colored congregation there, commensurate with the dignity and importance of the Disciples of Christ and that the Christian Woman's Board of Missions be urged to line up as far as possible the entire Church for this project.

2. Whereas, the work begun by Jacob Kenoly in Liberia, Africa, is very close to the hearts of the Colored Disciples of America, we recommend that the Christian Woman's Board of Missions take steps immediately
to revive that work and that Harry G. Smith be considered in filling the vacancy there in as much as he has already spent two years in this field. We are in accord with the Christian Woman's Board of Missions in its plans with reference to Central Africa, but wish to emphasize the wisdom of continuing the work in Liberia.

NEWSPAPER.

We recommend that we indorse the “Gospel Plea” in its efforts and that we continue to support it and that we also recognize its inadequacy in meeting the needs of our Colored Brotherhood.

2. We, therefore, recommend that we ask the Christian Woman’s Board of Missions to organize and maintain, perhaps in cooperation with the unified interest of the Church, a church paper for the Colored Brotherhood. We cite the example of the Methodist Episcopal Church in its publication of “The Southwestern Christian Advocate” at New Orleans as illustrative of our idea as to management and policy.

CONSTITUTION AND BY-LAWS.

1. We recommend that this Convention appoint a committee to draft a constitution and by-laws for our national meeting and that this committee report at our next annual meeting.

2. We recommend that the national officers of this Convention constitute an executive committee to carry on the business of the Convention in the absence of its regular session.

FINANCES.

1. Whereas, we have adopted the Washington Church as an objective for this year, we recommend that each member of every local Church be requested to give annually at least one dollar for general work.

2. We recommend that each delegate to our future Conventions pay an enrollment fee of $2.00 to be turned over to the local Church for the entertainment of the Convention and that the local Church apply the same rule to all other visitors so entertained.

3. We recommend that each state affiliate with our national Convention and represented in it as such pay an annual enrollment fee of five dollars.

ADVISORY COMMITTEE.

1. We recommend that the Advisory Committee appointed last year to represent the Convention in the executive councils of the Christian Woman’s Board of Missions at Indianapolis, Ind., be continued.

INTERNATIONAL RELATIONS.

1. We recommend that this Convention send a representative to the International Convention at St. Louis, Mo., in October.

2. We recommend that the Advisory Committee suggest to the International Convention or to its several constituent boards the consideration of a Colored representative on each of the national boards and the appointment of Colored field secretaries of these boards for the education and effectiveness of our Colored Churches.

The Committee on Nomination of Officers made the following recommendation:

Mr. President, we, your Committee on the Nomination of Officers for ensuing year beg to submit the following:

President, Preston Taylor, Tennessee.
1st Vice President, Eld. W. H. Dickerson, Ohio.
2nd Vice President, Dr. M. F. Robinson, M. D., Kentucky.
3rd Vice President, Dr. R. A. Henderson, Texas.
4th Vice President, Eld. H. G. Smith, Texas.
Recording Secretary, R. E. Pearson, Kentucky.
Assistant Recording Secretary, C. W. Smith, Texas.
Corresponding Secretary, Wm. Alphin, Missouri.
Treasurer, Dr. J. E. Walker, Mississippi.

This report was unanimously adopted.

This committee also recommended the creation of the office of National Evangelist and the election of that officer, but this was deferred.

Committee:
Eld. W. H. Dickerson, Ohio.
Eld. W. A. Scott, Texas.

The Committee on Time and Place reported in favor of Nashville, Tenn., which was carried.

Time, Sept. 2, 1919, or second day of Sept., 1919.
Committee on Time and Place,
M. Jackson.
Dr. J. E. Walker.
G. C. Campbell.

Committee on Program,
H. L. Herod.
W. H. Dickerson.
P. H. Moss.
Mrs. L. F. Bowen.
Mrs. Fannie H. Johnson.
I. C. Franklin.
C. W. Smith.
Miss Rosa V. Brown.

We, your Committee on Resolutions, beg to submit the following:

1. Whereas, we, having been so generously, hospitably and unselfishly entertained and thoughtfully provided for by Elder Preston Taylor, sister Ida Taylor, the Lea Ave. Church, and Gay Street Christian Church in this our second National Convention,

Resolved, That this National body tender its heartfelt gratitude for the same, and pledge our future hearty cooperative christian service as evidence of our appreciation of this christian hospitality.

2. Whereas, the American Christian Missionary Society has been so generous in the contribution of its great team of the School of Methods which has rendered such invaluable service in this Convention for the great uplift and extension of Bible School work among the Colored Disciples of Christ in the United States,

Resolved, That this National Christian Missionary Convention expresses its deep appreciation for such efficient christian service, and a copy be sent to the American Society.

3. Be it further resolved, That this Convention tender its hearty thanks to the Foreign Christian Missionary Society, the Church Extension Board, the Christian Benevolent Association, and the Board of Ministerial Relief for the magnificent and gracious Christian service rendered by their able representatives.

Whereas, all the other departments of our Church work are federating in a National movement for better and more aggressive work, and the Bible school being such an important factor in pushing forward the interest of the Church of the future,

Be it therefore resolved, That a call is hereby sent out to every State Convention and all leaders of State work, to send strong delegations to
the 1919 National Convention for the purpose of forming a National Sunday School organization.

Committee,
- R. E. Pearson.
- Prof. C. W. Smith.
- W. H. Dickerson.
- Mrs. L. F. Bowen.
- Mrs. Sarah L. Blackburn.

Committee on Constitution and By-Laws,
- W. H. Dickerson.
- W. M. Alphin.
- R. E. Pearson.
- J. H. Thomas.
- J. N. Ervin.
- Mrs. H. A. Singleton.
- Miss S. E. Grubbs.

SCHOOL OF METHODS.

Prof. P. H. Moss, as dean, assisted by Miss Cynthia Maus and Miss Hazel A. Lewis of Indianapolis, Ind., conducted during the week of the Convention an excellent School of Methods from which the following persons graduated and received certificates.

<table>
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<th>Category</th>
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<tr>
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<td>Pupils</td>
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Churches represented:

- Louisville: 1
- Lea Ave., Nashville: 8
- Gay St., Nashville: 6
- Port Gibson, Miss.: 4
- Port Gibson, Union Hill: 1
- Argenta, Ark.: 1
- Millersburg, Ky.: 1
- Martinsville, Va.: 1
- West Jackson, Miss.: 1
- Topeka, Kans.: 1
- Nicholasville, Ky.: 1
- Lockland, Ohio: 1
- Cincinnati, Ohio: 1
- Paducah, Ky.: 1
- Lexington, Ky.: 1
- Waco, Texas: 1
- Chicago, Ill.: 1
- Edwards, Miss.: 1
- Indianapolis, Ind.: 2
- Hawkins, Texas: 1