1917

Report of the First General Convention of the Christian (Colored) Churches in the U. S. A.

R E. Pearson
REPORT OF THE
First General Convention

OF:

THE
Christian Church
COLORED

IN THE
United States of America

Held at Nashville, Tenn., Sept. 5th to 9th, 1917
REPORT OF THE

FIRST GENERAL CONVENTION

OF

CHRISTIAN (COLORED) CHURCHES

IN THE U. S. A.

HELD AT NASHVILLE, TENNESSEE

AUGUST 5th to 9th, 1917.

Nashville, Tenn., Sept. 5, 1917.

WEDNESDAY A. M. 10:30

The Christian Congress was called to order at 10:30 a. m., after a heartfelt devotional service conducted by Elder K. R. Brown, of Mississippi, by Eld. Preston Taylor, of Nashville, Tenn.

Eld. Taylor was at himself in making the introductory speech. He welcomed the delegates in a quiet pleasant speech.

Dr. J. E. Walker, President of the Negro Bank of Indiola, Miss., responded in a happy vein.

Mrs. Atwater, President of the National C. W. B. M. work, accompanied by another white lady of Nashville, entered the house, and was shown special recognition by the delegates rising until she was seated.

Bro. Preston Taylor then introduced Eld. H. L. Herod, of Indianapolis, who in his characteristic way stated clearly the object of the Congress. The speaker disabused the minds of all, that the purpose of the promoters was to destroy anything or anybody; but that better understanding and harmonious actions is the aim.

Eld. W. H. Dickerson also spoke to the subject, "Why We Have Met in Congress." He urged that the church in her whole program of work be a unit, and that such was the purpose of the Congress.

Then there was intermission of a few minutes, for social greetings. Bro. Stephen J. Cory, Secretary of Foreign Christian Missionary Society, was introduced to conduct a round-table relative to his society's work among the Negroes. Bro. Cory complimented the oneness of purpose spoken of by the previous speakers. The speaker said, God wanted unity of us all. He showed that the society does not stop at simply preaching the Gospel, but many other agencies are used to elevate the people. The society has nearly 200 missionaries in foreign lands, aside from native workers. The standard of preparation for missionaries is heightened. The speech was much enjoyed.

After announcements, song, "Jesus is All the World to Me," Bro. M. Jackson, of Millersburg, Ky., dismissed with prayer.

WEDNESDAY AFTERNOON SESSION

Devotional service by Eld. T. R. Everett was inspirational. Song, "I Am Coming, Lord." Prayer by Prof. W. H. Dickerson. Song, "We Are Marching to Zion." Prayer by Eld. B. C. Calvert. Song, "We Praise Thee, O God."

On motion, the minutes of the forenoon were adopted.

The name Convention was decided upon for the Nashville meeting. Here, the Congress lost itself into the name General Convention or "National Colored Christian Convention."

Eld. W. A. Scott was named as official reporter of the Convention.

Song, "The King's Business."

At this point, Eld. R. E. Pearson, of Paducah, Ky., addressed us on the subject, "Christian Leadership." After introducing his subject in a most pleasing way, he read a very interesting paper on "Christian Leadership."

Prof. J. H. Lehman was called to the platform and conducted a round-table talk. Bro. Lehman advised that people should not think so much of self, in terms of self; that men should not think of their own race. Bro. Lehman said he had always had in mind the development of a race as a policy in school work. That purely intellectual education will not save a people.

The brethren then put rapid questions to Bro. Lehman of great import.

After which, Mrs. Atwater took the stand and pleasantly began her address. She declared that her association is the best friend the colored people have; that the work of the National C. W. B. M. is a big work; that the Negro work is only one item of it; that she expected the future to show greater work done on part of colored and white people for the advancement of the Kingdom.

President Taylor announced song, "Jesus Savior, Pilot Me," which was feelingly sung with Mrs. Lizzie Bowen at the organ.
A sentence prayer by all was had.
Then, Mrs. Atwater offered prayer.
Song, "Bless Be the Tie That Binds Our Hearts in Christian Love."
Sister Rosa V. Brown dismissed the meeting with prayer.

WEDNESDAY NIGHT SESSION

At 8 o'clock P. M., the service was opened with choir service, Mrs. Preston Taylor presiding at the organ.

Song: "More Like the Master."
Rev. W. A. Scott, of Mississippi, offered a fervent prayer.
After song by choir, the President, Rev. Preston Taylor, introduced Rev. C. H. Dickerson, of Kentucky, to preach a sermon. Bro. Dickerson plunged right in in a cheerful way and delivered a strong sermon upon "The Great Commission."
After invitation song, "Jesus is All the World to Me," Eld. W. A. Scott made a thoughtful after-talk upon "The Great Commission."
Mrs. Anna R. Atwater was called for from the audience and made a helpful talk, referring at length to the life of Jacob Kenoly.
Motion prevailed to appoint committee on Permanent Organization.

THURSDAY A. M. SESSION

Solo, "Keep Sweet"—C. H. Dickerson.
Chorus by audience—"This is the Only Way."
Conference by Prof. J. B. Lehman.
Motion to appoint a committee to confer on national matters with the white people. Carried.
President asked a sentence prayer. Brethren prayed earnestly for God's guidance.

Song—"Keep Sweet."

Minutes read and adopted.
H. L. Herod read a strong paper on "The Status and Outlook of the Colored Brotherhood." The house seemed quite pleased with the production. Eld. Herod advocated closer union between colored and white churches; higher standard of education; commended Negro possibility and spoke a great future for the colored disciples.
Mrs. Atwater held a round-table talk. She paid a high tribute to Bro. Herod. She showed by figures and facts, that comparatively as a missionary church people, we can't boast at all.
Mrs. Atwater stated that the C. W. B. M. is proportionately paying as much money to the colored work as to any other division.

Dr. Hankle paid tribute to Mrs. Atwater in glowing terms.

The president read a telegram of greetings to the Convention from Dr. M. F. Robinson, of Louisville, Ky. The telegram was appreciated.

Harry Smith, returned missionary from Africa, was introduced and made remarks.

Bro. P. H. Moss made happy remarks.

Dismissed.

THURSDAY AFTERNOON SESSION, SEPT. 6, 1917

At 2 o'clock Eld. M. Jackson, of Kentucky, conducted devotionals.


Song—"Keep Sweet."

President Herod, acting, introduced a number of the leading church workers of different states in persons of Mrs. O. Singleton, Louisville, Ky.; Mrs. Sarah L. Bostic; Argenta, Ark.; Mrs. L. Bowen, Millersburg, Ky.; Mrs. W. H. Dickerson, Crofton, Ky., and Mrs. Sarah Blackburn, Mississippi. All made catchy speeches.

Prof. W. H. Dickerson, of Crofton, Ky., delivered a most excellent address by way of reading a paper. Subject, "The Negro Disciples and the Apostolic Program."

The work of the church is dependent largely upon the work of the ministry, and the minister's work is dependent largely upon his ability, educationally and otherwise, said Bro. Dickerson.

The house applauded the effort.

Song—"The Good Old Fashion Way."

Bro. Robt. M. Hopkins, National Sunday School Secretary, conducted a round-table talk. He commended the convention upon its proceedings. He spoke highly of Bro. Moss as an expert Sunday School man.

Bro. Hopkins thinks that the Colored churches themselves ought to do more for the Society; that the Sunday School is one of the most tremendous agencies the church has to do its work with; that the greatest task of the church is to convert the passive church folk into active Christians.

Bro. Hopkins satisfactorily answered all questions.

The Committee on Permanent Organization and Nomination of Officers reported as follows:

We, your Committee on Permanent Organization, beg to submit the following report:

We recommend, first, that this Congress dissolve itself into a regular National or General Convention of Colored Churches of Christ.
Secondly, that the following persons constitute the first annual officers of the organization:

President—Eld. Preston Taylor, Nashville, Tenn.
First Vice-President—Eld. W. H. Dickerson, Lockland, O.
Second Vice-President—Eld. Alphin, Kansas City, Kas.
Third Vice-President—Eld. J. Louderback, Roanoke, Va.
Recording Secretary—Eld. R. E. Pearson, Paducah, Ky.
Corresponding Secretary—Eld. H. L. Herod, Indianapolis, Ind.
Treasurer—Dr. J. E. Walker, Indinola, Miss.

Respectfully, Your Committee.

R. E. Pearson, Paducah, Ky...........................................President
Miss Rosa V. Brown (Delegate-at-large)..........................Secretary (Miss.)
W. W. Cordell................................................................Ohio
H. L. Herod....................................................................Indiana
K. R. Brown.....................................................................Mississippi
G. M. Dickerson..............................................................Virginia
Harry C. Smith .................................................................Texas
Mrs. Sarah Bostic .............................................................Arkansas
M. Sumner ........................................................................Georgia
I. C. Franklin .................................................................Alabama
P. H. Moss (Delegate-at-large)........................................Mississippi

The report was adopted.
Telegram of greetings from a federation of Kansas City Churches was received and acknowledged.
Dismissed by Mrs. Atwater.

THURSDAY NIGHT'S SESSION.

Devotionals.
Anthem by the Choir, "The House of God and the Gates of Heaven."
Scripture Lesson by Prof. I. C. Franklin, of Lum, Ala. He read Isa., 6th chapter.
Song—"Come Ye That Love the Lord."
Prayer offered by Prof. Franklin.
Solo—By Eld. C. H. Dickerson, of Nicholasville, Ky.
At this point, Eld. B. C. Calvert delivered a forceful sermon to the convention on the subject: "Isiah Equipped and Called to the Ministry."
Bro. Pearson followed with a few after remarks.
Dr. H. B. Hinkle read a paper prepared by Prof. Thomas, of Virginia, for the convention on: "Comparisons."
The paper was thought provoking.
The paper was applauded.
Dr. Hinkle read the paper effectively.
Solo—“Keep Sweet”—C. H. Dickerson.
Eld. T. R. Everett, Louisville, Ky., dismissed with prayer.

FRIDAY MORNING SESSION:

After several prayers and songs, Eld. Hathaway led song: “I Will Meet You in the City of the New Jerusalem.”

Motion to adopt minutes of previous session, with the exception of a paper by Prof. J. H. Thomas, of Virginia. Carried.

President introduced Rev. W. A. Scott, of Jackson, Miss., who read a paper on: “The Importance of Co-operation in the Work of the Kingdom.” Dr. Scott showed clearly the Holy Spirit, God and the Son in Unity, as a precedent for us now in our efforts. That we can’t expect success without co-operation.

The speech by Dr. Scott was an able effort and heavily applauded.

(This paper was not handed the Secretary).

Song—“Crown Him Lord of All.”

Letter from J. R. Louderback, Roanoke, Va., was gladly received.
Letter read showing the coming of Bro. F. J. Smith to attend the convention.

Prof. P. H. Moss, National Sunday School Secretary of Negro Sunday School Work, was introduced to conduct a round-table talk.

Bro. Moss made a characteristic, practical talk.

Bro. Moss commended the idea of a school taking up the work of one unit at the time, when aiming at an efficient standard school.

That the Church should give especial attention to the Cradle Roll in Sunday School Work. He went over all the ten units of a Standard, School and explained how to obtain them.

The address of Bro. Moss was enjoyed by all.

The Hon. J. C. Napier former Registrar of United States’ Treasury, was introduced. He made a nice speech, expressing interest in Rev. Taylor, of Nashville, Tenn., and the Christian Church.

He recalled intimate association with our late Rev. Dr. Conrad and others of past days.

Mr. Napier urged the importance of correct statistical reports or records. He heartily welcomed us to Nashville.

On motion, the matter of constitution and by-laws for the Permanent Organization was referred to Committee on Permanent Organization.

On motion, the resolution of Dr. Hinkle was referred to Committee on Permanent Organization. (Report was not handed Secretary).

On motion, by Eld. R. E. Pearson, the convention decided to hold its next meeting with Lea Avenue Christian Church, Nashville, Tenn., Sept., Wednesday before Second Lord’s Day, 1918, A. D.
Motion, that a day be set apart to raise funds for the Washington, D. C., Church of Christ. The day is October 28th. Carried.

Prof. C. W. Smith, of West Virginia Collegiate Institute, spoke impressively of his great desire to be actively identified with the school work of the Church of Christ.

FRIDAY AFTERNOON SESSION.

The period of the women was opened at 2 p. m. by Devotional Service conducted by Mrs. L. R. Dickerson, of Kentucky.

Miss Rosa V. Brown, "National Field Worker," said while there was no special call made to the women, they were pleased to be present to have this fellowship with the brethren.

Mrs. Sarah Bostic, State Organizer of Arkansas, was introduced and made a strong plea on the necessity of hearty co-operation in the work of the Christian Woman's Board of Mission.

Mrs. Sarah Blackburn, State Organizer of Mississippi, made a helpful talk on "The Importance of United Effort in the C. W. B. M. Work."

Mrs. Fanny Hay Johnson, State Organizer of Texas, made an earnest plea for all the women to have an active part in the Work of the Kingdom.

Mrs. H. A. M. Singleton, President of Kentucky C. W. B. M., made a very forceful and plain talk in the interest of better schools for the boys and girls of our church.

Mrs. L. F. Bowen, Secretary of Kentucky C. W. B. M., expressed some striking thoughts on "The Importance of Better Living."

Eld. R. E. Hathaway, of Kentucky, in a very happy way told of the great and exalted position occupied by the earnest missionary, and urged patience in doing the Work of the Kingdom.

Eld. K. R. Brown, of Mississippi, spoke interestingly of the reminiscence of the church from 1907 to 1917. In his characteristic way, Eld. Brown brought out many helpful thoughts.

Eld. Preston Taylor told of the careful and anxious steps taken in calling the persons out of whom the National Convention has come.

Prof. J. B. Lehman, Superintendent of Negro Work, made expressions of hope and encouragement regarding the future of the Negro Work in the Church of Christ.

Committee to confer with Program Committee of Men's Department:

Sister L. F. Bowen, Millersburg, Ky.
Sister Fannie Hay Johnson, Texas.
THE APPOINTMENT OF THE ADVISORY COMMITTEE TO THE WHITE PEOPLE IN THEIR WORK AMONG NEGROES

The National C. W. B. M. having granted, through its representatives to the Colored National Convention, the privilege of appointing a committee of five persons to be chosen from its members, as representatives to confer with that body about work to be done by it in and among the Negroes of the Christian Church; President Preston Taylor, with the consent of the Convention, made the following appointment:

Preston Taylor, Tennessee; H. L. Herod, Indiana; Miss Rosa V. Brown, Mississippi; C. H. Dickerson, Kentucky; W. W. Cordell, Ohio.

FRIDAY EVENING SESSION—SEPT. 7.

A special and most helpful missionary program was rendered, in which Miss Rosa V. Brown, National Organizer, and Harry Smith, returned missionary from Africa, urged the unreserved giving of our service to the full work of saving men and women for work in the Master's Kingdom.

SATURDAY, SEPT. 8.

Through the generosity of Eld. Preston Taylor, a special trolley car took the delegates to many interesting parts of the city, and to the penitentiary where a guide showed them the various departments of the prison.

Saturday afternoon the delegates were served to a sumptuous dinner in the spacious dining room at Green Wood Park, by Eld. Preston Taylor and Sister Taylor.

Committee on Program for 1918—H. L. Herod, W. H. Dickerson, P. H. Moss, Mrs. L. F. Bowen, Mrs. Fannie Hay Johnson, I. C. Franklin, C. W. Smith.

SATURDAY NIGHT SESSION.

It was voted that three thousand (3,000) minutes be published for the Convention.

The chairman, Eld. Preston Taylor, by request of the delegates, recommended that H. L. Herod, Prof. C. W. Smith, W. H. Dickerson be appointed Associate Editors in the Gospel Plea.

SUNDAY A. M., SEPT. 9.

At Lea Avenue Christian Church Bible School, Prof. P. H. Moss gave a most helpful lecture on: "Potent Factors in Building Up An Efficient
Sunday School,” and what the Pastor and Superintendent must do to make the school grow.

At Lea Avenue Christian Church, 11 o'clock a. m., Eld. H. L. Herod, of Indiana, preached a great sermon on: “Making Good With God.” Text: 2 Tim. 2:15.

Collection $60.60.

At 3 o'clock p. m. a Union Communion Service was conducted by Eld. W. W. Cordell, of Ohio.

Eld. T. R. Everett, of Louisville, Ky., preached an enthusiastic sermon at 8 o'clock p. m. to a splendid farewell audience.

Eld. K. R. Brown, State Evangelist of Mississippi, preached a splendid sermon at 11 a. m. Lord’s Day at Gay Street Christian Church.

The General Convention meets September, Wednesday before Second Sunday, 1918, at Greenwood Park, Nashville, Tenn., in connection with the helpful feature of a Chautauqua.

DEPARTMENT OF SET ADDRESSES.

The following set addresses are a necessary part of the National Convention Minutes, as it is largely because of the ideas advanced in them the Convention was brought into existence. The cool and calculating heads and Christ-like spirit which had possession of the authors of these written addresses at the time of their delivery, would have, if heard, impressed one in a peculiar way, unknown to cold type.

The addresses here, are presented in consecutive order, in which they occurred, so nearly as possible. COMPILER.
CHRISTIAN LEADERSHIP

By R. E. Pearson.

All things being equal a Christian Leader is one who knows most about the way of Christ; and is most concerned about the success of such as would follow him in the Christian way. Hence there is a marked distinction between mere Leadership and Christian Leadership.

Because of a desire for unity of purpose, the increase of power and the better execution of plans, the world accepts the principle of Leadership in all of its organic forms.

The production of honey is illustrative here of Leadership in organization. Now, honey is a sweet and palatable substance collected from flowers by bees, for themselves and their young. But, the Naturalist observes that before these creatures undertake the production of honey, they first organize a society with all the needed officials, Leaders, such as Queens, Kings and Drones. Yes, there is the Drone, too! And we must expect to encounter him, brethren, in our work. But it's enough to say that once the bees are organized and their Leaders set apart, honey is the result.

Solomon was a naturalist. He calls the world's attention to the Ant: "Go to the Ant thou sluggard," and learn a lesson on thrift, economy, and co-operation. It is well to observe here that were it not for faithful co-operation under a worthy and trusted Leadership, the Ant could not succeed half so well. Brethren, the moral is evident.

When the U. S. A. decided upon it as wise to dig the great ditch, the Panama Canal, which connects the Eastern and Western Hemispheres, the first step was to organize a force of Engineers under the Leadership of Mr. Goethals. And today the canal stands as a monumental testimony to the wisdom of the choice of Mr. Goethals. Sometimes we may blunder in the selection of a Leader. And, for this cause the greatest caution ought to be practiced here.
There is a secret about a real Leader. He first must know he is right and then must be sincere. It was a long time before our own Booker T. Washington could attract the attention of the world and men and women of means. But being of the sterner stuff out of which Leaders come, and knowing his Industrial Doctrine is right and best for the masses, he persisted and preached it line upon line and precept upon precept. So, finally his sincere appeals based upon RIGHT began to break down prejudicial bars and enhanced the doctrine of the brotherhood of man; and, converted men and women of both races forthwith put their dollars and thousands of them at Booker's disposal. Believing as they did finally in his knowledge of the things he wished to do; and at the same time in his heart's desire for his people's good.

So beyond question Leadership is in this world generally accepted, Industrially, Politically, and Socially. But success in any of these fields of effort, without Christian Leadership, is but a mere seeming success.

The Christian Leader knowing this to be true, encourages the industrial forces of the world in the accumulation of wealth, but shows that the object in the ultimate in getting wealth is the glory of God.

His part in politics is to see that men are placed in offices and measures are enacted that will promote the growth of the kingdom of righteousness in the world. Under such conditions, of course, petty men and measures must be relegated to the rear.

The Christian Leader looks well to the social purity of those especially with whom he has—to do. He will put forth his best theory of life in leading the people, and, then turn around and put forth greater energy if possible in the putting of that sacred theory into practice.

Here we might cite Leaders of history and certain virtues that made their efforts a success. There is Moses that great Jewish Statesman who organized the captive Jews and spoke effectively for their liberty before the great Tyrant, Pharaoh, is remembered most for his MEEKNESS. Brothers, after all a Christian Leader should be MEEK.

When speaking of military tactics and generals who have won signal victories for their country and worthy causes, one would be derelict of duty if special mention is not made of Joshua, the son of Nun. If I were to name what seems to me his most prominent virtue; I would at once say courage. Yes, Joshua had courage and as a matter of course he taught it to those with whom he had to do.

A Christian Leader must be a person with plans that are indeed Christian; and real conviction as to the worthiness of these plans; then, he must have the indomitable courage of a Joshua for the effective execution of his sacred purposes.

Kentucky has the distinction of having furnished the National Government and the world one of the greatest statesmen of history,—in the person of Henry Clay. I have read bits of history of Mr. Clay and his work; I've heard men talk who met the congressman in person and heard him speak often, against strong opposition, on the vital political issues of his day. And the prevailing opinion is that if any one thing more than another made Clay the successful Leader he was in world affairs, it was his great store of Diplomacy. If there ever was a cause in which a Leader needed the aid of this GRACE, Diplomacy, I most assuredly affirm, it is the Christian Leader.

We mean to say by this, sometimes the Christian Leader must in honor of the cause he represents, ATTACK SOME THINGS. And, another time as did Jesus, he should retreat. Now for the Leader to know when to do or not do these things and the HOW, constitute for him his fund of DIPLOMACY.

CHRISTIAN LEADERS TO BE HONORED.

Now, whereas my race has made astounding progress in all the cardinal features of this American white man's civilization, he is quite tardy in this grace or virtue of honoring as it should its Christian Leader. And to not do it is putting the knife to the throat of our general progress.

It is now about an established fact or principle that every race or nation to get the best service, must produce its own Leaders. Talking with returned missionaries from China, Japan, and our farther land, the benighted continent of Africa, they say prepare the natives to lead their own people. They can the better lead. I think the white Christian Church has this idea as seen in their encouragement of Brother Jacob Kenoly; the sending out over the states Brother P. H. Moss and Sister Rosa Brown, and the school work they do and desire to do among us. I feel safe in saying that the
heart beats and sympathies of the more enlightened of our brethren and sisters in black are with our white brothers, but friends, the white church can't hope to have undisputed advancement in their work among us, until their Leaders see the propriety of CONFERRING NATIONALLY with the Negro Leaders as to their MODUS OPERANDI.

The Negro Church does not take readily to taxation without representation. Dis. Some have so regarded this as their plan of operation, we don't think our white benefactors desire to work such a policy among us, but they came to work among us and finding no representative National Organization with leading men to speak our sentiments, they had to do something or leave the field to utter desolation.

So I suggest that we use this conference to the perfecting of a national body with sane Christian Leadership that we can the better understand the white Christian people's plans and purposes and be the better prepared to work with them both to will and to do His good pleasure.

When the great Apostle, Paul, said to Timothy (1 Tim. 4:12) "Be thou an example unto the believers," I think we do no violence to the text by way of interpretation when concluding that this teaching is intended to apply to the Christian Leader as he has to do with his fellow man in every walk of life. Yes, in virtue, knowledge, temperance, patience, godliness, brotherlikeness and charity. Indeed, to my mind, the Christian Leader, in social, commercial, political, and religious life ought to be an example to others in his sphere.

And if this thought is worth doing at all, it is worth doing NOW.

"Work for the night cometh, when NO MAN can work."—Jesus.
THE NEGRO DISCIPLE AND THE APOSTOLIC PROGRAM.

By W. H. Dickerson.

In the New Testament the Negro will find the program that is to guide him in all of his religious life and work. The main support of all individual Christian life, the main-spring of all high Christian work, must be the truth of God. Much of the good water we drink, comes from some river, lake, well or cistern. But there is nothing like drinking water out of a fountain,—the bubbling spring. Lord Bacon said: "Truth from any other source, is like water from a cistern; but truth drawn out of the Bible is like drinking water from a fountain, immediately where it springeth."

In this address, as respects the Negro Disciple and the Apostolic program, we shall deal with three important parts of his work. First, THE LIFE HE IS TO LIVE. Second, HIS CHRISTIAN LIBERALITY. Third, THE WORK OF HIS MINISTRY.

One of the difficult tasks in order to accomplish successful work, is to arrange the program for that work. Things done at random, do not bring satisfactory returns when compared with the efforts which have been put forth; and in many instances, all the work is lost.

"See that thou makest all things according to the pattern showed to thee in the Mount," (Heb. 8:5) holds good in principle today, and this principle is fully set forth by the Lord’s Apostles in their lives and teachings recorded in the New Testament; and they were, and are intended as our program or guide for all time.

The Negro is under no obligation to follow the leadership of any people, regardless of their intelligence, wealth, standing or influence, any further than that people follow the teachings and life of Christ and his Apostles. Paul wrote to the Philippians, (3:17) "Brethren, be ye followers together of me, and mark (consider attentively) them which walk so, as ye have us for an example." To the Ephesians he said, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us." (5:12.) "And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4:32.)

Our first work on the program is to see that we live the life that will constrain men and women to follow and glorify our Father in heaven. The power of christianity is
not in WORDS, but in DEEDS. The power and influence of Christ and his Apostles was not so much in what they said, but rather in what they did. It requires courage, great courage, to hold up the light as commanded by Jesus Christ. "So let your light shine before men that they may see your good works." Matt. 5:16.

The best test a man can put to himself, is to ask and answer fairly the question: "Dare I assert that I am a lawyer, teacher, business man, doctor, brick-mason, carpenter, black-smith, farmer, with no obligation to have my every day shine brightly out in the interest of man-kind and for Jesus?"

This old world is hungry for more men and women who will be "steadfast, immovable and always abounding in the work of the Lord;" and who will bring righteousness, joy and peace in whatever is his or her profession or calling. Only in this way, at home and abroad can the evangelization of the world be accomplished.

The church is not the place to which the great mass of the world comes to be converted. The great mass of the world has never come to church except when compelled to, and it never will. Some one has truly said: "The test of efficiency of a church is not the numbers who come to it, but its answers to the question, whether any members go out from it to christianize their respective professions," which is largely accomplished by the life they live. No amount of the knowledge of the Bible or of Christianity, can ever take the place of the straight-forward daily Christian living. Better not know so much and live so little. Sam Jones said, "I had rather know A, B, C. in heaven, than Greek and Latin in hell."

There is power in wealth, power in words to save men, but there is no power equal to that of a life which reflects that of the Christ.

**HIS CHRISTIAN LIBERALITY.**

When we compare the religious leaders of the First Century with those of the Twentieth Century, we notice one striking difference. The leaders of the First Century did not regard the religious work as a regular paid profession. The Apostles received no money in payment for their work as Evangelists. Paul expressly states that he took no pay for his Ministry, although it would have been right to have done so, but that he supported himself entirely by his trade which we know was that of tent-making. Act 18:3-4.

Many persons who do not have the true understanding and meaning of the commission of the Twelve Disciples sent forth. (Matt. 10th chapter.) These people claim that Preachers should "preach without money and without price." This false idea has been, and is now, a great enemy to the growth and prosperity of the Church of Christ. J. W. Mc. Garvey, speaking of the means by which these Disciples were to be supported says, "The prohibition is against procuring the articles mentioned before starting, and at their own expense. They were to thus procure neither money to pay expenses; nor a script (provision bag) which would enable them to carry cold provisions; nor two coats, nor two pairs of shoes, so that one might replace the other when worn out; nor were they to carry more than one staff, (cane) seeing that a second one which was used only for carrying a pack across the shoulder, would be superfluous. The reason for the prohibition is not that they would have no need for the articles mentioned, but that "The workman is worthy of his meet," and they were to depend on the people for whose benefit they labored, to furnish what they might need.

This passage is alluded to by Paul when he says, "The Lord ordained that they who preach the gospel shall live of the gospel." First Cor. 9:14. But this prohibition was removed preparatory to the second commission (Luke 22-35, 36). "And he said unto them, "When I sent you forth without purse and wallet, and shoes, lacked ye anything? And they said, Nothing. And he said unto them, "But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none let him sell his cloak, and buy a sword," because under this commission the Apostles were to go among the Gentiles, who had not learned, like the Jews, to provide for the wants of religious teachers, and they would often be compelled to provide for themselves.

The Negro Disciples in some places have done nobly in the "grace of giving" to support and carry forward the work of the Kingdom; But there is yet a great army in the church that has not been taught, nor have many of those taught, learned the great lesson of Christian giving, nor the untold joy experienced by it.

Many of the Negro Disciples whom God has blessed with a fair portion of this world's goods, have not yet been convinced that they are the Lord's stewards. "The earth is the Lord's and the fullness thereof; the world, and they who dwell therein." Alexander Campbell says that, "Man is a lord tenant, capable of managing his estate
and paying his rent." One of the great sins of God's people has been, and is now, the failure to make liberal offerings and sacrifices to the Lord and for his cause. Many places in the Bible is recorded God's displeasure with the people because they did not make liberal offerings for the support of the Temple and his cause. To Israel God said, "Thou hast not brought me of thy sheep for burnt offerings; neither hast thou honored me with thy sacrifices. I have not burdened thee with offerings, nor wearied thee with frankincense. Thou hast bought me no sweet cane with money, neither hast thou filled me in the fat of thy sacrifices, but thou hast burdened me with thy sins, thou hast wearied me with thine iniquities." Isa. 43:23-24. "I gave my life for thee, what has thou given for me?"

I am not sure that the Tithing System is in accord with New Testament Christianity, and the Apostolic injunction, "Upon the first day of the week let everyone of you lay by him in store as God has prospered him." 1 Cor. 16:2. "Let each man do according as he has proposed in his heart, so let him give; not grudgingly (not of sorrow) or of necessity, for God loveth a cheerful giver." 2 Cor. 9:7. Not alone the quantity or amount of our gift, but the spirit in which we give, God takes into account. In Scotland, we are told, it is the custom to take up the collection at the door as the people go out. After a Missionary meeting, a poor woman, in going out, dropped a sovereign ($4.87) into the basket. The deacon who held the basket said, "I am sure you cannot afford to give as much as that." "Oh, yes, I can," she said. "Do take it back," said the deacon. She replied: "I must give it. I love to give for Jesus' sake." Then the deacon said, "Take it home tonight, and if, after thinking it over, you still wish to give it, you send it in the morning. After thinking it over, the next morning she sent two sovereigns. This was a cheerful giver—loving to give.

"Give gladly and you go where your dollar goes: give grudgingly and you stay at home," Jesus said. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure you mete, it shall be measured to you again." Luke 6:38.

THE WORK OF HIS MINISTRY.

The church is God's great organized body and power in the earth to make it worthy of a temporary dwelling place for men. Its purpose is to direct human society, and adjust all things human to its own divine pattern, to fill the world with principles and save humanity from the darkness and the savageness of sin. In this work the church is a power that has no equal, and for which there is no substitute.

The extent of the work and influence of the church, in a degree largely depends upon the work of the Minister, and his work, in turn, depends much upon his ability, morally, spiritually, and his literary attainments. The morality of the Negro Disciple has fully measured up to that of the Ministry of other churches; and yet the moral standard of other ministers is not to be his standard. "Be ye therefore perfect, even as your father in heaven is perfect," Matt. 5:48. "Makes the moral perfection of God our model. While man cannot attain so much, God cannot require less. To require this is to keep man forever reminded of his inferiority, and, at the same time, to keep him forever struggling for a nearer approach to his model."

As to literary attainments, the Ministry of the Negro Disciples, with some notable exceptions, is far below what it should be to give the gospel of Jesus Christ its rightful power to save men from sin.

Some of the Apostles were not educated from a literary point of view, but they were given the power to work miracles which more than made up for their lack of literary strength; but the power to perform miracles passed with the death of the last Apostle of our Lord.

It is well known that the Negro Christian Minister, "speaks where the Bible speaks," but is sometimes silent about some things which some other books contain, and which it would not be an unpardonable sin for him to know and speak. It was Moses E. Lard who said, "Three things, constitute a call to the ministry, namely, First—that the preacher shall be a genuine Christian, pious in heart and pure in life. Second—that he has the truth; for God never calls men to preach error. Third—that he possesses the ability; for Christ never calls the incompetent. He who has these three qualifications owes it to Christ and the human race to preach: He who lacks them, should never attempt it."

Truly, it is not difficult to see that the preachers' lack of literary ability is a great hindrance to the rapid and intelligent growth of the church in this age of efficient Public School Academies and Colleges. And they who place little emphasis up-
on the necessity for literary attainments, or attempt or substitute morality and good-
ness, too highly necessary qualifications, for literary ability, does the preacher an
injustice that cuts his power and hinders the rapid growth of his work in the king-
dom of the Lord. He should be "A vessel unto honor, sanctified and fit for the Mas-
ter's use, and prepared for every good work." II. Tim. 2:21.

Let him preach the facts concerning sin and the Savior, and "take heed unto thy-
self and to the teaching; continue in them, for in so doing thou shalt both save thyself
and them that hear thee." 1 Tim. 4:16.

W. H. DICKERSON.

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urer of the National Convention.
DELEGATES TO THE NATIONAL CONVENTION
HELD AT NASHVILLE, TENN, SEPT. 5-9, 1917.

I. C. Franklin, Lum, Ala.
K. R. Brown, Port Gibson, Miss.
G. M. Dickerson, Graham, Va.
M. Jackson, Millersburg, Ky., Box 123.
Dr. J. E. Walker, Indianola, Miss.
W. A. Scott, 918 N. Farish St., Jackson, Miss.
R. E. Hathaway, 764 W. Pine St., Lexington, Ky.
B. C. Calvert, West Jackson, Miss., Box 180.
T. R. Everett, 728 S. Twenty-first St., Louisville, Ky.
H. L. Herod, 1239 N. West St., Indianapolis, Ind.
W. H. Dickerson, Crofton, Ky., Route 2, Box 44.
P. H. Moss, Edwards, Miss.
J. B. Duncan, Paris, Ky., Route 3.
W. E. Martin, Jonesboro, Tenn., Box 336.
J. S. Johnson, 390 Baum St., Cincinnati, Ohio.
Preston Taylor, 449 Fourth Avenue N., Nashville, Tenn.
C. H. Dickerson, Nicholasville, Ky.
W. W. Cordell, 3056 Mentor St., Walnut Hills, Cincinnati, O.
J. B. Lehman, Edwards, Miss.
R. M. Hopkins, Carew Building, Cincinnati, Ohio.
Miss Rosa V. Brown, Institute Rural Station, Edwards, Miss.
Mrs. M. M. Bostick, Argenta, Ark.
Mrs. Anna A. Atwater, College of Missions Building, Indianapolis, Ind.
Miss Sarah Blackburn, Port Gibson, Miss.
R. E. Pearson, 2106 North Thirteenth St., Paducah, Ky.
Dr. J. B. Hinkle, 2384 Magazine St., Louisville, Ky.
Harry G. Smith, Texas.
J. E. Anderson, 729 Main St., Clarksville, Tenn.
M. Summers, Joiner, Ga.
J. W. Scott, Shelbyville, Tenn.
Mrs. Fannie Hay Johnson, 1219 Elm St., Waco, Tex.
Mrs. Hattie Mallory, 3232 Prairie Avenue, Chicago, Ill.
Miss Ella Beane, 126 Fourteenth Avenue N., Nashville, Tenn.
Mrs. H. A. M. Singleton, 1716 W. Chestnut Street, Louisville, Ky.
Mrs. Lizzie F. Bowen, Millersburg, Ky.
Mr. Stephen J. Corey, Cor. Sec. Foreign Christ. Missionary Society.
Prof. C. W. Smith, Institute, West Va.
Mrs. Ida Taylor, Greenwood Park, Nashville, Tenn.
Fred Smith, Jellico, Tenn.
Mrs. L. R. Dickerson, Crofton, Ky., Route 2, Box 44.
THE IMPORTANCE OF CO-OPERATION IN THE WORK OF THE KINGDOM.

Mr. Chairman, Ladies and Gentlemen:—The subject, "The Importance of Co-Operation in the Work of the Kingdom" is one which brings much zeal and inspiration to the heart of every one who love the cause of Christ. CO-OPERATION, WORK and KINGDOM are words filled with meaning; Civilization, Concentration, Combination, and Unification, bespeak success in any department of Life. The individual, the tribe, the family, or the Nation that desires to reach the zenith of her aspirations must take time to consider the laws governing True success. The greatest teacher who lived on earth was Jesus Christ! What he thought and taught was best for man, notwithstanding man thought and thinks differently. He speaks of things ETERNAL and not merely TEMPORAL. He came to set the world aright. He came to establish a KINGDOM, not one to last for but a short time but his Kingdom is an everlasting Kingdom which shall stand FOREVER. That which is Eternal is GOD LIKE! That which surpasses time and locks arms with Eternity has been important and will always remain so. DO you ask why? Because what lasts always is akin to God for none but He is from everlasting to everlasting.

If GOD is Eternal his Kingdom has to be for where there is an Eternal King there must of Necessity be an eternal Kingdom. If his Kingdom is Eternal those who work in that Kingdom must be doing eternal things, and if their work lasts always too much importance cannot be placed upon the amount of work done nor the class of work done. Neither can one overestimate the relationship existing between those who have the work to do. For all work, whether physical or spiritual, succeeds in proportion to the amount of trained service rendered. We are living in an electric age; we are dwelling in an educational age where it takes the best prepared man or woman to achieve the greatest success in secular or sacred work. ALL great Work requires efficiency! The efficient Work is a safe work; a safe work is the only work which pays. That which will stand time; that which will bring abundant harvest is Spiritual WORK. Since this kind of Work is Labeled SUCCESS! Why is it that the HARVEST IS GREAT and THE Laborers are few? The answer is that ALL DIVINE and GOD Ordained WORK REQUIRES SELF-DENIAL! SACRIFICE! HUMILITV! Those who seek worldly HONOR, GLORY, Pleasure, the sweets of this life care not for the Life to come. They mind the things of this world and consequently success in the highest and truest sense will never be achieved!

Jesus Christ came into the World to Save Sinners. In order to save them somebody must tell the sweet story of the Cross. To learn better how to tell that story with power and with the greatest results is one of the objects of this gathering. When the blessed message was to be told at First the Command was to WAIT for POWER! That Power was to conserve, FIRST as a special manifestation of GOD'S Presence. WE are told that they were with ONE accord in One Place with One Mind, One Soul, One Aim, ONE OBJECT! With this co-operation to START in the WORK of the KINGDOM makes one ASK, WAS this ONENESS NECESSARY? TO SAY IT was not essential Will veto the Wisdom of God! For He does ALL things for the Better and never experiments. AN ALL-WISE, ALL-POWERFUL, ALL-PRESENT, HOLLY, ALL-MERCIFUL, ALL-PERFECT BEING has said: "FATHER MAKE THEM ONE THAT THE WORLD MAY BELIEVE." Here we are told that it takes UNITY in mind, Spirit, Doctrine, and Service to achieve the best results. The Apostles did not only START IN UNION BUT THEY continued in the Apostolic Doctrine and Fellowship and in breaking of bread, and in prayers. Here we are told they continued in Apostolic Doctrine, in Fellowship, which means they were together; they were UNITED and they were TOGETHER. The record further states, "And ALL that believed were together and had all things common." Acts. 2:44 and the multitude of them that believed were of ONE heart and ONE SOUL." Acts 4:32. From the inspired record we are told that the Apostolic church worked in Perfect Harmony, in SPIRIT, IN DOCTRINE, in FELLOWSHIP in HEART, in SOUL and BODY. What were the results? Multitudes were added unto the Church. In the book which gives a History of the church we find that the ministers believed the same thing; they taught the same thing; they practiced the same thing and they had power with God and man. Through their institutions MULTITUDES were turned unto the Lord.
My Brethren, ALL Christendom shall learn an IMPORTANT lesson from those who were the Pillars, Jesus Christ, being the chief cornerstone of the Kingdom which lives and abides forever and against which the gates of Hell shall not prevail.

Not only did the First Churches believe and teach UNITY but they PRACTICED UNITY. It is not enough to believe and teach a Thing but you must PRACTICE what you teach if you would get results. CONCENTRATION and centralization of MIND, and Matter guided by an Intelligent hand, foot, eye or ear, soul or body is the key which will unlock any door, provided, that mind and Matter is consecrated to God. Beloved, GOD, Christ, and the Holy Spirit are ONE in thought and action. IN creation and in redemption we see the manifestation of this unity of thought and action. Hear him speaking, and GOD said, "Let there be light and there was Light," and the spirit MOVED upon the face of the waters and John tells us in the beginning was the word and the word was God and the Word was with God," we are further told by Christ, "MY Father works hither and I must work," "I and my Father are One." ABIDE IN ME and I IN YOU. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." Jno. 15:4. Listen, "Ye are my friends, if ye do whatever I have commanded you." Jno. 15:14.

He further states, "IF ye love me keep my commandments" Jno. 14:15: Here we have a test of Friendship with Christ and Love for His cause depending upon KEEPING HIS COMMANDMENTS. OH, my Friends, if we ever expect to see HIS face in PEACE we must DO what he has Commanded. Why not say with one of Old, "Speak, Lord, thy Servant heareth." Ye, we all want friends, all of us need friends, but the friend that sticketh closer than a Brother is a friend indeed. Who is it who does not Love? What mortal would live in this old world and not Love somebody? OH what Love! What Incarnated Love! What super-human Love has been manifested, for "GOD SO loved the world that he gave his Only begotten Son that whosoever believeth in him should not perish but should have everlasting Life." My Beloved, Christ desires us to be one, hear him, "Father, I pray that they all may be ONE; as thou Father, art in me, and I in thee, that they also may be ONE in us; that the world may believe that thou hast sent me." Jno. 17:21. If he prayed for a Oneness it is his will and it is His Father's will that we be One in Faith, Doctrine, and Practice. If they were and are One; if Christ, God and the Holy Spirit are one, and if the apostles were and are one in Faith and Practice and if we are followers of God and Christ, and the Apostles, as Dear Children, the Logical conclusion is WE MUST BE ONE in thought and action, faith and practice to inherit Eternal Life for he says, "Not every one that saith, Lord, Lord, Shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven." Here we are told that GOD'S WILL must be DONE. It is the will of God and Christ that His People WORK TOGETHER in this great Work of the Kingdom. For Paul said to the Church at Phillipi, "Only let your conversation be as it becometh the gospel ... that ye stand in One spirit, with one mind striving TOGETHER for the Faith of the Gospel." Phil. 1:27. To the brethren at Corinth he said. "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that be no division among you; but that ye be perfectly joined together in the same mind in the same judgment." Cor. 1:10. "For we are laborers together with God and Christ's success will be Ours for the Apostle to the Gentiles, that Scholar of Tarsus that master Christian Philosopher and logician declares, "I can do all things through Christ which strengthened me." Christ has also informed us," I am the vine, ye are the branches. HE that abideth in me, and I in him, the same bringeth forth much fruit; for WITHOUT ME ye can do NOTHING." Jno. 15:5. By this we learn our ability to do anything rests with Christ. This being true it is very necessary that we have the co-operation of Christ if the work of the kingdom is done. In conclusion let me say this that God is a GOD of HARMONY! HE IS A GOD OF UNITY! GOD IS an INTELLIGENT and WORKING BEING. HE IS a LOVING FATHER to Mankind. WHAT he says is TRUTH IN THE ABSTRACT as well as TRUTH IN THE CONCRETE! WHAT he DOES is steadfast and unmovable! The same may be said of His Son because he has given ALL THINGS INTO HIS hands. FOR he says, "THIS IS MY BELOVED SON "in whom I am well pleased. HEAR YE, HIM." Jno. 17.5. If we are to hear him, as he heard and obeyed his father before he was crowned in Glory, we must do likewise if we expect to enjoy what God has prepared for those who love and obey him. If it takes Faith and Works: if it takes thought and action: if it requires GRACE and the Gospel: if it takes intellectual, Spiritual, Social and Moral Power working in harmony to achieve the Greatest success in secular affairs how dare we expect to
succeed in the work of the Kingdom unless we work together? Know ye not that “WE are workers, together with him.” 2 Cor. 6:1.

In united action there is power. In Concentration, and Combination of forces there is a Constructive process, there is growth. As a combination of oxygen and hydrogen gives water; so a combination of Heart, Power and Bodily Power in a united effort will bring great results in the cause of Christ.

The great hinderances to success in the work of the kingdom are Greek Catholicism, Roman Catholicism, and Protestant Denominationalism. If some plan or scheme can be arranged to conquer these three great obstacles to the Progress of the Kingdom of our Lord and Master much more can be done to save a lost and perishing world! Brethren, Christ has said the GATES of Hell shall not prevail against his Church! With this Truth let us take New Courage and bear in mind what he says is as True as God himself. Yes, the Church of Christ has triumphed and it will continue to triumph. When it started at Jerusalem, priest and Pharasee, Jews and Gentiles, the Power of Rome and the Culture and refinement of Greece, Kings and Peasants, Pantheism and Atheism, the Gnostic and Agnostic, limited and unlimited Monarchies, opposed the expansion of this Kingdom of Kingdoms. But wise men from the east and Shepherd who watched their sheep by night inquired, “Where is he that is born King of the Jews? For we have seen his Star in the East and have come to worship him!” Matt. 2:2. Yes, family after family, tribe after tribe, nation after nation, country after country fell before this great stone which the builders rejected. Judea and Samaria, Phoenicia and Ethiopia, Cyprus and Macedonia, Asia Minor and Babylon, the Roman Empire and the Grecian Dynasty gave way, stumbled and fell before the power of the Gospel.

Oh, yes, my brethren, if we will but stand TOGETHER and WORK TOGETHER in this great Work we shall soon see the kingdoms of this world become the Kingdom of Our Lord and Savior Jesus Christ! Let our cry be, “THE WORLD FOR CHRIST AND CHRIST FOR THE WORLD.” LET EVERY Church door which opens in His Name HEAR what Christ has to say and not what a set of men have to say. Let every Minister who claims to be sent by HIM preach CHRIST’S MESSAGE and not HIS MESSAGE and soon shall the earth be filled with the knowledge of the Lord as the waters cover the mighty Deep! Let Pulpit and Pew, Priest and Peasant, Philosopher and Pupil, Deacons and Elders, Church and state Hear the SUPREME WILL, OBEY THE SUPREME WILL, and the World will be evangelized and Saved in the Name of Christ! Then with one chorus we may join in the angelic Choir and exclaim “Worthy is the lamb that was slain to receive power and riches, and wisdom and strength, and honor and glory, and Blessing! May every man from Pole to Pole do his part for the Master’s Fold. May All men say, ALL HAIL the POWER of Jesus Name let Angel Prostrate fall, bring forth the royal diadem and Crown him Lord of All.”

W. A. SCOTT, A. B. PH. D.
President of Northeast Texas Christian College, Palestine, Texas.
President of Mississippi Christian Missionary Convention, State of Mississippi.
The Honorable Rev. Preston Taylor, President of the National Convention. Rev. Taylor is a man of recognized rare ability. He is both one of the leading business men of Nashville, Tenn., and at the same time one of the most successful pastors. He is planning great things for the future of the Church throughout the brotherhood.

THE STATUS AND OUTLOOK OF THE COLORED BROTHERHOOD.

The movement for New Testament Christianity among the colored people began with Barton W. Stone and his work at Cane Ridge, Ky. Growing out of that work and incidental to it, the colored people in that community yielded obedience to the fervid appeals of the Johnstons, Rogers, and Ganos; for our colored brother, true to his religious and plastic nature, under the example of his white brother, could not be disobedient to the heavenly vision more than other human beings.

To this day, the place set apart for colored Disciples in the old Cane Ridge Church may be pointed out by the aged few of the hundreds who frequented there. The names of some of the colored men appointed to baptize the colored converts and to further minister to their spiritual needs still survive in the many traditions of that day. Four strong colored Christian churches in Bourbon County, Ky., testify, today, to the thoroughness and value of this early work, as does also a number of other churches instituted almost everywhere these pioneers and their children have gone.

The experience of Cane Ridge and its colored people has been repeated many times as new centers of religious interest in our Zion have sprung up.

Although a hundred years are behind the beginning of the colored brotherhood, one of the striking facts about it, is its smallness. No figures are given in the Disciples' Year Book as to the number of colored churches and communicants. It is claimed by some, in authority, that there are six hundred churches. The average number of members in a congregation is small. We have listed more than four hundred ministers. Fifty per cent of these are lay preachers without special charges or training. Our schools number six. One of these provides secondary education. The other
five are devoted to elementary training. There are no schools for higher education among the colored Disciples. A considerable number of colored men have found their way into several of our white Disciples' colleges and into other schools of similar and higher academic standing. We have no newspapers of national import; no general organizations or meetings. Our churches are free to have fellowship in giving to the national work of the church. But even here, there is maintained no propaganda of education and inspiration through special workers, with the exception of a Bible School secretary recently put out by the American Christian Missionary Society, and the work done under the auspices of the Christian Woman's Board of Missions.

For the past twenty-five years, this Board has been charged with practically all of the work done by the Disciples of Christ among the colored people. The responsibility was thrust upon the Christian Woman's Board, rather than having been chosen by it. Up to the time of acceptance of the colored work by the C. W. B. M., the church had maintained what was then known as the Board of Negro Education and Evangelization. For reasons which will shame some of our leaders at the judgment bar of God, this Board was dissolved and its black wards rendered homeless. The C. W. B. M. took them in and deserves to be credited with whatever gains they have made during these years.

The change so far as the church was concerned was a compromise between plain, hard duty involving large faith, patience, courage and service on the one hand; and easy surrender—out of doubt, fear impulsiveness and shiftlessness on the other. Almost instantly, the other general agencies of the church as well as thousands of congregations felt free from any further responsibility for the colored work. The C. W. B. M. was expected to do for this most needful field what the church had failed to do, and that too without the money with which to do, save as the colored work shared interests with the then already full and growing program of the C. W. B. M. Thus the colored brotherhood was cut off from direct appeal to the great, warm, but negligent heart of the church and made a sort of partaker on a proposition that commended itself to the church, mainly, on other grounds.

The program of the C. W. B. M. has ever been too full to meet adequately the needs of the colored work in America. That work needed and needs now not only an educational and missionary program appealing, in the main, to the women of the church but rather to the whole church in the interest of well-rounded culture and Christian fellowship. Many of our colored churches have memberships that are reasonably large and capable. There is every reason why they should be trained in the graces of the whole church.

The colored brotherhood has had a forlorn existence so far as our state missionary societies are concerned. Where there is a sufficient number of colored churches, they have, usually, their own organization, which in ninety-nine cases out of a hundred has no relation whatever with the white state society. The state of Missouri, so far as I have been able to learn, is that one hundredth case. There the state secretary cooperates with the colored brethren and is a responsible intermediary between them and their white brethren. The state secretary of one of our leading states in Disciple work, a year or so ago, acknowledged without seeming abashment that during his twenty-five years of incumbence he had never attended a single state meeting of the colored brethren, although these brethren had been trying to do organized work for forty years.

Justice must say, however, that all, if not quite all of the colored churches have had the help and co-operation of the white brethren in any given locality. The smaller towns and cities, especially, have been thoughtful of the colored Disciple. In the larger cities, usually, the local unions have found so much other work to do that the matter of colored evangelization has been neglected. Indianapolis is the most striking exception to this statement. The colored work there is almost wholly the fruit of local support and guidance. Similar interest is being shown in Cincinnati, O.; Baltimore, Md., and Kansas City, Mo. It is not too much to say that, almost without exception, wherever the work of education and evangelization of the colored people has been brought home to the rank and file of our white brotherhood, it has extended sympathy and generous help.

A study into the causes for the present status of our work must start with the colored people themselves. The first hundred years of our history found them, save in exceptional localities, almost hostile to the religious life offered by the Disciples of Christ. It is true today that nine colored persons out of ten belong in some sense either to the Baptist or to the Methodist churches. These institutions were early in the field of colored evangelization. Moreover the methods used were such as ap-
pealed strongly to the untrained, emotional nature of the black man. At all events, we are not far removed from the day when a colored Campbellite was considered the extreme of audacious perversity and blasphemy—a man with a head or book religion or no religion at all. Even now in winning enlightened colored persons to the cause of New Testament Christianity, one is called upon to break down family tradition and prejudice.

Again, the fewness of the colored Disciples, their poverty and remoteness from each other coupled with a lack of leadership have made impossible any great distinctive organization for the proposition of their cause. We have had, for the most of the time involved, no medium of exchange of opinion or way of comparing methods and results and thereby obtaining the possible encouragement from one another. We had no newspaper nor have we one now of national import. The Gospel Plea will always be a Southern Christian Institute paper, dominated by local interests.

The attitude of our white brotherhood on the race question accounts largely for our smallness. Without intentional wrong or neglect, the relation of the white to the colored brotherhood has been little more than trifling. It is only within comparative recent years that any conscious plan and purpose, however meagre, have actuated our white brotherhood with regard to their colored brethren. He was in most cases simply let alone, separated by an ever increasing and corroding class spirit which denied him the help, inspiration and encouragement so much needed. Indeed in some striking instances, the Disciples of Christ have set the pace in heartless, unnecessary and silly racial discrimination. They have not found it difficult to strain at the gnat of human brotherhood or sectarian irregularity while they swallowed the camel of racial bigotry or un-Christian policy. It would seem that there should be no good objection to Christian men of whatever nationality working—together in general Christian endeavor.

Now growing out of this accentuated class spirit as regards the colored man came the cheapened ideal for him. Too often our white brethren have reasoned that almost anything is good enough for the Negro. At all events he is different from anybody else, in that he is regarded as about the last of descending human ratios. Perhaps this fact is most clearly shown by the church’s educational ideal for colored men. More than thirty years ago it was held that a knowledge of the English language and the English Bible was all that was necessary for the colored minister. We have not changed that standard. In the training of leaders generally the church has felt that the higher culture is not only unnecessary for the colored race, but detrimental. So we have among us the same spirit which threatened the great white brotherhood twenty years ago—the spirit of suspicion and doubt concerning the really educated man; the spirit that attempted to fix the Indian sign upon every man who had not been made in a given mold.

This policy has resulted in either sending the majority of our liberally trained men into other professions than Christian leadership or into other communions for service and in putting a premium on a type of leadership that is incompetent to meet the problems of our day.

The question of leadership among any people is always vital. Particularly is this true of the colored people. Increased difficulty here should be met with increased ability, not less ability. Moreover, the churches of large experience in this field, have all except our own recognized this fact. I think that many of our white friends would be surprised at the excellent caliber of the men pastoring the leading colored churches in one of our cities. Many of these men are well educated. They represent some of the best colleges in our country and constitute a type of leadership that does more than preach poorly a stereotyped set of first principles, falsely so-called.

Again, the Disciples of Christ have learned nothing from their religious neighbors in dealing with the colored people. The Methodist Episcopal Church maintains a number of colored conferences which during any ten years of their history more than match our entire record in points of church growth, church efficiency and church leadership. This church maintains, exclusive of the work done by the Woman’s Home Missionary Society, twenty-two schools for colored people. Thirteen of these offer the higher training. The annual expenditure for educational purposes is $350,000. All of the national boards maintain field secretaries, usually colored men, to inspire and educate the churches along the respective lines. The church also maintains and owns for the colored contingent a first class newspaper. These conferences have a pro rata representation in the General Conferences, thereby fostering a dynamic unity in service.

Lastly, the Disciples of Christ fail to recognize the changed and changing condi-
tion among colored people and insist in dealing with today as if it were yesterday. With the progress of the colored man has come and will come the sense of self consciousness and personality. For one to ignore this fact is to shut the door of opportunity in one's own face.

Back of all I have said, running through all and overlooking all are two striking features. One of them is the almost pathetic loyalty of the embattled and straggling colored Disciple to the Christianity of the New Testament as presented by the Disciples of Christ and the other is the great, warm, sympathetic, but ignorant, busy and therefore indifferent heart of the Disciples of Christ toward the colored brotherhood.

There is no doubt that the ten million colored people in the United States need the Disciples of Christ and their message, perhaps as no other. There is a simplicity and rationality about it that fits in healthfully with the heartfelt make-up of the colored man, thus tempering him in the interest of normal, strong Christian manhood. The colored people after a half century of freedom are quite ready for this message. Granted that the majority of them are inclined by paternalism to some other direction, they are nevertheless looking for something better and gladly accept it when full proof is made of its excellency.

Then, the Disciples of Christ, strange as it may seem, need the colored people, if for no other reasons, as the acid test of Christian orthodoxy and willingness to follow the Christ all of the way in His program of human redemption. For if the white brother can include in his religious theory and practice the colored people as real brothers, he will have avoided the heresy of all heresies.

The outlook for the colored brotherhood is conditioned upon a more healthy faith and pride on the part of the white brotherhood in colored people. Much depends upon what we think of the material we use, if we are to give it our best workmanship. It is up to the colored people in this connection to prove to the world that they are worthy of its best investments.

The colored brotherhood must be organized for work. Organization is not everything, but there is no growing life in this universe without it. Life that is to protect itself and to propagate itself must have a healthy articulate body.

There are those who, when confronted with this problem constantly cry out, "The colored people are not ready." I have heard that cry all of my life and know it to be a false cry. The personnel of the colored Disciples wherever found compares to advantage with the personal in other religious bodies. We have wasted at least a quarter of century listening to this foolish lament. May I ask if the colored people in the Methodist Episcopal Church, in the Presbyterian Church, in the Baptist Church and even in the distinctively Negro denominations, are ready? Perhaps our disposition to philosophize about the Negro problem rather than to work at it, accounts for much of our poor showing.

Finally, the colored brethren have no future without able leadership. The Disciples of Christ are not providing that sort of leadership. Some of us doubt if they seriously believe in it. It is to be remembered that it is extremely difficult, if not quite impossible, to make first class Leaders by third rate methods. We are in dire need of at least one school of standard college curriculum where our leaders, especially those entering the ministry, may be adequately equipped for their work; where the boys and girls of the church may have a liberal education in the church; where they may be won for Christian leadership. At present the pick and cream of our young people, are by force of conditions, in schools other than our own. Not so I care how much industrial training there is in such a school. There ought to be some. It is fundamental. The difficulty lies in feeling that it is sufficient.

I am ready to reaffirm my faith in the simple religion of Christ and in the Disciples of Christ as the most faithful exponents of Him. They represent the faith of my fathers for more than a hundred years. I believe the Disciples of Christ have the message of salvation for my people, as for all people, for all time, world without end. Amen. It is this conviction rather than any encouragement or achievement, that has held me fast when otherwise I might have faltered. It is the faith of Christ that challenges us today to make good with God who shall judge the living and the dead.