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The Charge of Jesus Versus The Charge of the Bishops

By Rev. J. H. McMullen.

Our Lord Jesus in sending out his disciples, specifically charged them to "go ye into all the world and preach the gospel to every creature." He emphasized the importance of the gospel as the means of salvation to every one that believeth.

He would have them feel that their special mission is soul-saving. He really discouraged the idea of compensation or support on their part as of importance, that they might not depend or make that the object of their ministry. There is nowhere in our Lord's charge to the Apostles the slightest reference to the material side of their work. He would have them "seek first the kingdom of heaven and its righteousness," assuring them that when this has been done, and without the thought, or divided effort of their life's work of preaching the gospel, "all other things will be added unto you." He does not emphasize but this one thing, preaching the gospel, and convincing men to turn from their sins and believe on Jesus Christ. He knew as they later found out, that when the people became converted, and accepted the truth as it is in Christ, their support and that of the cause would be amply cared for as a sure result. The work of caring for the church, so far as its material support was concerned, was secondary, and was never made the burden of, or special charge to them. His charge to them was spiritual and that carried everything else with it. They could, therefore, go out burdened with the souls of men and work with all their might to save the people from their sins. These disciples went forth and in their first united effort five thousand souls were saved from their sins. When later on they organized the church into separate societies they turned over the work of material support to godly men, deacons of the church who exacted from its converts what they could give of their means to carry on the work. The apostles were in this way relieved of material burdens, that they might do the work of evangelists. Jesus made them fishers of men, and the men caught by the gospel net furnished the "all other things" to carry on the church. The charge to preach the gospel was all.

The appointments of the bishops to the ministers are very different in the things emphasized and specified for them to do. In a general way mention is made of the functions of his credentials, that is, his ordination certificate given when ordained an elder in the church, possibly twenty-five years ago. This heads the appointments but does not emphasize what those functions are, but calls attention to the law requiring him to raise fifteen different, stipulated amounts of money, and this is written from the top to the very bottom of his certificate of appointment. And some of the bishops add to this list the presiding elder's salary.

There is not the slightest objection on our part to the raising of these various items. They must be raised in order to carry on God's church. But they are so emphasized and stressed that the poor preacher can see nothing but figures, and can hear nothing but the words, you are required to raise the following collections, no, not collections, but the itemized sums thereon. Some narrow minded person may try to see in our argument a fight against assessments, but that is not our purpose at all. Could not the official certificate of appointments be so worded that each minister's attention would be called to his mission of preaching

the gospel and saving the souls of men as his first real duty? Do we believe in the gospel as a panacea for all ills? If we do then emphasize that and believe Jesus, "that all other things will be added." We are not seeking a discussion, but rather offering a suggestion that in some way our bishops may in their certificate of appointments place more emphasis upon the preaching of the gospel.

Sewickly, Pa.

BISHOP SMITH WANTS A MINISTER'S INSURANCE COMPANY.

To the Tri-Council of Bishops of the A. M. E., the A. M. E. Zion and the C. M. E. Churches.

Dear Colleagues:—

In view of the near approach of our meeting at Montgomery, Ala., I beg to call your attention to what to me is a pressing need, namely, an un-denominational Relief and Insurance Company specifically for the benefit of colored ministers. Three such companies are in existence among the white people, two Methodist and one Presbyterian; the latter being one of the oldest Life Insurance companies in the country. The headquarters of one of the Methodist companies is Boston, Mass., and that of the other, Nashville, Tenn.

It will be a long time before the economic condition of our people will enable them to pay a living salary to the majority of our ministers. By a living salary I mean one sufficient to enable them to lay by an adequate reserve fund to provide against a "rainy day." Annual conference aid societies cannot be depended on to yield a stipend commensurate with the needs of aged ministers and their dependents when the shadow of death falls athwart their pathway.

Ministerial Relief Associations are primarily based on two fundamentals—absolute security and the minimum of overhead expenses. There are no agents or agencies—the business being entirely conducted by mail. Ministers are regarded as a preferred risk by all life insurance companies, their vocation conducing to longevity.

A straight life policy is of the simplest form and the most desirable. The policies should range from \$500.00 to \$2,500.00, and should be of the participating form—so as to lessen the annual premiums. Such a policy for \$1,000.00 could be maintained annually for \$21.94; at 30 years of age; at 35 the premium would be \$25.30; at 40 it would be \$29.70; at 45 it would be \$35.40. Premiums could be \$21.94 at 30 years of age. The policy could be so framed as to include all the desirable features contained in the policies issued by the United States Government to the world war veterans.

The cost of premiums quoted above is the same as that charged by the Methodist Minister's Relief and Insurance Trust Company of Boston. Government insurance is about 20 per cent less. It is possible that a plan might be formulated so as to furnish insurance to ministers at government rates. At all events, the need justifies the experimentation. Shall we experiment? Shall we appoint a committee—say of three bishops, two ministers and two laymen from each of the participating bodies to take the matter under advisement with the view of formulating a workable plan?

Fraternally yours,
C. S. Smith.

Detroit, Michigan,
January 5, 1922.

REPRESENTATIVE DYER SPEAKS ON ANTI-LYNCHING BILL.—QUOTES N. A. A. C. P. STATISTICS AND GIVES ASSOCIATION CREDIT.

The National Association for the Advancement of Colored People, 70 Fifth Avenue, New York, today made public extracts from a speech in behalf of the Dyer Anti-Lynching Bill, H. R. 13, made on the floor of the House of Representatives by Representative Leonidas C. Dyer, of Missouri, who introduced the bill.

Representative Dyer called the charge that lynchings were caused by rape "as far from the truth as many of the other extravagant statements that have been made," and referred to the statistics prepared by the National Association for the Advancement of Colored People, showing that from 1889 to December, 1921, there were 3,434 known lynchings in the United States of which only 570 were even attributed to rape.

Mr. Dyer also read into the Congressional Record, clippings from Southern newspapers urging that the Anti-Lynching bill be enacted into law. Among these newspapers are the San Antonio Express, the Chattanooga Times, The Greensboro, N. C., Daily News, The Dallas Journal, the Dallas Morning News, and among the Northern papers strongly supporting the bill are the New York Times, Tribune, Evening Post, St. Louis Star.

Among the lawyers of national repute, who have expressed their belief that the Dyer Bill is constitutional, quoted in Mr. Dyer's speech are Moorfield Storey, president of the N. A. A. C. P., Albert Pillsbury, former Attorney General of the State of Massachusetts, and Attorney General Daugherty of the United States.

Of the constitutionality of the Dyer Bill, Moorfield Storey was quoted by Mr. Dyer as writing:

"I think that it should be supported under the fifth amendment to the Constitution of the United States as well as under the fourteenth. The fifth amendment provides that no person shall be deprived of life, liberty or property without due process of law, and this applies to everyone within the jurisdiction of the United States. It is a shield which the Constitution throws over every person, citizen or not, within our jurisdiction, and I cannot doubt that Congress has the power to enforce this provision like every other provision of the Constitution. Nothing can be more fundamental than the rights thus protected which are declared by the Declaration of Independence to be inalienable, and which in great part our government was formed to maintain."

Mr. Dyer in the course of his speech praised the service which colored soldiers had rendered their country in war time, and asserted that he had "statements here from the War Department showing what these Negro soldiers did in France individually and in regiments, giving citations, the names of places where the heroic deeds took place for which they were cited and given the distinguished medal for bravery and for being good, true soldiers of this country."

The speech was concluded with a ringing appeal that justice be done: "The provisions of this bill are simple. One is to punish officials who fail to do their duty. Another is to punish those who participate in these mobs and kill people, and the third is to punish communities in which this takes place. We have precedents for every one of these provisions in State laws already, not only in Southern States but in Northern States. . . . Mr. Chairman, in the name of justice, in the name of God and right, I trust we will do the thing that we ought to do and make lynching a crime against the United States of America."

MISS ELIZA GARDNER, SAINTLY MOTHER IN ZION, DEVOTED FRIEND AND COUNSELLOR IS NO MORE.—HER FUNERAL SERVICES FROM THE COLUMBUS AVENUE A. M. E. ZION CHURCH, OF BOSTON, MASS.

By Rev. B. W. Swain, D. D.

It becomes my sad duty to inform the church of the departure of the oldest and most beloved member of the Columbus Avenue A. M. E. Zion church, of Boston, Mass., and possibly the oldest in point of service, member in the A. M. E. Zion Connection, Miss Eliza Gardner.

On January 4th, at five minutes before seven o'clock she passed from this earth and its sorrows to her heavenly home. She is mourned and wept for as only a saint of God and a mother in Israel would be mourned and wept for. The funeral obsequies were from the Columbus Avenue A. M. E. Zion church Sunday afternoon, January 8th at two o'clock. At that hour the vested choir under the direction of Dr. Walter O. Taylor, led the processional, entering the auditorium of the church singing the hymn beginning: "Jerusalem the golden." The choir was followed by Dr. Swain and Dr. T. A. Auten, presiding elder of the New England conference, Dr. E. George Biddle and the Dr. J. W. Powell. Then came the officers of the church in the following order: trustees, class leaders, stewardests, the Butler club, Sunday School, Endeavor societies, Woman's Home and Foreign Missionary societies, auxiliaries of the church and a society of which Miss Gardner was a member.

The pastor, acting as master of ceremonies, announced the hymn, "Servant of God, well done," which was heartily sung by the choir and congregation. Dr. Swain then read the first scripture lesson. The second scripture lesson was read by Dr. E. George Biddle and the third by Dr. T. A. Auten. Prayer was offered by Dr. Powell. The choir then sang the hymn, "I would not live alway," and as they did so the whole congregation, consisting of both white and colored people, wept as children for their parent.

Rev. B. W. Swain, D. D., then presented Dr. Auten as the first speaker. Dr. Auten spoke eloquently of the life and character of Miss Gardner. He said that she was one of the greatest women that the race had produced and that her influence in New England and in the Connection would long be felt. He then paid a glowing tribute to the pastor and officers of the church for the care they had given the deceased in her declining days. The church had recently given her a reception at which a donation in cash amounting to over \$100.00 had been given her and now that she has passed on the church was giving her a burial at a cost of about \$250.00.

Dr. Biddle was then presented and
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SECOND ANNUAL MEETING—SECOND CONVOCATIONAL DISTRICT.—DATE OF MEETING CHANGED TO FEBRUARY 14-16.

In order to have the presence of all the Bishops and General Officers at the Missionary Convocation, the date of the meeting has been changed from January 26-29 to February 14-16, 1922, at Little Rock A. M. E. Zion church, Charlotte, N. C., corner 7th and Myers Streets. Rev. H. P. Lankford, D. D., pastor.

Done by request of Bishops and concurrence of members of Executive Board Foreign Missions.

Yours for a fine meeting,
Annie W. Blackwell,
Cor. Sec'y W. H. and F. M. Society,
Phila., Pa.
W. W. Matthews, Cor. Sec'y General Department.

Emancipation Day

At Hampton Institute.—"New Day is Dawning in Race Relations" Declares Dr. J. E. Shepard.—Negroes Make Progress.

Dr. James E. Gregg Says "Hampton Belongs to the Colored People."

Hampton, Va., Jan.—Two thousand and colored men, women and children of the lower Peninsula of Virginia celebrated the fifty-ninth anniversary of Emancipation Day by holding public exercises in Ogden Hall, Hampton Institute, under the auspices of the Elizabeth City County Emancipation Association, of which C. H. Henderson is president.

Dr. James E. Gregg, in his address of welcome, declared that it was appropriate to link the thought of freedom with the thought of education. "A school," he said, "is a peculiarly appropriate place for the commemoration of the end of slavery and the beginning of full legal freedom—intellectual freedom, deliverance from the bondage of superstition and ignorance; moral freedom, deliverance from all the habits which enchain and enslave a man and keep him from being his truest and best self." Dr. Gregg added:

"Hampton Institute belongs to the colored people. It is devoted to serving them and to serving the young people of the Indian race. All that Hampton has is given freely for the enrichment and the upbuilding of its young men and women and through them to the blessing of the races which they represent.

Community Center Will Be Bought.

Major Allen Washington, commandant of cadets at Hampton Institute, in introducing the speaker of the day, Dr. James E. Shepard, president of the National Training School at Durham, N. C., urged the colored people to purchase and support the local community center, so that their boys and girls may have a place for wholesome recreation. Major Washington impressed upon his hearers the importance of present action. He declared that procrastination would be a great calamity to the community as it would mean the loss of a community center three times as valuable as the price which the colored people are called on to pay.

J. M. Pollard of the National Headquarters of Community Service, Inc., made an appeal to the people to contribute to the fund for the purchase of the local Hampton Community house. He referred to the work of Ohio colored people; in Dayton a population of 9,600 recently gave \$15,000 for a community center; in Cleveland, 35,000 gave \$40,000; and in Columbus, colored people gave \$18,000.

Worth-While Program.

The Emancipation Day program included singing of "America" by the audience; invocation by Rev. J. T. Johnson of Hampton; "O, Freedom," sung by the audience; reading of the Emancipation Proclamation by Miss Lucy C. Barrow of Phoebus; address, "The Essentials of a Democracy," by Arthur P. Davis, a Hampton Institute student, emphasizing "respect for law, education and intelligence, physical and moral courage, deep spiritual life and high Christian ideals, which are possessed by Negroes;" "Soldiers of Freedom," Hampton Glee Club; "Negro National Hymn," words by James Weldon Johnson and music by Rosamond Johnson, sung by Phoebus Glee Club; and benediction, Rev. John H. Gray, of Hampton.

Tribute to Hampton Institute.

Doctor Shepard, in his address on the "Possibilities and Responsibilities of American Citizenship," paid a tribute to Gen. S. C. Armstrong, who founded Hampton Institute, to Dr. H. B. Friessell, his successor, and to
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