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Speech Notes (1); 1890s-1920s

J. Edward Nash, Sr.

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Speech Notes - ① 1890s-1920s

Sermon To St. John's Lodge
July 5th Masons 1903

Members of St. John's Lodge,
of Free and Accepted Masons;
Gentlemen, I greet you this
afternoon with an un-
usual degree of pleasure,
and wish at this time to
express to you my sincere
regret for being unable to
meet you last Sunday. I
assure you I esteem this
a very high privilege and
precious opportunity to speak
to you this afternoon. Last
year it was my privilege
to speak to you as Builders.
To day I shall make no
attempt to instruct you in
the arts and rights of Ma-
sonry, for that were impos-

2
Sible. I might speak to you
about Hiram who assisted
Solomon in building the
Temple, about the material
which was used in the
Temple, how it was all pre-
pared before it was brought
to the place where the Tem-
ple was erected, about the
main and minor Columns
which supported the Tem-
ple, about the expressions
of wisdom, strength and
beauty which were found
in that wonderful struc-
ture, about the masters
and laborers who worked
in harmony until the
Temple was completed, and
about the favorable weather
which the workmen enjoyed

throughout the course of Con-³
struction. But we will not
occupy our time with a
discussion of these mat-
ters. I will ask you to
consider with ^{me} this afternoon
an entirely different phase
of your order.

Societies and organiza-
tions constitute man's proper
sphere. He was intended for
society; in this relation he
is most at home; here he
grows most rapidly; here
he may render his best
service. Societies then de-
mand our most serious
and careful consideration
What kind of society should
receive our support? It is
the business of every man

to ask himself the question⁴
what Society is best adapted
to my nature? Where can
I render the best service
to God and man? Where can
I give most and do the
greatest amount of good?
Not where can I give the
least and get the most. It
is more blessed to give than
to receive. The usefulness
of every Society depends
upon the individuals
constituting the Society
Each member should come
into the meetings with
with agreeable plans and
helpful ideas. A Society once
brought into existence must

5
have rules to govern her deliber-
ations And laws to protect
her members. It is hers
and hers alone to say what
these rules and laws are
to be. The terms upon
which individuals are
to be admitted into mem-
bership must also be de-
termined by her. Her watch
words and pass words should
be such as will test the
Character and ability of the
individual seeking en-
trance. And this brings
me to our text Judges
12 Chapter 6 Verse

Then said they
unto him say now

6
Shibboleth, and he said Sibbo-
leth for he could not frame
to pronounce it right. Then
they took him and slew him
at the passages of Jordan
and then fell at that time
of the Ephraimites 42000
When the Jews under the lea-
dership of Moses and then
of Joshua ^{out of Egypt} came into the
land of promise they were
divided into tribes and
each of the 12 tribes was
given a certain amount
of land. But the land was
all filled with savages.
First the tribes united and
fought against them. But
upon this occasion the

tribe of ~~Ephraim~~^{asilead} under the ⁷ leadership of Jephtha went alone against the Ammonites and was victorious. Another part of the tribe, ^{of Joseph} the ~~Giladites~~^{Ephraimites} learning of Jephtha's victory over the Ammonites became angry with him because they did not take part in the decisive battle. The Giladites resented the attack of the Ephraimites and when the Ephraimites realized that they were all about to be overcome they fled to the River Jordan thinking that the Giladites who were keeping guard at the passage would mistake them for a part of their own

forces. But the Gileadites &
were not to be fooled that
way. So when the Ephraim-
ites came running down
to the passage the Gilead-
ite guard said who are
you and they all answered
we belong to your forces
we are Gileadites. Then
the guard in the language
of our text said to them say
Shibboleth, and they couldn't
say it, but said Sibboleth
then the guard with his
assistants took all of those
imposters and slew them.
These two words are very sig-
nificant Shibboleth meaning
plenty, Corn, a stream stands
for victory while Sibboleth

9
meaning, burden, grief stands
for defeat. The thought to
which I wish especially
to call your attention
this afternoon is

The Power of Language
or The Influence of Words.

The common idea is if a
man knows how to do some-
thing he has a passport
through all of the depart-
ments of life. A man may
know how to do many things
but there comes a time in
every man's life when
he needs not do only but
to say something also.

There is an axiom that a
man is known by the compa-
ny he keeps. And we may

add a way man is¹⁰
known by the words he
uses and by the language
he speaks. In two of the
world's greatest movements
language played a very
important part one at
the Tower of Babel when
the people were trying
to build themselves into
heaven and God came
down and confounded
their voices and caused
man to be scattered abroad
upon the face of the earth.
The other was at Jerusalem
on the day of Pentecost
when many of the people
who were scattered abroad
at Babel came together

11

and heard Peter speak to
them in their own tongue
wherin they were born.
It was Paul who confound-
ed those who had falsely
accused him and were
leading him away to
prison when he showed
them that he was a
master of the Hebrew lan-
guage. It is very likely
he would not have been
allowed to speak but for
his knowledge of the Hebrew
language. It is our du-
ty to familorize ourselves
with the language which
has the most life and
power in it.

12

Ill. The languages of Egypt,
Rome, Greece, Babylon,
By your language you
will be judged worthy
or unworthy to enjoy the
highest privileges of life.
The Shibboleth in Morals
is Purity in Religion
it is Faith and Righteousness
in Business it is honesty
in Society it is Culture
in Politics it is Statenman
ship in Jurisprudence it
is justice and Equity
in General Life it is Truth
Wisdom, Love.

Now let us observe briefly:— 13

1st That language is the medium through which we give our ideas and thoughts to the world. If our language is to play so important part in our lives we should be very careful in choosing the language which we are to use. If the ideas and thoughts are pure we should be careful to express them in such a way so as to give the proper impression. I know that it is said actions speak louder than words. But how are times when we want words expressed by articulation, signs or symbols. Whatever those circumstances thought it made

14
a very little difference they
expressed themselves in lan-
guage which brought destruc-
tion upon them. Our lan-
guage should be guarded
always but especially so
when we are in the
presence of our enemies.
Our words are like arrows
they must be well chosen
and well aimed. The lan-
guage that will properly
express your thoughts to
one man must be en-
tirely changed if you
would give another the
idea as it is in your
mind. In speaking to a sail-
or we must use marine
language if we wish to

be understood. Speak to a farm-¹⁵
er in terms of agriculture,
to a musician in terms of
music. etc. etc.

A mason can reveal himself
to another mason in the
language of his Craft. Make
the words you use express
the thought of your heart
One has said that words are of-
ten like hailstones, instead of
conveying a soothing effect
to the hearer they crush
One should be careful
therefore not to be harsh
in our words nor
uncouth in our lan-
guage. Make our words
convey our thoughts with
power and life.

2nd That through our language
we express our relation
to our fellow creatures
we learn from your lan-
guage whether your relation
is friendly or otherwise.
A man may come from
a refined cultured
home but if his
language is slangy,
his words loose no
argument can convince
the world that he is from
a refined home. I then
you met a man
his language will
indicate to you
what your relation

to him is to be.

3rd Our language will
 keep us out or bring
 us in active con-
 tact with the great
 movements of the world

4th Language will
 enable us to understand
 God and brings into
 saving relation
 with Him

In learning language
 let us not forget God

new

1894 Christ is Born:

1st Our light; therefore we ought to seek and find him

2nd Our lover and sympathizer; therefore he must be born in us.

3rd Our renewer; therefore a change in us is demanded.

Luke 2 - L.C. 12 1892

Intro - Once in the history of the world men's minds were turned to the noble acts of the Egyptian Kings, the Persian Monarchs or the Roman Caesars. But like a fabulous tale they have passed. Thebes, Palmyra and Ninveh were once filled with beautiful and massive structures, whose pride, opulence had become vain, all but faded ruins of the past. Their rocky sepulchers are swept clean by the winds of many centuries. The birth of a Babe in

2
over 18 centuries ago has
wrought a great change.
The then known world
confined in the narrow
limits of a Roman Empire
subjected to Paganism the
then known religion, has
long since looked upon
the dawn, yea the full
luster of a better day
As nation then wrapped
in the darkness of their
surroundings had their
^{minds} set only upon war
and their highest as-
piration was to con-
quer and rule. Only
a few years before the birth
of Jesus, Julius Caesar per-
ished in the Senate Chamber

at Rome pierced by the
dagger of Brutus. And
while he lay in his bloody
fool another ~~was~~ placed
upon the throne, Oc-
tavius, he was a young
man and promised
to be a good Emperor
but was soon changed
by his wicked heart,
But little did he think
that as he sat upon
the throne swaying his
royal scepter that a
child was slumbering
in an humble manger
in and inn of the
City of Bethlehem.
The history of this
great event is best

told in sacred writ
450 years after the
founding of Rome
Augustus Caesar issued
a decree that a census
of all the population of
the land should be
taken, that he ^{might} acquaint
himself with the con-
dition of his province.
For months the path-
ways were thronged ^{with} weary
pilgrims seeking their birth-
place where they accord-
ing to the law had to
register. In this great
number there were two
from Nazareth an ob-
scure village buried among
the mountains of Galilee.

This couple were to become
the parents of Jesus.
Though wearied they toil
on their journey through
the valleys of Galilee, ^{over} the
plains of Samaria, and
the hill-country of Judaea.
As the mother of that low-
ly Nazarine toiled over
those lonely plains, what
must have been the
burden of her heart,
what her courage, what
her patience, what her
anxiety to reach her desti-
nation. And let us im-
agine that we see her
as she and her husband
reach that city, they
go to a hotel that
they may recuperate from
the fatigue, but are refused

for every room is filled.
 But the sympathy of the inn
 keeper compels him to
 make room for Joseph
 and his wretched wife.
 No doubt he requested
 some ^{one} who could better
 be ~~disposed~~ ^{to} give their
 room to Mary and
 her husband, but when
 he finds that he can
 accomplish nothing, he
 comes back to the couple
 who stand hopefully at
 the door waiting ~~the~~
^{his} reply of the innkeeper.
 and announces that they
 must resort to the stable
 for ^{a place} a ~~place~~ abode. No one gave
 them a thought, but a
 mysterious light appeared
 in the sky, was it a

7
Comet or Meteor? It
was a star what
did it mean. I suppose
no one gave this a deeper
thought than the Persian
Magi who were well
versed in Astronomy,
but to this body of wise
men no clue was given
the humble shepherds
were the ones who were
patiently waiting the
coming of the Messiah
And they were the ones
to whom the announce-
ment of his birth was
given. And ye shall
find the Babe wrapped
in swaddling clothes
lying in a manger.
But look upon him to right

not as a babe lying
in a manger but as
a King exalted upon
a Throne in Heaven.

1893
Christmas the Birthday Of
Christ.

1st How should it be observed

2nd The help needed to find the Babe

3rd He must be born in us.

4th There must be a change when he
is born in us.

Con. 1st His name shall ever live
2nd And the mighty acts of his life
shall shine on as the stars forever
His words must ever have their effect
upon the world He has conquered
every nation without a sword
or saber. No immolument have
been given his faithful soldiers
sent to night His Kingdom stretch
so from shore to shore Amen.

Apr. 20 '11
Jan. 28 '06

Ps. 119:154 Aug. 16 '08
Mk. 13:38 ✓

The kind of Counsel men employ indicates the importance of the Case the value of their Cause. It is very important that the man who is about to engage Counsel have some idea of the law that he may know at least in the rough the nature of his Case. For then he will understand the necessity of relating all of the particulars of his Case. But alas what a multitude of men in moral and spiritual life seem not to understand the nature of their Case, who seem to enjoy their semi bondage and have no desire to be delivered from their prison of death. In moral and spiritual life there are many ways in which one may be in bondage. For more reasons than one men need a wise Counsellor to plead their Cause: In this world death comes to a man in so many

ways that while he is flourishing in some phases of life he may be inactive dead in other important ways. Hence the need of quickening every day. Let observe:

1st That man's cause requires the best
" the highest Counsel.

2nd That it is necessary for man to be introduced to the highest Counsel by the Holy Spirit

3rd That man must understand upon what conditions he may have the services of this highest Counsel. Must pay the price - give up himself.

4th That when man realizes his imprisoned condition he wants more than good legal advice and earnest shading - he wants to be delivered.

5th That he wants not only to be delivered but he wants new life - as revealed through the best Code of Law - God's Word.

May those of us who have been delivered and quickened according to God's word be very anxious about others
————— Amen —————

66 Walnut Street,

Buffalo, N. Y. Sept, 12th. 1905.

Dear Clerk :

The Association will be held this year with the Church at Hamburg, Oct. 3 and 4.

Please see that your church sends delegates.

Hamburg can be reached by trolley line starting from Main and Broadway Sts. every 45 minutes after 6.20 a. m. or by steam cars leaving Erie Depot, 8.20 a. m., 2.00 p. m., 4.30 p. m., and 6.00 p. m.

Please see that the enclosed blank letter is filled out and sent to me or brought to the Association on the first day, Oct. 3rd.

Breakfast and lodging will be free for all delegates. Dinner will be served by the church at a reasonable rate, about 15c.

Your part of the expenses of the Association (According to the new law, Pg. 15, last year's minutes) is

It is very essential that each church send her part if we are to close the year out of debt.

Yours truly,

J. EDWARD NASH

Clerk of the Association.

Sept. 17th
1905

5:00 Afro-American Com. Conference

Chairman ladies and gentlemen
in the family of nations
ours is a young Country. And
if for a long time she has play-
ed with the great machinery of
government as a state toy; if it
has taken her a long time to
cut her wisdom teeth; ^{in the process of her development} if she
has required a great deal of
soothing syrup to keep her paci-
fied and if she has spent much
time in slumbering and sleeping
and dreaming it is not to be
wondered at for this is the nature
of youth. But this occasion
and similar occasions that have
come to pass in New York, Chic-
ago, Cleveland and other Cities
make us hopeful for these
occasions tell us that the
American people are slowly

2
coming from the terrible
tor into which the Civil
the Emancipation and
the reconstruction threw them.
We are glad to have in our City
representatives of the Committee
for the advancement of Colored
people. The Citizens of Buffalo
white and black count ourselves
fortunate in having with us
two of the Secretaries of this
Committee and others, some
who are very dear to us be-
cause of the history of their
lineage. To you who are de-
voting your time in a special
way to the question which
brings us together to night
we look for information and
guidance and in return you
shall have our encourage-
ment loyalty and support.

THE CHURCH MONTHLY.

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The Art of Keeping Sweet

Over the desk of a friend there hangs a beautiful card with this striking description: "Keep sweet, no matter what happens." It has a peculiar effect on all those who come into that room. Perhaps there is a man who is in a fit of anger; some one has wronged him; and he comes to "have it out." But he cannot remain angry in that room—if he lifts his eyes and reads the motto. The occupant of that office is on the side of his motto—you cannot disturb his equanimity; he is kind, noble-hearted, honest; he has lived to the years of discretion, experience has taught him wisdom; he knows that it takes two to have a quarrel—and he never has a quarrel. He is not soft, nor sentimental, nor "goody-goody;" he is a wholesome man, never loses his temper, and is the embodiment of his motto. So the man who came in to have a storm goes out with a sweet calm in his heart, if such a thing is possible.

No one rubs up against this workaday world, in the rush and push of business and social life, one who might be called a lover of his kind, who is not often astounded and grieved at the lack of sweetness among men. Here is a man set over his fellows; perhaps he is a proprietor. He has an idea that the dignity of his position or the general good of his establishment demands that he be somewhat austere, severe, with now and then a general tearing out of things, in order to have his work done properly. He lives up to his ideas, and becomes the most

afford to have them go. Or, it may be some underling, a foreman, or superintendent. What a tyrant he is! He thinks that in order to keep on good terms with the concern he must be as mean as he can be; and no one loves him. Neither the employer nor the foreman have learned the secret of getting on with people; no matter how good they are, how much they give to the poor, or to the kingdom—they are heartily hated for the one reason that they have not learned the art of keeping sweet.

On one occasion an old man took me through his establishment. As we passed along he said, "Most of these people have been with me for many years." He approached a woman near by and said, "How long have you been with me, Mary?" She blushed a little; the old man did not think he was ungallant in half exposing a woman's age; but she replied with a smile, "Twenty-four years." He asked another, and her reply was, "Twenty-six years." Throughout the establishment were men and women who had worked with that old man for twenty or thirty years. He seemed as happy as a boy. He said, "Every effort has been made to get these folks from me; big concerns have offered them fine positions if they would leave me and give away the secrets of our business; but they will not go;" and his eyes were full of tears as he thought of their loyalty to him. The secret of his success was disclosed one day in another place. A number of team drivers were talking at noontime about "Christians." They were about to declare that there were no such folks on the earth, when one colored man said, "Well, I drove a wagon for Blank and Company for over eight years; if there is such a thing as a Christian in this world, Blank is one!" He was the man who had kept sweet through all the years and so kept his help, loyal and true!

It is related of the Tomb's Angel, Mrs. Foster, who perished in a hotel fire in New York last winter, that she had a habit of greeting the rather brusque, and somewhat hard, Irish sheriff in this way: "Good morning, Mr. Sheriff, are you good-natured this morning?" And he would fall from his stilts, his heart would open and his best manhood shine out in the glad reply. She had the art of

canny skeleton is rattled in the face of others, and life is made miserable for a whole circle. Why not learn the art of keeping sweet? There are some folks who take hold of your hand in such a way as to suggest a cold fish, dead, slipping through your hand; it is the glad warmth of an iceberg! There is no reason for it, save that the owner of that hand has not learned the art of keeping sweet. Dr. Parkhurst's man with the oil can has a message for every man on the earth.

It is when these things are applied to the realm where Christians live and work that the subject becomes serious. A Christian establishment should be the best place to work in all the world. It should be a winsome place for those who are not Christians, and a place of joy to those who are followers of the King. When employes lose confidence in their employer, it is usually his fault; when he has reason to lose confidence in them, it is quite generally their fault. Every establishment controlled by Christian men or women should be a model establishment; they should pay the best wages the business can stand; the workings of the business should never violate the conscience of a single employe; while the employes should

look upon the business as their own, and so work for it. It is sometimes said that establishments controlled by Christian people generally pay the poorest wages, and are the hardest places in which to work. Of course, it is not true, as a general rule; where it is true, the harm done to the kingdom of God is immeasurable. When President Baer, of the Reading Coal Company, talked about the divine rights of coal lands, of the claim that God had set him and a few others over these things, he did more to increase the hatred of a certain class of men for the church of God than a thousand preachers can remedy in a year. Sensible people know better, but there are thousands who do not stop to reason.

The art of keeping sweet, in plain language, is a heart filled with the grace of Jesus Christ; grace in the sense of having the spirit of Jesus Christ. It is the crowning fruit of the Spirit—self-control. It is a hard thing to achieve when the years lie behind you. It is an imitation

speaking. There is a day for high living or those who name the more insistent than now cares little for the man is as straight as a plumb life is as crooked as a And the chiefest virtue the fine art of keeping s you like a splendid p one who has learned the thirteenth chapter Corinthians.—Baptist

Do You Need

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no one loves him. Neither the employer nor the foreman have learned the secret of getting on with people; no matter how good they are, how much they give to the poor, or to the kingdom—they are heartily hated for the one reason that they have not learned the art of keeping sweet.

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There are some folks who have suffered injury, perhaps unintentional injury, but it was an injury for all that. At no time is the memory of that injury absent. On regular occasion it comes out, the un-

must be as mean as he can be, and a cold fish, dead, slipping through your hand; it is the glad warmth of an iceberg! There is no reason for it, save that the owner of that hand has not learned the art of keeping sweet. Dr. Parkhurst's man with the oil can has a message for every man on the earth.

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The art of keeping sweet, in plain language, is a heart filled with the grace of Jesus Christ; grace in the sense of having the spirit of Jesus Christ. It is the crowning fruit of the Spirit—self-control. It is a hard thing to achieve when the years lie behind you. It is an imitation of Christ that should begin when the hey-day of youth is here. Learn to "Keep sweet, no matter what happens."

It need only be said that this is entirely in the spirit of the "new Christianity," about which men are

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Keeping Sweet

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afford to have them go. Or, it may be some underling, a foreman, or superintendent. What a tyrant he is! He thinks that in order to keep on good terms with the concern he must be as mean as he can be; and no one loves him. Neither the employer nor the foreman have learned the secret of getting on with people; no matter how good they are, how much they give to the poor, or to the kingdom—they are heartily hated for the one reason that they have not learned the art of keeping sweet.

On one occasion an old man took me through his establishment. As we passed along he said, "Most of these people have been with me for many years." He approached a woman near by and said, "How long have you been with me, Mary?" She blushed a little; the old man did not think he was ungallant in half exposing a woman's age; but she replied with a smile, "Twenty-four years." He asked another, and her reply was, "Twenty-six years." Throughout the establishment were men and women who had worked with that old man for twenty or thirty years. He seemed as happy as a boy. He said, "Every effort has been made to get these folks from me; big concerns have offered them fine positions if they would

leave me and give away the secrets of our business; but they will not go;" and his eyes were full of tears as he thought of their loyalty to him. The secret of his success was disclosed one day in another place. A number of team drivers were talking at noontime about "Christians." They were about to declare that there were no such folks on the earth, when one colored man said, "Well, I drove a wagon for Blank and Company for over eight years; if there is such a thing as a Christian in this world, Blank is one!" He was the man who had kept sweet through all the years and so kept his help, loyal and true!

It is related of the Tomb's Angel, Mrs. Foster, who perished in a hotel fire in New York last winter, that she had a habit of greeting the rather brusque, and somewhat hard, Irish sheriff in this way: "Good morning, Mr. Sheriff, are you good-natured this morning?" And he would fall from his stilts, his heart would open and his best manhood shine out in the glad reply. She had the art of keeping sweet.

canny skeleton is rattled in the face of others, and life is made miserable for a whole circle. Why not learn the art of keeping sweet? There are some folks who take hold of your hand in such a way as to suggest a cold fish, dead, slipping through your hand; it is the glad warmth of an iceberg! There is no reason for it, save that the owner of that hand has not learned the art of keeping sweet. Dr. Parkhurst's man with the oil can has a message for every man on the earth.

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speaking. There is a demand to-day for high living on the part of those who name the Name, never more insistent than now. The world cares little for the man whose creed is as straight as a plummet whose life is as crooked as a knarled oak! And the chiefest virtue or grace is the fine art of keeping sweet. Should you like a splendid photograph of one who has learned the art, read the thirteenth chapter of First Corinthians.—*Baptist Union.*

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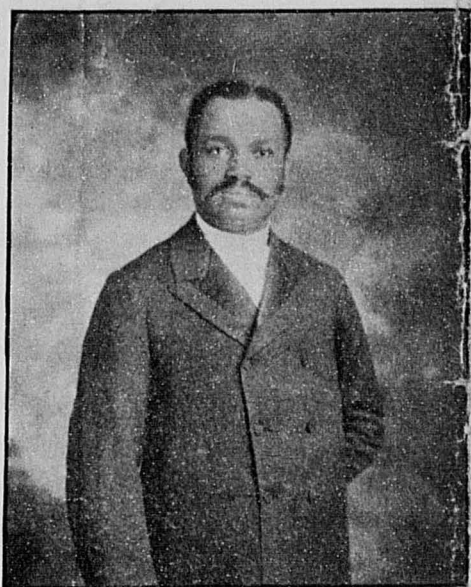
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THE CHURCH MONTHLY.



Thoughts From A Lecture, Educational Work Among The Freed Men of The South

BY REV. J. EDWARD NASH.

"There is nothing great in this world but man, and nothing great in man but mind." "The key-note to the best society is education whereby all the avenues to advancement are open to all men. The great of the earth bow down to the genius of literature." Our lamented Garfield said next in importance to freedom and justice is popular education, without which neither justice nor freedom can be permanently maintained. An eminent bishop of the M. E. Church, South, says the most unique and altogether wonderful chapter in the history of education is that which tell the story of the negroes of the South since 1865. The literal meaning of the word educate, E. out of and *ducare* to lead, when used in connection with the American negro is very significant. For when the smoke from Lee's cannon and Grant's had cleared away, the North and South looked not only upon the sad spots where lay their dead brothers who fought for a cause that was dear to them, but they saw if possible even a sadder sight. They saw 4,000,000 human beings dead in ignorance and superstition buried beneath the rubbish of 200 years of bondage. For 200 years this people did not need to think, for they had someone to think for them. They did not need to have any independent ideas of right and wrong, for that was decided for them. For 200 years morals had been no use to them for they had not been asked nor allowed

the American government. The South had not placed them in this fortunate but dangerous position and were not able even if they had been inclined to prepare this 4,000,000 people for the responsibilities of citizenship. Then the North said, and rightly said we have changed these creatures from beasts of burden to men of responsibility. Then the question was asked—what shall we do with them? The political party then in power answered, give them the right of suffrage. The military man said—send soldiers to the South to protect them. But Christian Americans said—send them the Gospel. Then the prophetic cry was heard,—whom shall we send? And the answer came from 100 noble men and women, from Maine, Rhode Island, Massachusetts, Pennsylvania, Ohio and New York, saying "Here am I, send me, send me." These men and women soon found that in order to receive the gospel intelligently, this people must have other training. So they accordingly went about to establish schools. At that time the material for carrying on educational work was very small and poor. It was not an unusual thing for those early missionaries to use the basement of a poor colored church, a barn, an old store house or an old military jail for their school rooms. There the material upon which they had to work was mature in superstition and ignorance for oftentimes their scholars were old men and old women. But now the scene has changed for when one goes South and visits such schools as Shaw University and Bidle University in North Carolina, Virginia Union University and Hampton Institute in Virginia, Rodger Williams and Fisk Universities in Tennessee, Benedict College in South Carolina, Clark and Spellman Universities in Georgia, Bishop College in Texas, and Tuskegee in Alabama, he is almost puzzled to know whether he is in a Northern school for whites or in a Southern school for Freed Men, for the equipments and teachers are up to date and the boys and girls who attend these schools are in every sense of the word students. The faculties in these schools are made up of white and colored men, and women from our best northern colleges. They are supported in great part by northern philanthropists,

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AT...

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171-173 E. FERRY S

We Issue the Merchants' Premium

Don't Forget

THE ADVERT

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the American government. The South had not placed them in this fortunate but dangerous position and were not able even if they had been inclined to prepare this 4,000,000 people for the responsibilities of citizenship. Then the North said, and rightly said we have changed these creatures from beasts of burden to men of responsibility. Then the question was asked—what shall we do with them? The political party then in power answered, give them the right of suffrage. The military man said—send soldiers to the South to protect them. But Christian Americans said—send them the Gospel. Then the prophetic cry was heard,—whom shall we send? And the answer came from 100 noble men and women, from Maine, Rhode Island, Massachusetts, Pennsylvania, Ohio and New York, saying "Here am I, send me, send me." These men and women soon found that in order to receive the gospel intelligently, this people must have other training. So they accordingly went about to establish schools. At that time the material for carrying on educational work was very small and poor. It was not an unusual thing for those early missionaries to use the basement of a poor colored church, a barn, an old store house or

an old military jail for their school rooms. There the material upon which they had to work was mature in superstition and ignorance for oftentimes their scholars were old men and old women. But now the scene has changed for when one goes South and visits such schools as Shaw University and Bidle University in North Carolina, Virginia Union University and Hampton Institute in Virginia, Rodger Williams and Fisk Universities in Tennessee, Benedict College in South Carolina, Clark and Spellman Universities in Georgia, Bishop College in Texas, and Tuskegee in Alabama, he is almost puzzled to know whether he is in a Northern school for whites or in a Southern school for Freed Men, for the equipments and teachers are up to date and the boys and girls who attend these schools are in every sense of the word students. The faculties in these schools are made up of white and colored men, and women from our best northern colleges. They are supported in great part by northern philanthropists

BUFFALO LIGHTING CO.,

15 NIAGARA STREET.

SOME PRICES:

Gas Lamps from 30c to \$2.00 each. Mantles 5c each.
Chimneys from 5c to 25c each. Shades from 10c to \$5.00 each.
EAGLE MANTLES 10c EACH.
Portable Lamps from \$1.25 to \$20.00.
Gas Tubing 4c to 12½c per ft. Mica Canopies 5c each.
STANDARD MANTLES 15c EACH.
Smoke Bells 10c up. Standard Pink Mantles 20c each. Fancy and Colored Globes from 15c up.
STANDARD CAP MANTLES 25c EACH.
Mica Globe Protectors 5c each.
STANDARD GAS REGULATING BUNSEN 25c.
Wax Tapers, 3 boxes for 10c. Burners from 10c to 25c. By-passes 10c to 25c.
SEARCHLIGHT MANTLES 30c EACH.
Silk-covered Tubing 15c foot.
SEARCHLIGHT CAP MANTLES 35c EACH.
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Lecture, Educational The Freed Men of South

EDWARD NASH.

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By their aid we are enabled to publish this paper. Let them know that you buy of them because you saw their advertisement in this paper. This week a gentleman bought goods of a particular dealer because his advertisement was in this paper, and forgot to say anything about it. Dealers want to know where it pays them to advertise, and it helps this paper when they learn that it has brought them customers. Some of us buy only of those dealers who advertise here when they have what we want.

1916

I

How can we protect our girls?

We have not been asked to bring to you this afternoon a line of pleasant thought, a string of pretty words, a flow of lofty language, or a subject, easy to present charming to unfold, secure in its assurance of a sympathetic response in the hearts of a delighted audience. Such a task is and easy one for any subject decorated with the oratorical froth and bubble, becomes attractive. But what I have been asked to do is to bring to you an array of stern facts stripped bare of the reticence and secrecy which a polite Society has seen fit to garb some of the worst social evils existent in our midst, and to let them stand forth in all the hideous nakedness of actual reality.

It is very uncomfortable to think. So long as we fold our hands in a kind of a "flowery bed of ease" existence, we remain comfortable, but just as soon as we begin to think and look beyond the confines of our own immediate home circle we find ourselves discontented with things which we have always accepted as entirely right, or certainly without a remedy and as really none

II

How can we protect our girls?
of our business after all. Then we began to ask questions, and the more questions we ask the more uncomfortable we make things for those whom we question, and the result is a general dissatisfaction and unrest, which must be productive of something. And from the discussion of this rather unpleasant subject I shall open only one girl's eyes to the necessity of providing her future daughters with a temperate father, if I shall convince only one charming hostess that the glass of wine she serves her guest with her brown bejeweled hands, often the spark that kindles the flame of our red light districts, or if I can persuade the mother or men to teach them from infancy that they have no right to demand of their girl friends and acquaintance, a purity which they themselves do not possess, and only when a man is morally clean, free from the taint of alcoholic indulgences, has he the right in the sight of God to look a pure sweet girl in the face and ask her to give herself to him in marriage, and only then will he have the right

III

How can we protect our girls to become a farther to be responsible for the bringing into this world of a wee bit of humanity, whose very helplessness should appeal to the best there is in him, and who in the race of life deserves at least a start not handicapped by hereditary taint. If I can induce the girl to refuse an invitation to "a jay ride" or to turn a deaf ear to the pleadings of any man who proposes a private luncheon in a private room, or a Bohemian sandwich with a glass of beer in any mathskeller, however respectable; if I can accomplish these things I shall think that the sacrifice of my personal feeling in presenting this subject has indeed been worth while.

If one were called upon to pick out a sweet picture, amid the sordid ugliness of a sin-cursed world, one would instinctively choose the pure, innocent features of a young girl just budding into womanhood, but as you gaze into the clear depths of perhaps a beautiful eye you cannot penetrate the working of the active brain beyond this adolescent period of girlhood! How beautiful it is! When life is just whispering her secrets

IV

How can we protect our girls to the eager mind; when knowledge of self is beginning to dawn, and the glorious possibilities of the future stretch in inviting Vista through the coming years! But while the opening of the flower is beautiful and interesting, there is no stage of woman's life more dangerous than this. Temptation presents itself in its most alluring form, often as an answer to the seemingly innocent questionings of a developing mind. The desire to know, to explore hitherto unallowed fields of pleasure and knowledge, often leads to contamination with that which is not good and pure and which leaves its impress, however small. And again this adolescent period of girlhood is the time for hero worship. Capacity to love is developing, admiration of something or somebody is a constant state of mind, and how often do we meet with the expression on a young girl's lips "I am just crazy about so-and-so" sometimes it is nothing more than a horse or an auto, oftener it is a baseball hero or a movie idol at a local theater. This is the age when girls need most the tender solicitude of mother, without a trace of the

V

How can we protect our girls
spy. for they will not stand that; they need the protection of a happy home without the stern "thou shalt not" constantly drummed in their ears. They need companionship, sympathy, faith, and a full understanding that they are not perfect, nor are they too good to be above temptations. Many a poor child has been wrecked because the pinnacle she has been placed on an admiring family has been deemed out of the reach of temptations, and when a higher, larger one than usual rolls over her little world it sweeps its unsuspecting victims into the abyss of sin. This pathway of goldhood has been likened in my mind to a narrow rocky trail winding uphill with yawning chasm below. One step from the narrow path of virtue and she is gone. All of this is pitiful true, and the stern fact remains that the girls who go wrong are confined to no one class, to no one environment, but that from the homes of culture, refinement and wealth, as well as from direct poverty, often walks the beloved daughter into paths of sin. There is a cause for this, and as the latest educative farce is said to be the moving picture show, may I draw for your minds

How can we protect our Girls?
eye a series of words pictures that shall keep us
find one of these true causes?

It is evening, in a dimly lighted parlor
there sits a young girl before a piano, playing
softly. All around are evidences of taste and
affluence. Stately palms gauds the entrance;
the air is larded with the perfume of flowers.
Softly, tenderly fall the strain of music, as a
dreamy-eyed beautiful figure plays on, un-
mindful of the steps behind her. Her hands
are caught, imprisoned, "Beatrice I love you,"
is breathed into a responsive listener. It is
later. Alone in her room the young girl
twirls a gleaming solitaire on her finger.
Her sweet face is tremulous with happiness
but there not just a suspicion of trouble look
creeping into her eyes? Ah! yes, it is there
and if we listen and well as look we can
catch her faint murmuring, "John is a dear
boy" and I love him, Oh! so much; but all
the same, I wish he did not drink so much.
I wish he didn't, but maybe he will stop when
once we are married. And he knows it
makes me so unhappy. But there is no use
worrying. All young men drink, at least
fourteen out of every twenty, and besides
I don't like sins any how. Wines are not

VII

How can we protect our Girls?
becoming to manly shoulders, and every picture
I have ever seen of an angle shows that they
wears dresses," and with a whimsical smile
the troubled look vanishes, and she kisses
the gleaming diamond, not noticing that its
sparkles turned red. The scenes changes.
The house is a blaze of glory. We hear the strain
of the wedding march as the bridal party
moves down the winding stair ways, and the
first act of tragedy which is later to overshadow
their lives is enacted. The beautiful bride
gives herself in marriage to the man who
really as a general thing drinks only a little,
but of course tonight, why his face is flushed,
his eyes a little brilliant and his steps a
unsteady, but he is quite handsome and
a good match, so what the use of worrying?

Time passes and once more the scene
changes. A darkened sick room; with a
nurse caring for a little baby girl. "Thank
god" comes from the mother's lips of the
mother who feared that her child might be a
boy and inherit the father's passion for
drink. But no it is a girl and the mother
draws a blissful sigh, secure in the belief
that her daughter is safe years pass on
and the little girl become the joy of the home.

How can we protect our girls? The period of girlhood is reached and friends gather to make merry at a birthday cake with its sixteen candles is cut, and toast after toast proposed to the young hostess. Just a touching of glasses, just a sip of wine, and where is the harm? At last the gayest, merriest, most debonair of them all, holds high his glass and then touches hers, then with his eyes on her sweet face, whispers, "Drink to me only with thine eyes, and I will drink to thee" and drain the last drop. The merry-makers depart, but still he lingers. The house is warm and together they pass into the cool, starlight night, and continue their drinking going into bad company. At first vague rumors reaches the mother. With glowing alarm she watches her daughter's merry eyes grow sad, her smiling mouth drop pathological; all the youth, the joy, the gladness disappear and then the crash comes. In the privacy of her own room she wails, "Oh! why was this sent to me? Haven't I given her every thing to make her happy? Oh! yes, suffering mother, you have done this and you have done more. You have given her the wrong start. By providing this daughter with an intemperate father, you have given her the

How can we protect our girls?
Weakness that comes from yielding to temptation;
you have given her animal nature an as-
cendency over her spiritual, and the forces
which wrought her ruin have been dormant
since her birth. They needed only the sting
of the adder which lies in the wine cup
to make of them something overwhelming, irresistible.
Well may you weep, poor mother, for your
babe was not a boy and did not inherit
his father's love for drink. What right
has a farmer to sow imperfect seed
and expect perfect grain? How we do
wish to say that every girl's father who
drank goes wrong. Thank God! There are
some natures strong enough to overcome
even a bad start, just as there are
some bodies able to throw off tubercular
germs; but is not the risk too great to
run? Statistics tells us 85 per cent of
fallen women had just such start in life.
Poor erring humanity! No wonder they
stumbled and fell by the wayside. We
have always thought of alcoholic beverages
in the masculine gender, but if we look
the truth square in the face we know
it is feminine, not only are women chief
sufferers, not only does the bettering of present

I

How can we protect our girls
conditions lie largely in the hands of women,
but women are responsible for consumption
of 75 per cent of all whiskey, wine etc.,
consumed in United States. About 75
per cent out of every 100 men who drink
could be kept from it by the influence in
season of the dearest member of the feminine
sex which belong to them, be it wife, mother,
daughter, sweetheart, or friend. We under-
estimate our influence over the men
with whom we associate, although women
influence over men is a well known fact.
He is as clay in the hands of the potter.
Now this is not an accusation of weakness
on the part of man, but an admission
of strength on the part of woman. She
has it in her power to make or mar. And
failure to do this lies in her failure to in-
telligently fit herself for this accomplishment
or her lack lack of energy in this direction.
The first man created fell under the influence
of a woman, the strongest man ever lived
yielded to the influence of a woman, one of
greatest kings of whom we have any Bible record
was as putty under the flashing eye and
saucy tongue of a dancing damsel.
Kings have given up their thrones, men re-

XI

How can we protect our girls?
Unquished honored and converted positions
and it seem that no warded heights
attained by years of patient sacrifice
and toiling can ever cope with the
influence of a designing, wicked woman
Surely woman is man's soft spot.

And the influence of a good woman
is equally as powerful if it is as patient
and as aggressive. The story of a mother's
love of her influence over her boy's life
during his childhood and even to old
age, when the memory of the prayer
learned on her knee, or the recally
lullaby, has helped him in his hour
of temptations. This has been told in
song and prose. We have heard of the
boy who on graduating day from a noted
University with the highest honors
walked down watching with shining
eyes and old lady dressed in
faded black pinning the medal
on her breast, whispered, "It is yours,
mother mine, you won it," of the president
who turned on taking the oath of office
and planted a kiss on the brow
of his mother making public acknowledge-

VII

How Can We Protect Our Girls?

ment of his source and greatness, and of the Governor who presented his wife to an admiring throng as the governor of that state. There is no question of the influence of woman over man - but never at any time is her influence quite so powerful, quite so effective as it is in this beautiful period of girlhood. Oh! girls if you could but realize your responsibility in this day of life. And your glance of approval or your words of censure can make or mar the life of a friend. You would hesitate before placing in his hand the winecup with its additional halo of your charming personality. Many a poor boy received his first push on his downward course from the hands of a fascinating girl. Don't do it, girls. Rather run the risk of being thought queer than run the risk of spoiling life.

It seems to me that from the beginning God must have ordained woman for the temperance work as he put into her beings characteristics which would make her a successful temperance worker, a capacity to feel in the most remarkable way the burdens

XIII

How can we protect our girls?
and sorrow of others; patient, that Divine
Attribute which is willing to labor and
wait the Master's own time or untime
for fruition; perseverance even in the face
of almost insurmountable difficulties
and a willingness to give of her time strength
and her money to the cause of removing
stumbling blocks from the pathway of
those less courageous than herself. It
has never seemed wise for women to attempt
to cleanse all the soiled political linen
of our State. In our homes we give this
to some one stronger more accustomed
to such drudgery than ourselves, but when
a dainty fabric or lingerie has been be-
smeared with with ink spots. Then we
call into requisite our superior knowledge
and infinite patience and never rest
until the spots are removed. The
dainty fabric of our social system has
been besmeared with the existence of the
saloon in any community. Those inky
spots of degradation and despair. Men
may be trusted to cleanse much of the
governmental soiled linen, but the removal
of these ^{inky} spots rest largely in the hands
of the powerful woman's temperate organization

XIV

How can we protect our girls?
whose intelligent effort is only exceeded by their untiring energy. Dr. McDaniel says, "There is one thing worse than the saloon in any community and that is the moral sentiment that will tolerate." Women's temperate organizations are educating this moral sentiment and the time is not far distant when this sentiment will not tolerate the saloon and then the saloon will go.

And our country's greatest treasure her girls, to whom we look for the perpetuation of all that makes a country great need protection from the evil which is born in these dens of wickedness. They need the protection which comes from dwelling in a community where knighthood is the flower where men free from the debauching influence lurk in the glitter of the saloon make safe companions, true friends, loyal husbands and an fathers. Legislation can do much protection, but wise legislation on moral questions is one of the hardest things to secure. I leave you to find the reason why. But perhaps the real menace to the girls of our own household and neighborhood is not so much the districts where all

How can we protect our girls?
semblance of respectability is lost, not
in the public saloon where none of them
would dare to enter, even in company
with their dearest friend, but the real
menace to our girls lies in the fact that it
is possible in our the cities, and I expect
in others as well. For girls go to their
ruins under the guise of a pleasant
Auto~~mobile~~ ride or luncheon in the heart
of district where saloons are kept. Some of
the better class of bars (I speak ironically)
have ladies dining rooms attached; some
of our hotels have Trathshellers and a
number of places uninitiated, but perfect
traps of ruin and woe.

A PRAYER

For Soldiers Leaving Buffalo For Camp Nov. 20th 1917

By Rev. J. Edward Nash

Our God and Father, thy children here and across the sea are weary and tired. The noise, the tumult and the confusion of past years have bewildered us.

We have journeyed too far without thee. Now the way is dark and desert. We have been seeking efficiency and power in scientific achievement, commercial prosperity in political and military knowledge.

The law and mandates of men have been supreme. But we have failed miserably failed, and brought woe, disaster and ruin to the civilization of the world.

We pray thee to forgive us, and grant that we may retrace our steps, and get back where we shall recognize the fatherhood of God and the brotherhood of man.

conflict

In this great among the nations of the world grant fortitude and courage to us all that we may do our part-render our service in the spirit of the Master, who said Love your enemies.

Forbid Father that there should be in the heart of any of us hate.

May the men who gather here tonight, and are going ~~out from~~ out from our city and their city, from our homes and their homes, from our comforts and their comforts, from our loved ones and their loved ones, learn from him who fought the world's greatest battles without sword or saber how to ^{be} truly brave and courageous.

Grant that they may make his loyalty their loyalty, his patriotism their patriotism.

May these men be preserved in body mind and spirit. Save them from fear and timidity. Let no fatal disaster come to any of them.

May they, whether in training camp or in the trenches do their whole duty.

And when they have done their bit bring them back to their loved ones, who shall await their return in prayerful anticipation.

And thine shall be the praise and glory for ever through Jesus Christ our Lord.

Amen

The Hon. Joel Spingarn Meeting
Of The Association
For The Advancement Of Colored
People Jan. 28-1915

Mr. Spingarn; Mr. Chairman
Ladies and Gentlemen: - To night
ought and I think will mark a
new epoch in the social, civic,
industrial, commercial and
intellectual life of the Afro-Ame-
rican people of Buffalo and Vicin-
ity. We hope too that from to night
on we shall understand our
neighbors - their aims, plans and
purposes and shall be in deeper
more sincere sympathy with
them; and that our neighbors
of whatever race and national-
ity may know us better and

II

study and become better and better acquainted with our aspirations, hopes, problems and struggles and may learn to be in deeper more practical sympathy with us.

As I stand here to night I think of the ancient prophets of Israel, of their optimism, their hope and their courage and of how they were the life and inspiration of their people. I think of St. Paul as he stood before King Agrippa and announced himself happily because he was permitted to speak for himself. We stand before our Agrippa, the American people and rehearse our history. We tell of obstacles removed, of difficulties overcome; we tell of our growth,

III

our progress and our achievements
in agriculture and art in busi-
ness and literature in discovery
invention and religion. But
above all just now we tell our
tears our sorrows and heart
aches; we tell of the chains
of ostracism, prejudice, hate
proscription and segregation
that would bind us to the dark
ages of the past when for us
life liberty and the pursuit of
happiness were only a dream.
Nearly 20 Centuries ago a great
philosopher and religious teacher
inspired his people by reminding
them that they were compassed
about with a great cloud of

IV

witnesses. If a multitude of witnesses have the power to inspire, surely our inspiration should be great. For we are surrounded by a multitude who remain and witness all our experiences with the natural eye. And we are surrounded by a multitude who have gone and witness our activity, deportment and experiences with a spiritual eye. As we gather here to night let us look up and see that long line of noble men and women who marched upward to Zion the beautiful City of God and sang as they marched, A mighty fortress is our God a bulwark never failing. Let us look and see if we can recognize any of them.

O yes there they go, Thos. Garrett,
 Abigail Goodwin, A. W. Beach, W.
 W. Phillips, F. Douglas, L. Mott,
 D. Gibbons, H. B. Stowe, Jm Still,
 Wm L. Garrison, Harriet Tubman,
 Wm H. Furness J. E. H. Harper and
 a host of others. These all gave
 their time, their money, their voices
 their prayers themselves that 4,000,000
 Afro-Americans might be free and
 enjoy life liberty and the pursuit
 of happiness. He come to night
 not without their notice and
 concern. They are witnessing
 our deliberations. And are help-
 ing to make possible the spirit
 of brotherly love and sympathy
 manifested by you who have gathered
 here to night to listen to the words of
 wisdom and truth that shall

VI

be shaken by this great man a
lover of God and humanity.

Oct. 17 - 1913

Our Civic Obligations

I To know our City
1st Geographically 2nd Com-
mercially 3rd Intellectually
4th Socially 5th Politically

II To believe in our City
1st In her people 2nd In her
Institutions 3rd In her fu-
ture possibilities.

III To work for the betterment
of our City
a) Commercially b) Educa-
tionally c) Religiously
d) Socially e) Politically

Michigan Street Baptist Church

COTTAGE MEETINGS

OUR NEED

To Know God Better.
To Feel the Joy of Our Salvation.
To Pray More.
To Read God's Word More.
To Talk More About God's Work.
A Greater Love for God's Work.
A Greater Love for Our Fellow-men.

OUR AIM

A Greater Union Among God's People.
To Save the Church from Selfishness.
To Save the World from Sin.
To Make the Cause of Christ Popular.
To Destroy the Work of Satan in Our Community.
To Get MEN Interested in the Work of the Church.
To Create in Women a Deeper Sense of Their Religious Duty to Boys and Men.

Dates and Places Where Meetings Will Be Held, 8 O'clock Each Evening

Mon. Mar. 3—200 Clinton St., Mrs. J. Nicholas
Tues. " 4—66 Walnut St., Mrs. M. Howard
Wed. " 5—At the Church
Thurs. " 6—64 William St., Mrs. Copeland and Mrs. Hubbard
Fri. " 7—233 Clinton St., Mrs. F. E. Linza

Mon. Mar. 10—64 Walnut St., Mrs. Harty
Tues. " 11—11 Potter St., Mrs. P. McAden
Wed. " 12—At the Church
Thur. " 13—224 Clinton St., Mrs. S. Trueheart
Fri. " 14—86 William St., Mrs. M. Townsend

REV. J. EDWARD NASH, PASTOR

Welcome Address To The N. Y. State Colored
Baptist Mission Convention
Oct. 6th 1922.

Brother President and brethren:-

The duty assigned me this after noon, to welcome you to our city, on behalf of the Colored Baptists is an important one. But one of very great pleasure. It is an important duty, because your ease, comfort, and enjoyment while you sojourn here; your efficiency as legislators in the Kingdom of God; the force and enthusiasm with which you shall deliver your messages; and the impression that our city shall make upon you, and that you shall make upon our city all depend, in large measure, upon the welcome, in thought, word and deed from all the groups that represent the various forms of life in our city.

It is a pleasant duty because we know our city its Industry, its Commerce, its Public Parks and Buildings, its Banks, its Schools, its Churches and its Homes. We know these will appeal to the most exacting tastes. Then too it is a pleasant duty because we know the character of those whom we welcome. We know that you are embassadors, and that you are here on business for the King. We know that you come here not as profane babblers nor as idle gossipers. But as men and women who have a vision of the world's need.

So as you gather here in this old hitoric buliding may you catch inspiration from the laborers who once wrought here.

These are testing times for our great denomination that has always stood for liberty and the principles of democracy. It has not always been easy for us to put into practice these principles. But now God has brouhgt us into a new land into a larger heritage. And it is ours to strive for a greater efficiency and a larger opportunity to serve as citizens of the Kongdom of God.

Mar. 3-'29, Sno. 12:36,37 V.

Our moral and spiritual life, do not, as a rule, keep pace with our physical and mental life.

Hence we often think that our material strength and mental alertness qualify us to follow the Lord Jesus.

To follow the Lord Jesus we must be:—

- 1st Physically, Morally and spiritual-ly strong.
- 2nd Courageous.
- 3rd Determined.
- 4th Must have the spirit of sacrifice.
- 5th Must know how to meet the enemies of the Lord. May we allow the Holy Spirit to prepare us to follow the Lord Jesus.

— Amen —

A RELIGIOUS CAMPAIGN!

AUGUST 7th to 21st, 1927

At The Broadway Auditorium Buffalo, N. Y.

Under The Auspices of

THE MINISTERS' COUNCIL

WORKER'S CARD

I accept Jesus as my Saviour, and desire to unite with the

..... Church

I am without a Church home, and desire to unite with.....

..... Church

Name.....

Address.....

Phone.....

Presented by Usher.....

Rev. J. Edward Nash, President

Rev. S. O. B. Johnson, Secretary

Jan. 29-1929
Annual Meeting
Of The Prisoners Aid
Association

1-What The Assn. is

2-Why An Assn.

3-The Activities of
The Association.

4-The Resources of
The Association.

5-The Needs of The
Association:

a) Head Quarters +
Home.

b) Executive Sect.

c) More Members + More

d) A Paper
Money

Dec. 9-28 Acts 27:21 μ

But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

Let us learn from our text:

1st "That the disobedience of one often brings disaster to many."

2nd "That we should know well our position; its disadvantages, its lack of opportunities and its advantages and its opportunities before losing our moorings."

3rd "That we should select our Counsel in all questions with a great deal of care and prayer."

As we sail over the rough sea of life, may we always seek the aid of the great Pilot.

Amen

Monday, Jan. 4th 1926
Annual Address For
The Mich. Ave. Branch
Of The Y. M. C. A.

1-Anniversaries-Their
Purpose.

2-Former Concer, Ance-
tors. Present Concern
Posterity.

3-The Influence of Age
and the influence of
Youth.

4-The long standing in-
terest of Mr. Whitford
and the Ministers in
the "Y" Movement.

5-Comprehensive Program
in 3 Rooms with 1 paid
Executive. Clubs, Classes,
Camp. Leagues Committees
and other Meetings.

6-The Board of Management
and the Woman's Auxiliary.
Work done. Possibilities.

7-Opportunities, Privileges
and Obligations.

1929
New York Colord Baptist
State Convention

The Character of this Age
and its effect upon
Christian Doctrine.

The great Concern of the
world and the Church alike
today is Life, more Life.

I-How to obtain Life.
II-How to maintain Life.
III-How to use Life.

I Peter 1:5

1-The Scriptural method for
Preserving Life.

2-The Relation of Faith to
Power.

3-The Variety of uses that
may be and should be
made of Power. a) Clean
b) Illuminate. c) Heal
d) Beautify. Works in Body,
Mind, and Soul.

4-The Media through which
Works in the Church.
1-Prayer. 2-Discipline. 3-Service
4-Worship. 5-Giving

Oct. 17-'23
Sister Mary B. Talbert

1-Selection-Choir

2-Telegrams + Resolutions
Mrs. Addie Hunton Floyd
Field Sec. N. A. A. C. P. N. Y.
And E. Lumpkin
National Organizer of The
Federation of Colored W. C. Pitts.

3-Hymn 437

4-Scripture Lesson
Rev. L. W. Holley

5-Prayer-Rev. H. Durham

6-Selection-Choir

7-Remarks-Pastors And
Visitors Mrs. Lena Johnson
Disc. of N. A. A. C. P. of St.

8-Hymn 137 Bissell etc
OS Calantha

9-Sermon-Pastor

10-Fraternal Orders

July 10-21 Jno. 1:4 μ

As we study the Lord Jesus we are struck more and more with the fact that in every great quality he towers away above every other man, indeed he stands alone. History tells us about many of the world's great characters, tells about their virtues, and their wonderful activities and achievements. But of no man except the Lord Jesus do we learn, that in him was life, and the life was the light of men. About the best thing that can be said about any man, is that he has life, and that his life is making others alive. Jesus differed from all other men, in that they must receive their life from outside superior source. But ^{Jesus} has the life that he uses in himself.

Pastor's Study, 64 Walnut St., Buffalo, N. Y.

April 3rd, 1919

Dear Member:-

In order to meet our Missionary obligations, we must raise within 30 days about \$500.00, so we are asking the members to make an Easter Offering of from One to Five Dollars, or just as much as they can give.

That we may know just what to depend upon from you please fill out the enclosed card and return to me just as soon as possible.

I am very sincerely your pastor,

J. EDWARD NASH

Let us learn: ²

1st That the outstanding thing about Christianity is ^{its} inward life.

2nd That Christianity engages to provide and give to men and this old world light.

3rd That Christianity engages to give to this old world constant light.

4th That Christianity engages to give to this old world the best light

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J. EDWARD NASH

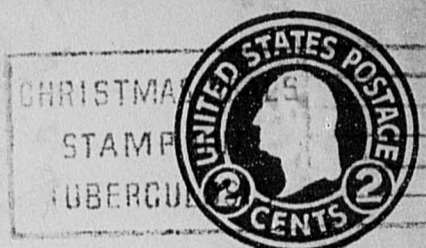
Jan. 21-23 no. 21: 20, 21, 22 V

In a world where there is so much suspicion and uncertainty it is not easy always to distinguish helpful interest from fruitless ~~destructiveness~~ meddlingness.

But there are occasions when we can make ^{no} mistake about the character of the deal. We know that it is down right meddlingness. What we wish to know is the remedy for meddlingness. He must know:-

- 1st The duty that has been assigned ~~is~~ and stick to it.
- 2nd To know the way Jesus is leading.
- 3rd That every one has his own specific task in the service of the Lord.

BUFFALO
DEC 18
4 PM
3 1921
N.Y.



JAMES H. THOMAS,
210 CLINTON ST.,
BUFFALO, N. Y.

History Of Bethel A.M.E. Church
From 1892 To 1920
Buffalo, N. Y.

Revs. Talbot & Mossell.
Property purchased

Rev. Buckner
Rev. Watkins
Rev. Bryant, Conference
Rev. Smith (Bishop Grant)
Rev. Ayler
Rev. Cooper
Rev. Johnson
Rev. Giles
Rev. Accoo
Rev. ESSt, Conference
Rev. Travis (Bishop Arnett)
Rev. Norton
Rev. Gumbs
Rev. Saunders (Bishop Gaines)
Rev. Williams
Rev. Wilson, Conference
----- (Bishop Tiree) -----

-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-o-
Some Members

Mr. & Mrs. Cook, Mrs. ^{Batto} Binga,
Mr. & Mrs. Lloyd, Mrs. Lewis,
Miss Elen Johnson, Mr A. Lane,
Mr. & Mrs. Haley, Mr. & Mrs. Geo.
Washington, Mrs. M. Mitchell,
Mrs. R. Melby, Mrs R. Cavitt,

Mch. 27-21 Lk. 24:3 O.V. V

1- The activities of the first
Easter Morning.

1st Followers of Jesus came
to the sepulcher early.

2nd They brought means with
which to do honor to Jesus.

3rd An angel had rolled the
stone door away from the sepul-
cher.

4th The followers went into the
sepulcher and were disap-
pointed in not finding the
body of Jesus, which they
had made preparations to
anoint, to embalm.

J O I N
THE DOUGLASS CO-OPERATIVE LEAGUE
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Make Places for Your Own Boys and Girls

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Presented By *Vergil H. Banklin*

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FREE DELIVERY SERVICE

May 16-23 Ps. 27: 4 P.M.

As little as we may think about it, our desires is a very important matter. Desires stimulate and inspire.

It is the business man not only to keep on hand what men want, but to advertise in such a way as to make men want what they have on their shelves. And so it is the duty of men to educate and cultivate the faculty of desire, that they may know when and what to desire.

Men should have great Comprehensive desires.

Men should seek to realize their desires.

Men should have reasonable desires.

Men should have inspiring desires.

'48-9-21 I Jno. 3:14 Min. Council

WE KNOW WE HAVE PASSED
FROM LIFE BECAUSE WE
LOVE THE BRETHREN.

We are accustomed to associate
Life with certain appearances and
actions. If a man has a pleasing
healthy appearance and is congenial
in his activities; is not narrow &
and conceited, but readily & easily
adjusts himself to his environment.

11
Rom. 12:11

There are certain activities in which men engage that are separated from their business activities; they call them hobbies. Many of us treat our religious activities like they were hobbies rather than our Real Supreme business.

Hence we fail to attract men, women into the cause of Christ. We must have the Spirit of St. Paul, the Spirit of Moody, the Spirit Sunday, and above all the Spirit of the Lord Jesus,

Our Christian religious activity must be our Supreme Business if we would win men and the world to Christ.

¹²
Phil 3:13,14

We have come upon an unusually busy day, a day when there are so many things to be done, that man feels that he can not do them, so he has invented all kinds of machines that can do ten or more times as much as he can do.

But there are some things that can not be done by machinery nor by mass pressure processes, they must be done in the same old way by individual effort. Each individual under the guidance of the Spirit must decide in what particular thing he will major.

The minister must incorporate in the thing in which he majors many subjects that are inseparately related, and then like Paul give all or watten to this one ~~thing~~ all inclusive thing.

13
Rom. 12:21

Some one has said,
the greatest thing in the
World is Man, and the great-
est thing in Man is love.

It is not enough to have
a great Instrument with
which to do things. But we
must know how, when and
where to use the instrument.
But these things we do not,
we can not know until we
have been trained.

But not every one can
teach us. We must spend
much time with the Masters,
the experts, and we must
follow their example.

It is not good to have
too many teachers of the
same subject. We owe
it to our selves to select
the Best Teacher.

On the subject that
we are considering our
great Teacher is the Master
himself. He teaches us to
use patience, study, Pray-
er if we would overcome
evil with good.

Prov. 4:23

There are three im-
 Portan ways in which
 We should Consider the
 Heart; from a Physical,
 a Psychological, and
 Spiritual Viewpoint.

If we are going to
 Get full benefit from
 the Heart we must keep
 and Consider it from
 all three Viewpoints.

The first has to do with
 our Health of the body.

The second has to do
 with our State of mind

The third has to do
 with our Spiritual Con-
 dition.

If we are going to
 be successful in Con-
 sidering the Heart we
 must start as God
 did, with the body.

Heb. 12: 1

In this world, if we are active we are all compassed about with a great cloud of two kinds of witnesses. One kind is not concerned about our success, our victory. They are concerned rather about our failure, about our losing out. They busy themselves trying to create an atmosphere that will cause our failure. About this class we do ^{not} need to be bothered so much.

But there is another class of witnesses whose relay in the race of life we become. It is about them we should be concerned because they are watching us and wish us, and are expecting to succeed. We are much in need of them. They are our inspiration and the source of our encouragement. We do our best because we don't wish them to be disappointed.

I Cor. 15: 58

Things That Are Cal-
culated to Make ^{us} Unstead-
fast. Moveable:

Adverse Criticism

Opposition

Carnal Standard Of
Success

We do not like adverse cri-
ticism, because too often
it is intended to hurt, to
discourage, to hinder; but
not to encourage, to help.

Opposition coming from
enemies does not disturb
us very much, because we
are expecting it. But when it
comes from Comrades from
Comrades. Coworkers we do
not understand if it hurts
and we do not like it.

We may have no adverse
criticism, no opposition, but
if have a carnal standard
and can not measure up
to it our fever and zeal
are liable to cool off.

Matt. 5:1,2

With all our boasted ability, equipment and qualification, we are not prepared nor ready to do the work that we are anxious to do in the way of getting the church revived and men women and children saved. Nor can we be until like the Master we see the multitude and rise above it. And then we must see the Master upon the mountain and follow the prompting of the Holy Spirit and get up where he is and let him teach us the divine technique of wangelistic endeavor.

N. B. Convention
St. Louis, Mo.

Dec. 8 '22

I Cor. 15:14, L.C. 17 9:15 A. M.

And if Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins.

In an age like ours, when, in matters civic, men, every where are clamoring for democracy; and in matters intellectual they are advocating liberty of thought; and in matters religious they plead for freedom of conscience: it is well for us to have some well defined unvarying principles that we may follow in working out our spiritual destiny.

~~But~~ I take it, that we brethren who compose the National Baptist Convention are both Fundamentalists and Evangelicals. And therefore comprehend in our doctrinal thought all the cardinal truths that pertain to our religion. So the burden of my argument, at this time is not so much to convince and inform as to encourage and inspire in the faith once delivered to the Saints.

As understood by us the Church has just two sacraments, Baptism and the Lord's Supper. And these rites are sacraments only because they keep constantly before us our crucified, buried and risen Lord. His instruction concerning the one was to do it to fulfill all righteousness, and concerning the other

his instruction was, do it as often as ye do it in remembrance of me.

From the beginning and through the centuries God has been making provision for man's religious training. Sometimes his provision has been mystical, and man could understand and profit thereby only as it came to him in signs, symbols and ceremonies.

Our Lord's life suffering death and resurrection were all foretold and typified in the writings of the ancient Prophets. As the people in their day needed signs and symbols to point them forward to the birth life suffering death and resurrection, the redemptive work of our Lord. So now, we in the new dispensation need signs symbols and ceremonies pointing us back to his great redemptive work.

Religion is, and always has been an institution of signs symbols sacrifices sacraments and ceremonies. And when we keep in mind what religion attempts to do we can readily understand how that these instruments are absolutely necessary. For it is the business of religion to link us up with the unknown; to make us understand the mysteries of the spiritual realm. Eternal life, to which we all aspire, depends upon our knowledge of God and Jesus Christ his Son

whom he hath sent.

God is constantly introducing, revealing himself to the human race, using various means according to the particular period in which he was revealing himself, until he reached the last, the perfect means in Jesus Christ our Lord. For in him dwells all the fullness of the Godhead bodily. But even our Lord, in revealing the Father had to present himself to poor limited humanity in types and signs and symbols. So he was the Rose of Sharon, the Bright and Morning Star, the Good Shepherd, the Way the Truth the Life the Light. And so his great work for the soul had to come to us in the form of rites ceremonies and sacraments.

Not only Baptism and the Lord's Supper as practiced by the Church proclaim the fact that Christ has risen. But all our prayers hymns and every phase of our worship, and even our coming together here to deliberate and to transact business in this Convention all proclaim the fact that Christ has risen. These two sacraments carry in their symbolism every step in the progress of christian life. In Baptism and the Lord's Supper we are reminded of our suffering and death for sin as accomplished

in Christ Jesus, and as accomplished in us as individuals. The summary of the truth that these sacraments convey is:-

- 1-They substantiate and confirm our preaching. They proclaim in acts the truth that we proclaim in words.

- 2-They increase and intensify our faith. We can hardly see these rites celebrated to say nothing of taking part in the celebration without believing more and more in what they represent and symbolize.

- 3-They declare our liberty from sin, and assure us of our citizenship in the Kingdom of God.

Our Lord's crucifixion, his burial and resurrection are kept ever before us by these sacraments, and make us sensible of what has been accomplished for us in these wonderful acts of our Lord.

May we always see and understand the meaning of these two sacraments.

.....Amen.....

Reception To
Rt. Rev. E. Thomas Demby
Oct. 13-1921

Bishop Demby, Rector Bennett
Master of Ceremonies and
friends. Nearly 60 years ago
the immortal Lincoln emanci-
ipated our fathers and they,
amid the cloud and darkness
of suspicion and doubt, and
the storm and tempest of pre-
judice and hate launched
our ship of state upon the
deep waters of life, liberty and
the pursuit of happiness. And
as the years have gone by
most of us have watched with
a great deal of interest the
great Characters who have
gotten on board and taken the
wheel to guide the old out of
the storm and breakers. And we
have seen the Politician, the

2
Educator, the Farmer and the
Business and Professional Man
all take their turn at the wheel
to guide the old ship, but she
continued to be driven by the
storm and to drift with the
tide. Another character was
needed in the pilot house
and at the wheel. And we selected
this character, first from the
corn and tobacco fields and
cotton fields and rice swamps
of our South land. But the old
ship did not make much
progress. Then our churches
began to send young men away
to Lincoln, Wilberforce, Shaw
Fisk, Va Union and Howard, to
Brown, Princeton, Union, Yale
and Harvard. And as they have
come aboard the ship and tak-
en their places she has

3

began to lift herself above the storm and to make credible progress. We gather to night that we may do honor to one of these great characters, who is doing much in guiding the Christian Church out of the storm and breakers of ignorance and superstition. We believe that his coming to our City will do much towards our progress in every branch of our Church and in other walks of life. Let us all count it a duty and privilege to make his stay in this Diocese one never to be forgotten, for its pleasant associations and entertainments.

Dec. 9 '21. Racial Contributions To: Medina, N. Y.
The American Life : Baptist Ch.

Rev. Mr. Allen, Mr. Chairman and Gentlemen:-

First of all let me tell you, that to come and address you to night, upon the subject announced in your Bulletin, gives me unusual pleasure. You will understand the better, how I appreciate this privilege, when I tell you that I solicited from your Pastor the privilege of coming and telling you something about 12 or 14 million American citizens, who according to history have done little or nothing, but who according to fact have done much to make America what she is.

We have at least two distinct ways to estimate the value and to measure the progress of families. One way is to estimate the value and measure the progress of the entire family; the other way is to judge the value and progress of the family by the achievements and successes of some particular outstanding member of the family. Which ever method may be used, some families are at a disadvantage; for they have no real outstanding member, and the family, as a whole, judged by other families has not made much progress. And the same is true with races. So when we begin to reckon the contributions made by the various races to the American life, we must consider the advantages or handicaps of the races in question.

The human family has been divided into five distinct races, the Caucasian, Mongolian, Etheopian, Malay and American Indian. Or the white, yellow, black, brown and red races.

To consider racial contributions to American life according to these divisions will not be a very difficult task. For all the races in America, except the Caucasian and Etheopian are almost negligible quantities. So in the consideration of our subject, we have, really just two races, the white and black races with which to deal. And with the art galleries, laboratories, libraries, banks, factories and other business institutions exhibiting the skill ability and genius of your race it would be presumptuous and absurd for me to attempt to tell you about the contributions of your race to the American life. I shall therefore occupy myself in trying to give a brief rehearsal of some of the achievements,

Racial Contributions To The American Life

2

accomplishments and successes of the Afro-American race in our country. We will first consider the part he took in exploring different parts of this country

1-The Afro-American, as an explorer, with Balboa, De Soto and Cortez. In Ala.

2-The service of the Afro-American in the wilds of this country, clearing the forests and tilling the soil.

3-The Afro-American as a machanic, carpenter and ship builder.

4-The Afro-American under the torture of slavery.

5-The Afro-American emancipated and a free man.

6-The Afro-American has increased from 4,000,000 to 14,000,000 since emancipation.

7-The Afro-American has ~~decreased~~ ^{reduced} his illiteracy from 90 to 20 per cent.

8-The Afro-American has gained 588,000 homes.

9-The Afro-American has gained 47,000 places of business.

10-The Afro-American has taken an active part in the political life of his country.

11-The Afro-American has taken an active part in the military life of his country.

12-The Afro-American has made wonderful progress in his religious life. 4,200,000 members, 2,200,000 in Sunday School, property valued at \$84,400,000