Christian Plea Volume 1 (November 1926 - October 1927)

Vance G. Smith

National Christian Missionary Convention

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Elder Preston Taylor, Nashville, Tennessee
President of the National Christian Missionary Convention
INTERNATIONAL CONVENTION

All eyes of the Disciples of Christ are now looking toward Memphis Tennessee being the as-
sembling of the International Conven-
tion, which convenes on November 11 to 17. This meeting promises to be anoother milestone in the history of the church. The slogan of every Disciple is "On to Memphis." The discussions of all ages from all parts of the church will be in attendance. The discussions and addresses will be made by men and women who are thoroughly prepared along educational lines and ripe in experiences pertaining to the work under con-
side-ration. Much thought and study have been given to various problems that are of special interest to the Dis-
ciples of Christ. Topics, therefore have been selected that are related to the activities of this group, and will be thoroughly threshed out in the convention. Some of the subjects are: Christian Unity, Law enforce-
ment, the Collage of Life, Ideals of the church, The Problems of Young People in the Local Church. A new venture connected with this meeting is the launching of the Youth Convention. In this project an effort will be made to offer de-
fects that have been discovered in young people's conferences that have caused deserved criticism. Young people have attempted to grapple with problems that have puzzled men of experience. Also their discussions have not been based upon earnest re-
search. In order that the discussions on the convention floor may be intelligent with informational background the arrangement is to have groups for study of these problems under super-
vision before the presentation of the subject. At last youth will be given an op-
tunity to express itself relating to its serious religious ambitions and ideals. An invitation has been extended to Negroes to attend this convention. No doubt there will be a great deal which is worth while that may be ob-
tained by any Negro youth who may attend. Mary E. Taylor.

TO THE GOSPEL PLEA, EDWARDS, MISS.

A subscriber called at the Office the other day and asked, "Has the ship gotten in?" The reply was that ships do not run on dry ground, but the subscriber continued, "There are so many new inventions until I felt no hesitancy in making inquiry. I understand a new ship is to hoist its sails under a new name, Christian P-lea." "Oh!" said I, "that boat is to arrive early in October; of course we are to allow for bad weather, high seas and other hindrances that the sailors may meet with; but she seemed to be full of courage, but it will pay to wait for sometimes delays bring better results." Since in the company with the above subscriber our minds have been running back to the Na-
tional convention at Louisville and we see the whole floor covered with standing objects with uplifted heads and loud cries.

Mr. President! one by one they were recognized and well do we remember how eager they were to put in their speech for and against the Christian P-lea. Have all of these emotions and anxieties faded away or are you sending in the real material that furnishes a certainty of launch-
ing and continuing what we have so long hoped for, a paper edited by our own Vance G. Smith and his staff? These are the persons you have in-
trusted of getting out the paper, but well do you know by experience that the thing done in our conventions are only initiative but the real work is to be done at home in the church; greatly in the need of leaders that will accomplish the things that are needful and the people are willing to be lead; they don't want to be lead by blind guides; but by women and men of vision who can look into the near day and plan things for the fu-
ture. What have you done toward publishing the CHRISTIAN PLEA? Lee Avenue has sent in her thirty paid up subscribers for one year and more to follow. Let us hear from all one by one, speak out.

Preston Taylor.

FROM THE SUNFLOWER STATE

We desire to let the readers of the Gospel P-lea hear from the Kansas work, we are still on "Business for the King." Our work moves along very well here in Lawrence, where some of the faithful workers and the writer are pressing forward toward the mark for the prize of the high calling of Christ Jesus. Brother Wm. Alphin, National Field Secretary of the Churches of Christ was with us at the Second Christian Church, 19th and Tenn. Streets, Lawrence, Kansas, Lord's Day Sept. 12th and took a very active and definite part in all our regular serv-
ices, plus a special conference at 4:00 p.m. with the members of the church only. Brother Alphin gave a talk at the close of the Bible School period, to the Bible School. At 11 A.M. he brought to us a great message, using for a text "Lord, what would Thou have me do?" Work that his visit to us was not in vain, and we extend a welcome to him to come again. Brother Alphin saw our work here and also saw what we are endeavor-
ing to do and commended same. We have been watching the P-lea expect-
ing an article from our State Presi-
dent, F. H. Coleman, and our State Secretary, D. M. West, and our Cor-
respondence Secretary, R. L. Love relative to the work. The writer heard that we have a new minister at the Second Christian Church, 2317 Morgan Ave., Parsons, Kansas. We say hurrah! for the Parsons church, we must give them eredit for securing ministers, and we say they are right, keep a minister on the ground. We heard that the Emporia church is without a minister, oh! we would to God that we would get a hold of some ministers who will stay with our churches in Kansas, and we would to God that we could teach the church folks to take care of their ministers. Let us all get in on the whole job, and put the whole program of Christ over. We regretted very much we were not able to be at the National Convention, and we also regret that we won't be able to be at the International Convention, how-
ever our prayers are for the success of the work. We are glad to say that we have one of our best boys and girls in one of our best Christian schools, and we pray that she may make good and come back to us a great worker. We have in mind two more of our Lawrence young folk we are planning on sending off another year, these two young folk are of the same family a boy and a girl, and we have every reason to believe that they will make good.

W. S. Sims.

RUSSELVILLE, ARK.

The Arkansas State Convention is now history. I must say the conven-
tion was full of inspiration. All con-
cerned seemed to have caught the spirit of doing more.

We were glad to have three of our National workers, namely Bro. Wm. Alphin, Sister Rosa B. Grubbs, and Miss Deetsy Blackburn. All rendered valuable service for which we are grateful.

Mrs. Grubbs thrilled us with the importance of subscribing to the Christian P-lea, to the extent that a large number of subscriptions to same were given her. After an address made by her showing the needs of the Field and the church's responsi-
bility, Mrs. Bostick called for volun-
teer subscriptions to the support of the general work and more than $100.00 was subscribed.

Bro. Fuller of Little Rock (white) the State Evangelist visited the State Conven-
tion, also Bro. Moore (white), a worker with the young people. They spoke many encouraging words which we shall try to remember and put into practice as far as it is practi-
cial. I feel that the Convention from every angle was truly worth while.

Yours for greater service.

Mary B. Franklin.
The Christian Plea

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Under the auspices of the NATIONAL CHRISTIAN MISSIONARY CONVENTION OF THE CHURCHES OF CHRIST
In Cooperation With the UNITED CHRISTIAN MISSIONARY SOCIETY

V. G. Smith
Mary E. Taylor
H. L. Huffman
J. R. Lehman
STAFF

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PRESTON TAYLOR

On the front page of this issue you will find the picture of Elder Preston Taylor who needs no introduction to the Disciples of Christ in this country. His consecration and unswerving loyalty to the church has commended him to the entire brotherhood. His integrity has made his name a prominent one in his own city and in the state in which he resides. His ability and foresight have accumulated for him a competence that any man could well be proud. His peculiarly high sense of responsibility and knowledge of the real tenets of Christianity has made him a true steward of the material goods with which he has been endowed. His personal characteristics of kindly humor and sympathetic understanding has endeared him to a host of those with whom he has come in contact in his years of service. His readiness and willingness to answer every call that time and his health will permit has made him the best loved and most widely known man in the entire brotherhood.

Any stranger seeing the ease with which he presides at the meetings of the National Convention of which he is the first and so far only president, would be surprised to learn of the age of the one who so efficiently rules this group of men all of whom are leaders in their own community and who occasionally find it hard to recognize authority when at the Convention. With the coolness of a veteran, Eld. Taylor appoints, decides, recognizes, brings to a vote and disposes of a question with greater ease and facility than Congress. A president that presides to the support both personally and financially in such a way that failure was impossible. In the last two decades Elder Taylor has dedicated more church buildings than any other man. In the services he

is wont to make all present feel that they are being rededicated to the cause for which the building is to be used. No task is too large, no situation too entangled for the strength and ability of this grand old veteran. No call is too insignificant, no church too small to enlist the aid of Preston Taylor from the protracted task the Chicago situation offered to the belated call to the Danville, Kentucky church-opening; from the launching of a church journal to the officiating at the funeral services of the father of one of the ministers of our brotherhood.

It was the privilege of the author to have the services of Elder Taylor to conduct his ordination service. And the real spirituality that surrounds the man added more to the occasion than any other feature. And from his rich store of experience, the charge held the very finest of all that mature knowledge, constant contacts, ripe judgment and mellowed tolerance can give to a man of God who has lived as well as preached a gospel of service and sacrificial love. The Christian Plea could think of no better manner of making its initial appearance a honorable one than by doing this honor to one who has done so much to make the venture a success and has pledged his support to his partial realization of his and the brotherhood’s dream until all that is to be desired is consummated.

THE CHRISTIAN PLEA

The Plea is the culmination of some strenuous efforts. To make the venture a success it has required concerted effort, frequent conference, wide travel, and great thought. The Christian Plea means more than just eight pages of church news, editorials, feature articles, etc. It has a deeper significance than the mere fact that another religious paper has been started. It is the maiden effort of the National Convention of Negro Disciples to maintain an enterprise of its own. It is the initial test of the organization and resources of our brotherhood. It marks the beginning of an epoch that should steadily carry the convention on to larger and greater fields of self-service.

The success, the breathless anticipations, the careful estimation, the unbounded faith, and the factors that tell a larger, more profound story than any previous thing that has happened. It may not seem like a definite advance. It may lack certain good features but like Touchstone of “As You Like It.” “A poor thing, a poor thing indeed, but mine own.” That defects that attend the first steps of a child, the lack of speed, the lack of equilibrium, the difficulty of control, may all be here to require the patience, the forebearance and care of the readers. With the continuance of

the venture comes the advantages of experience, excellence and naturalness. We pray your consideration until it reaches that stage.

This paper is the National Organ of the Disciples of Christ. “The Christian Plea.” Ah think, “The Christian Plea” not the Christian’s Plea, not the Disciples of Christ’s Plea, not the Brotherhood’s Plea, not any of the conditioning names that would limit or bind, but the Christian Plea. The essence of that which cannot be refuted, the substance that cannot be destroyed. The selection of that which is constructive, is the guiding note in this paper. The Christian Plea of the Fatherhood of God, of the social gospel of the brotherhood of man, the sacredness of human personality and the responsibility to our fellow-men; of the great motive of sacrificial love, of the divinity of man are all to receive articulation and orientation through this your paper. Then the peculiar plea of the Disciples of Christ, the plea for unity is not one of the lesser motives that will actuate our organ. But more peculiar to the Christian Plea will be the Christian service. We dedicate ourselves to this ideal in all departments. The Christian service of the giving of information. The church, the auxiliaries, the school, the general work, the special fields, all will be allowed to present facts of general interest, methods of doing their work, conclusions reached. All this is Christian service to the local church. A Christian treatment of the social problems that arise attendant on living conditions, racial relations and economic facilities will be a Christian service to the Negro race. A Christian service of a greater sufficiency of confidence, support and interest will be a Christian service to the brotherhood. The engendering of the spirit of brotherhood and unity will be a Christian service to co-operation. A real devotional Christ-like manner of approach, a constant recurrence to the attitude of prayer, an ever present spirit of service will be the measure of our service to God.

The Christian Plea is not to be measured in dollars and cents, in paragraphs and columns, in news items and announcements. It is to be measured as to how well it gives expression to those ideas and ideals, that form our brotherhood. It is to be rated by the true relation of the thoughts, sentiments and actions of the Negro Disciples of Christ. Refusing to be tied by the cords of tradition and custom, declining to be motivated by the force of sectarian logic, disregarding the guiding power of a pet theory or private opinion, it dedicates itself to progress, to advancement, to service, and what else could the Christian Plea do!
The Christian Service in Cooperation

J. B. Lehman

Not Taking the Upper Road

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Jesus here invites only those who are laboring and are carrying a great burden because of it. It is about equal to saying, Before I can enjoy anything in your life you must be in the attitude of anxiously wanting to make this a better world and you must have worked at it long enough to have found it a heavy load. You must not make the mistake of getting something of your own and propagating it for the gratification of your mind.

But this we have found hard to do. Take for example our political parties. The main thought in the mind of those who are leading the promotion is not the unselfish betterment of the gaining of power, popularity, and wealth. It is clearly to be seen that they have not only not come in the right way but they have not come to Jesus at all. Consequently, Jesus has not been in it, and so partisan politics has drifted into a state of moral corruption. We often say "politics is rotten" and we mean the men running it are rotten. Yes, they are rotten very often, but they are to be pitied rather than blamed, for the system itself is what is rotten and the best people in the world could not run it. If we would turn our attention to the Christian women it would serve them the same way.

No man can go into politics, as it is organized now, and take on himself Christ's yoke to pull the load. Before that can be done there must be a complete reorganization of politics on a basis of wanting to do an unselfish thing for mankind, and it must rest on the minds of those who are responsible as a heavy burden. The idea of patronage, and gaining advantage must be eliminated. The politics of America will go lower and lower until it reaches the corrupt state of some old civilizations unless we can bring it up to Christ's standard. He is not saying "Come unto me" to the American political parties while they are organized as now.

And this same thing is true of our denominational organizations. If down deep in our hearts we could say that we have organized these denominations, or even the factions in the denominations, for the reason that we want to unselfishly extend the kingdom of God we could claim His promise, but a careful analysis of our motives excludes that. While our standard of thinking in the denominations is far above the standard of thinking in the political parties, yet we must remember that that standard is much akin to the spirit of the political party. The fact is, our denominationalism is our spirit of politics remade to suit the church realm. Before we can destroy the denominational spirit we must destroy the partisan politics spirit, and vice versa. The two must go together.

The spirit of Catholicism could flourish only under the imperial spirit of the old Roman Empire. The American Catholics who were forced out into our democratic system have greatly modified their ideas and those who went to South and Central America where there were democracies in name only have felt they were the supreme power and so held the imperialistic idea on. The truth is, we cannot reform the church much faster than we reform the political and social order. If we were as wise as we should be we would gain a very significant lesson from such affairs as the Daugherty trial, the Pennsylvania and Illinois senatorial corruptions and the Chicago police scandals. They are symptoms of a disease that we must cure.

All our other great problems come under this law also. Take our race problem for illustration. Everything that has occurred in America since its discovery indicates that God meant for this nation to be the developing ground for Christian cooperation and race helpfulness. Not to have even a group within the race, has ever been able to prevail. First, the Spaniards tried and failed, then the French tried and failed, then the Puritan English had their chance and failed to avail themselves of it. Then there came an influx from the Slavic peoples of Southern Europe by the millions and yet they are unable to gain the ascendancy. And we must not overlook the Negro population which is now over a tenth of the whole and most likely before the year 1970 comes it will be more numerous than the entire population of America at the time of the outbreak of the Civil War. But they need not dream of an ascendancy, or even of an empire within an empire. They along with the rest must buckle up and help to solve the problem of race relations. And we must remember Christ does not invite this problem to come in until we are in the mood of laboring earnestly and find ourselves heavy laden and are willing to take His yoke upon us to solve it. Those men who pretend to be race men, be they white or colored, have no claim on Him, and as long as He is not in it, it will drift down to the low level of our American politics. What Christ is not in, is dead and dead things become putrid.

"Wheresoever the carcass is, there will the eagles be gathered together."

No matter what a thing is, if Christ is not in it, it will become putrid. His yoke is the only easy one. All others are knotty and rough and make the shoulder sore.

This same lesson applies to all our international relations. If we attempt to develop relations with Japan and yet we Americans and the Japanese are selfish and think only of what we can get out of it, then these relations will drift into the worst of international feuds. Christ invites no such a problem into his courts. In America there must well up a most earnest desire to make something better for the world, and it must become a real burden that will welcome Christ into it, or else these relations will drift into malice and hatred and the worst effects will be on American Christianity, or should we say on American denominationalism? There is no wisdom in evading these things. Christ can wait centuries, or eras, till the people get up to His standard, but we cannot wait. We must either comply with His standard or go to ruination and obliteration.

AMONG THE BIBLE SCHOOLS

Now Is the Accepted Time

The Bible Schools and Y. P. S. C. E. are apportioned $3,500 this year. Now is the time to begin your preparation to meet your apportionment as a local Bible School that desires to be recognized by our national body. Now is the time to order your programs from the United Missionary Society for Thanksgiving Sunday. Now is the time for pastors and superintendents of the church school to make the first offering to be taken on the first missionary or special day which is Thanksgiving Sunday. The special topic of their desk talks before the Bible Schools on Lord’s Day; and five minutes talk on the larger program of the church for every Sunday in the month of October is worth more than one hour’s talk the Sunday just before Thanksgiving Sunday.

Let the special or century-giving schools begin now to make the first offering count toward their special gifts for the promotion of religious and missionary education. Begin now, order programs, enlist the whole church for the whole task.

Yours for the $3,500,

P. H. Moss,
Supt. of Religious Education.
School Notes

S. C. I. NOTES

School is well under way now and this promises to be an exceedingly good year. Because of increased attendance it was necessary to move the seventh grade to the Community School. Even with this shift made, however, every room is taxed to capacity. We are anxiously awaiting next year when we can move into our new building.

Speaking of the new building reminds us of the eventful day when the cornerstone was laid. The program included such speakers as President Burnham, Bishop Theodore D. Brutton, Mrs. Anna Carter, of Missouri, Mr. Leo M. Favrot of the General Education Board, and Dr. Bora Hilborn, of the Mississippi Dept. of Education. Our own people more than did themselves proud represented by the Elders K. R. Brown, I. C. Franklin, and W. P. Whitfield. The Presidents of Tougaloo, Alcorn, and Utica were present, together with a host of fine friends from several states. It was a day long to be remembered.

There are those who advocate discontinuing the work now being done in the first six grades, holding that the public schools are adequate for this training. And the present tendencies toward better public school facilities would tend to uphold this view.

However, when we announced that the work of the first two grades would be discontinued this year, there was such a storm of protest, and so great a number of parents and influential friends came to the campus with requests for these grades that we changed the announcement, and now have a goodly number enrolled in these rooms. This, together with the examination of those coming from the public schools to our school, would seem to indicate an inadequacy in the public school as it now exists.

However, the report of Dr. Hilborn in this connection is very encouraging. Mississippi is now spending more for public schools for Negroes than she spent just a few years ago for all education. At present there is a movement to build a fine High School at Edwards. These tendencies seem to indicate that the time will soon come when we can leave the lower grade training to the public school, and devote our whole energy to a school of higher education, which our brotherhood so much needs.

A special offering was received this week to defray their expenses.

FROM J. C. I.

By M. P. Julian, Sec'y

Hawkins—Texas—Conforming to past customs, Jarvis Institution held its formal opening in the chapel of Texas Hall, Tuesday afternoon, September 21. With a lively and wide awake student body and a most promising and alert faculty, the President, in his usual manner, greeted the community and friends who were present to share in the great exercises.

J. C. I. is composed of an accredited High School department, and a college which has been approved by the state.

Students from all parts of the states of Texas, Arkansas and Oklahoma make up the enrollment. The faculty numbers four men and four women, are all devoted to their work, well-prepared for its performance and are in perfect harmony with the management and with each other; all working this year on salaries reduced from ten to twenty per cent lower than those paid last year.

The whole, in spite of a very limited budget, the prospects seem rather encouraging than otherwise.

J. H. Thomas, Principal.

Martinsville, Virginia.

CENTRAL CHRISTIAN INSTITUTE NOTES

Dear Brethren:

We come with a word to the Christian Plea to let you know that the Central Christian Institute is moving along nicely with two Industrial and two Literary teachers. School opened September 21, with an enrollment of 33; since then we have had 2 more added making a total of 35 to date, a few more are expected.

We are carrying all the Elementary and High School work this year using the curriculum of the State of Kentucky. The school work is highly complimented by both the white and the colored people here.

Yours truly,

T. B. Frost.

THE CHRISTIAN PLEA
The Uniform Lesson for November 21
Joshua Renewing the Covenant—Joshua 24:14-25
By Marion Stevenson

The Lesson Scripture
Joshua 24:14-25

14 Now therefore fear Jehovah, and serve him in sincerity and in truth: and put away the gods which your fathers served beyond the River, even Terah, the father of Abraham, and of Isaac; and serve Jehovah. 15 And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served beyond the River, or the gods of the Amorites, in whose land ye dwell: as for me and my house, we will serve Jehovah.

16 And the people answered and said, Far be it from us that we should forsake Jehovah to serve other gods. 17 For Jehovah our God, he is the one that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; 18 and Jehovah drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Jehovah; for he is our God. 19 And Joshua the son of Nun wrote this song of Jehovah, and taught it to the people of Israel.

20 And Joshua charged the people to put such earnestness into his plea to the people to keep the covenant they had made with Jehovah at Sinai, as Moses had been, for "the covenant." The Covenant—The word "covenant" in its simplest term, is an agreement, a contract. It requires a solemn and sublime meaning when it is applied to an agreement, a contract, between God and man. In this lesson the word is used in its religious sense. The historical relation assumed between God and the descendants of Abraham. He covenanted to be their God. They covenanted to become his people in order that through them God might bless all nations of the world. In this covenant God's power and grace were set over against the loyalty of the people. The blessing of all nations depended upon the perpetuity and inviolability of this solemn compact. We therefore perceive why the keeping of "the covenant" was a matter of such deep concern to Moses and Joshua, men who saw what fidelity to God meant for the perpetuity of the covenant.

"The covenant!" and its observance or its rejection are matters of concern to us also. For in our fortune or high place, failure is included. What God's ancient people did with it, and the consequences have solemn analogies and to all who may choose to be God's people.

Other gods—We commonly overlook one of the reasons it was exceedingly difficult for the ancient people of God to keep their covenant with Jehovah. This farewell address of Joshua discloses two facts which help us to understand. The first is that in the days of Joshua the children of Israel shared the universal belief that there were many deities. A nation might grant to one of them preeminence while worshiping many. The power and influence of gods might be local or national. There was nowhere the belief that there was only one true God. The pride of Israel developed in the national and the family that of Abraham had worshiped many different gods in the day when "your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor" (Josh. 24:2, 14, 15). At that time and there "they served other gods" (vs. 2).

The descendants of Abraham served the gods of Egypt and notwithstanding Sinai and the Commandments continued until the day of Joshua's farewell to serve other gods than Jehovah. Read Joshua 24:14, 23 where Joshua charges the people to put away the gods that had served in Egypt.

The task of Moses—Israel's recognition and worship of many gods made the task of Moses very difficult. The voice of Jehovah at Sinai gradually forced the people to the realization of the many and the rumblings of thunder die out in the mountains. We can understand the story of Aaron and the golden calf. We can understand why Moses in his farewell address put such earnestness into his plea to the people to keep the covenant they had made with Jehovah at Sinai, as the people in their thoughts for a god who was the only God. It was hard for them to change the gods of Egypt for the God of Israel.

The task of Joshua—The task of Joshua was more difficult than the task of Moses. Joshua had to win his campaign in an enemy's country whose gods made an ever present appeal to his soldiers. He might restrain them under discipline, and when the conquest was complete, when the people were settling in their possessions with their families, then the test came. Could they, if they would, maintain loyalty to Jehovah amidst the appeals of the deities of their chosen land?

This was the problem of Joshua's farewell with its theme of covenant loyalty to Jehovah. God's had the heart of Israel from the gods of Canaan? Could he implant supreme, exclusive, abiding loyalty to Jehovah?

Reasons for loyalty to Jehovah—There are nine reasons given in the chapter from which our printed Scripture text is taken.

1. The first reason for loyalty to Jehovah is found in Joshua 24:3, 4. Abraham, Isaac, and Jacob had been chosen and favored by Jehovah. The chosen people "led by Jehovah" throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." To Isaac, Jehovah gave Isaac, and to Isaac, and to Jacob. And of Jacob Jehovah said, "Jacob and his children went down into Egypt."

The force of this first reason was that the chosen people now possessing Canaan owed their existence as a people to the favor shown by Jehovah to their ancestors, Abraham, Isaac, and Jacob. In a national sense they therefore belonged to Jehovah. They were his people.

2. The second reason Joshua presented in the words of Jehovah, in a form in verses 5-7, "I plagued Egypt and I brought you out.

"There might have been in Joshua's address some words of Jehovah's awesome intervention in Egypt. Some of them may have remembered how they clung to mother's hand when they hurried through the sea. Some may have remembered the broken chariots of Pharaoh.

Israel therefore owed its very life to Jehovah. He was their God by right of redemption.

3. The third reason for loyalty to Jehovah was this, "Ye dwell in the wilderness many days" (vs. 7) and, "Jehovah preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed" (vs. 17). Many who heard these words were born in the wilderness and grew up in it. They were old enough when they left Egypt to remember their experiences of God's care for forty years. But for Jehovah's faithfulness they would have perished. Joshua was Jehovah's God because he had saved them from death.

4. The fourth reason for a covenant of loyalty to Jehovah is given in verses 8-12. This reason was based upon their recent experiences, the conquest of Canaan. They could not have been compared without Jehovah. Their loyalty was therefore that of an army to its king who in person led them to victory.

5. The fifth reason for loyalty was grounded in gratitude for "a land wherein thou hast not labored, and cities which ye built not, and ye dwell therein; vineyards and olive yards which ye planted not" (vs. 18).

6. The sixth reason, with three following, grounded loyalty in the nature of Jehovah. "He is a holy God" (vs. 19), Their God not only dwelt apart from other gods, but was separated from every defect of nature. They were to learn this from the contrast between his purity as revealed in his own nature. As their lives were to be elevated above Canaan's low level of morals, as they were to be pure in the midst of an impure people, they would understand the holiness of their God. Covenant loyalty based upon all the preceding reasons was now based upon their obligation to be like their God.

7. The seventh reason for keeping the covenant was, Jehovah's "is a jealous God" (vs. 19). In this disposition he was reasonably within his rights. In everything Israel was his. God's jealousy was not the emotion of a small personality. It was the sublime demand of his unique greatness.

8. The eighth reason is given, with the two preceding, in the words of Joshua. This covenant loyalty gives us Joshua's idea of the nature of Jehovah. It tells us we know God's nature more clearly now than before. We believe we know God's nature more clearly now than before. We believe we know God's nature more clearly now than before. "We believe we know God's nature more clearly now than before."

9. The ninth reason for fidelity to Jehovah was his "is long suffering" (vs. 19). In all this he was understanding of the failings of his people. "He is a holy God" (vs. 19). In this disposition he was reasonably within his rights. In everything Israel was his.

(Concluded on page 8.)

THE CHRISTIAN PLEA
How “Praise God from Whom All Blessings Flow!”
Psalm 116:12-19; Luke 17:11-19
By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
Is there anything good we get without God’s help?

What do we mean by a blessing in disguise?

Can national calamities ever be regarded as blessings? Explain.

Is one day a year for national thanksgiving enough?

Do we show proper gratitude for the blessings of sunshine and rain?

How much of praise should our daily prayer contain?

Can we honestly praise God for selfish victories?

Is conscientious devotion to Christian Endeavor an expression of praise?

Is worthy observance of the Lord’s Day an expression of praise?

Paragraphs to Ponder
You may think you have little to be thankful for, little to praise God for. Count your blessings and you will quickly change your thought; that is, if you are honest, communicative in your blessings; so are friends and friendly people. Rain is a bles-

sion, so is sunshine. The blue sky is a blessing; what if were red or a glaring white? would you be thankful for it? friends and every friend you meet: you are thankful for what you see. Calamities, misfortunes, defeats, fail-
sures are blessings. Your days are full of blessings. Praise God for the ability to enjoy even a few of them.

If we are to praise God adequately, we must cultivate the power of discernment. There is much to praise God for in every experience, if we but have the ability to see. Calamities, misfortunes, defeats, failures, even sorrows have something in them, often much, to praise God for; and always we have reason to be thankful it isn’t, worse. It is our business, and our pleasure, to see the hand of God in the things that we look upon or that happen to us, and learn to praise God because he is always at hand to turn our time of need.

A life of righteous thinking and speaking and doing is praise for God, unspoken by the voice perhaps, but expressed in a speech of God understands perfectly. If we accept precepts of living which God has given us and strive to make them the guide of our lives we honor him by so doing; and such honor is praise. Such lives reveal the superiority of God’s way of living and bring praise for the way and for him. Every life, therefore, that undertakes to live in keeping with God’s laws is a living expression of praise to him who gave these laws.

Cheerfulness and optimism expressed by a Christian are manifestations of praise to God. There are evidences of faith, and our faithfulness in his work are evidences of our love for him. By being cheerful I do not mean shallow frivolity, nor by cheerfulness I do not mean shallow frivolity.

God has given each one of us certain talents, some our nature down, some ten. With the talents he gives from day to day oppor-
tunities to use them. By the wise use of both we praise God, accepting as we do our responsibilities as intelligent creatures made in his image. Those talents were given us that we might serve therewith, and the opportunities are given that we may help make this a better world day by day. So doing, we honor and praise God by thus fulfilling the purpose of life and justifying its trust.

We praise God when we teach others to know God through Jesus Christ, who said, “I am he that saith I have seen the Fa-
thru.” Truly to know Christ is to praise him, for his life and ministry can awaken only admiration and homage in the honest heart. To know the Lord means to know the long-suffering the tenderness, the patience, the gentleness, the wisdom, the saving grace and power of God; and to know these is to be filled with gratitude to him for his good-

ess. So everyone we bring to know and acknowledge God is another one to honor and praise God.

The enthusiastic support of missions is an act of praise to God. Such support is in action an expression in God’s teachings as a safe and sufficient foundation for human character and human relations and in his power to save from sin. Every time we send out a missionary we say to the land to which he goes, “Our

God is better than your gods; he is the one true God, and he can save you now and hereafter.” Such confidence in God hon-

ors him and brings the nations to praise him; and the more effectively we express it, the louder rings the praise.

We praise God when we praise the good in others and help to develop it there; for all good is of God. We may assume that where there is good in others it is the God-

side of their lives at work, and when we praise it and help it to grow we praise him who gave it. Moreover such praise empha-
sizes the good so that others see it, and contrasting it with the bad, see its superi-

ority and its greater desirableness, and are helped to seek further good and are moved to seek him who gives all good. Here is real praise.

We talk of songs of praise and thanksgiving. There are such songs, plenty of them, and we do well to follow our talk with singing. The emotions of such expres-

sions as almost nothing else does; and emo-
tions awakened by the right kind of sing-
ging will turn us around our aspirations upward and toward the praise of God. We come together to sing the popular songs of the day, the jazz and the sentimental songs and the religious songs; but we can come together to sing the rich, beautiful, uplifting songs of the church, the songs that our hearts turn to in the gates of our emotions heavenward so that there pours out glad praise and adoration to him who

right will triumph, though wrong is very evidently present; will triumph through the efforts and sacrifices of the righteous. A cheerful optimist by his very being praises God.

God’s help’

Can national calamities ever be regarded

as blessings’ Explain.

Is one day a year for national thanks-
giving enough

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God’s help’
THE THRILL OF MISSIONARY LITERATURE

Those who are "horrified" by missionary literature or, even find it "unenlightening," must be classed as people not yet awake to the deepest romances and the highest reaches of history. They are dead to the thrilling stories of the divine life in the burning torch of human adventure and the passion of man to rescue his fellow-men out of darkness into the marvellous light and liberty of the children of God. Those who read and think stamp into their souls the glory and beauty of heavenly culture.

It might seem that being made more spiritual personally were motive enough for reading this literature, but there is more to it than that. To know what God is doing everywhere, every day in his world will turn the current forces and energies of our being in the right direction and we shall find ourselves wanting and knowing how to work with God.

A rapid glance at the periods of missionary history will prove all and more than we have said. We must look at it first, as it is set forth in the New Testament; thus seeing the pure water of life burst forth from the original divine springs; second, in its magnificent achievements during the apostolic era when it caught like fire from country to country with a new light and a new life; third, in its expansion during the middle ages, how splendidly it moved, how sadly it became entangled; fourth, in the period known as modern missions when it grew up out of conditions bound with decadent theology and fenced with deadening ecclesiasticism, and how it broke forth and kindled the pentecostal torch of human adventure; fifth, in its present prophetic and palpitating era when it is about to rush forth into vastly larger metes and bounds, and bring what we may believe will be the final triumphant era, when the whole world will be unified in the love and brotherhood of the gospel. This missionary literature is history, inspiration, prophesy, call to service.

We believe spiritually successful missionary work to be the preparation for the final and great and successful struggle of Christ with sin, which is the oldest, the worst, and the most powerful enemy of man. Missions can master Mars. Missions are really the story of human progress. They present the supernatural aspects of the human race and its spiritual possibilities.

FROM THE BANKS OF THE OLD KENTUCKY
By C. H. Dickerson

Maybe you think, 'cause I didn't say
That I didn't 'get' St. Louis that day,
But I tell you, that I can't remind
When a fellow had such a scrumptious time.

After a tiresome all-night ride
Thru vale and mountain and tunnel and slide,
To reach at dawn a big old town
And have to meet you, a long tall brown.

He surely did, and wore a smile
Not seen on those "in durance vile."
A friendlier greeting never seen
"Twas my dear old friend—Eld. J. J. Green.

We took his Lizzie and the town he split
Never halting narry bit,
Negotiating traffic plucky
Till he said, "Whoa Liz" at New Steady and Lucky.

There good Sister Green and Margret too
Had breakfast good enuf for you
Then off again like a wild reindeer
To 425 DeBaliviere.

There Herod, Lehman and Lewis Grant
Sister VanBuren and Smith by Vance
With Mrs. Anderson, Hopkins and Plopper
And Walker all dumped into U. C. M. S hopper.

They had the World Series on that day
And all ov'em wanted to see the play
But we hucked down to bid to do it
And stuck like leeches till we got thru it.

Then came my friend and yanked us out
And whisked us thru the traffic about
Until we saw Centennial light
And there I preached to a crowd that night.

Sing it! Well, I say they did
That choir lifted the music lid
In soulful cadence old and new
And when invited, I sang too.

But of that lunch at Y. M. C. A.
The role that Herod played that day
Devouring pig foot, rib and head
And rushed the waiter "Please more bread."

Well, everything goes for the "Christian Plea"
Out from harbor, now at sea
And whether cotton or silk your gown
We all must paddle or all will drown.

The end of the lesson for us is in Romans 12:1. "I beseech you therefore, brethren by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

INTELLECTUALISM deadens the intellect and emotionalism hardens the heart. The parity of mind and heart will be kept when we follow the words of Christ: "Thou shalt love the Lord thy God with all thy heart and with all thy mind... Mind and heart according well will make one music" says Tennypsy. All of which is “good psychology.” We hear much of "a well-balanced diet" these times. The idea should be applied to the welfare of the soul.

RENAISSANCE

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.

The soul can split the sky in two,
Farther away on either hand;
It will, tighten your grip, deepen your purpose
Are strong and life-giving. Stiffen your own fundamental law against every temptation to subvert it.

Fill your mind with thoughts that are
Clean and wholesome; also thoughts that
Are strong and life giving. Stiffen your will, tighten your grip, nespel your purpose day by day.
The Educational Task

By P. H. Moss, Superintendent of Religious Education

PASSING THE TWELFTH MILESTONE

Quite a dozen years ago, the American Christian Missionary Society, which is now an integral part of the United Christian Missionary Society, sent out its first Field Secretary to work in Martinsville, Virginia. The Society made its choice through the general secretary, Mr. Robert M. Hopkins, who found one busily engaged as minister of what he still believes to be one of the finest congregations in the brotherhood. He was also giving about two hours a day as instructor of the Bible Department of the Martinsville Christian Institute, located among the foothills of the Blue Ridge Mountains at Martinsville, Virginia. After much correspondence and one or two personal conferences, the work was begun in this long neglected field.

This Sunday School Evangelist, as he was then called by many, had to first acquaint himself with the field and its needs. He was given a place on many of the colored convention programs, and accompanied Mr. Hopkins to several of the white conventions in the South. Mr. Hopkins always gave ten minutes of his time for the worker to introduce his work in these conventions. After making a survey, it was discovered that vision, organization and leadership were outstanding needs of the field. Like most "greenhorns" entering a new field of labor, he was almost sure he would have the workers facing right, and a reorganization of the entire field. But it was soon discovered that it takes plenty of time and no little patience for development. Before you can render valuable help to any one you must somehow convince him that he needs the help you have to offer; but this is a slow process. Personal and group conferences were his way of approach.

The local Bible Schools were visited in an endeavor to bring them up to the standard of efficiency. While we are now passing our twelfth milestone in this great task of bringing our schools up to standard, the fact yet remains that there are still many Sunday School workers that are in the throes of lethargy; they are asleep at the switch. There are even those who are indifferent not to say ignorant of the ongoing of the mighty Sunday School army. The graded lessons, missionary instruction, and teacher training have no place in their program.

The Bible School has an open door before it which no man can shut. It has access to the lives of millions in their impressionable and formative period. To the molding touch of the Bible School teacher comes the most valuable thing in the world—the soul of the child in its plastic state. The child is eager, trustful, alert and receives for good or evil the words, stories, ideas and lessons of the teacher, who is to it hero, exemplar, oracle, priest and prophet, the interpreter of God and life, of right and wrong, of heaven and hell, of the terrestrial and celestial. Thus through the life of the child the teacher is building the home, the church, the state and civilization of tomorrow. Where else in all the program of God, can we find an opportunity so vast, or a responsibility so tremendous as that of the teachers in our Bible Schools and Young People's Society? 'How careful then ought we to live, with what religious fears, who such a strict account must give for our behavior here.' Prof. E. R. Williams, who joined us as a young people's worker and Teacher Training Supt. proved a valuable asset to the work. It was with deep regrets, when because of insufficient funds his service was discontinued. The coming of our first children's worker in the person of Miss Deetsy L. Blackburn, who has been in the work for five years, has meant more to the church than time and space will permit us to discuss. She has gone among all of the churches, promoting the nurture and training of the children, introducing the graded literature, missionary instruction and missionary giving. She has conducted some of the most outstanding Vacation Church Schools in our brotherhood; served on the faculty of all Leadership Training Schools and Schools of Methods.

SOME ACHIEVEMENTS OF TWELVE YEARS

We have already called attention to the coming of the first workers into the field of religious education. We wish to call attention to the fine fellowship of the state workers. "Light is the task when many share the toil." The spirit of cooperation in many ways has made the weight of these twelve years light and the work therefore enjoyable. The superintendents and state president have been kind in their invitations to us to be present at their conventions and with few exceptions, giving us space on their program. It has been our desire to work with, not for, the fellow-workers.

CHANGING CHURCH ARCHITECTURE.—The one room building is still the great handicap among Negro Bible Schools. It is almost impossible to carry on a departmental program in the one room building. A few of the church houses have basements, giving one room above and one below; this gives a little advantage over the single room. A new day, I am glad to say, is breaking for colored Bible Schools. We are beginning to build our church houses with the child in mind. Within the next twenty years 80% of our churches will have been rebuilt. (Continued first page of next issue.)
"FROM THE BANKS OF OLD KENTUCKY"

By C. H. Dickerson

While the "frost is on the pumpkin vine, the fodder in the shockies," the Old Kentucky ministry, according to long established custom, are simultaneously charging the forts of wickedness.

With Brother I. H. Moore helping Brother H. T. Wilson at Germantown; Brother H. D. Griffin helping Brother Brown at Mt. Sterling; Brother Evell firing on Little Rock, State Evangelist C. H. Johnson holding forth at Hustonville; R. W. Watson charging on Danville and I. H. Moore beginning our meeting here in Lexington it appears that "Old Nick" will know that we are about our Father's business.

Splendid time for revivals and "tis reviving that we need. "Old Summer Slump" has atrophied so many of our religious muscles that "a flat tire" is the synonym for many an erstwhile soulful Christian. But we have no grounds for complaints in Lexington. These good people keep things going wonderfully the year around. I've never seen a more faithful set of folks, addressing themselves to any task suggested. The clubs keep continuously at it, and what shall I say of our choir? They "go against time" and they "Sing it."

Now to the ministers, and especially to the State Board: For more than two years the time and place has been permanently fixed. Third Fridays in October, January and April; Lexington is the place. No man who is awake (or cares) need wait to be "notified." Nor can we forget that we have taken a man away from his charge and regular support and placed him "on the Plea" as a "retiring" him is to repeat the cowardly act practiced on faithful Uriah in David's time. Shall we "retire from" our state evangelist "that he may be smitten and die"? We will not.

Only Lexington with twelve dollars, Millersburg with five and Germantown with two dollars responded. Will the others report at once?

Since the Christian Plea has unfurled its banners to the breeze we must hasten with subscriptions. Our committee in St. Louis October seventh we succeeded in getting down to "rock bottom" basis. It is hoped that all the states will rally as never before to this new and all-important enterprise. Upon it hangs the fate of all our efforts to "serve the Lord." Surely "our hopes and fears are all with thee, are all with thee."

The birth of a child is the serving of a notice that increase must be made in the allowance of the family. Parents cannot shift the accruing responsibility. They must meet it.

The Christian Plea, our newest baby, was born in Louisville National Convention, cradling enough to cry in St. Louis where rolls the Missouri.

No newspaper ever lifted itself by its own bootstraps, and unless vigorously supported this will "Die-a-borning." I once had newspaper ink on my hands. A paper is a costly toy dealing in eternal verities. Sometimes I think while God is building empires, forecasting centuries we are casting pennies and counting our toes, yes cross-making in sand on the beach.

But our history is in the making. We must do something now or never. Has the chance come to put a Christian paper in every home? How shall we offsets misname influence of the poisonous daily sheet the crier drops at our door?

The Christian newspaper must come into its own and church people must enlist in the enterprise. Ashamed were we when I called for showing of hands of those of our church who read a religious paper. We could count them all on our fingers and then have fingers to spare.

Now that we have had the Christian everything else, we come to the Christian Plea.

Good bye, Gospel Plea we have been friends so long. Edwards may sing us her farewell song.

Yes we are sorry to see you go. Wouldn't we miss you, right well you know.

But for the fact you come back to us under changed conditions names and numbers.

LEXINGTON, East Second St. accepts an ample portion of responsibility. Our Sunday school and choir—and there is none better—will gather and send in the news. Our officers will read of the home and foreign work there. He is a fine type of Christian character and indeed the man to lead the J. C. I. on to higher grounds in its program of Christian education.

Mrs. Ervin, the better half, is of the same sort of steel and is a wonderful helper to her husband in the work which he is doing. Without her I do not see how the work could move along with so few ripples of the face of the sea as the ship sails on to success.

Just as the meeting came the Baptist and the Methodist and the Holiness, saints and the sinners. No finer spirit could be shown than the good people of the J. C. I. showed in this meeting.

President Ervin had to be away for two or three days on business during the meeting but he had so thoroughly put his spirit into his teachers that everything moved right along with that same fine spirit as when he was there. He is a fine type of Christian character and indeed the man to lead the J. C. I. on to higher grounds in its program of Christian education.

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DOING THE WORK

By H. G. Smith, Evangelist

It is a pleasure to tell you about the meeting held at the J. C. I. in September, just before the opening of school. Never have I held a more successful meeting since I have been in the Lone Star State.

It was a case of sweepsstakes. There was not a boy or girl left in the school that had not made the good confession of Jesus Christ. The cooperation of the teachers was far more than two years the time and place has been permanently fixed. Third Fridays in October, January and April; Lexington is the place. No man who is awake (or cares) need wait to be "notified." Nor can we forget that we have taken a man away from his charge and regular support and placed him "on the Plea" as a "retiring" him is to repeat the cowardly act practiced on faithful Uriah in David's time. Shall we "retire from" our state evangelist "that he may be smitten and die"? We will not.

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Once a friend of Thomas A. Edison visited the inventor in his workshop. Great machines stood about the inventor’s bench. During the call the man asked Mr. Edison what were the uses of the great iron and steel monsters. The inventor answered that these were of no use since they would not run. Then the friend spoke of the great amount of waste material involved in the making of so many imperfect models. But Mr. Edison replied, “These are not wasted. Each one is the result of some mistake in calculation, and from each I learn never to make that same mistake again.” So the mistakes of the Gospel Plea may serve is a warning to the Christian Plea to never make the same mistake.

And I could not close this article without a word of praise and gratitude to the man who has stood at the helm of the superannuated journal, the Gospel Plea and has loyally supported the new enterprise. This man has put into the hands of the Negro brotherhood for two decades a paper that was the only national paper we had. Despite its deficiencies it has been all the brotherhood has had and the present good will and sense of unity that pervades the national work owes much to this paper that has gracefully vanished off the scene of action to make way for this new enterprise. Much of the credit due is the portion of this man, Mr. J. B. Lehman, superintendent of Negro work and president of Southern Christian Institute. The Christian Plea is glad to offer this tribute to the gallant editor of it’s older brother and it’s staunch friend. We recommend to your consideration Mr. Lehman’s weekly contribution in his own column. The unfailing practicality in Christian living exemplified by the depth and richness is well worth the time spent in reading. This is to the new subscribers since the older subscribers will be eager to turn to this page. The Christian Plea salutes Mr. Lehman and honors his labors.

H How do the Scores Stand

The churches are scattered all around the “diamond” some on “first” others on “second” and some trying to “steal home.” Coach Ross Grubbs has brought most men around while Coach Moss in the storm-devastated south has sent in a few “singles.” After this issue we expect some Babe Ruth to “clear the bases.”

Remember “Indolence” and “Inertia” are the words for the opposing side with “Laziness” on “first,” “Good-Enough” on “second,” “Better-Than-So-And-So” “shortstop,” “Fine-for-Us,” “third baseman,” “Can’t-Do-It,” “Wait,” and “I-Don’t-Against-It” are the “outfielders.”

So far there are seven “scores” made by Nashville, Tenn., the home of the National President, Eld. Preston Taylor and of the chairman of the Paper Committee, Mrs. Ida Taylor; Memphis, Tennessee home of the Recording Secretary, Eld. Blair T. Hunt and Dr. J. E. Walker, National Treasurer; St. Louis, Missouri home of Eld. J. J. Green and Field Worker; Rosa Grubbs, Indianapolis, Indiana home of Eld. H. H. Herod, Secretary of the Joint Executive Committee and Mrs. H. L. Herod, Treasurer of the National Women’s Missionary Convention; Dayton, Ohio home of Eld. A. W. Davis former National Evangelist; Little Rock, Kentucky home of Mr. J. B. Duncan; and Danville, Kentucky home of Mr. J. T. Smith, father of ye editor.

Those just about “home” are Lexington, Kentucky home of Eld. C. H. Dickerson member of the Joint Executive Committee and famous author of “From the Banks of Old Kentucky”; Cincinnati, Ohio home of Eld. R. H. Davis former National President of the Bible School Convention, Fulton, Missouri home of Eld. P. A. Gray Second Vice-President of the National Bible School Convention. I think North Middle-town, Kentucky with Eld. J. O. Brayboy at the helm, deserves honorable mention since not having a pledge, it has sent in thirteen subscriptions, Lockland, Ohio, ten, home of the other Dickerson boy; and Mount Sterling, Kentucky home of the old veteran of Kentucky, Eld. W. H. Brown with twenty-six.

Now in the noise and clamor surrounding the spirited contest it is altogether probable that some error may have occurred and we would be more than pleased to make any and all corrections.

Kentucky 132
Missouri 119
Ohio 65
Tennessee 65
Mississippi 54
Arkansas 46
Texas 35
Indiana 30
North Carolina 23
Illinois 21
Oklahoma 20
South Carolina 17
Alabama 15
Georgia 13
Kansas 12
Florida 9
Maryland 9
Virginia 7
California 4
New York 4
Michigan 2
Washington, D. C. 1
Pennsylvania 2
Iowa 2
New Jersey 1
Mexico 1
Total number of states 27.
Total number subscriptions. 711
A Christian Service in Cooperation

J. B. Lehman

THE RACE PROBLEM WORLD-WIDE IN SCOPE

Our superficial reasoning often leads us into all kinds of dilemmas that could be avoided if we understood better. The problem of the races of the earth is a case in point. In each locality they think their problem is all that there is of it, and each side to the problem thinks only of the difficulties it causes that side. But as a matter of fact, God has put on His agents the problem of working out the relations of the races of the earth and that will be the most important business of those people who want a better world for many decades to come.

The real Christian element of the civilized world has been at work for a hundred years. When Moffett, Judson, Carey and Paton started to what was then known as the heathen world, the work was begun. However they themselves did not dream of the extent of the work they were beginning and its rapid unfolding.

The Inter-racial Commission at Atlanta, Georgia is not an organization to create new conditions, but it is intended to aid in directing the sentiment created into right channels; and if possible avert wrong courses. There is great danger along this line. The white people who have been prone to think they could do just what they pleased needed to be awakened to the fact that they were now reaching a place where that could no longer be done. The Negroes of the South who have been prone to think they all needed to do was to complain at the indignities they were subjected to, and retaliate on occasion afforded, needed to be directed into another channel of thinking. We must now know that the race problem in America is the center of the stage of the great world drama of race relations; and it behooves us to be thoughtful in all we do.

The Inter-racial Commission hopes to be able to direct the Christian sentiment created by the missionary schools into the right social channels.

And what is done here is being closely watched in other lands. Dr. T. C. Loram of Pretoria, South Africa has been in this country studying our situation. He is at the head of a similar organization for the South African Union. There the natives outnumber the whites three to one.

When Moffett went there sixty-five years ago the people were dealing with the natives with beads and brass rods. Now they are debating the question of railroad accommodations, personal ownership and wages and places of work; so rapidly has the work moved on. Dr. Loram is greatly interested in what has been done in America in education and in the adjustment of these problems, and he hopes to make use of what he has learned here when he goes home to his work.

But the problem is not only the problem of the relations of the white and Negro peoples, but is now the underlying thought in India, China, Japan and the Pacific Islands. The missionaries are face to face with their greatest problem. All these peoples were ready to grant that the white peoples were the superior people and they were glad to have their tutorage in finding a higher life, but they were not willing to condone their air of superiority because of race and arrogance in dealing with them. And when these natives began to defend themselves they ran to extremes just as any people will who defend themselves. We are the weakest when we defend our rights and the strongest when we stand up for a great principle for the good of mankind. All the natives of these lands are in great danger of making most serious mistakes that may throw the world into an age of darkness such as the Gothic peoples threw Europe into fifteen hundred years ago. But the white people are not in a position to prevent it as long as they are arrogant and drunken with the wine of their own conceit. The true missionary now has before him his greatest task and our earnest prayer should be that he may be led by the spirit of God.

In America we now have about twelve million Negroes in a total population of one hundred and eleven million people. Now that we have cut off all foreign immigration we may expect the proportion of Negroes to increase. Before the year 1970 comes around we may have a Negro population of thirty-five millions. The fate of American civilization depends on what the Christian white people and the Christian Negroes do in this situation. And at the rate things are going in India, China, Japan and Africa, we must get ready to have in the family of nations some seven or eight hundred millions more before the year two thousand comes around. It is plainly to be seen that the fate of the world hangs on what we are and able to do in training a safe leadership from among the children of these peoples. We dare no longer dream of making these leaders think as the Anglo-Saxon thinks. We must aim to fill these leaders up with the principles of right which Christ taught.

It seems to us that under these conditions we should no longer waste our time in pointing out the faults of the various groups of people but we should give our energy to building up an exalted sentiment of doing greater things. If we were to hunt simply for the faults of the various groups of mankind we could find them in such an abundance that we would be overwhelmed. It is our business now to search for the noble qualities of all races and do what we can to make them available for the greater civilization that we should now build. It seems to us the schools are not awake to this situation as they should be. They are majoring in athletics which is a replica of the old Greek Olympic Games. They should be majoring in Justice and Mercy and Faith which Christ said are the weightier matters of the law.

NEWS ITEMS AND ANNOUNCEMENTS

Mrs. M. B. McCall of Cleveland, Ohio reports that the Women's Missionary Society of that church is growing by leaps and bounds. She reports an especially good meeting of the society on October the twenty-first.

Elder J. E. Anderson of the church at Champaign, Illinois writes of a successful ten day meeting held at the church in Carthage, Indiana. The interest was high and sustained throughout. Some were so enthusiastic that they traveled five miles to hear the gospel preached. Elder R. E. McDuffey is the pastor of that congregation.

Elder William Walker, in sending in his renewal to the paper, says he is too busy to write. He reports just finishing a successful revival in a small Kentucky church. All honor to the man who is so busy on the work of the Master that he hardly has time to write even.

The Second Missouri District held its annual convention at the Second Christian Church in Jefferson City, October 13-16. The State President, Elder J. J. Green, the State Bible School President, Mrs. Retta M. Logan; the State President of the Woman's Missionary Society, Mrs. Mary Van Buren; and the Field Secretary of the W. M. S. Mrs. Cassie Doolen with a large delegation of ministers, pastors and delegates, all contributed to the success of the meeting.

Elder J. C. Williamson reports that he has severed his relations with the Christian Church at Rockford, Illinois, as their pastor.

Kentucky seems bent on reviving the entire state. Go to it Kentucky. You have the right idea. Who will follow its lead?

THE CHRISTIAN PLEA

Page Four
THE SOUL OF RELIGION

THE Disciples will feel that their sermonic literature has been beautified and enriched by the publication of The Soul of Religion, by John J. Castleberry, minister of the Walnut Hills Christian Church, Cincinnati. The title of the book is the subject of the first sermon, which is based on the well-known words of Michael the prophet, “What doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God?” The opening paragraph says:

Here is one of the master utterances of the style, the range, the thought, and the spiritual tone of the book. A very fine quotation, the reader will observe. But Mr. Castleberry has by no means put his best apples on the top of the basket. The book deals with the inward life, as one may see from such topics as “The Lily of the Soul,” “The Power of Thought,” “The Ministry of Mysticism,” “The Heart Path to Union,” “The Three Graces,” “The Voice of Conscience.” It has its doctrinal aspects also as the sermons, “Knowing God,” “The Atonement,” “Religion and the New Age,” indicate. Along with these the author does not overlook the applications of religion to the outward and practical life and so we find sermons on Wornan Recrowned,” “The Morning Light Is Breaking,” “The American God,” and “The Master of Men.” One of the best and most satisfying sermons in this fine volume is “A Nation at the Altar,” in which the preacher means to vision and to enter sympathetically into the feelings and needs of the whole nation with its riches, its burdens, its danger by sin, and its help in God.

We could wish that all of our ministers would carefully read this book. They will find it an example in matter and in spirit, and a distinct stimulation to that greatest of all services, preaching the everlasting gospel to the race of men.

THE POWER OF DISCIPLES

THAT the Disciples have power and a great deal of it cannot be denied. This is a cause for sober thought and not vain pride. They carry a responsibility which they must not treat lightly, selfishly nor sectarianly. This would cover them with shame and prevent the divine word of recognition, “Well done, good and faithful servant.”

The secret of their power is to be found in the fact that they have ever sought to keep in direct contact with the eternal, they have ever sought through obedience to the faith and consecration to the task. They believe that all authority in heaven and on earth reside in Jesus Christ and his will for his people is written in the New Testament. This belief is what has made the Disciples a New Testament people.

Reading the “Biography of J. T. Johnson” recently made us realize this in a fresh way. The author of this exceedingly interesting volume was John Rogers. It was published in 1861. Mr. Rogers considered Johnson “emphatically The Evangelist of the Reformation of the Nineteenth Century.” It will be recalled that J. T. Johnson and Walter Scott were co-workers. They often held meetings together. Whenever we mention Scott we should not forget Johnson. They were two flaming souls consecrated to Jesus Christ and dedicated to the preaching of his gospel—two burning and shining lights whose labors were no less sacrificial than their successes were glorious.

In 1834 Johnson inspired the “Christian School,” as he seems to have considered the church, in Georgetown, Kentucky, to “commence committing to memory the oracle of heaven.” A paragraph in his biography gives, we believe, the secret of the power of the Disciples. In reporting the decision of the Georgetown brethren and sisters he writes:

Would any Christian be ashamed to imitate his Lord in every action of his life? We presume not. Would not any Christian be ashamed to do anything derogatory to the character of a disciple of Jesus? We hope so. What, then, is the best course to pursue to enable us to practice the one and avoid the other course? The answer is easy. Commence to memory the history of the life, the sayings and doings of our Lord—his birth, life, miracles, benevolence, teachings, death, burial, resurrection and ascension. Let these be deeply engraved on our hearts, and a corresponding love will result.

We account loyalty to these great beliefs, together with zeal and sacrifice in preaching them, has made the Disciples what they are. As early as 1846—only 35 years after the publication of “The Declaration and Address”—they had brought together a body of 200,000 people, which had grown to 300,000 at the time of Alexander Campbell’s death in 1866 and which, counting fairly every group it has created, must be now at least 2,000,000 of people with an important place in the sun.

It is for us of today to make profound recommitment of ourselves to these doctrines and ideals, for they crown Jesus Christ our Lord and Master, our Example and Savior, and the full and final revelation of God to mankind. Strict loyalty and full devotion to these is our only hope of making a worth-while contribution to the kingdom of God.

We love all God’s people, we would, and we do co-operate with them, we pray for the grand hour of the complete unity and even union of God’s people to come. The Disciples will exert their power and influence in this respect by believing the Scriptures, teaching them to the people by following Jesus Christ, and him alone, in confession, obedience and perpetual practice through all the contending voices of the present hour.

The Disciples are needed more today than ever for the world is wildly confused and dazzled by its new knowledge and its new freedom. The human race seems to have reached an age when we have a glory we scarcely know how to use. Our wealth of things is apparently too much for us. The way to organize all this so that we can understand it, master it, guide it, use it, is to do so from the spiritual standpoint. Jesus Christ gives us that. To follow him—the very heart of the doctrine of the Disciples, is the way out of the maze, for he is the Way, the Truth and the Life.

They Shall Not Pass!

By Arthur Pen

Three Spirits stood on a mountain peak
And gazed on a world of red
And the living and the dead.

A mighty force of evil strove with free men on mass.

The Spirit of Freedom, too
And every night by the red firelight
Men and women, at work and play
Those noble ancestors brave and bold
We love all God’s people, we would
And said, “They Shall Not Pass.”

To them
Of the Old World and the New.

And the men came forth at the trumpet call;
Yes, every creed and class;

And said the Spirits who called them
And said, “They Shall Not Pass.”

I see the world of tomorrow;
Far down the road of a future day
I see the world of tomorrow;
Far down the road of a future day

Men and women, at work and play,
In the midst of their joy and sorrow.
And every night by the red firelight.
When the children gather round,
They tell the tale of the men of old
Those noble ancestors brave and bold
Who bravely held their ground.
In thrilling accents they often speak
Of the Spirits Three on the mountain peak.

O, noble Sacrifices and Lives
No, Freedom’s Dead, Alas
May everlasting peace be theirs
Who said, “They Shall Not Pass.”
The Uniform Lesson for November 28

Gideon and the Three Hundred—Judges 7:1-25
By Marion Stevenson

O UR lesson for today is a part of one of the many stories in the Book of Judges, and the only lesson we have from this Old Testament book. If those who study the Bible, and, indeed, the habit of reading books of the Bible, there would be greater profit in studying a lesson from this book, and, if possible, study only the |scrapes of Scripture which are printed in the lesson quarterly.

The Old Testament was written for purpose of teaching, and right living. The apostle Paul believed that no man could be thoroughly furnished unto good works, who did not know the Scriptures, meaning the Old Testament. The Book of Judges is a part of this profitable teaching material. It will be a long time before we have another opportunity to study it. Truly, it would not take long to read the entire book in connection with this lesson on Gideon.

The setting of the story—

The setting of the story of Gideon is the situation portrayed in the whole Book of Judges. Moses had long been dead. Joshua, his successor, had completed his task and was no longer with the people. The immediate followers of Joshua are dead. The children of Israel therefore found themselves free to do as they pleased, with their responsibility directly to God, inasmuch as there was neither prophet, nor judge, to tell them what to do. The setting of Judges is therefore of very high significance, because it is a story of how people behaved in the realm of righteousness when they were free from outside control and individually responsible to God alone. The Book of Judges is one of the best books of the Bible to study at this day, when many, however, still study only certain parts of the Old Testament. The Old Testament was written for purposes of instruction in the art of righteous living. The apostle Paul believed that no man could be thoroughly furnished unto good works, who did not know the Scriptures, meaning the Old Testament.

The Lesson Scripture

Judges 7:4-8, 19-21

4 And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and let me discern whether they will follow the counsel of God; and as I do, so also will ye do. And he divided the people into three companies, and he said unto the people, How shall we deal with the people that are left over, and which have not taken part in knocking down the pitchers and breaking the torches with the people that have taken part in the service of the water? And they answered, let us bring every man his ass, and let us set the ass over against the well of water, and we shall go out after them every man in his place round about the camp, and all the host shall shout, and they shall shout, and they shall fight against the Midianites.

19 Then said he unto them, Thus shall ye do, that the people may be discerned whether it be well with me, or not. And he distributed the three hundred men, and said unto them, He that is left over shall be as the king's officer unto me: if I make such an one a king, then will ye be as his officers. And he said unto them, Thus shall ye do, every man who drinks of this pitcher, and I will make him king over the people; and if every man who does not drink of this pitcher shall be as all the rest that are in this place. And they took every man his pitcher and went out, and they drank; and they said every man for his companion, and they cried, The sword of Jehovah and of Gideon.

The Lesson Scripture

The response of the people was doubtless made to the salutation of the angel of Jehovah, and was no longer with the people. The immediate followers of Joshua are dead. The children of Israel therefore found themselves free to do as they pleased, with their responsibility directly to God, inasmuch as there was neither prophet, nor judge, to tell them what to do. The setting of the story of Gideon is the situation portrayed in the whole Book of Judges. Moses had long been dead. Joshua, his successor, had completed his task and was no longer with the people. The immediate followers of Joshua are dead. The children of Israel therefore found themselves free to do as they pleased, with their responsibility directly to God, inasmuch as there was neither prophet, nor judge, to tell them what to do. The setting of Judges is therefore of very high significance, because it is a story of how people behaved in the realm of righteousness when they were free from outside control and individually responsible to God alone. The Book of Judges is one of the best books of the Bible to study at this day, when many, however, still study only certain parts of the Old Testament. The Old Testament was written for purposes of instruction in the art of righteous living. The apostle Paul believed that no man could be thoroughly furnished unto good works, who did not know the Scriptures, meaning the Old Testament.

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The Lesson Scripture

Gideon's folly—

The eighth chapter completes the story of the expulsion of the Midianites. It is a story of savage and relentless warfare, which must be judged in the light of the times. Through it all Gideon's forcefulness appears. He was a man qualified by personal disposition to deliver his people in an emergency.

Gideon succumbed, however, to the temptations which came to him when peace was sprung. He delivered the Midianites only to lead them into folly. When he was asked to become a king, he refused and requested that he be given the golden earrings which had been taken from the Ishmaelites. Out of these 'Gideon made an ephod, and put it in his city, even in Ophrah; and all Israel played the harlot after it there; and it became a snare unto Gideon, and unto his house' (8:27).

Teaching points—

From this ancient book of religion we learn how patiently God nurtures our faith until it is strong. He permits men to set their own tests through which they receive assurance.

God is also long-suffering with the erring. He is immediately responsive to the cry of a penitent heart and he is "able to save to the uttermost" all that come unto him.

If you have looked at the newspapers and magazines and have carefully scrutinized the pictures of proposed buildings. These structures have not been built. Not a shovel has been put on another; yet there is the image of the building as it will look when it is finished. Do you have a picture of your life in later years? If you do not have such a picture, get one. It will help you to build.

Think not of the church as an institution you support and as a place you may attend with regularity or irregularity. Think rather of yourself as a living Bible known and read of all men. Do not attend church just because it is the particular sermon or series of sermons. Remember that you belong to a fellowship of living men and women who solemnly pledged themselves "In the love of truth and the Spirit of Jesus to gather together for the worship of God and the service of mankind.

THE CHRISTIAN PLEA

Page Six
Christian Endeavor Topic for November 28

Christian Endeavor Around the World
Philippines 2:1-13

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Where are Christian Endeavor headquarters?
Who is Francis E. Clark?
What is the Christian Endeavor World?
What is your opinion of it?
What and when is Christian Endeavor Day?
Who is your state Christian Endeavor president?
What do we mean by graded Christian Endeavor?
What special lines of endeavor is Christian Endeavor engaged in?
What special service has Christian Endeavor rendered your church?
What value have Christian Endeavor conventions?

Paragiefs to Ponder

Christian Endeavor today has become a world-wide movement for truth and righteousness among the young people of practically every country. It is a very large world-wide movement by the millions of thousands. In carrying on the work the United Society of Christian Endeavor is publishing a weekly periodical and scores of books and hundreds of helps that are being translated into many languages. These books and helps prepared by experts, have been succeeding in promoting the movement and in developing the Christian life among the young people.

From a missionary in South India there comes the word that there are nearly ten thousand children of Junior Endeavor age on the mission rolls and directly in connection with the Endeavors. They are children in the village schools for the most part, and, being Hindu children, are only associate members; but they are being brought in touch with the principles and methods of Christian Endeavor and are coming directly under the influence of the life and saving power of Christ.

In Germany the Great War seems to have had a stimulating effect upon the Christian Endeavor movement. During that period the number of societies increased from five hundred to more than a thousand; and since the war this number has been augmented by another five societies. In the field are a number of consecrated men and women as field secretaries who are carrying on a successful campaign to bring Germany's young people into close and saving contact with Christ.

Christian Endeavor has societies in practically every country in the world today. It is strongest in the United States, as we would expect but it has gained great strength in other lands also. It is especially strong in Great Britain, Germany, Canada, Brazil, South Africa, Australia, India, China, and Japan. The largest society in the world is that in Bolenge, Africa, our own mission station at the point where the equator crosses the Congo River.

Christian Endeavor is found in about eighty denominations, in most of which it is the only young people's society. It began in the church of Rev. Francis E. Clark, the William Congregational Church, Portland, Maine; but has had a very rapid and wide-spread growth. It is especially strong in our own brotherhood, being graded in many churches from the Juniors to the Adult Societies.

Last year the fortieth anniversary of the founding of Christian Endeavor in China was celebrated there, the first society having been organized in 1885. The whole year was devoted to a campaign to increase the number of members and societies. During the campaign the number of societies was increased from twelve hundred to twenty-five hundred.

The devotion of Christian Endeavorers is well illustrated by the loyalty of the members of the societies in the Metet Girls' School in West Africa where there are two societies with a total enrollment of 205 girls. Ten of these girls walk more than twelve miles every day to attend the school. Recently the Endeavorers have taken up the work of Christ for their daily reading and for discussion in their Sunday topics.

Christian Endeavor has for a long time carried on work in the prisons of the country and many active societies have been organized and are carrying on work in our prisons. Such a society has been organized in the prison at Batangas, Philippine Islands. A large society in the town holds a weekly service in the prison, but the prisoners have their own meetings both in the morning and evening; and the wardens testify that these Endeavor services are helping to create a new spirit among the prisoners.

Christian Endeavor has ever been aggressive, so it is not surprising to learn that two Christian Endeavorers of Norway, Dr. Arne Jonsen and his wife conceived the plan and formed the ambition to organize a Hebrew Christian Church in Jerusalem. This was two years ago and a year ago this plan was carried out, and the first Jewish Christian Church since the days of the Apostles was organized. The purpose of these Christians was to organize a Christian Endeavor society also, and no doubt they will succeed.

Originality has ever been a marked trait in the Christian Endeavor work and it is evident in the work in foreign countries. In Yehamur, India, a society of Endeavorers some months ago held a two-day meeting in celebration of their anniversary. A feature of the meeting was a parade through the town at four in the morning on the way to a sunrise prayer meeting. The subject, 'God Is Light,' was chosen for the topic at this early morning meeting.

Our own Christian Endeavorers have ever been active and enthusiastic and have always been supporters of the forward movements in our churches. For a long time our young people have been supporting a number of the orphans at the Danish Orphanage, India, and have contributed to the support of native evangelists and helpers in the countries where we have missionary work. The leaders of the young people's work in the churches made fine contributions of service and promotion and under the fine leadership of Cynthia Pearl Maus and R. G. Ross, superintendents of young people's work, much more fine work is being done.

Content makes poor men rich; discontent makes rich men poor.—Franklin.

It is more important to make a permanent friend for your concern than a transient sale.

THE CHRISTIAN PLEA

Mid-Week Prayer Meeting Topic

For November 24

A Thanksgiving Church
Philippines 4:4-7; Ephesians 5:17-20

By Gilbert E. Ireland

I. Therefore shall the prophet give these thanks for ever and ever. Psalm 45:17

A seasonal topic, with Thanksgiving Day as a background. As a national religious service intended to be the prominent feature of the day, it is purely a goodly custom. Some may deem it only formal; others may say it is only a devotional feature of the annual observance. But there is some force, some solemnity, some reverence, some spiritual uplift in the assembling of uncounted congregations to worship God, to give thanks to God. As to the charge of 'formality,' each attendant must be responsible for his own heart sincerely, gratefully, reverently joining with others in thanksgiving. Happy the congregation which thus waits on God. "Enter into his gates with thanksgiving, and into his courts with praise" (Ps. 100:4; 95:1, 2).

II. Thanksgiving in individual and congregational life—

But these verses are a summons to every individual Christian to cultivate certain graces, to maintain certain attitudes of mind towards God and man (Eph. 5:16-17); to make good use of our time; rescue it, snatch it from every idle waste. A warning comes in just here against the ever-accursed drink; 'wherein is excess, loss beyond recovery.' But quaff it then, the drink in of the Spirit; 'be filled with it.' How Christian we should be, with that Spirit filling the soul! In place of drunken revelries may we come from drink there be Christian songs, holy thoughts in beauteous words.

The melody of gladness and thanksgiving and praise will not be wasted in the heart of the worshipper, for there it rises in 'a melody unto the Lord!' O, we do not live just amidst bricks and stones and the clashing noises of the world; we live already in the house of the Lord, and, while seeking the city which is to come, let us may offer up a sacrifice of praise to God continually, the fruit of the lips which make confession to his name (Heb. 11:14).

III. Our thanksgiving boundless in its scope—

The following passages have one thought, "the Thanksgiving spirit," Eph. 5:19; Phil. 4:6: "Giving thanks always, for all things..." "in every thing by prayer and supplication, with thanksgiving..." in songs and with prayers giving thanks "for all people" (1 Tim. 2:18); not thinking of ourselves alone, but thinking of all of us, of all that blesses and makes glad other people, other countries, all the world. And always thanking God "for his unspeakable gift." With such sentiments, such motives, such practices, there will be assured to the heart a permanent friend for your concern than a temporary friend, a friend for ever and ever. (Psa. 100:4; 95:1-2).
The Watchword for Our Future
By Charles F. Hutslar

I
PRESENT herewith five reasons why I believe the Bible should be in the public schools—not taught, but read and honored as it should be in every American institution.

I. First, its principles are the foundation of all national and personal happiness in our American life and civilization. The highest voice of the nation's statesmen has been the Bible. It is the only satisfactorily permanent and noble finish of everything which stands for happiness, peace and goodwill.

II. The love-lyric of Paul in his Corinthian epistle is this: "God is love," which was perfectly expressed by the Great Shepherd of mankind; and the sufferings of our nation today are brought upon it by its citizenship's failure to develop and express the love-religion of the Bible. Our courts are a display of the hate which permeates and regulates human life. Not God, not our God, the Son of God will ever be sending men to their ruin.

III. We are the Bible. It is our greatest book to man. All good communication through the world is based on the fact that the Bible we should not know right from wrong. Therefore, since the Bible is the book of every true American and proclaims the highest and central truths of our nation, it should be honored in every place where our flag hangs.

IV. The religion of the Bible which is Christ's religion is indispensable. It takes cement to give strength to a foundation. It takes the spiritual forces of religion to preserve our graces and save our characters. For that reason the Bible should be where it belongs in American education.

V. Fifth, the Bible is the complete revelation of God ever given to mankind. Religions, philosophies, teachers, nature—all express symptoms of the Divine Head, but the Bible gives the revelation of one God, Jehovah, but they did not understand His true relationship with His people. So in all the vast and urgent issues search for the Almighty, the complete and most satisfying revelation is that the Master Teacher recorded in the New Testament of our blessed Bible. "I am most sympathetic with every honest effort to better understand our Infinite Father, whether that effort is in heathen India or in the secular press, so-called, or in the schools, but Jesus only can save the soul. Dare we even dream of such a thing as that which we worship." To know the true God of the Bible and to worship Him in spirit and in truth are the most urgent issues before our American commonwealth for this generation. And the only way that our civilization can be stabilized with principles that will insure the character and moral life of a new day, is for our children's children is to place the Bible and God where they belong in American institutions, and to include the homes as well as the schools.

Teach the principles of God's Word to the children; write them upon the door posts, and upon the gates, that our days may be multiplied and the days of our children in the blessed land which God gave to our fathers. That note of Israel's great leader should sound out and reverberate through the whole of the nation's life until its truths shall become the refuge of our strength and the watchword for our future.

Prayer

A Mighty and Ever Blessed God, we seek the assurance of Thy presence when we work and when we play, when temptations assail us, and when joy brings us, Father, to love every beautiful thing in the world. May we be lovers of good men and good women. Deliver us from sloth and avarice to go forth with courage to overthrow all that is evil and to make ourselves the agents of Thy holy, militant, lovely will on earth as it is in heaven. Enable us to do our part to the greatest task of life, enable us to win the crowns of the faithful. We ask through Jesus Christ our Lord. Amen.

THE CHRISTIAN PEA

*Written for and published by the "Pasadena Sun" by the pastor of Washington Christian Church of that California city.

THE CHRISTIAN PEA

Page Eight
The Educational Task

By P. H. Moss, Superintendent of Religious Education

(CONTINUED FROM LAST ISSUE.)

LEADERSHIP TRAINING.—If we are to go forward in the program of religious education, we must have more trained leaders. We are making this advance little by little through our Schools of Methods, Leadership Training, and the Teacher Training Classes in the local churches.

VACATION CHURCH SCHOOLS.—The supreme need today as never before is the knowledge of God's word. The entrance of thy word giveth light; it giveth understanding to the simple." Through the Vacation Church School we are able to give more Bible instruction than the average Sunday School gives in one year. The standard Vacation Church School requires at least sixty hours of work and recreation; the entire program is designed to shape the character of the pupil.

YOUNG PEOPLE'S CONFERENCE.—The Young People's Conference is the newest feature of the program of religious education. We held our first conference for young people at the Southern Christian Institute at Edwards, Mississippi, last May. This effort proved to be a worth-while one. All who attended this first conference pledged their support to the second one. The slogan is—"107 pupils for 1927." This is a part of the great Youth Movement. Ere this article goes to the press, the First Youth Convention of Disciples of Christ will be held in Memphis, Tennessee. It is understood that the colored youth will be given a part on this program.

The motto: "Building the Kingdom Through Brotherhood Cooperation," suggests a wonderful theme for the youth of the world. It is understood that the leaders of youth will not be permitted to take part in the discussions; they will be granted a seat in the midst and their minds will be free to think and gather data for future use.

VISION OF THE NEW TASK

The prevailing motive of the Sunday School of 1780, was philanthropic. The present day school must be no less altruistic in spirit. The Church School must extend its borders to touch the whole of life. Little by little, the church is being brought face to face with a task that is all her own. The Bible School of today must be more than an extension agency of the church; it must be more than a recruiting agency of the church. The prevalent motive of the Church School should be to teach the religion of Jesus Christ, not as a theory, but as a practical guide of life. We have too long taught lessons and not pupils.

Let us face the facts in the case as they present themselves to us in the study of the situation. The children of the church are God's trust to us. It is said: "That children is God's challenge and man's opportunity." If the church fails in the task of giving to its children and young people Christian training, it means that a great per cent of the children of America will be justly classed as religious illiterates. At the present time, the general American public school courses may contain lessons on anything and everything except religion. Whatever approaches that forbidden field must be denatured of the religious element before used. The Bible may come in as a literature of good moral or inspiring biography, but never as the basis of faith or message of salvation. It is evident that the church is the one institution that must give to the children of America their religious instruction. The one question that confronts the church today is, how shall the teachers and those who are responsible for putting across this educational program of the church be made to feel the weight of their duty in this all important task? "And all thy children shall be taught of Jehovah." And we measuring up? What is our standard of measurement, how shall we know whether or not the lessons taught in our Bible Schools every Lord's day are bringing desired results? Let us ask another question, in the public school at the age of nine, what does the child know? You say, if he is a normal child, all things being considered, he would be in the fourth grade at nine. What does this nine year old child know about his Bible? As a junior he should be handling the Bible, memorizing many of its choicest passages. From thirteen to sixteen the boy is well on in High School. At the same age has he made open confession of his faith in Christ? Is he living out in his daily life the teaching of the Holy Book? Are there visible changes in his spiritual life? What about his devotional habits? If there is no religious progress toward life of this youth, you may do well to question the efficiency of the work being done in the Bible School. I am cognizant of the fact, that the lack of organization, the lack of equipment, "lame" leadership all serve to militate against the progress of the program of religious education.

Quoting from Dr. Cope: "Before we can approach intelligently the detail of organization, it is necessary to see the special task with which we are concerned as it stands in the whole life of today. This organized religious education is for children only a part of their whole experience and what it will be and do is to be determined in a large measure, by all that is related to it on every side. The program of religious education in the church must be made both in the light of the lives that the children are now living and in the total life we would like them to live."

The church, once discovering her task, must mobilize her forces, open up her training camps and make ready to charge against the foe of ignorance, sin, and all that may serve to dull our sense of the true philosophy of life. The church must plan the course that is to be taught in the Church School. This suggests a committee on religious education in the church school, the personnel of this committee being—public school teacher, business man or woman, Children's worker, Young People's worker, Missionary leader, the pastor ex-officio, the general Supt. ex-officio. The first work of this committee should be to inform itself, educate the church in the educational task of the church.

How long shall the church expect something for nothing? The church
and inspiring program that will mean much to the growth of the work both spiritually and financially. Beginning the third of September our state evangelist, Eld. H. G. Smith held a two weeks revival meeting with the Institute church which was a success from every angle. Every sermon preached during the meetings was one that tended toward spiritual uplift and will be long remembered by those who attended. As a result twenty-four were added to the church, four by confession, one returned, and nineteen from other churches.

**EVANGELICAL WORK IN THE BLUEGRASS STATE**

By C. H. Johnson, Evangelist of Ky.

We started on the evangelistic field September 1st. We have visited a number of the churches and found them ready to support the state program. We are working with all departments of the church and are looking forward to this being a great year for the work in the state of Kentucky. Elder C. H. Dickerson, state president of the church convention; Mrs. M. E. Taylor, president of the Bible school work; and Mrs. S. M. Brown president of the Women’s Missionary convention, are all doing everything possible to support the work. The aim is nothing less than “over the top” with all of our work both state and national and we are all doing our best to clear the way for our field workers to get the finest results when they visit our state. We shall gladly join hands with them in putting over the program they will bring to us. We only ask them to inform us of their visits that we may be able to make preparations for them.

We are having much success, working among the churches and hope to see our state work measure up to the standard. We were with the church at Winchester one Sunday and found many of our friends there loyal to their task. If you have not received your national apportionment, notify the state president. Let us make ready now to put our national program over.

**NEWS AND ANNOUNCEMENTS**

Elder J. F. Whitfield writes of the very cordial welcome accorded him by the congregation at Roanoke Virginia on the occasion of his assuming the pastorate of the church there. The First Sunday in November was given over to services in the various departments suitable for the occasion. The evening services were composed of addresses of welcome to the new pastor from the several departments. We wish for Elder Whitfield the most signal of successes in the new field of labor.

**FROM THE BANKS OF OLD KENTUCKY**

By C. H. Dickerson

The Inverted Commission

“Go ye therefore and criticize conditions to every creature; he that complains and abuseth shall (not) be saved; and he that trusteth confidently shall be condemned, for Lo, I am not with you at anytime nor anywhere.”

Is this not the slant of mind which many of our so-called leaders bring to us? A most common Monday morning expression where evangelists, itinerant, and local preachers meet is “Where were you abusing the people yesterday?” or “Where were you dusting the Bible?” And so it goes that too many people sent forth to preach the gospel (good news) of the Kingdom of God, go about nursing a grudge, contaminating God’s fresh air with their disgruntled disquieting ebullitions. How important the self-declared Light of the World. The world wants light, and it is our rich heritage to beam on this dark world the reflected light of His presence.

The merest tyrant can criticize and complain. Had Jesus spent His time in bickering complaints, the world would still be lost.

Complaining malcontents should read the joyous note of that prince of preachers, “I thank my God for counting me worthy and putting me into the ministry.” And when we set up the commission aight we’ll find that it glows with peace and joy.

**OLD MISSOURI**

By E. K. Burton

It has been some time since you have heard from me here in old Missouri. I am still on the field fighting Old Nick with all my power, letting the world know that I stand for nothing but Christ and Him crucified. I am still on the battlefield of New London for my second year. We tore down the bars and let eight through last year, two from the Baptists Church. So far this year we have taken one from the Baptists Church. We are making the gospel so plain that even a child can understand.

I am in a new field this year, the little fighting church at Frankford, Mo. Only a few members of our church are there but in union there is strength.

Sister Cammie Doolin was with us after a trip through the Second District and reports that the work is progressing in all departments. We are all interested in the wonderful work being done at our new station, Vandalia; and hope that every church will take an interest in this new field. In a year’s time by our help it should be well on the road to success.
National Apportionments

To the uninitiated the apportionment made your local church, Bible school, and Missionary Society is often a subject of complaint since it seems to be arbitrarily imposed, a sort of "taxation without representation."

The report of the National Convention is brought back to you. Little or much may be made by your local delegate of the financial side. But it all assumes a sort of impersonal vagueness when the hundreds and thousands begin to invading the glowing reports of the enthused return delegates. Pride for past achievements and national aspirations for future prowess eclipse the local aspects of the issue.

But let it be inscribed on the tablets of your heart, yes bind it about your neck. The National Convention has no other method of raising its money except through the local church. From the large city churches of Chicago, Cincinnati, Cleveland, and Baltimore to the small rural churches of Georgia and Florida, the total amount is apportioned. And whether you as an individual, a church, a Bible School or Woman's Missionary Society meet this challenge and go over the top depends in a measure the success or failure of the National Apportionment to be reached. If you fall there is no other way.

But even so it would perhaps be wise to know through just what means you receive your exact amount, seeming with no voice in the matter. But you do have a voice. Either your local organization or your state organization sends a delegate. This delegate is a worker among you who knows you. He can rate rather accurately your resources, and to him is committed the task of representing you in your entirety to the National body. The apportionment of each department is brought to the session of that department by the Joint Executive Committee. There a vote is taken to divide the whole apportionment, your delegate voting. Then after its adoption the total is turned over to the field secretaries to be apportioned locally. These secretaries, Mr. Wm. Alphin of the Church proper, Mrs. Rosa Grubbs of the Woman's Missionary Societies, Mr. P. H. Moss, and Miss Deetsy Blackburn, for the Bible Schools are well acquainted with the entire field of their department, working from past giving, present strength, numbers, local expenses and effectiveness of organization these persons apportion to each state and to each church the amount the local organization is most likely to raise, and that best be depended on to meet the obligation.

Why is the Woman's Missionary Society apportioned more of the total Negro apportionment than the Church proper? Because the Missionary Societies taken as a whole are more effectively organized for giving nationally than the church which must carry the burden of the local assembly, like salary for pastor, organist, musical director, director of religious education, parsonage, janitor wages, heat, light, water bills and repairs on buildings, only helped at will by its auxiliaries. But the pastor and his wife are both expected to be useful in all auxiliaries. So while the Woman's Missionary Society gives as an organization more money for missions, the church gives more for the equipment and leadership for local use of itself and auxiliaries. So even as this is true of the division of responsibility of the National body so do the secretaries take into consideration other items such as the number of Sundays the pastor serves, number in the membership, local obligations, financial strength, repairs undertaken, buying or building, freedom from debt and all such conditioning data. Then in accordance they apportion your local church. So you do have two different ways of approaching the problem if you find it a problem.

First, through your delegate to the National Convention. The success of the National depends on the local and if you locally, after doing your best are dissatisfied then see that the one who represents you make the adjustments. Second, through the Field Secretary of the church where you are. They are eminently reasonable persons and will be more than glad to correct anything that they have been mistaken in estimating.

I know many of you are not doing your best because your best is not required of you by the apportionment. If so your Field Secretary will be more than glad to raise the amount alloted to you at any time. Do not be reticent, Speak up, we want you satisfied.

(Warning)—No apportionment should be lowered, for that is retrogression. Christianity is progress. So no Christian church will ask for an unchristian thing.
A Christian Service in Cooperation

J. B. Lehman

Locarno Before Taking, or SHall It Be After Taking?

If some one would have proposed to the Germans, French, English and Belgians in 1912 that they go to Locarno to make a treaty to preserve the peace they would have given him no attention. But after they had killed and wounded in battle some ten to twenty millions of men and some thirty or forty millions more had perished because of the hardships of the war, and when they had destroyed not far from two hundred billion dollars worth of property, they consented to go to Locarno and make a treaty of mutual good will. Because of a haughty mind and a conceit that they were strong enough to defy the world they would not go before they suffered the disaster of the World War. They made the same mistake that Christ said the Jews would make:

"If thou hadest known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and shall dash thee to the ground, and thy children within thee; and they shall not leave in these one stand upon another; because thine eyes saw not the time of thy visitation." (Luke 21:22-24)

That was a clash between two races of men. The Romans came in on the Jews and scattered them to the four corners of the earth. But we have outgrown that and there can no longer be a clash of races. In the last war all the races of the earth were on either side and it will be more so now. There are still annoying clashes between races in the strata of the ordinary affairs of life, but in the larger sense we need not fear a clash of races. But the world is in imminent danger of a clash that will draw in all the races of the earth on both sides.

Then why should we not stop and do some serious thinking? From now on we will have to deal with all these peoples. We now have living in America a population of about one hundred and twelve millions of people. No one ethnic group has more than twenty millions. These various groups, English, German, French, Italian, Irish, Polish, Hungarians, Russians, Fins, Negroes, Japanese, Chinese, Hindus and a number of others, must all live together. No one ethnic group has more than twenty millions. These various groups, English, German, French, Italian, Irish, Polish, Hungarians, Russians, Fins, Negroes, Japanese, Chinese, Hindus and a number of others, must all live together. The Negro now has a chance to step out in a work that requires black or yellow or brown. God has outgrown that and there can no longer be a clash of races. In the last war all the races of the earth were on either side and it will be more so now. There are still annoying clashes between races in the strata of the ordinary affairs of life, but in the larger sense we need not fear a clash of races. But the world is in imminent danger of a clash that will draw in all the races of the earth on both sides.

Let us not be discouraged because we hear the cry of fraud and graft in politics. That is a hopeful sign. All evils are given an inning before they are destroyed. It might be to an advantage if the grafting politician would become more brazen in his clamor for office. It is called the Doll Festival. At that time the greatest joy, and a religious duty of every girl is to have her dolls for this ceremony. How-
We have often noted the effects of quarrels in families. We have seen vast estates dissipated and lost to the heirs by litigation and we have known the family altar to be torn down and the family itself scattered by bitter words from angry tongues.

Going through the country now and then we have noticed the ruins of once splendid church buildings. Grass growing on the walls and steps; rafters stripped and exposed like the ribs of some huge dead animal, bleaching in the sun; pulpit desolate and the corners where ecstatic hearts once said Amen deserted and deserted members. "We are sure the.Somewhere the irrational entered into the first stone. But it can usually be done—" as I am writing you a line about your article which appeared in "The Christian-Evangel," October 23, with the Negro race, the Negro. You say very correctly what I believe should be said to our white brethren and the Negro church portion of the denominational world.

Mr. Kershner, I am glad to have a man of your ability speak the words of "The Evangelist" to the Brotherhood for my race. We have, of course, many of our race, many of our "emotionalism," but the other people of the denominational world have given them college membership in most places. They have their bishop in many Methodist and Baptist churches, and white preachers who have been educated in colleges largely maintained by white Methodists and Baptists. They have not one but colleges, while the Negro Disciples have not a single accredited college.

Why should not the Disciples of Christ who plead for the needs of God's people open this door to the Negro? Even the Congregationalists have heard that I have heard. I have heard white Methodists and Baptists testify to my people and tell them why the Gospel of Jesus Christ; a Gospel that uplifts and beautifies the lives of men. As this Gospel is translated into unselfish and genuine cooperation the world outlook becomes brighter and brighter. Someone has said that the world is growing better and worse all the time. I thank God that it seems to be growing better faster than it is growing worse. A better day is dawning, a better understanding between all nations and peoples; and we are beginning to realize as never before our dependence, one upon the other.

In conclusion, permit me to say that the invitation extended to six others of my race and to me to attend the Helsingsfors Conference, and the opportunity extended to me to appear on this program, give encouragement and outlook to the Negro youth of the land. They deeply appreciate the new spirit of democracy and fellowship which this participation indicates, and they pledge you their loyalty and trust for the building of a better world.—"Press Service, Commission on Interracial Cooperation. 409 Palmer Bldg., Atlanta, Ga. R. B. Eleazer, Educational Director.

Winter Song
Because I sing in April,
With magic in the air,
Must I be sad and silent now
When winter boughs are bare?
My heart is not a singer
That waits upon the spring.
But while there is a blessed sky
And friendly earth, I sing!
For ever green my joy is,
Like any cedar tree;
It makes a tune of ice and snow
And whispers it to me.
—Abbie Farwell Brown.
The Uniform Lesson for December 5
Ruth and Naomi—The Book of Ruth
By Marion Stevenson

The Lesson Scripture
Ruth 1:14-15
14 And they called the name of that child Orpah: and Ruth kissed her mother-in-law’s hand, and wept, and returned. 15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law. 16 And Ruth said, Entreat me not to leave thee, or to turn back from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. 17 Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if thou deal not with me according to the goodness of thy knowledge in which thou keepest me this day. 18 And when she saw that she was steadfastly minded to go with her, she left off speaking unto her. 19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that the whole city was moved about them, and the women said, Is this Naomi? 20 And she said, Blessed be Jehovah, who brought back my captivity. And all the women said, Orpah hath returned unto her people, and to her gods. 21 And Naomi said, Return, my daughter, return to thine own people, and to thine own gods. 22 For Jehovah hath dealt very bitterly with me; I go, return: why should they give me bread, and why should they give me water? 23 For till I come and consume myself in another place, why should I give my眼 and my heart unto the dead husband? 24 For had I waited for the Lord, I should have waited for his mercy; why should I have taken my own counsel, and turned aside that I should follow a thing which is abominable in mine eyes? 25 Thus did Naomi turn back, and her maidens with her; and they went home to Bethlehem. And Naomi was the mother-in-law of Elimelech. 26 And Naomi said unto her daughters-in-law, Go, my daughters: I pray you, go, each to her mother’s house; for I am too old to have a husband. And I pray you, get you to eat your decrease, and wax strong; for it was not well for you to come with me: the Lord look on you good and1A

The Christian Plea
Christian Endeavor Topic for December 5

Character: How Form It? What Affects It?

Proverbs 22:1; 8:1-11; 1 Corinthians 15:33

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

What part in character building does self-denial have?

Is it a religion a necessary element in character?

Should church membership be an evidence of trustworthiness? Is it?

How do you help build character?

Why is good character better security than first class collateral?

Is one's character affected by gossip about one's self?

How will prohibition help to build character?

What effect does war have on character?

Is the present increase in the use of tobacco a threat to national character?

Paragraphs to Ponder

Character is like the dye that colors all the goods alike; it leaves only the place that is changed.

J. H. Ward.

"Experience serves to prove, that the public weather affects us. One kind of weather makes us gloomy and lazy; another kind makes us energetic and eager to do things. Now the weather does not make character, but the way we react to the weather makes character. So with the rest of our environment; if we accept what we find in the books and papers we read, we read and find lodgment in our minds and will project itself onward continually."

H. G. Mathews.

"Whatever the work, it is the way we work. Whatever the question of personal improvement."

S. Smiles.

Environment does not make character—make our characters—but environment may profoundly affect character in the making. Temporaneously we are affected by the weather: one kind of weather makes us bright and happy; another kind makes us gloomy; another kind makes us irritable; and another kind makes us energetic and eager to do things. Now the weather does not make character, but the way we react to the weather makes character. So with the rest of our environment; if we accept what we find in the books and papers we read, we read and find lodgment in our minds and will project itself onward continually."

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H. G. Mathews.
THE CHRISTIAN PLEA

A REPORT

The following is a report of the financial efforts that have been completed during the month of September. This report was sent to us by Mr. J. B. Lehman, superintendent of Negro work under the United Christian Missionary Society.

Receipts to the U. C. M. S. from all Depts. of the Church for September, 1926 for the Negro Churches

California.
Name of Church Ch. B.S. C.E. W.M.S. Cir. Tri. B. & G.
Los Angeles, Birch Street, 11.15
Los Angeles, 33rd & Hooper, 7.10
Total: 18.25

Receipts from the Negro Churches to the U. C. M. S., for September, 1926

Indiana.
Indianapolis, 2nd 18.00 5.00
Total: 18.00 5.00

Kansas.
Kansas City, 8th St. 5.60
Lawrence, 2nd 1.00
Winchester 16.47
17.47 5.60

Receipts to the U. C. M. S. from all Depts. of the Church for September, 1926 for Negro Churches

Name of Church Ch. B. S. C. E. W. M. S. Cir. Tri. B. & G.
Mississippi.
Mound Bayou No. 1 10.00 2.00
Total: 10.00 2.00
Grand Total $12.00

Receipts to the U. C. M. S. from the Negro Churches for September, 1926

Texas.
Beaumont, Forest Ave. 35 Btd
Jarvis Inst., Hawkins
Total: 35 7.03
Grand Total $7.38

Virginia.
Martinsville, Fayette St.
Total: 25.00
Grand Total $25.00

THE way to make a success of life is to make every day a success. Each one has or may have his daily bread, his daily task, his daily grace and his daily crown.
Ten years ago there came into existence in our brotherhood, a national convention. This thought had been in the minds of a few of our leaders for a number of years but it was not realized until a decade ago. In the annexing of auxiliaries to the convention, the young people as endeavorers were not included in the program. The Endeavor Department should have been born with the church department for the thought of the youth should have been one of the foremost in the minds of the leaders.

After three years of national activity, someone brought to the convention the needs of this department and it was organized. The organization drifted along for two years without a program for its sessions. In 1922 at the Indianapolis Convention, Prof. E. R. Williams, who was secretary of the teacher training and Christian Endeavor work, feeling the great need of the Endeavor department, called a group of the interested ones of the convention. Prof. P. H. Moss, Miss Deetsy Blackburn, Mrs. Malinda LaTouche of Chicago, Mrs. Christian Stewart of Springfield, Elder R. H. Hancock and the writer were chosen as the president of this department since the Indianapolis Convention of 1922, we are happy to state that there has been some progress both in interest and development. We have formed some new ideas about the work. In as much as this is a department of religious education and as the Bible school is also we see no reason why these two departments cannot be correlated in their work. We have some recommendations to be submitted in our next national meeting which we hope will be a forward step in the development of our work. We firmly believe that we are going to do something worth while this year. The president of the Bible school convention and the president of the Christian Endeavor convention have pledged to work together in the task of the national work among the youth. You may expect from us a great program this year. We challenge each endeavorer and Bible school pupil to a performance of their full task. While it is true that we stress the financial side yet what we wish most is more active and cooperating organizations.

Prof. Moss and Miss Blackburn have given their lives to religious education in our brotherhood and it would be glorious to have the development along the lines of numerical strength, religious enthusiasm and financial competence come during the period of their national life. Our young people need a worker in this department, one who is consecrated and willing to put every effort into the work. But even now the department of religion is doing more to salvage the youth than any other department of our church and we solicit the interest and cooperation of all in putting over the program. We wish that each of you could spend a day in the Workers Conference at the national convention and learn just what a burden our youth is on the hearts of those who are delegated to give religious education to the youth.

We are coming to you this year through our letters, through our paper, through the youth’s conferences and ask that you hear us in all things for good. The first thing we want is your confidence. With your support and confidence we will be able to do a great work for this department this national year. The thought that should be foremost in your mind should be kingdom building. Let us lift up Christ that He may draw all mankind to Him even our youth. So be prepared for the calls we are planning to make upon you this year.

The financial task allotted to the Christian Endeavor this year is five hundred dollars ($500) out of a total of three thousand five hundred dollars ($3,500) for the entire department of religious education. Now endeavorers, let us go over the top this year. We shall put forth more effort this year to get more individual donations. When you receive your appointment please consider it carefully and as something worthy of serious efforts on your part. The president of the Bible school convention is in the Lone Star state (Texas) and the president of the national Christian Endeavor convention is in the Buckeye state (Ohio) yet our hands are clasped with a hearty grip and also now we are together in putting into effect the program among the youth of our brotherhood. We are daily thinking and planning for the better development of this work. Our hopes are that we shall be able to report at Washington next year of the greatest advance of any preceding year in our department. May God bless us in our cooperation in the same task of saving our youth.
DOING THE WORK

H. G. Smith, State Evangelist of Texas

It was my pleasure to attend the opening of school at Jarvis Christian Institute the twentieth of September. It was indeed a wonderful day, filled with inspiration. To see the boys and girls coming in from different parts of Texas and other states, coming to this great institution of learning, made me long for my old school days again. When the teachers filed one after the other upon the stage, their faces suffused with the delight of service, eager to help those who were coming from some nine or ten states, not far for the dollar at hand from a desire to be of service and make humanity better, I was truly impressed. President Ervin, a fine Christian character, was indeed the wisest selection to lead the forces of Jarvis. He stands alone as an educator west of the Mississippi River. His worth and leader in educational circles will not be underestimated. He is gone and the same is true of his good wife. Great mothers and great wives make great men.

During the opening program, Pres. Ervin told of a girl who had applied for work but had been told she could not enter as a work student at this time and not to come if she could not pay her way. Her third answer had been, “I’ll be there tomorrow.” The president asked us what was to be done in a case like that. The writer volunteered to help the girl to the extent of ten dollars ($10.00). Elder N. H. Johnson, pastor of the church at Greenville promised a donation of twenty-five dollars ($25.00) from the Greenville church. G. W. Rogers of Hawkins, pastor of the church at Cason and the church at Dixon, pledged fifty dollars ($50.00) from his two churches. So the subscription continued until nearly a hundred and twenty-five dollars ($125.00) were pledged to the support of this girl. And the way was opened for the girl to enter school immediately.

I wish the brotherhood of Texas could realize what we have at Hawkins. We have the most outstanding school in the state but can hardly appreciate it. Surely there is no reason why all the ministers of the state should not attend the school opening. We owe this to the president, teachers and to our children. It is to be hoped that we will see all of our brethren there at the school closing.

S. C. I. NOTES

The Y. M. and Y. W. C. A’s had a special joint meeting this week, at which time the Memphis convention was held. The problems of Law enforcement, the Indigenous Church, Christian Unity, and the Church College were presented by the delegates who have been selected to attend the Memphis Conference, and were then discussed by the other members of the Associations. The meeting was so interesting that it lasted longer than the usual time by more than thirty minutes. The meeting especially was helpful to the delegates, as the discussions helped to clarify their minds on many of the questions.

The Church at Southern Christian Institute, November 7, had its annual meeting and the financial report showed that 76 members paid into the Church and its auxiliaries $1,192.42, which makes a contribution per member of $15.12, the same as in the last biennial report both local and world-wide. This is an unusually good report, as there are not 100 churches in the whole Brotherhood which did so well.

FROM THE BANKS OF OLD KENTUCKY

By G. H. Dickerson, Pres. of State Convention of Kentucky

We just closed a great meeting in Lexington. Our “Little Giant” I. H. Moore did the preaching. Ten added, a number reclaimed, a joyful service, large attendance, wonderful music, large offerings, “red hot” sermons, (preached not “spelled”) and a church revived among the visible results. Cold rains did not stop the throngs who came. No man of “his inches” beats Brother Moore preaching. Surely he is a Little man with a Big message. Now for the siege of winter. We are ready.

FROM NORTHWESTERN KENTUCKY

By Elder H. T. Wilson, Pastor at Little Rock and Germantown

On the thirtieth of September, I was called to Brookville to preach for the white people of the Baptist Church. They desired old-fashioned gospel sermons, of the plan of salvation by grace preached by one of another race. Brookville is the county seat of Bracken County, a beautiful town and with some inhabitants of distinguished persons were in attendance of duty. I answered, “I want to be the president of the United States.” He may not reach that mark but that boy has high ideals and will hardly fall to the bottom of the list. The task before us demands service and sacrifice. Are you willing to give both? It is your enterprise. Don’t depend upon some one to do what you are expected to give yourself. It is the work of every man, woman and child. None are exempted and the Lord’s work requires haste. May he depend upon you to answer. Here am I Lord at my post of duty!

The task before us demands service and sacrifice. Are you willing to give both? It is your enterprise. Don’t depend upon some one to do what you are expected to give yourself. It is the work of every man, woman and child. None are exempted and the Lord’s work requires haste. May he depend upon you to answer. Here am I Lord at my post of duty!
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THE CHRISTIAN PLEA

There are a few conditions that surround the publishing of the paper that should be known by our readers and contributors.

First to be understood is that due to the limited resources of the subsidy of the paper, each week a certain amount of the material must be taken over from The Christian-Evangelist because of its value and to reduce the cost of typesetting. That means that now the material that comes in must be sorted and not used indiscriminately in order to get the widest appeal and serve the greater number in the remaining pages.

Second, the plan is to devote an entire column to short news items and all announcements of real import. This will be the last copy set-up and later we give a day as the latest date on which any matter can reach our office and hope to appear in the next issue of the Christian Plea. The mechanical side of printing precludes the receipt of material in the office on Wednesday and its appearance the following Sunday in the paper. We want to cater to this particular type of usefulness and help keep the entire brotherhood informed of the plans of their neighbors in this mutual task. This is very easily accomplished with a little aid and consideration on the part of our contributors.

Third, space will be given to certain regular material that will appear weekly. Of such a nature will be the column "A Christian Service in Cooperation" by Mr. J. B. Lehman, "From the Banks of Old Kentucky" by Mr. C. H. Dickerson, "School Notes" from the schools as well as the prayer meeting topic, the Bible School notes and the Endeavor topic culled from The Christian-Evangelist. Also we shall publish as regularly as they come in the reports of the field secretaries of the national work in each department for we feel that their work done on a national basis is of general interest to the entire brotherhood. One page will be given to feature articles to be written on request dealing with some topic of wide and general interest to all leaders and lay members of the church.

Also we wish to avoid duplication of news material as far as possible. Many times different members of a gathering write accounts of the event and send them in. To print all would mean that something to another part of the country and on another subject must be omitted. True the value of different personal angles could mean a great deal but this must be sacrificed for the sake of a wider appeal. Also a word as to the character of the material would not be amiss. Long articles are not so interesting unless tied up in some way with the national work. If possible, to facilitate editing, manuscripts should be typewritten.

These are all things that all contributors to any sort of publication know but often in times of unusual excitement or great rush are forgotten. Often also the most important enters in and one is apt to become provoked at the seeming discourtesy of the paper in regard to that one's manuscript and we solicit your consideration in cases like these. We are printing for a wide constituency and must try to make the Christian Plea of such a nature that it will satisfy the largest number possible.

"WHAT IS THAT IN THY HAND?"

Exodus 4:2

This question was asked of Moses, the first great leader of the Hebrews. But it has been the keynote of service ever since. Once a great multitude had followed Christ into the desert to hear Him preach. When He had finished the people were hungered and weak from the experience. When the disciples had inventoried the supplies on hand they found only five barley loaves and two fishes. One of the disciples decided that only a hundred shillings of bread would give each of that great assembly a taste. But the Master asked how much they had and the barley cakes and fishes were brought to him. By using what was in His hand Christ was able to perform a miracle of relief in feeding five thousand persons.

So one sees throughout that even a Christ was not able to make something out of nothing on the one hand but on the other by using what He had at His disposal He was able to perform miracles. Moses was not commanded to bring water from a rock where there was no rock thereabout, but by using the existing rocks he was able to preserve a people for forty years. To perform the miracles of today only requires that we use what is in our hands. The great motive forces of today were in existence at the inception of the world but until the human family learned to use what was in its hand these forces of hydraulics, electricity and combustion either went to waste or were considered as a menace by the superstitious savage. The colossal turnover of commercial products and the mighty markets that meet a world need are the direct result of the organization of society on the basis of that which was in its hand.

Once Moses threw down what he had in his hand and it began to put forth shoots and bloom into flowers. What he had in his hand was possessed of the power of life. It could give strength and vitality to the urge of water that was weak and could foster and support those symbols of life. What is in our hands may also possess the same vitalizing and energizing power that Moses rod had. Think for a moment of the great plagues that would decimate the populations of a nation in a year. By the use of vaccines, antitoxins and proper care the epidemics of fever, etc., have been entirely eliminated.

On another occasion when threatened by the vipers transformations of their enemies' staffs, Moses' rod was turned into a serpent that devoured the other snakes. So mayhap what one holds in his hand has also the power to protect as well as give vitality. For instance a Christian holds patience in his hand. The seeming triumph of evil in today's transaction has no terrors for him since he is patient enough to wait for tomorrow's overthrow of wickedness. That spirit to pray for one's enemy while yet feeling the sting of his lash is a Christian virtue alone. A Prometheus may ask the mercy of a Zeus upon man for whom he is so cruelly tortured but he never would petition the Powers-that-be for mercy for a Zeus, So true forgiveness is one of the destroying staffs held by the followers of Christ.

That which is in your hand is capable of giving and continuing life and of destroying hatred and animosity in those once an enemy.

The Stars

They wait all day unseen by us, unfelt;
Patient they hide behind the day's full glare;
And we, who watched the dawn when they were there,
Thought we had seen them in the daylight, melt,
While the slow sun upon the earth-line gleam.
Because the treading sky seemed void and bare,
When we explored it through the dazzled glass,
We had not thought that there all day they dwelt.
Yet were they over us, alive and true,
In the vast shades far up above the blue,—
The brooding shades beyond our daylight ken,—
Serene and patient in their conscious light,
Yet were they over us, alive and true,
In the vast shades far up above the blue.

-Theodore Roosevelt

-Mary Mapes Dodge
One of the old Hebrew prophets gives us a picture of a young man going forth with a measuring line in his hand to measure Jerusalem to find out if it was worthy of being a new city. But before this young man has done this, he appears to tell him that the Jerusalem of the future will be without walls; with the idea of laying a foundation which will be infinitely better than any which has been known.

The youth of the Disciples of Christ were abroad at Memphis with measuring lines in their hands, and proceeded to some of the agencies for kingdom building in the hope that the general spirit which possesses the youth of this present century just as they measured, whether accurately or not, is beside the point: the important thing is that they were measuring, and they demonstrated the fact that youth is vitally interested in the problem of kingdom building as far as it influences the life of each individual youth.

The Youth Convention, in the words of Miss Cynthia Pearl Maus, "grew out of the passion for service, sacrifice and love... that Jesus would not use physical force upon the people unless they chose to permit it... That more care be given in training necessary to insure moral character... "We heard," declared the finding of the group on the problem of the church of America in its position to the future, "that the Church of America cleans house before laying upon the church in other lands burdens which the Church of Christ in America is carrying heavily..." The Youth Convention at Memphis, in the words of the President of the Convention, "is the greatest single institution for the accomplishment of these things. And even though we recognize many of its weak points... we would recommend it as the organization through which we can build up the right attitude toward law enforcement. These findings are important, far-reaching in their implications, but the real value of the youth convention is to put the letter of these findings, but in the spirit of the church which the youth are in the position to do... The most important thing is that youth in our age is trying to accept what represents the fundamental principles which was made in the devotional period, that first sees the need of race and stand age, and must understand youth."

Youth is measuring our present civilization. It is watching the church with the passion for service, sacrifice and love... the youth which they represent. The important thing is that youth is vitally interested in the problem of kingdom building as far as it influences the life of each individual youth.

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Tad Lincoln’s Turkey

ONE year, a few weeks before Thanksgiving, a friend sent a fine live turkey to the White House, with the request that it be served for President Lincoln’s dinner. Tad, the President’s son, who was the life of the White House, took a great fancy to the bird, naming it “Jack,” and feeding and petting it. He even taught it to follow him about.

Just before Thanksgiving, while the President was discussing important business with a cabinet officer, Tad rushed into the room, sobbing with anger. The turkey was about to be killed, and Tad had flown to the President to lay the case before him and save Jack.

“But,” said the President, “Jack was sent here to be killed and eaten.”

“I can’t help it,” blubbered Tad, between sobs. “He is a good pet, playmate, and friend to these two little girls and so fine on that day or any other, but none of them is fine enough for such a turkey as this. She has been our Dumb Animals.

God Takes Care of His People

THE mountain beside which the people were encamped, when Moses gave them the Ten Commandments, was far away from that Promised Land to which they hoped to lay across miles and miles of country in which there were no towns and no farms, only sand and bushes. There was not even any water, except in a few springs here and there. So it was a hard journey.

The Promised Land was already filled with people, who lived in cities, having high and thick walls, and were strong to fight. The Hebrews, after their long slavery in Egypt, knew nothing about war. So before they could venture to attack the Promised Land they must be made strong, and must be trained to be good soldiers.

For this reason, Moses could not lead them straight across the desert into the new country. They were not ready for that. They must live out of doors, winter and summer, and learn how to get along with very little food and very little water. They must wait in the desert till they were both strong and patient.

At first, they were impatient, like little children. When they were thirsty, they cried. When they were hungry, they cried. They knew that God had brought them out of Egypt, across the sea; but when they could find no food, and when there were no wells in sight, they forgot that. Slowly they learned how to trust in God.

Of course, the great problem of the desert was how to get enough to eat. What could this host of people do in a land where there were neither markets nor gardens? Moses at last the arms of the men were stout and the courage of the men was strong, and they were ready to attack the Promised Land. Moses led them to the river across which they saw that pleasant country. Then he gave the command to Joshua, and again, as in the former case, he climbed a mountain to be with God. But this time he did not come down. His long and great life was ended. He had served God and saved the people. So he went to his reward in heaven, and Joshua became the captain in his place.—George Hodges.

Two Sides

TWO boys went to gather grapes. One was happy because the grapes had seeds in them.—Two men, being convivial, were asked how they were. One said, “I am better today.” The other said, “I was worse yesterday.” When it rains, one man says, “This will make mud”; another says, “This will lay the dust.”—Two boys examining a bush, one observed that it had a thorn; the other, that it had a rose.—Two children looking through colored glasses, one said, “The world is blue.” And the other said, “It is bright.”—Two boys having a bee, one got honey, and the other got stung. The first called it a honey bee. The other, a stinging bee.—“I am glad that I live,” says one man. “I am sorry I must die,” says another. “I am glad,” says one, “that it is no worse.” “I am sorry,” says another, “that it is no better.” One says, “Our good is mixed with evil.” Another says, “Our evil is mixed with good.”

Mother’s Thanksgiving

GRACE and Freddy were planning the jolliest Thanksgiving ever. Mother always did have the loveliest dinners, with turkey and pies and puddings and everything imaginable. And then Aunt Mary and Uncle Tom always came over with the three little cousins, so that Grace and Freddy just had the most wonderful time on Thanksgiving. But this year they were planning a surprise for their own.

“Poor mother,” said Grace, “has nothing but work, work, work before Thanksgiving. I do believe she must be glad when it is over. Let’s help her this year all we can, so that she will have something to be thankful for, too.”

“Yes,” cried Freddy, “this is going to be Mother’s Thanksgiving, the best one of all!”
The Uniform Lesson for December 12

The Boy Samuel—1 Samuel, chapters 1-3

By Marion Stevenson

THE lesson of Samuel furnishes one of the most dramatic portions of the Old Testament. Possessor of a priest's name, his childhood in service in the chapel, growing into renown as a prophet, coming to be the judge of his people, and finally becoming King of Israel. Such is the outline of the life of Samuel.

The lesson in First Samuel catches our attention immediately. There is discord in the home of the good man. His favored wife is childless and therefore takes it amiss, and is thereby shamed by her more fortunate fellow-wife. She was socially shamed because she was childless. It was not only a grief to her but a matter of concern to her husband because of her grieving.

Perhaps this should raise a question. How should society regard an intentionally childless marriage? Is there reason to believe that there are many such? Has society a right to demand parentage of those who are married, if parentage is possible? Should there be social reproach upon those who, though physically fit, intentionally and deliberately remain childless? Should our young people be taught that marriage should mean parenthood?

We are ever in need of the world, we must be impressed with the value of such parenthood as Samuel enjoyed. The world needs spiritual leaders. We have a right to expect them from spiritually minded fathers and mothers. Indeed, we might insist it is the obligation of Christian parents to provide Christian leaders for the race.

The world needs a new race. The purpose of the Gospel is to bring in a new creation, a new order, a new age. The glory of Christian parenthood is therefore the opportunity to bring this new race into the world.

The gift of parenthood is the crown of manhood and of womanhood. How much more honorable and more highly to be desired than Christian parenthood! Christians and mothers should leave to the world Christian children. It is a day to be welcomed when this is a strong desire in the hearts of Christian women.

Devoted children—

Hannah so strongly desired a child, a son, that she devoted him without reserve to God before he was born. Samuel came into the world with the consecration of a Nazirite upon him. No doubt he was told, as soon as he could understand, that this consecration was a consecration of himself and she was not to be spoken to as such until he was six years old. No doubt this knowledge had a great influence upon his life. Evidently he accepted it as a holy obligation and discharged it faithfully and loyally in honor of his father and mother and in the fear of God. Fortunate are the men or the women who are born with such a consecration that such a consecration was theirs even before they were born.

To devote children to the service of God does not mean that all the boys must be priests, or that all the girls must be missionaries or wives of ministers. The Kingdom of God which Jesus exhorted us to put first in our seeking is brought in by

The Lesson Scripture

1 Samuel 3:1-10, 15-19

1 And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision.

2 And it came to pass at that time, when Eli was laid down to sleep in his place, his eyes were closed: and Jehovah called him, and he said, Here am I, for thou calledst me. And he said, It is not I, my lord.

3 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not, my son. And he ran again to Eli, and said, Here am I; for thou calledst me. And he said, I called not, my son, in the manner of man.

4 And he ran again to Eli, and said, Here am I; for thou calledst me. And he said, I called not, my son, in the manner of man. And he thought, It is the voice of Jehovah; because he did so to him, and more also, if thou hidest anything from me of all the things that he spake unto thee.

5 And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision.

6 And Samuel went to Eli, and said, Here am I; for thou calledst me. And he said, I called not, my son, in the manner of man. And Samuel said to him, Thou didst hide thy words from me of all the things that Jehovah spake unto thee.

7 And Samuel said, What then? Eli said, It is Jehovah: let him do what seemeth him good.

8 And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; thou hast misheard me. And Samuel said to him, Thou didst hide thy words from me of all the things that Jehovah spake unto thee.

9 And he said, When I am gone down before Jehovah, I will go down, and may thy servant hear what Jehovah shall say. And Jehovah said, Speak; for thy servant heareth. So Samuel went and lay down in his place.

10 And Jehovah came, and stood, and called as he had called him the other times. And Samuel said, Speak; for thy servant heareth. And Jehovah said, Behold, Samuel, I am about to come down to thee, and I will speak unto thee, and I will give thee twice thine inheritance of which thou hast spoken.

11 And Samuel said, What then, my lord? He answered, Be it far from me, Jehovah: for whom hast thou hideth these things from me? I know not neither do I understand any of these things. And Samuel said, Call Jehovah! And Jehovah said, I will shew him all that I am about to do.

12 And Samuel and all the people that were gathered about him, fell prostrate on their faces before Jehovah.

13 And Jehovah said unto Samuel, Look upon the ark of Jehovah, and upon the postures of the Levites, and upon the fire of incense; and upon all the holy things of the house of Jehovah; and come, and fall before them. And Samuel did so.

14 And Jehovah said unto Samuel, Go, fall before the ark of Jehovah. And Samuel fell before the ark of Jehovah with his face to the ground.

15 And Jehovah said unto Samuel, Stand up, and get thee from here; for I will come down, and I will give thee thine inheritance as I have spoken unto thee.

16 And Samuel said, What then, my lord? He answered, Go, eat, and I will give thee what Jehovah shall speak unto thee. And Samuel said, How shall I eat, unless I first sacrifice? And he said unto Samuel, Behold, there is by me a bake offering: three bullocks and three sheep are offered for a burnt offering: and there is an offering in my hand for thee six pomegranates and six cakes of bread.

17 And he came into the place of meal, and there was a young man of the Levites eating.
Christian Endeavor Topic for December 12
The Children of Our Community: What Shall We Do for Them?
John 21:15-17; Matthew 25:40
By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
What are the juvenile courts?
Have you a probation officer in your community?
What kind of a man should he be?
What takes away the need of juvenile courts and probation officers?
Should we require all school teachers to be Christians?
What is the Parent-Teachers Association?
Its value?
What C. E. committee should care for the community needs of the children?
What are the health conditions of your community?
At what age are boys and girls most easily won for the church?
Are Christian Endeavorers responsible for the children in the community?

Paragraphs to Ponder
It is a well established fact that a Sunday school boy or girl practically never comes before the courts of the country. This being true, it is evident that a fine way to help the children in our community is to start Sunday schools in every way we can. We can help to make them more attractive and better manned so that they can draw more children and care for them better. We can strive to interest the parents of the community so that they will come to Sunday school and bring their children with them regularly. The Sunday school in spite of its handicaps is doing a great work, and we should help it do a better work.

There is a song we sing sometimes, "Someone is looking to you," and it is so true that we need to be very careful how we act that we may help and not hurt others by our conduct. Our attendance at Sunday school and church and Christian Endeavor will be noticed by them regularly. The way we talk and act in school and at play and the way we live the Christian life will come before the courts of the country. There is a song we sing sometimes, "Someone is looking to you," and it is so true that we need to be very careful how we act that we may help and not hurt others by our conduct. Our attendance at Sunday school and church and Christian Endeavor will be noticed by them regularly. The way we talk and act in school and at play and the way we live the Christian life will come before the courts of the country.

We can help the children of the community by systematic home visitation. It is more effective to be actively interested in the affairs of the home, but only to discover the conditions that are there in order that we may help the children to get the books and conditions that are wholesome and bring in the conditions that promote health and happiness. Such friendly visitation tactfully carried on will bring many a home from unwholesome, and will bring into the sunlight of new and pleasant fellowship many a boy and girl, hitherto cut off from such helpful association.

There are a number of organizations today which aim primarily at helping boys and girls to better expression of personality and to greater usefulness and so to greater happiness. The Boys scouts, the Girl Scouts, the Camp Fire Girls, the Comrades, Pioneers, and Friendly Indians are organizations of this kind that are well established and doing a splendid work among the boys and girls of the communities where they have been organized. Here is a fine way to help them, either by organizing such groups where there are none, or by helping with such groups where they are already organized. It's a fine opportunity to express true Christian character and to build such character, and we ought not miss it.

There are places of amusement in your community; in some communities many of them. Do you ever concern yourself about the character of them? You should; we all should. Every unclean place ought to be cleaned up, or driven out. We ought to forget their handiworks and to undertake to close or clean up places so that when children go there for amusement it will be of the right kind.

Every community has timid, lonely boys and girls who need help. They need boys and girls who love play and good companionship just as we do, but whose native timidity, or whose home conditions, tend to shut them away from the best associations. We can understand to help such boys and girls by friendly advances and quiet, wise encouragement. We can be "big brothers" or "big sisters" to some of these awkward ones, helping them to overcome their diffidence and to forget their home handicaps and to overcome adversities. Such a service would be a very fine and happy one.

Good books are always wholesome influences in the lives of boys and girls. Both boys and girls read a great deal, and not being wise in the selection of books, read much that is not very helpful. Here, then, is a chance for us to help the community by getting those who are widely read, and whose judgment of books is good, to prepare lists of books that would be interesting and at the same time would be helpful in character building. Encourage the use of the local library, or work to get a circulating library organized in your community, so that the best books will be available. Read good books yourselves and pass on what you get.

Mid-Week Prayer Meeting Topic
For December 8
A Church With an Educational Program
2 Timothy 3:14-17
By Gilbert H. Ireland

I. The topic calls for a wide and varied program.
Education in Bible knowledge should begin in the Christian home, v.15 ch. 1:5. This has been the theory and often the practice down through the ages of Christians. Bible history, facts, doctrines, biographies, stories, etc. But our topic calls for a different, a wider educational program. Education in the United States is provided by the State from Kindergarten to State University. It is a marvel to other countries; a wonder to ourselves; unequaled anywhere else in the world. It reaches almost every phase of life and activity. Farming, manufacturing and commerce; medicine and surgery; arts and sciences; everything is brought under the strong, benevolent sway of education. Domestic or household life has been literally transformed by the past generation or two by the marvelous improvements which education has produced. The whole field of knowledge is being blessed by education, every field but one. The State does not touch religions. Religion, then, belongs to home and church. They must organize their efforts directly upon the moral and spiritual needs of children and youth and the process of religious education must continue in the church when its members are beyond the point of direct home teaching.

II. A definite and practical program.
Every congregation would find it well to have a definite program of educational work, not be a burden, but a bond of union, a matter of common interest, to all the membership, e.g., a simple program for five years. 1. Double our membership. 2. Increase the educational program offered where for we are aware that conversions cannot be fixed as other methods can. It can be practiced everywhere. 3. Have one class in each of the five years a graduating class; (a) in the study of the Bible; (b) in Teacher Training; (c) in Christian Service. 4. Provide a library in the church where the books are available. 5. Increase the annual budget; the per cent of the budget might be fixed at 10 or 20 as practicable. Such definite plans do not exclude other enterprises that might be found necessary.

III. Especially a program of training in evangelism.
Evangelism is the life of the church. Members, older and younger, who can speak or sing to the edifying of others, who will band together for evangelistic purposes and whom the church will use at home and send out wherever they can aid; to (a) mission halls; (b) any congregation without regular ministry which invites a visit; (c) new missionary fields in the mission world. Thus, disciples of Jesus, availing themselves of the astounding facilities of wide, education free of charge in these favored days, may add to their faith many a virtue and many varied services; a practical education which local growing in the grace and knowledge of our Lord and Savior Jesus Christ; which, with the knowledge of the only true God is life eternal." (2 Pet. 3:18; John 17:3).

A modern battleship costs $12,000,000.
It lasts for twenty years at the most, and during that time its upkeep costs $16,000, 000, or $28,000,000 in all. A first class battleship costs as much as all the hundred-odd buildings of Harvard University. What could America not be if battleships were turned into schools—Canton Christian.
NEWS AND ANNOUNCEMENTS

Elder H. T. Wilson supplements the report of Elder R. Evell of last issue on the revival meeting held at Little Rock and is very proud in his praises of the power and effectiveness of Bro. Evell as a revivalist. He says that his members declare that it was the greatest meeting that they have experienced in thirty years. The financial effort of the last day, Sunday, October 31, netted one hundred and eighty dollars and forty-nine cents ($180.49).

Brother R. Evell of Nicholasville, Ky., reports a very productive meeting conducted by him at Little Rock, Kentucky for Brother T. W. Wilson. Twenty-two were added, seventeen by baptism and five reclaimed. He comments favorably on the smoothness that characterized the official board's activity as well as the business methods of preparedness for the meeting. Elder Evell commends the efforts of Elder Wilson as pastor and the members for the loyalty in this effort as evinced in the fact that some traveled seven or eight miles on Sunday to hear the Word preached in a downpour of rain.

The Danville church has recently secured the services of Elder T. R. Everett as their pastor. This congregation is in the midst of a struggle to retain a new church building they were able to purchase from another congregation of the city.

Harshness is not argument. That is why it is never convincing.

The minister who does not let his church know what is going on in the Brotherhood, and as far as possible throughout all Christen- dom is falling short. A church can not grow and serve without being able to "box the compass."

UNINFORMED churches are always difficult, which explains the unhappy conclusions that perpetually vex preachers and weaken congregations.

THE CHRISTIAN PLEA

HITS AND HAPPENINGS

The Worm Turns

Ever Hear This One?

There was an old church named Root Who let out a terrible whoop When the grass on his chin Got kind of mixed in With the noodles he ate in his soup

-L. C. Davis, again

They Needed a Sense of Humor

The unconscious humorous are the best. This is one of the things which actually happened under my observation at the Central Hall, Westminster, a few nights ago, says a correspondent in The Christian World. The audience, before the meeting began, was singing some lusty choruses, and was in the middle of one of them when the side door opened, and the speakers and other important persons streamed onto the platform. There they were, marshaled in their places by the bishop. The Bishop of Omega will sit on the right of the Chairman. . . . Sir Alpha Beta, will you come forward? and so on; and while all this singing was going on the particular choruses which the audience was singing with all their might and main was "Bring them in! Bring them in from the fields of sin!"

-English Paper

The Back-Seat Driver

If he should hit a trolley-car Or cut a train in two, Do anything that drivers are At times inclined to do, The Observer may find—shack, Should anyone survive That there was someone in the back To tell him how to drive.

It's hard to watch the road ahead And heed the voice behind; And many a time we would read, You frequently will find, Yes, many people are deceased Who might be now alive, Had no one told or tried, at least, To tell them how to drive.

And many more who occupied The rear are now at rest, Yes, many people now reside In regions of the blest, Because they yelled, "Here comes a truck!" "Put on your brakes!" Oh, I've Seen lots of people out of luck For telling how to drive.

So when your wife is driving, please Don't tell her what to do; To see that other auto she's To talk to someone else.

-Jackdaw Hymns

AS I THINK ON THESE THINGS

By F. D. Kerchner, Dean of the College of Religion, Butler University

Our Solidarity

O national conventions are, perhaps, the most striking illustrations of our solidarity. We differ in this, but there is a common loyalty to something basic and fundamental which binds us together. Perhaps no other religious group ever contained so many divergent elements or ever attempted to combine so many opposing views. The most encouraging thing about the Memphis convention was its manifestation of the spirit of tolerance. Of course, there were some present who were disposed to give no quarter to those who differed with them, but they were in a decided minority. If we can learn to combine loyalty to our convictions with charity and tolerance toward those who do not agree with us we shall be on the high road to victory. Tolerance does not, of course, mean compromise nor surrender. It simply means the application of the Golden Rule to the realm of religion. We do not like for others to treat us with intolerance or contempt, and we should be unwilling to exhibit these traits in our dealings with our neighbors.

The roots of prejudice and bigotry are, after all, primarily in the conscious mind. The most important contribution of psychology which has been made in recent years is its direct concern with this field. We hate people and are prejudiced against them from motives which are far more instinctive than rational. As we make progress intellectually and spiritually we develop patience, breadth of comprehension, and clearness of vision. This is true of individual men and it is also true of social groups. The Memphis convention illustrates the fact that it is becoming more and more true of the great brotherhood of the Disciples of Christ.

The great camaraderie that will be experienced at the forthcoming convention is a further reason for its success. The convention is historically the greatest convention that this movement has ever contained so many divergent elements or ever attempted to combine so many opposing views. The most encouraging thing about the Memphis convention was its manifestation of the spirit of tolerance. Of course, there were some present who were disposed to give no quarter to those who differed with them, but they were in a decided minority. If we can learn to combine loyalty to our convictions with charity and tolerance toward those who do not agree with us we shall be on the high road to victory. Tolerance does not, of course, mean compromise nor surrender. It simply means the application of the Golden Rule to the realm of religion. We do not like for others to treat us with intolerance or contempt, and we should be unwilling to exhibit these traits in our dealings with our neighbors.

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A Nation-Wide Simultaneous Bible Reading Revival

By Jesse M. Bader

Secretary of Evangelism—United Christian Missionary Society

One of the greatest revivals needed today in America is a revival of Bible Reading. The Book of Acts of all Books is too often neglected. Many who are Christians know too little of this Book that is more valuable to the nation than all the other books put together. In many homes the Bible is dust-covered, unopened, and unread. Many give as their excuse for not reading the Bible, that they have no time, but they have time for the reading of daily papers, magazines, and novels. To help bring the nation back to a reading of the Bible as our fathers used to do, the Commission on Evangelism of the Federal Council of Churches is promoting a nation-wide Simultaneous Bible Reading Program. All the Evangelical churches representing thirty million members are to read together the Book of Luke during the first 24 days of January and the Book of Acts during the 28 days of February. The motto is, “A chapter a day keeps the tempter away.” What a glorious thing it will be to have tens of thousands reading the same chapter on the same day.

Last February, our own Brotherhood read the Book of Acts, a chapter each day. No less than one-half million read this book together. The United Society sold 150,000 penny copies of Acts to the churches. The other religious bodies hearing of the plan, felt it was so valuable that they desired to make it a united Protestant plan next January and February.

Our churches and preachers, our superintendents and Bible Schools should take the lead in every community. They should work to get all the other churches of the community to join on such an undenominational movement. Think of being able to purchase the Gospel of Luke and the Book of Acts in separate bindings for a penny each. These penny copies may be ordered from the American Bible Society. This great Bible printing and Bible distributing Society has nine branch offices in the country from which these penny copies may be ordered. The following is the list of branch offices:

Eastern Agency:
New York State and adjacent regions not otherwise cared for. The Secretaries, Bible House, Astor Place, New York City.

Atlantic Agency:
National Capital Agency:

South Atlantic Agency:

Central Agency:
Ohio, Kentucky, Tennessee, Alabama, and Mississippi. Rev. Frank Marston, 424 Elm St., Cincinnati, Ohio.

Northwestern Agency:

Southwestern Agency:
Texas, Oklahoma, Louisiana and Arkansas. Rev. J. J. Morgan, 911 Main St., Dallas, Texas.

Western Agency:

Pacific Agency:

Study the above list carefully. Find out the location of your branch office for your region, and order from there only. All orders for more than 4,000 copies of these two books should be sent to the American Bible Society, Bible House, Astor Place, New York City. On such an order the freight is prepaid. Orders less than 4,000 should be sent to your regional branch office indicated in the above list. On orders for less than 4,000 copies, the purchaser is asked to pay the delivery charges.

Every church should try to enlist every member in the reading of one chapter each day beginning January first. Some will want to read from their own Bibles. Many do not own a Bible and should be provided with a penny portion of Scripture. It is convenient size, can be carried in the vest pocket, the hand bag, or the pocketbook.

Some churches will desire, in fact they should order, a quantity of the penny copies of the Gospel of Luke and the Book of Acts, and give one of each to every one who does not have a Bible.

The Sunday School would be rendering a large service to give a copy to each pupil and ask all to join in the reading, each teacher keeping a careful record of the chapters read each week in the class. The superintendent could easily find out how many chapters were read by his school each week.

There is a great evangelistic value to be found in this united concerted Bible reading. Last February an Evangelist was holding a revival in

(Continued on page 8.)
FROM THE BANKS OF OLD KENTUCKY
By C. H. Dickerson, Lexington, Ky.

That we are making a gesture in the right direction is evidenced by the visible results of the autumn meetings. These are "seasons of refreshing from the presence of the Lord."

Our state evangelist, Elder C. H. Johnson, opened the campaign at Hustonville—that wonderful Lincoln County church which is known far and wide as a deeply spiritual and worthy congregation. Unfortunately it is again without a pastor. Then began Watson at Danville (which church Bro. T. R. Everett has recently taken), with nine additions. At Danville, they have recently bought a church building from the Baptist brethren—a splendid building. Bro. Griffin reports sixteen added at Mount Sterling with Bro. Brown whose broken arm is improving. Our "Old Musket" Eld. R. E. Evel, pastor at Nicholasville "set the woods afire" at Little Rock for Bro. H. T. Wilson with twenty-two additions; while Bro. I. H. Moore electrified Lexington, leaving us ten added. And other meetings are in progress. We need a few more good upstanding preachers for the "widows," Winchester, Hustonville, Mayfield, Carlisle, May-slick, and Junction City. Elder G. E. Letton and the good people at Midway have completely renovated the church—all new everywhere. I had the pleasure of preaching for their re-opening and Prof. E. B. Toles of Paris gave them a good sermon that day. Our new preacher, J. W. Johnson, member at Prull Street where Bro. Toles preaches, is doing well.

And now to the paper, congratulations on the first and splendid issue. But the brethren must remember that a sawmill must have timber. Unless the "woods yield timber there is nothing to saw." And no saw ever sawed by itself. I mean plainly that "Ye Subscribers and Preachers must write the news to the Christian Plea. Who knows what you are doing but whom else knows what you are doing? And who else knows what you want?" Write and write plainly on one side of the paper. Put a mile of thought into an inch of space and never mind that "Mr. Editor: Please allow space in your valuable paper."

Another suggestion, I can sell a dozen copies weekly at church—other brethren may too if they contain the "proper stuff."

Once more the campaign for subscriptions must not let up. We must press on until the whole church is reading. Isn't it true that we give our people nothing to do and fuss at them for doing it?

And now Ye Kentuckey Brethren, come ahead with your mission money. Four months of the church year gone and "nary a cent" from many of you.

OUR ASSOCIATE EDITRESS

YOU will find somewhere in this issue a cut of a very fine looking young lady who is solemnly looking into your eyes. This is one of the editorial staff of this paper. And I want to tell you something of this lady. First she is married and to one of the prominent educators of the state of Kentucky. She is one of the leading citizens of that noble burg, Winchester, located in the Bluegrass region of the Cornerstone State.

Besides her few duties to her community, she is the most honorable president of the august state Bible school convention in the champion state in all religious activities in our brotherhood. She and the rest of her co-workers are putting over a constructive program.

Last but not least, she is the recording secretary of the National Bible school convention and the supreme equanimity that characterizes her behavior during the stormy sessions marks her from all the others, to those attending the convention. The nearest to excitement that she ever comes is to glance with reproachfulness on a low-speaking committee chairman or indistinct motion, over the top of her "looking-glasses."

With strong men around her almost weeping in exasperation, this young lady never allows herself to lose one iota of her habitual tranquility.

Too late for publication came an account of her versatility by Elder C. H. Dickerson in conducting a district meeting in Hustonville a couple of months ago. He claims that this lady, her spouse, Mrs. Laughton and himself filled every position.

THE CHRISTIAN PLEA

DISTINCTION, though marked, is not of press clippings and applause. Real service is the only badge of honor. The lost and half-wayward children saved to the race, home and church will write her name among the benefactors that live on. As a teacher in public school, Mrs. Taylor gave substantial evidence from the first of capacity for leadership. Well-earned promotions came fast till the supervision of the Clarke County public school was her charge.

Meanwhile the church did not overlook her talent for she was in all points loyal to every department of church activities, the Bible school being her natural forte, because accustomed to dealing with the adolescent mind.

All this was clearing the way for the presidency of the Kentucky Bible school convention, secretaryship of the National Bible school convention and promoter of the school of methods held annually in Kentucky for training of workers in all departments of local church work. Under the supervision of Mrs. Taylor, the state work has been organized for most effective service tributary to church life. Each year sees the well-known districts "producing" as never before. To this work she gives wholesome, constructive attention.

Again her wisdom and discretion is seen in the choice of companionship, her husband being one of those brilliant Berea stars whose lustre is more and more dispelling the sombre shadows from the Bluegrass and Mountain top of Old Kentucky. Prof. Taylor is "holding down" the principalship of the Winchester High School.

Page Two
With a plea, the plea being the unity of their own face. With all the support they refuse to cooperate with any other, standing last in a heap.

He told of the many titles the congregations struggled under to uphold a subtle distinction without a difference. Alexander Campbell was an Old-Light, Anti-Berger, Seceeder, Convenanter Presbyterian and every title meant some sort of a split. Deploving such a condition, Mr. Campbell refused to obey the church rules and administer the communion to some who were not of the same faith as they of his division. In consequence he was tried and finally compelled to leave the church of his complicatedly-named brethren. Stone, Smith and Campbell's son in other parts of the country had reached the same conclusion about this matter of division. They all united under the name that has not yet been disapproved by any scripture, or denied by any sectarism.

The amount of cooperation exhibited by these leaders and the amount of real ability and talent embodied in the early pioneers of the Disciples of Christ. His lecture, given on two successive days contained much that was stimulating and thought producing. The distracting influences that are present in the minds of a person when he enters a religious service are only one thing, and the amount of cooperation exhibited in the song service is often indicative of just how much of the attention there is to the rest of the program. A song well and appropriately sung is a sermon preached.

A Good Christmas Gift

A yearly subscription to the Christian Plea.

THE CHRISTIAN PLEA
A SIGN OF THE TIMES

It is heartening to read that strong utterance for peace by President Coolidge in his Armistice Address at Kansas City, Mo. He said:

"It is the cause of these enormous losses suffered alike by ourselves and the rest of the world that we desire peace, but because we look at the arts of peace, rather than at the means by which man and will finally develop its greatest spiritual power."

Surely the President and the American people stand for international peace as the condition of progress in a world in which make nations truly great. The time is coming when Tennyson's marvelous prophecy in his "Locksley Hall" will come true:

"For I dipt into the future, far as human eye could see,\n
Saw the Vision of the world, and all the wonder that would be;\n
Saw the heavens fill with commerce, argosies of magic sails,\n
Pilots of the purple twilight, dropping down with costly bales;\n
Heard the heavens fill with shouting, and there rang a ghastly dew,\n
From the nation's airy navies, grappling in the central blue;\n
Far and wide the whisper of the wind-wind, rushing warm,\n
With the standards of the peoples plunging through the thunder-storm;\n
Till the war-drum throbbed no longer, and the battle flags were furled,\n
In the Parliament of man, the Federation of the world."

Our Secretary of the Interior, Mr. Hoover, says that within two years the United States will be carrying mail and passengers, and freight as well, and it is no doubt that airplanes will soon be as common in the air as automobiles on the land, though perhaps not so numerous. But we are anxious for that time when "the war-drum throbbs no longer and the battle flags are furled." I

Sermon

Footprints of Jesus

By John B. Hunley

Text—For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps. 1 Pet. 2:21.

WHAT did the Apostle have in mind when he asked us to follow his steps? Gone is the Christ from the earth. Those footprints in the sand and on the rocks were soon obliterated by the winds and the rains. To literally follow his steps was impossible. It is partial, and when it becomes enlarged into impossibility today. He is not in Bethlehem, not in Nazareth, not in Jerusalem. He has ascended on high. Who shall ascend into heaven; that is to bring Christ up from below? But what saith he? He saith, He ascended for he that was nigh thee, even in thy mouth and in thy heart. That is the word of faith which we preach. Christ is here in a very different sense, but in a sense so true and so much deeper and more adequate way than when He walked in Palestine. When will we learn that the spiritual far transcends the physical, that it is not the time, but the promise to be both with and in his people.

In the first place he is in his church, because his church is his body. His Holy Spirit gives life to his body. The church is just as vitally Christ's body as your body is yours. In the physical body, with every member he is vitally connected. He is pained when there is sorrow. He rejoices when there is health and normalcy. If you wish to find his footsteps today you will find them wherever there is sickness, wherever his cause is being advanced. The man who forsakes the church and says, 'I will find the footsteps of Christ in nature, out in the hills,' will find them scarce. If one has Christ in his heart and is interested in advancing his cause, he will find much in nature that will draw him nearer to God, even as Christ ascended to God. But there is nothing in the shallow sentimentalism of the day that forsakes the church for nature. Such a course usually ends in the Grove of Daphne or the high places of heathen worship, where in beautiful natural surroundings men erected altars to heathen gods. But when Jesus went to the hills and the woods he went with the burden of the cross on his heart. He went there to sense the purpose of his life, and to reach those decisions that brought redemption to men. He did not go there to picnic or to spend time uselessly, except as exceptions as when he was physically exhausted.

Again the footprints of Jesus are to be found in the cities of men. Wild as he was on earth he did not seek stations of wealth and ease. He shunned the men of pleasure and the show, if they were people of wealth they helped them just the same. He went after lost sheep, miserable defeated people. He was the good physician of the sick. So today if you would find him he is to be found in the places of great need. We scarcely know the needs of the world. He went out into the streets of the world, the world of prosperous America. We do not know what it is to be hungry and naked and sick without a physician to heal. Three-fourths of the world will go to bed hungry tonight, and millions will shiver without clothing, and be wracked with pain unrelieved by nurse or doctor. And there the ministers of help will find him out of the beaten track. His tracks may be clearly discerned. And they will be crimson with his blood. One of our modern hymns has well put it. I think I never felt all this more deeply than when in Cleveland our great convention sang this hymn to the music of Beebovens:

Where cross the crowded ways of life,\n
Where sound the cries of race and clan,\n
Above the noise of selfish strife,\n
Where cross the crowded ways of life,\n
Till sons of men shall learn thy love,\n
Yet long these multitudes to see the sweet compassion of thy face.

The cup of water given for thee,\n
Still holds the freshness of thy grace,\n
As when first I touched thy hand.\n
The sweet compassion of thy face.

Master from the mountain side,\n
On shadowed thresholds dark with fear,\n
From paths where hide the lures of greed,\n
From paths where hide the lures of greed,\n
Till thou shalt come, \n
Call love, or active good will. It never fails, never changes, and will never lose its value. Other things will pass away, but it will remain. In the course of a few centuries the scientific achievements of today will seem puerile and insignificant, but the radiance of this call love, or active good will, will never fail to take notice. Such a device would add greatly to the comfort of the audience. Not only does it give a sign of the times, but it will give a sign of the times of a kind of life that we are in the way of service. Those who go to the cities of men, the places of heathen worship, where in beautified life, or in any refuge from the struggles of life. But each new challenging task is another opportunity to see his footsteps. Our Secretary of the Interior, Mr. Hoover, says that within two years the United States will be carrying mail and passengers, and freight as well, and it is no doubt that airplanes will soon be as common in the air as automobiles on the land, though perhaps not so numerous. But we are anxious for that time when "the war-drum throbbs no longer and the battle flags are furled.""

As I Think on These Things

By F. D. Kershner, Butler College

Catch Phrases

We are all subject to catch phrases. Some combination of words strikes us as particularly attractive and we find it impossible to avoid repeating it. Occasionally some particular adjective or adverb gets stuck on almost every thought, and we are constantly trying to find a substitute for it. Of course, these difficulties do not beset the man who confines himself to the study of catch phrases. The catch phrase, when reduced to writing, is easily detected, and once we are aware of its presence it is a simple matter to watch out for the process of substitution. It is only when we speak "extemporaneously," as Dr. J. B. Stevenson suggests, that it is so difficult to get in its place.

The catch phrase has numerous genera and species. One eloquent interpreter, at the Memphis convention, was evidently under the subtle spell of the phrase "across the years." He crossed the years so many times that certain of his auditors were fearful lest he should never get back. Another equally renowned orator delivered eloquently and repeatedly upon the "far-flung battle line." It would be easy to quote illustrations, but some doubts as to just what is worth while. We are all sinners in this particular and it does not behove any of us to cast the first stone. We have often failed to consider whether instead of a catch phrase, we do not produce a device which will register the catch phrase after a second or third repetition immediately, and so save the world, even the most calloused speaker could not fail to take notice. Such a device would add greatly to the comfort of the audience. It is not only because of these enormous difficulties that we should give serious attention to the question of these words which bear the marks of our catch phrases. They are all subject to catch phrases. The catch phrases, when reduced to writing, are all subject to catch phrases. The catch phrases are all subject to catch phrases. Of course, these difficulties do not beset the man who confines himself to the study of catch phrases. The catch phrase, when reduced to writing, is easily detected, and once we are aware of its presence it is a simple matter to watch out for the process of substitution. It is only when we speak "extemporaneously," as Dr. J. B. Stevenson suggests, that it is so difficult to get in its place.
Receipts to the U. O. M. S. from all Depts. of Church for October, 1926, from Negro Churches

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(Continued on page 8.)

Page Five

THE EAST NORTH CAROLINA ASSEMBLY, Oct. 19-22, 1926

By P. H. Moss, Supt. of Religious Education

It was the pleasure of the writer to attend the General Assembly of the Disciples of Christ in East North Carolina on the above date. This great body is made up of the Goldsboro-Raleigh District and the Norfolk-Washington District which holds a joint session every four years, the session opened with a suitable devotional period. The first order of business was the appointing of committee on organization. The following officers were elected to serve this convention and the next four year: a chief and associate chief for each district, a scribe and associate scribe for each district. The two chiefs sat side by side each presiding over his district and alternately presiding over the entire assembly.

Elder L. W. Fillet preached the guide sermon from Matt. 5:16 "Let your light so shine before men." Then the ministers reported with five dollars ($5.00) and the remainder of the first day was spent in hearing reports from all departments. The night session was given over to preaching. The writer was introduced to the Assembly and spoke a few minutes. It was very interesting to watch the procedure of the Assembly and the chiefs are to be congratulated for the fine way they presided over that great assembly. Though several storms arose and the old ship rocked yet they brought all safe to the shore.

It is to be regretted that there seems to be a halting in the educational program of these good people. It is well known that if they are to advance in their program of kingdom building, their leadership must be trained for the task. They are not suffering for men but there is a dire need for trained ministers to man the situation. The chief of the Goldsboro-Raleigh District has had some training and is pledged to an educational program for his district and the same may be said of the chief of the Norfolk-Washington district yet we all know that those who fall heir to these men's mantle must be better prepared than their predecessors.

Twenty-three men applied for ordination; eight passed and were ordained to the glorious work of the ministry. And four or five of these were young men whose only need is to give themselves to study and prayer to succeed in their calling.

The slogan of the Fathers of our faith has been for a hundred years, "In essentials, unity; in nonessentials, liberty; and in all things charity." If the older men are afraid (Continued on page 8.)
The Uniform Lesson for December 19

The Savior's Birth—Luke 2:8-20

By Marion Stevenson

"MERRY CHRISTMAS."

It is a sad day for any person, child, youth or man, when he does not make a joyful response to the greeting, "Merry Christmas." If the Christmas day of the year makes so universal, so joyous and welcome an appeal. What an astonishingly large place Christmas day makes in the work and in the life of the world. The weeks preceding the day, shops and stores are filled with the products of innumerable factories. On shelves and in street windows are gorgeous and splendid displays of what we call "holiday goods." On the Sunday preceding Christmas and on Christmas day, the thoughts of millions of workers are turned to the baby in the manger at Bethlehem.

It is therefore fitting that we observe again our usual custom of turning aside from the main course of lessons to present the Christmas lesson to our Bible schools.

A Child's Christmas—

Christmas is different. Much and much more so, and so to a child, it means something else and something more as the years go by. Recall your child thought of Christmas. Eager anticipation and impatience. Christmas day. Heavenly and hasty early rising on that morning. Impetuous rush for the Christmas stocking. Nervous curiosity as you emptied it. The excitement of the small package in the very toe of the stocking. Playing all day in the enjoyment of Christmas gifts.

The Youth's Christmas—

Youth is a long way from childhood. On Christmas day there comes to the youth a brimful, overflowing cup of Joy, a round of laughing, hilarious pleasure, ecstatic and explanatory gesticulating of friends and companions, flashes of color, keen enjoyment of outdoor sports, home from school, visits from the relatives.

An Adult’s Christmas—

When we have grown up, there may come to us, as it should, a realization of the truth of some wonderful words, "It is more blessed to give than to receive." Christmas joy of the adult is the joy he has helped others to experience. He is happy not so much for what he gets as for what he gives. The most welcome sounds to his ears are the shouts and songs of children and youth. As he has gradually gone from the experiences of child life, its disciplines have taken away from him some of his selfishness and have brought to him the higher joys of living for others whom he loves.

The Adult could not have such Christmas joy when he was a child, nor could it come to him in his youth. Christmas is, however, a more wonderful and a happier day to the adult than it can be to the child or to the youth.

The Christian's Christmas—

The Christian's Christmas for today does not consist of the Joyful little tree and the Sunday school celebration at the church. We have discovered that we have misunderstood childhood and that our children are not ready to participate in the sentiment, "It is more blessed to give than to receive." The elimination of the Christmas tree from Sunday school Christmas celebrations is an encouraging sign of spiritual progress.

The Lesson Scripture

Luke 2:8-20

8 And there were shepherds abiding in the same country, keeping watch over their flocks. 9 And an angel of the Lord stood before them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy which shall be to all the people: 11 For today is born in the city of David a Saviour, who is Christ the Lord. 12 And this is the sign unto you: Ye shall find the babe wrapped in swaddling clothes, and lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace among men whom he hath loved. 15 And it came to pass, as the angels went down from heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they hurriedly, with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they had seen it, they made known concerning the saying which was told them of this child. 18 And all that heard it wondered at those things which were spoken unto them by the shepherds. 19 But Mary kept all these sayings, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

We do well to emphasize giving rather than receiving. However, it is possible that Christmas exercises may be so organized as to make us forget the true meaning of Christmas, and perhaps the bringing of this peace through Christ is to be the most glorious thing that God could do for the world.

In the next place, the angels announced the birth of Christ to the shepherds in the language of the stars and the choirs of heaven. Perhaps there is yet a message to be brought to God at this Christmas season. The most valuable thing that we can bring to God is the highest glory that could be ascribed to him. The unselfish thing about it was that it was waged by Christian nations, who, more than once during the war, paused to celebrate Christmas, whose great meaning is that God's highest glory would be peace among men. Great armies paused from murdering one another only long enough to celebrate these words and then returned to their guns.

How long shall the Christmas sentiment be left? How long shall Christians continue to sing the angels' song, "Peace on earth, good will toward men," which the angels sang at Bethlehem? How long before we shall have a Christian Christmas?

Christian Christmas cannot truly come until there is among all men that peace which is the highest glory of God.

In the midst of our Christmas joys and celebrations may we have time for solemn self-examination while the words of the angels' song ring in our ears.

Have you learned to admire good qualities in those people whom you do not like? It is a fine accomplishment.

"Try and trust will remove mountains;" so an old proverb says. Try without trusting and you will get nowhere. Try and trust without trying and the hole fills up again. Try and trust at the same time and see what happens."

Self-reliant thinking is the true purpose of education, and in so far as our schools are promoting this kind of education are they not supporting the best interests of democracy. —E. E. Blight.
Suggestive Questions

1. Is a gift grudgingly given a real gift?
2. Which is more important, the cost of the gift, or the spirit of the giver?
3. Should their wealth discourage us from giving gifts to rich friends?
4. Do noise and dissipation on Christmas eve express Christmas spirit?
   Does fasting on Christmas day express Christmas spirit?
5. Should we always give so-called useful gifts?

Paragraphs to Ponder

Much of the joy of giving grows out of the appreciation of the one to whom we give, and so it is with giving at Christmas. Lack of true appreciation has spoiled many a gift, so we can help in building up the Christmas spirit by showing that we appreciate the gift so much that we give it all that counts; it is more the spirit of the giver. Often times a “duty” gift will become a joy gift because of the appreciation we manifest.

Christmas always suggests giving of course, and that is well, for it celebrates God’s greatest gift to us, our Lord and Savior Jesus Christ. Giving is definitely a part of Christmas, but not always is our giving wide; so we must strive to satisfy another’s need and desire, not just to satisfy ourselves. Just because something is pretty or pleasing to us is not always evidence that it will please or move so to others. We need to remember, too, that others may have hungry hearts and spirits as well as empty hands. Gifts should seek to please the soul as well as the hand and mind.

The true Christmas spirit thinks only of the needs and the happiness of others, and so holds no thought of return. There is much giving at Christmas that is hardly more of the Christmas spirit than giving gifts to rich friends. Does selfishness exist in our giving? Do we feel that the gift of the giver is appreciated? If not, then we must seek to cultivate appreciation in the minds of others.

Christmas is a time of giving, and giving is more important than receiving. Much of the joy of giving grows out of the appreciation of the one to whom we give, and so it is with giving at Christmas. Lack of true appreciation has spoiled many a gift, so we can help in building up the Christmas spirit by showing that we appreciate the gift so much that we give it all that counts; it is more the spirit of the giver. Often times a “duty” gift will become a joy gift because of the genuine appreciation we manifest.

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a Nebraska town. He was asking all to read a chapter each day in Acts during the meeting. A crippled man, not a member of any church, hearing about the reading, asked if he had received could be counted even though he could not get to church. He was told it would be counted. When he had gotten about half way through the Book of Acts, he sent for the Evangelist. He said he wanted to be baptized. He related the discovery he had made, that the way of obedience was plain and he was ready to become a Christian. He was taken to the church in an auto and being crippled he could not walk into the baptistry for his immersion. He was lowered into the water in a blanket. After his baptism he expressed great joy in his new-found Christ. Many others will find Christ and obey him in like manner, if we can get them to read the Word.

The Word of God does not need defense so much as it needs distribution. "My Word shall not return unto me void," is a sure promise. Let thousands not only join in the concerted reading of the Word of God across the nation, but let thousands help to distribute the Word of Life to a hungry nation. Our nation does not hunger for bread for the body, but it is hungry for the Bread of Life.

A Bible reading revival across the nation will cheer hearts, sweeten spiritual life of the church, and win souls to Christ.

Plan a Bible Reading Revival in your church. Make someone responsible for the leadership in all this. Invite and urge other religious bodies to join in this reading, for "Behold how good and how pleasant it is for brethren 'to read the Word of God' together in unity."

THE EAST NORTH CAROLINA ASSEMBLY. OCT. 12-22, 1926

(Continued from page 3.)

to approach the study of unity of those who seem so near but are so far apart, the youth of the church will rise up and condemn the so-called passion for the unity of God’s people. I say study the approach of unity advisedly, for while we have something in common I fear neither side is ready for amalgamation. Are we ready to own God’s Word and advance upon our knees toward those things that will in the end make of us a great body of Disciples, living in deeds as well as in words, truly after every word that proceedeth out of the mouth of God?

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CHRIST OR NOTHING

By B. A. Abbott,
Editor of Christian Evangelist

No Christian book in recent days has had a wider, and none so enthusiastic a reading as "The Christ of the Indian Road" by E. Stanley Jones. It has already passed through six editions and is destined to pass through more. It is one of those missionary books which thrills— not because of romantic and melodramatic aspects but for directly the opposite reasons. It is natural and practical, and it shows the remarkable way in which Christ is walking the Indian road—as he is walking the roads of all lands somehow, if we had eyes to see. In one of its most instructive passages Mr. Jones says:

Mrs. Besant announces a coming World Teacher. She puts forth Krishnamurti, a Brahman youth, who is to be the incarnation of Christ. (Even here she naively acknowledges the supremacy of Jesus, for it is to be an incarnation of Christ.) He has given forth his first installment of world teaching, and has received divine honors in India and in the West. I had a long interview with him, found him of average intelligence, of rather lovable disposition, of mediocre spiritual intuitions, and heard him swear in good, round English. I came away feeling that if he is all we, as a race, have to look to in order to get out of the muddle we are in, then God pity us.

There is literally no one else on the field and nothing else on the horizon. It is Christ or nothing. (First edition, page 46.)

Mrs. Besant brought Mr. Krishnamurti to this country, and he had rather a spectacular reception in Chicago, but we hear nothing about him now. The newspapers made a good deal of him. But this is their way and Krishnamurti has not proved to be even a seventh day wonder.

Nor will any man today who claims to be Christ fare differently. Such a man may be self-deluded, he may be trying to delude others, but no man can 'palm himself off' these days as Christ, excepting in a very limited and darkened-parlor way. These false Christs cannot stand the test of time.

As the Master himself told his disciples the case would be many have arisen during the ages and called themselves Christ, but how helpless and futile they have all been. There is only one Christ, and He is Jesus of Nazareth. His name grows more wonderful and his works more effective as the world grows older. He has no rivals in power and word. He alone is Christ.

A few people in this country need to take this to heart and to ponder it well. They seem to dream that there will yet arise another who will lead us further than Christ has. This is impossible. Jesus is the final revelation, his words the ultimate wisdom, his cross the ultimate power.

Mr. Jones tells us in the same splendid little book that he asked an earnest Hindu one day what he thought of Christ and received the answer:

There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field.

That is true in India, a thousand fold it is true in America, and being true, the supreme challenge to missionaries and the most urgent need in the world is to preach Christ. Let us preach him with tongues of fire for IT IS CHRIST OR NOTHING

THE Bethany Press has been rather busier than usual this year in the production of books pertaining especially to the work of the Disciples. It has published "The Church Story Hour," by Mildred McDermid; "Financing the Kingdom," by J. B. Holmes; "How to Increase your Sunday School," by Harry Munro; "Horizons of Immortality," by Frederick D. Kershner; "Memories and Experiences," by Mildred McDermid; "Christ the Way," by Dr. J. H. Garrison; and "Stewardship and Tithe," by George P. Bradford.
Ministerial Pensions
By F. E. Smith, Executive Secretary of Board of Ministerial Relief

There is a growing sentiment in America on the subject of church pensions. The first plan for the benefit of the ministry was established in 1717. Two hundred years later the Protestant Episcopal Church founded the first modern and adequate pension provision for their clergy. The business world has come quite largely to see the value of a pension in industry. Most of this development has come in the last twenty years. Two hundred and fifty of the major corporations have a pension arrangement and the employees consider it an honor when at the close of their service they are placed on the pension list. The U. S. Government Municipalities, the various forms of business and industry have all proved the value of the pension idea. It is the common thing for states to have a teachers’ retirement fund. That the laborer is worthy of his hire even after his productive days are over seems to be accepted by industry.

Most of the Protestant churches in America either have established or are working on an adequate provision for their leaders. Our first attempt to care for our ministry began thirty-one years ago at the Dallas, Texas Convention in 1895. The work of Ministerial Relief began then in a very small way has increased until we now aid three hundred fifty homes in which live seven hundred people. Among these is a good representation of the Negro ministry and widows.

It has been our policy all the time that any man who has really given himself to the ministry shall not in his older days or if overtaken by misfortune be allowed to come to want. His family is also protected in the same way. It has not been so long since an aged Negro minister was taken from the county home in Texas and given care among friends until his death. The honor of the church as well as the welfare of the ministry is at stake.

In 1919 a Pension System was begun in which over 500 have enrolled and there is $400,000 in the Fund. During last year without any special promotion 40 men enrolled. Dues are paid according to age. This plan was a real gain in many ways but is not large enough to satisfy all our ministry. It put the retirement of a minister on a business basis and has been an important step in the development of the care of our ministry.

The desire for a real pension provision for all our ministry, missionaries and teachers in our schools found expression in the resolution passed by the Cleveland Convention in 1924—that a Commission on the Ministry be appointed. This was done by President J. H. Goldner of Cleveland at the Oklahoma City Convention 1925. There are 212 members of this Commission scattered throughout United States and Canada. There are Negro representatives in this group of leading men and women.

The Commission met at Oklahoma City, organized with Thomas C. Howe, Indianapolis, Chairman, Mrs. Alda R. Deshout, Recording Secretary and F. E. Smith, Executive Secretary, and appointed a Central Committee to act as a business Committee consisting of seventeen people conveniently located for travel. Our Actuary, Mr. George A. Huggins of Philadelphia, indicated the facts he would like for the study of our Ministry. His request laid the foundation for a deliberate and thorough study whose facts would make a sure foundation on which to build a pension plan for our Ministry.

The response to our calls for Information Schedules has been beyond expectations. We have heard from over 90 per cent of our active, located ministry. The response from the Negro men has been good. We wish we could have returns from every one. During the year we have had replies from 6,250 different people. Schedules received have been 5,400. Those studied or will be studied amount to 4,100, of these the definite data rests upon the study of 3,696 schedules showing an average annual salary for the group of $2,250. We have had replies from 200 Negro preachers and workers. The total amount of annual salary paid those represented by the 3,696 schedules is $88,317,771. With the inclusion of the Foreign missionaries whose schedules have not yet been studied and the returns from the rest of our ministers the total annual salary paid by our brotherhood of both races will equal $10,000,000. With such an investment it is not strange that we should be thinking about an adequate pension plan.

The average age for entering the ministry is at 27, the average age of the whole group is 44. The highest average salary is at age 61. The average years of service for the whole group is 17. The children reported in these homes are 5,000. The average age of the children is 9.79 years. The average age of the wives is 41.42 years.

The meeting of the Commission on the Ministry last April at Indianapolis was one of enthusiasm and inspiration. The Negro representatives were present and shared in the deliberations. This great sense of making a proper provision for all our ministry made a profound impression on the present.

The plan consists of retirement at 65 equal to half the average salary during the service in the ministry, disability and widows’ benefits of a kind to protect the minister and his family. The cost is to be eight per cent on an amount equal to the annual salary of the minister to be paid by the church he serves. He is to pay two and one-half per cent on his annu-
THE CHRISTIAN PLEA

S. C. I. NOTES

Professor Jacobs, Mary Moore, Lula May Franklin, Isaac Henderson, and Nelson Toles, our delegates to the Young People's Convention at Memphis, have returned, reporting a very wonderful convention. They will give their formal reports Sunday. The trip was made in Prof. Jacoeb's car. They are suggesting that if such a trip is made again lighter delegates should be selected, as the group this year broke a spring and were delayed one day.

Mr. and Mrs. Lehman, Professor Bebout, Mrs. Hobart, and Mr. and Mrs. Long represented the faculty.

The first quarter of our year's work ended this week, and the reports are being sent to the parents. Despite this fact many students are still coming in. It is very hard for even a good student to enter so late, and still carry the work. This means that a great many fail who could have made good grades had they had an equal start with the rest of the class. It means also that they must repeat much of the work, and are therefore in school so much longer than should be necessary, with all of that added expense. It is false reasoning to believe one is saving money by sending to school several weeks late. It always is more expensive in the end. What a fine day it will be for all our schools when every student can be at his desk on the very first day and remain in school until the very last day. Not until then can we ever hope to build up a strong school system.

NEWS ITEMS AND ANNOUNCEMENTS

Mr. D. J. Reid reporting from Dayton, Ohio, tells of the installations of several of their pastor. Elder A. W. Davis at which Elder Stafford Campbell of Paris, Kentucky officiated on the third Sunday of October. This church is striving to finish their building which began in 1924 under the pastorate of Elder Monroe Jackson. The congregation is composed principally of people from the different towns in Kentucky. He also reports a trip made by the pastor and choir on Nov. 14 to Cincinnati to assist Elder R. H. Davis in an anniversary service. The Bible school has proved its prowess by annexing one of the state banners and has as its superintendent a state Bible school worker in the person of Mr. W. M. Jackson. It is planning to render a program for the special day Thanksgiving offering. The financial side is also held up in the church by the support of the members and the average collection is near sixty dollars ($60.00) per Sunday.

MISSISSIPPI NOTES

Evangelist Calvert is now touring Mississippi in interest of the First Christian Church of Clarksdale. Let every lover of the Cause of Christ help in a substantial way in raising the $1000.00 to pay the last lot we bought out of debt, and in 1927 set plans to build.

The Churches that have subscribed for the Clarksdale Church are as follows: Center Church, Jackson College Addition Church, Grand Gulf, Indiana, McKinney's Chapel, and Bethel.

Elder B. C. Calvert, Evangelist of Mississippi, attended the International Convention at Memphis, Tennessee. He was very pleased to meet Prof. P. H. Moss, Miss D. L. Blackburn, Mrs. Ross, B. Grubbs, Elder S. C. Divine, Mrs. Jas. H. Thomas, Mrs. Alphin and Elder M. M. Bostick. The International Convention was very good.

Bro. E. D. Vaughn, Mrs. M. L. Turner, Mrs. H. A. Heath were delegates from Clarksdale to the Mound Bayon District Convention which was held with the Bethel Christian Church, Nov. 17, 1926. All performed well their part.

Mrs. Lula McCarty was delegate from Mound Bayon Christian Church, and Bro. Geo. Holmes was delegate from North Mound Bayon. These two faithful servants always give "pep" and "push" to the meeting.

Elder J. N. Turner, District Chairman, was at his post of duty, and presided over the sessions with the Spirit of the Master. He is loved by all the people of the District. Really he is our fun box.

On Monday, Nov. 21, 1926, Evangelist Calvert attended the funeral of Sister Lee Anna McGill. She was born in October, 1885, and departed this life Nov. 17, 1926. Her death was sudden. She died while visiting her oldest son in the Greenwood Hospital. This young man was shot about three weeks ago while working in the Compress at Greenwood by a member of the other race. Mr. C. B. McGill is an exceptionally fine young man.

Sister Lee Anna McGill leaves a husband and nine children: five girls and four boys; two brothers and one sister; and a host of other relatives and friends to mourn their loss.

She became a member of the Baptist Church when a small girl. But after learning the way more perfectly she became a member of the Church of Christ under the preaching of Elder A. L. Johnson. She lived in the Christian Church a little more than twenty years, and lived a consistent Christian until her death.

The Ministerial Session of the Mound Bayon District Convention proved to be quite helpful to all. Each session seemed better than the other.

The Willing Workers' Missionary Society is really alive, and doing a very commendable work. Especially is this true of the Mound Bayon District. Mrs. L. McCarty, District Organizer, Mrs. M. L. Turner, District and State Organizer, Mrs. H. A. Heath, State Treasurer, are among the live wires. The work cannot die while they live and remain alive in it.

The Evangelist preached at the Jackson College Addition Church, Wednesday night, Nov. 24, 1926, and collected pledges for the Clarksdale Church.

HERALDS

From the Young People's Circle of the Lea Avenue Christian Church

(Miss) Bessie Chandler, Reporter
(Miss) Beatrice Chandler, Pres.
(Miss) Mary Belle White, Sec'y.

October was a red letter month for the Young People's Circle. On the first Sunday in the month we had "Young People's Distinction Day." The services of the day were conducted by the young people. Elder Monroe Jackson delivered a very inspiring sermon to the young people at eleven o'clock. At six p.m. the Christian Endeavor conducted a very interesting program which included a "Radio Social."

In order to encourage a greater spirit of reading the Circle in cooperation with the Church has established a Circulating Library. On the third Sunday in October we had the Library Dedicatorial Services. Elder Monroe Jackson delivered the sermon in the absence of our pastor who is ill. The Library already has over one hundred books on history, religion, travel, fiction and science. The benefits of the Library have already been felt among the young people and children.

On the fifth Sunday, the Christian Endeavor had its first educational rally. The work of the Young People's Conference was discussed by the members of the Endeavor.

During the Halloween Season the members of the Christian Endeavor and the Young People's Circle enjoyed a social given by the Christian Endeavor Society at the home of Miss Annie D. Anderson.

With a desire to do a more constructive work the young people are planning to begin a Community Story Hour at the Church on Sundays from four to five P.M. We are also making our plans for our Christmas Social which will take place Monday, December 27, 1926.

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CONCURRENT SESSIONS

This is a food for thought suggestion. According to present arrangements the National Convention convenes on Monday afternoon and extends until the night services Sunday night. That means that some of the delegates must leave home Sunday afternoon to be there for the first session. These will not get home until Monday, being away from their business and churches for eight days. If only one hundred delegates attended there is a loss of nearly two years, in ten years a total loss of twenty years spent in attending a Convention that could easily transact its business in three days and leave Sunday open for any general or inspirational services. The answer is concurrent sessions of the three departments. As a time-saver concurrent sessions are the most logical thing.

The entire week that the local church spends in entertaining the Convention will be reduced to four days at the most. Besides the first day could be placed so that the first part of the week will be available for those last minute preparations that necessarily must be left undone when the delegates arrive early Monday morning. Any church is taxed to its utmost in both time and money power to entertain a Convention for an entire week, so as a convenience to the church acting as host to the assembly, concurrent sessions would be a decided windfall.

The Bible school and women's conventions have only one day for their business and for their program on their strictly denominational work. The Church convention takes up three days not counting Sunday. If concurrent sessions were used each department would be able to have three morning and three afternoon sessions and meet together at night for the inspirational addresses. The Louisville Convention was annoyed by the "crowd outside" especially during the church part, by those who had finished their business in an earlier convention and were too tired to be interested in the lengthy proceedings of the church proper. These persons would be taken care of in the other sessions if the concurrent session method was used. So to conserve all the best interest of interest and enthusiasm of the delegates and to give more time for the denominational work, concurrent sessions offers the easiest plan.

The earlier conventions were always hampered and delayed in their program by those who were so vitally interested in the special work of that department but since they are in attendance wish to have a voice in everything whether it concerns them or not. They are not averse to starting long, useless arguments and demanding involved explanations of things any one closely associated with the convention itself would know all about. The concurrent sessions would do more to removing such individuals and facilitating business than any other one thing. Each convention would be composed of those most interested in its national program. As a sifter of the several delegates, concurrent sessions are extremely useful.

The Executive Committee and all other committees find it very difficult to get anything of a vital nature before a convention that appoints its committees just before dinner and expects a report just after the meal. The Joint Committee will then be able where all conventions are meeting concurrently to carry its projects to all the conventions at the same time and thereby gain the support of each at a time when it is possible to change if necessary any item of its policy that is disagreeable to any one convention. So for facility in management, concurrent sessions solves a serious problem.

The only reasonable and unselfish objection that can be offered by any one is the one that states that some of our congregations send the same person to represent them in two or more departments. Such a one could not attend two conventions if concurrent sessions were the rule. But even so the present burden falls on the local church and they must entertain for a week a person that is a delegate for only one day or two days. Concurrent sessions will cost the several congregations a bit more but save the host church much. Then whenever our delegation becomes large enough we can take advantage of certain reduced rates.

Concurrent sessions is a natural outcome. Eventually they must come into use, so why not now?

HOW READEST THOU?

There are rallies and revivals but so often they stress that most sensitive of man's possessions—his pocketbook, or that most intangible of his properties—his soul. But the Simultaneous Bible Reading Revival touches neither directly. The practice of daily Bible reading should not be new to any Christian but it has been found that so little is done in this line and that which is done is so unsystematic that the need for supervision in this line became apparent last year. The simultaneous reading of the book of Acts among the Disciples last February. The idea was so attractive that two books of the Bible are to be read the first two months of next year by all denominations of the Evangelical churches. Luke's Gospel will be read during January by some thirty million people, one chapter every day for the first twenty-four days. The thrill of such a spiritual communion with over thirty millions of those naming Christ as their Savior, is not to be estimated.

This is to be interdenominational and working both in the actual reading, the keeping of a community record and as an ordering the penny copies of the two books if possible. When we consider how few times and in how few matters the denominations can get together, we are ready to grasp anything that offers a basis for concerted action and cooperation without compromiss on major principles. The Division has so worked that it is next to impossible to find a society that will be acceptable to a working basis for those who call themselves Christians, evangelical-radicalism, Baptist-Methodist, Occident-East, white-black, urban-rural, cooperating non-cooperating and a dozen other petty divisions. But so far this project has met the approval and cooperation of all groups and the sole thing urged by all is to rush preparations. Get the order for penny copies in at once. Start telling the church about it now. Perfect the system for keeping record without a dead local community organization with other denominations immediately. Remember—Luke the first twenty-four days of January and Acts the twenty-eight days of February. "A Chapter a Day Keeps the Tempter Away." Many of you read the Bible daily and it is only a question of reading the assigned chapters these two months but to you who do not read daily the suggestion is to read at a certain regular time each day and thereby establish a habit. Adapt it to your own needs but be conscientious and fair. The value of the Revival rests on the daily concentrated reading and attainment of all Christians on the same chapter each day. The aim is not the amount read nor the speed or even proficiency gained but the object is to turn the attention of a host of believers to one thing and attain a certain per cent of unity that all (Continued on page 5.)
A Christian Service in Cooperation

By J. B. Lehman

We, the Disciples of Christ.

This is to be an article about ourselves, but we are going to think about it as though we were some outsider who had met the religious people known as The Disciples of Christ. And we are going to think about them as though we had had no chance of knowing anything of their faults but knew only their declared principles and their organization. We know they have faults enough. Sometimes we think they are worse than any others, but when we get close to the others we find they have great faults too. Sometimes they seem much greater than ours. But be that as it may, we are going to write in this as though we knew nothing of that.

We are also going to hold in mind that every organization, be it government or church, must sooner or later get as good as its declared principles or go to smash. When Thomas Jefferson wrote into the Declaration of Independence that "all men are created equal," he said it and it became the standard for America. Though America at once began to build a constitution that recognized slavery, the country could not get away from it. It was not only planted in the Declaration of Independence, but it was planted in the conscience of the people and finally the crisis of the Civil War came and for four years the nation hung in the balance between emancipation and destruction. What the Disciples of Christ put into their early declarations they will sooner or later reach; and in just a few years things will right themselves. We are sure.

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Kingdom Building Through Brotherhood Co-operation

Address Delivered by Miss Cynthia Pearl Maus at the Opening Session of the Youth Convention, Memphis, Tennessee

I. Youth and the new world...

Youth today faces a world that is infinitely more difficult than that faced by the youth of any previous period in all modern history. For it is a world of distrust, of disappointment, of calamity.

The mechanism that has held the world has become so intricate and involved that youth is stunned as it tries to solve the problems that must be met. Out of the chaos and wrangling that followed the World War, however, youth, groaning the bewildered way toward God, is beginning to sense its opportunity to establish the kinship of humanity, and so sings with the poet,

"What care I for caste or creed?
It is the deed, it is the deed.
What for class, or what for clan?
It is the man, it is the man.
It is for love and joy and we.
For who is high and who is low.
Mountain, valley, sky and sea—
All are for humanity."

Youth today, looking at the world and its challenge, sees that there must be no wastage of physical, intellectual, social, or spiritual power. There seems to be an insurmountable responsibility upon youth to find better foundation stones on which to build the reign of peace on which must be established the civilization of tomorrow.

This passionate desire to find a better way that is strong youth the world around is being vaguely called the Youth Movement. Part of this restless desire is the result of disillusionment about the activities of the older generation, which in the recent world crisis proved utterly irrelevant in meeting the needs of humanity. Part of it is the result of a transfer of allegiance from the authority of dogma to the authority of the scientific method.

The significant characteristic of this Youth Movement urge the world around, however, is not irresponsible self-expression, as some adults would have us think. It is rather a spiritual consciousness, the desire for freedom to create and to express themselves; to have a vital share in the work of the world.

The Great War necessarily caused youth everywhere to drop as useless baggage all the creeds and conventions. The peace that followed caused old institutions of government and conventions of society to break up because of their inadequacy in meeting the vital needs of human life. As General Smuts, that far-seeing South African warrior, said, "Humanity has stricken its tables of the money-changers in the money-changers of the world." East and West, is the articulate demand that the traditional habits and customs which separate men shall give place to habits and customs that will tend to bind men together.

Youth is seeking a method of living together in a world where mutual trust will take the place of suspicion. Youth knows that the present system of lawlessness by which nations deal with one another must go, and that instead there must come a world organization for peace. Youth knows that wholesale economic exploitation must go, and that there must come instead industrial democracy. Youth sees that race rancor must go and that there must come instead peace. Youth knows that divisive dogmas must go and that there must come instead that faith which has a "reverence for every other man's reverence, and that adventure of striving evermore for the life that is shared.""}

II. Youth's adventure is a venture of trust—

The scientific spirit and attitude of the new day makes it forever impossible for young people to take over glibly and unquestioningly from the past any custom or doctrine at all. Because to be genuine all truth must be achieved by oneself out of a struggle. If it is not so battled for and won, it has no real, vital meaning to youth. In this scientific search for expedient truth, the youth of America and of the world turns naturally to Jesus as the touchstone, because He makes forever vivid those values beyond the scrutiny of the sciences of the world. Science toward which the evolving world is constantly moving. It is true that some youth are trying to drown the sense of bewildерment resulting from the Great War by jazz; but the majority of thinking youth know that "God is not running a bankrupt world," and that the mystical Jesus is the "way, the truth, and the life."

Thinking youth knows also that the prejudice in the minds of many oriental young people against the very name of Christ is because he has been entombed by occidental Christians in cold, jargon-like interpretations and has been used by Western nations as a subtle form of exploitation of their brethren of the Eastern world.

The Jesus whom youth follows, however, is no champion of the type of Christianity which made in the Western world immature. For Jesus threw the force and youth of his spirit against the organized deadness of his time. The customary barriers by which men in day and hour out of fellowship one with another, he walked right through as a ghost ignores a wall. The obstructive traditions of his time he pushed out of the way, going so far on one occasion as to upset the tables of the money-changers in the Temple so that the chief priests and elders could not possibly miss the point.

Jesus believes utterly in a coming age. The picture of a Kingdom, or right relationships between men, was indubitably in his eyes. And the way Jesus discovered himself in folk customarily scorned makes it impossible even now for any true follower of Christ to look complacently at the world whom conditions have beaten down.

With a sensitiveness, a responsiveness, a reverence that more than anything else makes his life a miracle, Jesus made outcasts at home with him. Women who had cheapened themselves found again their sense of virtue and honor in his presence; lepers were warmed into new life by his sympathy; and the deepest publican and Samaritan were lifted into a new sense of self-respect as they walked and talked with him. The stamp of worth, of unlimited worth which Jesus put upon personality is the salient thing he did from which the human race can never get away.

To the last Jesus shared his life with others. The one thing that he will not give up is kinship—his kinship with God and with men. Not only in the upper room at the last supper with his friends, but in the Garden of Gethsemane a few hours later, we feel him probing for union with the Infinite, that spirit with Spirit which the human race can never get away. To the last Jesus shared his life with others. The one thing that he will not give up is kinship—his kinship with God and with men. Not only in the upper room at the last supper with his friends, but in the Garden of Gethsemane a few hours later, we feel him probing for union with the Infinite, that spirit with Spirit which is the "way, the truth, and the life."

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WHEN the world was young folks loved to sit about the camp fire or in the festal circle and hear their singers recount the great deeds of their greatest heroes. Just to name these heroes, Emerson says, appealed mightily to their imagination. There were always singers on hand such as we have today, who prophesied not but took place to place, or a local chorus of women and young men, some of whom would reproduce the poems and stories of the heroes and the others join in the lyrics of praise. These songs were religious and patriotic, for these two passions are close of kin. They served for the amusement of the people, for the thrill of their tale, for moral incalculation, and for the enrichment of their religious life. To us these stories are interesting for their romance and achievement, for the sketches of history they give us, for the rise of moral ideals they portray, and the religious impetus they give.

The lessons of this quarter have been such stories. They deal with household words—Moses and Joshua, Ruth and Naomi, Gideon and Samson. Truly world history is as Columbus and Washington. These names are connected with the founding of a great people. There are struggles as well as peace in the story. All are due to nationhood. They combined two of the tenser emotions man has known, love of country and love of God. Whether for better or worse, religion and patriotism were one in Israel; today it is often worse rather than better, but I am convinced that it was an asset during the early history of the Israelites at least.

Religion as action—

In the first place, here we have seen religion in action. One usually conceives of religion in the quiescent attitude of the monk or the contemplation of the Buddha. During the Middle Ages the monk was the typical religious man. Does any reader of this page recall a single exception. Now let us get this thing straight; there is no religion without the bowed head or quiescent attitude? The writer does not recall one. The place of faith—

One cannot always tell the growth of a plant from the looks of it in two successive days but if he will give it some time he will notice the change. We delight in the growth of plants and animals, and the development of our boys and girls. It is a little more difficult to see growth in the lives of nations and peoples. We can say for example that the United States has so many people today as it did twenty years ago but it is not always so many at the time of the Revolution. But to say in what respects it has grown morally and spiritually is more difficult. If we look at things only during our own lifetime we can mark away the primitive warlike conditions under which they lived.

The law of growth—

One cannot always tell the growth of a plant from the looks of it in two successive days but if he will give it some time he will notice the change. We delight in the growth of plants and animals, and the development of our boys and girls. It is a little more difficult to see growth in the lives of nations and peoples. We can say for example that the United States has so many people today as it did twenty years ago but it is not always so many at the time of the Revolution. But to say in what respects it has grown morally and spiritually is more difficult. If we look at things only during our own lifetime we can mark away the primitive warlike conditions under which they lived.

Faith is not a separate element to be found only in religion but it is the warp and woof of life. The one who is possessed of faith, he who teaches the child has faith; the pioneer, inventor, worker of every kind is a man of faith. Faith and works are not contradictory but supplementary. They are like the two arms of the scissor, both necessary if the scissors are to cut the cloth. The difference of futility and forceful lives is the difference in their measure of faith.

It is unfortunate that so much of the history in the Old Testament is a story of war. We find in this warfare glimpses of the finest qualities but also many ignoble incidents and actions. It was a hard task for the church to show the harmonious development of our religion and war. It has even been urged by many on the basis of these Old Testament heroes, that war is inherent in religion, an opportunity for faith and courage and loyalty to God. But at this point one must preserve his sanity and separate the essential from the nonessential. Faith, courage, loyalty, vision, and hope are the stuff of which the noble life is made but spirit connection with war is incidental and even detrimental. There are just as great calls to heroic service in the paths of peace as war ever offered. The highest enmity is that which loves justice, deals out mercy, and walks reverently before God in all humility. There are plenty of occasions in life where the sacrificial spirit has its fitting and where mercy can deal out its fellow men all that their most heroic souls will command. It is not necessary to lose the good things of life because of war. We can set aside the primitive warlike conditions under which they lived.

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Christian Endeavor Topic for December 26

The Past Year—Its Lessons
The New—Its Possibilities

Deuteronomy 8:1-6; Philippians 3:13, 14

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Is it sound psychology to make new resolutions New Year’s Day? Do we believe in the power of a resolution and break it than to make none? Has your society gained or lost in membership? Reasons? The New Year will be closely identified with C. E. work. Why is a definite missionary responsibility, such as support of a Darnell orphan, good for a society? How can the social life of the society be improved? Should the society adopt a definite evangelistic program? Has the society a financial budget? Should it have? Do you think the young people should have a definite work to do in the church? Reasons.

Paragraphs to Ponder

At the beginning of the New Year it would be a good thing for the officers who are just going out of office and the new officers who are just coming in, as a matter of order, to consider the work of the past year and to plan for the months just ahead. Together they could then equipped themselves for the year just past in success and failures before them, plan much more wisely and effectively for the year before the society. Much of the old program would be a sharp break with the old program, but a wise and comprehensive continuity of the old.

It would be wise for the Prayer Meeting Committee at the beginning of the New Year to sit down with the leaders for the meetings just ahead and for a consideration of the programs of the past year, in order that the new programs may profit by the good features and avoid the mistakes and failures of the old programs. Experience, but there is much experience ready to hand that they may have without having to live through it. It is wise to consider the old in order to improve the new.

What has been the society’s relationship with the church? Has the society been closely and helpful to either or to both, or has it been less than that? The Christian Endeavor work is failing if it does not benefit the local church; and there is something wrong with one or the other, if the society is not benefited by its contacts with the church. If the relationship has been close, perhaps we can make it even closer; if it has been more or less formal we can and should work to change things so that the society is in exact line with other church activities.

Every society should here at the end of the year review the work of the committees in their relationship to the society, the church, and the Christian Endeavor work at large. Has there been leader-co-ordination between the committees? Have there been needless committees? Should the work of some committees be divided? Has any special talent for committee work been discovered among the members? Such points determined and used will greatly improve the society activities for the new year, as well as benefit the individual efforts of the members.

Is there a society anywhere whose spiritual life is all that it should be? Very probably not; we may say certainly not. There are some societies that have developed a very high degree of spirituality, but even in such societies there is room for much growth still. One of the possibilities, then, before the members are a deepening of the spiritual life of the members separately and collectively. That may be done by encouraging the prayer life, by promoting Bible reading by building up the spiritual element in the Sunday programs. Such growth spirituality means increasing power.

How far can the society see? Does it see no farther than its own petty needs? Does its outlook take in only the local church? Is it concerned only with the brotherhood activities? Or does the circle of its horizon take in the whole world? Every society should have the world vision of the work of the Christian; and a part of the work during the New Year should be to help all to get a wider view of the whole society in relation to a world work.

Many a society is growing too slowly and doing work that cannot keep the ability because its contacts with the work of the Christian Endeavor is too limited. During the New Year every society should endeavor to multiply its contacts until it is properly related to the city, county, state, national, and world work. The members need to be informed about the world-wide activities of Christian Endeavor and to that end should have in the home, or have access to, the Christian Endeavor Journal. If the society has the Christian Endeavor thought and work. Encourage the reading of this excellent magazine and increase the number of your contacts.

Christian Stewardship is in the air these days and it ought to be in every heart. We should know much more of it in the church; and that is well. Christian Endeavor should be seriously concerned about it. It is a part of the work of Jesus Christ and will be held accountable for our stewardship, so it behoves us to consider our responsibility and to strive to accept it more and profitably. The New Year presents an opportunity for development that we dare not pass by.

Every society should have a definite goal in the field of evangelism. There are associate meetings in which we ought to take a definite stand for Christ; there are young people in the church who are not yet Christians; and there are people of all kinds of whom we can seek for the Lord. The primary work of the Christian Endeavor work is to win souls for Christ and to make better Christians of those who are already in the society. Herein, therefore, lie great possibilities for the New Year, possibilities of deepening the church spirit, and possibilities of winning many souls for our Master.

More members means greater effectiveness and wider usefulness. It is a rare thing to see all the young people in the church in the Christian Endeavor societies; and there are always young folks in the neighborhood who should be in the societies. This means that there are possibilities of greatly increasing the power of the society this New Year and in benefitting many young people by the new relationship.

Mid-Week Prayer Meeting Topic

For December 22

A Generous Church


By Gilbert E. Ireland

Generosity an abiding principle, Acts 2:43-47—

This incident of early church generosity was the result of a brotherhood, a real brotherhood; a new relationship; a new condition; a new obligation; a new love; a new life. Not so much an outburst of generosity as the work of the Lord's love and grace. Following of Jesus, and the new spirit within, had brought the adherents of the new and beautiful faith. It did not obtain for any great length of time; was evidently not intended to be permanent. But the same spirit of attachment, of love, of generosity should abide in the church, marked by the many characteristics of the disciples of Jesus that amazement the heathen world was this brotherly love. This new affection spread itself upon everything—between bond and free; was shown in the term "brother"; in the welcome and hospitality given to strangers, to the wise. It was esteemed a privilege to give the Christian stranger lodging; pious widows washed his feet, according to Oriental custom; he received every token of brotherly affection. "Poverty has preserved a reflected ray of the glory of Him who humbled himself and became poor; but the poor are lifted up against themselves, they have identified themselves with himself." Then was heard the exclamation of surprise "Behold, how these Christians love one another!" New and wider usefulness. It is a rare thing to see all the young people in the church in the Christian Endeavor societies; and there are always young folks in the neighborhood who should be in the societies. This means that there are possibilities of greatly increasing the power of the society this New Year and in benefiting many young people by the new relationship.
As I Think on These Things

By F. D. KERSHNER

Our Community Church Survey

SOME months ago, at the suggestion of a friend of the Community church movement, we prepared a questionnaire and sent it out to several hundred of a selected group of community churches in the middle west. The list of churches was prepared by the same method as before referred, and, in this judgment, was fairly representative. The answers to the questionnaire were somewhat slow in coming in. We have been able to take the information which we received only during the last few weeks. Without attempting a thorough digest of the material we shall indicate a few of the most important facts which have come to our attention. The questionnaire contained the following inquiries:

(1) When was your church founded?
(2) What are the requirements for admission?
(3) Are there other churches in your community besides your own?
(4) What is your present membership?
(5) What were your receipts last year for current expenses?
(6) What were your receipts last year for missions and benevolences?
(7) How many members have you lost last year?
(8) What is your place of worship?
(9) What is your frank judgment concerning the community church as a contributor to Christian union?
(10) Do you favor making the community church a separate denomination?

The churches which responded to our questionnaire were some far as we could determine. The requirements for admission are somewhat varied. In Federated churches, in most instances, members are admitted in accordance with the rules of the denominations which have entered into the federation. Where the church is not of the federated type, various regulations obtain. The principal point appears to be that there are no special restrictions in the matter of baptism.

Missionary funds are usually sent to the systematic program in the field of missions so far as we could determine. The churches which responded to our questions had ranging rolls varying from 65 to 550. All but three of them had less than 200. The majority appeared to run between 100 and 175.

The answers to the query about local expenses were not complete. Two correspondents simply responded, "I do not know." The largest total was $2,130,650; others were 4,000, 3,100, 2,000, 1,000, and less.

In the matter of mission offerings, the correspondents were a good deal more able to get along about as well as the average denominational congregation. No church reported as much for missions as for home expenses, but some of the federated type were not far from this goal. As a general proposition, the missionary and benevolent reports were creditable to the congregations which made them.

With regard to the matter of additions, the results appear somewhat disappointing; 214 were listed as the sum total of additions made to the entire list of churches reporting to us. Many of these were by letter or transfer, and could scarcely be called "additions." One church, for example, listed 63 additions, of which only eight were by primary obedience, another listed two by primary obedience, and 10 by other means. Another listed none by primary obedience and 15 by other means. Three churches had no additions of any sort.

There appears to be a division of sentiment as to overchurching. Some of the questionnaires appear to have been filled out by representatives of overchurched areas; others do not complain about overchurching. In one or two cases the community arrangement appears to have added another to the denominations already in existence in the community. However, it appears to have succeeded in lessening the number of churches.

Faith in God's Love

We ask, and we are answered not, And so we say, "God has forgot," Or else, "There is no God." The years Roll back; and through a mist of tears I see a child turn from her play, And seek, with eager feet, the way That led her to her father's knee.

"If God is good and kind," she said, "Why did He let my roses die?" A moment later she sighs, And then, "I do not know, my dear; Some questions are not answered here.

"But is it wrong to ask?" "Not so, My child. That we should seek to know Proves right to know beyond a doubt; And some shall yet find out Why roses die." And then I wait, Sure of my answer, soon or late; Secure that love doth hold for me The key to life's unknowns. And oh! so glad to leave it there! Though my dead roses were so fair.

-Detroit Free Press.

Billionaires

SOME time ago the editorial writer who lays claim to being the highest salaried man of his class gave the following attention to the fact that we have at least two billionaires in the United States at the present time. When we consider the fact that the entire wealth of the nation is not more than a few hundred billions it may be seen that these two individuals possess considerable power. Let us sit at from a purely economic point of view this concentration of capital in a few hands may not be especially harmful. Neither of the men to whom we refer deals with anything but a miser; he uses his capital to the best of his ability as a means of promoting the business enterprises of the world. For the most part, he probably lives as simply as the average man whom he employs. He looks upon himself as a manager, and uses his power to establish higher standards of life in such a way that they will best serve the public welfare.

The centralization of capital, in our modern civilization, may prove beneficial or harmful in accordance with the type of men who are charged with the responsibility of its control. Men with the altruistic outlook of the younger Rockefeller are likely to serve humanity better than any manager of capital who could be selected by the voice of the public at large. On the other hand, it is quite conceivable that the vast power which his wealth places in the hands of Mr. Rockefeller might be used to the serious disadvantage of the public if directed by someone less intelligent and less benevolently disposed. Some day we may be forced to judge such a situation. As things stand at present, our billionaires do not constitute any special menace to the welfare of the rest of us.

Darrow, the Debater

CLARENCE DARROW has won another debate. At least, if we approach the case as it really is, he secured the decision over his antagonist. The question discussed was whether there is any meaning or purpose in life, the Chicago lawyer, of course, taking the negative position. Mr. Darrow has acquired very considerable fame during recent years by his advocacy of unorthodox policies. He chooses the unpopular side because he realizes that the man who can win against odds always achieves a greater victory than when he has everything in his favor. Darrow likes hard cases, and takes great delight in accomplishing the impossible with a jury. He has received a point where much psychology works in his favor, and the mere announcement of his name as an attorney is enough to set the jury to thinking that they must prepare themselves to decide in his favor. Does Darrow actually believe that there is no meaning nor purpose in life? If so, he appears to spend much time and effort in the extension and prolongation of something which has no value. He is a good deal of a crusader in his own defense and he is no more a symbol than he is a man.

The College of Religion

Butler University, Indianapolis.
Where Shall I Go to College

These articles were written by Negro students of the various schools and are recommended to those who will be entering school for the second semester. All the writers are graduates of Southern Christian Institute.—The Editor.

EUREKA COLLEGE
By Hayes Peoples, now a Student at Eureka College

Eureka, the home of Eureka College, is nineteen miles east of Peoria, Illinois, on the Toledo-Western and Santa Fe Railroad and State Highway No. 8, now paved. A Peoria Eureka bus line also furnishes transportation between the two places.

The community has grown up around the college and the population of approximately two thousand consists mostly of those drawn hither by the educational attractions. This tends to produce an atmosphere advantageous for the life of a college and for young people. The college tries to develop in the students a strong moral character and great intellectual strength that will be directed to the greater service of mankind. It recognizes the place of religious instruction in the development of character of young people and supplements its cultural courses with strong Bible and religious education departments.

Eureka holds a membership in the North Central Association of Colleges and Secondary Schools, a well known standardizing agency. Graduates from Eureka are accepted as teachers in any high school and they may enter almost any university for graduate study without conditions. Eureka boasts strong departments in science, English literature and religious education; good courses in mathematics, education, philosophy, economics, and sociology as well as other minor courses.

Eureka affords little social life for the Negro students. One can live month in and month out and never see a colored face except his fellow students as the town is composed entirely of white people. Rooming conditions are very good and inexpensive as some nice rooms can be obtained for two dollars a week and

(Continued on page 8.)

HIRAM COLLEGE
By Miss Odessa Howard, now a Student at Hiram College

Hiram college is located in a small college town in northern Ohio. The town is so small that it is a stretch of the imagination to call it a town as it resembles a village most. The post office, the church, the high school, an inn and a tea-room are the chief public institutions of the village.

Like the town Hiram College is small, the average enrollment is a little less than four hundred. The advantages of a small college are too evident to require reiteration. Hiram is a college of liberal arts. It is supported to a large degree by the Disciples of Christ though neither the personnel of the faculty or student body is limited to the members of the Christian Church. The college stands for high ideals of Christian living. Every possible opportunity is given for the formation of a free and unbiased opinion in religious matters. A number of courses in religious education and Biblical instruction are offered and any student taking a Bachelor of Arts degree must have at least four hours of Bible work. Those students preparing for the ministry or any other Christian service will appreciate the atmosphere of liberality that pervades that department. Hiram College is in the Ohio Association of colleges. The State Department of Public Instruction recognizes Hiram credits at their full value in according positions to its graduates in the high school system of Ohio. There is no question concerning the academic standing of Hiram.

Of the total enrollment, three are Negroes—two young ladies and one young man. So far there is no problem of race relations at Hiram. In the classroom, in the library, in the church, on the street, and in any of the campus societies, the Negro students receive the same consideration as any other race group. Negroes have not attended Hiram in large enough numbers to form a social or economic group that could compete with the white students and there is no Race Problem. Because there are no
THE WOMEN’S MISSIONARY CONVENTION OF MISSOURI

By Mrs. Wm. Alphin, President of the National Convention of the Women’s Missionary Societies

Our meeting was held in St. Louis, Mo., August 3-8, with the Centennial Christian Church, which heretofore has not entertained the convention. The congregation is in its new home, the first unit of its new building. So nice is this unit until one wonders what the completed building will be. They have a splendid location and with Elder J. J. Green and his good wife to lead them they have an opportunity to become one of the leading churches of the entire brotherhood.

The entire convention was inspiring but I want to speak especially of the women’s sessions. It opened its program with the president, Mrs. Mary Van Buren, in the chair. Each number on the program seemed the best but when the president brought her message we were struck by the thoughtfulness of our young women who had so caught the vision and was giving study and time to the Lord’s work. Her address gave a truly constructive program for kingdom-building. The Missouri women are so zealous that they accepted new duties and responsibilities without a frown; and the growth of the work in Missouri has been so gratifying that we are all proud that we are in Missouri.

The state and district officers brought in splendid reports that proved the convention had been justified in their choices of their workers. The excellent manner in which these women acquit themselves of their duties has gained for them the confidence of the state. We have three district meetings during the year and they all support the state convention financially. Mrs. Anna Lewis of Kansas City, Mrs. Sarah Lampion of Jefferson City, and Mrs. Virgil Gooch of Madison, are the presidents of the three districts and they all have served in a fine way through a new unit. Some were appointed, some were elected, and some were new in office since those who were not state officers have served in their districts.

The rest of the conventions had just as fine sessions as the women but time will not permit me to write of them. Elder J. J. Green was elected president of the church convention and we are expecting great things in Missouri this year from this leadership and some hard work.

Forget It

If you see a tall fellow ahead of the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish bow;
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the light,
Would cause grief and sorrow and lifelong dismay;
It's a pretty good plan to forget it.

If you know anything that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way so gay;
A fellow, or cause any sadness to cry,
It's a pretty good plan to forget it.

If you know of a thing, just the least little sin,
Whose telling would cook up a laugh or a grin
Of a man you don't like, for Lord's sake keep it,
Don't, don't be a knocker, right here stick a pin—
It's a pretty good plan to forget it.

—The Baptist
GROWTH, A CHRISTIAN REALITY

If you go over the parables of Jesus Christ, if you review His miracles, if you search His teaching you will find no censure of small beginnings. No matter where nor how the start is made, He had no words of blame for its size. According to His measurement the plant is one of the most minute of organisms. The mustard seed is the smallest of plant seeds. The frequenter of the highways and by-ways are the lowest of social beings. But upon these humble and small beginnings the Master builded the parables which were his mainstays and revealed the Kingdom of Heaven. We have no reason to believe that if the man who had received only one talent, had put that one to good use and gained another talent, he would have been cast out into outer darkness because of the smallness of his offering instead of receiving the reward given to the sheep and more to report. The smallness of the capital but the indolence and fear of his nature were punished. So constantly the ideal of growth, material, numerical and spiritual, is stressed by the anthropic ideal that gave rise to such extensive organizations as the Young Men's Christian Association, the Bible school and the Christian Endeavor. Just at this period we are entering upon an era of organized foreign missions and social service. So from time to time new shoots are put out to grow and some grow faster than others, giving to the whole an unbalanced appearance but growth is a Christian reality that cannot be prevented.

Today growth is the measure of life. Two trees were planted in a yard. Some seven years have passed yet the trees are the same size as they were when planted. Each spring they put forth leaves and new shoots but when autumn strips them they are the same size they were in the spring. The reason for this condition is not difficult to diagnose. The living of the fertilized grain or soil are not sufficient to sustain the present life of the plants but not equal to promoting growth. Even so, a church rooted in the vital energies of individual consecration, devotion and activity tends to grow, stands still or dies in direct ratio to the qualities in each member. A church is not murdered by the gates of hell but it is frozen to death by the cold indifference of its so-called members.

The church has been found wanting in power to lead in many fields. Practical affairs, social service and education have been more ready to grasp the facilities that science and invention have put at the disposal of the forces of the humanity. But throughout the Church has assumed a position of leadership in the spiritual matters and in the moral realm.

So throughout growth is a Christian reality that is of necessity ever present to provide a defensive in preserving autonomy and an offensive in promulgating spiritual uplift.
Why the Nations Should Be Taught

Jesus commanded that all nations should be taught, but men have always feared to risk the adventure of doing so until they got to the place where they could catch Christ's vision; but when they caught that, they risked everything, even their own lives, to carry out his wish. To refuse is the most expensive, the most sorrowful and the most wicked thing we can do, but men often do it thinking it is best for them. Below we want to give five reasons why no people can afford to refuse to do their duty.

1. Ignorance solves no problems and brings on the most serious ones possible. Mississippi could easily sustain a population as large as Belgium and Holland, but because it had a great load of ignorance it could scarcely support itself. Land that should sell for six hundred dollars an acre dropped down to six dollars an acre. The most wasteful methods of living prevailed and it looked as though all the people might have to move away to make a living. It cost the state hundreds of millions of dollars to expiate for its ignorance. Those people who advocated keeping the people ignorant paid for it in their own destitution.

2. All expedients grow into institutional evils that are destructive. All men know that some things are wrong, but they think they must resort to expedients to accomplish their ends. For example, when the Gothic invasions came over the Roman Empire, the Church called in military power to meet the shock. This folly grew through a thousand years and finally it took nearly a century of war to drive the Goths out of the sacred precincts. Our history says it was a war to separate Church and State; but it was in reality a war to drive militarism out of the Church. Both the white people and the Negroes are now making a mistake that will cause great sorrow to both. The present enforced segregation is teaching the Negroes that they are an empire within an empire and in a little time this will come as a great curse on the heads of all the people. God segregated the Jews because they were the only people who had the conception of a God of the universe, but that situation does not now exist and we cannot think of a greater calamity to both the white people and the Negroes than this. By the year 1970 this country may have 35,000,000 Negroes. What can the nation do if these people feel that they are an empire within an empire? A heroic effort may be made to undo it, but how can it be done?

3. If the Church fails to do its duty, some other influence will take it up. In the sixth century the Church failed to do anything for the people and so Mohammedanism sprang up. Mormonism sprang up in this country because the denominational patriotism provoked the spiritual growth in the people. If the Church now fails, some ism will spring up that may be much worse than Mohammedanism or Mormonism. Some people complain that Darrow the agnostic is lecturing to great audiences of Negroes. But why complain when he defends them and the Church casts them off?

Every failure of the Church brings on a new misery to the people. Every monstrous error had its birth in a failure to obey the command of Christ.

4. A republic is possible only in a country of intelligent and righteous citizens. If we want to lodge sovereignty in the people we must expect the government to be what the average citizenry is. The word Bolshevism means the same as our phrase "The People." The difference is in the people, not in the system. A republic in the hands of a very bad people is a very bad thing. We must obey our Savior or see our country perish.

5. We need to struggle to save the world in order to save ourselves. If any people give themselves up to complaining at others they gain nothing and lose all. No matter how much evil there is in the world, we must up and at it. We must do this for our own salvation.

Christmas Prayer

Our Father, thank Thee for the return of the season when angels are near and when kindness and worship best warm in our hearts. We are filled with tender memories, lovely dreams, deep satisfactions, and wistful longings. We thank Thee for the love, the music, the message, the fellowship, and the radiance of these holy days. Grant us to know afresh the presence of the blessed Master, and may His life flow into our hearts; for His kindness be in our tongues, his beauty shine from our characters and the glory of his works be manifest in deeds. And, Holy Father, grant that those out in life shelterless and friendless may find the way, so lost into the dwellings of the great, into the lovely places where God's people may find Thee. Bless all mothers, and little children, and homeless wanderers, and hungry wanderers on the long, long trail of life. For us all may the Star of Bethlehem shine again and may the angels sing. Grant to little children the gladness of the Christmas joy, and to us all, dear Father, the old, sweet, wonderful Christmas faith. For we will seek it in the name of Jesus Christ our Lord. Amen.

A BETTER WORLD

What would be an ideal world? Can it be attained by human effort? Will evolution finally succeed where religion apparently has failed? But religion has not failed. Failure of religion would mean failure of our God. God is not slack concerning his promises as men count slackness, but he is long-suffering and desires that none of His should perish but all should come to repentance.

We should think an ideal world would be a world of contentment, a sane and safe world given to moderation—neither too slow nor too fast; neither too poor nor too rich; neither unkind nor too kind; neither unjust nor too merciful. Contentment is satisfaction and both are rare. Ambition is in the ascendancy and lashed the nations into rivalries.

Civilization seems to be a positive achievement. To what is the credit due? Then comes the question can humanity say with absolute assurance that the advance has been up or down—towards the good and God or towards the evil and destruction? The advancement of governments of the ancients were iron-clad and policed by aggressive veterans of strife. Their final history is well known.

Does our God expect too much of his creatures? Are there other gods? The Bible teaches there are other superhuman powers that influence human life in that a knowledge of good and evil came to man through disobedience to God and obedience to another influence. Man has mistaken all sorts of spiritual manifestations for God and the powers beyond man are all gods to finite man. But man has reason, judgment and power of discrimination.

The appeal from the pulpits of the world is "Accept Jesus the Christ" both for this life and the life in promise. There is no sign of evasion and Jesus is the theme—Jesus in promise, Jesus in prophecy, Jesus in life, Jesus in death, Jesus in the resurrection, Jesus in the ascension, Jesus on high and Jesus to return. Jesus then is the interpretation of our God; a knowledge of Jesus is a knowledge of God; to follow Jesus is to follow God.

A study of Jesus and a study of modern life together is enlightening. Those who profess faith in Jesus should have faith also in themselves to candidly consider and compare and conclude. Reference to modern life includes a study of the churches above.

A better world would be a sane world. For an insane world could easily commit suicide and accomplish its own destruction. But the mind of Jesus was a sane mind and "Let this mind be in you that was also in Christ Jesus."
Isn't Christmas Jolly?

DOLLY, isn't Christmas jolly? Don't you wish 'twould stay all year? Is it always Christmas, Dolly? Where you come from, tell me dear? Did you live with good Kris Kringle to his home so far away? Are you glad or sorry, Dolly, That you're here with me today? Dolly, isn't Christmas jolly? Are you glad that Santa Claus Put you in my little stocking? Yes, I know you are because You do seem so awful happy. Do you love me, Dolly dear? Isn't Christmas awful jolly? Don't you wish 'twould stay all year? Dolly, isn't Christmas jolly? Oh, if you could only talk; It seems funny that you cannot When you laugh and cry and walk. I'll try awfully hard to teach you. If you'll only follow me I think you could learn a little; Come now, just say A B C.

The Angels and the Shepherds

It was in the winter night and the stars were shining and all was still, and in the fields the flocks were sleeping while the shepherds watched. We may guess that, as they watched, they talked together and told one another stories; especially about David, who, when he was a boy, had lived at Beth-lehem, and had lain out many a frosty night while Mary listened, remembering the angel who had appeared to her. So the shep-hers fell upon their knees, glorifying and praising God. And the babe lying in a manger. And they told what they had seen and heard about the singing angels and the King of Glory, while Mary listened, remembering the angel who had appeared to her. So the shepherds returned, glorifying and praising God for all the wonders of that night. Thus was kept the first Christmas, with carols by the choir of heaven, and God's own Son, the Savior of the world, coming as a Christmas gift for all mankind.

And then the sky grew brighter still, as if behind the clouds the gates of heaven itself were swinging open, and out there came angels upon angels, a multitude of the heavenly host, shining and singing. This is what they sang:

"Glory to God in the highest, And on earth peace, Good will toward men!"

Then the chorus ceased, and the choir went back into heaven, shutting the golden gates behind them; and the night was dark and still again, and the shepherds were alone. So up they leaped, crying one to another with great joy, "Let us go to Beth-lehem and see, let us find, the King!"

The shepherds, all out of breath with running, found them,—Mary and Joseph, and the babe lying in a manger. And they told what they had seen and heard about the singing angels and the King of Glory, while Mary listened, remembering the angel who had appeared to her. So the shepherds returned, glorifying and praising God for all the wonders of that night. Thus was kept the first Christmas, with carols by the choir of heaven, and God's own Son, the Savior of the world, coming as a Christmas gift for all mankind.

—from Our Dumb Animals

How the Christmas Tree Came to Be

THERE are many pretty legends about the origin of the Christmas tree. One of them goes back to the sixth century when Saint Winfred was preaching of Christ to the people of Scandinavia and Germany. One Christmas Eve the people gathered around a great oak tree to offer a human sacrifice, as was the custom of the Druid rites. St. Winfred cut down the oak. A tall young fir tree suddenly appeared in its place as the great oak fell to the ground. Then Saint Winfred said to the people: "Here is a new tree, sustained by blood. See how it points to the sky! Call it the tree of the Christ Child. Take it up and carry it to the castle of your chief. Henceforth you shall not go into the shadows of the forest to hold your feasts with secret rites of shame. You shall hold them within the walls of your own home with ceremonies that speak the message of peace and good will to all. A day is coming when there shall not be a home in the north wherein on the birthday of Christ the whole family will not gather around the fir tree in memory of this day and to the glory of God."

—Katherine S. Crook.

Dog Saves Cat From Auto

A SPECIAL dispatch to the Boston Globe by Turner’s Farm Press:

Sept. 7.—A kitten of this town owes its life today to the bravery and intelligence of an Airedale dog belonging to George Moreau of Fourth Street, which dashed into the street this after- noon and grabbed the kitten in its mouth, when it had strolled into the street in the path of an oncoming automobile. The dog carry-ed it to the sidewalk, where it deposited it in safety.

The incident happened on Third Street and was wit-nessed by a number of citi-zens who at first thought the dog had started after the cat to chase it. After the dog had deposited the kitten on the sidewalk it ran immediately back to the house and proceeded down the street.—Our Dumb Animals.
The Uniform Lesson for January 2

The Christian a Follower of Jesus—Mark 1:16-20; 2:13-17; 1 John 2:6

By Marion Stevenson

**Introduction**

The undertaking of a new course of Bible lessons is always an exciting event. There is the possibility of new truth or of new understanding of old truth. There is the inspiration which naturally comes from fellowship with multitudes who study with us, for the students of uniform lessons are a large host.

For the next three months we shall share with you the story of how the fishermen, whose vocation was to earn their living by catching fish, changed their occupation and, under the influence of Jesus, made a visit to Jerusalem. When he returned they had followers of Jesus.

If we study carefully, we shall know better what it is, and how to be a Christian. And with this knowledge we should all be better Christians. May it be so.

There are great evangelistic possibilities in this series of lessons. Many members of our classes who are not Christians will learn and will choose the Christian life. Should we not then invite our classes to the limit in order that we may use to the full this opportunity to improve ourselves and to evangelize others?

**Background**

The first lesson uses the familiar story of the calling of the four fishermen to show us that a Christian is a follower of Jesus. Why do we believe that to be true? What is it in the experience of the four fishermen that we may share and become followers of Jesus as they were? Does our sharing of their experience entitle us to call ourselves Christians?

These men did not begin to follow Jesus at the seaside in Galilee, as we might infer if we had before us the story as it stands in Matthew 4:18-22, in Mark 1:16-20, and in Luke 5:2-11. We are afforded in John 1:35-42 an interesting introduction to this Galilean incident.

**At the Jordan River**

Drawn with multitudes to hear John the Baptist preach, Andrew, Peter, and James, and John were at the Jordan River. There were thousands of others by John’s announcement of the immediate coming of the Messiah. Imagine, if you can, the amazement of Andrew and John whose home was Nazareth and made their home in Capernaum. They believed they had found the One desired by all Israel. Two more of their countrymen, Phillip and Nathaniel, joined them in this discovery. In this way and at this time six of the subsequent group of twelve men became followers of Jesus.

They seem to have tarried awhile where Jesus was and to have returned with him to Galilee.

**At their regular work**

The fishermen returned to their nets while Jesus went on to Nazareth and preached in his home synagogue a sermon which so deeply offended his townsmen that he left Nazareth and made his home in Capernaum. The fishermen kept on fishing and Jesus and John were in trouble. When Jesus turned great crowds thralled him. His fame as a teacher and worker of wonders had preceded him. The Galileans became followers of Jesus.

They would hear about Jesus and talk about him. But they kept on fishing. Do we wonder why? From Matthew 8:14-15, Mark 1:29-31 and Luke 4:38, 39 we may glimpse a reason why Peter kept at his work. There was desperate illness in his family. Family sickness was expensive. He had tarried quite awhile on his visit to the preaching home of John the Baptist. Perhaps the family income was somewhat diminished in consequence. Probably Mrs. Peter was like other wives and told him to keep working. Perhaps Peter was torn by the conflicting duty to keep the home going and to follow Jesus again. Perhaps this situation helps us to understand why he fell at the feet of Jesus in his boat load of fish and confessed himself unworthy. But with an overflowing cargo of fish, and his mother-in-law cured, Peter was ready to hear and to accept once for all the second invitation. Jesus was considerate. He knew from experience in his home in Nazareth what affliction meant to the home. Tradition records that before this Mary had become a widow and many publicans and sinners sat down with Jesus and his disciples; for there were many, and they followed him. And then came the turning point, when they saw that he was eating with the sinners and publicans, and he said unto his disciples, How is it that they that are sick have not come unto you, but they that are healthy? When Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick. So par excellence of the calling of the four fishermen to show that we may share and become followers of Jesus as they were. Does our sharing of their experience entitle us to call ourselves Christians?

For the next three months we shall share with you the story of how the fishermen, whose vocation was to earn their living by catching fish, changed their occupation and, under the influence of Jesus, made a visit to Jerusalem. When he returned they had followers of Jesus.

If we study carefully, we shall know better what it is, and how to be a Christian. And with this knowledge we should all be better Christians. May it be so.

**Deciding to follow**

Have you ever thought that Peter followed Jesus “as a matter of course”? Do you think it was easy? Peter had a dependent family living in a city. He had to provide for his daily living. When he and Andrew were called, “straightway they left the nets and followed him.” And so did James and John. Did they run any risk? Would you risk it?

We are to back of a decision like this must be deliberate judgment, intense and strong emotion. There was no return to the former life. They accepted for one brief night with the nets. They had actually died to their former life. Their decision involved to the full the true answer to the problem of life for this age and the age to come. If a man will not believe in Jesus he will not follow him. Becoming a Christian is therefore first of all a matter of believing in Jesus.

**The Lesson Scripture**

Mark 1:16-20

16 And passing along by the sea of Galilee, he saw Simon and Andrew casting a net into the sea; for they were fishermen. 17 And Jesus saith unto them, Follow me and I will make you to become fishers of men. 18 And straightway they left their nets and followed him. 19 And when he had come into the house of Simon and Andrew, he saw James the son of Zebedee, and John his brother, who also were in the boat with Simon and Andrew mending the nets. 20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

Mark 2:13-17

13 And he went forth again by the sea side, and sat down, and the multitude was with him, as before, out of the cities. 14 And he spake many things unto them in parables, and said, Behold a sower went forth to sow. 15 And as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. 16 And some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth. 17 And some fell among thorns, and the thorns sprung up, and choked it: 18 And some fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 19 And he that had received the seed in good ground, the same was he that heard the word, and understood it; who also brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 20 And when Jesus had called his twelve disciples, he gave them power against unclean spirits, to cast them out; and to heal sicknesses and to cleanse diseases.

1 John 2:6

6 He that saith he abideth in him ought himself also to walk even as he walked.
Christian Endeavor Topic for January 2

**Being True to Our Covenant with Christ**

Hebrews 8:10-12

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

**Suggestive Questions**

Why have a Christian Endeavor pledge?

Is signing the pledge make our obligation any greater?

Would you suggest any changes in the pledge?

To whom do we make this pledge, the society or Christ?

Would it be a good practice to sign the pledge every New Year?

Is it harder to keep the pledge now than ten years ago?

Should one sign the pledge who does not intend conscientiously to try to keep it?

Should we admit anyone as an active member who does not sign the pledge?

Are we to keep the letter of the pledge and miss its spirit?

**Paragraphs to Ponder**

The Apostle Paul, writing to the Corinthian church, exhorts them, saying, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." Now while that exhortation was addressed to those Christians of Corinth a long time ago, it applies to us today just as forcibly. If we are to be true to our Lord we must in every circumstance stand fast in the faith, being true to our ideals and service. That is hard often, but when we consider the obstacles in the way of those Corinthian Christians, we will likely discover how much more they had to overcome than we.

We must be honest with Christ, just as we are with other friends. He is the best friend we have and we must be "square" with him. To keep our covenant in letter only, to pretend we are living a life we are not, to obtrude only the forms of our religion, is not being honest with him. Such a course may decease those around us, but it will not deceive our Lord. (He knows when we mean what we say and when we are honest in what we do. Every effort at deceiving our fellow Christians is a lie and likely not fair and above board with Christ. It's up to us to be honest with him.

Our pledge requires us to make Bible reading and praying a habit of our lives, and if we are true to our covenant with Christ we will put such a role into our daily conduct and keep it. That rule is not there just for spiritual discipline. It develops that discipline, to be sure, but it does far more than that; it brings us into a spiritual understanding of Christ and of the Father in heaven and it keeps us in daily contact with our Captain. Bible reading, prayer, and meditation are a Christian's nourishment; he can no more do without them and live a Christian, than a plant can live without water, or a man without air.

When we sign the covenant with Christ may we not lose sight of what Christ wants or have a right to; if we mean to understand what we are doing and are honest in taking the pledge. That means that we are not going to set out to get what we want regardless of what others want or have a right to; it means that knowing what others want or need, we are going to seek it for them so far as it is good for them to have what they want, endeavoring to turn their desires into the right channels; and it means that we are going to endeavor to persuade others to accept an ideal, and knowing that therein lies the solution of all human problems and ills.

One clause of our pledge requires us to take some part in the Christian Endeavor meetings apart from singing. Now, to fulfil that requirement in the letter we need only read a verse of Scripture or offer a sentence prayer, either of which might require no thought and no effort on our part. The spirit of this requirement, however, expects of us a thoughtful consideration of the topic and an effort to bring something to the meeting that will be worth something to those there. If we are going to keep our covenant with Christ, we must strive to make a real contribution to every meeting we attend.

We are required by our pledge to respond to roll call at the regular monthly concentration meetings, unless kept away by some unavoidable circumstance. To just be there and answer, "When one's name is called, is good, but not good enough. We are usually expected to respond with a verse of Scripture or by giving some missionary fact, or something about Endeavor work, and we are not "playing the game" when we do not prepare ourselves to make the required contribution, no small thing that is required, but must not be regarded as of small importance on that account.

The pledge calls upon us to "support the work and worship of our church." That's a real and definite requirement and one we should diligently strive to keep. Very evidently we are not supporting the work and worship of our church, if we habitually leave the Endeavor meeting to go to some other church or to no church at all. Regular church attendance is a responsibility of every Endeavorer, and he isn't a true Endeavorer who doesn't regularly attend the services of his own church. Moreover such support of the work and worship of his church means an active participation in the local and world-wide activities of the church.

We repeat from the pledge that we will do, "whatever he would like to have me do." One can't be honest in the face of that clause and shirk his duties in the society or refuse to accept any responsibilities. The Endeavor society is not a purely social organization for bringing young people together for good times; it has that object, but the most important element in it is that its name indicates, the training of workers for the work and offering opportunity to work.

The pledge begins, "Trusting in the Lord Jesus Christ." It is very important that we fully grasp the meaning of that clause. We are to trust in Christ, not in ourselves, or someone else; he is to be the source of our power. Because we do not fully comprehend the meaning of these first words of our pledge and trust too much in and upon ourselves, we are often failing to call Christ into our conferences and not letting him put his strength into the work—because of this self-trust and not letting him work, we are often far fall short of the possibilities of many of our endeavors. Trust Christ.
HEREZA COLLEGE

(Continued from page 1.)

if several want to room together a
small house is available for ten or
dollars a month.

Work at Eureka is plentiful during
certain seasons and can be obtained
at all times in odd jobs though steady
places of employment are rarely
found. There is a splendid opportu-


HIRAM COLLEGE

(Continued from page 1.)

Negroes in the vicinity of the college
the Negro students find their social
life mainly among the white group.
This is not attractive enough to entice
those of the Negro students who de-
sire extensive social benefits in the
college life. The Negro student at
Hiram is not a social recluse for he
is invited to and unusually attends
many of the informal social functions
of the student body with no dis-


BUTLER UNIVERSITY

(Continued from page 1.)

tion can easily meet the state require-
ments for license by taking the courses
offered and the same is true of any
other profession that is prepared for
at Butler.

Because of the many exceptional
advantages offered by Butler Uni-


THE BOOK OF BOOKS

By Charles L. Goodell, D.D.

If you wish to read the most popular and
up-to-date book, it will not be the 'best
s Called novel of this or any other year.
It will be the Bible. Although it is more
than eighteen centuries since the Ink was
dry on its last pages. No other book can
compare with it. It has been
translated into 833 languages and dialects
according to the last report of the British
Bible Society. Next to the Bible in num-
ber of editions is D. H. L. Sageman's Pe-
grim's Progress with 307 languages and
dialects. It will, therefore, be seen that
the Bible walks the paths of 828 languages
unaccompanied by other classics. More
Bibles were printed last year than ever be-
fore. It is far within bounds to say that
the next Bible issued by the American
Bible Society should have printed on the
fly leaf the number of its circulation; it
would read "eight hundred million!"
The ends of the earth are asking for it.
More Bibles were circulated last year in
life which than in England and America com-
bined.

It is heartening to many Christians to
know that by the radio this continent is
belted every morning with the Word of
God. From the Atlantic to the Pacific any
man with a good radio can have a passage from
God's Word, a hymn, and a prayer, with
which to begin the day.

Good literature is the inspiration and
guide of thought and life. Nowadays do
you find such literature in the Bible.
It is the source of English undefiled.
Shakespeare quotes from it in every one of
his plays. If you love biography here are
the matchless biographies of the ages.
In hours of quiet meditation you find here pro-
found truth and more inspiring messages
than many of the classics anywhere else.
The greatest poem ever written begins, "The
Lord is My Shepherd, I shall not want."
In the Blessed Book are to be found His
words, who said, "The words which I speak unto you, they are spirit and they are
life." Here is set forth the path of life with
shineth brighter and brighter into his
perfection. This is the story of the Church of
the living God. How soft became, and went out to bring
toh others to Christ and told how we
may conquer our troubles and find forgiveness
of our sins. Surely there is no better way
in which we could be helped to fulfill our
tasks and bear our burdens, than to spend
a few minutes every day in reading a por-
tion of God's Word.

It is a landable plan that is before all
the Evangelical churches of America to join
unitedly in a nation-wide simultaneous Bi-
ble reading revival plan, reading a chapter
each day in Luke during January and a
chapter each day in Acts during February.
The Commission on Evangelism of the
Federal Council is back of the plan whole-
heartedly and urges all the churches to make
this great plan effective, extensive and in-
tensive, in every community. Let us with
unabated enthusiasm give ourselves to the
reading of that Book whose pages grow not
yellow with the passing years.

Golfer's Diet

He wore plaid fours and carried a large
assortment of golf clubs.

"Yes, " he said to the girl in the train,
"I have had an appalling day. Rained all
the afternoon and the evening and lunchtime
were in a shocking condition."

"Really?" said the girl. "And did you
eat them?"—The Presbyterian Magazine.

The Uniform Lesson for January 2

(Continued from page 6.)

Galilee, they were as though they had never
been fishermen. They could never return.
Is there any experience like that in be-
coming a follower of Jesus? There is. We
enjoy it in baptism. It is explained in the
sixth chapter of Romans. The man becom-
ing a Christian is one who has died to sin.
His old life has been buried. He has been
raised to walk in newness of life. All this
is fully, accurately, and beautifully symbol-
ized in his baptism. He is alive unto God.
He cannot consent to return to the former
way of living. His baptism has pledged him
to the new life.

Imitating Jesus—

After long years of following Jesus,
John wrote that following was "imita-
tion of Christ; and because of its stand-


Hits and Happenings

There Are Others

What kind of coat is finished without
buttons?—A coat of paint.

An Athlete's Performance

Hicks: "Wilson, they tell me, is quite
an athlete." Wicks: "Yes, his last fast
I hear, was to run up a tailor's bill!"

Edison, with all his inventions, was a
piker compared to the ambitious young
photographer who advertised: "Your baby,
if you have one, can be enlarged, tinted
and framed for $3.00.—Hardware Age.

Difficulty Easily Overcome

Mr. Jenkins: "I think a woman should
not spend more on clothes than on rent."
Mrs. Jenkins: "Well, then we shall have to
pay a bigger rent."

His Happiness

Miss Hall: "Don't you think that young
man to whom we were speaking just now
is afflicted with a valise blues?"
Mr. Boylein: "No, he isn't afflicted with it,
he enjoys it."

Lovers' Tests

He: "Are you willing to make pies like
mother used to make?"
She: "Are you willing to have dyspepsia
like your father used to have?"—Boston
Transcript.

An Uneducated Teacher

Esther, returning from her first day at
school, was asked by her parents why
she like school?" "Oh, school is very
terest, but I don't think my teacher knows
very much. She could not read my writ-


THE CHRISTIAN PLEA

Page Eight
Tenth National Convention

By Elder B. C. Calvert, Evangelist of Mississippi

The Tenth National Convention met with the Third Christian Church of Louisville, Ky., August 23, 1926. Louisville has a race population of 50,000, two Negro banks, two home insurance companies, two libraries, four office buildings, fifty-four Baptist churches, one Congregational church, seven A. M. E. churches, six A. M. E. Zion churches, two Catholic churches, two Presbyterian churches, three M. E. churches, four Christian churches, two Episcopal churches, and three C. M. E. churches. One hundred men are employed in Post Office as clerks and carriers, two detectives, one fire engine company, five weekly papers, fourteen funeral directors, forty-six physicians and surgeons, six drug stores are among the business activities of Louisville.

BIBLE SCHOOL SESSIONS

The Bible School was the first to take its place on the program of the great National Convention. Elder R. H. Davis who has served this department for two years as president, was in the chair. He proved himself equal to the task. Some splendid addresses and papers were rendered during this session. Three states led in the contest for the Loving Cup. They were Mississippi, Maryland and District of Columbia, and Kansas. Mississippi raised $442.10. Maryland and District of Columbia, $115.82. Kansas $151.00. Mississippi led in the contest, and the S. C. L. was the school in the state that received the Loving Cup. The Loving Cup was presented to President Lehman to take home to his school.

The present official staff of the National Bible School Convention is as follows: President, Prof. T. W. Pratt of Texas; 1st Vice-President, Elder Vance G. Smith, Missouri; 2nd Vice-President, W. M. Jackson, Ohio; 3rd Vice-President, Elder P. A. Gray, Missouri; Recording Secretary, Mrs. Mary E. Taylor, Kentucky; Assistant Recording Secretary, Mrs. M. H. Haygood, Alabama; Corresponding Secretary, Mrs. Hat tie Tyree, Washington, D. C.; Treasurer, Mrs. Retta Logan, Missouri.

A resolution was adopted in all the departments to raise $16,000.00, distributed as follows: The Bible School and Christian Endeavor, $3,500.00; Woman's Missionary Society, $5,000.00; Churches $4,000.00; individual contributions, $1,000.00; for publication of Church paper, $2,500.00.

The Bible School and Christian Endeavor held their sessions jointly.

WOMEN'S MISSIONARY SOCIETY CONVENTION

Then came the Women's Missionary Society. Mrs. Wm. Alphin of Kansas City, Mo., presided. She is really and truly a leader of women.

Officers elected for ensuing year were as follows: Mrs. Wm. Alphin, Missouri, President; Mrs. H. A. M. Singleton, Kentucky, Recording Secretary; Mrs. Susie Offutt, Ohio, Assistant Recording Secretary; Mrs. L. E. Mayberry, Oklahoma, Corresponding Secretary; Mrs. H. L. Herod, Indiana, Treasurer; Mrs. Susie King, Kentucky, Secretary of Children's Department. Signs of progress are being shown in this department.

CHRISTIAN ENDEAVOR WORK

Christian Endeavor Officers for National Convention are: President, S. C. Devine, Ohio; Vice-President, I. K. Hicks, Texas; Corresponding and Recording Secretary, Mrs. Catherine Falkner, Ohio; Assistant Secretary, Beatrice Chandler, Tennessee; Treasurer, Prof. Jason Cowan, Indiana.

Bro. S. C. Devine has been president of the National Christian Endeavor Convention since its organization, and it has really made progress under his leadership. Many helpful productions were rendered at this convention.

CHURCH SESSIONS

The Church period opened with Dr. Preston Taylor, our National President, presiding. Dr. Taylor has been president of the National Convention since its organization, and we are not thinking of getting any other while he lives and can serve us. Elder Monroe Jackson, who is now retiring from the ministry, preached the convention sermon, Thursday morning. He was at his best, and brought us a great message.

From the reports of the State Evangelists and Presidents we can readily see that we are making progress educationally, financially, and spiritually. Yet we note the sad fact that many of the evangelists are being called off the field to take up pastoral work. The cry in all the states is for more preachers. We will lose spiritually and financially if a solution to this problem is not found.

Some very inspirational addresses were delivered by Bros. G. K. Lewis, Robert M. Hopkins, and F. E. Smith of Indianapolis, Ind., on "DISCIPLES OF CHRIST."

Bro. A. W. Davis, our National Evangelist, made a glowing report of his year's work. He reported additions at the following places: Okmulgee, 38; Muskogee, 40; Green ville, Texas, 51; Dallas, Texas, 54; Boley, Oklahoma, 18; seven meetings held since January, 1926; souls converted, 189. Money raised, $1,750.37.

Bro. Wm. Alphin, National Field Secretary for Churches of Christ, Kansas City, Mo., delivered his second report as follows: Visited 20 states, with receipts totaling, $2,684.13, four hundred churches representing. This does not include auxiliaries.

Bro. Moon, a returned Missionary from the Congo District of Africa, gave a very interesting report of his experiences in the great work that is being done over there.

A very appreciative audience greeted the Convention from the very start, especially at the night services. Representative ministers from the other denominations were constant visitors of the convention, and a number of them were introduced.

The most heated battle of the convention was when the Joint-Executive Committee read a resolution, recommending that the Christian Board of Publication of St. Louis, Mo., be requested to print "The Christian" (See page 4.)
The Experience of Worship

By Frank G. Tyrrell

NOT all church-going is worship. Much of it is mere diversion, or soaventured quite a fancy of it is mere diversion, or social inter-

stimulate to holy endeavor. There is nothing course, or a concession to convention. Doubt-
of worship.

exercise of his own faculties. In thought-

among those who find a place in the sanc-
tuary, is sung to, prayer for, and preached to. He absence of a proper motive and purpose

is a CRITICAL program is that the so-called worshiper has

imply human faculties cannot recognize

True worship will cleanse and enrich the life, high resolve, and stimulate to holy endeavor. There is nothing so greatly needed in the world today as the experience of worship for all the people. Our contacts all the week are of the earth earthly; we are engaged in a commerce of things; we encounter men who are cor-
etous, selfish, ruthless and unscrupulous.

Life seems often to be a sordid struggle,

income, and t)1l'iIIthe soul.

fancy; indeed, the hour of worship should

true and serene, men who are cov-
exclusive, and it has no competitors. In the

and benefit men, it must do so by develop-

experience of worship, or he has been a mere

preparation of the sermon, it can be vastly improved in giving attention on the part of every hearer.

Either the church-goer has had an ex-

The church-goer has had an experience of worship; he has been a more dawdling for an hour or more, an onlooker at an empty ritual, with no more spiritual profit than the proceedings of a lodge. Poss-

ableness of God's presence; nevertheless there is help

The tidies of life have risen to higher levels; we have been to church; we have had the experience of worship.

Los Angeles, Calif.

“Questionable?” “It Is Not Clean”

By O. J. Thomas

Do you compromise? Are certain things you do questionable? Does the “‘?’ present itself when you consider certain vo-
cections, recreations, habits’ ‘and do you ev-

en? Are you one of the many

men, women, and young people we so often

and the context all the hearers should be

active listeners; there is such a thing as eloquent attention. However, through the preparation of the sermon, it can be vastly improved in giving attention on the part of every hearer.

Either the church-goer has had an ex-

The tidies of life have risen to higher levels; we have been to church; we have had the experience of worship.

Los Angeles, Calif.

“Questionable?” “It Is Not Clean”

By O. J. Thomas

Do you compromise? Are certain things you do questionable? Does the “‘?’ present itself when you consider certain vo-
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Either the church-goer has had an ex-

The tidies of life have risen to higher levels; we have been to church; we have had the experience of worship.

Los Angeles, Calif.

“Questionable?” “It Is Not Clean”

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Los Angeles, Calif.
THEN THE SNOW MELTED

The other week we had a snow in St. Louis. The next day the streets were filled with slush and dirty water but in the back yards the blanket of snow was untouched and gleamed brightly in the sunlight. I wondered how one part of the snow could be so clean and the other so soiled. Then came the thought that the streets were in use, the back yards were not. Business, commerce, transportation and life flowed those thoroughfares and back. The used was soiled, the unused was clean. So the host of things considered unclean, dirty, by the people may just be evidences of usefulness. While the unpolluted may just be the useless.

The following day the snow melted and the true conditions came to light. Whereas the streets were lighted by brilliant lights mounted on stately posts the back yards were hidden in ghastly shades. The front yards were in the best of condition, graded and sodded with the outlines of flower beds and grass of last summer on them. The back yards were filled with ashes and tin cans. The streets were drained with ditches and the water of the snow was soon carried off; the back yards remained muddy for weeks. But we are not discouraged, for we are all on the list of the states and their respective standings. Some have gained others lost, due to the expiration of old subscriptions. Check your state and don't let too complacent over the result. The thousand is some way off yet.

A RECOUNT

The thousand has not been reached yet in our subscription list. But we are not discouraged, since there has been a steady advance. In issue two we published a list of the states and their respective standings. Some have gained others lost, due to the expiration of old subscriptions. Check your state and don't get too complacent over the new year and its possibilities.

A GLANCE

When the Youth Convention met in Memphis, Tennessee November 11-14 of the nine persons in attendance at the Negro race at the first session the entire nine were either in attendance at The Southern Christian Institute or had graduated from it at some earlier time. The only delegates sent to the Convention were the five from the campus at S. C. I. The only other one who was eligible to attend as a youth was a former student of that institution and had attended at his own expense namely Mr. Hayes Peoples, now of Eureka College. Of the older people enrolled, Prof. P. H. Moss, Miss Deets Blackburn and Mr. S. C. Devine are all formers of the Southern Christian Institute as graduates. The editor was admitted as a visitor to this session and made the ninth also making it unanimous as a S. C. I. delegation.

Whether this was a coincidence or not the editor is not willing to say but it offers food for thought to those who are expecting great things of this new generation. The leaders of this generation will be those who have prepared themselves by using every means for self development. Some are always ready to find fault with the general attitude of the S. C. I. graduate to advancement and they are correct in many things but the credit is due these for taking advantage of every opportunity to learn something new. And this at least is commendable.

Read a Religious Paper. "The Christian Plea" is yours for fifty-two weeks for only one dollar.

THE NEW YEAR AND ITS POSSIBILITIES

Once more we experience the beginning of another year and it has its message for us, not so different from former years but yet possessed of a few unique characteristics. The world history has changed and the conditions of life have altered. New concepts have been born and old institutions have been abolished. Science and art have made some advance. The practical arts have advanced in caring for the physical needs of man. A little of real worth has been added to the total amount of philosophical thought.

But the new year is richest in its possibilities to the practical work of the follower of the lowly Nazarene. In a world as full of the disintegrating forces of sin, hatred and malice, the possibilities for really constructive work of a tangible nature are uncounted. Each year a committee on recommendations, for future work brings to our conventions from one to fifty recommendations which, as a rule, are accepted. So on, from year to year, the committee works, often reiterating some unrealized ambition of the years before. But the end is not in sight where new resolutions can be brought, as the former ones have never been accomplished.

Just a few of the outstanding ones may be mentioned. The Bible school work has long been trying to put a full force of national workers on the field and to take some steps to put on state and regional workers. But either the workers or the money has not been forthcoming. There has been valiant effort and much propaganda applied to the task of organizing and developing National C. E. work.

What are the results visible to the natural eye? The church conventions are now without a national evangelist and have only one man for the national work on the field. When shall there be a fully-staffed force caring for the needs of the field? The paper has been started but there is yet much to be done before the journal is truly an organ of Negro Disciples. The Young Peoples Conference meets but there is no evidence of the conference movement extending and expanding until the one we now have reaches a self-supporting basis.

Possibilities galore present themselves and it's the task of all to see the new year the best year of all.
A Christian Service in Co-operation
By J. B. Lehman

How Does God Select His Men?

WAS Abraham selected because he saw in Sodom great institutional evils? Did God choose Isaiah because he saw great faults in Israel? Did Paul become the apostle to the Gentiles because he saw the errors of the ruling Jews? Does any man become great because he is able to point out the errors of others? We think that to make no use of a mere faultfinder, especially if he finds fault with things that make him uncomfortable. The only man that can risk faultfinding is the man that is capable of constructing something better than the thing that he would destroy. Abraham gave ample proof that the world of Sodom, Isaiah gave but little space to the wickedness of his people and Paul did not even refer to the sins of the ruling Jews in a faultfinding way. Each of these men had in mind the building of a new and better order and in faith they gave themselves to it. In fact, the Bible conveys the idea that men suffer things because they are not doing what they should. In the days of the Judges they were sold into bondage because they did not remain true to God.

What It Means to Us

This then should teach us a lesson. If any people would gain power in the world affairs or would hold it if they have it they must be constructors of greater things. It is not possible that the seven sons of Sceva thought they could use the name of the Christ whom Paul preached and they were torn naked. If a Christian Negro wants to hold this banner aloft he must first be a steward, he must be capable of being a martyr, he must have in mind a great constructive program for all peoples, he must be ready to be spent as the Lord would have him, or he can get nowhere. Our white man's civilization, which some say is shot through and through with paganism, would fall like a house of cards if a truly great man would arise who could demonstrate a more righteous way in his own life. But let not a mere complainer who wants ease for himself try it. He will get no farther than Annanias and Sapphira did.

Then let us seek for redress by looking within ourselves. If we get right with God, He can fling us against these wrongs as He threw Paul against effete Judaism. But we must quit searching for the mote in other eyes when great slivers are in our own. We need men who know why justice and mercy and faith are the weightier matters of the law.

REMEMBER

Start the New Year right by reading a chapter from the Bible today. Begin at the first of Luke and read for the twenty-four days of January. Today is the day, "A Chapter a Day keeps the Tempter away."

A REPORT OF FUNDS

A report of the receipts of the United Christian Missionary Societies of the money received from the Negro Churches for the month of November shows a total of $91.93 for the church proper, $235.30 for the Bible school, $188.00 for the Women's Missionary Society and $3.50 for the Circles, making a grand total of $368.53 for the month.

THE TENTH NATIONAL CONVENTION

REPORT OF FUNDS

THE CHRISTIAN PLEA

(Continued from page 1.)

Plea," our National Paper, on their press.

"CHRISTIAN PLEA" is the name of our National Paper. Mr. Vance G. Smith, Editor. Prof. J. B. Lehman, Mrs. Mary E. Taylor, Dr. H. L. Herod, Associate Editors.

Those elected for officers for Church Department are: Church Department are: Dr. Preston Taylor, President; Elder Monroe Jackson, 1st Vice President; Elder B. C. Calvert, 2nd Vice President; Elder R. L. Peters, 3rd Vice President; Elder L. M. Corn, Corresponding Secretary; Elder Blair T. Hunt, Recording Secretary; Elder L. K. Hicks, Assistant Recording Secretary; Elder R. W. Watson, Statistician; Dr. J. E. Walker, Treasurer.

Joint-Executive Committee, Elder Preston Taylor, Elder H. L. Herod, Mrs. Mary Van Buren, Elder C. H. Dickerson and Dr. J. E. Walker.

Of Note: Eighteen states reported during convention year. A wonderful growth was shown in the Missionary Societies under the leadership of Mrs. Rosa B. Grubbs, field worker for the women's department. She reported 21 states that are lined up with the missionary cause, these states having 100 societies and raised in actual cash, $4,500.00. The three states leading in the financial effort are: Mississippi, Indiana, and Tennessee.

The annual address of our National President, Dr. Preston Taylor, was enjoyed by all. His strong interest, service, and experience enabled him to serve as a Moses to this great brotherhood.

The women of the National Convention organized a Ministers' Wives Counsel with Mrs. Jas. H. Thomas as President.

Miss Rosa L. Page sang some solos that touched the hearts of all who heard her. Mississippi is proud of this accomplished young woman.

Miss D. L. Blackburn was at her best when reporting on Religious Education. It was shown by this report that Prof. Moss and his team have done a splendid work.

Mrs. Neola M. Smith of Chicago, Illinois, delivered a remarkable address on "The Connection of the City Church with the Young People." Mrs. Smith filled the hearts of those who listened to her with wholesome things.

The writer preached the Missionary Sermon following Mrs. Smith's address. He received many encouraging remarks because of his efforts.

The Convention voted to go to Washington, D. C. in 1927.
Kingdom Building Through Brotherhood Co-operation

Address Delivered by Miss Cynthia Pearl Maus at the Opening Session of the Youth Convention, Memphis, Tennessee

(Continued from week before last.)

Throughout the whole earth today there is a never-increasing murmur against organized conventional, perfunctory religion. In this war and son of this face war, economic exploitation, maladjustment between the sexes and between the races, law enforcement, the union of all Christians as uncompro

III. Disciple youth face Kingdom building through brotherhood co-operation—

In this quest for experienced truth, the youth of the Disciples of Christ join with the youth of all nations and all ages, representing all parts of our brotherhood, and as they become individually interested in the problems which are involved in this work.

For many years it has been the hope of the Kingdom People, the superintendents of the United Christian Missionary Society that there might be held a great gathering like this where the young people from all parts of our brotherhood, representing all those organizations which minister to the needs of youth, might come together to consider and discuss the major problems in our programma through brotherhood co-operation.

During the summer Young People's Conferences a great deal has already been done by young people regarding leadership in the local church. In spite of the fact, however, there has never been an agency through which all our young people could come together to consider and discuss the greater problems in the program of building in this world the Kingdom of God.

If the youth of our brotherhood are to have interests which extend beyond the local church, it will be only as they learn about the great organized activities of the brotherhood, and as they become individually interested in the problems which are involved in this work.

During the past year, the Disciples of Christ Continuation Committee resulting from the great Interdenominational Student Conference which met at Evanston, Illinois last April, under the leadership of Mr. James Wycar, its chairman secured a "vote by mail" from the college students of the Disciples of Christ expressing almost unanimous approval of the idea of a mass gathering for the youth of the brotherhood.

Even more, however, as youth had neither an agency nor funds through which to launch and promote such a continent-wide gathering, Mr. Wycar at the Quadrangle meeting of the Disciples of Christ of the International Council of Religious Education in Birmingham, Alabama, last April, approached the Young People's superintendents of the Disciples of Christ, asking us if the United Christian Missionary Society through its Young People's superintendents would be willing to sponsor, without the privilege of censorship, such a youth conference or convention.

This request on the part of youth was considered by the committee of the United Christian Missionary Society in its May meeting, and they voted unanimously to sponsor without the privilege of censorship, such a convention of youth, and referred the execution of their action to the three National Young People's superintendents.

Thus as a result of the ambitions and aspirations of young people and leaders of young people, a committee which was composed of Mr. James Wycar, representative of our colleges; Mr. Myron Hopper, representing summer Young People's Conferences; Mr. Max E. Wilcockson, representing Christian Education; Miss Mosaic Allen, representing Circle and Triangle Clubs; Miss Bernie Andrews, representing organized classes and departments of the Christian Church; and Mr. James Wright, met in Memphis, Tennessee, on May 31st, 1936. This Committee under the leadership of Mr. Max E. Wilcockson, with Mr. Robert W. Holpin as chairman, has been responsible for the set-up, selection of time and place, choice of convention theme and topics, preparation of discussion outlines, and the promotional plans of this first continent-wide gathering for the youth of the Disciples of Christ.

With the theme of this great gathering, "Jesus way of living," which has dominated the thinking of Christian youth during the past decade, there has come also a desire for facts concerning the practical working of organized Christianity, and a demand for opportunity for self-expression on the part of young people whereby they may be able to pass upon their own judgments on the institutions and traditions which they have inherited.

The committee decided, therefore, to take as the theme of this first youth gathering, "Kingdom Building Through Brotherhood Co-operation," and to select the topic of the four sections through which the Disciples of Christ are unitedly and co-operatively attempting to build the Kingdom of God, namely, "Law Enforcement," especially as applied to the Eighteenth Amendment though not limited to it, as representing the most acute problem of the Board of Temperance and Social Welfare; the "Christian Church" on the foreign field as the most acute problem of the United Christian Missionary Society; "Christian Union" as the outstanding problem of the Christian Unity Commission, and the "Church College," as representing the outstanding problem of the Board of Christian Education.

You will note on your program that each of these four topics will be presented beginning today by two young people, one chosen from a college group and one representing a local church group; and that these two presentations of each topic will then be followed by an adult speaker, who will present the problem as seen from an adult point of view. The Convention will then divide into four discussion groups, each of which will be presided over by a young person for an open forum discussion of the topic assigned to it.

The leaders of discussion in each group are asked to name a findings committee of three from their section to summarize the discussion and to bring back to the mass meeting of the four sections on Saturday any recommendations or findings that may result from their discussion. In this way the report of these four findings committees will then be considered by the convention as a whole, approved, amended, or referred back to sections.

The final reports on the findings of each of the four discussion groups as amended by the convention will be reported to the General Convention on Saturday night by four young people chosen from the four discussion groups. In this way the judgments of youth on these four Kingdom building problems will find their way into the program of the General Convention for the guidance of the agencies that are unitedly and co-operatively trying to build in this world the Kingdom of God.

Because we want youth to have unlimited freedom in discussion, unhampered by adult domination; the privilege of discussion on the part of youth; and in the discussion groups is limited to young people between the ages of sixteen and twenty-eight, inclusive, including students under twenty-eight years of age, who have made a study of at least one of these four topics either in college or in professional discussion groups.

ADULTS who have registered for the Youth Convention have been granted the privilege of "listening in" from the gallery during the mass sessions of the convention only. They will not be recognized by the presiding officer, even if they should attempt to secure the attention of the youth on the part of the privilege of discussion is limited wholly to youth.

We want youth to have its chance for a full, frank, and unburdened consideration of the problems of the church, and working separately in library, in school, in business and industry, youth sometimes becomes harrassed by schedules, cluttered up with theories scattered and pessimistic. The give and take of group discussion not only stimulates initiative toward right thinking but promotes a spirit of quick sensitiveness to the needs and interests of other folk, an enlivened sense of the divine in everybody; and an eagerness to respond to that inner voice of men which we call personality.

To youth this is a social age, an age of group togetherness for the development of the co-operation, and discussion. Therefore to the youth of this great gathering a thousand voices cry: "Be on your toes! Get out of your rear view-Main Street! travel. Rub elbows with youth from other sections of the world. Rise up, 0 youth of God! Have done with lesser things, Rise up, 0 youth of God, serve your God. The leaders of discussion in each group are asked to name a findings committee of three from their section to summarize the discussion and to bring back to the mass meeting of the four sections on Saturday any recommendations or findings that may result from their discussion. In this way the report of these four findings committees will then be considered by the convention as a whole, approved, amended, or referred back to sections.

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The Uniform Lesson for January 9
By Marion Stevenson

Standards—

Can we standardize Christian living? If so, is it desirable to do so and how can we do so? These are suggested by the title of our lesson, "The Standard of Christian Living."

A standard is something by which we measure, weigh, approve or disapprove, accept or reject. We cannot conduct our daily affairs successfully, or peacefully, or happily, without standards. Out of this common and necessary use of standards on the natural levels of life arises the opinion that there should be found a standard or standards for spiritual living. Many reasons strengthen the opinion that such a standard is desirable and necessary.

Without a standard of Christian living how can we be sure that we are consistent? Without a commonly accepted standard how can there be an orderly Christian community? Without conformity there must be, it would seem, spiritual chaos or anarchy. The logical conclusion is that we have a week ago is the lesson for today.

The standard in Jesus’ day—

Jesus found a religious standard in his day. It was very definite and severely exacting. Everything a man did was measured by this standard. He determined what was right, or wrong, or necessary for a religious man. By it a man could judge himself as well as himself, approving or condemning him. Jesus himself was judged by this standard. Whether he was approved or disapproved was founded upon the persons who judged him. According to the interpretation of the standards made by the persons who judged that Jesus was either to be killed. Other persons decided that the conduct of Jesus was so correct and admirable that they tried to make him a king of the world. The people professed to love him.

The religious standard in the land and time of Jesus was the Law of Moses together with the mass of tradition which had grown around it. The standard was venerable and ancient because of its relation to Moses and to centuries of national experience.

Christian standards—

Every generation of Christians finds itself regulating its religious life by standards. Christians have fought and died for them, and the Christian world has been united and divided by them. At the present time, as in all Christian times, the followers of Christ are discussing standards, and choosing the ones they will rally round and defend. Sometimes the standard of Christian living is made by human beings for a code of conduct. Locally it may be traditions preserved and transmitted in customs. In many ways a Christian discovers and decides what he ought to do, and sometimes how to do it. A widely popular subject for debate in any Christian group anywhere at all times is this, "Is it right or wrong for a Christian to ______?"

It is not always easy to decide. Nevertheless, it is good and right, we believe, to make the effort to find a standard of Christian living. Even today in our Sunday schools this is an interesting and vital topic for consideration.

We fervently affirm that we must and will make the world Christian. But the manner and method of making it so is the very searching question, "Are you Christian?"

No one but ourselves believes we are Christians. If he does not believe that Christianity is counterfeit. They say the "pearl of great price" we offer to sell them might be purchased for ten cents a strand in ten cent store. They trample under foot the salt we send to save them. They profess to love our Christ while charging us with hypocrisy in professing to be his followers. They courteously suggest that we cast the beans out of our own eyes before we can truthfully wipe the specks out of theirs. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. And if ye lend not to them of whom ye hope to receive, ye judge not, and ye shall be condemned. And ye shall be released: 38 give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

Shall we live by law?—

They, as was Paul, were actually murderers of their nation. Some even professed their belief that we must and may save ourselves also. If we have reasoned correctly and pondered properly thus far, we are not expecting Jesus to give us a formal program as our standard. While he may say, "Do this," there is much more in it than the mere doing. And the reason for the doing is this something more. "This "something more" which enables us to make programs out of precepts and principles, is expressed in the great words of the lesson. They are "love your enemies," (vs. 27), "do good to them that hate you," (vs. 28), "pray for them that despitefully use you," (vs. 29), "love your enemies." (vs. 30), "bless them that curse you," (vs. 31), "do unto others as you would they should do unto you," (vs. 33), "cast the beams out of our own eyes," (vs. 35), "cast the beams out of our eyes." (vs. 36), "condemn not," (vs. 37).

Here we have dispositions of the inner life. What a man does in relation to his active relationship to his neighbor is determined by the presence or absence of these dispositions. What a man does in relation to law, then the active presence of these dispositions of heart determines whether a man is keeping God’s law or breaking it. If he has these dispositions he will naturally and inevitably conform to things which God requires. With these dispositions he can have the form of godliness without its power. He may have a name to live and yet be dead.

Our primary Christian concern should therefore be the cultivation of these dispositions in our hearts. The manner in which they move our behavior will be determined now, as it was then, by circumstances. It may be that a man does in relation to his active relationship to his neighbor in a way that with my heart full of love and benevolence I may give to everyone that asks and go the second mile. There may be times when I must. There may be times when it would be foolish or wicked to do so. And how far and in what manner my motives move me will depend upon good and bad circumstances, for example, when Paul advised that a man should be left hungry.

The standard of soulish—

The greatest words of the lesson are these, "We shall be sons of the Most (Continued on page 8)."
By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Christian Endeavor Topic for January 9

What Confession of Christ Includes
Romans 10:1-10; Luke 12:8, 9

By Gilbert E. Ireland

A year in the study of the books of the Bible. Brief must be the notes, but may the study be devout and prayerful. The Bible is the source of all our knowledge in spiritual knowledge, source and charter of our civil, political, religious and personal liberties; founder and defender of home and church, inspirer of national and international brotherhood.

"The blessed staff of heaft afage,
The guide of early youth."

A glance at the earliest books of the Bible
We have all been taught from childhood that the first five books have been known for many centuries as "the Pentateuch," or the fivefold book, so called since the days of Origen, the celebrated Christian writer of the early centuries. Long supposed to have been written by Moses, from early Jewish tradition. More recently the Book of Joshua has been classed with the five books, and the six earlier portions of the five-fold book. Joshua seems to be derived largely from the same sources as the five books and gives completeness to the preceding story of the rise and progress of the Hebrew nation by showing them in occupation of the Promised Land. The Pentateuch, containing the law of Moses, was regarded as the work of Moses in the time of King Josiah (2 Chronicles 34:9); and this seems to be often overlooked), e.g. Exodus 17:14; 24:4; 34:27; Numbers 33:2 in which a very lengthy writing by Moses is expressly asserted. Deuteronomy 31:9, show large portions to have been actually written by the hand of Moses. But, whether more or less by the hand of Israel's great law-giver, to the Christian reader these writings of the Sacred Book devoutly and affectionately call "Our Savior's Bible."

The Introductory Book

Genesis, meaning "the beginning," or origin, deals, after the creation and the early peopling of the earth, with the history and religion of the Hebrew race. Several "genealogical trees" or portions of family histories are given—chap. 6:9-19; 10:11-39, etc. The story of Genesis groups itself chiefly around five principal persons, Adam, Noah, Abraham, Isaac, Jacob. "The narratives of Genesis are of universal interest. They give us the creation and purpose of the world, the fortunes of its earliest inhabitants, the upgrowth of primeval nations, the original settlement of mankind and the gradual formation of one special nation to play a unique part in human history."

(R. Payne Smith).

Thus we see the opening book of the Bible makes us to a dear and steadfast supporter of missions. He may not go to the mission field himself—he may not be fitted for such work physically—but he will be ready to accept the one who are fitted to go to enlist, and he will by his prayers, his gifts, and his enthusiastic missionary propaganda at home endeavor to promote the work of the Church, the Animated One of God.

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THE CHRISTIAN PLEA
Simultaneous Reading

It is a fine thing when the Christian world as a whole can agree to co-operate in any worth-while activity. Such co-operation leads to mutual understanding and to mutual sympathy and tolerance. The international lesson series, the Christian Endeavor program, the publication of tracts, are all things, coming together to one mind. One of the best things which has been recently suggested in this field is the agreement on the part of the Socialist leaders to do something, however small, to promote cooperation with the Christian leaders in the Homeland. Socialists and Christians commonly tried to urge upon their people a simultaneous Bible reading campaign during the months of January and February. The Disciples of Christ, above all others, should rejocie in such a program.

We have always been a Bible reading people, and our ultimate appeal has been to the Sacred Text. We have especially emphasized the value of the book of Acts in the work of Christian evangelism. We should enter enthusiastically into this simultaneous campaign, and if we chiefly want to register 100% strong in its favor. Nothing would have rejoiced the hearts of our fathers, especially Thomas and Alexander Campbell, more than for a program like this to have been suggested and carried out during their own times. The fact that it is being done today is one of the most heartening indications of the progress that is being made towards real Christian unity.

The Alleged Failure of Marx

UNDER the above caption Brother J. A. Meng, of Youngstown, Ohio, comes back to us rather vigorously because of our criticism of the founder of Socialism.

Dr. Kershner gives two remarkable reasons for what he calls the failure of the Marxian philosophy, and its elimination of all spiritual factors from its program as well as its anathematization of the principle of democracy.

"It seems hard that people should be condemned for something they not only never say, but would never approve of, even if they were ways condemned. But many instances could be cited to show that Marx is not a man of argument, but a mental revolutionist, with the notions of two, one ancient and one modern. Nowadays, the Marxists are inclined to call the principle of democracy the principle of the publican, and the principle of the publican, 'the dictatorship of the proletariat' as Marx said. "

But Marx is patronizing the movement of Socialism as a whole, when he discards democracy--even temporarily--for something he does not regard as good Socialists, and we are not disposed to sit in judgment upon party schemes among those who claim to be Marxians. Marx was an advocate of economic determinism and if we understand his writings to be in harmony with his general thesis. We confess that the founder of Socialism is hard to read and hard to understand, but we still do not believe that we have seriously misrepresented his position.

Highwaymen

A GOOD brother who belongs to the Left has sent us a copy of John Oxenham's production entitled "A High Way and a Low," evidently with the implication that reading it might do us good.

To every man there openeth a way, and ways, and a way, and the man who will not walk, and the man who will walk, and the man who will stagger, and the man who will take a path through the dark, and the man who will cut his way upon the plain, and the man who will walk among the trees, and the man who will cut his way through the woods, and the man who will walk upon the highways, and the man who will walk upon the high road. And the low soul glosses the low; and in between on the misty flats, and in between on the misty plains. And every man there openeth a way, and ways, and ways, and a way, and every man there openeth a way, and ways, and ways.

We have no objections to Mr. Oxenham wearing the title of a highwayman if it is his desire to do so, but we cannot see why others should wish to follow him. The select few, the few in being numbered with the chosen few, the elite, the highbrows, the people who tread the sunkissed mountain tops while the rest of humanity drifts to the lowlands, and the people who tread the sunkissed mountain tops while the rest of humanity drifts to the lowlands, and the people who tread the sunkissed mountain tops while the rest of humanity drifts to the lowlands, and the people who tread the sunkissed mountain tops while the rest of humanity drifts to the lowlands, and the people who tread the sunkissed mountain tops while the rest of humanity drifts to the lowlands.

TENNESSEE TIDINGS

Jellico Reporter—Mrs. Helen Murphy

We are without a pastor but we are still laboring for the Master and have services every Lord's Day. We have only a few but we were able to have our Thanksgiving program. Our choir gave us some excellent music for the afternoon and we had a good attendance.

Elder W. M. Martin was with us a few months ago and he proved to be an eloquent speaker. We wish that more of the preachers of this state would visit us at Jellico. We desire to feel the brotherhood of the disciples of Christ. Our Bible school is increasing and with the aid of all departments we hope to renovate our church building inside and out.

We are also trying to get the Christian Plea in every home. We are always glad to read of the work of our churches in the other state.

Mrs. Robert Murphy had the pleasure of visiting the church in Lockeland, Ohio, where Elder W. H. Dilts was pastoring and she reports a fine congregation.

The Uniform Lesson

(Continued from page 8)

High. This is the standard of Christian living. It means that being begotten sons of God and therefore partakers of his divine nature we would naturally do as he would do, "for we are as he is made in God's image." Because he is love he gave his life. His goodness is over all his works and his mercy is as high as the heavens and from everlasting to everlasting.

Let us therefore "be perfect, as our heavenly Father is perfect," to use Matthew's fuller report of this same lesson on the Standard of Christian Living.

Mirages appear over the sea as well as over deserts. You have read tragic stories of travelers pursuing the mirage of a lake or stream and becoming overcome and death relieved them. Capt. W. A. Ross, of the Dorrin Liner President Adams, which made a trip around the world, tells a story of mirage over the Red Sea. While the ship was passing the Sokota Islands the passengers saw what was apparently a large field of ice, and Captain Ross was astonished to hear the lookout cry: "Ice on the port bow!" He looked up, surprised, and saw a "large field of ice cakes suspended above the horizon."

Presently he saw a number of small bergs drift into view, followed by a large one. The latter was so clear that he could see blue and green veins in the ice. The word spread through the ship, and presently men in shirt sleeves and women in thin dresses stood at the rail gazing in amazement at the spectacle.

"The psychological effect was amazing," said the captain. "In a minute all the passengers were out on deck. The scenery was so clear to myself felt chilly. It was not until the mirage faded that we realized that we were within a short sail of Port Said on the hottest day in the world." A computation showed the nearest ice field to have been more than 8,000 miles away. While the passengers were gazing at the mirage, the temperature was above 100."Our Young People
The Youth Convention

AS A DIRECTOR SAW IT

By Roy G. Ross, Young People's Superintendent

I THINK that all who had a part in promoting the Youth Convention, together with those who were observing the Convention from a point of view which is likely to be more unbiased, are agreed that it was a great success and promises to have a great significance for the future. The fact that the young people of our brotherhood representing all parts of the country, all races and all organizations which are caring for the needs of our young people should come together and think through problems which are so important to our brotherhood work speaks well for the value of a Youth Convention.

It seems that almost without exception, the young people who were present in Memphis, went back with a new vision of the possibilities of leadership for the young people of this generation and with far greater inspiration for full-time Christian work. They came up to study problems in the light of the "Jesus' Way of Living" and they went back with some definite ideas as to how they were going to make the "Jesus' Way" real in their lives and with a determination to do so.

Significance of Findings

The findings which the young people brought out were sane and thoughtful and contained suggestions worthy of serious consideration by the older members of the church. We hope that the spirit of this convention may live on and that the young people may continue to come together from time to time in like gatherings to make other suggestions and contributions to the thinking of our people.

Significance of Business Side

Perhaps one of the most significant actions taken by the Youth Convention was that in which they elected a vice-president from among the colored young people of our brotherhood. Thus the Convention Young People went on record not merely as affirming their desire to welcome the Negro young people into their midst, but by definitely taking action which spoke their mind in more than mere words. Another like expression of the mind of the group was in the fact of their electing the new young people's superintendent, Vance Smith, now editor of the Christian Plea and superintendent of young people's work among the colored churches, to sit with the other young people's superintendents as ex-officio member of the Executive Committee of the permanent Youth Convention organization.

May the young people of our brotherhood continue on in paths of even greater usefulness and may they take back the mind and spirit of the Youth Convention to their local churches to such an extent that they will have justified their coming long distances in order to enjoy the fellowship of that great gathering.

The emphasis of the convention was on the church of the future and the world of tomorrow and the relation of young people to them and so it was natural that we should think of the next Youth Convention. A permanent organization was effected. A president, two vice-presidents and a secretary-treasurer were elected. Serving with these new officers as the executive committee are the three retiring officers of the convention, the leaders of the four discussion groups, and the four young people's superintendents of the United Christian Missionary Society as ex-officio members. Definite plans for program are now under way, although the time and place have not yet been decided.

Too much cannot be said for the first youth convention and its effect on the lives of the young people who attended. Be awake to further developments in this great field and watch for definite announcements.
Among the Bible Schools

"Was That Somebody You?"

By P. H. Moss

Somebody did their very best
To share the burden with the rest,
Somebody made a loving gift,
Thanksgiving offering on time to lift,
Was that somebody you, was that somebody you?

Somebody never missed the day,
They sent their offering promptly away
To the treasurer for the works that wait,
For you the thanksgiving offering take,
Was that somebody you, was that somebody you?

Somebody let the day go by,
To raise an offering did never try,
Somebody failed to do their part,
The kingdom work was not on their heart,
Was that somebody you, was that somebody you?

Somebody took the offering on the day,
But they did not send it away,
Somebody said, "I'll make it bigger be,
Wait awhile and others see,"
Was that somebody you, was that somebody you?

Somebody helped the budget make,
Voted Thirty-five hundred dollars take,
For Religious educational work,
To do this task you can never shirk,
Was that somebody you, was that somebody you?

Somebody on convention floor,
Resolved the work must faster grow,
Somebody of the bigger church,
Never helped to do the work,
Was that somebody you, was that somebody you?

From Mt. Sterling

Elder W. H. Brown, Pastor
Mrs. Lizzie Magowan, Reporter

Our church work is moving along well.
Eld. H. D. Griffin, of Washington, D. C., held our annual meeting and every sermon was full of the Gospel truths and held the interest of the audience. We had nineteen missionery societies to the Christian Plea and Missionary Society of the 6th and Jefferson Streets Church has also something for the school and the 17th and Jefferson Streets Church has challenged all in giving to the same purpose. Can we hear from some other organizations of the local churches over the state?

Notes and Announcements

Elder M. F. Frazier reports an excellent meeting with several additions at the Wehrman Avenue Christian Church, Cincinnati, Ohio. Elder F. T. Floyd, of Covington, Ky., did the preaching and receives the commendation of the reporter.

Elder D. D. Davis, state evangelist of Georgia, reports a visit of the National Field Secretary for the churches, Elder William Alphin, to the state. He also mentions a visit of the Bible school worker, Prof. P. H. Moss. Elder Alphin visited all the churches in southern Georgia and the state convention, October 21st to 24th, and the district convention of southern Georgia in company with the evangelist. The reporter also has taken charge of the work at Valdosta and through his efforts on the field has succeeded in uniting the two factions of Georgia. Elder Alphin was donated $22.30 by the churches in Georgia.

Mrs. Jennie L. Hardin, of Nashville, Tennessee, reports the death of Mrs. R. M. Cooper of Knoxville, who had long served in the state as one of the leaders in the Women's Missionary Societies.

Central and Louisville

Hancock Notes

Elder T. B. Frost, Reporter

Mrs. Addie Davis, of Covington, was a visitor on the campus Thanksgiving to her son.

Elder Alcorn, pastor of the M. E. Church, of Shepherdsville, was on the campus Dec. 6th to enter his son in the high school department.

Mrs. Frost, the matron, was in Louisville, Dec. 10th and 11th, to do some Christmas shopping.

Five of the girls from the campus, with Elder T. B. Frost, attended service in Louisville, Dec. 12th. All report a splendid service.

On Dec. 14th Mr. Calkins, representing the educational survey department of the U. C. M. S., was a visitor to the school and the classroom. He also gave a splendid address to the student body, urging all to prepare themselves for the best in life and service.

The Louisville Hancock Christian Church, through its Women's Missionary Society, has raised $32.50 for the C. C. I. and the Christian Endeavor Society $25.00 for the same purpose. The Bible school, through its superintendent, has expressed its desire to help. The Women's Missionary Society of the 16th and Chestnut Streets Church has also something for the school and the 17th and Jefferson Streets Church has challenged all in giving to the same purpose. Can we hear from some other organizations of the local churches over the state?
PROSTITUTED PULPITS

E. SAU sold his birthright for a mess of pottage. The modern city pulpit is selling its birthright for a mess of dollars. The Disciples are not as guilty as some other denominations but it is fast taking over the methods of Rome in which it is gaining a foothold. The politician of the city counts as campaign expenses a certain sum that is given to churches as contribution to the congregation after the pulpit has been used to further the political ambition of some pettifogging demagogue.

Some of the pastors of churches are plainly and openly into the game to "get theirs" and the pulpit in that case is bought and sold with all the commercial valuation as the political rostrum. The highest bidder gets the influence of the minister who hides his unmitigated treachery behind the sanctimonious attitude of informing the people of the modern issues of the day. He dabbles in the political pot and camouflages his faithlessness in a righteous cloak of social helpfulness to an emigrant people. Such a pastor has little to expect of the spiritual leadership that he seeks to hold and even less of the community's good opinion.

Others less ingenious and less greedy are almost as guilty in yielding to the smooth-tongued arguments of some wily politician and loans out his post of honor to the agitator, secure that in the end the church will receive a hand-out of some five, ten or twenty dollars and the candidates to visit their church that they may collect more. Such a procedure is an abomination before the Lord. Can the business leaders of the congregation so completely lose that vision of true leadership that it will not even encourage the improper use of the pulpit for every cause that is willing to pay for it? Brunnhilde, queen of the Franks, gained the execration of the world by promoting the lewd sex life of her grandsons in order to undermine her mental and moral stamina that she might reign. But is she any worse than the guardians of the church who allow the house of God to become contaminated by the rotten methods of modern politics in its most virulent form in that it attacks under the guise of religion?

IF I WILL THAT HE TARRY TILL I COME, WHAT IS THAT TO THEE? FOLLOW THOU ME. JOHN 21:21

These words were addressed to the Impetuous Disciple by the Master as his last advice to Peter. There is much of potency in the saying today to those of the kingdom who are so anxious to see that all are in the task. That there must be cooperation we know. But the idea that Christ wished to leave was that of personal responsibility of an individual nature. The Master had just finished giving to Peter a definite work and a set plan to guide him in his activities. Peter was to feed the lambs and sheep of the Good Shepherd who had then laid down his life for the sheep. But zealots to see that all had a task commensurate with his, Peter was inquiring as to the task of John the Beloved. And Christ answered him in the title of the article.

Ministers, pastors, leaders and workers today meet the same thing in the matter of their group. There will always be Peters who will not fully do their special tasks because they spend so much time seeing that every one else is provided with something to do. They are not willing to accept the job laid out for them unless another of an equal definiteness be given Brother So-and-So or Sister What-You-May-Call-Her. They have not sensed the sacredness of the trust given into their hands to hold a work until all about them have a task. They are unable to see with the blind bard that "They serve who only stand and wait." In the last analysis, Peter was meddling. And they who are of the same mind today need ponder the answer the Master gave.

Christ told Peter to mind his own business. And such would be the burden of the advice He would offer to those who hamper the local work by their incessant wailings. Of that small group who clog the wheel of progress in any department of the church work, very few, if any, can concentrate their energies on the special task given them if they are so very concerned over the enlistment of all in the doing of a task. Others less ingenious and less greedy in their words of advice or directions. If Peter did well the task given him, he must be relieved of the management of the entire preaching force of the Apostolic church and address himself whole-heartedly to feeding the lambs of the church. To Christ came the assignment of the special duties and not to Peter. And Christ represented the interference of the man on this occasion.

The minister by virtue of his promise to God has assumed certain tasks and when he has to bear the entire load himself he is as worthy of the text as Peter was. If it is to do all, what is to be the task of the layman? To every baptized believer comes the call to a definite service and the one who insists on pausing in his task to hunt work for such a one needs to know that his Master counsels, "What is it to thee if I would that he tarry until I come?" The job for you is to follow the Christ and quit worrying yourself, the other disciple and your Master by officiously trying to change the order of the universe to get work for one who is not remotely dependent on you for advice or directions. Have you a task? For God's sake! perform it and quit meddling!

The order to you is blazoned in words of fire, "Follow thou Me." If in your following, you do a good job, the other fellow finds his inspiration and place by your example, but if not, "What is that to thee?" You have your own deeds to answer for and that is job enough for you. So to ye chronic meddler, Christ has pilloried you in public view and if you are inclined to find all sorts of excuses for negligence on your part while doing another's task, remember "If He would that any tarry until He comes, what is it to thee? Follow thou Him."
MILLIONS Reading the Bible Together

In America will be reading the same chapters in Luke and Acts on the same days during January and February. A nation-wide simultaneous Bible Reading Revival will begin on New Year's Day, participated in by all the Evangelical churches of America, representing a membership of about thirty million. The plan calls for the reading of Luke in January and Acts in February.

The Disciples of Christ have always desired to be a Bible people. They have loved the Book of Books and have sought to make it their rule of faith and practice. In every community where our churches and preachers are found, we do our best to lift the veil and seeing that the whole community unites in this revival of Bible Reading. Certainly our own churches should join in the plain clear across the action for this Bible Reading has been made a part of our own 1027 pre-Easter Evangelistic Crusade. No one will want to stay out.

The Book of Luke

The third gospel makes a distinct portrait. Certain emphases are easily distinguished. These give the gospel its charm and indicate the character of its contribution.

First, Jesus is portrayed as a man of prayer. Luke alone relates that at his baptism Christ withdrew into a desert "and prayed" (5:16). Before choosing the twelve, Luke reminds us Christ went into a mountain and spent the night in prayer (6:12). The third gospel records that Christ was praying at his transfiguration (9:29). Luke notes that once when Jesus was praying one of his disciples was provoked to exclaim, "Lord, teach us to pray" (11:1). Of the four gospel writers, Luke alone records the parables of the importunate sinner and the outcast. Jesus, visitor in many homes and guest at many tables, was not made apparently was not friendly toward his cause, he gave a greatly needed lesson in courtesy while offering hope to a sinful woman (7:36-50). Once he even invited himself to dine with a chief publican, Zacchaeus by name. Zacchaeus came from it a transformed man.

But Luke's picture reaches the sublime in those materials which set forth Jesus' teachings on the universal elements of human living. The parable of the Good Samaritan (10:25-37) proclaims the undeniable message of universal brotherhood. The parables of the lost coin (15:8-10), the lost sheep (15:4-7), and the lost son (15:11-32) show the Father's love going out to all manner of sinners. Lazarus (16:19-31), and the unjust steward (16:1-13). And it is Luke who records the parable of the marriage feast where the rich are turned away and the poor are invited.

But the chief characteristic of Luke's account is the emphasis made upon the human and humanitarian Christ. It is one who knows the yearnings of the poor, the downtrodden, the human race and the Father's rejoicing when one broken sinner returns. Ten lepers are healed and only one returns to express his gratitude, and he a Samaritan! (17:11-19). How racial lines are obliterated and national barriers broken when Jesus speaks! These unrecorded lines that make the Father's love is the golden chain that binds all hearts and draws them to-the throne of God. These of these parables came from the pen of Luke alone.

The Book of Acts

The Book of Acts shows God's way with men and nations and awakens to action as no other book known to us. It will make a thousand great men where Shakespeare will not make one, and it will set the world on fire when all the pupils of the schools are burnt down into dead ashes. The churches are to be congratulated that again this winter they are reading this most marvelous book chapter by chapter, and day by day.

The Book for All

It is not so long, in the story of mankind, since Bibles were so costly that they were chained to church pillars. During the reign of Edward I, a Bible cost $150. Small chance that the wage earner, in an average income of three cents a day, could ever possess one! In the late thirteenth and fourteenth centuries, it was a very cheap Bible, indeed, that could be had for $75 of our money; $20 was a common price. Fine Bibles cost from $500 to $900. Even as much as $1,800 and $2,600 were paid for them in the fourteenth and fifteenth centuries. The Bible was only for the wealthy few. It was truly a rich man's book.

Then came the miracle of printing. The Bible was at first a book printed. From that day up to the present, it is estimated that over 30,000,000 copies of Scripture (portions and complete Bibles) have been produced. Every year about thirty million come from the presses of the American Bible Society alone, in its 110 years of existence, has produced over 174,000,000 volumes. In 1925, this society printed 9,214,423 copies of the scriptures.
they received the word with all readiness of mind, and searched daily.—Acts 17:11.

ies. In other words, the Bible is no longer the book of a few. It is the book of the multitudes, rich and poor alike. In fact, he who cannot afford to buy a copy may receive one free.

The little one-cent Gospel may be regarded as one of the greatest of world forces, making for international peace and good will. Volumes of Scripture have been distributed more widely than any other book, in more languages than any other book, and with more effect than any other book has had in bringing the diverse peoples of the earth to think and worship together.

The Bible takes root in any national soil, and its growth interlocks across national boundaries. It is the world’s book. It alone holds the irresistible pictures of all mankind as one family, with one Father, and an elder brother, who has “broken down the middle wall of partition” and made us no more strangers and foreigners, but fellow citizens with the saints and of the household of God.

The Bible is the greatest unifying force in the world. It is bringing all the thoughts, dreams and ideals of mankind into a common river of life, moving forward with overwhelming power. No petty national dykes can stem that flood. The Book speaks in hundreds of tongues, but it tells the same story to all. It is schooling all in a single language, the language of the Spirit.

The Book is teaching mankind to speak with a single voice, the voice of the family of God, every day heard a little more clearly in the international councils, defining every day a little more effectively that fraternity and communion shall cease within the Father’s household.

Surely it is the Book for all. It needs distribution rather than defense. Let every lover of the Book help in its wide distribution and reading during January and February.

Great Men on the Greatest Book

The Bible in the English language is the most widely sold book in the world. Whether or not a single voice, the voice of the family of God, the little one-cent Gospel may be regarded as one of the greatest of world forces, making for international peace and good will. Volumes of Scripture have been distributed more widely than any other book, in more languages than any other book, and with more effect than any other book has had in bringing the diverse peoples of the earth to think and worship together.

The Bible takes root in any national soil, and its growth interlocks across national boundaries. It is the world’s book. It alone holds the irresistible pictures of all mankind as one family, with one Father, and an elder brother, who has “broken down the middle wall of partition” and made us no more strangers and foreigners, but fellow citizens with the saints and of the household of God.

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The Book is teaching mankind to speak with a single voice, the voice of the family of God, every day heard a little more clearly in the international councils, defining every day a little more effectively that fraternity and communion shall cease within the Father’s household.

Surely it is the Book for all. It needs distribution rather than defense. Let every lover of the Book help in its wide distribution and reading during January and February.
THE NATURAL MIND ACTS ON INSUFFICIENT EVIDENCE

The real difficulty of the natural mind is its inability to see a thing as it is. The selfishness of the Christian religion alone is able to fit the mind to look at things as they are. The selfishness of the carnal mind leaves a man utterly unfit and unselfishly look at things in their true light. Two illustrations will help us to see this.

Illustrations

One time I attended a state convention that had the year before voted that every pastor must bring fifty cents for every member in his church. The first man whose name was called arose to report when some one asked him if he had fifty cents for every member and he said he had not. Instantly a dozen or more men were on their feet objecting to his report, and for nearly two hours they carried on a very acrimonious controversy. Finally I asked if I could ask a question and they said I could. I said, "Do you twelve men who object have fifty cents for every member in your church?" And it was revealed that none of them had it and they were ready to let the distracted brother report. That was a Negro church. Here is another that happened in a white church. They were carrying on a very acrimonious controversy on what they called "open membership." One brother was very violent in his denunciation of a missionary because he belonged to a union church. And then it was revealed that he was contributing the larger amount to build a union church in his own neighborhood.

Wisdom Follows Christianity

I do not say that these men were dishonest. Those Negro ministers thought they were strictly upholding their laws; that white man thought he was defending the integrity of his religion in a foreign land. They were both honest, but they had too small amount of the grace of God in their hearts to properly observe the facts. This is why the apostle urges Christian people to pray for wisdom. The Christian religion really makes a man a smarter man, a wiser man.

National Aspects

Now this lesson should help us in many things. If England had been willing to unselfishly look at the situation from the standpoint of Germany, or if Germany had been willing to look at the situation from the standpoint of England, there would not have been a World War. And if some prejudiced white people would be willing to look at the situation of the colored people they would never again take the hostile attitude on all questions they now take. And if the prejudiced white people would stop to look at the situation of the Christian white people who are trying to do all they can to make a better world, they would quit naggling and heckling those who are doing the best they can.

This also ought to enable us to be patient with what is until it can grow better. No Romans were baptized on the day of Pentecost and not for fifteen years thereafter. Why? Because they had to wait till the great idea of the kingdom had matured sufficiently to enable the people to see things as they were.

NATIONAL CHRISTIAN ENDEAVOR DAY, FEBRUARY 6, 1927

By Miss Deetsy Blackburn, National Elementary Superintendent

Sunday, February the sixth, is National Christian Endeavor Day. This is the time set to raise our national apportionment for the C. E. work. This year we have a beautiful pageant for our young people, "Youth Leads." This is a stewardship pageant, stewardship of time, talent, wealth and personality. Every Endeavor Society ought to send NOW to the U. C. M. S., 425 De Baliviere Ave., St. Louis, Mo., and ask for this pageant. Begin in time to work it up among the young people.

Our national apportionment for the Bible schools and Christian Endeavor this year is three thousand five hundred dollars ($3,500). Five hundred dollars ($500) of this amount is the apportionment of the Christian Endeavor Societies. We have only one day in the missionary year that the C. E. Societies take an offering for our national work. From the number of Societies we have listed it ought to be an easy matter to raise the apportionment, on Feb. 6th, if we all work together.

Will you start NOW to make your plans for the program and your offering? Plan to take your entire apportionment on that day. Let all the C. E. Societies get busy and make plans that will insure large results. Not one society can afford to fail in raising its apportionment, for that will mean that the work will suffer just that much. Do your best to have your society on the honor roll.

Remember Sunday, Feb. 6th, is NATIONAL CHRISTIAN ENDEAVOR DAY and our only chance to give for the support of the Christian Endeavor in a national way. Can we count on each of you?
The Uniform Lesson for January 16

The Christian’s Use of the Bible—Deuteronomy 6:4-9; 2 Timothy 3:14-17

By Marion Stevenson

The Lesson Scripture

Deuteronomy 6:4-9

4 Hear, O Israel: Jehovah our God is one Jehovah: 2 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. 5 And these words, which I command thee today, shall be upon thy heart: 6 and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 7 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 8 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

2 Timothy 3:14-17

14 But belnle now the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. 15 And how from second Timothy, the third chapter. The injunction of Paul is an echo from the sentiments of Moses. Moses was fortunate to have in his mother and grandmother teachers of the old sort. He was to abide in the things he had learned. He was to meditate on the word of God as able to make wwe wise unto salvation through faith which is in Christ Jesus. 16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is In righteousness: 17 that the man of God may be complete, furnished and completely unto every good work.

Use lovingly—

The material from Deuteronomy 6:4-9 is one of the great passages of the Bible. It is the Jewish “Shema.” It is said that every pious Jew is supposed to repeat this passage every day. It presents an excited conception of God who may be and who is to be loved by every believer with all his heart, and with all his soul, and with all his might. We have all, in various ways, followed that we will therefore use the Word of God lovingly because we love God. If we do not love the Word of God, we should examine our hearts to see if we love God. We love the words of those we love.

Use loyally—

The words of Moses to which reference is made in this Deuteronomy passage are words of affection, of the affection of one day of his farewell. If there were nothing more than the authority of God back of the Scriptures, there would be a sufficient reason for the Bible. We Oenamuch, however, as a back of God’s authority is his loveliness, and in our hearts there is both obedience and love. It is therefore not difficult to think of the use of the Bible as something which is commanded to us. It is easy to obey the commands or the desires of those we love, or with our heart, and soul, and mind, and might.

Use earnestly—

Not only were grown-up men and women to take these words of God to their hearts, but they were to teach them diligently unto their children. The knowledge of God’s will, and work and purposes in his people was necessary to the ancient people of God. If one generation after another was to be true to God, they must know his word and his will. It was therefore the duty of the parents to teach with earnest diligence these things. The same obligation of diligent teaching is laid upon us for the sake of God’s purposes now understood in a much clearer and a higher sense. We therefore should be diligent students and earnest teachers of the Word of God for the sake of ourselves and for the sake of our children.

Use familiarly—

When Moses spoke these words, there was not a body of written Scripture as there is today. Therefore these things that needed to be known and kept were to be matters of instruction by conversation and story telling. How familiarly the teachers and learners must consider these things. As families sat together in the home, they talked about the things that Jehovah had done for his people in order that they might be his people. When parents walked with their children in pleasant ways, they were to find opportunities to talk about these things. It is said of Walter Scott, whose centennial we are now preparing to celebrate, “his familiarity with the Word of God are so familiar that they were able to make him wise unto salvation through faith which is in Christ Jesus.”

Kindness

By Edgar A. Guest

One never knows
How far a word of kindness goes;
One never knew
How far a smile of friendship flees;
Down through the years
The deed forgotten reappears.

Until life’s end:
One kindly word
The souls of many here has stirred
And tells with every passing day
“Once unto me he played the friend.”

Man goes his ways.
We cannot say
What lips are praising us today.
We cannot tell
Whose prayers assign God to guard us well,
But kindness lives
Beyond the memory of him who gives.

The man who mocks at an impulse for good, whether it is in the city or in the woods, is doing more evil than he can estimate.
Christian Endeavor Topic for January 16
How to Develop Our Devotional Life
Psalm 40:1-8

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
Who are the Comrades of the Quiet Hour? Is the hurry of today reason for less or more devotion in our lives? Should there be more of the worship element in our church services? Do you think the ordinary C. E. meeting gives us close fellowship with Christ? What did the Apostle Paul mean by "Pray without ceasing?" What is the value of public prayer to the oncoming? Do long public prayers help or hinder the worship period? Do we make enough of the devotional value of the communion service? Can we with profit use written prayers in public worship?

Paragraphs to Ponder
In these busy times there is need for us to set aside a regular portion to the development of the devotional life, lest in the rush of our daily affairs we lose spiritual contact with our God. We would not want to forget the precious truths and sermons so that we could not talk with our friends and loved ones, nor would we want to become indifferent to those who are near and regard highly that we could no longer have close fellowship with them. Just so, we ought not to let our prayer life languish, for through neglect of the devotional life we lose this wonderful and inspiring touch with our Lord.

There are today scores of books printed that will help us directly or indirectly in the development of our devotional life. We cannot read all of these—if we would not be to do, if we could; but we can select two or three of the best of these and make them our daily companions until we catch and hold the spirit of the writer. In selecting these two or three books we shall do well to consult someone whose judgment we can trust in so important a matter, someone who has read and shows in his life real benefits from his reading.

The devotional life is, among other things, a life of prayer; so if we would develop it, we will urge more prayer in our meetings and encourage the holding of more prayer meetings, lending our presence as a stimulus. We already have our Christian Endeavor prayer meeting which will usually hear the injection of more of the prayer spirit; we have the mid-week prayer meetings of the church: these we should support, but we can find help in seeking to have other special prayer meetings for smaller groups of like-minded people where kindred spirits may meet to stimulate each other in the quest for closer fellowship with the Father. We are not apt to pray too much; the danger is all the other way.

The Bible is our "rule of faith and practice," and so we may look to it for stimulation of the devotional life. In such a quest we will not be disappointed, for it is rich in devotional reading and prayer patterns. The Psalms are nearly all expressions of devotion; the Books of the Prophets abound in expression of devotion and devotional feeling; and in the New Testament there is frequent exhortation to prayer and a constant emphasis upon the necessity of keeping close to God and our Saviour through prayer and meditation. The Bible is God's book and naturally we expect it to point us to him; and we are not disappointed as we read it.

Someone has used the phrase "practicing the presence of Christ," and there is a wonderful thought in those words. "Practicing the presence of Christ" means actually acting as though Christ were present in person, as he surely is for every one who will let him. Such a practice would bring us so near to spiritual realities of his presence and lead us into a communion with him that would be free from self-consciousness and the diffidence that so often hampers us in our devotion. Being with people every day brings an understanding and a sympathy that cannot be surmounted by any occasional contacts. So will it be with daily "practicing the presence of Christ."

In developing the devotional life we must seek to cultivate and maintain the right mental attitudes. We cannot enter into spiritual communion with Christ when our minds are fatigued, bitter, contentious towards others, or thoughts of vengeance toward those who, we think, have wronged us. We're expected to draw close when we thrust ourselves from him by cherishing unclean thoughts, holding selfish desires, and seeking unworthy pleasures. We really want to enter into a helpful and abiding communion with our Lord, we will seek earnestly and persistently to get and hold the right attitudes of mind and heart.

The Apostle Paul admonished Timothy, his son in the gospel, to "exercise thyself unto godliness"; and we are sure he would urge us to develop ourselves to the same kind of exercise, if he were here and were to write to us. Such exercise will take us into the very heart of it, it will enable us to look carefully to our conduct always; and it will lead us to look to our thoughts and motions, as we should, as to the service of the Lord, as we meet the temptations and trials of each day, and as we find how hard it is to keep our minds clean and pure. The Lord's only object is to see our great need of God's help. Such a sense of need will lead us to our prayer chamber and to the exercises of communion and prayer.

The very substance of exercise unto godliness is devotion.

The devotional element in our society meetings will be greatly enhanced in value, if we will have more care to improve the prayer part of our programs. We shall do well to appoint beforehand, where possible, those who are to lead in prayer, asking those thus chosen to give definite thought to the content and purpose of their prayers. More than that, we shall find profit in having the leaders for the month or quarter meet and pray together and discuss together the devotional element in the meetings with a view to enhancing it. All this means that we are going to take seriously the matter of developing the devotional life of the society and its members, and so are going to work definitely to that end.

God is infinite. How then can we ever hope to get any adequate conception of him or come into any worth-while understanding of him? We cannot expect to spend much time in meditation—meditation upon his Word, upon the wonders of his creation, upon the marvelous of our own being, and upon the relationships we should bear him and one another. The psalmist sang, "Upon his law doth he meditate day and night."

That should be the refrain in all our life-songs.
Tilt Up the Color Line
By Alva W. Taylor, Secretary of the Temperance Board, Indianapolis, Ind.

Ideals Become Practices

It is a practical world that we deal with even in the church, idealists though we are. The so-called “practical man” is proud of characteristics that we find a rather rough fabric for weaving into our idealistic patterns. But the history of moral progress is a story of the progressive assimilation of the ideal into the practical. Some very excellent church Christians held slaves. My grandfather was one of them. He looked the cabin doors at night for he lived near the Ohio River, not far from the village where the first abolitionist journal was published. He looked upon the “underground railway” with about as much favor as Judge Gary looks upon labor unions. He was a strong, patriotic, law-abiding citizen when it came to demanding the enforcement of the Fugitive Slave Law. He was a just and kindly man in dealing with individuals, but his Bible justified the institution of slavery. He also believed in predestination with a Scotch theological zeal, and he made as good corn whiskey as Kentuckey boasted. It was not moonshine, for he could make it in the full light of the sun and with the approval of his wife, his pastor and the law of his day.

To him an abolitionist was a fanatic and a prohibitionist an idealist. He had Scripture to quote against both of them, and he was a good man. But idealism won, and so far as I know them every voting descendant of his is both a prohibitionist and a fundamental, little “d.” democrat. He was a pioneer, always following the blazed trail to the west, but the social gospel had no part in the religion of his day. When you push clean personal character and kindly moral traits over into the wider and more impersonal relationships, you get an application of the social gospel. It is a widening of the moral horizon that is needed.

What We Are Governed By

All are acquainted with Benjamin Kidd’s famous thesis that what is taught the youth of today will govern the social order of tomorrow. He laid down another that is quite as gratifying. It was that by keeping up the steady moral pressure of idealism, old customs and cruel systems are disintegrated and make way for the new, though the times and seasons of change are not easily seen and the battle against them runs strong.

That is a comforting and encouraging thesis for the idealist and social reformer; he may be defeated and forgotten, but his ideals win.

God is not on the side of the strongest battalions, but of truth and righteousness, only truth and righteousness must be born of sacrifice and self-forgetfulness. The winning faith outruns the practical man’s statistics of success. It requires a certain abandon of the over-practical. It is rather careless of the little things, yet rejoices in them when they become straws in the wind to show progress. We can accept defeat in a thousand immediate undertakings, but keep up the steady moral pressure of idealism and win. Through sermons, books, editorials and all manner of public appeal we can direct the disintegrating force of truth and idealism against the citadels of ignorance, half-truths, institutionalism and social inertia, and like Jericho’s walls, they will come down. It may seem like casting bread upon the waters to a practical age, but as sure as there is a God in Heaven it will return to modify and reform ancient ways. The customs and institutions and social classes that will not yield will atrophy and die. Change is not necessarily moral, but social progress is, and its dynamic force is idealism.

Christianity and Race

The microcosm of Christ’s world encompassing ideals of brotherhood is the beloved community. Right there is an acid test. Many churches support African missions generously, but do little or nothing in their own communities to ameliorate the harshness and injustices found along the color line. The gospel of sweetness and light radiates from their pulpits, but it does not search down into the sour and acrid race relationships of their community. God’s justice to the wayward soul is preached, but little is said about justice to the weak and oppressed. A most inexcusable lynching took place in a mid-western city. The law was strict, the judge was just and there was no doubt of the verdict, but the guilty wretch was swung into eternity by lawless hands. It was as stark lawlessness as a holdup or a bank robbery and the name of that town was in the headlines as a lawless community for days; but with two exceptions not a pulpit in that city called it to account before the moral law.

The question of men of different color eating together is of minor consequence; but the question of equality in chances to eat is of major consequence. No one on either side of the color line is asking for racial intermingling. When the white man gets frantic about that, it is a good thing to ask him who has been the aggressor in whatever racial crossing has taken place. But self-respecting, justice-loving men on both sides are asking for equality in opportunity, and of all institutions they have most right to ask the church to advocate that. Equality of opportunity is a fundamental of
FROM THE BANKS OF OLD KENTUCKY

By C. H. Dickerson

Two weeks of hard knocks on good old Georgetown reminded me of the remarks of Jack Johnson in his pulpit career, "I tried my best to bust a hole in his side." Like a Gibraltar stood the walls with scarcely any visible results. Significant reasons would make another story, but taken all in all it was a great meeting with good people, generous to a fault and faithful beyond mention. Not all of the members have "fallen to" the new project and the existing conditions.

Theirs is by far the most modern building in town and the best we have in the state.

Our "Little Giant," Brother Moore, is holding things down (or up) remarkably well. He is a true yoke-fellow.

Old Kentucky is sorrowing over the ill-fated Frankfort school where some two hundred girls from all over the state were entrapped in a burning dormitory the night of December 13th, four of whom were burned to death; the remains of two are yet to be found and some sixteen were reported maimed for life and a large number suffering minor injuries. Public relief is being sought and obtained for those who survived but lost all. Sister Daisy Carter, one of our girls and once superintendent of our Bible school here, was among those burned to death and I went to her old home, Lawrenceburg, and preached her funeral, burying the charred remains. She was the youngest of a large and devoted family.

Christmas is upon us and our East End Club, with Sister Fannie Saunders as president and Sister Louise Rife, secretary, gave a bazaar and realized over fifty dollars. Their next move is a "Stag Social"; while West End comes on like a whirlwind.

Notified of annual call, we began our fourth year here Jan. 1st. Something must happen this year. The celt wants more rope, annex, basement, Sunday school rooms, in fact, a Bro. Moss kind of a church house. Our church faces the New Year not owing its minister a dime, in harmony with itself and others and a greatly number of new additions as a "spring-board" to leap ways out into 1927.

Here's a God Bless You for the New Year.

"Remember the Sabbath and keep it holy," and don't forget Christian Endeavor Day, February 6.

THE CHRISTIAN PLEA

OUR NATIONAL CONVENTION

By Mrs. William Alphin, President of the National Convention of the Woman's Missionary Convention

Our National Convention met in Louisville, August 24th-29th. The opening program from the local talent was indeed fine, the speakers and the choir being at their best. The responses from the visiting delegations were delivered by Prof. T. W. Pratt of Texas, Mrs. N. Smith of Illinois and Elder Preson Taylor of Tennessee.

The Women's convention began Wednesday forenoon with many new women present which was highly gratifying. The reports of the state presidents and secretaries were all good and showed an increase in the number of the National officers brought excellent reports to the convention. Mrs. Rosa B. Grubbs, our national field secretary, gave us a splendid report of the financial success of the conventional year in which the apportionment of three thousand dollars for the women's convention had been exceeded and a goodly sum for the special fund had been raised, as its outstanding points.

Mrs. Affra B. Anderson was with us and expressed a delight in the growth and program of the convention since her last visit which was in Indianapolis. She brought us an inspiring message from the observations of her trip in the Orient. The women were pleased to have Mrs. Anderson with us in the Conference.

Another subject of congratulation was the reading contest results of the St. Louis and Indianapolis societies, in which St. Louis led. We are beginning to make this feature of the work more general and we urge each society to begin at once to read, for thereby come inspiration, information and finally realization.

Addresses by Prof. Mumford of Jarvis Christian Institute, Mrs. N. Smith of Chicago on "How to Save Our Young People in the Large Cities," the missionary sermon by Elder B. C. Calvert and a paper by Mrs. M. E. Taylor of Kentucky on "Why We Need a College" formed the rest of the inspirational part of our program.

In our business session, the Joint Executive Committee brought to us an apportionment of five thousand dollars which we accepted. Mrs. Grubbs has sent out the local and state apportionment long ago and we are hoping that you have accepted yours and are doing your best to raise it. Also this year the women decided to stress especially the organizing of our young people from the Cradle Roll to the Circle. We wish to come to our next national meeting with one hundred young people's organizations and with your cooperation we can thus double our aim.

Another forward step was the launching of our new paper, The Christian Plea, and we want to further urge that each missionary woman become an agent for subscriptions to the paper until there is a paper in every home.

Each year finds us on higher grounds. We had our largest delegation in Louisville. In Washington next year we hope to meet more of our sisters from North Carolina, South Carolina, Florida, Georgia, as well as all the other states. Help us to have a new day in our church life.

NOTES FROM THE WOODLAND AVE. CHRISTIAN CHURCH, KANSAS CITY, MISSOURI

National Rally Day was observed by our Bible school on the Sunday before Thanksgiving and $20.00 was raised and sent to the U. C. M. S.

Elder C. E. Craggett held a tent meeting for the new congregation at Vandalia, Mo., and organized the church.

Women's Day was observed Sunday, Dec. 5th, with an appropriate program morning and evening. The President, Mrs. Ethel Dyson, was glad to report $25.00 as a result of the day's offering.

Our pastor, Elder C. E. Craggett, has been in Cincinnati, Ohio, for two weeks, holding a revival for Elder R. H. Davis.

The Missionary Committee of the church observed Dec. 12th as church National Rally Day. The members of the church were divided up and the $2.00 per member assessment was stressed. The Missionary spirit was high and the entire evening's offering was turned over to the committee for the rally.

The Missionary Society is organized on the division plan basis, Mrs. I. N. Toney as leader of Division 1 and Mrs. Wm. Willis of Division 2. The assistance of the men has been enlisted so successfully that the women have to work to avoid being outdone by the men. Division 1 had congratulated itself on the superiority of its program until Division 2 announced its program for Dec. 19th. The Chairman of the Elders Board, Mr. Wm. Willis; the Chairman of the Deacons Board, Mr. S. Wallace; and the Chairman of the General Board, Mr. R. P. Jackson, are all active in the missionary society.

The sad news of the death of one of Kentucky's pioneer preachers, Eld. G. H. Graham, has come to the office.
THE VOICE AND THE BOOK

There was a time when the Voice alone was trusted to bring Christianity to the people. The Book, in its full strength, was considered dangerous. Bibles in the common speech were burned as heretical documents.

For his "heresy" in translating the Bible into English, Tyndale met death. What a change of scene! Four centuries ago, a world in which the Bible was the esoteric property of a few. Now, thanks to the labors of Tyndale and his successors who have made the Scriptures speak in more than eight hundred tongues, the prophecy of Tyndale has come true and many a man at the plow knows more of the Bible than did the priest of four hundred years ago.

Then, the Book must be strained through the Voice of the ecclesiastic, in order to eliminate all dangerous doctrine that might inflame the people. Now it is given pure and the Voice seeks only to accent and reiterate its teachings.

Always the Voice and the Book must go together. It is not too much for mortal man to claim that the Holy Book would have fallen short of its achievements if it had not been for the constant service of the Voice of the preacher and the missionary, emphasizing, repeating and applying the sacred precepts. It is not paradoxical to say that as the relative importance of the Voice has declined, its influence has increased. When the Voice took second place, and the Bible was given sovereignty in the language and homes of the people, then arose a popular demand for religious literature, which the truths of the people's Book. The wider the spread of the Book, the greater the call for the Voice and the more respect and attention paid to it. Selected "The Voice and the Book."

WHY A MISSIONARY EDUCATION

A paper read by John L. Steele on National Rally Day in the Woodward Avenue Christian Church, Kansas City, Missouri.

Missionary education is that process by which all Christians are fitted into a larger realm of knowledge, sympathy and service. Through a systematic study of the missionary work and the church Christians young and old may see the needs of the world in a more definite way of interest and service. The early valiant endeavors worked hard to make the church see its duty to the missionaries but we have today organized agencies for the speeding of work and the conservation of the workers. But that is not enough. The missionary task falls for the participation of every man woman and child. Success in this enterprise demands not only the lives devoted to active service upon the home and foreign field but a generation of Christian laymen.

The immediate followers of Jesus became the first missionaries of the world. Paul being the first missionary to the Gentiles and the work inaugurated by him and continued by his followers resulted in bringing the entire Roman Empire under Christian rule by the middle of the fourth century. The method of the Protestant missionaries is to go among the heathen people, not primarily as a priest but as consecrated workers for the Kingdom establishing a center for the social transformation of the community, beginning with a home, church, school and hospital, preparing the way for a general advance of the people through a scientific and commercial as well as a moral and religious development for the benefits of a Christian civilization.

Protestant missionaries work under the direction and support of their various church boards. But the aim is to make the native church self supporting as soon as possible. Their success is illustrated by the report of 1914 in which American Protestant contributions to work in foreign lands amounted to seventeen millions of dollars while native converts in their mission gave a sum equal to one fourth of that sum.

I have told only a part of the achievements of the wonderful missionary organization. But God's plan for the evangelization of the world has never changed, and those who speak against missions, home or foreign, are speaking against the greatest cause of God in the world. Therefore since we know the necessity of missions, let us do our duty, giving our prayers and our financial support, remembering the words of our Master, "It is more blessed to give than to receive."

Read the Scriptures in Season

Order your Penny Copies from the American Bible Society in the center nearest you.

JESUS INVITES ONLY MEN OF FAITH

Man of Faith vs. Man Without Faith

The difference between a man of faith and a man without faith is in their outlook. The man of faith sees something ahead and strives for it in a feeling that he will be blessed by the Eternal Goodness of God. The man without faith knows only his own needs and he spends all his time in providing for them and looks into the future only when he thinks he sees a way of gratifying them. There is still another difference. The man of faith has his eyes set on the great things of God, the man without faith has his eyes set on the wrong the world is doing to him.

Now as we apply this to the affairs of the world we can readily see that there is great danger of missing our life's opportunity by taking the wrong course. Look at the great characters which led Christian civilization. Though they had to condemn the wrong in the world, they had their eyes set on a great work ahead. A number of these are outstanding men whom we must mention.

Bible Men of Faith

Abraham in his journeys from Ur of the Chaldees to Egypt and Canaan met all the vices of pagan civilization, but these are only mentioned incidentally. He thought much of "In thee shall all the nations of the earth be blessed." Though he was a wanderer in the world, he saw clearly the greatness of his people and of his kingdom of faith. He might have had hundreds of fights with robber sheiks for his rights, but the world today would not know that there ever lived a man by the name of Abraham.

Moses began his career by avenging the wrongs of his people and had to flee for his life, and if that had been all that he did he would be as unknown as millions of others in Arabia. But that did not end his career. While herding sheep he forgot the wrongs of the Egyptian taskmasters and began to think seriously of leadership. "Come unto me" to all. Though the white man may boast that he is the superior race, yet he is in imminent danger of letting some Hindu, some Chinese, or some Negro step up and place himself ahead, just as Peter and John stepped up before Annas and took the world's leadership. The leaders of the Anglo-Saxon civilization are in as precarious a position as were the leading Jews when Christ placed himself in the line of succession to the Prophets of Israel. But fewer people must remember they will not gain such a place simply because they belong to the race they do.

The way is only open to those who have faith and will do better God's work than others.

General News of the Christian World

Religion in the College

Though renowned for its liberalism, with a divinity school so non-sectarian that it trains men for the rabbinate as well as the Christian ministry, the University of Chicago has retained a feature of student life which many other universities have overthrown—compulsory chapel. "It is not compulsory chapel, but required chapel," according to Elmer Davis, a writer, who confesses himself surprised to learn that worship was so integral a part of the curriculum. And, he continues, "to add to the paradox, this compulsory chapel was a second thought; in the early years of the university chapel attendance was optional."

How the change came about is explained by him in an article in the New York Herald Tribune.

"The university grew rapidly, and grew into something rather different from what it was then. It was evident that the corporate life of the undergraduate was going to need more attention than was at first contemplated. Wisely, the university decided to help the men in the growing college spirit rather than stand in its way. The compulsory chapel, divided according to groups, was established, and serves as a pet-acquainted hour as well as a period for devotion. Says Mr. Davis: "Men interested in the growth of religion recognize that religion and compulsion no longer mix very well."

A World Wide Day of Prayer

The Annual Day of Prayer for Missions has for years called together in cities, towns and villages all over the United States and Canada, thousands who believe in the power of united supplication. There has been a growing interest in this interdenominational Day of Prayer, evidenced by the number of places which observe the day and the increasing free will offerings. The progressive development of the united observance is interesting. In 1910 an interdenominational Day of Prayer for Foreign Missions began to be annually observed by the members of the Council of the Churches. A little later a Day of Prayer for Home Missions being also annually observed. For years preceding this some very small communities had observed Days of Prayer. In 1929 the Home and Foreign interdenominational days were united, and in 1925 Canada joined the States in observing the same day, the Canadian women having also observed a Dominion-wide interdenominational day since 1920.

The deepening consciousness of the inherent strength in united intercession has led to further broadening of the observance, bringing into this prayer group the Christian women of the world on March 4, 1927.

New Service of Christian Endeavor

A science to young people in the choice of a life work will be given by a newly established Department of Christian Endeavor working under the auspices of the United Society of Christian Endeavor, it was announced at International Christian Endeavor Headquarters today. The establishment of the department comes as a direct result of thousands of appeals for more direct help in the growing college spirit rather than stand in its way. The department will offer to young people the standards and guiding principles of success by which they may measure the desirability of various life callings. The work. The department will offer to parents, pastors, teachers of youth the necessary material with which to meet the vocational problems of young people in their care. It will endeavor to suggest various life callings. The department will offer to churches, Sunday schools and young people's societies, boys' clubs and girls' clubs, programs and matériel designed to help in the choice of a life work.

Baptist Statistics

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Baptist Statistics

Attest statistics of Baptists in North America give the total membership at 8,474,582, a gain over the previous year of 336,808 for last year. The gain of 700 Sunday schools represents a corresponding gain of 500,000 in enrollment. The value of church property has increased from $343,540,300 to $391,981,700. The amount of money contributed by Baptists in 1925 was $10,070,488, an increase of $21,110,669 to $15,577,800.
A Little Boy's Complaint

I do get so discouraged
When, hungry as can be, I
Wish home at mealtime.
An' through the door I see
Shortcake, or peaches, it may be,
Awaiting there for me.
I slip in kind o' quiet
But she begins to stare,
''An' if I don't get pretty quick
My mother says, 'Why, there,
What dirty little boy is that,
A-sittin' in the chair?''

Now when my kitty's hungry
You'd be surprised at how
They jump an' run to feed her.
When she just says 'Meow!'
Nor make her wash before she eats—
But you just watch her now!
She scrubs like she got sticky,
One time I did a cut,
She even rubs behind her ears,
Until she's just as neat!
If I could wait till after meals—
They'd never have to speak.
I think to be a kitty
Would be a lot of fun.
With no one saying, ''Willie,
Go wash your face, now, run!''
But still, I'd rather wash with soap
Than do it with my tongue.
—Ada M. Stearns, in Selected Poems.

The Heroism of Mary Ellen

There are two youthful characters mentioned in the Bible of whom almost nothing is recorded—not even their names. They are the boy who is described as 'a lad here,' and the girl who is called 'a little maid.' Just one thing they did we know; the lad was ready to give his loaves and fishes to Christ at his call, and the little girl, taking pity on the sick master whom she saw, lifted the basket and can and went into the house. And cast a pair of smiling blue eyes at Mary Ellen, and the children in anguish asked:
'Aye, that was it, children! Remember who did it, papa! Oh, who did it? And she, the cutest little lady ever saw, I guess.
She's the cutest little lady I ever saw, I guess.
Now that school is started, I'm afraid I won't see much of her.
I couldn't write a sermon
No matter if I try.

The Nicest Riding in the World

She set her burden on the piazza steps and cast a pair of smiling blue eyes at our faces.
'You haven't yet told us what wages you expect, Mary Ellen,' I said.
'Well,' she said, 'you see I can be with you only a little while every day. Mother's sick, and I've got to milk the cows, and turn 'em out to pasture, feed the chickens and gather the eggs, and then I've got to take milk and eggs to customers. But I can bring you some, too, get the newspapers on the way, and then I guess I can find time to wash your dishes and maybe do a little sweeping.' Would fifty cents a week be too much?
'There was a general laugh at the precipitous question, and when Mary Ellen answered it, the men and boys were so surprised at her frankness that the strain she felt the strain. 'Sometimes I think I cannot keep on much longer,' she wrote to a friend. But she kept on—because she saw her duty and could not lay it down.

There was never a week of my stay on the mountain top when I did not marvel at the amount of energy that was possible in a child of ten. Each morning, when she came trudging up the steep roadway with her milk can and basket, assisted in the cooking, washed the dishes after breakfast, swept the lower rooms and porch, then hurried back down the mountain to do her own home chores. Each day, too, she was in our kitchen promptly at half past twelve, when she ran down the precipice again two hours later to return in time for the preparations for supper and to assist in the cleaning up afterwards.

'Two or three times I walked down the mountain with her, and in this way heard her pathetic story of child heroism. Two years before, her father—as well-to-do a farmer as exists in such out-of-the-way places—had a siege of illness which lasted nearly a year before he died, and during that time, while the mother was confined to the duties of the sick room, Mary Ellen performed all the work of the household.

Mary Ellen would probably be surprised if told that there is anything specially remarkable in her life. 'I'm only doing what I believe to be mine,' she would be apt to say.

But that is the secret of a faithful life. That is exactly what 'a lad here' and 'a little maid' did.—The Book of Every Day Heroism.
Prayer in the Christian Life—Mark 1:35; 14:32-36; Matthew 6:9-13

By Marion Stevenson

The Uniform Lesson for January 23


day by day in physical and in spiritual things.

Let us pray without ceasing.

Should Teach Religion

Nicholas Murray Butler, president of Columbia University, in a recent annual report urges that religion be included in all systematic education. He points out that "religion has inspired more literature, more music, more sculpture, more music, and a larger part of man's ethical and institutional life than has any other one thing. To say now that it is not to be taught is to despair of all hope, because the teacher himself prefers to have no religious belief, or cannot agree with others as to what form of religious belief is the best justified, is certainly a preposterous proposal."

Dr. H. Augustus Smith, director of music of the Chautauqua Institution, said recently that "church music is more often a noiseless quartet, singing heathenish music in an unknown tongue, than a God-fearing choir." He says the churches of this country are spending each year $16,000,000 for church music, and adds, "we get less than 5 per cent of worship and genuine helpfulness out of it." He believes that there should be a revival of real church music and congregational singing.

You may neglect the church and yet maintain your moral character by the momentum your mother's religion gives you, but unless you give your children religious training that will mold them in one direction, and the third generation, if religion is still crowded out, will be criminal. It has never been known to fail.

THE CHRISTIAN PLEA

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Christian Endeavor Topic for January 23

How Can We Train for Service?

Acts 18:24.28; Luke 9:1-6, 10

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Must leadership be born in one or can it be developed?

What do we mean by 'service'?

Must Christian service be confined to church work and church activities?

Can you name three or four organizations outside of the church that are doing Christian work?

What value of committee work in training for service?

What part of the Sunday C. E. meetings is most effective in training for service?

What is a C. E. expert? Have you any in your society?

What value have conventions in training for service?

What place should the Bible have in training for service?

Paragraphs to Ponder

In talking to a business man the other day an interviewer was given this statement. The business man, who is at the head of a big ice manufacturing plant in the west and a very interested Christian, said, "First I consider whether or not any new project will render a real service to the public; money is always the last thing considered, but I know that if the project gives real service the money will be forthcoming." This statement comes from a man who has been interested in church work, but who wants to be of service to humanity. If a man outside of the church can have such a conception as that, every Christian certainly ought to have at least as high a conception.

The idea of service is taking deep root in the lives of American business men and is finding expression through the many service clubs that have been organized and which have in several cases become international in scope and activity. The ideal of these clubs is to minister to some need, local, or national, or both; and though they are not functioning perfectly perhaps, they are doing a good deal, in spite of the crippled children, the under-privileged, and the unprepared, and in helping to solve local and, in some cases, world problems. They have no doubt caught the idea of service, and when they get in touch with any church, but who wants to be of service to humanity. If a man outside of the church can have such a conception as that, every Christian certainly ought to have at least as high a conception.

We need to develop our powers of observation. Much escapes us that the trained mind gets at a glance. If we learn to be observant, we will not only see how others serve successfully, but also see the opportunities for service that so easily escape us. We need to be watchful. Watchfulness is an element of every Christian's character, not just that he may protect himself, but that he may minister unto others.

No one can successfully offer the excuse that he has no need of training in this modern time, for there are classes and conferences and institutes being held on every hand to which we can go for preparation. In the possible event of the enemy's being unable to attend any one of these, there are many excellent books carrying the courses as they would be taught in the groups. More than one C. E. expert has won his efficiency by his own unaided efforts. What he did, we can all do, if we will.

To wait until we are thoroughly trained for service before we begin serving is never to serve; for practice is a part of the training. Don't wait until you have completed this course or that before you start serving. Begin now. First efforts may be crude and halting, but they are first steps. We start now, and we do well to start getting acquainted with ourselves right now.

These days of scientific investigation of physical and mental adaptabilities. The psychoanalysts are waiting to be called into consultation to help us find our places in life. Some of them can help us, no doubt, but the point is that if they can help us

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Mid-Week Prayer Meeting Topic

For January 19

Leviticus—Deuteronomy

By Gilbert E. Ireland

Leviticus

As the name indicates this book has to do almost entirely with the duties of the Levites and priests of the Jewish times. More detailed study than the prayer meeting hour would show the laws relating to various sacrifices; to the consecration of priests, cleanliness of body and chastity of sons; to the Day of Atonement; Sabbath's treatment of neighbors, of foreigners, slaves, animals, etc. As to the religious value of Leviticus to us, we may note some suggestions: "Leviticus shows us which for Christians have lost direct interest and of a system of religious observances which they have never known; but beneath its forms and ceremonies, its ritual purifications, its sacrifices, it is not difficult to read similar lessons of religious and moral value, in typified form, as is the entire system is penetrated with the thought that Israel is called to be a holy people consecrated to the service of a holy God" (Dillmann). The offering of sacrifices showed plainly that something must come between God and the sinner, or the worshipper. "A deeper sense of guilt was brought home to him, seeing that for his fault the innocent must die... The immaterial in man as opposed to his material part, is consecrated to Him where the true and real sacrifice is made, which is the he is taught, even though it were but dimly, that he has in him something godlike and divine, and could not therefore have been created mere ignorance of the "cup and earthen vessel." Where there is love there is a "carnal commandment," that is, external rather than spiritual, as were the Levitical regulations. In a typical form, all the ritual was done before we begin serving is never to serve; for practice is a part of the training. Don't wait until you have completed this course or that before you start serving. Begin now. First efforts may be crude and halting, but they are first steps. We start now, and we do well to start getting acquainted with ourselves right now.

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THE CHRISTIAN PLEA
**Hits and Happenings**

**A Snappy Answer**

"Why, these apartments aren't fit to keep a dog in!"

"But we don't allow dogs."—Life.

**Half Safe at Least**

EVERY HOUSEWIFE SHOULD HAVE TWO SAVINGS ACCOUNTS

One at a Reliable Bank
And One at This Savings Institution.


**Improving on Nature**

"O Ruth, what do you think? I saw Muriel the other day."

"Uh, huh? Has she kept her girlish figure?"

"Kept it! She's doubled it!"—Maine Maniac.

**We Thought So**

Customer: "I want a pair of spect- rimmed horn-rimmed—"

Shopwalker: "I know what you mean, sir. Mr. Perkes, show this gentleman a pair of rim-sporred heebeacles."—Tatler.

**Won't Wear Out**

A boy went into a butcher's shop and asked for a pennyworth of steak.

"The wages—that's the trouble," MacDougal, the stonemason, was drawing.

"But—"

"What's the trouble, then?"

"I don't want it to eat," replied the boy.

"I don't want it to eat," was the breathless answer.

"Tell us, my boy, how you were brave enough to risk your life to save your—"

**Equal to Any Emergency**

Father: "So you wish to marry my daughter, eh? You believe, young man, that you could support a family?"

Sultan: "Well— that is—you see, sir, I was only reckoning on Ellen, but I suppose if it's necessary I can take care of the rest of you, too."—The Epworth Her ald.

**Heroism, Child of Necessity**

"But job's a good one!" said the brother.

"Sure is," said MacDougal.

"How about the hours?"

"Short."

"And the work?"

"Easy and pleasant."

"What's the trouble, then?"

"The wages—that's the trouble." MacDougal repeated furiously. "They are so high I can't afford to take a day off."—Pittsburgh Chronicle-Telegram.

**The Easy Chair**

By J. H. Garrison, Editor Emeritus

H ERE we are at another milestone in the march of time. What a rapid traveler old Tempus is, or so seems to be, as we get along in years and life's duties and relationships in- crease. I can recall, however, when it seemed a long time between our Christmas and New Year's Days, as no doubt many of our readers can. We have not lost interest in these monumental days, but other days and duties come in between, and it seems to shorten the years. That the birth of one child in the small town of Bethlehem over nineteen centuries ago would have the power to intro- duce a new era from which we all date our letters and other documents, is the marvel of history. It can be accounted for only by his divine char- acter and mission. His birth has both Christmas and New Years as ever- lasting memorials of spiritual progres- sion and the hope of mankind.

BIBLE scholars have always ad- mitted, along with Bible critics, that Luke's Gospel gives a more de- tailed account of the life of Jesus than any other. But some critics have said that Luke's record, stating that there was a decree of the Roman Emperor calling for a taxation and requiring the presence of Joseph and Mary in Bethlehem, is with- out authority, as there was no record in secular history of such an event. Now our daily paper contains the startling headline: "Bethlehem Bible Story Confirmed by New Find. Rom- an Inscription in Asia Minor Sup- ports St. Luke's Account of the Birth of Jesus Christ." Now it appears that the inscription of this record is not a conjecture or a quotation or an allusion or a version at second- hand, or a debatable interpretation; but the clear and explicit official records by the Emperor himself, in- scribed upon this very stone at the word of the Roman Senate." The paper adds: "It has been standing more than 1,900 years, awaiting the day when its significance should be interpreted to a skeptical world. The whole Nativity narrative hinges on this historical fact. So abundant is Roman history that it seemed reasonable to assume that if there had been a Roman census, as Luke declared, about the time of the birth of Jesus, there would be some corroborative evi- dence of it somewhere. Now such evidence has been found, and the mouths of gain-sayers are stopped so far as the objection to Luke's record is concerned. While Christians have accepted Luke's record as trust- worthy, there has been a class who found an obstacle in the absence of such a record.

**Tilt Up the Color Line**

(Continued from page 1.)

**NEWS AND ANNOUNCEMENTS**

MRS. S. L. Bostick of Little Rock, Ark., reports a very delightful trip to the International Convention in Memphis and a pleasant visit to Mound Bayou, Miss., after the Con- vention. She also reports a sum of over thirty dollars on the state ap- portionment for Arkansas to the women's work.

MRS. O. L. Bridgewater reporting for the church at Parsons, Kansas, tells of the excellent work of the church under the leadership of their new minister, Eld. G. H. Bundy, who took charge September 1. Elder Bundy besides making the church a success in its avowed program by baptizing five and taking in two others at his first revival and getting the congregation to agree to a further effort to do more work for the whole of the people. A new plan of the church, it is announced, is to be held at the convention to be held at the church building, the church being prepared for the occasion.

The Christian Plea wishes the church and its pastor the greatest of successes in the future.
The Negro and the Church
Address Delivered at the International Convention by Mrs. Rosa B. Grubbs, National Field Worker of the Women’s Missionary Society

My people are a topic of discussion today probably as never before, to such an extent the program committee of the great International Convention has seen fit to give space for a brief discussion on the Negro and the Church.

We wish we dared give an extended detailed historical setting which would take us back through the ages to the beginning of the race and follow him closely so that there might be a renewed and full realization of the innate and inherent qualities of this people. Suffice it to say that by nature they are naturally kind-hearted, affectionate, hospitable to strangers, unsuspecting, communicative of their joys and sorrows. They are of a cheerful disposition and passionately fond of music. In their savage or undeveloped state in Africa we find them having considerably elevated themselves above the simple state of nature, living in settled habitation, practicing a rude agriculture and carrying on certain manufactures of weapons, the working of iron, the weaving of mats, cloth and baskets from dried grasses, dressing of skins of animals, structure of their huts, household utensils and the making of various implements. These are indications of a natural thrift, coupled with the qualities of a natural disposition which make for the race a worth-while foundation for Race integrity.

History of the Negro
For many centuries Africa south of the Sahara desert was not known to the northern world. The daring sea explorers sailed along her coast bringing back gold dust and black captives. The wealth of Africa lured them irresistibly on, seeking ever her treasures of gold, ivory, rubber, timbers and general produce as well as her peoples for their slaves.

The Negro of America today though 100% loyal is not American by choice. It cost Africa two million dollars a year to supply the demand born of the desire of ease through the lust of wealth. To supply the demand for labor in the cotton fields of the south, shipload after shipload of shackled Negroes sailed from Africa to America.

Two centuries of persistent teaching and preaching on the part of Christians of America, Europe and Britain convinced those concerned of the evil of the slave trade with result that in 1865 four million Negroes were left as free men without possessions and without education to make the best of the situation. Alone! Ah, they were not alone for God the Father through the spirit of Christ imbedded in the hearts of Christian men and women, came forward to champion their cause. All over the south, Christian schools were established to administer to the need for education of these sons and daughters of the free-men. The high standards of morals as set by these splendid, self-sacrificing teachers has made to the Negro race a greater contribution than could have been made otherwise.

After Emancipation
Immediately after the proclamation of emancipation, while Christians were thinking of the establishment of schools for the Negro, corrupt politicians were thinking of how this inexperienced, unlearned element could be made a tool as means to his selfish end. The bitter fight resulted in the Negro becoming the victim, and to him was denied the right of franchise. Denying him this right meant that he could not have a voice in the affairs of the community or the affairs of the nation and of course his well-being and well-doing would receive no consideration until every other possible thing had been considered.

Not only did this disfranchisement propose inadequate educational facilities, but it as well suggested inconsideration of this same people along lines of industrial opportunities, social rights and legal court proceedings. The tide of prejudice began to rise, mob violence enacted, Jim-Crow laws passed, while the Negro, even as did the Christ when led before his captors, opened not his mouth. But we can know something of the burden of his soul the yearnings of his heart when we read.

"What grace O Lord and beauty shown around thy steps below
What patient love was seen in all thy life and death of woe.
Forever on thy burdened heart a weight of sorrow hung.
Yet no ungentle, murmuring word escaped thy silent tongue.
Thy foes might hate, despise, revile, thy friends unworthy prove
Unwearied in forgiveness still thy great heart can only love.
O, give us hearts to love thee, like Thee O Lord to grieve
Far more for others' sins than for all the wrongs that we receive."

Self-Expression
It is interesting to note the rising tide of self-expression on the part of the Negro race as he rose mentally and materially, and as well the restlessness because of the two standards which have been set for the peoples of this country. It is urgently important that consideration be shown the unified cry of the race, because of the justness of the appeal. What then do we ask? We ask for equal educational opportunities, for equal industrial opportunities, i.e., for equal opportunity to work for a just wage and under fair conditions—the right of franchise, an equal chance before the bar; protection from mob violence, first-class and equal accommodations for first-rate fare via railroads, etc., and to be free from the label which generally ostracizes us or sets us aside as something different, something inferior.

(Continued in next week's issue.)
FORTY W. M. S. REPORT OBSERVANCE OF WOMAN'S DAY

We are delighted with the interest of our Women's Missionary Societies in Kingdom building. Their loyalty is shown through the observance of Woman's Day of which many report having an interesting program. There are doubtless some who have observed the day but who have not yet made report, while others are planning to observe the day at possibly an early date. We are here urgently requesting that a special effort be made by all societies to observe Woman's Day on or before the fifth Sunday in January. Failure on the part of a single society will make impossible that 100% record of Woman's Day observances which we so much desire.

It delights us to here list the financial attainments of the societies by states as per receipts to date of January 1, 1927.

### Arkansas
- Wabasaska: $9.60
- Little Rock: $6.60
- N. Little Rock: $5.00
- Total for Arkansas: $21.20

### Georgia
- Columbus: $10.00
- Total for Georgia: $10.00

### Oklahoma
- Cleburne: $9.00
- Total for Oklahoma: $9.00

### Piedmont District
- Martinville: $20.00
- Rome: $23.00
- Floyd: $8.60
- Winston-Salem: $6.00
- Total for Piedmont: $50.00

### South Carolina
- Holly Hill: $4.20
- Total for South Carolina: $4.20

### Tennessee
- Nashville, Len Ave.: $14.50
- Johnson City: $6.02
- Nashville, Gay St.: $2.50
- Total for Tennessee: $23.03

### Texas
- Hawkins, Jarvis: $41.15
- Houston: $6.00
- Taylor: $5.00
- Total for Texas: $52.15

### Woman's Day offering received to date of Dec. 31: $511.71.

Respectfully submitted,
Rosa Brown Grubbs.

### NOTICE

The District Meeting of District No. 2, Arkansas, will be held at Oak Grove No. 2, Saturday before the fourth Sunday in February. The tentative program is as follows:

#### Afternoon Session

Devotionals by Eld. Moses Daniels.
- Discussion—"How does a Christian prove he is a church member?"
- Discussion—"How does a Christian prove he is truly religious?"

Report of the churches.

#### Evening Session

Devotionals by Bro. T. Moore.
- Sermon by Elder E. L. Turner.

Sunday Morning Session:
- Bible School at 9:00 A.M.
- Devotionals by W. M. Martin.
- Sermon by Elder H. Martin.

Sunday Afternoon Session:
- Sermon by Eld. M. M. Bostick.

### A CORRECTION

Due to an oversight in the article by Mrs. Alphin on the Missouri Missionary Convention on Page two of the issue No. seven, dated December 25, 1926, the name of the successor of Mrs. L. A. Devine as state secretary of the women's work was omitted. Mrs. Alphin has called attention to the omission and it is our pleasure to announce to the readers of the Plea that Mrs. Cammie Doolin of Frankfort, Missouri, holds that office by the unanimous vote of the convention.

### BETWEEN THE HILLS

By Elder D. W. Bradley, State Bible School President for Tennessee

"Death rides on every breeze and lurks in every flower." And it visited the church at Knoxville on the first day of December and took Sister R. M. Cooper, one of the faithful of the church. She was one of the first women I remember in the Church of Christ thirty-five years ago. Sister Cooper belonged to one of the prominent families in church circles in this state. She was the founder and first president in the state of the women's missionary work and had spent fifty-three years in the church. She was married twice, the first time to Elder T. R. Bayless and the second time to Philip Cooper.

Her funeral services were held in Knoxville and conducted by Elder W. M. Martin on the day following her death. The writer accompanied her body to Rogersville, where the last obsequies were held on December the third in charge of the writer. He was assisted by Dr. Franklin of S. M. College and Elder Martin, who brought two car loads of his members to pay their last regards to the memory of the departed. She survived her husband and is survived by three children. The body was laid to rest in the Rogersville Cemetery.

"God's finger touched her and she slept."

### A REPORT FROM KENTUCKY

Report—Elizabeth Batts

The District Meeting of District No. 6 was held at North Middletown on Saturday and Sunday. The various workers from all parts of the district were present and many inspirational papers were read, one of which will receive publicity through the Christian Plea. Much credit for the success of the meeting is due to the fine reception of the workers by the host church, led by Eld. J. O. Brayboy, its pastor, and Bro. Charles Greene, the superintendent of the Bible school. The cooperation of Eld. Banks of the Methodist church of that city was appreciated by all as well as the excellent music under the direction of Sister Emma Greene.

Elder W. H. Brown of Mt. Sterling, and Elder H. T. Wilson of Little Rock, gave two stirring sermons. The financial side was held up with $42.00 for the district and $4.00 for the state fund. The next meeting of the district workers will be held in Aaron's Run on the fourth Saturday and Sunday in March, 1927.

"This is the day for investing. Tomorrow, that long tomorrow. Whose twilight human eyes shall never see, Will be our day for dividends."

THE CHRISTIAN PLEA
WHY BIBLE READING

NEVER before in the history of the world perhaps, has the time been more appropriate for the study of the Bible than now. Our lives are so filled with worldly things, the giving of the almighty dollar, the pursuit of pleasure, and bickerings over this opinion and that--that very little time is left for the study of questions that develop the spiritual and moral side of life. Too much time is given in the study of man's opinion concerning what Jesus wants us to do and not enough of Bible study.

The Disciples of Christ pride themselves upon the motto that “Where the Bible speaks, we speak and where the Bible is silent we are silent.” This brings us to the fact that we must know the Bible in order to carry out this sentiment. Ephesians 6:13-17 reads as follows: “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the weapon of God.” This admonition is to every Christian, and the only way to follow it is to read and study the Bible.

Every denomination or religious sect has a creed upon which is based their religious faith. These are more or less made by man, hence he writes what pleases him. This gives rise to many different faiths. Let men read the Bible and take for their creed the confession of faith in Jesus Christ, the Son of the living God. If we would find our Soul’s salvation, we must get instructions from the New Testament.

The Disciples should be justly happy in that so many Protestant communions are urging upon their people a simultaneous Bible reading campaign during the months of January and February. Especially should we be interested in February reading, as much as the Acts of the Apostles will be read at that time. There are twenty-eight chapters in this book and the same number of days in February. How easy to read a chapter a day! Let us all join in this reading campaign with a heart full of thankfulness that the open Bible will have a hearing at this needy time.

M. E. T.

ACTS

LUKE has been read and Acts is the next portion of the Scriptures to be read simultaneously by, the Evangelical Denominations. The reports for the first month have not been compiled but if your local church entered into this Revival you need to figure out that the spiritual values accruing from the project are well worth the efforts. For “whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,” we know you will not cease to think on these things. And it is not to those we write. But to the others who did not participate is this addressed.

Acts is the Gospel of the Missionary. It tells of the Good News of the carrying out of the Great Commission into all Judea, Samaria and the uttermost parts of the earth. Acts gives the organization of the Apostolic church which our brothers in the Church undertakes to follow. The only book of history in the New Testament, Acts is full of action and stir the blood to fever heat to grasp the energy here exhibited. Besides these things Acts has some of the finest sermons in the Bible. Peter’s Sermon on the day of Pentecost, Paul’s Defense before Agrippa, the Sermons of the Missionaries, Paul’s Address on Mars Hill and Stephen’s “Swan-Song” before his judges, all form a series that cannot be equaled for the real essence of Christianity as seen by these early leaders. READ ACTS the twenty-eight days of February at the rate of a chapter each day.

A CHAPTER a Day keeps the TEMPTER Away.

Let “Each one won, win one by Easter. Let each one multiply by two, his faith.”

“Pray ye therefore the Lord of the harvest to thrust forth laborers into his harvest.”

M. E. T.

A CHALLENGE TO YOUTH

A STRANGER has been cast in our midst. One to whose coming we have long looked forward. Usually when we are expecting strangers to visit us we make all possible arrangements for their entertainment, not only to make their stay a pleasant one but also that we may get enjoyment therefrom. The visit of the Queen of Roumania to this country will illustrate the truth of the above statement. This stranger, however, is not a queen, yet no one could hinder its coming but all must entertain it. This guest is the New Year—1927.

Are you ready for the new year? Have you made plans of set aims for all the departments of your church work for the year? What has your Bible school or Christian Endeavor planned for the enjoyment of the presence of the visitor? Are you satisfied with the achievements of the past year or are you attempting greater things for the year of 1927?

There comes a challenge to the young people of today and are they ready to accept it? So much has been the irresponsibility of youth and the lack of sympathy between them and religion that now is the time for them to rise up and refute the allegation. For every illness there is a cause. If youth seems to be lacking along religious lines, there must be a cause. Some critical investigation on the part of the leaders of the local church will give an insight into the real cause of the conditions. I have a suspicion that the main reason for the illness of youth is the lack of sympathy of the trainers of youth. Psychology says that acts receive their stability in habits and the repetition of an act tends to facilitate the skill that is attendant thereon. So the final challenge to the leaders in the church is, “Are you putting on a program of activities in the life of the child that will establish the right habits for the promotion of kingdom-building during the adolescent and adult stages of that life?” “Are you establishing habits of service to the church and to our fellow-men; habits of using time and money in a sacrificial manner and to the cause of the Master?”

Never before has so much attention been given to the young people as now and the challenge comes to them to make good. Today is the day of youth. Christian Endeavor Day on February 6 is the first missionary day of the new year and it is dedicated to youth. Youth, what will you do with Jesus who is called the Master?”

—M. E. T.
A Christian Service in Cooperation
By J. B. Lehman

THE CHRIST WAY IS THE ONLY EASY WAY

"COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

The most tragic thing in human history is the long drawn out effort of mankind to try some other way and make disastrous failures. In every instance where men tried to disregard the teaching of Jesus they suffered humiliating pains where they might have had joy if they had regarded Him.

I. The Family and Home

We have just read a book on the life of the Moslem woman. It is a most tragic story. It is hard to think of a woman whose birth is regretted, whose childhood is marred by being forced into motherhood at ten, who is never loved throughout life, and whose death is desired. Yet that is the lot of the Moslem woman. Now if there were any compensation for this suffering we might say it is a needed sacrifice. But there is none. The Moslem man suffers equally as much. If he had a woman who would stand beside him as an equal and whom he could love, and if he had children whom he could enjoy till they were grown, he would be infinitely happier. He has the hard way whereas he might have the easy and happy way.

II. Slavery Hard

We have recently reread "Uncle Tom's Cabin" and the whole story of slavery came vividly before our mind. Here were men who thought they could make other men do their work and they could get joy in ease. But it was not so. It was the hardest job any people ever undertook. There is not a thoughtful Christian man in the South who does not now say that they are much better off with slavery gone. They were mistaken.

III. Ignorance an Unbearable Load

A great many people have dreaded to give an education to the newer peoples like the Negroes and the Chinese. But in this they were mistaken. So long as one man is ignorant, vicious or shiftless, there cannot be real happiness for the others. Jesus said we shall teach all nations, and in order to make it as strong as he could he said it must be "every creature." When we will do this in an earnestness that will reach all the people, we will find an ease and rest of soul such as we cannot now comprehend. If every man would do his share of the world's work it would be almost a playing not to make enough to make everyone rich, and we would not need the standing army, the police guard, the jail, the penitentiary and the criminal court. But we feel we cannot afford to undertake what Christ said and so we are muddling along in misery and woe.

IV. Our Personal Business is a Burden if Unorganized

A great many people think they cannot afford to organize their personal business on a stewardship basis, because they have too much to do to make a living. As a consequence they have a ruthless competition that makes them work like slaves to make and keep anything. If they would adopt the Christ way business would be infinitely more profitable and more successful and the work would be easy.

V. True of All Other Things

The same thing can be said of corrupt politics, wicked international relations and a heartless social order. Jesus knew the right way to do things and he tried to tell men how to find it. But they have continually said, "I have a better way," and despised him and so the yoke is a hard one and the burden a very heavy one. Why will we not learn?

DIRECTIONS FOR REMITTING TO U. C. M. S.

In remitting offerings to the United Christian Missionary Society, 520 Delmar Ave., St. Louis, Mo., it is suggested that the following points be observed in order to insure proper credit being given on the records from which the Year Book is compiled:

I. Have remittance letter refer only to the remittance and to no other subject.
II. Be sure to show the following:
1. Amount of remittance.
2. Name and post office of church sending remittance (be sure to show local name as First, Central, Bethel, etc.).
3. Name of minister of remitting church if it has a minister.
4. County in which church is located.
5. Indicate how money sent is to be credited, whether to Bible school, W. M. S., C. E., etc.
6. Indicate whether the money is to be credited to the general or to a special fund. If the latter, indicate to what fund.

S. C. I. NOTES

Things were rather quiet around the campus the week-end during our Christmas vacation. Most of the students had an opportunity to go home or to the home of friends, but about twenty-five remained. However, those who remained report having had a very enjoyable time. Trees were decorated in both dormitories, and the late sleepers were awakened by the shouts of the early risers who had found that presents had been placed on the trees during the night. After that no more doubts were expressed as to the reality of Santa Claus.

Even Dame Fortune had the spirit of Christmas and permitted the sick and the shut-ins to be present at dinner. These included Miss Wright, Mrs. Hanna, Mrs. Hobart, and Prof. Jacobs.

School has opened again, with everyone greatly refreshed after the short vacation. Nearly everybody returned on time, and reported that Santa Claus was unusually good this year.

Wendell Jackson, a member of the Senior Class, is in his classes after a few weeks absence.

Isaac Henderson, Albert Mitchel, Bertriel Ivy, and George Underwood represented the school at a program given at the Edwards Christian Church this week. Edward Brown is the minister.

A number of the students were in a program given at Port Gibson during the vacation. Eli Wilbert and Isaac Henderson preached there December 26.

The programs of the Y. M. and Y. W. C. A. include emphasis on the physical development of each student as well as the development of mind and spirit. Sunday, instead of the regular meeting, each Association took a five-mile hike. The walk was in the direction of Vicksburg to see the damage caused by the extremely high water in the Big Black River. The hike was a very interesting one, but it was generally agreed, especially among the girls, that the trip would not be made again for a day or two, at least until blisters healed.

News and Announcements

Mrs. H. D. Griffin, president of the Women's Missionary Society in Washington, D. C., writes of two splendid meetings of the society in the November and December meetings. The November meeting was addressed by the wife of the minister of the white Christian church, Mrs. Melton, while the second partook of the character of an interdenominational missionary meeting. The publicity that it brought was good for the church.
Christian Unity

ON Christmas Eve the Christian singers of my town, and of your town, irrespective of sectarian affiliations, united in the singing of Christmas carols. All were praying the same Lord:

"Glory to the new-born King!"

May we throughout the new year continue this cooperation and extend it into broad fields of endeavor. If we do this, I believe we will be making a profound and irrefutably true statement of our faith, and making an answer to the high-priestly prayer of Jesus, "Father, forgive them for they know not what they do." May we incorporate within our lives that true tolerance of which Phillips Brooks wrote:

"Be more afraid of the littleness than the largeness of life.

"Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from yours but mirrors which have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was the barrier between nations, is now the highway for their never-resting ships, and makes the whole world one.

"This is true tolerance. Into a deeper and deeper sense of that tolerance may our Master lead all of us whom he has called to be his ministers!"—Miss Sara Cox, Madisonville, Ky.

Law Enforcement

LAW enforcement is a subject which is of vital interest to people of all ages. The small child may not realize that it is for his own good that he is punished for some wrong he has done, but if he is allowed to do things because his parents will never obey the laws of the country. There is no use waiting until he has done some original act and then try to reform him. "You can't teach an old dog new tricks." Therefore teach him to obey the law of the home and school from the beginning.

However, we have some unsatisfactory conditions now which we have to face. From our discussions at Memphis I found that the United States' laws are not being enforced for the same reason that our Canadian laws are not enforced, and that is, that we do not put into office officials who will enforce the laws. Too many have sacrificed ideals for politics.—Beth McLain, 8 Doreal Road, Toronto, Ont.

Why the Church College?

THE church college, as such, is standing under the jury. It is being judged by many, not only of our own brotherhood but of other denominations. Under our present system of school administration the students are taxed by sev- eral state institutions. Now they ask,

"Does the church college offer any advantages over the university?"

This question is an important one to answer, as the church college is in making us to give still more to support it?" It can hardly be said that such a question is without a foundation of honest doubt, for while the church college has a distinct place in our educational system, yet only too often it is sadly failing to county that position.

Perhaps the greatest error of many church colleges is the attempt to compete with state institutions. In such colleges training for religious service receives little or at most a decreasing rate of attention. In this way, modeling its curriculum after that of the state institution and offering little or no training in the religious vocations, many church colleges offer no advantages over the university except one-life-saving straw. Most denominational schools are small and therefore a more intimate contact is possible between professor and student, so that many of the student's personal problems are minimized in this way. This one fact alone is the only advantage that many of our schools can offer, yet it is an advantage that justifies the existence of the school.

But how much more effective would the church college if it added to this life-saving straw a whole raft of advantages which are not in the least impossible. How much more useful would the church college be if it maintained and cherished a Christian atmosphere, both in the classroom and on the campus. If it specifically sought to develop spiritual leaders for all phases of activity and placed special emphasis on training for full-time religious service. It is the jury, giving tangible reasons for its existence.—Athol V. Hoven, Transylvania College, Lexington, Ky.

Comments of General Editor

We hope in the near future to have a large number of expressions from the young people who have attended the proposed Christian Unity conference. Ask your friends in any denomination to write an article on what they think about the idea.

This page has already taken on a cosmopolitan flavor. We have had articles from Tennessee, Kansas, Missouri, Kentucky, Texas and Indiana. With the present issue we add Canada.

PUT FIRST THINGS FIRST

Put Christ before the church, and the church before the club.

Put the spiritual before the material, and the eternal before the temporary.

Put humanity's well before the denomination's glory.

Put God's word before men's opinions, and put Christ before creed.

Put prayer before pleasure; put the Savior before the teacher.

Walk more by faith and trust, and less by sight and reason.

Live to give, rather than to get.

Strive to be good, rather than to be great.

Seek to be holy, rather than to be happy.

Put into your work more of God, and less of self.—Selected.

THE CHRISTIAN PLEA

The Bible Popular

DO YOU KNOW

That the Bible speaks in over five hundred languages and dialects and is the most effective missionary the church has?

That the American Bible Society, Astor Place, New York City, is the largest Scriptures producing house in the world and produces Bibles, Testaments and portions of the Scriptures, without note or comment, are produced by the millions. These are sold without profit or given away where the need for giving is obvious.

That the Bible and the catalogues of a certain large American mail order house are the only books to be found in the huts of the natives of Liberia?

That the American Bible Society put the Scriptures into eight chief languages of the Philippine Islands in the last two decades since the islands became the wards of the United States? During the 200 years under Spanish rule the islands did not receive the Scriptures in a single Philippine language.

That a vessel returning to China carried twenty-five tons of Bibles as a part of its freight?

That there is no habitable portion of the globe where Bible Societies have not sent the Good Book and no important tongue into which it has not been translated?

That the first Scripture selection published in a daily newspaper appeared in the Cincinnati Post on New Year's Day in 1920? Since that time 2000 daily newspapers have used these selections.

That there are volumes of the Scriptures in 148 different languages and dialects in the library of the American Bible Society at its headquarters, Astor Place, New York City?

That the New York Public Library, when taking inventory, finds that all copies of the Good Book and no important tongue are not accounted for, will be a copy of the Bible?

That three dozen Bibles were distributed by Cecil B. DeMille among the members of his studio personnel who are working on his Biblical production "The King of Kings"? Mr. DeMille asked his company to read the Bibles at every opportunity so that they would realize the tremendous significance of the theme.

Tons of Bibles

ONE vessel bound for China recently carried twenty-five tons of Bibles as part of its freight.

O believer, the joy of Christ is within you; give it room, let it spring up within you like a well of living water, and you will rejoice in the Lord always, and again rejoice.—G. H. MacGregor.

Painting Shingles

It is said of William Hunt, the artist, that he never allowed his work to be obscured by the material or earthly quality. With him, thoughts, ideas, duties must always come before things. One day Mr. Hunt was painting a landscape, but his mind was on sketching a landscape batted in the glory of the setting sun. In the foreground stood a picture barn. Mr. Hunt watched the young man quietly for awhile, and then said to him most impressively, "If you spend so much time painting the shingles on that barn, you will have a lifetime to paint that sunset. You will have to choose between the two."

Young People, Feb. 6, is Your Day, National Christian Endeavor Day! Observe it!
Our interest is attracted at once to this lesson by the hope held out by the subject, "The Christian Overcoming Temptation." Temptation is a matter of common experience, and the Christian overcoming temptation is not so common. We find ourselves sharing the experience of the apostle Paul who spoke of evil being present when he was in the body, and we frequently read of the law of his members warring against the law of his mind. Much of our most interesting and helpful Christian literature deals with the ways of God's grace against our temptations. We therefore instinctively hope that this lesson may help us.

A common conception of temptation is that it is something introduced into our lives from without by our arch enemy, the devil. We therefore assume that if there were no devil, there would be no temptation with its ensuing triumph over us and our consequent humiliation and our self-condemnation because of sin. If the devil had not been given by God to use for himself, he knew where and how to get food and to satisfy hunger. Although we are not capable of turning stones into bread, this is what we mean when we speak of getting things. The devil tempted Jesus to turn stones into bread, for he was given to him to use for other people, or whether we shall use them for ourselves. And the devil said unto him, If thou canst cast thyself down from hence: If it be so, why are we as we are? 12 And Jesus answered and said unto him, It is written, Thou shalt not tempt the Lord thy God. 13 And the devil take him in his craftiness, and was led up into a high mountain, and shewed unto him all the kingdoms of the world in a moment of time. 14 And the devil said unto him, All these things will I give thee, if thou wilt fall down and worship me. 15 Then saith Jesus unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 16 Now when Jesus had heard that John was cast into prison, he came into Galilee. 17 And leaving Nazareth, he came and dwelt in Capernaum, that he might be about his preaching. 18 And he taught by parables, and said unto them, The sower went out to sow. 19 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 20 But others fell upon stony ground, where they had not much earth: and straightway they sprang up because they had no deepness of earth: 21 And when those places were dried up, they were scorched, and because they had no root they withered away. 22 And others fell among thorns, and they were choked up, and brought no fruit forth. 23 And others fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold.

The first temptation—
The first temptation of Jesus arose out of his hunger, his natural need of food after a fast of forty days. He had not been hungrily hungry, there would have been no temptation in the suggestion that he turn stones into bread. This is what we mean when we speak of getting things. The devil tempted Jesus to turn stones into bread, for he was given to him to use for other people, or whether we shall use them for ourselves. And the devil said unto him, If thou canst cast thyself down from hence: If it be so, why are we as we are? 12 And Jesus answered and said unto him, It is written, Thou shalt not tempt the Lord thy God. 13 And the devil take him in his craftiness, and was led up into a high mountain, and shewed unto him all the kingdoms of the world in a moment of time. 14 And the devil said unto him, All these things will I give thee, if thou wilt fall down and worship me. 15 Then saith Jesus unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 16 Now when Jesus had heard that John was cast into prison, he came into Galilee. 17 And leaving Nazareth, he came and dwelt in Capernaum, that he might be about his preaching. 18 And he taught by parables, and said unto them, The sower went out to sow. 19 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 20 But others fell upon stony ground, where they had not much earth: and straightway they sprang up because they had no deepness of earth: 21 And when those places were dried up, they were scorched, and because they had no root they withered away. 22 And others fell among thorns, and they were choked up, and brought no fruit forth. 23 And others fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold.

The second temptation—
The second temptation had to do with dominion over the kingdoms of the world. Jesus was given by God dominion over the works of His hands. Man has always had dominion by means of his power. Man has always thought to rule by force, by fighting, or fraud. Without using quotation marks satisfaction and pride, in the possession of wonderful powers. We can do things; we can get things. The devil said unto him, If thou art the Son of God, command these stones to be changed into bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up into an exceeding high mountain, and shewed unto him all the kingdoms of the world, and the glory of them. 6 And the devil said unto him, All these things will I give thee, if thou wilt fall down and worship me. 7 Then saith Jesus unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The Road to Dominion—
Here again we have the temptation to secure present advantage by compromise. A war strong enough, as we all find every day in all of the things that pertain to our daily living, and therefore we continually deceive ourselves and suffer humiliation before the temptation that overcomes us.

The third temptation—
Here again we have the temptation grounded in human nature. We live in God's world. God made us as well as the world in which we live. God gave us our life. We therefore must be in harmony with God and in harmony with ourselves if we shall be happy and successful. Jesus submitted himself to the limitations of human life in this little part of God's universe, wherefore he had to submit his ways to the law of God as it is written in his own life and in the world in which he lived. He was tempted by Satan to disregard the law of gravity by leaping out and downward from the pinnacle of the Temple, he said, 'Thou shalt not make trial of the Lord thy God.' To disregard what we call the law of gravitation would have been to make trial of God.

We discover sooner or later that life is defined by mental, moral, spiritual and physical laws. To transcend any one of them is therefore to make trial of God, because, in what we call these laws, we have discovered how God sustains and safeguards experience. When we therefore in-entionally or carelessly disregard what we know to be a law of our physical being, we sin. To yield to any suggestion along these lines is to yield to temptation. Pleasures which are pursued and secured at the cost of any of our endowments come within the realm of temptation. One of the most suggestive titles of any book I have ever read is In Tune with the Infinite.

We may know God's will by studying his world and by knowing ourselves, as well as by reading the Scriptures. I have heard the day uttereth speech and night unto night showeth knowledge, as we study the things which God made. (See page 8.)
How Show Loyalty to Our Church? Romans 12:3-13

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

What should back such a purpose and program.

Is it truly loyal and give liberally but to attend only occasionally?

Can we be truly loyal to his society and not be loyal to the church?

What portion of one’s income should a loyal member give his church?

How will a loyal member support his minister?

Will a loyal member desert his church for shows, picnics, Sunday excursions, and the like?

How is loyalty to one’s church related to loyalty to one’s country?

To be loyal to one’s church must one attend all its services?

What should be a loyal member’s relation to the Sunday school?

Paragraphs to Ponder

To be loyal one must know what he is to be loyal to. To be loyal to one’s church, therefore, one should know something of its history; and of course this means the history of the brotherhood, rather than the whole history of the local congregation, though a knowledge of the local work has much of importance in it.

Every loyal member should be acquainted with the beginnings and the progress of his brotherhood, and will seek to become familiar with its organizations and methods and present activities.

It would be hard, if not impossible, to exercise a full and true loyalty to a church whose doctrines and teachings were unfamiliar to us. Without such knowledge we might find ourselves teaching contradictory doctrines and certainly we could not speak with certainty and conviction to any one in such matters. We as a brotherhood are seeking to restore the New Testament church, and to that end accept only the Bible as our rule of faith and practice. It follows then that we, to be loyal to our church, will study our Bibles in order to know what our church teaches, and in order to avoid teaching doctrines and practices out of harmony with the program of the church.

A very important part of our loyalty to our church is right living. Every one of us is a living advertisement for our church, some of us quite prominent, some of us more or less obscure, but no one of us entirely hidden from the public eye. This means physical attractiveness in the church. In all this we do well, but as we tend all its services, we will be helpful and uplifting to any who in sincerity unite with it; and we know the value to the church and the community of a growing membership. Since these things are true, as loyal members we will be out after members all the time, seeking them, steadfastly promoting the program.

Loyalty demands no less and expects as much.

We invite friends to our church services; we seek members for our church; and we advertise the work and worship of our church. In all this we do well, but as we are doing it let us remember, too, to make those welcome who come, and to make our church and its services so attractive that they will want to come again and again. We, like our home to be as attractive as we can make them, and we ought to desire as great attractiveness for our church home. This means physical attractiveness in the furnishing of the church and its comfortable accommodations, but it means more the spiritual attractiveness we secure through pleasing and inspiring services and friendly attitudes and cordial welcomes.

Loyalty to our church includes support of the missionary and benevolent program of the church, both as a local congregation and as a brotherhood. Such support means making ourselves familiar with the program and the purposes of the church and enlisting the consumption and enlargement of that program. Many local benevolent and evangelistic projects may call for our support, and should, so far as we are able to give, receive our support; but our own church should receive the first and fullest measure of our giving.

Loyalty to the church includes support of the missionary and benevolent program of the church, both as a local congregation and as a brotherhood. Such support means making ourselves familiar with the program and the purposes of the church and enlisting the consumption and enlargement of that program. Many local benevolent and evangelistic projects may call for our support, and should, so far as we are able to give, receive our support; but our own church should receive the first and fullest measure of our giving.

Loyalty to our church means loyalty to the program of church unity; for this has ever been a cardinal aim with our brotherhood. We believe we have the only program upon which such unity can come and we ought therefore to be enthusiastically and steadfastly promoting that program.

Our Christian Endeavor work offers a fine means of advancing such an ideal, and we ought to be turning its effectiveness in this direction more and more aggressively to the advantage of the church.

We can’t be loyal to the church without being loyal to our fellow members in the church. This means that we will seek to promote the spirit of friendship and fellowship in service in the church, and that we will be encouraging to cultivate until it comes into full bearing the spirit of mutual helpfulness among the members. Surely we would not neglect the members of our home in order to neglect the members of our household of faith. We speak of our church as a brotherhood and such it is; we are bound by the obligations of such a close relationship to care for one another.

One of the great lacks of the church program today is adequate advertising. Other institutions keep themselves constantly before the public by wise and systematic advertising. Why should not the church, the most important institution of all, advertise as persistently and aggressively as every loyal member should back such a purpose and program.

One of the best means of advertising is personal testimony. We ought to believe in our church—if we don’t, we are doing wrong to stay in it—and believing, we ought to be enthusiastically praising and proclaiming its merits.

Every loyal church member will be an active evangelist seeking members for his church. We believe in our church and have nothing in its teachings to apologize for; we believe its activities in the church will be helpful and uplifting to any who in sincerity unite with it; and we know the value to the church and the community of a growing membership. Since these things are true, as loyal members we will be out after members all the time, seeking them, steadfastly promoting the program. Our church as our rule of faith and practice.

To be loyal to one’s church must one attend the Sunday school for shows, picnics, Sunday excursions, and the like?

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As I Think on These Things

By F. D. KERSHNER

THE World’s Worst Newspaper

There are numerous competitors for the honor of being the world’s worst newspaper. Moreover the competition is so sharp that it is difficult to reach a decision. Our vote would be cast in favor of the journal which itself claims to be the world’s greatest newspaper. If jingoism and the constant incitement of racial and nationalistic prejudices count for anything the journal in question certainly has a strange hold on first place. It is true that some of the Hearst and Max-Padden publications can scarcely be outclassed in this same particular field, but they have so far failed to capitalize on news, the silly and immoral gibberish they are more Deuceful. If this sort of thing is necessary in order to constitute a journal “the world’s greatest newspaper” we have less respect for this one sphere than we believe its real merits demand.

Pentecost

We are likely to hear a good deal about the festival of Pentecost during the next three years. The program for celebrating the first Christian Pentecost is now being worked out and will doubtless be published at an early date. We have always insisted that our churches should make more of this divine festival by not celebrating Pentecost with more elaborate preparation than is employed at Christmas or Easter. Pentecost represents the birthday of the Church, and the real beginning of organized Christianity. The older communions have recognized its importance, and under the name of Whit-Sunday or White Sunday it occupies one of the most honored positions in the calendar of the Church of England. Some years ago it was selected as the day for the special promotion of Christian union. Ministers of all churches are now taking advantage of this day for the observance of Pentecost. It would seem proper to suggest that ordinarily we should take less interest than most other communions in its observance. It would seem as if no finer opportunity for proclaiming the nineteen hundredth anniversary of the Church’s birthday is afforded in the celebration of Pentecost. We need to encourage the observance of Pentecost as a yearly festival. It would seem tempting to despise the faithfulness of God in trying to help us when we are tempted.

Machine-made Freedom

Mr. Thomas A. Edison, in a recent article in a magazine, called attention to the fact that the multiplication of machinery has been the chief factor in raising the mass of humanity to a condition of uninterfered with freedom for the person whose place is taken. No one can estimate the savings in comfort and the relief from physical strain which have been produced by the invention of machinery. Every new addition in this direction means more for the promotion of the material comfort of the world than the united gifts of our great philanthropists.
The Negro and the Church

Address Delivered by Mrs. Rosa B. Grubbs at the International Convention of Disciples of Christ, Memphis, Tenn., Nov. 11-17, 1926

Continued from last issue.

There is no north and south today for the twain have met, but there is white and black. Since white is white and black is black we must meet on some common ground where Christ is and there seek to make him practical through brotherhood.

The Church's Opportunity

The church is the only medium through which this can be done. Does the church today possess enough of His spirit to measure up? Has the church learned the golden rule? Does the church have courage of conviction? If so, we face the dawn of a new day, for the Christ did on these occasions regard the racial situation permut me to say that the opportunities of today with the forward look and desire of self-expression on the part of both races concerned bids fair for a fine co-operation in kingdom building, if the strong will be reasonably considerate of the weak.

The National Convention

Just ten years ago the Negro Disciples at the call of that Prince, Preston Taylor, was organized into a National Convention. It was indeed fortunate that into this first meeting the spirit of racial co-operation manifested itself through the presence of J. B. Lehman, Superintendent of Negro Education, Mrs. Anna R. Atwater, President of the Christian Woman's Board of Missions, and Robert M. Hopkins, Director of Religious Educational work of the church. The expressed desire for inter-racial co-operation on part of all who attended that first meeting made impossible a gulf and started us on the "Upper Road."

Great progress has been made during these ten years and worth while have been the achievements. Because of this co-operation our Evangelistic force has been strengthened thereby conserving the church in a fine way. Because of this co-operation struggling churches in strategic points such as Chicago, Cincinnati, Baltimore, St. Louis, Dayton, Ohio, Columbus, Ohio, Kansas City, Kansas, Oklahoma City, Oklahoma, Houston, Austin and Paris, Texas, have been helped to secure more adequate church homes, which were absolutely imperative if these churches should at all be able to meet the needs of the local communities. Some of these have already become self-supporting and are doing fine work in the community. They are sharing too in helping to meet the call of the world through the United Christian Missionary Society. Because of this co-operation new and strategic fields such as Memphis, Tennessee, Washington, D. C., and Cleveland, Ohio, have been entered and the church established. In both Washington and Memphis, Tennessee, adequate church homes have been provided, while in Cleveland desperate effort is being made through a co-operation of the city Mission Board (white), the Negro Church and the United Society to provide there an adequate church home. In practically every instance mentioned in this paragraph the local (white) board has been a potent factor in the achievements.

Change in Constituency

The Negro Church of the past has largely been a rural church with the Disciples of Christ. The migration of the population of the rurals into the towns and cities and the south into the north has carried about one-half of our memberships into the centers, in which there have been no church homes. As far as men and money have permitted us, we have entered these fields and we have established in His name, but the end is not yet, for today the call comes from more than a score of large cities where already are gathered from 25 to 100 Disciples awaiting organization.

Emergency Campaign

The Emergency Campaign, launched for the purpose of building a church in the Nation's capital, establishing a Christian College and to share in World Missions, resulted in putting into the treasury of the United Christian Missionary Society $876,000.00. Our quota to the Golden Jubilee was reached, in fact we went a little over the top, and we have shared generally in the achievements of the United Christian Missionary Society by casting in our mites.

(Continued in Next Issue.)
THE CHRISTIAN PLEA

IN APPRECIATION

This article arrived in the office too late to get in the Christian Plea before the event but we are taking the risk of saying that the committee will not refuse anything you wish to give on this worthy cause.—The Editor.

A committee of friends and members of the Maple Avenue Christian Church are planning a testimonial meeting for Elder W. H. Dickerson in recognition of the fifty years of service he has given as a minister of the Gospel.

Brother Dickerson has been one of our pioneer preachers and a loyal and good soldier in the army of Jesus Christ. He has done much to help churches and has been a constant lover of the youth. For the past three years he has been physically unable to labor. We wish to present him with a few bouquets of flowers while he yet lives.

We are asking his friends to join us in the service of appreciation. We would be glad to receive a letter and a contribution from you as we are planning to make up a purse for him. This meeting will be held on his sixty-second birthday, January 20. Send your letter and offering to Mrs. P. A. Gray, 638 Vine St., St. Louis, Mo.

IN APPRECIATION

Thanking you in advance, we are,

Yours in Christian Service,
The Committee,
Mrs. M. B. Smith,
Mrs. H. Clay,
Mrs. L. Bridges,
Mrs. P. Allen,
Mrs. P. A. Gray,
Mr. C. Armstrong,
Mr. W. C. Elliot,
Eld. R. H. Davis, pastor of Kenyon Ave. Christian Church, Cincinnati, Ohio.

We have at hand the kindness of Mrs. William Alphin, a program of the anniversary services held in Kansas City, Mo. on the occasion of the third year of the ministry of Eld. C. E. Craggett. It is too long to print all of it but some of the outstanding features were a sermon at the morning service by Eld. William Alphin, National Field Worker for the Church Department; greetings at the afternoon service from the sister churches of Kansas City, Kan., and a literary program for the evening's period of worship. This all came off January 9. Congratulations, Elder Craggett on a successful ministry of three years in one place.

Renew your subscription to the Christian Plea. 425 De Baliviere Ave., St. Louis, Mo.

THE TRI-STATE MESSENGER

Eld. R. L. Peters—Reporter

The churches in Virginia, West Virginia, and North Carolina are progressing nicely along all lines. They are being pastored by a group of active, consecrated Christian men. On Dec. 22, 1926 Elders S. Kenny and R. L. Peters fellowshiped into the Christian church in Winston-Salem, the A. M. E. Zion church, minister, officers, members, building and all. The house is a splendid structure on Dewy St. Winston-Salem and is so new that it had not been turned over to the Methodist Conference.

At Mt. Olive Christian Church, Baltimore, Md., Elder R. L. Peters held a revival service and at the end of the first week had gained fifteen accessions, twelve by baptism. A great increase in attendance and a great measure of cooperation was manifested by the auxiliaries is the report of the evangelist. A full report is promised at the conclusion of the meeting.

SIDELIGHTS FROM CINCINNATI

Mrs. Viola H. Laws—Report

Our tenth anniversary was celebrated during the week of November 7-14. The main feature of the program was an operetta, "Pauline," given by the choral society of the church. A large crowd was present and over ninety dollars was raised for the church.

Then Elder C. E. Craggett of Kansas City, Mo., preached at our revival just after the anniversary. These services lasted two weeks and were full of inspirational and evangelical notes of which these few are the samples: "Christ the Marvel of the Ages" stressing the wonder of the Master as to service ideal, as to leadership and as to the solution of the world's problems; "Fundamentals of Jesus Christ" calling attention to the lack of human creed and the place of confession and unity in the plans of Christ; "The Fourfold Need of Christ" showing that the need for wisdom, sanctification, salvation and righteousness call for Christ and Him alone; "Perfect and Imperfect Sacrifice" emphasizing belief in God, obedience and faith before a definite act like baptism can do what it is meant to do; and so on for many more fruitful topics. The entire meeting was well attended and a success.

The last call for Christian Endeavor Day, Feb. 6. Let every society make this a banner day. Send offering to V. G. Smith, 425 De Baliviere Ave., St. Louis, Mo.

FROM THE BANKS OF OLD KENTUCKY

Upon the folding wings of dear and never-to-be-forgotten, 1926 went out the immortal spirit of that giant pioneer Christian preacher, Elder G. H. Graham, of Maywood, Lincoln County, Ky. Crossing into eighty eventful years in peace he breathed his last, on the last day of the old year at 2 P.M. I preached his funeral at Hustonville church which he had pastored so long and successfully. For some years failing health—incident to the ravages of age—prevented his active service. We knew him as "Old Headquarters," a phrase he brought with him from his military life and applied to Jerusalem. He fought the good fight, lived in the Gospels, preached the Acts of the Apostles, toiled in the Epistles and passed on into Revelation's White City of God. Adieu! Until we meet "just inside the Eastern Gate over there."

Lexington celebrated the Third Anniversary of "Yours Truly" and Wife Sunday, Jan. 2nd. Some half dozen ministers and congregations of the city took an active part. While not a financial effort one hundred dollars was quickly laid on the table. Our field is inviting, workers anxious, and the fellowship sweet. Along with the offering came a great big "Homemade" pound cake with lighted candles and a neat purse of money to "doll" the preacher's wife. She gets no cake unless I get some money.

Our state evangelist, Eld. C. H. Johnson, is making good wondrously.

S. C. I NOTES

The students of the Vocal Music Department gave a very interesting program at a joint meeting of the two Christian Associations, Sunday, December 19. The program consisted of solos, duets, and quartets, and a play which the students wrote themselves. Following the program they served the Associations with popcorn balls.

Sunday evening the Missionary Committee of the Bible school presented a program consisting of Christian carols and stories. A part of the program was an offering for the benevolent work of the United Society. This offering amounted to over twenty dollars.

Mr. and Mrs. Abel have moved to Crawford Cottage to become the matrons of the Boys' Dormitory, following the resignation of the Athertons who were there. Due to Mrs. Atherton's health they are moving to California, Mr. Atherton's home. We wish them all health and happiness in whatever they do.
And it came to pass that in those days there arose a confusion in the land and the people said among themselves, "What meaneth these things?"

Then there came among the people false prophets and taught them secretly to follow certain leaders and to cry out for their leader when the time was come.

(For these false leaders had counselled together how to bring confusion upon the people and had said "We will divide the people in this manner.

And when the day was far spent the multitude was a hungered and many among them were faint.

And when the Christ had broken the bread and given unto them the fishes they did eat and were all filled.

Then each company as they had sat upon the ground appointed from among themselves to gather up the fragments of the baskets there were twelve baskets.

And then the false prophets put in the claim of their leaders, seeking thus to divide the people and the people did as they had been instructed and began to cry out for their leader that the false prophet had told him to cry out for and a great clamor was in that place.

And it came to pass that those who had held of the baskets loosed them to cry for their leader and the baskets were overturned and the fragments scattered abroad and trodden under the foot of men.

And lo! the leaders whose names they were the same and peace once more was established among the people.

WHAT SHALL THEIR NAME BE CALLED?

Our brotherhood for a long time was reluctant to resort to the use of any form of title for their ministry that tended to place them on a plane above that of the leaders of the early church. And the word Reverend as applied to the pastor or preacher in our church has no synonym in the titles given those of old pioneers. Hence for a number of decades the Disciples of Christ have been content to call the ministers by the more humble, more Biblical name of Elder. Brother is the more familiar and generic term used to denote any member of the congregation in the church and can well be used as the name or names of certain leaders preceded by Reverend.

The Disciples of Christ are yet disciples or learners and the pastor is also in the same state of being a learner. But the other name given him places him in a category outside of the one of an earnest learner. Elder only lifts him one degree above the members of the congregation in the process of learning. There exists no such opportunity for an assumption of power and arrogance on the part of the minister if he is called by the name of Elder. Besides this it lets the world know that such a leader is in an attitude of real service since he wishes no designative term applied to him above that of Elder.

TWO WAYS

All of us remember the story in our Fourth Readers of the contest between the wind and the sun which exhibited the power of each in removing the coat from the back of a traveller. The wind first tried and began to tear at the coat, it blew a gale, it gained a hurricane velocity, it expended a cyclone's strength, but the man only drew his coat tighter and journeyed on his way. Then the sun came out. It had witnessed the ineffectiveness of strength and it assumed no form of title. Gently, quietly, almost imperceptibly it shone down on the traveller. The coat was so thick he could not feel the rays of the sun. But not dismayed the sun rose higher in the heavens and made its heat a little more sensible. Long before it had reached its height and expended its force the traveller had thrown off his coat and also his hat.

So it is with giving. No "strong-arm" methods or "lead-pipe" tactics can pry a man loose from his "strangle-hold" on his cash. No sultry conditions or heated debate can separate the hand and the eagle. But the use of some gentle means, some subtle methods may cause the loosening of the purse strings. These gentler means may be the giving of a pageant, or the putting on of a program. This is far from the "whine-and-beg" system, or the "got-to-have" method of procedure. You don't ask for the money but it is given in appreciation for the light and heat you have infused. Now, list I can hear some of the good brethren saying, "That is to fast for me." Well here's the gauge of battle. Put on, on Christian Endeavor Day, the pageant — "Youth Leads" and if you have conscientiously advertised and worked to put the idea over I guarantee that you will not have to beg or threaten for the desired amount. February the sixth is National Christian Endeavor Day and it is the only day set apart for the Endeavorers to participate in the world-wide missionary task. This pageant has a message for the entire church and can well be used as the evening's worship program on that day. Try for once the method of the successful rival and warm the heart, heat the conscience, light up the intellect and illumine the will so effectively that the coat of old excuses and the hat of indifference will be thrown off.
ARE WE READY?

"Let your loins be girded about, your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; and when he cometh and knocketh, they may straitway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them.

When I was a boy I got the idea from the ministers of the gospel that that meant that we should be ready when death would come, and most people hoped to be able to join the church before they would have to meet death. Of course they should do that, but Christ did not have that in mind at all when He spoke this. He expected to work with His people by getting every age ready for the work of the age and His great concern was lest they would not be ready when the great opportunities would come. He knew how superficial the human mind is and how it seeks for the things that are not worth while, and overlooks the things that are really worth while.

Christ Is Ready to Become Our Waiter

The world is yet most concerned about the loaves and fishes. In other words, it is yet seeking things for itself. Its rights and privileges are yet uppermost in its mind. This is not only true of any one race or people, but is equally true of all of them. God knows we need rights and privileges and He also knows that these can come to us only as we are ready to co-operate with Him in His purposes. According to the above parable, He is ready to don the waiter’s apron and serve us, and He will not ask or accept tips from us. He will serve us because that is His way of getting His work done.

Are We Prepared to Sit at Such a Table With Such a Waiter?

Are we ready to have Christ pour out to us his great opportunities? Could we take care of such opportunities? As long as we are divided into groups as we are now each group must answer for itself. Are the Negro Disciples ready to properly care for the larger things? To this we answer yes and no. To those white people who know nothing of the capabilities of the Christian Negroes we say, “You have not the faintest idea of the greatness of this people.” But to the Negroes, we would say, “You have very little conception of how unprepared you are, intellectually and spiritually for the tremendous opportunities that are now sending their first glint of light over the eastern horizon.” It is the purpose of that element of our white Christian people who have some responsibility in the work for the Negro people to give them every opportunity to make themselves ready for the larger things.

A Series of One-Day Conventions

It is planned to send a team for one month to sixteen strategic centers that the greater messages that we usually get at the conventions can come to the people in the churches. Last year was the first time we tried this and it was a glorious success, but by no means a complete success. In most cases we reached only the members of the churches we visited. But there were notable exceptions as for instance Alabama and Maryland. This year the state boards and state workers should take it in hand to get out representatives from every church in the region visited. Let the slogan now be, “Get in touch with every church.” We must teach the people the glories of being ready. We must put into their hands the literature they so much need.

What If Christ Becomes Our Waiter?

Suppose our Negro churches begin to number their stewards by the score, and read our best literature and get posted on all the great work of the kingdom, Christ will throw in our way opportunities that will soon give us our rights and privileges. Suppose our Negro churches should suddenly quit being contentious and should make of themselves the most useful element in our brotherhood, does it take any guessing what God would do with them?

The One-Day Conventions the One Important Thing Now

Then if these things are so, let us aim to make every one-day convention the biggest meeting of the season. Write letters, send telegrams, call up on the telephone, pray, talk, and do. We must at least double the attendance this year.

Joseph Parker of London uttered something that I thought was splendid in regard to the thirty-fifth of Isaiah, where it says: “Sorrow and sighing shall flee away.” Take up an old dictionary, he said, and once in a while you will come across a word marked “obsolete.” The time is coming, he said, when these two words, “sorrow” and “sighing,” shall be obsolete. Sorrow and sighing shall flee away, to be no more. Thank God for the outlook!—D. L. Moody.

AND BE OF GOOD REPORT

This is the sort of reports that came to the Joint Executive Committee when it convened in St. Louis on Dec. 22 of last year.

Eld. Wm. Alphin of the church proper has spent practically all his time since the National Convention in the states of Georgia and South Carolina and he found plenty to do in the rural churches that have so little conception of the work in its larger aspects. He was especially interested in the one-day convention section for cooperative efforts in the future. He also sent in 38 subscriptions for the Christian Plea.

Miss D. L. Blackburn reported an extended trip in Arkansas and Mississippi before attendance at the International Convention and some work done in Texas since that time.

Prof. Moss was a pioneer or scout. He disappeared and the next we heard of him he was attending the district and regional conventions of Eastern North Carolina, of which he wrote an article in the Plea some weeks ago. He reported great possibilities in the field for cooperation in the national program if the brotherhood will see fit to utilize the opportunities presented them for better understanding of the needs of that field. He was also in the International Convention and with Miss Blackburn in Texas. He sent in 35 subscriptions to the Plea.

Mrs. R. B. Grubbs had placed the apportionments in the hands of her workers and had spent seven weeks on the field in Eastern Tennessee, Illinois and Arkansas. She delivered an address at the International Convention on “The Negro and the Church” which has been commented on favorably by all who heard it and began in last week’s issue. Mrs. Grubbs had sent in 140 subscriptions to the Plea.

V. G. Smith of the Christian Plea, reported $29 paid subscriptions to the paper and a mailing list of over 590. He made a trip to the International Convention and had the paper there. Since then he has made one trip in interest of the pledge fund. All have expressed an intention of paying at least part of the pledge.

Elder Samuel McNeese, of Belleville, Texas, in sending in his subscription to the Plea, reports the workers in that place in a satisfactory condition due to an unfortunate selection of leadership. The spirit of cooperation seems to have died and the officials are not as active as they should be in the matters of the church. He also reports a visit of the field worker of the church, Elder William Alphin, to the church last year.
Man, the Wonderful and the Wondering

"Thou hast put all things under his feet"

In the Bible man is the crown and glory of creation. God created him in his own image, and wondered at his creation. It was as if men were a surprise to the Creator himself. The poets sing about him, the sages wonder at him, and, because he is a stray from God, Jesus Christ died on the cross to redeem him from his fallen estate. The greatest singer of the Bible says:

What is man that Thou art mindful of him!
Or the son of man, that Thou visitest him!
For Thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the work of Thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
The birds of the heaven and the fish of the sea,
Whatsoever passeth through the paths of the seas.

In every civilized country man has been the wonderful. The Greek said the chief study of man is to know himself, and times without number philosophers, sages, thinkers, builders and reformers have stood appalled at the sins he commits, lost in admiration of the things he can do, at the sufferings he can endure, at the sacrifices he can make.

The ecstasy at the thought of man is by no means too great. He is mastering nature. The wonders of science and invention which fill us with unbounded delight are the creations of his genius. He has largely mastered the world, found paths in the sea, delved into the mystery of nature and made her yield up the secrets of steam, electricity, sound, heat, cold, the velocity of light, the greatness of force, radium, the x-ray, picture-making, poison, and the hundred and one arts. He is a biologist and seeks the secret of life; a chemist and discovers the mystery and potency of the soil; a dreamer and builds cities; an adventurer and bridges the rivers and sails the seven seas; and he learns how to speak, to sing, to pray, to reach out into eternity, out toward infinity. He is a saint, he is a satan; he is a philosopher, he is a fool; he is a destroyer, and he is a giver of life.

So wonderful he is that God takes him into co-partnership and allows him to be a kind of creator.

He is body, he is soul, he is spirit. His ideal and his possibility are measured in Jesus Christ, who is the pattern man, the typical man, the Eternal Man whom he seeks for Savior and Friend.

Man is a wonder and mystery to himself. He feels all the passions of humanity stirring in himself. He is dragged down by weights, he is lifted up by wings. Sometimes he feels himself to be only a painted shadow and then he knows he is superior to all physical things, and that he will remain unhurt amidst the war of elements, the wreck of matter and the crash of worlds. He knows he was not made to die; yet he wonders how he came to be at first, how it is that he lives at all.

He is wonderful—he is wondering. There are the promise and hope of his being. He looks out into the universe and counts millions of globes of light floating about in space, and dreams. He weaves his dreams into theology, poetry, philosophy, astronomy, and then falls asleep amidst the wonders, beauties and immensities, knowing he has only touched the rim of a universe that dazzles him with its glory, that overwhelms him with its limitless expanse. His very curiosity and wonder about it all, makes him half-eager to fare forth on the great adventure of death. He wonders what is beyond—he launches out to find it.

Such is man, the wonderer and the wondering. He is the object of redemption. His possibilities are to be unfolded by education, by work, by sacrifice, by religion.

When Jesus came he found men neglected for things. Men had got their sense of values wrong and made more of a sheep than of a man. They cared more for property than for life.

Jesus shifted man's center of gravity from the material to the spiritual; lifted his aims from earth to heaven; and with the gospel of eternal revelation satisfied his wonderings by making him wonder more.

Jesus Christ, alone of all who ever lived on earth, had the proper measure of man, knew his greatness and what the outcome of his personality may be. He taught that the shipwrecks of life may be salvaged and made valuable, the prodigals brought back home and all things restored to beauty by the will of God. Christianity is a system that redeems and educates. Jesus never despaired of man. However low he had fallen, there was a way to redeem him.

In this redemption lies all man's greatest interest, for he will never come to himself except by it. Man is worth all the effort that can be put upon him, but he has never yet received his share of attention. We are building civilizations, or making systems, but the salvation of man is the object of the gospel.
Christian Endeavor Topic for February 6
Interdenominational Fellowship Through Christian Endeavor
Ephesians 4:1-6

By Earl W. McCarth, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
Have you a church federation in your community? Has it a young people's department?
What do you think of the community church as a means of promoting Christian co-operation?
Does rivalry among the churches promote true religion in the community?
Are we making a mistake in talking of interdenominational fellowship instead of calling it Christian union?
What is the attitude of people in mission lands toward denominational divisions?
As a Christian Endeavorer, is there an instance of interdenominational co-operation on the mission field?

Give at least three reasons for interdenominational fellowship in our day.
Name at least three ways in which denominationalism blocks the progress of Christianity.

Paragraphs to Ponder

As Christian Endeavorers we all take the same pledge, no matter what denominations we may belong to. In it we subscribe to no doctrine, but only pledge allegiance to Christ and loyalty to his service. In this common act we take a long step toward Christian union, for therein we go beyond all doctrine as such to Christ who is above all doctrine, and the center of the church. Doctrine is one of the great barriers in the way of Christian fellowship, and by thus making it the rule of our lives to pray and read the Bible brings us upon common ground and farther and farther from creedal statements and loyalties.

There are good many conventionalities and formalities that tend to develop, or lay hold on us, as we grow older that inevitably insulate one group from another in the religious world, if we let them have their way. Now young people are impatient with creedal formalities and ideals, and never more so than now. They have more than once shown the older leaders that these can be ignored or leaped over and a good deal of the work then rendered. Sometimes, of course, young folks do unnecessary violence to the conventions and the formalities, but they have freedom, realizing the need of both things as a church convention and surrender to formality.

Christian Endeavor affords a contact with the leaders of other denominations so that the beliefs of each denomination, and the achievements of other religious groups than one's own are laid before us to instruct and inspire. In such contact we discover that other groups have different doctrines, perhaps, though often the differences are emphasized, but that they are not letting doctrines and dogmas hold them back from loyal and efficient service. So it is that such contacts lead us away from the things that separate to the service that unites.

In Christian Endeavor we have discovered that many things can be done through co-operation among many groups that cannot be done well, if at all, by one group. We find opportunity for the service in, and loyalty to, their own church and to this service and their importance, Endeavorers have said, 'We will not let any differences of doctrinal teaching keep us from a common and co-operative service, but will join hands that we may do a larger work and have a greater joy in doing it.' They have found that such interdenominational fellowship in service enriches the co-operative efforts in their service in, and loyalty to, their own church and that this service and loyalty are rather improved through larger outlook and wider experience and spiritual growth.

Many instances of interdenominational fellowship through Christian Endeavor are brought to our attention from time to time. One such instance is the work the Endeavorers of California are doing in one of the prisons of that great state. At San Quentin there is a San Simon Christian Endeavor society enrolling one hundred and seventy-five men. During six months up to December 1, 1926, six hundred men were sent to the prison and of this number sixteen were enrolled in the society—a fine record. At Christmas every year the Endeavorers of the State send candy for the inmates of the prison, and last year a copy of the Book of Proverbs went with each box of candy.

A fine piece of work that is being done through the channels of the Christian Endeavorers is the work being carried on among the seamen that visit the various ports of our Christian countries. Three Christian Endeavorers of Great Britain more than seven thousand British sailors have signed a special Christian Endeavor pledge. In a great many ports Endeavorers hold Sunday meetings aboard ship, distribute Bibles, and talk with the sailors. At Christmas comfort packages containing such things as needed are distributed among the seamen. All this is co-operative work done through Christian Endeavor unions and it promotes fine interdenominational fellowship.

Mid-Week Prayer Meeting Topic
For February 2
The Book of Joshua
(Read Acts 7:45; Hebrews 4:8; 11:31; 13:5; James 1:5.)

By Gilbert E. Ireland

Reason for the name—
The Book of Joshua is so-called not because it was the name Joshua gave the book, but it is the principial figure in it. It consists of two nearly equal parts: chapters 1-12, the conquest of Canaan under Joshua; chapters 13-24, the allotment of the land among the various tribes.

The last chapter is a summary of Joshua's final farewell; the renewal of the covenant at Shechem; the Joshua's instructions in the book of the law of God; and the death of Joshua. It tells also of the death of the faithful Eleazar, the son of Aaron.

This book may not have been wholly written at the time of the events, but it has, though most of the records appear to bear the impress of actual witnesses. Concerning this the Encyclopaedia Britannica says: 'In general the literary problems are exceedingly intricate, and no attempt can be made here to deal with them as fully as the "reader desires."'

Historic value—
The half-century or so which this book covers shows a remarkable advance in the history of Israel. A gigantic step has been taken since the solemn night of Mount Nophos. We have witnessed the development of a pure form of religion with higher spiritual ceremonial and teaching than the world had hitherto known. The tribes had become consolidated; they were united in the one Lord we do now worship in his own temple, which is more than he has who exalts himself on the earth.

Give at least three reasons for interdenominational fellowship in our day.

As Christian Endeavorers we all take the same pledge, no matter what denominations we may belong to. In it we subscribe to no doctrine, but only pledge allegiance to Christ and loyalty to his service. In this common act we take a long step toward Christian union, for therein we go beyond all doctrine as such to Christ who is above all doctrine, and the center of the church. Doctrine is one of the great barriers in the way of Christian fellowship, and by thus making it the rule of our lives to pray and read the Bible brings us upon common ground and farther and farther from creedal statements and loyalties.

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The Uniform Lesson for February 6
The Practice of Christian Stewardship—Matthew 25:14-30
By Marion Stevenson

The Lesson Scripture
Matthew 25:14-28

For it is as when a man, going into another country, called his own servants and delivered unto them his goods. And to one he gave five talents, to another two, to another one, to each according to his several ability. And he went on a journey. Then he that received five talents went and made other five talents. And he that received two, and he also made other two. But he that received one went away and dug in the earth, and hid his lord's money.

18 Fortho I was not so wicked and slothful, as to have hid thy servant's money. 19 Lords, I knew thee to be a hard man, reaping where thou didst not sow, and gathering where thou didst not ear. 20 And I went and hid thy servant's money in the earth. 21 Lords, thou knewest me that I am an hireling. 22 And he saith unto them, Truly I say unto you, that to every one who hath shall be given; and from him that hath not shall be taken away even that which he hath.

24 And he also that had received the one talent came and said, Lord, thou dost deliver unto me one talent. 25 And he said unto him, thou wicked and slothful servant. Thou knewest that I reap where I sowed and gather where I did not sow. 26 And I said unto thee, thou hast much which is thine. Deliver therefore unto me the things that are thine. 27 Then said his lord unto him, thou wicked and slothful servant. Thou knewest that I was an hard man, reaping where I sowed not, and gathering where I did not scatter. 28 Therefore I will judge thee in the same manner as thou hast judged others. And thou shalt be cast out into outer darkness. There where a weeping and gnashing of teeth shall be for ever.

10 For where your treasure is, there will your heart be also.

The Practice of Christian Stewardship

We are all stewards of God's provision. Each of us is given different gifts and resources. The parables of Jesus illustrate the importance of using our gifts for the Kingdom of God. The parable of the talents teaches us about the importance of faithful stewardship. We must use our gifts responsibly and accountably to God. The parable of the ten virgins highlights the need for preparedness and vigilance, as well as the importance of being prepared for spiritual things.

Abilities

No group of Christians can be the same as another. We have different abilities and gifts, which we must use wisely for the glory of God. The parable of the talents shows us that we must use our gifts responsibly and accountably to God. We are accountable to him for how we use our gifts.

Opportunities

We cannot all have the same opportunities. We are not all living in the same circumstances. The ability to serve God is not the same for everyone. We must use our gifts and resources to the best of our abilities, and not expect everyone else to do the same.

The Lesson Scripture

Matthew 25:14-28

For it is as when a man, going into another country, called his own servants and delivered unto them his goods. And to one he gave five talents, to another two, to another one, to each according to his several ability. And he went on a journey. Then he that received five talents went and made other five talents. And he that received two, and he also made other two. But he that received one went away and dug in the earth, and hid his lord's money.

18 Fortho I was not so wicked and slothful, as to have hid thy servant's money. 19 Lords, I knew thee to be a hard man, reaping where thou didst not sow, and gathering where thou didst not ear. 20 And I went and hid thy servant's money in the earth. 21 Lords, thou knewest me that I am an hireling. 22 And he saith unto them, Truly I say unto you, that to every one who hath shall be given; and from him that hath not shall be taken away even that which he hath.

24 And he also that had received the one talent came and said, Lord, thou dost deliver unto me one talent. 25 And he said unto him, thou wicked and slothful servant. Thou knewest that I was an hard man, reaping where I sowed not, and gathering where I did not scatter. 26 And I said unto thee, thou hast much which is thine. Deliver therefore unto me the things that are thine. 27 Then said his lord unto him, thou wicked and slothful servant. Thou knewest that I was an hard man, reaping where I sowed not, and gathering where I did not scatter. 28 Therefore I will judge thee in the same manner as thou hast judged others. And thou shalt be cast out into outer darkness. There where a weeping and gnashing of teeth shall be for ever.

10 For where your treasure is, there will your heart be also.
PRAYER

One of the universal needs of men is that of prayer. This need is so universally voiced by all men, whether they be noble, mean, old, young, or children, that it cannot be altogether wrong to say that the Lord Jesus Christ was the first to make men conscious of the need of prayer. He made his need, not for himself, but for the world, plain.

Jesus teaching about prayer:

“And in the morning a great while before day, he rose up and went out and departed into the desert place and there prayed.” Jesus gave to the world a perfect pattern of prayer. It begins with Adam talking to God, and closes with a prayer the heavens opened to receive. It is a prayer of faith, subscription, and acts.

One of the very interesting phases of the prayer life of Christ is found in his expressions of thanksgiving. Hear him as he said, “I thank thee Father that thou hast heard the prayer of this thy servant.” This prayer, commonly called “The Lord’s Prayer,” expresses the secret of true prayer. The secret of true prayer—“Thy will be done,” expresses the secret of all true prayer. Just this much of the Lord’s Prayer put into practice would revolutionize the world. No one ever took God’s name in vain except in opposition to this prayer. No disciple of Christ ever forsok the Lord’s Table on a Lord’s Day, or put business first in the program of life without at the same time failing really to pray these heart-searching words. Love that was poured out in the Lord’s church would make quarrels, which too often result in division, impossible. It would also mean that indifference to the Lord’s work would never be a live possibility. The prayer, “Give us this day our daily bread,” is but one part of the Golden Rule. If his will should be carried out in our daily life we would live in peace, not only with our brothers, but with our neighbors. The prayer, “Thy will be done,” expresses the secret of true prayer.

PRAYER WITHOUT CONCERN

One of the hardest things for the average Christian to learn is the difference between prayer that is heartfelt and that which is mere routine. To make a prayer a prayer, and not a speech, the believer must feel the need of the one he appeals to.

PRAYER WITHOUT CONCERN

One of the most important things to remember about prayer is that it is a means of communion with God. The prayer life of the Christian should be such that it will enable him to feel the presence of God, and allow him to commune with him. The secret of true prayer is that it is a means of communion with God. The secret of true prayer is that it is a means of communion with God. The secret of true prayer is that it is a means of communion with God. The secret of true prayer is that it is a means of communion with God.
The Negro and the Church

Address Delivered by Mrs. Rosa B. Grubbs at the International Convention of Disciples of Christ, Memphis, Tenn., Nov. 11-17, 1926.

Continued from last issue.

The Negro Church Journal

The appearance in this convention of a new journal, devoted to Negro work, edited by one of our own young men, Vance G. Smith, is indicative of another milestone passed in the development of the church among the Negroes. This paper grew out of a natural and inevitable condition of evolving race consciousness on one hand and a growth of the Christian church on the other. The expansion and diversity that accompany an assembling of scattered interests and sporadic movements and the unification of these into a homogeneous whole requires the best of all that is good in any avenue of speedy and unbiased publicity and immediate contacts. No other medium is so facile in establishing this closer contact as a journal duly authorized which will serve all who require its service. The National Convention needed some method of reaching and affecting all of its constituency. A weekly paper appealed to it as a most ready and expedient means.

Just on the eve of this convention, the first issue of this paper was published by the Christian Board of Publication at St. Louis, Missouri. Its office address is that of the United Society. It is published jointly by the United Christian Missionary Society and the National Christian Missionary Convention. It remains to be seen what success will attend this effort. The present prospects point to a successful year. The subscription list exceeded 750 before the first issue came from the press. With the impetus given it by the Gospel Plea now not being published, it bids fair to become a really great organ for a justly great people.

An Urgent Need

The existing need of the Negro Church of Christ today is a prepared ministry, a prepared leadership. Our leaders must be able to cope with the leaders of other churches, the leaders of the world, lest we lose our opportunity. We must make and mold these men in our own church schools. The Negro church is truly grateful to the church at large for the Southern Christian Institute which has served for almost two quarters of a century to shape and mold strong characters of our race, for the Louisville Bible School and the contribution which it made, for the Jarvis Christian Institute and the Piedmont Christian Institute. We acknowledge the service rendered and appreciate the productions therefrom but we wish here to say that the time has come when it is absolutely imperative that these institutions lift their standards.

Flanner House

While the Christian Woman’s Board of Missions had its headquarters in Indianapolis, they undertook to do social service work among the Negro people of that city. This establishment was known as Flanner House. It grew to be a very unique affair. With a splendid day nursery, an employment bureau; it met a need there; it grew into the hearts of the people that great city to the extent that they gave to its support in such measures that the community is now meeting the entire budget for support and upkeep. Mr. Chas. Lee, a white man, was the very successful director of this institution until January of 1926 when he was called to a larger field. At his going Mr. H. L. Herod, a colored man, who had been one of the strong supporters in general co-operation and voluntary service, became his successor and is now managing the work there successfully. A duplication of this kind of service should be undertaken in many cities today. Indeed there is an open door for such service and the need is indeed appalling. Because of this apparent need, in the very near future, steps should be taken to establish a home for our aged. The promise of the Scriptures, “There shall be light at evening time,” is not being fulfilled as regards our aged. Many of them are destitute—they have no relations to care for them and are left pitifully to the care of the cold, indifferent world.

Jesus said, “Inasmuch as ye did it unto the least of these, my little ones, ye have done it unto me,” and yet thousands of black-faced orphaned boys and girls have not a chance because “nobody cared.”

The Final Test

The religion of the church of Christ is on trial. Ye who claim to speak where the book speaks, ye who preach Christian unity, remember that you are in earnest, with the leaders of other churches, with the leaders of the world, lest we lose what you say. Let it not be with you as with the Jews; God’s chosen people, of whom he desired to make a great people, and their leaders, who because they were not big enough to accept the opportunity failed. He needs must cry, “O Jerusalem, Jerusalem that killeth the prophets, and stoneth them that are sent unto her—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord,” but rather may the great church of Christ rise above the blackness of prejudices into the radiance of a wonderful love, recognizing and demonstrating the realization of the Fatherhood of God and the brotherhood of man to such an extent that the world may really see Jesus.

Are you in earnest? Seize thou this very minute
What thou wouldst do or dream you can. Begin it;
Courage has genius, power and magic in it.
Only begin, and the mind grows heated;
Engage and the task will be completed.

(The End.)
STEWARDSHIP RALLY

This year the United Society is again putting on a series of Stewardship Rallies or One-Day Conventions all over the country. The places and dates have been arranged as follows:

Kansas City, Mo. Feb. 11
Oklahoma City, Okla. Sunday, Feb. 13
Port Worth, Texas Monday, Feb. 14
Little Rock, Ark. Wednesday, Feb. 16
Charleston, W. Va. Friday, Feb. 18
Port Gibson, Miss. Saturday, Feb. 19
Montgomery, Ala. Thursday, Feb. 24
Valdosta, Ga. Saturday, Feb. 26
Reidville, N. C. Monday, Feb. 29

Eastern, North Carolina Tuesday, March 1
Johnson City, Tenn. Thursday, March 3
Lexington, Ky. Saturday, March 5
Columbus, Ohio Monday, March 7
Chicago, Ill. Tuesday, March 8

These conventions or rallies will be conducted by a team composed of the national field secretaries of all departments of the national work. They are to give added inspiration to carry forward the work of kingdom through every part of the departmental tasks. Mr. J. B. Lehman, Superintendent of Negro work will be the leader of the team which will include Mr. William Alphin of the church proper, Mrs. Rosa Brown Grubbs, National Field Secretary of the Women’s Missionary Society; Miss Ruth Musgrave of the Foreign Missionary Department, Prof. P. H. Moss of the Bible School Department and V. G. Smith of the Christian Plea and Christian Endeavor. From these experts in the several fields of the general work, all that is relevant to the work of that those departments may be put at the disposal of the local church leaders. General introductions and scopes of all the work will be given in public addresses and smaller conferences will treat of the more peculiar aspects of the types of work in the department.

All pastors, Bible school officials and teachers, Christian Endeavor and Women’s Missionary Society officers, Circle and Boys and Girls Organizations leaders are urged to be present as well as any other workers and all of the laymen. These organizations of the church are urged to select some one to be their official representative and to make arrangements to have as many as possible in these sessions. All members of the local church are asked to attend. The messages are for all and the fellowship is increased by the cooperation of the local members.

Mrs. Rosa B. Grubbs reports that Women’s Day offerings are yet coming in and the receipts in January totaled $99.15. If you have not observed the day in your society do it now, in February.

NEWS AND ANNOUNCEMENTS

The Plea received a letter from Mrs. Saul Lumpkins of Chicago. She asks for the prayers of the brotherhood in the patient bearing of the burden of a large family of ten children recently left fatherless. She reports a sincere desire to place these children on the right path and is endeavoring to so do by the establishment of the family altar in the home. She reports a visit to the Oakwood Boulevard Christian Church of that city and a very excellent sermon by the pastor, Elder G. R. Dorsey.

THE CHRISTIAN PLEA

A REPORT ON FUNDS

The funds raised among the Negro churches for the first half of the Convention Year 1926-27 from July 1 to January 1 is as follows:

Kentucky $488.23
Missouri 391.92
Mississippi 391.66
Virginia 275.12
Tennessee 148.07
Illinois 128.68
Arkansas 123.01
North Carolina 103.77
Texas 95.27
Ohio 94.31
Indiana 86.00
Georgia 70.76
South Carolina 53.95
Maryland 52.68
Kansas 47.20
Oklahoma 45.49
Florida 34.00
California 24.33
Alabama 2.50
District of Columbia 2.00

Total $2,540.88

By departments this total was distributed as follows:

Women’s Missionary Society $1,086.21
Bible Schools 712.04
Church 424.71
Miscellaneous 271.46
Boys and Girls Organizations 146.27
Christian Endeavor 137.97
Circles 3.00
Triangles 0.5

Total $2,540.88

That means that with 60% of the time gone 20.32% of the total budget of $12,500 has been paid.

DISTRICT MEETING OF DISTRICT 6, KY.

In spite of inclement and extreme cold weather the Missionary District meeting of District 6 convened with many of the workers present on January 15 at Fairview, Ky. The program was splendid and the interest and enthusiasm high. The outstanding numbers on the program were as follows: “Our Spiritual Contribution to the State,” written by Mrs. H. D. Magowan of Mt. Sterling and read by Mrs. Lockbridge of that place; “Our Financial Contribution to the State” by Mrs. Sara Jones; the welcome address by Miss Caywood of the Junior Christian Endeavor Society and the “Children’s Hour” program.

The following state officers were present—Mrs. S. M. Brown, President of the Women’s Missionary Convention, Elder C. H. Johnson, State Evangelist and Mrs. M. E. Taylor, State President of the Bible School Convention. All these rendered splendid services.

The recommendations by the president of the Institute, Mrs. Fannie Rucker were full of helpful suggestions which added much to the missionary flavor of the meeting. One of the aims is to raise more funds for the state development fund. District 6 is striving to be the banner organization by the time of the state convention.
LADDERS

THERE are ladders and—Ladders. There is the step-ladder, the extension ladder, the painter’s ladder, the home-made ladder and ladders for all uses. Some have intricate mechanisms and can only be used by experts. Others are at the service of anyone who may need them, used for one occasion, are allowed to rot. Most ladders around a dwelling may be used anywhere. Some Christians are “make-shifts,” “a close to rough treatment. Some ladders are “make-shifts” and will fall at the lowest provocation. Others will bear the weight of tons and not bend. So there are both good and bad ladders. But the most convenient way to reach the top is by means of a ladder.

There are Christians and—Christians. Some are so delicateLy adjusted mentally and spiritually to their world that only an expert in psychology and psycho-analysis can hope to use them successfully. Others are of such rough build that they may be used anywhere. Some Christians are used once and allowed to perish because they have no definite task. Most Christians around the average church are side-line and missing in some part because of the one-sided treatment accorded them. Used in one place and in one department, they finally lose all interest and ability to do anything else—in other words, they are minus a rung or two. Some Christians are “make-shifts,” used to pad out the program and make the report look big but relatively unreliable and weak in their service. But others can bear the entire program and not give way. These are the CHRISTIANS. True, there are Christians and Christians, but the only method of the human family reaching the top is by means of Christians.

The world without ladders would be totally handicapped in its mode of reaching the heights. But consider how much worse it would be without Christians.

WALKING—STANDING—SITTING

THIS is the chronicle of progressive cynicism. The first Psalm relates in its opening sentences of the natural sequences that are found in the life of one fallen from the plane of cheerful optimism. 

"BLESSED IS THE MAN THAT—" 

"WALKETH NOT IN THE COUNSEL OF THE WICKED."

How very easy it is to come in contact with vice and treachery thorough the exercises of modern civilization are filled with those whose valuations are so faulty, whose reasonings are so erroneous, whose influences are so misdirected that they are pernicious and all their counsel is wicked. So the facilities for walking in the counsel of the wicked are so many that extreme care is needed to avoid such a situation.

"NOR STANDETH IN THE WAY OF SINNERS."

After imbibing the counsel of the wicked, the natural curiosity impels to a closer scrutiny of the advanCement avanced by the wicked. "It won't do any harm" has so gripped the imagination that a glance, a look, a survey, an investigation seems to be only a natural way to prove or disapprove the counsel of the wicked. Then the survey begun in innocent places finally leads to the alley, the dark streets and the low haunts of doubt and disdain and before the victim has become aware of it he is standing in the pathway of avowed evil intentions.

"NOR SITTHE IN THE SEAT OF THE SCOFFERS."

As a last step in the process of acquiring a truly cynical outlook on life, the scoffers’ seat is at last filled. To deprecate all goodness and virtue, to adopt an iconoclastic attitude, to depreciate all goodness and virtue, to ridicule the soul is the special task (self-appointed) of the cynic. He builds nothing, plans nothing, perfects nothing. His delight is to demolish the living tissue of another’s life structure, to take from an aspiring soul its last hope, to cast into utter darkness the groping intellect. Columbus almost suffered the torture of commitment to an insane asylum because he maintained the world was round. Astrologers, mathematicians, astronomers and scientists were aligned on a bench for the scoffers and their scoffing almost proved fatal to the hopes of the adventurous Genoan. The church persecuted Galileo from the seat of the secofer. Men throughout the ages have been subjected to the scoffing of the secofer. The “seat of the scoffers” is by no means a work bench.

POWER TO SUPPLY AND RECRUIT THE MINISTRY

By Eld. E. L. Turner, Wabasheka, Ark.

This is an authority always assumed by the founder of an institution that have the qualities to do the special work needed. Jehovah appointed Aaron and his sons to the ministry in the priesthood in the Old Testament, Ex. 28, I think, verses 19-26. These Scriptures show that the ministry of the Old Testament was supplied and recruited from those already in the service. Jehovah and his servants were measured by their obedience to those chosen to minister to them, so the custom has descended and today men are chosen to do certain things in the service of God as preaching the Gospel or serving tables and we are they if they do not these things. In the choice of the ministers for his chosen peoples Jehovah chose the first and isolated the suitable tribe and then others chose from this tribe the men to do the work. It was not the business of the Lord to choose to pick out the most.

The New Testament minister may be any man who has the qualifications and is ordained, may be a Christian minister. Christ ordained the first New Testament minister and charged them in Matt. 28:19-20, Mark 16:15-16, Luke 10:16, Acts 8:4. "Paul thus gets his authority to ordain preachers in every church, following the example of Jesus in sending men to preach, Titus 1:5 runs thus: "For this command I say to thee in the presence of God, and of the blessed and true Oracle (or: God) which judges the living and the dead, and I want you to ordain elders in every city as I appointed thee." Paul was an inspired apostle and he ordained preachers for the ministry but he had left Titus who was not an apostle called to a special task as Paul to ordain elders also. Hence we see that others than apostles were eligible to ordain men for the ministry. But there are certain limitations on the choice of men as is shown in Acts 6:1-6. These Scriptures show that the men must be recruited by choosing men of wisdom and understanding among the brethren and as such must ordain and charge them with the preaching of the gospel. There is nothing in the government to prove that the ministry is left to be chosen by the man.

In the days of the apostles each church had a number of ministers but such is not the case today for the Year Book shows over four hundred churches without a pastor. This condition is not due to the shortage of men worthy of the honor but the fault of the church, and not the man, to decide he wishes to be a minister. The Gospel must be preached to convert the world but this is impossible without a sufficient number of ministers ordained to this type of service.

Acts 2:42, says: “They that were converted continued steadfastly in the apostles’ doctrine and fellowship and in the breaking of bread and in prayers.” Acts 8:16 repeats, “Therefore they who were scattered abroad, went everywhere preaching the Word.” These Scriptures show how there were a great many preachers and the assumption is fair to believe that they did not all set it up themselves. It was not that of voluntary selection of men to do this work.

V. G. SMITH

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A Christian Service in Cooperation

By J. B. Lehman

THE EVIL EFFECTS OF FEAR

"Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword."

The gospel of the old pagan imperialism was based on creating fear in the hearts of those whom it wanted to control. The Germans called it "schrecklichkeit," We English call it "consternation." But it was all the same thing. It went on the basis that you must hold a man down with fear before you can hold him in subjection.

Jesus Knew Better

But Jesus knew the fundamental error in this policy and so told Peter to put up his sword again for he could not win out by that way. When the demon of fear is once thoroughly aroused it will drive men to an extreme. If we should invent a hundred times more deadly weapons than we now have, our young men would brace them and defy them. No nation ever successfully used fear against an enemy, unless the fear struck conscience instead of physical courage. The schoolteacher that thinks he can govern a school by "scaring the children stiff" soon leaves the school in disgrace. The government that thinks it can conduct international relations by striking fear in the hearts of the other governments sooner or later perishes. The race that thinks it can hold its place of advantage, or the race that thinks it can gain such a place, by striking fear in the hearts of the people soon perishes.

The Principle of the League of Nations and the World Court Is Based on Conciliation

What all the motives of the politicians in Washington were to defeat the organization of the world for peace we do not know; but we think we can name some of them. (1) They wanted to gain political advantage. It was the most erass opportunism. (2) They had secretly in mind some things they wanted this nation to do that they knew could not be done in such an organization. It was like the man that would not join the church because he wanted to do some things he knew the Church would not tolerate. But we will find it as long a road and as difficult a one as Pharaoh found in his battle against the Plagues of Moses. One plague after another will come up against us.

What the world now needs is machinery by which the different nations and races can meet and discuss the business they have with one another. This machinery must be based on the equality of races in opportunity and right. America can no longer do what it pleases in Latin-America or in the Orient, and England is learning the same lesson in China. They may change their attitude when they see it does not pay. But what we need is a change of heart which is not influenced by material interests. America and England must now back up what the missionaries have taught the people of the other races or they must prepare to meet the rest of the ten plagues, the last of which must be destruction.

Wisdom for the Other Peoples

But the other peoples must not now make the mistake of trying to win out by striking consternation into these nations we have criticised above. They can no more win out than the others. Their course must be to pick up the torch of justice and mercy and faith which have been so ruthlessly thrown away by America and England and hold it aloft for a light of the world. If they do this, they will find the great mass of Christian white people standing by them and commending them for what they do. Let India, Japan, Africa or our colored people of America do this and the good world will applaud.


NEWS AND ANNOUNCEMENTS

Mrs. W. A. Scott of the West Main Street Christian Church, Johnson City, Tennessee reports some tangible results of the recent visit of Mrs. R. H. Grubbs, national field worker of the Women's Missionary Society. The ladies of that church were inspired to put over a very interesting and profitable Women's Day on the fourth Sunday in December. The offering was $6.02. The reporter goes on to say, "We are beginning our Women's Missionary Society with the new year. The Christian Endeavor is doing well with Mr. Cornelius Scott as president and Miss Edith Meek as secretary and will carry out the yearly program. These young people had a special sermon on the second Sunday night by Elder W. A. Scott."

Elder T. R. Everett of Lexington in sending three subscriptions for his young people at Millersburg, reports that he is now preaching at the Millersburg and Danville churches. The first congregation has had his services for three years. The situation there is the same that has happened in other states. The tenant farmer has given up his land and sojourned to the city for the advantages there. The pastor goes on to compliment the loyalty and goodness of the remaining few. Of the Danville church, he has little to say because of the short time spent in that field. To quote him on some of the state conditions, "We need more preachers, now that so many of our good churches are without that kind of help at this time. Several things stand in the way of getting this part of our state program over. One thing that is truly expressive is this: the majority of our churches want cheap labor and they are not willing to get under the load for better service."

Mrs. M. B. McCall, of Cleveland, Ohio reports notable progress in the work there under the leadership of the pastor and the official board. The Bible and Christian Endeavor are having fine sessions and excellent programs. The special Christmas program by the Bible school was followed by the visit of the members of the missionary society to bestow cheer upon several needy homes under the leadership of Mrs. Gladys Talbot.

The last mentioned holiday was also the occasion of the wedding of the pastor of the congregation in Cleveland, Elder R. W. Watson. He was married to Mrs. Jesse M. Myers, Elder R. H. Davis officiating, with the assistance of Elder J. H. Goldner of the Euclid Ave. Christian Church. The bride has served as secretary of the missionary society for several years.
Law Enforcement

The question of law enforcement is vital to each one of us because of its relation to our very life. It concerns us not only in our city, state, and nation—but in the whole world. Since this problem covers such a wide field, for lack of space I shall discuss just a part of this question.

How can we, as young people, help enforce the law? At the Memphis convention we discussed the good and the bad in our law enforcement, and in our findings suggestions were given for bettering the enforcement of our laws. But now that we are back home, are we doing anything?

Are we putting our findings to work? If we are not, it is high time that we do, because there is no good in discussion unless what is discussed starts action.

But, you say, what can we do? How can we, young and inexperienced as we are, have any influence on the general opinion of law enforcement?

To have influence on anyone we must first convince ourselves that the laws are not properly enforced.

Second, when we as individuals are convinced of this fact, we can create in the various circles in which we move—our school, business, church, and social circles—an attitude for law enforcement.

Finally, after each of us as individuals has done his own small part, together in a group our influence will be magnified, and we be felt throughout the whole community in which we live. When we once get public opinion on the side of the law, we have gone a long way in solving the problem.

At this most crucial time let us with all the inspiration and splendid ideas which we have gone a long way in solving the problem.

Law Enforcement

The Church, College, or College Church?

This thoughtful student in a church college realizes that he is the recipient of a special favor. In attempting to provide an environment for his students, the church maintains its own colleges, the curricula of which are largely duplications of those offered by state institutions. Does the church maintain its own colleges, the curricula of which are largely duplications of those offered by state institutions, in order to provide opportunities which are presented in the main colleges? Is the church maintaining an institution that is not as yet made a pledge, it is not too late.

Better or for worse, Mr. Wright has confirmed the rumor that he was brought to this city by fair means.

Several adults have written to the editor lately to ask if they might have their articles appear on this page. This is a time when as the need arises ask some adults who are specialists in their fields to give us the benefit of their experience. Unsolicited articles from adults on general topics cannot be used in this page. Space should be provided elsewhere for adult discussion. This page is reserved for youth.

A general appeal has gone out from headquarters for all who made a pledge to the expenses of the Second Youth Convention to pay their pledge. All pledges will be accepted until January first. You can help by sending your check to Miss Bernice Andrews, 425 Delablace Ave., St. Louis, Mo. If you have not as yet every time we break a law, whether it be a three dollar and fifty cents before January first. This money will all be used for the work of the Second Youth Convention. The amount of the pledge is mercy, sympathy, and prayer. Those who wish to give more will have no serious hindrance placed in their way. We can probably find three dollars and fifty cents from each of us. A continued world Order (which, by the way, I did not write) will make our stand on this matter orthodox.

Law Enforcement

Do You Want the Records of Memphis?

This is addressed to all youth who are interested in what was done at Memphis. It has been proposed that the complete records of the convention be published in a booklet which will sell at fifty cents a copy.

All convention-ites will be interested to know that the president of our First Youth Convention is now located in St. Louis for better or for worse.

Law Enforcement

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The copy for this booklet is now ready for printers. In order to have the Christian Board take the financial venture that will be represented by the booklet it is necessary that several hundred advance copies be ordered. Less than a hundred orders have been received to date. These orders should be sent to A. T. DeGroot, Butler University, Indianapolis, Ind.
The Uniform Lesson for February 13
Making Our Homes Christian—Ephesians 5:25—6:4
By Marion Stevenson

There is no more important question more seriously discussed at the present time than the one suggested by the title of our lesson. We do not long discuss the question, 'What is the Matter with our Youth?' We are convinced that the fault rests upon the home. The implication is that if our homes were Christian there would be no problem of life, and family life would not be unnaturally hot. When we discuss bobbed hair and short skirts for girls and Boston bags for boys, we attribute these youthful outrages of convention to the lack of family discipline.

Decay of family religion—
There has been for a long time a widely expressed deep regret over the decay of family religion. The evidence offered has been the lives of our young people today. The explanation of it sometimes given is the passage of the old family altar.

The family altar, an institution remembered by some of us older people, meant ordinarily the daily reading in the evening time of a chapter of the Bible together with a prayer by father or by mother. More commonly than this, however, there accompanied the reading and the prayer. Sometimes, but rarely, there was explanation of the reading and questioning of the children. Sometimes there was the singing of a hymn by parents and children. It was taken as a matter of course that 'grace would be said before the meal,' and 'grace before meals' was a family discipline. The family altar carries the implication that if it were received we should have the kind of family religion that would soon remedy our present situation.

We must grant that the old family altar has almost disappeared. Those of us who remember it in the homes of our childhood know that it resulted in a very high reverence for God and for His Word, and for the Christian religion, and for the church. We are grateful for the passing of the old family altar.

Perhaps we may admit that the family altar, as we think of it, belonged to a condition in society which is not generally to be found now but which may be discovered here and there. Under such circumstances as the latter, no doubt Christian homes still have the family altar.

The present day problem—
The present day problem is how with our changed conditions of life with which families must strive, we can make the home Christian. Christianity is more than worship. It is the living of a life directed and approved of God. The home is therefore Christian when each member of the home is living the life which would meet God's approval.

We notice in our Scripture selection, mention of members of the family, husband, wife, child. The husband must therefore live as a Christian if it be a Christian home. If it is not a Christian home it is not a Christian, in some respects the home cannot be Christian. If, on the other hand, the wife be not a Christian, the Christian character of the home will suffer. It is just as true in regard to children. Christian children help to make a Christian home. No Christian home can exist if the parents are not Christian. Nothing can prevent him from being as Christian as it otherwise could be.

The practical question is, therefore, not simply whether there be the family altar in the home, but whether the husband is behaving in a Christian way in his home. This necessarily assumes that outside of the home he is a Christian. This just as necessarily assumes that he continues to be a Christian in the home.

For we are members of his body. 31 For this cause shall a man leave his father and his mother, and shall cleave to his wife; and the two shall become one flesh. 32 This mystery is great; but I speak concerning Christ and of the church. 33 Nevertheless do ye also severly love each other for your own sake, even as Christ also the church; 30 be- cause we are members of his body. Ephesians 5:31-33

Three words—
Three words seem to point the way to a Christian home. They are, 'love,' 'obey,' 'nurture.' The husband is to love his wife, and certainly his children also. The children are to obey their parents. The wife is to 'fear' her husband. Fathers are to nurture their children in their Christian life. We may safely assume, therefore, that where these dispositions control the home life of husbands, and wives and children, the home is Christian.

What does it mean for a husband to love his wife and his home, according to the injunction in verse 25?
The answer is in verses 25-33. The husband of a Christian home is to love his wife as Christ loved the church. He would so devote himself to her that in the home the wife and children perhaps might be sanctified and be a sanctified personality like the glorious church, holy and without blemish. His love should cherish his wife as Christ cherished the church. He would so love and cherish his wife as to think of his wife as a very member of his own body.

Such a love cannot be defined. It must be thought of in the realm of idealism and mystery. Indeed, Paul speaks of this devotion of the husband to the wife as a great mystery. Such a love as this in the heart of a man for his wife, patterned after the love of Christ for the church, would go far to making a home Christian.

Obedience—
In verse 22 a wife is exhorted to 'be in subjection' unto her husband and in verse 33 to 'fear' her husband. These words are not to be taken apart from the paragraph in which they are written. If a wife is to love her husband as Christ loves the church, then a woman is to be in subjection to her husband and to fear him as the church is in subjection to Christ, and as the church fears Christ. Certainly there is nothing unnatural or servile in such devotion. Well might any wife be in subjection to a husband who would love her as he loved his own body, as Christ loved the church, with all high and holy devotion. How else could it be possible to express the ideal devotions and affections of the husband and wife than we find in these words?

In a Christian home the children are to obey their parents. If they have parents who love one another as Christ loves the church and as the church loves Christ, obedience will be the beautiful daily tribute to such qualities of parenthood. From such fathers and mothers there could be no arbi- trary control of religious authority. In the home such qualities obedience would never be slavish but truly filial.

Nurture—

This was the idea of the old family altar. With the passing of that institution the obligation of the Christian nurture of the children by the parents still remains. As far as it is possible the processes of spiritual nurture should be carried on in the home. The Christian character of a father and of a mother are always strongly influenced by spiritual nurture. Many of us who have grown to maturity recognize how strongly we were influenced toward spiritual things by the high ideals we recognized in our Christian fathers and Christian mothers.

The Christian nurture of children is provided by Christian literature in the home, by Christian home school, by Christian church with its ministry and with its worship.

Love, obedience, and nurture in the spirit and for the purposes of Christ work together to make a Christian home.
Christian Endeavor Topic for February 13

Expressing the Missionary Spirit
Matthew 9:35-38

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
Who were the first foreign missionaries in the New Testament and from what place did they set out?

About when did the modern missionary movement begin?

What missionary organizations for young people are there in our brotherhood?

Who is the chairman of the missionary committee?

Is your active?

What is the value of a missionary library?

Have you one?

do you know of any missionary work to be done in your community?

Which is more important today, home or foreign missions?

Why is a native a better missionary in his own land than a foreigner?

Paragaphs to Ponder
The missionary spirit is the Christian spirit and the Christian spirit is always missionary; it is always expressing itself in the same way and manifesting the same interests, but it is always seeking new soil in which to plant the gospel seed. Every true Christian will, therefore, be interested in missions, not half-hearted interested to the extent of a few dollars a year or a mission study book occasionally; but enthusiastic and persistently. If your interest in missions, your missionary spirit, is not of that kind, brush it up, wash it up, for that's what Christianity expects, requires, demands.

Jesus said, "Give and it shall be given unto you, full measure, pressed down, shaken together, running over shall be given into your bosom." That's true everywhere, and it is, of course, true in the field of missions. We can't understand, appreciate, nor enjoy our Christianity, we need to know and promote our missions. The missionary spirit thrives under such endeavors.

All men are one in a vital sense. They may be of different colors; they speak very different languages; they have different customs; they see life from very different viewpoints, but they are one in origin and spiritual potentialities. Many gods are worshiped, but there is but one God; he is spiritual Father of all. So, spiritually speaking, all men belong to the same family and are therefore brothers, not blood brothers, but spiritual brothers. We then as members of the one family owe it to our brethren to share with them the knowledge we have of Christ and the joy we have as members of the one family, to build up the missionary spirit in its own community and out to the ends of the earth; for "the field is the world.

We who are its members ought, therefore, to be constantly endeavoring to raise the spiritual tone of the church and to increase its effectiveness for service and to lead it out to an ever finer ministry. Thus we shall gain for it the ever increasing respect of the community and an ever widening door for its ministry, and so win new ways and new opportunities to express the missionary spirit.

Every real service demands sacrifice. The quality and the effectiveness of the service depend in large measure upon the devotion we give to the tasks in hand. Missionary endeavor is like any other type of real service in that regard. We can't do good missionary work without real devotion, consecration to the work in hand. That calls for self-denial and willing sacrifice. These must cultivate joyously, persistently, in order that we may give free expression to the missionary spirit.

There is a very real and a very practical way of expressing the missionary spirit open to every one of us. It is simple enough, though it is not always easy, and indeed is often quite hard. It is just taking the teachings of Christ to work with us and applying them in our relationships with employers and co-workers, asking them to govern our conduct daily in work or play. That demonstrates Christianity in a way that cannot be ignored. They will say, "Christian, you can do and will do."

Such a course gives background for Chris-

tian, that is, missionary, teaching that adds a thousand per cent to the effectiveness of Christian teacher and endeavor.

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Mid-Week Prayer Meeting Topic
For February 9

The Book of Judges
(Judges 2:1-15)
By Gilbert B. Ireland

To appreciate or comprehend in some degree the strange and stirring pages of Judges it is necessary to have a view of the conditions in which the Israelites found themselves after the death of Joshua. The last verse of the last chapter (21:35) gives an idea of the social and tribal turbulence which prevailed for many years. There had been regarding the Twelve Tribes as being gradually welded from a vast horde into a nation. Leaving Egypt, camping at Sinai and receiving the Law from Moses: They then wandered to and fro (led and guarded by the pillar of fire and cloud) for about forty years. Of course, after several years of fierce hostilities, they took possession of the land of promise and settled down as an organized nation.

But this is not wholly correct. They had been brought slowly under the influence of a series of laws, civil, moral, and religious. And Joshua's great leadership had molded them into a solidified body in blood and oneness in religion, giving them strength to the degree of their unity. The influence of the great man, Joshua, was so strong for good that this exegy is pronounced (see Joshua 24:31; Judges 2:7). But (Judges 2:10-15) this inspiring influence died out, and the land was taken away from the service of Jehovah ensued. Instead of holding together in a national unity, mutually helpful in loyalty to God and to each other; each tribe, in its own appointed territory, fell away into the abominable and divisive practices of idolatry.

The invasions and oppressions which followed under Ammonites, Moabites, Philis- tines, Midianites, etc., were local, not country wide. There might be sporadic visits resulting in local and oppression in another at the same time.

The Judges

To meet the conditions just described, "the Lord raised up judges" (2:16). These judges were very different from the officials who bear that name in our day. There were no such "courts" and "legal proceedings" as are known amongst modern na- tions. Nor the judges, the heads of the tribes, men fitted to be heroes and to lead their followers in fierce battle with their oppressors. Thus the standard, the hero, Gideon, Jephtha and others. The influence gained by those intrepid leaders against their oppressors naturally won for them the confidence of their countrymen. After the deliverances, the leaders were trusted to settle local disputes.

These lengthened periods of oppression doubtless tended towards forming in the mind of the people the idea that "a king" would mold the divided tribes and territory into one and secure permanent victory. These heroic judges, be it noted, sought to call their idolatrous countrymen back to Jehovah (2:16; 17; 3:19; 5:28; ch. 5).

Poetry

Amid these scenes of wild and dreadful carnage springs up the Song of Deborah (ch. 5), a blaze of poetical splendor celebrating the defeat of her country's enemies and their victory over Jehu, the king of Israel, and the spirit of that age saw it; then sinking into silence. Worthy in its melody of triumph to be heard on the hills of Ephraim as are the songs of Moses and the timbrels of Miriam to sound over the grim, dark waters of the Red Sea, beneath which lay silent forever the flower of Egypt's chivalry.
The Background and Purpose of Acts

The Gospels relate the loving, daring, creative ministry of our Lord; the tragedy of his crucifixion; the triumph of his resurrection and ascension. The Book of Acts with its "apostolic continuity of the mission and spirit of Jesus" is a natural sequel to the account of the life of Our Lord.

The author—Luke, a Greek, a physician by vocation, perhaps a historian by avocation, a companion with Paul on some of his most difficult and adventurous journeys,—this Luke, who wrote the Gospel bearing his name, was also the author of Acts.

The background—As with Luke's Gospel of Christ so with this book we find the work addressed to a "friend, a lover of God." This man, Theophilus, no doubt representative of many an anxious spirit of his day desired to gather all the information he could concerning Christ and his followers, and the cause to which they were dedicated.

Those first century Christians were denied the New Testament, which we are privileged to today. Many of them like him could not turn to a single volume composed of the twenty-seven accounts, narratives and letters which compose the Scriptures, of what we term "The New Covenant." To us the Bibles of the first century churches would be very peculiar documents: the writings of the Old Testament; perhaps a few brief notes of some of the sayings and works of Christ; perhaps a letter or two from Paul. In fact out of the life and consciousness of the early Christians the New Testament grew. There were needs: need for greater information about the earlier history of Christ and the church; need for counsel on giving, need for guidance on the treatment to be given an erring brother, need for someone to controvert the heresy that denied the humanity of Jesus, need for instruction on the Christian way of living,—there were needs and the Spirit of God working through the personalities consecrated and spiritually-minded men met those needs.

Christianity in its spread from Jerusalem through Asia Minor, thence to Europe, established churches in many cities and towns. Various churches were propagated by various missionaries. Various Christians had been converted by various preachers; e.g., some by Paul, some by Apollos. During the fifty years or more which elapsed after the death of Christ and prior to the writing of Acts, doubtless many converts were made who had no clear conception of the origin and development of the church; others had no adequate appreciation of the power and the extent of the Christian movement.

The purpose—In order more firmly to establish these early Christians in their faith in Christ, aided and excelled to the right hand of God, and at the same time to better acquaint them with the history and development of the church as it was written...

Before the ascension of Jesus he had delivered to his disciples a promise and a program: "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." (1:8). It is with the fulfillment of this promise and program that Luke deals in Acts. He relates how the Holy Spirit was poured out upon the early disciples, and how they in obedience to their Lord carried his Gospel from Jerusalem "to the uttermost part of the earth," Rome, the capital of the world. From this panoramic view Thessalonians and others could learn of the origin of each church, the growth of its strength, and its relation to the Christian church at large.

In the Gospel according to Luke, Jesus is portrayed as the Universal Christ. In Acts we see this Universal Christ becoming universal through the medium of his "universal church."

The inquiring Christian of the early days must have received this narrative with joy. Its account of the progress of the church through trial and persecution surely enlarged greater loyalties as the Spirit of God was thus seen to be at work among men. Down to us today it comes with its evangelical and missionary passion. It keeps before us the goal: "The World for Christ!" a mighty task, but not too great for a church that has the power of the Holy Spirit.

S. C. I. NOTES

The Prentiss Normal and Industrial School gave a very fine program of music and readings at our chapel this week. We were especially interested in their program because Miss Rosa Page is at the head of their Music Department this year. Miss Page graduated from S. C. I. four years ago. She sang with the group from Prentiss, and the following morning at breakfast sang a solo for us, and had her group sing two numbers. We are always glad for any opportunity we may have for fellowship with other schools, but are more than glad when it means a visit from former students, and when we can be entertained as well as we were by this group.

The Ministerial Association meets regularly every Tuesday evening. The program consists of a formal address by a member of the group, or of an interesting discussion on some subject vital to the work of the minister. A discussion was lead last week by Professor Long on the subject: "The Life of the Minister."

THE PRE-EASTER EVANGELISTIC CAMPAIGN

Two campaigns are now on but instead of working against each other they co-operate and supplement while reading Acts simultaneously with all the other Evangelical denominations; why not imitate some of these other churchly enterprises and "go into all the world and make disciples" and the man next door, the man on the job with you, the man in the barber shop is the part of the world for you to make disciples of the Christ.

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Page Eight

Hits and Happenings

They're Even

May: "I wouldn't give you a straw if you were drowning."—Rucknell Belle Hoy.

Sure Cure

Hardware dealer: "What shall I do for insomnia, doctor?"

Sure Cure

Doctor: "Every evening keep repeating to yourself, 'I am a night watchman' and you'll soon be asleep."—Good Hardware.

Not a Language Lesson

Teacher: "Give me a sentence with the word 'analyze.' "

Small Boy: "My sister Anna says she never makes love, by oh, how Analyze!"

Opinions May Differ

An Englishman and an Irishman, riding together, passed a gallows.

"Where would you be," said the Englishman, "if the gallows had its due?"

"Ridin' alone, I guess," said the Irishman.

Don't Be Childish!

Uncle (to nephew who has just started school): "So you go to school now, Billy?"

Billy: "Yes, uncle."

Uncle: "Let me hear you spell puppy."

Billy: "I'm too big to spell puppy. Try me on dog."

—The Epworth Herald.

Hard on the Director

The director of the local zoo was away on holiday when he received the following note from his chief assistant:

"Everything all right except that the chimpanzees seems to be pining for a companion. What will you do until you return?"—The Epworth Herald.

Too True to Be Funny

"I suppose you will want me to give up my job, Henry, when we are married."

"How much do you earn at it?"

"Sixty a week."

"That isn't a job. That's a career. I wouldn't want to interfere with your career, girlie."—Louisville Courier.

Quite Matter of Fact

"What was George Washington noted for?"

"His memory."

"What makes you think his memory was so great?"

"They erected a monument to it."—Pitt Panther.

Treating Company

A sportsman who owned a small estate in Hampstead invited a guest for the week-end. What shall we do until you return? They erected a monument to it.

—The Epworth Herald.
Southern Christian Institute

The Girls' Dormitory

AS SEEN BY A STUDENT
Isaac Henderson, of the Junior College Department

I CAME to the Southern Christian Institute from the Island of Jamaica, three years ago and I am glad to have this opportunity to say something of my impressions.

The name of this institution shall ever be sacred to me and to many others who have had a drink from its fountain of knowledge. The beauty of the campus holds its charm. Its stately trees and cool breezes tell us God is nigh. The great number of song birds in the moss-festooned trees sing their melodious songs which fill the air with music.

And then there is a great fellowship among the students which holds such charm for me that I feel lonesome when out of their company. But greater than all is the spirit of the institution which wields an unseen influence. As sound travels, so we hoping this influence may radiate farther and bring many to drink from its never-failing fountain. With such an able and consecrated man as our president, Mr. J. B. Lehman, we feel sure we will reach our goal. The Christian atmosphere that encircles this institution leaves a deep impression on all who come here.

A Christian leadership is what the world now needs and it is my earnest hope that the parents of young people finishing the high school may see their opportunity to give their children a chance to find a useful place in the world. By sending them to the Southern Christian Institute Christian leadership is learned. Our splendid building now under construction will add greatly to the beauty and equipment of the institution. It will enable us now to do much better work. This institution is coming more and more into prominence because the influence of its graduates is felt.

To the S. C. I., I will say,
Go on, go on in thy flight,
No moments waste in bringing the light.
Be strong in thy battle for right
And emulate the virtues of might
As God gave it for our delight.
Go on, go on in thy flight.

AS SEEN BY A DEAN
Mrs. Ethie B. Lehman

The study of human nature is very interesting, and through such study we are quite sure to be led to the conclusion that it is not his race but the position which he actually holds in the scale of enlightened and refined society which causes an individual to conduct himself in this way or that. This position is determined for the most part by the dominating influences which have been brought to bear upon his life.

It becomes the task of the Christian School to augment good dominating influences in the lives of its pupils, or to overcome bad ones. The latter is no easy task and quite often cannot be accomplished at all. A white lady, after visiting the Southern Christian Institute several times, brought the daughter of one of her servants to place in the school. "Now," she said, to some of those in charge, "I want you to make out of her what you have made out of—," referring to a young lady pupil whose demeanor and ability she had observed and admired when on her visits here.

Because of unfavorable inherited tendencies or previous environment or because, perhaps, of a lack of capacity, some pupils cannot be lifted to the plane which their instructors have been able to help others to reach; yet the progress of many who at first seemed unpromising has been very gratifying, so gratifying that those who feel most keenly the responsibility of the school's task have been encouraged to bend themselves with renewed energy to it; for it is indeed "Delightful task to rear the tender thought, to teach the new idea how to shoot."

One of the tender thoughts nourished with great care at the Southern Christian Institute is that of helpfulness to others. Of a truth, why should so much effort be bestowed upon any one individual if he is not to pass along the good that he receives? Why should so many new ideas be taught how to shoot, if the showing is to be only for individual gain, if one's fellowmen are not to be benefited thereby?

It is of interest to note that those S. C. I. students who have become the most widely known have become so because of their spirit of helpfulness. Thus will it ever be, though it may not seem so for a time. And not only will this be true of the students of this school but of those of other schools as well; for by seeking to save our lives we lose them, but by losing our lives for His sake we find them.

AS SEEN BY A FACULTY MEMBER
John Long, Principal of Literary Department

The first thing noticed about Southern Christian Institute is the quality of work done. The work in the grades follows the regular

(Continued on page 108.)
THE CHRISTIAN PLEA

FROM ARKANSAS

Reported—Mrs. S. L. Bostick

The apportionment for our state is before us and our aim is to raise the $200.00 by June 30, 1927 if possible. At our last state meeting we pledged $175.50 for missions and up to this time we have raised $82.50 and this represents the efforts of several of our churches in meeting their obligations. Elder E. L. Turner has paid all of his; Little Rock, with many other obligations, has done well; Mt. Sinai has paid ten dollars, England and Gethsemane have finished their pledge, but Perridge has so far only paid a small fraction of theirs.

Our watchword and aim is the paper in every home, 100 women and children enlisted and 10 new World Calls by the National Convention in August. We are now laboring in a new day and the call is more insistent to carry the Message of the Christ to the uttermost ends of the earth where so many wait to hear of the Gospel Tidings. Will you not join in this great task?

The officers for the state women’s work this year are as follows:

Mrs. S. L. Bostick, President.
Mrs. Sarah Richardson, Vice-president.
Mrs. Minnie Gulyon, Recording Secretary.
Mrs. Mahala Moore, Asst. Recording Secretary.
Mrs. Mary B. Franklin, General Field Secretary and Treasurer.

Mrs. Franklin is a new worker on the field and her visits are to be considered as means for the edification of the church as well as the women of the societies, and for that reason should receive the cooperation of the ministers in giving her the proper amount of time to place her work before the congregations when she visits and receive the finances raised for her work which will in no way conflict with the program of the local church in their financial operations.

Mrs. Ross B. Grubbs visit to the state was not as productive as we would have liked to have it owing to the inclement weather. But her counsel meant a great deal to the workers.

FROM BALTIMORE, MD.

Reporter—Eld. W. H. Taylor

We made no mistake in having Evangelist R. L. Peters, of N. C. with us from Jan. 3 to 14. Bro. Peters is a good evangelist, and his sermons will live long in Baltimore. While he was with us 19 were added to the church. One hundred and ninety-three members read the book of Luke the first 24 days of January and will read Acts in February.
AND IN THOSE DAYS

The Utopias of the past are always interesting because of the comparative value that they will give to the present. The sigh for the past and the bewailing of the future seem to go hand in hand. When one of the older people of the church or of the marketplace begins to recall the times of antiquity and to live again the joys of the past all the others not of such ancient vintage “run for cover.” The others are always the best. The old conventions when “in those days” a long list of the dignitaries of the state indulged in the postime of preaching all the better parts of the sermon they had delivered during the year. The long week-length meetings of “those days” were a necessity as the sermons were long and debates interminable. “In those days, John the Baptist preaching in the wilderness of Judea” but neither John nor Jesus were as long-winded as the good brethren of those days.

One-Day Conventions were not heard of “in those days” and would have been ridiculed. Then Conventions were for exhibition. Now they are for inspiration and information. The convention is a school and intelligence bureau. The idea is to leave something with the people that will benefit them in their local work.

Last year the One-Day Convention plan received its first experiment among the Negro in the South of Christ. The idea was so productive of result that it is to be used again this year. The only disappointing thing for the team last year was the lack of an out-of-town delegation of sufficient number to make the wide appeal desired. The team must depend on state and district workers to pass this on down to the churches and to secure for them the co-operation of the entire region throughout. For “in those days” they had not the opportunity, but now you have. What will you do with it?
A Christian Service in Cooperation

By J. B. Lehman

Shall We Wait on the Leading of the Spirit?

"HOW be it when he, the Spirit of Truth, is come, he will guide you into all truth."

When Jesus left the earth He said that he had yet many things to say unto them but they could not bear them then. He had uttered fundamental truth, but the things they needed to know most for their task He had not told them. But He knew they would not need to worry about that, for He promised the Spirit of Truth which would lead them step by step into the truth they needed. And there has been no lack along this line down through the two thousand years of Christian history. When Jesus went away He told them to remain in Jerusalem until they would receive the power from above.

They had not the faintest idea when and how the power would come, but they obeyed implicitly, and they did just what came into their consciousness to do. One step at a time was enough for them and under God's leading they would receive the power. The country found out it could not hustle the Spirit into giving right things by such methods. Now the Negro asks for his legal rights before the law, his rights as a citizen to travel, and his rights as a fellow-worker in the kingdom of God. How can he get them? A great many will answer that the thing to do is to start a fight. Some will answer that the thing to do is to menace the people who refuse these things, and they point to the results of the Chicago and Washington riots. But wait. Those results such as they were, came only because the best white people determined that ruination should not come to the people which would have included the Negroes as well as the white people. Nothing good can come that way. Every nation in the past learned that when Christ said, "He that taketh the sword shall perish with the sword," he spoke the exact truth.

Leading of the Spirit

The better way is to wait till the Spirit points the way. The young Negroes are studying race relations and they will find a new way. All the Negro youth needs to do is to make of his person a present example. The Negro students in the Methodist conference of young people did not need to say a word. There they were and that spoke for itself. Then they understood what you act out in your daily life. So instead of talking racial co-operation we acted it out by the establishment of such schools as S. C. I.

To be sure they were grossly misunderstood at first. That was to be expected. But it was the Christian Statesmanship expressed in the lives of J. B. Lehman and the other teachers of these schools which brought a change of attitude, rather than anything they said. And as S. C. I. continued to act in turning out capable Christian leaders, that spirit of understanding has grown until we now enjoy the fellowship, the prayers, and the co-operation of the finest citizens of North and South, colored and white alike.

a serious question as to whether the Negro youth will get his rights, but it is a most serious question whether the Negro youth will be ready and prepared for the calls that will come to him in the next few decades. With rights and privileges come tremendous responsibilities. The Negro youth is in a position of responsibility for what is done in the immediate future is far greater than it ever before was, and it is going to grow by leaps and bounds. The Spirit of God will never lead him to fight for his rights, but it will lead him to find new things he can do for the advancement of mankind. The truth is none of us use half of the rights we now have and God cannot well give us more. It is only when God sees we have capacity to do greater things that He leads us into greater tasks.
A University for the Disciples

By Frederick D. Kershner, Dean of the College of Religion, Butler University

IT is a trite observation that from the beginning of their history the Disciples of Christ have been committed to the cause of higher education. Not only were Thomas and Alexander Campbell, Barton Stone, Walter Scott and their comrades university men, but the basic principle of their religious program was an appeal to reason and to an intelligent study of the Scriptures. The development of a great institution for higher education among his people. He continued in the Presidency of Bethany College until his death, and his published writings are filled with appeals for the promotion of this great enterprise. Walter Scott was made President of Kentucky University in the early days of its history, and thus our two oldest institutions of learning were linked with the names of the two men who were the outstanding leaders in the development of our historic position.

In the days when the Campbells and Scott conducted their work it was considered quite the proper thing to found a college in the wilderness. Mr. Campbell selected the site for Bethany with the idea, then so widely prevalent, in his mind that studious habits could be best encouraged by separating the student from the centers of population. With the rapid increase in methods of transportation and the corresponding development of our great American cities it was not many years before this idea was proved to be fallacious. Nowadays no fact is more clearly realized by educators than the necessity for developing a university in a large civic center. The great schools of recent years have all been built in the big cities. Johns Hopkins University, the University of Chicago, and Columbia University furnish typical examples. It is quite impossible to build a great university today outside of a large civic center unless the most lavish expenditure of money is employed, and even then the results are likely to be dubious. The modern age demands quick transportation, adequate urban facilities for research and a host of other things which only the large city can furnish. Excellent colleges may still be built and maintained in rural communities, but this does not apply to the modern university.

The city of Indianapolis now has a population of over 400,000 people. It possesses an energetic Chamber of Commerce which has lately constructed one of the most artistic and serviceable homes for such an organization in America. The Chamber of Commerce has started a campaign for a Greater Indianapolis with a population of 1,000,000 in the near future. There seems to be little doubt but that this goal will be reached in less time than most of us realize. Indianapolis is the greatest Interurban center in the world. It is one of the outstanding railroad centers of the middle west. Bus lines and automobile highways run in and out of it in every direction. It is accessible by automobiles from Chicago, St. Louis, and Cleveland, and less than three hours from Cincinnati and Louisville. It is a day's journey to New York, Philadelphia or Washington, and the trip can be undertaken practically any hour that one cares to leave the city. Some time ago one of the leading educators in America referred to Indianapolis as the greatest unoccupied center for higher education in the United States. He had in mind the fact that practically every other city of its size in the land has developed a great university, and he knew that American life being what it is, Indianapolis could not long remain without one.

The exigencies of our educational situation and the necessities of Indianapolis have succeeded in effecting a combination. The great university which the Disciples of Christ have long recognized as their necessary contribution to the cause of higher education is already under construction in the capital of Indiana. It seems entirely fitting that the state which contains our largest metropolitan area should make this great educational project one of the outstanding features of its capital city. Our brethren everywhere should, and we believe will, take a pride in the development of this educational institution of the highest type which we can point to as having been contributed by us to the higher intellectual and spiritual development of the American nation and the world.

II.

Less than a decade ago a few of the Butler friends and alumni began to see visions and to dream dreams. The leader in this interesting preoccupation was Mr. Hilton U. Brown, the President of the Butler Board, and for many years one of the leading citizens of Indianapolis. Mr. Brown saw that Indianapolis must have a real university and he also saw that Butler could occupy this position if its supporters and friends had the courage to seize the strategic moment. The college at this time was not in an especially flourishing financial condition. It had an endowment of about half a million dollars, but its plant was outworn and inadequate and the deficit for running expenses was mounting each year. It was a time which demanded action, and fortunately for Butler and for Indianapolis the Board decided to act. Its first step and its most important one was to employ an Executive and Financial Secretary to raise the funds which were urgently demanded for the progress and indeed for the very life of the institution. The man selected was Mr. John W. Atherton, and events since his election have amply testified to the wisdom of this choice. It is not an exaggeration to say that Mr. Atherton's work in this field has been the most outstanding contribution of its kind to the educational life of our brotherhood. When he took up his task a little over five years ago the assets were about three-quarters of a million dollars. Today its assets are more than three million, seven hundred and fifty thousand dollars, and most people who know the situation will concede that still larger things may be anticipated for the institution in the near future.

III.

The new Butler University plant will be located at Fairview Park in North Indianapolis. This park contains 246 acres and furnishes a location which is unsurpassed in America for university purposes. For more than two years some of the leading architects in the middle west have been at work planning the buildings for the new institution. They have developed a consistent scheme which will provide for almost unlimited expansion and which will maintain an architectural unity throughout the period of construction. Ground was broken last summer for the first unit of the new plant, and the work is being pushed with great rapidity. The first unit calls for an expenditure of something over $1,000,000, and it is expected that the buildings which will constitute it will be completed during the autumn of 1927. The College of Religion building, which will cost approximately $350,000, is next on the schedule and should be under construction during the fall.

(Continued on page 112.)
The Uniform Lesson for February 20
Servmg in and through the Church - Matthew 5:13-16; Acts 2:42-47
By Marion Stevenson

The Beatitudes -

The first part of our Scripture lesson for today is on the Beatitudes. The relation of the illustrations of salt and light is so close to the meaning of the Beatitudes that we may give a few words to consider the Beatitudes. We will also give us a good start for the lesson.

The Sermon on the Mount, of which some of us have had a part, and the Beatitudes, have, for them the Kingdom of Heaven. Briefly characterized, we might say the Kingdom of Heaven is the sum total of all the blessings which God can bestow upon man and help him to secure. It is significant and very interesting to note that Jesus' sermon about the Kingdom of Heaven opens with an octave on happiness expressed in the eight Beatitudes. In other words, just as all the music of the world is in an octave of sound, so all the blissfulness possible to man is in these eight Beatitudes. Happiness is the first purpose of God's kingdom, the first blessing.

The Beatitudes come from the inner spiritual nature of man. Men will be happy in the Kingdom of God in proportion as their happiness is controlled by the dispositions set forth in the Beatitudes.

Saving qualities -

Here we come to the illustrations of the lesson. The illustrations which Jesus used were always from familiar and commonplace things. Every one of his hearers knew from experience what salt was and what light was. He could follow, therefore, that the meanings Jesus intended to express and which he would bring before them by means of the illustration, were as obvious as the commonplace things which furnished the illustration.

For example, salt has an essential quality, its saltiness or its "savor." Without this essential quality, salt is so worthless that it is "good for nothing" except that it may help make a path for people to walk on.

For the quality of salt, a man salt is the best. Salt, having this inner quality of its own, will weigh it down, and will spread it far and wide. Light, too, has an essential quality, its brightness or its "luminosity." Without this quality, it would be a commonplace thing. Light is revealing. However dim it may be, it shows us the way. Not the least blessing of light is the fact that it drives away the darkness and with its coming many fears flee away to hide themselves in utter darkness. Light prolongs and multiplies opportunities. It gives men more time for necessary and for the pursuit of the desirable and happy things of life. Jesus said that our light was our "good works," and that good works are the natural expression of the essential goodness of the true spiritual personality within us. If we are the kind of people described in the Beatitudes, if we are true "salt," then our nature will manifest itself in characteristic works.

The service to the community through our good works lies, first of all, in the fact that the good deeds we do because we are good show how good and how true life may be. Perhaps there are many good possibilities of life known to men who are unable to discover them in their own spiritual nature and yet are able to detect the presence of any demonstration. No doubt many a man has been persuaded to seek better things in his life by seeing the good things that come out of the lives of Christians about him.

In the next place, as light shines our way, so the good deeds of good Christians about us, the activity and the enterprise of a church of Christian people, show men the paths in which life should be lived. It reveals to them the great enterprises that are worthy and worth while in themselves.

It is a pitiable man who has never discovered with his life what he could have had the satisfaction of directing it in the right and happy way.

In the next place, light dispels the fears that arise in the darkness. Courage re- turns with the coming of light. Many a man has had courage to live in the common life and yet be saved by the conspicuous good deeds of a companion.

A church may show a whole community not only what life may be, and the way to it, but how to live both boldly and triumphantly.

Contributions of a Christian community -

The selection from Acts of Apostles gives us a glimpse of the contribution which the early church made to its community. For instance, the apostles' known and contributed knowledge and therefore light because of the knowledge of the truth, when they continued in the apostles' teaching. So a church may give the freedom of the truth through the teaching of the truth.

The early church continued also in the fellowship, and thus contributed to the community a stranger and a better social fact. The church in Jerusalem continued in the fellowship of the church which may be a contribution of the present-day church also.

The church in Jerusalem continued steadily in power. The unique function of the church is that it gives men a place and is demonstrating it in his good works. It reveals to them the great enterprises that are about us, the activity and the enterprise of the church is that it gives men a place and is demonstrating it in his good works. It reveals to them the great enterprises that are about us, the activity and the enterprise of the church.

Useful Exposition

When it came to John Wesley's knowledge that one of his preachers was in need of eir, he sent him the following letter:

"Dear Tommy: Trust in the Lord and do right. So shalt thou dwell in the land, and verily thou shalt be fed." He enclosed in the letter a five-pound note. When Tommy "returned thanks," Wesley was delighted with his reply. It ran thus: "Rev- enued and Dear Sir: "I have often been struck with the beauty of the passage you quoted, and I am happy to say that I have never found such a useful expository note on it before." -Christian Register.
Christian Endeavor Topic for February 20
Our Duty as Christian Citizens

Isaiah 62:6-12

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
Is there any real justification for United States intervention in Mexico?
What should be our attitude toward China as it rises in the East?
Is it unpatriotic to oppose our country's going to war?

A Christian citizen should oppose military training for our public school children.
Do we need more laws or fewer laws in the United States?
What suggestion can you offer for making our courts more effective?
Would a citizenship school for native-born adults be a good thing?
Would the increase of salaries of government officials reduce graft in government?
Would a government subsidy for the unemployed be a good thing?

Paragaphs to Ponder
A Christian must practice what he preaches, and his practice must be in accord with the preaching. Christian citizenship must be demonstrated as well as proclaimed. As Christian citizens we must live the teachings of the Bible; we must endeavor to convince others of their superiority. Our citizenship must be more than theory; it must be life.

No one can vote intelligently for something he knows nothing about, or so little that he gets a wrong impression of its content and purpose. A Christian citizen must know what he is talking about, and what he is voting for, in order that he may make his vote count for most and may be able to help others to vote wisely and effectively. It follows that a Christian citizen must be willing to give the time and effort to studying proposed legislation in order really to know what attitude to take toward it. Much foolish legislation would thus be avoided.

The time to investigate a candidate is before he is elected, not after; yet all too often we reverse the process. A Christian citizen exercises his duty to consider carefully every candidate running for office, investigating his record and character as far as the limited information available enables him to do so. If we carefully, lazily, refuse to make the effort to investigate candidates before election, we have little justification to condemn them after election. It is a responsibility to know whom we are voting for.

A Christian citizen will not shirk the responsibility of office where it is at all possible to accept it. He will accept the responsibility at some sacrifice and inconvenience to himself, if necessary, if the great shortcomings of our type of government is the refusal of good men to take office and good onlookers to be in office, but there are rascals, too. To increase the first and reduce the second by accepting responsibility, is the Christian's duty.

History is a record of man's effort to govern himself. A study of it reveals many mistakes and errors. If history repeats itself, it is because men do not profit by the lessons of history. Government is more likely to be progressively better generation by generation if this can be accomplished about only if we familiarize ourselves with what has been done in order that we may do it over again, and, therefore, will be a student of history, and a Christian should be a good citizen.

Every once in a while some observer from some other country undertakes to tell us what the matter with us. Often we do nothing but get hurt because of his criticism. That's a wrong attitude. The criticism may be just and we shall do well to see its justice and profit by it; if it is in error it is not a fault, because our resentment surely lays us open to criticism. We need, as Christian citizens, to be open-minded so that we may profit by criticism, may see our neighbors' good points, and not miss our own faults.

An attitude of 'splendid isolation' is both selfish and lazy. To say that Europe's troubles are none of our affairs is not Christian talk. We ought not to be meddlesome, but we ought to be vitally interested in the people of other lands as well as the people and troubles of other lands. We are here to serve humanity, and intelligent service cannot be rendered without knowing our affairs are too closely and vitally related to the affairs of other nations for us to be indifferent to their progress. Often times our refusal to inform ourselves in this matter is due to just plain laziness; and no real Christian is lazy.

World peace is most certainly the concern of every Christian citizen. Jesus came that men might have peace, and we are his pledged followers, and each can do no other than promote peace among the nations.

We should, therefore, be familiarizing ourselves with the various agencies that are promoting world peace in order to lend our earnest support to such of these as we can morally and financially. The program of international peace is a part of the program of the church, and we must see that it has its full share of our support.

You have noticed how great is the acclaim given the hero of some great athletic or physical achievement these days. "Truly!" Ederle received upon her return to New York a reception unsurpassed by that of any other hero or heroine. "Babe" Ruth, "Red" Grange, etc., get head type on the front pages of a thousand big newspapers, while the nation's truly great receive only passing notice, or second, or third rate place in the press. Evidently there is something wrong with our ideals when such a condition as this exists. Physical prowess is good and deserves honor, but the nation or people that gives largest honor to such advancement and ideals raised.

This would seem to be the task of the Christian citizen to set himself to raise the ideals of his country, so that, for instance, the passing of a great lawlike Dr. Charles W. Elliot, would get more notice than the passing of a film star like Rudolph Valentino.

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It is the responsibility and privilege of the Christian citizen to exert the church to the place of spiritual leadership in the state that it should have. It is his further privilege to bring much prayer in the affairs of our nation and of the world through prayer. God can solve all our earthly difficulties, and prayer opens the way for him. Christian citizens are praying citizens; and praying citizens are working citizens and powerful citizens.

Page Seven

Mid-Week Prayer Meeting Topic
For February 16

The Book of Ruth
(Ruth 1:15-14:22)

By Gilbert E. Ireland

A story of family life—

Unlike any other book in the Bible. Across its peaceful scenes there stalks no haughty king; no fierce invader; no crafty foe. The story is the story of the people, and the voice of the poet is not heard; the advance or backward step in civilization or religion is not recorded. It is just the story of a family of which the country is a part; their lives, their joys, their gentle home-life; its climax in a romantic and happy marriage and the unexpected development into an imperishable honor. Though probably we seek later into the story occurred "in the days when the judges judged" (1:15).

It is valuable, too, for its pictures of peace, of times and social customs amongst "just common folks." E. g. ch. 2:8, 9, 14. The harvesters work together in the field; weepers and gleaners eat the frugal meal. The naturalness and simplicity of the roasted wheat; the bread dipped in spase; the drink, probably hidden from the sun in some nook, rather than under a shock of wheat. The writer was often in early boyhood days in the south of England at harvest time, and "picked a 'piece' or two" of variety of food and less formality of speech and manners, an hour of mirth and rest. The lessons of love and constancy, of purity and integrity, reach their highest development in the linking of the heroism of this story with the honored ancestral line of David's greater son.

Bethlehem—Ephrathah—

A name beloved by every Christian. This town, six miles south of Jerusalem, stood on a hill amidst a fertile country. Bethle- m; House of Bread," accords with wheat fields, vineyards and pastures. But even into Bethlehem gaunt famine entered and Elimelech sought refuge in the land of Moab. Two or three of his children clowned the name of these fair hills and valleys in the long-ago (Judges, Chaps. 17-19); and Bethlehem was "little amongst the thou-sands" of Judah, by history, and very little town of Bethlehem" later heard from the glowing lips of Micah the prediction of greatest honor in store for it (Mic. 5:2).

Naomi

The attachment between Naomi and her daughter-in-law of foreign birth was so strong that both the younger women chose to leave their people and country rather than leave her; though one changed her mind under persuasion her first decision, with that of Ruth, shows how strong was the influence of the older woman. Naomi's unselfishness is seen in her words and attempts to dissuade both from accompanying her. In Ruth's earnest and even passionate outburst there is none of the loving Naomi's religion was persuasive and winning. Naomi's whole-hearted "conversion" exclaims "Thy people shall be my people, and thy God my God!"

Suggested by the story: (1) Be not anxious for life. "In the midst of life we are in death." The world is made up mostly of quiet lives. If called to a heroic career, "Stand fast in the faith; be strong." (2) Trust. Na-omi's faith is a marvel. "Call me not Naomi (Pleasant), call me Ruth (Favor)." But had the Lord dealt bitterly with her? There was sorrow meekly borne; but the glad news came peace, prosperity and great honor. (3) Let each of us win others by life and not by word only.
or winter of next year. All of these buildings and the others which will be added will be built of stone and will follow the graceful and imposing lines of the College Gothic type of architecture. Anyone who has studied the plans for the new buildings will concede that they will furnish a worthy setting for the development of the first great University of the Disciples of Christ.

IV.

The physical plant is after all the least important feature of a real university. The ideal and spiritual life of the institution is more significant than the architecture of its buildings. The men who are developing the Butler project are men of vision, educationally and spiritually. Two colleges, the College of Liberal Arts, continuing the old Butler College tradition of the past, and the College of Religion, founded only a year ago, constitute the nucleus of the University. Colleges covering the fields of education, commerce, fine arts and other departments are already projected and will no doubt soon be organized. Whatever is done will maintain the high standards of scholastic idealism which has been the glory of Butler in the past. In addition to this there will be that positive loyalty to the Word of God and to the supreme authority of Jesus Christ which was written into the very charter of the institution in the early days of its history.

Every great university of necessity must have a few men who in a peculiar way stand sponsor for it. This has been true of Butler. Without the gifts of time and energy and money made by Joseph L. Irwin and his family no Butler would ever have been possible. The name of Marshall T. Reeves, like Mr. Irwin a member of the Tabernacle Church of Columbus, Indiana, likewise deserves a place in this rôle of the faithful. Today Wm. G. Irwin and his sister, Mrs. Z. T. Sweeney, are leading figures in the great campaign for a real university which shall fitly represent the educational ideals of our brotherhood. The gifts of Mr. Irwin and his family are of the same sort, the cause which lies so close to their hearts already total more than half a million dollars. Mr. Arthur Jordan, a wealthy and public-spirited citizen of Indianapolis, gave $350,000.00 last February to the building fund. Other large contributors to the University have been Mr. Clarence L. Goodwin of Greensburg, Pa., Mr. Arthur Brown of Indianapolis, Mr. Lora Hess of Kokomo, Judge Lex Kirkpatrick of the same city, and a host of others whose names we do not have the space to mention. More significant perhaps than the large donors have been the loyal and devoted men and women in our churches throughout Indiana who have given out of their smaller means to promote this great cause for the advancement of the Kingdom. When the new University plant is finally erected it will contain a bronze tablet bearing the names of the churches which have had direct part in the undertaking and a permanent record of each donor and his gift will also be kept in the institution. Great universities, it is true, demand great gifts from the wealthy, but they also demand that living spirit of sympathy and prayer and sacrifice which can alone come from the co-operative support of a great multitude of people. It is this common interest which breathes spirit and life into an institution. It is perhaps the most significant characteristic of its program that the plans for our first great university embody the incarnation of just such a spirit.

He Lived Too Long

His name was John Umbles, and he was at one time personal orderly to General John Joseph Pershing. Last summer, by heroic efforts, he helped save five people from drowning. If he had lost his life at this time he would have been acclaimed as a hero, but unfortunately he lived too long. A few months later this hero of the war and post-war days murdered his wife and sister-in-law. The Alabama jury which sat on the case convicted him and he was sentenced to be hanged. The State Board of Pardons later changed his sentence to life imprisonment and it appears that the latter verdict will stand. John Umbles, although only a Negro orderly taking place in a long list of illustrious names. Had Galba died before he became Emperor, had Henry VIII passed away during his days of youthful friendship with Erasmus and Sir Thomas Moore, had Woodrow Wilson died before he went to Paris, how differently history might acclaim them today. Some men die too soon, and others live too long for their fame. Fortunate is he who passes from the scene of action in full command of his powers and at the climax of his most meritorious achievements.—The Christian-Evangelist.

PROGRESS

I

In these days when everybody is making a fetish of progress it is well to consider a saying of Horace Bushnell: "The soul of progress is the progress of the soul." We may have gold, silver, fine houses, every kind of labor-saving device and we add land to land but that by itself "gets us nowhere." Progress is not in having but in being. A man's bank account may steadily grow but that is not progress. Progress is tested finally by truth, love, and goodness, and these are of the soul. Mrs. Browning's words are true and most suggestive to those who would build an abiding and successful civilization:

...It takes a soul,
To move a body; it takes a high-souled man,
To move the masses, even to a cleaner style.

Therefore, religion—or let us say Christianity, for with us Christianity only is real religion—is the secret of progress for it alone grows the soul.

—The Christian-Evangelist.

Along the Road

By Robert Browning Hamilton

WALKED a mile with Pleasure:
She chattered all the way,
But left me when the wiser
For all she had to say.
I walked a mile with Sorrow
And ne'er a word said she:
But, oh, the things I learned from her
When Sorrow walked with me!

We heard a quaint mountain preacher say he had found out the way to make a good sermon. "Just fix it so the last part will not contradict the first part." The old man had discovered the art of homilies—orderly arrangement and consistent teaching.

THE CHRISTIAN PLEA
Missionary Education

Miss Joy Taylor, Secretary of Missionary Education Department of United Christian Missionary Society

MISSIONARY education is that process by which all Christians are led into larger realms of missionary knowledge, sympathy, and service.

In a Bible school, in any Missionary organization, in the home, the instruction and training that, day after day, Sunday after Sunday, brings every child and adult to know the needs of his community and his world, to share keenly the divine desire to see it better and happier, and because of that desire, to give himself in some way to making it a better and a happier place—this is the object of Missionary Education.耶稣说，“愿人知道你所赐我的名，并你所爱我，因我爱他们。”

Jesus prayed—"Thy Kingdom Come"—the kingdom of good will and brotherliness, but always he came down from the place of prayer to heal, to comfort, to inspire, to love men into "abundant life."

Missionary education, then is knowing needs, the feeling of keen sympathy for those suffering lack, the desire to do something about it, the doing of something about it. That something may be a thoughtful act, a kind word, a sharing of one's possessions, but the spirit back of it all is the spirit of God "when he gave his only Son because he loved the world."

Why Organized Missionary Activity?

It was when the group of Christ's followers realized that they could not all carry the "Good News" from Judea into Samaria, and from there unto the uttermost parts of the world, that they began to put into a common treasury a part of their lives—their "living"—and with those gifts, cheerfully given, the stalwart pioneers of the early church went everywhere, preaching the love of God shown in the life of his Son.

They began at Jerusalem—but they did not stop there. It is a sad thing to relate—but one we need to remember—that Jerusalem is not today Christian, nor has been for many centuries, because the Christians ceased to be missionary-minded in Jerusalem. So the Christian who conceives his missionary activity to be ended when money is given to support work in a foreign field and shuts his eyes to unbrotherliness and injustice in his "Jerusalem," is not a real missionary-minded Christian.

The work of bringing into the community "the kingdom of brotherliness" can be done in this age of complicated human relationships only by Christians working together in local churches. Also the work of going "into the uttermost parts" can be done only as local churches work together in a systematic, orderly way through an organized channel. So we have, among the Disciples of Christ, our United Christian Missionary Society that does for each individual member of the church what he himself cannot do alone toward the bringing in of "a new earth wherein dwelleth righteousness." Before the merging of the missionary and benevolent organizations into the United Christian Missionary Society, each Board carried on its program of informing the brotherhood of the work it was doing, and of its needs. Fine as was that pioneer educational program for the mission of Christ's Church on earth, the approach to the problem was often inadequate, and the appeals for support often overlapped.

To inform us of the needs of our work in the homeland, and across the sea, to arouse in us the desire to be blessed by a share in this cooperative venture in Christian brotherliness, there is in the United Christian Missionary Society, a division of Education which functions as a unit in assisting the local church to build up character that will express itself in a Christian way in the community, in citizenship and in world relationships. For reasons of emphasis and convenience, it functions in two closely related departments—Religious Education and Missionary Education. The closest relationship exists between this division and the administrative divisions dealing with the work in the home and foreign fields, and with ministry to the helpless and infirm. Provision has been made for graded missionary instruction in the Bible schools in monthly programs provided for the junior, intermediate, senior, young people and adult departments. Programs are prepared for special days, and additional stories and other related materials provided.

Objectives of Missionary Education

The objective of missionary education is to lead all Christians, men and women, young and old, into a larger knowledge of the mission of the church and to make it possible for each member to have an adequate share in that mission. This means that the program should be built on an adequate basis, and should have a vital place in the educational aims of all existing organizations in the church. Not only in special groups set apart for intensive study and support of missions, such as the Women's Missionary Society, Missionary Circle and Triangle Clubs, but in Church Boards, Men's Bible Classes, Ladies' Aid Societies, all the classes of the Bible school, there should run the scarlet thread of the cord that is Christ's love binding together in fellowship the races and nations of the world.

In pursuing the goal, a sound educational principle must be kept in mind. Two extremes of policy must be carefully guarded against always: First, that which confuses educational principle must be kept in mind. Two extremes of policy must be carefully guarded against always: First, that which confuses educational principle must be kept in mind. Two extremes of policy must be carefully guarded against always: First, that which confuses missionary education with promotion merely. Second, that which mistakes education for instruction only, and emphasizes information about missions to the neglect of the support of missionary enterprises.

(Continued in a future issue.)
THE CHRISTIAN PLEA

THE BIBLE SCHOOL AND ITS WORK
A Paper Read by Beatrice Barnes of Sweet Home, Arkansas

It has been said the Bible school is an auxiliary of the church but I like to think of it as the church at work. It is the oldest of the five workshops of the church system. By rights every officer of the school should function in the church, every rule and regulation be a part of the church policy and every member of the church a member of the Bible school.

The work of the Bible school is to train for worship and to give Biblical instruction. But this application of the mind to the study of the Word of God is thought so tedious by some that even though members of the church, they absent themselves from the Bible school. So the same is necessary to train them in the need for this sort of instruction that is used to manage a young colt not yet broken to the bridle and load. Perhaps whipping is needed, more often gentle suggestion and encouragement will accomplish the desired results and in all case infinite patience is required. Even so the church member who has proven recalcitrant may be used if the proper mode of training is employed bringing him up to the point where he can fathom the needs of his life.

God's will is revealed in his word and we can only know him by searching the Scriptures. For the systematic process in this matter there is no better place than the Bible School. The lesson of completed consecration is learned best in the Bible school when every part of the body, mind and soul is engaged in service for the Master. The lessons of abstinence from the evils of life, the choice of the good, a true appreciation of the truth, all are taught most effectively here. Self-control, right thinking, usefulness, strength, courage and many other virtues are fostered in the Bible school.

The pastor should take an especial interest in the Bible school. He should be more than a stranger, more than a mere acquaintance, more than a casual friend. He should be a mutual helper and a loyal worker in this department.

In the name of God advancing, Plow and sow and labor now; Let there be when evening cometh, Honest sweat upon thy brow. And the Master shall come smiling and saying, when work stops at the set of sun, as He pays the wage of labor. "Well done, thou good and faithful servant."

THE CHRISTIAN PLEA

WORKING WITH THE CHURCH AT NEW HAVEN
Reporter—Eld. A. B. Moore

Sunday, Jan. 16th was a red-letter day in the church at New Haven. The Bible School was well attended and we were able to organize a Young Men's Class.

The morning message was well received by an appreciative audience. Following which the pastor was given a storm-party as a token of the appreciation of the reporter's three years of leadership. Dinner was served at the home of Brother and Sister Mason and just after the meal was over the storm began. The members of the Christian Church and some of the members of the Methodist Church had assembled at the home of Sister Ethelyn Kaiser. Group singing came first. Then the piles of clean goods, fruits, meats, rice and other things began to accumulate and so much was brought that it was unable to carry it all to the train on my return home. After this was done, all were seated and many expressions of kindly attitudes and commendable sentiments were showered on the pastor. The evening was concluded with a social entertainment and refreshments. At seven we organized the Christian Endeavor Society with fifteen charter members.

We have no "isms" or dogmas at New Haven but with the help of the simple gospel we are able, as we preach in the other pulpits of the town, to cut our way through the dividing lines of doctrine and denominationalism. I am proud of my members and just as proud of my members of the Methodist Church. The fellowship of the latter means much to me and our work there.

FROM CENTRAL CHRISTIAN CHURCH
Reporter—M. M. Littlejohn

The church decided to celebrate the seventeenth anniversary of the pastor, Elder William Owens, during the week of January 3-9. It proved to be a spiritual revival and a general get-together for the members of the church. All the auxiliaries came in for their part of the program and the entire offering was fine. Sunday afternoon, Elder Grant, of the Methodist church, preached a soul-stirring sermon. The total donations given the pastor on this occasion amounted to $64.00 for which he expressed his gratitude in fitting terms and his renewed vow to the ministry of Christ.

FROM HOUSTON, TEXAS
Reporter—Viola Hayes

The work of the Grove St. Christian Church for the past six months has gone forward in a very fine way. For some four years the basement has stood with four to thirty-two inches of water in it. But we are very proud to report that after the present leader, Eld. H. G. Smith, we have been able to remedy this and are now able to use our basement for any purpose which we may choose. New walls have been put in and the walls of the church have been set straight.

The current expenses of the church are cared for each week and the work of repairing the building is being taken care of as we go along.

Eight new members have been added to the church during the past six months and we are planning larger things for the next six months. We have set a goal—15 per cent increase in the membership.

Jan. 16th was a remarkable day. The minister was at his best as he gave the two messages for the day. They were clear and convincing, and preached with power.

The Total Offering for the day was $17.74.

On the evening of Jan. 9th at nine o'clock, Mrs. Nonie Perinz passed to her final home, leaving two daughters, two sisters and a husband; also seven grandchildren and many other relatives to mourn her home-going. She had a host of friends to share with her children in mourning her demise. She had been sick for several months and has suffered much.

She was laid to rest the evening of the 11th. The funeral was from the Grove St. Christian Church and was largely attended. Eld. H. G. Smith our state evangelist and pastor, conducted the funeral. His funeral sermon was very appropriate.

She had recently confessed Christ but kept putting off her baptism to get a little stronger but grew weaker and slipped away without being baptized. On one occasion the ladies went out to prepare the water in a large bathtub for her to be baptized but she felt she was not able to go through the ordeal; thus stands the case. "Except a man is born of the water and of the spirit he cannot enter the kingdom."

Every man and woman, girl and boy should make ready while he or she can. The opportunity is not always ours to make sure, thus while we are clothed in our right mind is the time to make matters right with God.
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The Bible School... 115

THE BIBLE SCHOOL AN IMPORTANT FACTOR IN FORMING THE IDEALS OF CHILDREN
A Paper Read by Beatrice Ramsey at the Quarterly Meeting of District No. 6

The Bible school is indeed doing a great work in the development of Christian ideals, and the membership of the church. But place the bricks on a strong foundation and put the mortar between them, and one has a durable wall capable of standing for ages the storm and hurricane. All that is done is to place the bricks and mortar in new positions and subject them to new influences in order that nature may do the desired work.

The Bible school is just as important a factor in forming the ideals of children as the bricks and mortar as in making a strong wall. The Bible school forms a strong foundation in character-building, makes better men and women and increases the membership of the church. But we must train a child early in a Bible school to get the best results, for the child in his early years is as a piece of clay to be molded into any shape. And it is ours to mold the life into a useful and pious one.

It is further conceded that the members of the church who are won through the Bible school in childhood are more likely to develop into strong and stable Christians, while those gained otherwise are not so well grounded in religious principles. The Bible school is indeed doing a great work in the development of Christian ideals and the formation of Christian ideals. Hence the Bible school is a success when it leads pupils to adopt the Christian ideals of life.

At a certain period in a child's life, he begins to question his habits, to ask the reason for his actions and so to choose for himself the conduct pattern he will follow. So choice enters into work with imitation and suggestion. And the youth begins to choose his own ideals from the various suggestions that come to him and to shape his conduct to fit the chosen ideals. At this period emphasis should be placed upon the responsibility for conduct growing out of freedom of choice.

The Bible school has for lesson material all the great personalities of the Bible and church history—courageous Abraham, loyal Ruth, incorruptible Joseph, Amos, heroic Paul, the Good Samaritan and all the others of story and parable—

IF—

If the Negro Disciples were to apply themselves to the task, with only 20% of the membership working of the total number that are listed on church rolls, the National Apportionment in all departments could be raised without a per capita giving of over $3.63.

If the Women's Missionary Society of the Negro Disciples could rally 10% of the membership of the churches, to reach $5000.00 each one would be assessed only $2.10 and their dues—$1.20 and $0.90 for the special day offerings in this department—Woman's Day and Easter.

If the Bible Schools nationally could get 10% of the listed membership under the task, then by obtaining for national work $1.27 from each one, the $3000.00 would be raised.

If the church could rally 20% of those claiming membership in it to the national task the amount per capita would be only $0.93.

If the Christian Endeavor could get 4% of the total membership to take part, the $5000.00 would be reached without any person giving over $0.53.

If one person worked in all three and gave his part in all then he would give less than $5.00 ($4.73) to the national work during the year.

If the persons who pledged to the support of a national paper would transfer their pledges and PAY THEM to the extent of 60% then over $2500.00 it would replenish the empty coffers of the special paper fund.

If this paper means anything to you, if it is worth your while to read and write for it, if it has anything to offer in a service of closer cooperation, and in national publicity; send in your pledge at once.

If you intend to do this communicate with Dr. J. E. Walker, Box 1501, Memphis, Tennessee, as treasurer of the paper fund or V. G. Smith, 425 DeBaliviere Ave., St. Louis, Mo.

these are at the disposal of the teacher in making real their characters to the pupils for discussion.

The study of the Christ-life, His boundless love, His presence, His patience, His manly vigor, His delight in plain people, His self-sacrifice for all, and the devotional spirit engendered by the singing of hymns and praying of appropriate prayers, all form an inspirational content in the life of a child that means much in forming the ideals of the young life.

Page Three
**FROM THE BANKS OF OLD KENTUCKY**

By C. H. Dickerson, Lexington, Ky.

"REMEMBER the Sabbath Day and keep it holy" keeps on bobbing up and, like Jim McFadden's ghost, "just won't down." Perhaps it is because we are continuously "patching our britches" and every new patch has to be assimilated, initiated or acclimated to its new environment.

Among the things sought in our new Christian Plea is "sound speech that cannot be condemned." Some of us who hold strategic points—out where connectional storms beat heavy—have to notice what those further inland call insignificant things.

Our churches are "breaking out" with language of Ashdod and it is no mere party shibboleth either. "Other denominations," "lately, "Sabbath Day," and the like are not Christian Church language. We have no "Sabbath Day." The "Sabbath Day" belonged to the law, but never to the Gospel dispensation. The law was taken away (Col. 2:14-17) and the gospel established (Heb. 10:8, 9). The Sabbath with language of Ashdod and it is

**FROM OHIO**

**REPORTER—B. H. Johnson, Dayton, Ohio**

We are in the midst of the winter season here but it has in no way chilled our spirits and we are able to overcome the obstructions of Jack Frost and King Winter.

Elder A. W. Davis, our pastor, reports, a very pleasant Christmas visit to Kansas City and has returned all "primed" for the big drive we shall put on in the spring. He is ever on the alert and is now trying to more effectively organize the church here.

When he has finished whipping his troops into shape, training recruiters, polishing off the regulars, locating his light artillery and placing the heavy battery then the entire brotherhood will wonder what is happening around Dayton.

The effort to put on an anniversary surprise as planned by the Lockland church has our support for we know Brother Dickerson as a man of great worth to his brotherhood and we are sure that this effort will be a good opportunity to aid materially in enlivening the days of this man who has lost his sight in the service of the Master.

The "New Year Resolution" for the Dayton Church—Be it resolved that we will do all we can for the extension of the Gospel. And our private resolution is—As for me and my house, we will serve the Lord.

Augustus M. Toplady was a fighting Calvinist, whose best point was controversy, but he wrote our hymn, "Rock of Ages, Cleft for Me," of which there are few equals and no superiors. Even so, polemics are not my salient point, but I feign exception of issues No. 4 and 5."

**KENTUCKY VIA ITS EVANGELIST**

All departments of the church are getting along nicely and in a cooperative manner. I wish to report $8.00 from Hustonville, $4.00 from Aaron's Run, and $3.00 from Fairview on the state development fund.

We are grouping the churches in the southern part of the state into a new district, looking forward to a greater service in this region. The women's work has taken on new life and everything points to a banner year.

We hope to see the Christian Plea in every home. And we are further asking that the brotherhood of the state remember that April is the month for the work in our state of the national worker.

Pastors, keep this before your congregations! The visit of this worker should mean much to the local and state work.

**FROM THE HILLS OF WEST VIRGINIA**

By N. J. Dickerson, Bluefield, W. Va.

The church at Bluefield has recently called Eld. John D. Henry of Clayton, N. C. He came to the church on Jan. 1st and bids fair to put over a constructive program. He is a young man with both ability and a vision.

We have concluded a week of introductory services in which most of the leading congregations of the city took some part. Pastors, choirs and congregations were in complete agreement that we all enjoy very much. Our Young People's Circle is doing a wonderful work in interesting the youth of our church in the missionary task. It meets every second Wednesday afternoon in the month.

Whereas we organized less than a year ago with only four members now we have twenty. To encourage the young people, the writer with the help of her husband gave a party for the Circle during the Christmas holidays and we had twenty-two present, all of whom expressed themselves as having a delightful time. The church too is doing nicely.

**THE CHRISTIAN PLEA**

116 Page Four
AMONG the most striking characteristics of the church of this generation are the movements among the young people. These movements have been born out of a deep yearning in the soul of youth. They represent their dissatisfaction with the established order and their sincere desire to play some part in making not only a better church, but a better world. If these young people find a satisfying experience in their search, they will lead the church on a victorious quest; but, if they are disappointed and turn from the church, the last state will be worse than the first. All who believe in the church and are anxious for it to succeed should be vitally interested in this chapter which the young people are writing during our generation.

In the Local Church

A glance at the program of the local church must convince one that something has happened among the young people. There has been a great change in the young people's department of an efficient church. They are formulating their own programs and managing their own affairs. They are seeking to give expression to their religious ideals in their own way. They sometimes shock their seniors by what they say and do, but it brings spiritual help to them. Young people want to promote their own religious interests in the local church without the interference of adults. They are willing to be led, but not commanded. They welcome guidance, but they do not want ready-made programs forced upon them. The feeling is growing among young people that they should have more voice in the management of the affairs of the church, and especially as their own work is involved. The time is coming when the work of the church will be directed by a cabinet upon which the young people shall have representation.

This new interest among the young people in the local church is leading to a significant development in their program. There is a rapid movement in the best churches toward a unification of program in which all the interests of the young people shall be merged. This provides for worship, instruction, recreation and service. This means that all the programs which the church provides for young people shall be for all the young people there in the church. Instead of the young people being interested in only one activity, they become interested in the whole task. Instead of young people being associated in Christian service with small groups, they are associated with all the young people of the church.

But young people are not satisfied with these old organizations. They are looking for something which will better meet their needs. We must not be too easily discouraged if young people lose interest in old organizations. Perhaps they have served their purpose, and the young people may find something which will make their work more effective. That which marks failure or success in the local church is sometimes the attempt to suppress the uprising in the heart of youth or an honest effort to help them to give expression to this unsatisfied desire.

In the Church at Large

When one looks back over the Church during the last half-dozen years he must feel that there has been a spirit that has been moving mightily in the hearts of young people. The young people's conferences among the Disciples are only seven years old, but during that time they have exerted a tremendous influence. They have brought together thousands of young people and given them an opportunity for free and frank discussion. These young people, in a free, religious environment, in the fellowship of other young people with kindred ideals, have caught a vision which will make them leaders at home and abroad. As I have watched the young people in these conferences I have felt that we can safely trust the Church to their leadership.

The most spectacular movement among the young people of the Church is the young people's conventions of recent months. For many years the Student Volunteer Convention called together every four years a host of college men and women. Any one who was privileged to attend one of those conventions received an abiding impression. But during the last two conventions the young people protested against the cut-and-dried programs and demanded more expression in the proceedings. This feeling of protest against young people's meetings directed by adults, and a genuine desire to think through their religious problems without restraint, led to the National Interdenominational Student Conference at Evanston in the closing days of 1925. Several of the conventions have had their youth conventions.

These youth conventions should give us confidence in the future. These movements have sometimes been designated as the "Revolt of Youth," and in some of the meetings, especially the one in Evanston, radical measures were advocated, even to the "scrapping of the Church." But these did not represent the saner judgment of the group, and these radical measures were always challenged by others. These meetings represent a new interest on their part, and a revolt is better than indifference. The present uprising of the youth of the Church represents a protest and a longing. It represents a protest against the superficialities of the church and a longing for an adequate manifestation of the religion of Jesus.

Our young people at Memphis manifested a loyalty to the Church which was assuring. They were free in their criticisms, and they laid bare its weakness, but they expressed the conviction that the hope of the world is in the Church. In their condemnation of sectarianism and their demand for a united church they expressed the conviction of the youth of other communities. In their criticism of the church for its failure to prevent war they were the voice of the youth of Christendom. In their demand that the church take Jesus seriously and make an honest attempt to apply his principles to economic, racial and national problems they were speaking for the youth of all churches.

While the young people in these conferences have criticised the Church they have exalted Christ, and they have criticised the Church because they have felt it did not adequately represent Christ. They are interested in Jesus' way of living rather than in theological dogmas about Christ. They want a civilization built according to his ideals. Many young people have made serious examination of themselves during recent months and have decided that their religion has been too superficial.

In Educational Institutions

The attitude of young people toward the Church and toward the things for which the Church stands will be determined to a large extent on the campus of our educational institutions. A study of the college situation reveals the fact that a large per cent of the students have lost all vital contact with the Church. The attitude of faculty members and students on the campus of the average church college towards the (Continued on page 120.)
Christian Endeavor Topic for February 27

Practicing World Brotherhood

Mark 3:31-35; Revelation 7:9,10

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

How do international peace conferences advance world brotherhood?

Do such tours as the recent army airplane tour of Latin America tend to promote world brotherhood?

Does the attitude of the United States and Great Britain toward China advance world brotherhood?

Does modern diplomacy promote or hinder world brotherhood?

Are we bound by the requirements of brotherhood to receive all types into our society and church fellowship?

Is there any caste system in the United States?

Would the cancellation of Europe's debts enable us to promote world brotherhood?

Does the practice of world brotherhood compel the practice of Christian union?

Do differences in dress and custom hinder the practice of world brotherhood?

Paragraphs to Ponder

Before we can practice world brotherhood we must believe that all men are, or can be, brothers. It is manifestly impossible for them to be blood brothers because of difference of race, although all men can trace their ancestry back to the same progenitor. But we are all spiritually sons of God, for we were all made in the image of the Father. Our missionaries have demon- strated how, through this spiritual kinship, when it is developed, men and women of widely different origin, race, and color can and do practice brotherhood in a very real and helpful and beautiful way. As children of the one God men are brothers, and so world brotherhood is possible.

An appreciation of the meaning of world brotherhood will help us greatly in practising it. World brotherhood would mean the allaying of suspicion, the disappearance of prejudice, and the minimizing of envy, hatred, and strife; it would mean a real philanthropy and enlarged factionism; it would mean the unhampered exchange of ideas and ideals among the nations, the better suffusing and the better helping of their opposites; and, of course, it would mean an ever-growing allegiance to our one God and Father and to our Lord Jesus Christ. With such a conception of the possibilities of world brotherhood no Christian can refuse to practice it.

The practice of world brotherhood must begin in the practice of brotherhood in the home and church; for world brotherhood is just this home brotherhood on a larger scale. If we do not have this brotherhood at home and in our church, we can't practise it at all effectively in the world; we desert ourselves, if we think we are doing so. It is clear, then, that we must practise charity, sympathy, understanding, loyalty, self-denial, mutual helpfulness, and the other traits that make up brotherhood at home, if we really want a real world brotherhood.

Brotherhood must have among other things in its foundation certain common interests. It is very hard, if not entirely impossible, to establish real contacts between people who have nothing in common. So it follows that if we are to have world brotherhood we must find something, or many things, in common with the people of other nations. In religion we are finding among Christians a point of contact. We are discovering an almost universal love of the beautiful; we are finding oil that the human thirst after knowledge, dormant often, but easily awakened; we are witnessing the development of a world-wide quest for a larger liberty and self expression; these are things we have in common.

In our efforts to practice world brotherhood we must recognize differences in environment and upspringing and consequent differences in temperament. Climate has much to do with people's actions and habits and ways of living. Geography, too, plays a very vital part in the shaping of the life habits of a people. These are things to be taken into account in order that we may develop a wider charity through a greater understanding.

There is good in every group of people; it may lie seemingly a long way beneath the surface, but it is there and can be brought out. World brotherhood must be built upon the good, never the evil, so that we may seek the good in the various racial groups we come in contact with and emphasize whatever good traits we find in order that these may develop normally and fully. Our tendency is to emphasize the bad traits, and so the breach between us is widened and brotherhood becomes more remote. We must find the good and hold it tenaciously.

It is a tendency of us native-born Americans to assume a superiority among the peoples of the earth and to let it show. No doubt we have certain superior traits, but we ought to be mighty humble in the possession of these, for we are a people wonderfully blessed of the Lord, and—get this—we haven't nearly developed all the good qualities we have and could have in our environment. The possession of certain superior qualities is a reason for thankfulness, but never for boastfulness. But, if never we promote brotherhood; it tends rather to estrange, if not to antagonize.

The Bible is a book of brotherhood and the more people read it and absorb its teachings fully or in part, the more possible world brotherhood becomes. Practicing world brotherhood, then, will certainly mean lending what help we can to the distribution of Bibles throughout the world through gifts for their publication and shipping and placing in the homes of other lands, and through active practising of the teachings of the Bible. The nearer the world comes to a universal program of life the nearer we shall come to world brotherhood.

The sooner we place service before dollars in international commerce the sooner will world brotherhood become a reality. Today commerce among the nations is pushed with almost the sole idea of getting financial gain out of it, though it is pleasing to note that there is growing the idea of service, too. It is not an impossible dream to hope for this exaltation of service to first place in all countries. If more than one business man has come to see that when he renders real service other things destroy, then business in our domestic business will work in world business; brotherhood lies in that direction.

THE CHRISTIAN PLEA

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Mid-Week Prayer Meeting Topic

For February 23

Books of Old Testament History

1 and 2 Samuel

By Gilbert E. Ireland

The times—

First book of Samuel takes up the Hebrew nation after a long interval following the days of Samuel. The Philistines are still in the ascendant, making destractive inroads upon Israel. Eli is high priest and judge. The two books carry us through the faithful reigns of Saul and Israel, and to the time of purchasing the threshing floor of Araunah. This man was a Jebusite, belonging to the original inhabitants of the land, but a convert to the Jewish faith. He lived on Mt. Moriah, the spot where the temple afterwards stood. He would willingly have given the ground and the oxen for the sacrifice, but David insisted on paying for all as he wished to offer sacrifice for his own and the people's sin (2 Sam. 24:23-25). These books, between the two points named, cover from 100 to 130 years.

The writers—

Students tell us that the historical books of the Old Testament rarely indicate their actual authors by the names they bear, e.g., Joshua, Judges, Ruth, refer to the persons who fill the leading places on their pages. Samuel is the outstanding, central figure in these books. 1 Chronicles 16:14, "the book of Samuel the seer," but by no means implies his actual authorship. Doubtless these books are a compilation from earlier sources. The term "prophets" (the Allighted) is applied to (1 Sam. 1:18), possibly a book of historical poems then well-known. The many poignancies and our national interesting evening of study (1 Sam. 2:10-19; 2 Sam. 1:19-27; 3:33, 34; 22:23-17). "It is beautiful to see," say Gillian, "history thus flowing into poetry—heroic deeds living in heroic lays—the glory of the field (of battle) separated from its gore, and, like the ever-burning fire of the temple, set before the Lord of Hosts.

The events—

Religious and civil authority were vested in Eli, the high priest. These two traces a great revolution in the history of the chosen people, bringing the twelve tribes into utter union and agreement; wise, patriotic and consecrated leadership preparing them, though he had not expected such an outcome, for the establishment of a monarchial rule. "We watch the scattered tribes gradually coalescing in a nation; resigning the independence when 'every man did that which was right in his own eyes' (Judges 21:25), the consequence of which had been moral degradation, national weakness and internal feuds, and contentedly sequencing in the judicial authority of Samuel." (Canon Venables). These records of national aspirations, conflicts, defeats and successes form a lengthened study.

Religious lessons—

Of undying interest and value to young and old are such incidents as the following: Childhood and call of Samuel; choice and anointing of David; friendship of Jonathan and David; death of Samuel and David; David's wonderful service to the church and nation. Uprightness (or upright) is alluded to (1 Sam. 1:18), possessing of the Lord's side and loyal to the end; "on the Lord's side" and loyal to the end; "on the Lord's side" and loyal to the end; "the book of Samuel the seer," but by no means implies his actual authorship. Doubtless these books are a compilation from earlier sources. The term "prophets" (the Allighted) is applied to (1 Sam. 1:18), possibly a book of historical poems then well-known. The many poignancies and our national interesting evening of study (1 Sam. 2:10-19; 2 Sam. 1:19-27; 3:33, 34; 22:23-17). "It is beautiful to see," say Gillian, "history thus flowing into poetry—heroic deeds living in heroic lays—the glory of the field (of battle) separated from its gore, and, like the ever-burning fire of the temple, set before the Lord of Hosts.

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How the Sunday School Should Meet the Wet Attack

Temperance Treatment of the Lesson

By Rev. James Elmer Russell

Taken from The Westminster Teacher

Galatians 5:13-20

13 For you were called to freedom; only use not your freedom for an occasion to the flesh, but through love serve one another. 14 For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 But I say, Walk by the Spirit, and ye shall not fulfil the lusts of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: these are contrary the one to the other; ye cannot do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envying, murders, drunkenness, reveling, and such like: of which I forewarn you, even as I did forewarn you, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. 24 And they that have been planted in Christ Jesus have crucified the flesh with the passions and lusts of the flesh. 25 If we live by the Spirit, by the Spirit let us also walk by the Spirit. 26 Let us not be conformed to this world: but be transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God.
Development of Sunday School Work

By Marion Stevenson

YOUTH AND THE CHURCH

(Continued from page 117.)

Church is not altogether assuring. But a closer study of the situation reveals the fact that there is a dissatisfied group which is longing for better things. The writer of this article has the privilege of lecturing on the Christian religion every Wednesday at noon to fifty students in the University of Kentucky. Similar groups are found in other institutions, and perhaps it is the faithful remnant that is to change the educational situation.

The church college must take its task more seriously. Unless it creates such a religious atmosphere that it makes a decided contribution to the life of the students it has no reason for existing. Church colleges must select their faculty members, not merely because of their educational proficiency, but also because of their interest in the Church. Unless the church college exalts its spiritual environment it has no appeal over the State institution. A large per cent of the delegates to the youth conferences are from the church colleges. They represent the faithful remnant which is praying, planning and working for better things. Perhaps from these meetings there shall come an awakening in our educational institutions which shall influence the whole church.

The world needs the Church, but it wants a church that more adequately represents Christ. Denominationalism and theological dogmas are losing their hold on the young people of our generation. The young people of our day are searching for reality. They want a religion that is practical. They are fascinated by Jesus, and they want a religion that represents him. Let us pray that they do not lose their vision, for, if they keep true to their ideals, they may so transform the Church that it will be able to lead the world to follow him who is the way.

It was because Mary with her alabaster box of ointment was a great sinner that Christ declared that her name should be forever associated with His own great Name. And it is a promise that the Lord of all will not forget the inspired woman who heeds the doers. When the battle is over, they too shall have a share in the decorations of the King—Thomas Pippiny.

THE other day a very able and earnest minister of the gospel was speaking to the young people when he heard the real gospel preached today he must go to the missions where they are engaged perpetually in rescue work.” This is well worth pondering.

THE very name, Sunday school, stirs our finest and holiest sentiment when we think of what it was to us in our childhood and what it is today, not only to children, but to youth and maturity. The spiritual values that it has always carried continue to commend it through one generation after another. In fact, its values multiply and appreciate in worth with experience. It is fair to say that today the Sunday school is one of the major interests of the Christian world.

Sunday schools appeared very early in the Christian history of America. There was one in Plymouth, Massachusetts, in 1639. Schools continued to multiply until there were with national recognition the American Sunday School Union in 1824. This great organization continues to function serviceably in our nation.

There soon grew up the organization which for a long time was known as the International Sunday School Association. The outstanding feature of this organization was its regular national conventions, together with state, county, and township conventions which carried the helpful supervision of this great Sunday school organization to the remotest hamlet and to the smallest school.

With the opening of the present century, the church clearly recognized what had always been in its heart, its primary obligation for the spiritual nurture of its entire constituency from earliest infancy to latest maturity. This recognition was expressed in the organization of the Sunday School Council of Evangelical Denominations in 1910.

In 1922 there was a merger of the two great organizations working in the same field, the International Sunday School Association and the Sunday School Council, into what is now known as the International Council of Religious Education. Hugh S. McGill, nationally known in secular education, is the Corresponding Secretary. Robert M. Hopkins, so long associated with our own national Sunday school work, is the Chairman of the Executive Committee.

Early in the present century, the Sunday school began to emphasize its educational function. Its advance in this respect is marked by the development of its curriculum. The Uniform Lessons held the entire field from 1872 until the beginning of the use of Graded Lessons in 1909. At the present time, after the experience of a comparatively brief period, Graded Lessons are widely used with increasing favor.

The Uniform Lessons were modified in 1918 by the introduction of what are now known as the Improved Uniform Lessons. They are recognized as of higher value than the old Uniform Lessons while at the same time being quite as usable.

A further advance in Sunday school curricula was registered in 1924 by the introduction of what are called Group Graded Lessons. These stand between the Uniform and the closely Graded Lessons. They are as yet in the experimental stage with wide use among our schools.

The Disciples of Christ have, from the beginning, responded happily and readily to the best developments of the Sunday school movement. The necessary place of the Sunday school was recognized in our earliest conventions. Our leading men gave thought to Sunday school literature and equipment. Almost from the beginning of its organization we have been represented upon the International Sunday School Lesson Committee.

In recent years we note among the Disciples the organization of the National Bible School Association in 1909. In 1910 this became a department of the American Christian Missionary Society with Robert M. Hopkins as the secretary of the Bible School Department. With the formation of the United Christian Missionary Society in 1919 there came the recognition of the place of the Sunday school among us in the Department of Religious and Missionary Education, of which Robert M. Hopkins became the Secretary, continuing unto the present time.

Another advance step in the development of the Sunday school activity of the Disciples of Christ was the organization of the Christian Board of Publication in 1910. The Department of Bible School Literature has been able to meet the growing needs of our Sunday school movement and to continue to develop with the growth and advance of this interest among the Disciples.

In other words, the Disciples of Christ are facing the full meaning of the Great Commission by making disciples of all the nations and then by teaching them. There is among us not only an intelligent and responsive conscience but such accomplishments in this field that have given us as a people an honorable place in the great International Sunday school enterprise.
Bible School Efforts in Kentucky

Mrs. Mary S. Taylor, State President of Bible School Convention

This article is written with the desire to let others know that we are attempting in Kentucky to promote religious education for the encouragement of our own workers and for inspiration to others.

Bible School Library

First we are inviting the workers of the state to make use of the State Circulating Library which project was begun last June in our School of Methods. A sum of twenty-seven dollars and seventy-five cents ($27.75) was donated for this purpose. A card requesting a book to be returned or renewed. A fine of five cents (5c) per day will be charged for overdue books. The books now ready for use are as follows:

- The Cradle Roll of the Church School by Chapin.
- Story-Telling for Teachers or Beginners and Primary Children by Cather.
- Songs for the Little Peoples by Danielson.
- Primary Story Worship Programs by Berg.
- World Stories Retold by Syl.
- The Mother Teacher of Religion by Betts.
- Junior Method in the Church School by Powell.
- The Girl in Her Teens by Slattery.
- The Educational Task of the Local Church by Bower.
- Organization and Administration by Cunningham and North.
- Missionary Education in the Home and School by Diffendorfer.
- Short Missionary Plays by Garth.

Book of Missionary Heroes by Mathews.

In the Land of the Salaam by Wilson.

Pioneering in Tibet by Shelton.

Origin and Development of Disciples by Fortune.

Fun and Fellowship by Githers.

The Minister as Shepherd by Jefferson.

Talks to Sunday School Teachers by Weige.

Workers’ Manual by Irvin.

Every good church worker should be a good reader and you of the state are asked to become a constant reader of the books in our library. Read one book each month.

Anyone desiring to make a contribution, either book or money, the same will be appreciated. Mrs. M. E. Taylor, president of the state convention has charge of the work and will be pleased to receive any donation. Her address appears above.

School of Methods

The second effort is that of increasing the efficiency of the Bible school workers and evangelization. This we hope to secure in part by maintaining our annual School of Methods and keeping an evangelist on the field. Therefore for our state development, aside from the expense of operating the School of Methods, we are striving to raise one hundred dollars ($100.00) per district. Some of the districts are holding rallies to obtain this amount, beginning in Stanford with Elder R. Thurman, then Little Rock with Bro. C. W. Duncan, Aaron’s Run with the father of Bible school institutes, Elder C. H. Johnson, Fairview with Bro. Wm. Caywood, and the fifth effort of 1926 at Germantown with Bro. James A. Johnson. All these rallies had the assistance of the state president and the effort was a success. The total amount raised amounted to eighty-two dollars and twenty-five cents ($82.25) and the example set was indeed inspiring to those who have yet to put on their rally. For the State Banner goes to the one raising the most money for the state work as one of the major items in the list of those requisites for the possession thereof. The other points being, largest attendance, 25%; largest amount to convention, 25%; largest amount of cash to U. C. M. S. on apportionment, 25%; largest amount of cash for School of Methods and Evangelism on apportionment, 25%; largest amount of cash for minutes and National Convention on apportionment, 25%. All schools making 100% are put on the “Honor Roll.” Winchester now holds the banner with Mt. Sterling a close second and Little Rock and Danville tying for third.

Other Aspects of the State Work

We are not unmindful of the fact that money is not all of Christian training, hence we are putting forth greater effort to raise our standard of efficiency by comprehensive study of standards and application of such study. We also went on record as desiring to learn more of the Bible through memory work and Bible story-telling work in the local schools. The reports of this are made in the aforementioned rallies.

We would not close this article without mentioning the work of the Institutes in the districts. In the meetings, the young people are given a chance to express themselves and to train for leadership. These districts are adding much of interest and enthusiasm to the work of the state. Meetings have been held with remarkable successes in Louisville, Houstonville, Aaron’s Run, Germantown and North Middletown. A report from our state evangelist reveals the fact that a fifth district has been organized. The first meeting was held January 5th in London, Ky. The evangelist, Elder C. H. Johnson, was instrumental in working this new field and has all our prayers for his success in the future.
THE CHRISTIAN PLEA

WOODLAND AVENUE CHRISTIAN CHURCH NOTES, KANSAS CITY, MO.

Elder Caspar Garrigues preached the first Sunday in December. He brought a great missionary sermon in the morning. After the service, Elder Garrigues printed a message to the officiating of the church in the evening. Eld. Garrigues is secretary of the Missouri State Missionary Convention and his board assists our work in this state. He complimented our choir and those who carried out the local program.

Brother William Pero, a local officer, gave a splendid paper on "The History of Missionary Work" on that same Sunday.

We raised $50.00 for national work and have been able to collect $10.00 more on the apportionment.

The second Lord's Day in December Elder A. W. Davis preached all day.

Our pastor, Eld. C. E. Craggett, was just home from Cincinnati where he had conducted a successful revival.

Division No. 1 of the Missionary Society had its meeting at the home of Mrs. J. R. Brown the first Tuesday night in January. The subject was "India" and the round table discussion was very good. Mrs. I. N. Toney is leader of Division No. 1 and her meeting was well attended on this occasion, twenty-four being present.

The second Sunday in January was the occasion of the anniversary of the third year of the ministry of the pastor, Eld. Craggett. The services were well attended and the programs were fine. Elder Alphin was at his best in the sermon of the morning, while Elder M. L. Mackay and his choir of the Centennial M. E. Church brought a wonderful message of noon and song for the afternoon session. Eld. L. H. Crawford, the master of ceremonies, had his congregation bring greetings from the Kansas church of this city. Miss Hattie A. Whiteside brought greetings from the Independence Church and Prof. Moss was on hand to give his words of encouragement for the evening service. Dinner was served in the basement. This occasion netted $113.00 and enabled the deacons to close the year with all debts paid.

The second Wednesday evening of January we had our regular business meeting. All departments were represented. Brother Craggett was extended an indefinite call. The plans to build a parsonage and enlarge the church were accepted. The official board was re-elected with one exception.

THE CHRISTIAN PLEA

NEWS NOTES

Mrs. L. A. Devine, who is serving with her husband the church at Columbus, Ohio, reports a splendid Woman's Day observance. The women had full charge of the program throughout the day. The results were increased regular church offering, $10.00 for Missions, one addition to the church, and five new members for the Missionary Society. A Triangle Club has been organized with the boys and girls. Mrs. Devine is their superintendent.

The Sunday school at Columbus, Ohio, is growing. They have used as a stimulus the "Get Your Goat" contest, during which the enrollment increased from about 15 to 87. Of course all these will not become regular attendants but it is likely some very fine additions have been made in this way.

The Church at Columbus is at this time engaged in a week's soul-saving campaign with Rev. A. W. Davis directing. Rev. R. L. Peters will conduct the Pre-Easter Evangelistic Campaign there.

We have just been informed of a wide-awake Young People's Circle at the Lea Ave. Church, Nashville, Tenn., with Miss Beatrice Bonner Chandler as its president. They are operating a circulating library, which is meaning much to those participating. They hope to reach their quota, $25.00, for this year.

Mrs. James H. Thomas reports the organization of a new Woman's Missionary Society at Pembroke, Va., by Mr. James A. Milton. We are so grateful to Mr. Milton. Wouldn't it be fine if every informed man would help the women of his local church to organize for systematic missionary work?

Mrs. Susie M. Brown, Mt. Sterling, Ky., reports a fine spirited Triangle Club in the High St. Christian Church, Mt. Sterling, Ky., with Mrs. Mary L. Jones as superintendent.

FROM FLORIDA

Pastor—A. E. Brayboy, St. Petersburg, Florida

Reporter—W. W. Moorer, Jr.

We take pleasure in reporting our work to the brotherhood for we want them to know that we are yet at the task of the Master's Kingdom.

Our pastor is now serving his second year and the entire church is proud of the leadership and worth of Eld. Brayboy.

The Bible School is much revived and the reporter who has been the superintendent for eleven years, can see the fruits of his labors in the increased efficiency of the department.

The Christmas program was rendered on Christmas Eve and was pronounced a success by all who were present. Mrs. Mary Brayboy, Mrs. L. A. Brayboy, Mrs. Bessee Hector and Mrs. S. L. Ward deserve credit for the excellence manifested in this program. The distribution of the presents revealed the popularity of the superintendent and he certainly appreciates the thoughtfulness of his friends.

Our property in this place is free from all debt and is valued at $6000. The Twenty-fourth Street Church was started in the home of Elder V. W. Moorer, Sr. Through the untiring efforts of this leader and his wife, Mrs. Lucinda Moorer, this congregation has a church that it is not ashamed of. The work of Elder Moorer was of such a character and excellence that though broken in health, he has proof of his efforts in a subsidy of $15.00 a month from the U. C. M. S.

Just a word of praise for this organization and I am through. The churches of this state and of the entire brotherhood are urged to report regularly and liberally to it for the nature of its work should recommend it to you.

The support of schools from which come our leaders, the support of aged ministers and the placing of field workers at our service is indeed a worthy work. Prof. Moss and Elder Alphin visited us a few months ago and we are yet feasting on the good things brought us by these men.

SOME KENTUCKY NEWS


Some have said it couldn't be done but Eld. C. H. Johnson has done it—organized District No. 5 and held its first meeting in London Saturday and Sunday, Jan. 22-23. And it was a wonderful meeting. Prof. K. C. East, once a son of Texas and now president of the State Board of the Missionary Society, white, spoke to us Saturday evening. A large number of visitors were in attendance of both the white people and those of other communions in the town. Some of the singers from the choirs of the Methodist and Baptist churches helped our choristers furnish the music. Mrs. B. B. Hultell, the state secretary of the Woman's Home Missionary Work, heard of our effort and came to visit and placed her work before the Institute. Elder C. H. Johnson did the preaching and one was added to the church. The financial report showed $222.62.
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LORD, TEACH US TO PRAY

O'T so long ago appeared on this page an editorial entitled, "Hymns of the Church." And in it the author tried to point out the benefits accruing from the careful selection of hymns for the worship of the church. This will be one in a similar vein for the prayers of the church worship period. The songs are usually selected by a few. But the prayer is open to all the officers and men present in all services and some places women are used often. So to all who pray in church, this is your article.

The prayer for the opening should be studied and a certain line of thought pursued each service. There are some things that should be included in the prayer of the morning or the invocation. Each special prayer should be of a special order and germane to a particular thing. The benediction also has certain characteristics. So to study the prayers of the services of the church is no mean task and we are all apt to exclaim in the words of the first D��isions of Christ—"Lord, Teach Us to Pray."

For instance, because of its effect the opening prayer should be offered by someone who really can get into the mood of the service early. Hence the pastor who has planned the entire service and knows each feature is best able to cover all the points that are needed in the first prayer of the day. The invocation that comes just before the sermon is the tire service and knows each feature the pastor who has planned the entire service and knows each feature. So to all who pray in church, this is your article.

A word about the "prepared" prayer, that is the prayer that is used on every occasion from a funeral to a Bible school banquet, and a word should be sufficient, ABOLISH IT! ERADICATE IT! JUNK IT! Who wants "an agonizing spirit" at a banquet? How many desire to be "assembled around a sanctuary" if a loved one lies dead on the bier before the sanctuary? The "prepared" prayer is of about as much value to a service as a defunct member is to a lodge, merely a chance for the living one to show off their vitality.

FROM A VETERAN OF THE CROSS

By Elder Monroe Jackson, Nashville, Tenn.

I am writing to let the Brother-hood know of my whereabouts. On the fourth Sunday in August, I preached my last sermon for the Norwood Avenue Christian Church in Dayton, Ohio. Ill health was the cause of my resigning my pastorate with that church and giving up the fellowship of these splendid people. I spent six years with this church and we were able to do some constructive things through constant labor.

In forty-one years of Christian service, I have done my best as a servant of the Lord. And though incapacitated for active service now I can still feel that I have been unusually blessed in this ministry. I am now a member of the Gay Street Christian Church. This congregation saw fit to ask an elder of the church. Hence I am serving the church as an elder and on occasion I preach for both the Lea Avenue and the Gay Street Churches.

IN PASSING

It is with regret that one learns of the death of one who has really lived. Strange as it may seem, those who consider death a release from all sorrow and labor are most loathe to relinquish one who has most need of the rest for the rest of mankind. The passing of Elder G. H. Graham, who, if any, has done a work that will scarcely be equalled in the state of Kentucky. The writer remembers well the first recollections of 'Brother' Graham as he journeyed down from his Mayhew home to preach at the Davenport church once each month. Only the most bitter weather and the deepest snow would hinder the journey. His horses were of the finest of the blooded Kentucky stock and his courage of the Civil War veteran brand and nothing daunted, he made the journey each fortnight.

Then comes the contrast of that haste and strong creature with the picture I saw when I last was in his presence. Still large of frame and keen of intellect, he was really pathetic in his blind state and groping his way through the world he once enjoyed so much. He had lost so much of that spirit which had made him the genial father of the ministry of the church. If ever a man needed the rest we sing so glibly of, Elder Graham was that man, yet there is an element of sadness to us in the loss of such a valiant soldier of the Cross, whose very presence was an inspiration. But in passing he left his heritage. In passing he has recalled to our minds the example of loyalty. In passing he has not left us desolate. In passing he has put a period to the applause of the multitude but he has done it with the affable grace of a consummate actor on the stage of life. In passing he has left the church the example of loyalty.

The Open Door

By Gertrude R. Walker

Behold I have set before thee an open door.—Rev. 3:8.

WHEN we come to the end of our pilgrimage, And waiting, we stand at the door; When the Father bids us lay down the load We have carried—forevermore— We shall come sustained by a steadfast faith. In our ears the sound of a welcoming voice, Where fear has no power nor place, A gladsome home-coming at night; If daily we live in His presence here Walking humbly before His face; A door opening up to the Light. And what men call death we shall find to be A door opening up to the Light. —The Boston Transcript.

THE CHRISTIAN PLEA
A Christian Service in Cooperation

By J. B. Lehman

LET US NOT BE TOO HARD ON THEM

We are hearing a great deal now-a-days about the shams and inconsistencies, and even hypocrisies of the people who profess to be Christians, and this has gotten out among the newer peoples of the Orient and they are beginning to talk about following Christ but not Christianity.

So far as the Christian people are concerned they need this indictment and it is certain to do them good in the long run to see themselves as they are. But let not the others be too hard on them for this, for they have not yet tried the difficult task of conquering the old passions and instincts begotten in a depraved life. They do not yet know how difficult the task of leading the world in righteousness is. Every great movement of mankind started out with high ideals and then when the people got hold of it they compromised it until it sank to a very low ebb.

Examples of Humanity's Failures

The very first effort at betterment recorded in the history of mankind illustrates it. Adam and Eve caught a glimpse of the beauties of righteousness and tried to make their Eden a happy place. But it was not long until they were tempted, sought after the old evils, and they fell. The early history of Israel as we talked as though we wanted peace and we were especially hard on the European nations for not trusting their problems to justice and right. But just as soon as we got into trouble with Mexico over a material problem we rushed half of our navy down there to settle it. Now is the time for the rank and file to stand for the idealisms.

Especially is it important along religious lines. Our sermons are all right. They hold up a very fine standard for mankind, but when someone tries to put them into actual practice he brings a storm on his head. Let the newer peoples quit bringing railing accusations on the heads of the people who are inconsistent. It is their business to stand loyally by those who are trying to uphold the standard of the ideals, and if they do not do that, then they should show that they would do no better than the recrnt one if they were responsible. The Disciples of Christ have some very high ideals at their mast head, but there is a tremendous force at work to compromise these ideals. Let not our Negro Disciples bring a railing accusation against them for this, but let them stand by those who are withstanding the shock of these compromisers. If they do not do this then they show their own fault as well.

S. C. I. NOTES

Last Sunday night the Faculty gave a Missionary Play called Kasim. It was a play of the Moslem world, and showed what great transformations are taking place there as a result of Christian teaching and living. The large offering which was received went for the work which the women are doing.

The first semester closed with this week. There will be a few changes in classes and the schedule. There will be a change in the Music Department. Mrs. Able will continue to teach private vocal lessons, but all of the church work will be under the direction of Mrs. Center, who has just come to us from Phillips University.

Speaking of the Music Department reminds us of the unusually good Recital given under its auspices Saturday night. The program consisted of piano solos by Mary Brown, Thelma Grey, Portia Lucas, Ardella Underwood, Willie Sue Smith, and Evalyn Haygood—the latter two also playing a duet; vocal solos by Daisy Miles, Victor Brown, Viola Martin, Cleo Blackburn, Edna Sanders, and Isaac Henderson; and selections from both the Boys' and Girls' Glee Clubs.

ECHOES FROM CHURCHES OF CHRIST IN TRI-STATE CHRISTIAN CONVENTION—VIRGINIA, WEST VIRGINIA AND NORTH CAROLINA

January being the open door to the New Year, all of our ministers and churches in the above-mentioned states have entered into it with new resolutions. The number of new members added to the churches and the amount of finances raised for all purposes are very encouraging. Following are a few of our ministers and churches who are doing a commendable work:

Eld. M. Gill, pastor of Piney Fork Church, Leaksville, N. C.

Eld. Mrs. Addie Parks, pastor of Church of Christ, Concord, N. C.

Eld. A. J. Washington, pastor of Churches of Christ, Stuart, Va. and 9th St., Winston-Salem, N. C.

Eld. S. J. Kenny, pastor of Church of Christ, Rock Creek, Wilkesboro, N. C., and North Main Church of Christ, Winston-Salem, N. C.

Eld. C. E. Cunningham, pastor of First Christian Church and Eld. A. B. Jeffries, pastor of Bethlehem, Christian Church, both of Richmond, Va.


Eld. C. H. Crouch, pastor of Cool Spring Church of Christ, Wentworth, N. C., and Parks Grove Church of Christ, Wilkes, Co., N. C.

Eld. R. C. Pearson, Pastor of Dewy St. Christian Church, Winston-Salem, N. C.

This pastor and church recently came over and accepted the teachings of the Church of Christ.

We have congregations in Roanoke, Va. that have no pastor; this is a good field for the right man.

Spencer Memorial Church, Winston-Salem, N. C., the mother church of all, is progressing along all lines, taking in new members at almost every service. Eld. A. J. Washington, pastor of 9th St. Christian Church, Winston-Salem, has announced his Pre-Easter Revival to begin the second Sunday in February. Pray for us.

CONVENTION MINUTES OUT

The Minutes of the National Convention are now out and can be obtained from Eld. Preston Taylor, 449 4th Ave. N., Nashville, Tennessee. Some of the work done in this Convention by committees is indeed worth looking over.
The Heart of the Brotherhood

By W. R. Warren

As the early congregations of Disciples of Christ were made up of individuals out of all the denominations of that day, it was natural that they should manifest some of the characteristics of each of the principal religious bodies of North America. This was all the more inevitable since these reformers were seeking deliberately and earnestly to effect a reunion of all Christians by constituting churches of Christ "peculiar only by having no peculiarity."

Perhaps an unprejudiced observer today could most aptly describe these most protestant of Protestants as: like Presbyterians in the organization of their local churches; like Baptists in their strict adherence to the Scriptures; like Methodists in the fervency of their evangelism; like Congregationalists in their independence; like Episcopalians in their magnifying of the Lord's supper. And this last is the very heart of the brotherhood. It gives color and character to the whole life of the body. It expresses, as we believe our Lord himself meant it should, our mystical union with him. It perpetuates and intensifies the merging of our lives into his in baptism. It kindles with emotion our deepest convictions. It strengthens and sweetens our fellowship with all who love His appearing, while it eliminates all human domination, since we sit together on a common plane, seeing no man save Jesus only.

The unfailing mark of a church of Christ of this order is the weekly observance of the Lord's supper. It may have no minister, no elders, no deacons, no Sunday school, no building, but on the first day of the week, without fail, it will meet together to break bread. If there are enough people within reach it will grow from this to larger proportions and to fuller expression of its faith and hope and love, but this is fundamental: no communion no church.

As the annual conventions of the national missionary societies came to be more fully representative of the entire brotherhood in the United States and Canada their programs were arranged to extend over the Lord's day. They became indeed conventions of the brotherhood to which the societies reported rather than conventions of the societies in which the brotherhood took a deep interest; and this long before any formal change in the organization of the meetings was affected. Only the larger-
est church buildings could accommodate the crowds that came up from all parts of the continent, and Sunday was the great day of the spiritual feast. Of course there had to be a sermon by one of the most distinguished preachers of the brotherhood. And naturally such a man on such an occasion could not get through quickly. Extra time had to be given to special music also, and still more time to special announcements. All of this made it impossible to observe the Lord's supper satisfactorily.

Finally, in the convention of 1891 which met in the First Church, Allegheny, now Pittsburgh North Side, it was decided to have the communion service on Sunday afternoon, with nothing else to divide the time or encroach upon the attention. This met with such general approval that the same order was followed the next year. In 1893, in connection with the World's Columbian Exposition in Chicago, and in 1894, there seems to have been a reversion to the old order. Then at Dallas in 1895 we had the afternoon observance of the Lord's supper again. Each succeeding year the same plan has been followed, and with ever increasing interest.

Several times we have thought to enrich the service by having a brief and appropriate sermon by one of the most spiritual preachers of the brotherhood, but each time this has been considered a mistake. Even Christ himself, when instituting this sublime memorial, seems to have had but little to say. The deed itself, which it represented in anticipation, was the supreme expression of Him, the Word.

Each year as increasing numbers of us sat together and partook in reverent silence of the emblems of the Savor's body and blood, we found that as we remembered him we necessarily remembered also many of our brethren who could not be with us, and particularly aged and disabled ministers of the gospel through whose devoted labors and sacrifices we had come to faith and the brotherhood had grown to greatness. This feeling found expression in the Minneapolis convention of 1901 in an offering to the Board of Ministerial Relief for these our fathers in the faith. Steadily without argument or altercation, as the brotherhood and its annual convention have grown in numbers, in ability and in grace, these offerings have increased from $401.24 at Minneapolis in 1901 to $2,437.75 at Memphis in 1926.

The fear that numbers would detract from the spirituality and sacredness of the Lord's supper has proved as unfounded as the argument that the weekly observance of the memorial would make it common and meaningless. Worship grows by practice, not by neglect, and silence and reverence are multiplied by the number of those who keep still and listen to God together. This was demonstrated pre-eminently in the Centennial convention at Pittsburgh in 1909. The thirty thousand worshipers assembled in the outdoor amphitheater of Forbes Field which, in the days immediately preceding, had resounded with the noise of World Series baseball games. That Sunday it was the house of God and the very gate of heaven. Catechical accessories would have been as superfluous as human eloquence. The people were of one mind and one heart in the Lord, and that unity expressed itself both in their periods of utter silence and in the marvelous union of their reading of the Scriptures and the prayers and of their singing of the hymns.

Increasingly, year by year, the annual International Convention brings to a focus the victories and the problems, the activities and the opportunities of the Disciples of Christ. Here we bring our misunderstandings that they may be straightened out and our fellowships that they may be enriched. The personal meeting of friend with friend, the earnest deliberations of committees and conferences, the business transactions and the inspirational and informational addresses are all of untold importance, but by unanimous agreement the supreme event of the week is the communion service Sunday afternoon. Here beats the heart of the brotherhood.

Locally we feel little anxiety for the Christian character and growth in grace and in service of the man who will travel a hundred miles on Saturday rather than fail to meet with his brethren at the Lord's table on Sunday. Even so we may go forward with our several tasks in confidence that, as long as the supreme moment in each year's life of the brotherhood is the convention communion service, whatever errors may be made between will be corrected, whatever problems are faced will be solved, whatever necessities arise will be met, whatever victories are achieved will be made the stepping stones to yet greater triumphs in the Lord, "whose we are and whom we serve."
The Uniform Lesson for March 6
Sharing the Good News—Acts 8:4-8; 2 Corinthians 5:14-20
By Marion Stevenson

The Lesson Scripture
Acts 8:4-8
4 Then therefore that were scattered abroad came and preached the word. 5 And Philip went down to the city of Samaria, and preached unto them the Christ. 6 And the multitude gave heed with one accord unto the things which were spoken by Philip, when they heard, and saw the signs which were done. 7 For unto many that were unclean spirits came out: and many that had dumb spirit, and that had this evil spirit, came out; and many that had parched tongue were loosed. 8 And there was joy in that city.

2 Corinthians 5:14-20
14 For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died: 15 and he died for all, that they which live should not henceforth live unto themselves, but unto him who gave much more grace unto us, even unto Christ. 16 Wherefore we labour also,ylesing, knowing, even as your faith worketh efficacy: and we are ready, yea, rather, to be absent from the body, and to be present with the Lord. 17 Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. 18 All things are of God, who reconciled us unto himself through Christ, and gave unto us the ministry of reconciliation; 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. 20 We are ambassadors therefore on behalf of Christ, as though God were making his appeal through us; we beseech you on Christ’s behalf: we beseech you be ye reconciled to God.

The Good News in Samaria—
The terrible persecution of the Christians in Jerusalem scattered them like leaves better to live in. Our homes are better communities to live in. Our children can grow to be better men and women than they could if we lived in poorer homes. Our communities are better to live in. Our homes are a gospel good news.

While these two Scripture selections, one from Acts of Apostles and the other from the Second Epistle to the Corinthians are associated in this lesson, the circumstances on which the Second Epistle are built are far different, and the geographical and temporal. It was a long way from Samaria to the city of Corinth, and it was a long time between the preaching of Philip in Samaria and the writing of this epistle by the apostle Paul. We do not need to look very closely before we see that Paul’s ideas of the good news were more elevated than were the ideas of Philip. Paul no doubt shared the idea that Jesus was the Jewish Messiah and that he would return to set up his kingdom, but he had in addition to this, a higher and a more spiritual conception of the work of Christ and the blessings of the gospel. Paul’s gospel message was not the same as the news which he had to share with the Corinthians was of a better quality than Philip had to share with the Samaritans. The differences are readily apparent in the very verse of this selection from 2 Corinthians.

Unselfish living, verse 15—
Here are two items of good news to those who relish the higher spiritual things. First of all, “they that live shall no longer live unto themselves.” That is, the Christian life, being an unselfish one, is on a higher plane than the old life. It is good news to any man for his soul to rise from the lower to the higher. In the next place, the Christian is to live “unto him who for his sake died and rose again.” That is a higher aspect of the unselfish life. The Christian lives not only for his neighbor, but for his Lord and Redeemer. Thus his plane of living is two degrees above the old level of the life that he lived before he obeyed the gospel.

Surely it is no small thing that a man may rise from the lower to the higher.

New creatures, verse 17—
Here is an astonishing thing that “if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.” It is astonishing to a man known, you may know yourself, that with the acceptance of the gospel there may come into the heart of a man an experience that is nothing less than the equivalent of a new creation. What we call the “old man” has been put to death and buried never to rise again. The old nature is done away. A man knows from his own experience that he is not only livable, but that he is not only a new creature, but living with others in an environment of new experiences.

Surely it is good news to everyone who feels the bondage and the hopelessness of the old life.

Reconciled to God, verses 18, 19, 20—
The old theology would read that God was reconciled to us. We have a better understanding of the heart of God as revealed in Jesus Christ. God is not angry, and aloof, and difficult to persuade to be kindly and mercifully disposed toward those who need him. A man in sin may reflect his own disposition upon God and think of God’s anger against him. But God is “not willing that any should perish” and “so loved the world that he gave his only begotten Son” for their salvation.

It is a bit of wonderful good news that the gospel of Christ takes the fear of God out of the heart of man. It persuades him to give his whole heart to the one who has so prodigally returned to his own home. It makes him know that there is no longer any enmity between him and God when he comes into the indescribable peace of reconciliation. He comes to an experience of knowing the love of God which passeth all knowledge. The peace of God which follows his reconciliation not only fills his heart and life but guards it as angels before his face.

These blessings of the gospel indicated in verses 16, 17-20, are not out of harmony with the temporal blessings which come with the gospel. The Christian carrying the gospel or suffer a woeful penalty for his refusal. At the same time, he was moved to return to the heavenly Father as the ambassador of God.

These are some of the motives of personal evangelism can carry.

The strength, character, reputation and influence of a nation depends upon the education of the citizens. Education goes hand in hand, in support, and as a part of religious and pietist. Ignorance breeds crime, cruelty, dishonesty, disease, and poverty. It results in suffering, decay, destruction and obliteration.

The nation that is best educated in all respects will be the safest and happiest location for residence, and it will succeed in all contests with others for supremacy.

—Eberth H. Gary.
Christian Endeavor Topic for March 6
Stewardship as a Rule of Living
Matthew 25:14-30

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
Is anything really ours to do with as we please?
Can anyone truthfully say that he got anything or holds anything by his own unaided efforts?
Does Christian stewardship have to do with the work we do for and on God's behalf?
Does stewardship have to do with our pleasures?
Do the responsibilities of stewardship apply only to Christian?
What relation do heredity and environment have to our accountability as stewards?
Does equality as to ability necessarily mean equal accountability?
If one gives liberally of his money is his stewardship thereby fulfilled?
Is it easier or harder to be good stewards today than ten or twenty years ago?

Paragraphs to Ponder
Stewardship requires a right attitude toward God. If we are to be good stewards we must realize that God's ownership and stewardship thereby fulfilled its trust. If we are to be good stewards we must recognize 'God's ownership and stewardship, and therefore the need of' making devotion a part of every wakeful minute. It will be a part of living, 'get in its work' through the sub-conscious mind while we sleep, probably will. It is our Master. Through prayer we discover his will, gain wisdom, and secure strength.

We owe something to those about us and stewardship requires that we accept all our responsibilities to others. God's gifts are for the benefit of men, and we are called upon as stewards to administer for the good of men whatever has been entrusted to us. This means a recognition of the essential oneness of humanity and God's fatherly love for all, ourselves cultivating a love for everyone, in order that we may be true servants of all, wisely distributing 'to all that are in the house' the 'goods' entrusted to our care.

If stewardship is a rule of living, then it is a part of life and life is 'all over' and continuous. Stewardship, then, must be a part of every waking minute. It will enter into the first minute after we awake and will be with us through the last minute before we fall asleep; and perhaps will 'get in its work' through the sub-conscious mind while we sleep, probably will. This means that we will so make stewardship the habit of our lives that everything will be done with the consciousness, or subconsciousness, of our responsibility to God.

All labor is essentially one, that is, all honest labor, for it all contributes to the comfort or progress of mankind and has to do with the utilitarian, making material, and abilities God has given us. Getting this idea of honest labor, in our minds, stewardship becomes a more exacting, but a very much bigger thing, and a far more vital and desirable part of life; for then we realize that, whatever useful effort we may be doing, we are stewards and can be good stewards. God works, and a good steward works for and on God's behalf. He wants us to use his abilities to his greatest advantage.

To be good stewards we should have a program of living and working. Time is valuable; time is given to us wisely and profitably used. A program helps us so to use it. The most conscientious and zealous workers are sometimes through lack of system and will accomplish far less than if they carefully orders his time. So to make stewardship a rule of living we must 'rule' our time, and never let it or anything else rule us. We must do first things and take the time for the things that are most important from the things that are less important. System does it.

With the best intentions in the world we can yet be very poor stewards through a lack of knowledge. Making stewardship a rule of living requires that we study the subject of stewardship. There are many first-rate books on the subject and its various phases, and there are many excellent ideas to be gained by observing the work of other. The idea of growing rapidly and healthily, and we must grow with it. Read about it; observe it; these are admonitions all of us must heed.

Perhaps we have caught the idea and are practicing a very worthy stewardship; but we can't stop there. We must go on developing it in our own lives, but we must also be careful to influence others. Stewardship can never be complete in the individual until it has impregnated society; for one cannot adequately administer his possessions and use his faculties until others have so far caught the idea as to cooperate with him so that there may be no hindrances. Can we improve by ourselves, but we shall improve far more rapidly as we 'sell' the idea to others.

Good stewards glorify God in direct proportion to the quantity and quality of their stewardship. Stewardship requires the development of the powers, the abilities God has given us, and the wise use of the things and the opportunities to use them he places in our way. The good steward so develops his faculties and uses his possessions and opportunities and acknowledges God as the giver. The more he develops and uses, the better he comes to know the goodness and greatness of God; the more he glorifies God.

During every waking moment our minds are at work, not always at greatest efficiency, but always active. Our minds are wonderful machines entrusted to us to be used wisely, though we so often use them unwise. While we are awake we are always thinking, perhaps to little purpose, perhaps only dreamily. Not all our thoughts find expression in words; only a small portion of all thought modifies our brain structure and affects future thinking and so affects what speaking we do. It is evident then that stewardship calls for the care of this wonderful gift of God, the mind. We must guard our thoughts and govern our speech as good stewards of our Lord.

Making stewardship the rule of living requires making prayer a rule of living. Stewards to render the best service must know their Master's will. Prayer is our means of communication with our Lord who is our Master. We discover his will, gain wisdom, and secure strength for our tasks; and through prayer we are helped to see 'what it is all about.' The more conscientious the better, the more 'prayer-ers' we become, and vice versa.

The times—
First and second Kings were originally one book. Jerome (Christian scholar, 347-420) tells us that in the time of writing, existing Hebrew manuscripts still constituted a single book, entitled "Book or Kings." There is no line of separation dividing the two books. It is the second book of which the first. Probably the author or compiler was Jeremia. It is so understood by the Jews; there are many interconnections between Kings and Jeremiah indicating another author. There were many histories in existence at that time. The writer of Kings frequently refers to books now lost, from which he derived knowledge (e.g. 1 Kings 11:14; 14:19, etc.). See "The Chronicles of Solomon" for books now lost and the many correspondences between Kings and Jeremiah indicating another author. There were many histories in existence at that time. The writer of Kings frequently refers to books now lost, from which he derived knowledge (e.g. 1 Kings 11:14; 14:19, etc.). See "The Chronicles of Solomon" for books now lost and the many correspondences between Kings and Jeremiah indicating another author.

Mid-Week Prayer Meeting Topic
For March 2
1 and 2 Kings; 1 and 2 Chronicles

By Gilbert E. Ireland

The times—
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Religious teachings—
The writer of Kings, like other sacred historians, accepted what is called the religious standpoint. He reviews the events of history in their religious and moral, not in their mere civil aspects. He describes what he regards as God's treatment of the race with which he has entered into covenant. They are 'God's people.' So, also, the compiler of Chronicles makes clear and forcible that his experience shows that 'Israel's God is Lord alone,' that when Israel served God they prospered; their right responses brought them prosperity. That the blessing of Jehovah was on them when they were faithful to him (2 Chron. 36:1; 2 Kings 17:21), the whole time covering between 400 and 500 years, to B. C. 336.—The solemn words of 2 Chronicles 36:11-16 are a summing up of the history of the religious development of Israel, a perfect result in the nation's overthrow.

High points of interest—
For historic, and especially religious teaching and impression, many popular and appealing incidents and persons are seen, e.g., David; great and good; grievous fall; forgiveness; yet, bitter fruit in family dissensions and the sufferings of the religious, in their blindness of Solomon; early choice of wisdom; later deeds of folly and wrong. Rehoboam; young, foolish and extravagant beggar, son of deposed tribes out of twelve. Jeroboam; not meaning wholly to forsake God, but, deeming it 'woolly wisdom or policy,' took the road that led to ruin. Ahab; wicked, because too weak to trample down his own covetousness. Hazael; the king who took the enemy out of the house of David, and read. Naaman; the plumed warrior; listens to good advice; begins to serve God according to the light he had. Eliphaz; of impute his sufferings for his sins, but of the fadling brilliance; appears again with the transfigured Christ and shines forever. Eliphaz; long, peaceful, illusive life of religious experience. "First and second Kings have always, blessed are they who wait on God."

THE CHRISTIAN PLEA
III. Expansion from Judea to Antioch

(9:19-31)

The program of Jesus for the conquest of the Jews, underwent hardship, experienced by Barnabas and Paul undertook the oversight of the apostles and elders of Jerusalem; so the churches were strengthened in the faith and increased in number daily.

V. Expansion of the Church

Under the guidance of the Holy Spirit, Paul and his companions found the doors leading into the centers of mission and led into the church rejoiced that unto the Gentiles, "were first called Christians." Despite the attempts of Herod to intimidate the church, was converted and was to become the apostle to the Gentiles. The opposition of the authorities simply implied that Luke accompanied the Pauline Mission at such times. Through imprisonments and riots and false accusations, often working with their own hands to meet expenses these men (Paul, Timothy, Silas, Luke, etc.) were to proclaim the word; boldly they proclaimed the word in Jerusalem exceedingly.

VI. Arrival of Paul as representative of the Gentile Christian gospel to Rome

Following the uprising of the Ephesians, instigated by the profiteers of those days, Paul journeyed to Jerusalem, where he was met with the suspicions and angry threats of the Sanhedrin; his appeal to Caesar, his voyage and shipwreck on the way to Rome; his final arrival.

Before the victorious diffusion of the gospel with a reference to the ascension of Jesus, the church of Jesus Christ is to be universal; that this whole development of the church is to be universal and the Christians coming out from the indigenous church. Those who took the attitude, that this whole new development was but a passing phase of church life in the great non-Christian lands are being compelled to change their minds and are coming to realize that it is the one outstanding problem which must be solved if the church is to be universal and meet the needs and spiritual requirements of the nations in all lands. In our own communion, this question is an ever-enlarging one. We meet it on every hand and the Christians coming out from the great non-Christian religions are anxious that the development of the church and its program be placed in their hands as soon as this move is compatible with the best interests for the carrying out of the program of Jesus. This does not mean that the mission boards and the work of the missionaries, but on the other hand in practically every meeting which has been held in mission lands during the past months, the nations have spoken and evaluated in the right way the work and the continued need of the missionaries as associates in the development of the Christian church throughout the world. It should be a source of great encouragement to us all to know that Christian nations are willing to get more into the missionary work for the UNITY concludes his account of the Gospel with a reference to the ascension of Jesus.

FOR THE YOUTH

From Convention Delegates

The World Conference Will Discuss the Indigenous Church

THAT the outstanding subject for discussion in the development of mission work in practically every country is "the indigenous church" becomes more apparent as one reads the reports of the various meetings of Protestant mission boards in Great Britain and America, as well as the special conferences which have been held during the past few months of the representatives of practically all communions called to discuss the problem of the day in mission work. The most notable section in this direction was that taken at the special meeting of representatives of the various religious bodies taking part in the work of the school for the confers on faith and order to be held in Geneva in August, 1897, to make the subject of the conference "the indigenous church." Those who took the attitude that this whole new development was but a passing phase of church life in the great non-Christian lands are being compelled to change their minds and are coming to realize that it is the one outstanding problem which must be solved if the church is to be universal and meet the needs and spiritual requirements of the nations in all lands. In our own communion, this question is an ever-enlarging one. We meet it on every hand and the Christians coming out from the great non-Christian religions are anxious that the development of the church and its program be placed in their hands as soon as this move is compatible with the best interests for the carrying out of the program of Jesus. This does not mean that the mission boards and the work of the missionaries, but on the other hand in practically every meeting which has been held in mission lands during the past months, the nations have spoken and evaluated in the right way the work and the continued need of the missionaries as associates in the development of the Christian church throughout the world. It should be a source of great encouragement to us all to know that Christian nations are willing to get more into the missionary work for the

From the Editor

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This week we print an article by our adult advisor for the Indigenous Church section on a new development since the con

From time to time other adult advisors will send such material. Mr. Paul has promised an article interpreting where our findings will lead us. This article will be used in the special issue of March 3. Look for this number.
Music and Musicians

Mrs. C. A. Bunch, Clarksdale, Miss. Delivered at Mound Bayou District Meeting Feb. 18

How insignificant I feel as compared with the topic before me, and how utterly feeble my efforts may be to treat this topic which deals with one of the finest arts of all creation, can only be expressed in my failure to do justice to its treatment.

Music is the art of uniting sounds so that they arouse the emotions and make appeal to the intellect. Music more than the other fine arts owes its value to its universality, since in its present form it is far removed from the musical sounds of birds' songs or wind; thus, though a statue must bear close resemblance to the thing which it represents, a musical selection is wholly a mental product, artificial in that it has no model in nature. Because music was long unwritten, its early forms cannot be studied as music, but do we call your attention to the fact that as early as the fifth century B.C., music was a mathematical science, almost wholly intellectual in tendency. In its present form it is an elusive art existing wholly in the musician and dying with him unless a capable interpreter is found. Music has undergone many changes in the course of its development, and the music of one age or one people is usually unintelligible and unharmful to another age or people. The similarity with music, however, breeds respect, and music whose intervals are unusual and one people is usually unintelligible and inharmonious to another age or people. The emotions which are expressed in music are as different as the periods in which it is written. The aim of a musical education is to enable the individual to express the faculties with which he was born. We are given mathematical tendencies but as properly develop them we need to study arithmetic, algebra and other branches. We are given a higher psychic or soul nature that responds to the highest, truest, most beautiful in the world. Music is one of the principal means through which the higher nature is expressed.

In response to the urgent needs of the present, we have a general recognition of the importance of music, and methods of training in the art are now generally applied in homes and schools. We need as never before breadth of vision; our thoughts must embrace the world; our phrases must be concerned with higher things. Only in that way can we measure up to the coming needs, for a new age is at hand. To elevate our thoughts to higher things is the mission of music in education.

Music trains the will; it educates the sense of hearing, cultivates the voice, aids in the study of language, quickens the memory, trains in habits of accuracy, instant decision, and concentration. More important still, it brings an appreciation of the beautiful, the love of which is a part of human nature. It adds vastly to the capacity for the higher life, and makes that life worth living.

In the earliest music, the emotional element was dominant; later, a relation made music a mathematical science, almost wholly intellectual in tendency. Music which is both emotional and intellectual is considered representative of the modern trend. Music was at first wholly oral and may have had its origin in imitation of sounds of nature. It is to Greece that we owe the formal advance of music as of other arts. Rome copied her music from Greece but made no improvements, and the art languished until it came under the influence of the church. There is music in any agreeable combination of tones heard in orderly sequence; but what isammable depends on the stage of enlightenment reached, or the degree to which higher faculties have been developed.

This explains why different nations and races have different musical ideals; for what pleases savages is discord to civilized men.

We shall not attempt to discuss the beginning of composition of what we now call modern music; we shall do call your attention to the fact that as early as the fifteenth century when modern composition began, we find that EMOTION was a prominent element of music; and for that cause we should be more lenient in our censure of the Negro race for its accredited emotionalism. The Italian nation also seemed to be especially attracted by the new emotionalism in music. Knowing as we do that the Negro race and the Italians have and are profoundly impressed by music, we may very readily see the truth in the statement that, the only true music that is written in the United States is written by the Negro.

Musical Education

The aim of a musical education is to enable the individual to express the faculties with which he was born. We are given mathematical tendencies but as properly develop them we need to study arithmetic, algebra and other branches. We are given a higher psychic or soul nature that responds to the highest, truest, most beautiful in the world. Music is one of the principal means through which the higher nature is expressed.

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It enlarges the imagination and stimulates the creative and inventive powers; appealing to the emotions, it cultivates the spirit, the soul of man, and these powers that dominate the motives and direct the will.

We all need the increased sunshine, the reviving breath of inspiration that even a slight knowledge of music affords. The despairing and the careworn regain hope and vigor under its influence and every reformer knows the power of music to sway the hearts of multitudes and attune them to higher things.

We believe it is our duty to help each other find the source of beauty and power in life. And since a musical education begins on the mother's knee, we may readily see how important were the hollusy songs of mother in awakening the mind of the little child. Mothers should prepare for that work and sing and play with their children. Like all first steps this is of vast importance, for the mind is plastic and impressions thus formed endure through life. Soon the mother may have the cooperation of the kindergarten in her work; but every step is still to the accomplishment of song. Any attempt to teach even the rudiments of music in these early years will meet with success. They are to learn through singing, and this is nature's way for with only the briefest hints little folks as naturally take to singing as birds break into song. Important ends are sought without pains as a suggestion to the little ones on the part of the mothers or teachers. They are aiming to secure soft voices and the employment of good tones. A sense of rhythm and harmony is one of the characteristics of the children but they do not know it by that name. They are being trained also in distinctness of utterance and beauty of voice, apply to the children in a class, by a skillful assignment of parts, timid ones acquire confidence in their ability to sing alone. These aims are to be kept in mind, and we must not lose sight of their importance. We are warned that the first few years are the most important, for then is laid the foundation on which further progress is to rest. The work is not difficult, if it be not neglected in childhood. The kindergarten work pieces onto the mother's hollusy songs; the school work follows naturally, and just as a flower unfolds so does the love of music. All children, flower out into ability to do, capacity to appreciate and intuition to read messages from afar.

This is a work of love on the part of mothers and all teachers who have caught the vision. They are starting little feet on the road that leads straight to the heights where there is tone in the air and all the cares and petty troubles of life become like clouds touched by the sun. All through after years they can in music rise above the cramping limitations of their condition, see clearer, think more strongly, plan higher, and do better work. They are helping the awakening of a desire for the good and beautiful, and with new courage and confidence resume their work. In what other way can a teacher exert such an influence of good?

Music is the most intimate and personal of the arts, because it deals with the feelings and emotions. Within the heart of each child are the sources of beauty and power in life. Music we have a power and a force for the building of fine ideals, and for the awakening of a desire for the good and beautiful, which should be more widely recognized and accepted at a potent means for moral and ethical education.

(Continued on page 132.)
FROM MARYLAND

Reporter, Eld. R. L. Peters, the Evangelist

The two-weeks-revival at Mt. Olivet Church, Baltimore, Md., passed into history Jan. 16. It was a success from every angle, largely due to the minister’s activity. Long before the meeting began, the minister in charge had cards printed and put into the windows of homes, business places, barber shops and in all conspicuous places to advertise the meeting.

Brother Taylor is a splendid young man, cultured and refined and has a great many friends in Baltimore. He is pastoring a very fine people with a membership around 400. His Bible school is one of the best in the brotherhood. A very fine superintendent and a good staff of officers and teachers accounts for this. The church and all its auxiliaries are a very enthusiastic group, and like Nehemiah’s group, “This people have a mind to work.” This is a Bible real church. They read “a chapter a day, to keep the tempter away.” Like the Bereans of old, they searched the Scriptures daily to see whether or not the sayings of the evangelist were true.

The choir under the leadership of Brother N. Murdock, a most excellent chorister, and a fine group of Christian men and women were in their seats every night during the revival and on time. This is one of the best choirs in the brotherhood. “Look out!” Kansas City, Mo., Georgetown, Ky., and Knoxville, Tenn! You are fine but watch Baltimore—“The Mocking Birds” of the east.

The finance was collected in a systematic way. All bills and running expenses of the meeting paid and the evangelist was given a nice salary for his service and many nice presents on the side.

When the meeting had reached its climax, the evangelist received a message that Sister Kallister Black, a member of North Main Christian Church, Winston-Salem, N. C., was dead and that it was her request that he preach her funeral. Sister Black was treasurer of the Women’s Missionary Society of Churches of Christ in Tri-State Convention of Virginia, West Virginia, and North Carolina. Both pastor and evangelist regretted this interference, but the Lord knows best and we bow in humble submission to his will.

Baltimore is a great city on the water near “Chesapeake Bay” with a population of about seven or eight hundred thousand inhabitants.

THE CHRISTIAN PLEA

Page Two

We ought to have a large church there and we believe that we shall. The meeting closed with the following results. Number added to the church by baptism, 12; by letter or statement, 4; reclaimed from the denominations, 3; total, 19. The church was greatly revived.

ANNUAL REPORT OF THE CENTENNIAL CHRISTIAN CHURCH ST. LOUIS, MISSOURI

Elder J. J. Green, Pastor

Mrs. Geneva Dowell, Clerk

Elder Moses Powell, Reporter

It is a matter of great pleasure for us to present to you the following annual report from the Centennial Christian Church. This is the church report but the other departments will report later of their activities of the year.

The work of the year just closed has been a very encouraging and profitable one. The work has been done with peace and harmony. The attendance, though not what we would like to have it, has been encouraging. We are especially pleased with the number of visitors that have been in our services. The night services have been excellent though not so well attended by the members as we would wish.

In the realm of leadership, we are well blessed and with a renewal of the zeal and determination that characterized last year’s work we enter the new year. We want to place emphasis this year on individual development in higher Christian living and broader Christian service.

The organization of the church is composed of:

- Elders
- Deacons
- Number of members
- Number added during the year
- By baptism
- Statement

The financial report is as follows:

Morning offering $4,269.07
Evening offering 149.72
Entertaining State Convention 294.21
Per benevolence 100.00
For building fund 321.82

Total received $5,124.82

Disbursements:

- Pastor’s salary $855.35
- Janitor wages 205.00
- Benevolence 100.00
- Lights and fuel 100.00
- Equipment and repairs 52.00
- Insurance and tax 68.65
- Missions 27.00
- Entertaining convention 321.06
- National and State representation 60.00
- Miscellaneous 36.64
- Building fund 321.82

Total disbursed $5,129.70

Balance on hand $14.12

The pastor’s report is as follows:

Dear Officers and Members, Greetings:

I count it great joy to have worked with you for the past twelve months. The road has not been smooth nor the burden light at all times but in the name of the Master, we have done our best.

The following is the approximate estimate of the year’s work:

- Added to the Church 27
- Marriages performed 6
- Funerals conducted 4
- Conventions and Conferences attended 6
- Lectures given 6

Attended all meeting of auxiliaries except when out of town.

Visited the sick.

Held conferences with business people concerning the church.

Wrote many business and personal letters on church matters.

The reports of the various departments are encouraging and while we have not reached our goal we have made marked progress and there is much good being accomplished spiritually.

The one fundamental need of our church is adequate group leadership that will make itself responsible for the success of the work in each particular department. Leaders who will meet, work, pray, plan, give and do, is the greatest need of our church in making 1907 a great and glorious success.

Yours for a greater work this year,

J. J. GREEN.

FROM THE BANKS OF OLD KENTUCKY

By C. H. Dickerson, Lexington, Ky.

“Every Member Present Day,” Jan. 30 brought capacity house. Many I saw for the first time. At roll-call 240 answered and two were added. Soulful, soulful service leading out of mere form into humble sincere worship of Him who loved us and gave Himself for us.

We entertained the state board—nine members present and good response from state. Some churches lag yet.


Christian Plea getting better and better.

FROM KENTUCKY

By Elder F. T. Floyd, Pastor of the Church, Covington, Kentucky

A series of meetings were conducted in Covington that came to a close on January 23 after ten days of strenuous efforts. The meeting resulted in much good being accomplished, spiritually, financially and especially in getting the membership together for co-operation. There were two added by baptism. Elder M. Frazier of Walnut Hills, Cincinnati, Ohio did the preaching and the messages he brought to us were forceful and inspiring.

This church is but five years old but it has been able to purchase its own parsonage along with the other burdens.

Page Two
The Christian Plea
Published Weekly
Office Address
425 DeBaliviere Avenue, St. Louis, Mo.

Along with these others who wrought
this opportunity to take your place
may have a part and to you comes
to the $500 'and $100 pledgers. Each
shoes? We are building history and
pair of shoes. So we are to conclude
you and publish your work. You
this paper if there are ONE HUN-
the place in the sun is not confined
that a pair of shoes mean more to.
\$10.00 to the maintenance fund and
This will include those who pledged
one hundred of those loyal to the
contributed in gifts of ten dollars by
a sustaining fund of $1000.00 to be
vided for in Section 1103. Act of October 2.
Eld. T. B. Frost, Shepherdsville, Ky.
Mrs. C. Keith, Chicago, Ill.
Mrs. A. L. Hicks, Columbia, Mo.
Mr. J. H. Pickens, Mound Bayou, Miss.
Mr. E. W. Powell, Shelby, Miss.
Prof. L. C. Williams, Shaw, Miss.
Mrs. R. B. Grubbs, National Field Sec'
Mrs. E. E. Coleman, Oklahoma City, Okla.

Ten Dollar Donors
Prof. L. C. Williams, Shaw, Miss.
Mrs. E. W. Powell, Shelby, Miss.
Mr. J. H. Pickens, Mound Bayou, Miss.
Eld. B. T. Hunt, Memphis, Tenn.
Mrs. Ross B. Grubbs, National Field Sec'
Mrs. A. L. Hicks, Columbia, Mo.
Mrs. J. L. Hardin, Nashville, Tenn.
Eld. T. R. Everett, Lexington, Ky.
Eld. T. B. Frost, Shepherdsville, Ky.
Mrs. C. Keith, Chicago, Ill.

"Add to the list as many as you will
in their contribution.

The One Hundred Club of Ten Dollar Donors
F or the benefit of those to whom
$5.00 is too paltry a sum to spend
in the great venture, we are creating
a sustaining fund of $1000.00 to be
contributed in gifts of ten dollars by
one hundred of those loyal to the
work of publishing a national paper.
This will include those who pledged
$10.00 to the maintenance fund and
all others who will give to this fund
who did not have the opportunity to
pledge.

Ten dollars is not an exorbitant
price to pay for a paper to represent
you and publish your work. You
often spend more than that for a
pair of shoes. So we are to conclude
that a pair of shoes is more than the
average Disciple than a pair of
shoes? We are building history and
the place in the sun is not confined
to the $500 and $100 pledgers. Each
may have a part and to you comes
this opportunity to take your place
along with these others who wrought
well. It will mean a great deal to
this paper if there are ONE HUN-
DRED PERSONS who see beyond
tomorrow and will create a sustain-
ning fund of $1000 to be turned over
at the end of the year as a future
security that the Christian Plea has
been doing that whereunto it has
been sent. Join THE HUNDRED
CLUB OF TEN DOLLAR DONORS
and send in your contribution to
The Christian Plea, 425 DeBaliviere
Ave., St. Louis, Mo.

This effort to maintain the paper
means a case of life or death with
regards to its continuation. Will
you sustain it to the extent of ten
dollars?

Be a TEN DOLLAR DONOR! Send in the donation at once.

Five Hundred Five Dollar Fellows
THE Christian Plea received a
place in the asking budget of the
National Convention. It however
did not receive a place in the spend-
ning budget of the Home Missions
department of the United Society.
Hence it must receive its support
from the churches and individuals
through special gifts.

The idea of individual donations
is more practical since the churches
as organized bodies have their na-
tional apportionments in the various
departments. So to those interested
in the work of the brotherhood in its
larger aspects we come to ask your
support in the maintenance of the
paper.

The theme of the One-Day Con-
ventions was Stewardship and spe-
cial emphasis was laid on definite
giving. So to facilitate matters here
we offer as a suggestion a definite
amount to those who contribute to
the work.

The first class of givers of this
definite amount is the "FIVE DOL-
LAR FELLOWS.

The apportion-
ment set by the National Convention
for the Maintenance Fund was
$2500. To raise this amount at least
five hundred persons must join the
ranks of $5 givers—500 $5 Fellows.

This must be stressed during the
month of March and most of it
raised during these two months if
the paper is to continue without a
temporary suspension that may be-
come permanent. Since most of the
constituency of our brotherhood
was not at the Cincinnati Convention
to pledge we are offering you this
chance to have fellowship in putting
over the amount of $2500 for a Na-
tional Paper.

It will spell success for the Chris-
tian Plea if it can find 500 persons
interested enough to come to its
rescue at this crucial time with a
donation of $5.00. And "What you
do, do quickly." For there is im-
minent danger of the discontinua-
tion of the paper after this month if
the funds are not forthcoming.

A REPORT OF FUNDS
This is the division of funds for
the month of January in the various
states and departments:

<table>
<thead>
<tr>
<th>State</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Alabama</td>
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<td>Arkansas</td>
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<tr>
<td>Total</td>
<td>$729.60</td>
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</table>

By Departments
Church                                $162.13
Bible School                           $232.00
Women's Missionary                     $267.70
Christian Endeavor                    $36.50
Circles                                $4.00
Triangle Clubs                        $3.00
Boys and Girls Organization           $2.37
Total                                 $729.60

WOMEN'S MISSIONARY SOCIETIES CONTINUE TO OBSERVE WOMAN'S DAY

By Mrs. E. B. Grubbs, National Field Secretary of W. M. S.

These are a few practical demonstra-
tions of the old adage, "Better late
than never," The following re-
ports of Woman's Day observance
were received in February to date of
Feb. 21:

Little Rock, Ky.                          $8.00
Kenyon Ave., Cincinnati, Ohio.           $5.50
Maple Ave., Lockland, Ohio.              $5.00
Mt. Olivet, Baltimore, Md.               $10.00
Little Rock, Paris, Ky.                   $5.00
Second Christian, Salisbury, Mo.         $2.37
Xenia, Ohio.                             $1.50

We are anxious to have every church
experience the joy of observing
Woman's Day. Any Sunday
may be Woman's Day through
prayer and preparation. Help us to
make it 100%.

MAY 1st—What? NATIONAL RALLY DAY! For Whom? The
Church proper! To What Purpose? For raising the National Apportion-
ment! How Much? $4000! For What Use? For Missions, Home and
Foreign? When? May 1st.

"And the judge decreed that the
owner should feed the old horse for
the rest of the faithful animal's
life." And of how much more value
are these who gave their lives to the
preaching of the gospel than a
horse! The supernannted ministers
need our support. The EASTER
OFFERING FROM THE BIBLE
SCHOOLS goes to the aid of those
grown old in well-doing.

Do you read the Christian Plea?
Is it worth $5.00 to you? Become a
FIVE DOLLAR FELLOW.

THE CHRISTIAN PLEA
THE WEIGHTIER MATTERS

I N 1905 Jacob Kenoly landed on the Liberian shores to make real his ambition to build a school in that country for his people modeled after the order of the Southern Christian Institute. After he had labored there for some five years he had succeeded far beyond what any of us would have thought possible with his scant means. In his hundred students he had many who were getting too high up for his limited time which had to be given to those of limited attainments. He then began to arrange to send them to the S. C. I. for their preparation. We came to his rescue the best we could. We secured good hearted persons in this country who paid their way here while they could earn their way.

First in 1909 came James I. Rundles, in 1910 came Peter C. Dunson, and in 1911 Jerome E. Freeman. All three finished our course. James I. Rundles is now pastor of the Parish Street Church in Jackson, Mississipi, and was principal of one of the schools which he had opened, till he found he could make more at the carpenter trade. Peter C. Dunson finished here, then went a term to Howard University and then a year at Tuskegee where he was about ready to graduate in Electrical Engineering when he died. He had about perfected a plan under the direction of Major Moton and myself whereby he intended to start an industrial school in Liberia supported largely by benevolent men and women in this country. Jerome E. Freeman went to Drake University where he is now about to finish in Law and Liberal Arts.

In writing a letter last week he said:

"I am glad that I had the opportunity to attend school at the S. C. I. before I came here. Those fundamental principles that I learned there have been a great asset to me. They have helped me to overcome many temptations and vices that are common in the life of great cities. They have aided me in the time of adversity and discouragement to persevere till I reached the right thing where I could trust God for the results."

It is easy to think what might have been the outcome if these three young men had gone right from the sinful state of Africa to a city environment, like Major Moton without a sustaining environment like that found at the S. C. I. It would have been easy for them to conclude that after all America does the same things but veneers them over a little more.

THE CHRISTIAN SERVICE IN COOPERATION

B. J. B. Lehman

And if this is true of these three African boys, is it not equally true with the thousands who have attended here from Jamaica and the states of our Union? The Negro youth must now be prepared to take his place in the great task of building a new civilization for America and the world. That civilization must be built on the following things:

I. A Faith in God

The underlying principle of every civilization is religion. Those that had only paganism, or a paganized Christianity, to depend upon, so soon perished. The real civilization builders must have a better view of Christian principles than is gotten when a Bible Department is just one of the useful things studied.

II. On a Firm Moral Basis

Intellectual development as it is usually understood at the university will save no people in themselves. The old paganities of swearing, immorality, cheating and stealing are so well fixed that they are instinctive and intellectual development alone will not eradicate them as was shown in Leopold and Loeb.

III. On a Stable Industrial Basis

The South has abundance of resources but it needs developing. Unless the Negro citizens of Mississippi and Alabama and Georgia can help do that they must eventually go out somewhere else. The young men and women who will have to put up with men and women who will have to put labor on a much higher basis than it now is, Brethren, it is a big job we undertook when we started to build a new civilization and we need to count the cost.

S. C. I. NOTES

In the absence of President Lehman, Professor Jacobs preached at Church Sunday morning. His message was very fine.

The Bureau of Child Hygiene and Public Health Nursing of the Mississippi State Board of Health has been conducting classes in Personal and Community Hygiene in the schools throughout the State. For the past several weeks such a class has been conducted for the girls of our school, under the instruction of Mrs. Eliza Pillars, R.N. The class proved exceedingly interesting and helpful, and all the girls who were old enough were enrolled in the course.

MAY 1st—NATIONAL RALLY DAY FOR THE CHURCHES.

MUSIC AND MUSICIANS

(Continued from page 129.)

NEGRO MUSICIANS

The Caucaisan race has its eye turned upward, has fastened laurels onto, and is justly and loudly singing the praises of Wagner, Schumann, Paderewski and many other characters of their race who have written their names high upon the roster of musical fame, and have left an abiding heritage upon the hearts and minds of the music-loving people of the world; and we too share in the beauty of their genius, and join with them in singing their praises; for we solemnly believe in giving honor to whom honor is due; but we feel that we could bathe our faces with veils of tears, not for sorrow but for joy, that the God of creation has not left us comfortless in the musical realm.

In the dawning of our short morning of civilization, the Negro can point with much pride to a roster of artists such as, S. Colridge Taylor who wrote and gave the world, ‘Hiawatha’ and ‘Candle-Lighting Time’; W. C. Handy who gave ‘Hail To The Spirit Of Freedom,’ ‘Arfo American Hymn,’ J. Rosamond Johnson who gave ‘Since You Were Way,’ ‘Little Boy From A Natiornal Hymn,’ N. Clark Smith who gave ‘Dreaming’ and ‘Don’t You Let Nobody Turn You Round,’ F. H. Clark who gave ‘Come Unto Me, My Yonies Ma Have Harvest Wait;” R. Nathaniel Dett who gave ‘Music In The Mines,’ ‘Opin Yo’ Eyre’ and ‘Listen To The Lamb’; B. Harris who gave ‘Come Unto Me,’ ‘Deep River’ and ‘Jenn.’ We feel very proud to make reference to some of our musicians such as F. M. Gw, a noted Organist, P. G. Lowey and James Europ distinguished Band Masters, and Clarence Cameron White one of our most accomplished Violinists.

We shall not attempt to name them at this occasion, but following closely after the list above named, we have a host of musical artists, such as our own Roland Hayes, who have toured the world, entertained kings and potentates, and have thrilled the world with music which has rung with its notes forever. We feel if not surpassed none of those were ever noticed.

In my conclusion, let me admonish you as a race, hang not your hopes upon the stars of the heavens, but frame your lives and bend your knees to the emulation of the lives of the musical geniuses of your own race; for in the dawning of our short morning will be shining one attune ear to your enchantment, and then will be God magnified through song.

TO THOSE WHO PLEDGED!

TO those who in the Cincinnati National Convention made pledges to maintain a national paper and has as yet neither paid or made disposition of the pledge: In the month of April in the Christian Plea will come a printed list of these pledges and the amounts paid. And if you wish to find out to whom you have a just claim, let it be expedient to make some disposition thereof before the twentieth of March. You may do so by sending in a whole or partial payment of the pledge to Dr. J. E. Walker, Box 1501, Memphis, Tenn. or to V. G. Smith 425 Delbaliere Aven, St. Louis, Mo.

Join the ranks of TEN DOLLAR DONORS. Be a sustainer. Support the National Organ. Send all offerings to the Christian Plea, 425 Delbaliere Ave., St. Louis, Mo.
Our Foreign Missionary Work

By C. M. Yocum

The Disciples of Christ date the beginning of their movement with the publication of the Declaration and Address by Thomas Campbell in 1809. Seventy-three years later, however, we did not have a missionary on any non-Christian foreign mission field in the world. It is true that in 1849 the American Christian Missionary Society was organized and foreign missionaries were sent to Jamaica, Jerusalem and Liberia, but it is also true that their period of service was of short duration. Because of financial stringency they were recalled. True it is also that the Christian Woman's Board of Missions came into being in the year 1874 and the Foreign Christian Missionary Society in 1875, but it was not until 1882 that these organizations began to send forth their first group of missionaries to a non-Christian land—India. In rapid succession we entered Japan (1883), China (1886), Africa (1889), Porto Rico (1900), Philippines (1901), Tibet (1903), South America (1906) and Mexico, present field (1919). This was the real beginning of the continuous foreign missionary work of the Disciples of Christ. In the forty-five years since then, the growth of our foreign missionary endeavors has been little short of phenomenal and the distribution, diversity and immensity of the service today is gratifying. Witness a few contrasts.

Fifty years ago we were not doing work on a single foreign mission field. Today we are laboring on ten of the great foreign mission fields of the world, six of them belting the earth between the Tropic of Capricorn on the South and the Tropic of Cancer on the North. Our South America field reaches across the Tropic of Capricorn so that only China, Japan and Tibet are wholly out of the tropics.

Fifty years ago we were not supporting a single foreign missionary anywhere in the world. Today we have 337 missionaries actively at work on the fields and we are supporting 14 who have served well their day and generation and are on the retired list. These missionaries are as carefully and thoroughly trained as any similar group anywhere on earth. They have been reared in their own homes, most of them prepared in our own colleges and many of them trained in the College of Missions. Assisting these missionaries are 1,496 native evangelists and workers who are preaching the Gospel in at least eleven languages and dialects. In Africa, the missionaries must know French also though all the preaching is done in the native dialect. All in all there is a corps of workers on our various fields numbering 1,847. In order that we might visualize these workers and thus get away from mere statistics, may we look at one of them.

It is in a native village in Central Africa. A group of twenty-two native evangelists, a missionary and a missionary secretary are on an itinerary of eighty miles from Boende, the capital of the district, to Wema, our newest station. The day's march is almost over. The group has entered a little village where the missionary has never been before. The leader of the native group selects a preacher as the caravan enters the village. The preacher, his drum having been notified in advance on the native call drum of the coming of the caravan. They have gone into their gardens and have selected produce to sell to the group. Studying well his audience, the preacher begins preaching in this way:

You women heard of our coming before you saw us marching down the path. You knew that we would be hungry so you went into your gardens and selected bananas, plantains, bananas, and other produce. When you went into your gardens, this produce that lies here on the sand now, had nothing to say as to whether it would come to this market or not. Of your own wills you selected it and brought it here. Now we are products in a beautiful garden here in Central Africa. Into this garden ever and anon comes Death. When he comes he does not consult us as to whether or not we will accompany him, but he selects whom he wills and takes them with him.

With an introduction like this, he went on to preach a forceful sermon on preparation for the life beyond this present life, emphasizing the fact that preparation can only be made by living the life that Christ, the Son of the true God, taught man to live. These native evangelists understand the minds of the people to whom they preach and their message comes with understanding.

Half a century ago we had but a few churches in Jamaica, planted by the American Christian Missionary Society. When the Christian Woman's Board of Missions and the Foreign Society came into being, these churches, undergirded, were struggling to meet the need as best they could. On July 30, 1884, our first convert from heathenism—Matsamuru San, was baptized in Japan. Today in all of our fields we have 227 organized churches with 1,170 other preaching points. We have 74 self-supporting churches or groups of Christians. Last year we baptized 4,627 converts, the largest number in any year of the Society's history. This makes a total church membership on the various fields of 35,246. When it is remembered that fifty years ago we had at best only a weak, scattered, struggling constituency in one small field, this host of 35,000 loyal disciples in good standing and full fellowship, of stalwart character, has become in most essentials to our membership at home and in many respects actually superior, the accomplishment is truly remarkable.

During the five years ending 1922, the percentage of growth on the foreign fields was 29.8. For the same period in the homeland it was 8.1. For the ten years ending 1922, the percentage of growth on the foreign fields was 61.2, in contrast with 29.9 at home for the same period. For the fifteen year period ending 1922, the percentage of growth on the foreign fields was 141.0; in the homeland it was 33.3. For the twenty year period ending 1922, the percentage of gain on the foreign fields was 424.0; in the homeland it was exactly one-tenth as great, or 42.4. Moreover, since 1922 additions on the fields have exceeded all previous records.

At the beginning of the fifty year period, we had no schools of any description on any foreign field. Today we have 539 schools with 6 colleges. The total enrollment is 15,204. The property belonging to these schools is valued at $525,000. In addition to the building up of this most excellent school system, we have helped to reduce the Loko language to writing and have assisted in translating the New Testament into that tongue. Other portions of the Word of God have also been translated and many textbooks have been prepared. Our missionaries are accomplishing most commendable results in obedience to the command of the Master—'Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you.'

In the early days of the Africa Mission, an old chief travelled many miles from his village to Bolonje to see Dr. Dye make 'paper talk.' When, to prove that he could do so, Dr. Dye wrote a note to Mrs. Dye and handed it to the chief to deliver, the old chief drew his head back and would have nothing to do with paper that could talk. Might it not bite also? When eventual

(Continued on page 136.)
THE CHRISTIAN PLEA

The Uniform Lesson for March 13
Making the World Christian—Matthew 28:16-20; Acts 16:6-15
By Marion Stevenson

THE LESSON SCRIJPTURE
Matthew 28:16-20
16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came, and spake unto them, saying, All authority hath been given unto me in heaven and in earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: 20 Teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, even unto the end of the world.

Acts 16:6-15
6 And they went through the region of Samaria, preaching the gospel of the kingdom of God, and healing those diseases by the power of the Spirit of Jesus. 7 And when they had passed through the region of Samaria, they came to a certain city called Sychar, near to the parcel of ground that Jacob gave to his daughter Leah, and where she had her sons. 8 The Samarians therefore said unto him, Art thou also come among us to bring us to the true religion? 9 And he said unto them, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. 10 Then Simon Peter said, There is need of thee to be baptized with thee also, Master. 11 And he said unto them, Are ye baptized in the name of Jesus Christ? Then they told him, We have neither heard whether there be a God in the world. 12 And he said unto them, Into what then were ye baptized? And they said, Into John's baptism. 13 Then said Paul, John did baptize in the baptism of repentance, saying unto them that they should believe on Him which should come after him, that is, on Jesus. 14 And now acknowledge us again; for baptism is the ordinance of the Lord, and was ordained by Jesus Christ to prepare persons righteous before his ascension. 15 And if John had been baptizing us, he would have said, I am not fit to baptize you with me: but we, because it is right in the Lord, are come to preach unto you the good news.

The topic for the lesson today carries a high challenge to everyone who professes to be a Christian. It is a challenge to love others sacrificially, to supreme and life-long Christian endeavor.

The Great Commission—
There is no passage in the Scriptures more familiar to Disciples of Christ than this one. More than any other religious people, we have preached sermons from it. The sermons are interesting not only for what they stress, but for what they omit.

First of all, verse 18 has been strongly emphasized, recognizing that underneath the Great Commission lies the authority that belongs to Jesus in heaven and on earth. This too should never be obscured or slighted.

However, the idea of the authority of Jesus has commonly been used chiefly as a sanction for baptism for the remission of sins. Why? Because baptism has not been founded upon this idea of the authority of Jesus. Indeed, we have spoken of baptism as "a positive ordinance," that is, something demanded upon the arbitrary authority of God.

It is true that baptism rests upon the authority of Jesus, but this is not all in the Great Commission that rests upon this authority. In fact, in putting the authority of Jesus under the ordinance of baptism, we have had to pass over the first article of the Great Commission, "make disciples of all the nations." Not all sermons preached on the Great Commission have presented the whole commission as it came from the lips of Jesus.

Again, not all sermons on the Great Commission have included "teaching them to observe all things whatsoever I commanded you" in the realm of the authority of Jesus.

Our lesson today asks us to consider the commission as primarily and principally concerned in making disciples of all of the nations. It follows as a matter of course that Christian practice of professed Christian nations is organized selfishness promoted by world power. We are now learning what the uniform Christian practice of professed Christian nations has done to disturb the world in its spirit of injustices. The mission movements have done to disturb the world in its spirit of injustices. The mission movements have been a living thing. It has been promoted and is sustained by the very life-giving Spirit of God himself.

In foreign lands—
We wonder if Paul had ever before this left Asia, in a sense his native land, to journey into Europe. If not, we have him here entering upon what we would call today a foreign missionary adventure. He turns to the West.

As far as tradition helps us to know, the most of the twelve disciples of Jesus turned to the East and to the South to tell the good news. Some of them did go into the East, far into India, perhaps to China. At least, the gospel entered far away China at a very early period.

First of all, it made business Christian by the conversion of a business woman, Lydia. Before she became a Christian she was a devout worshiper of God according to the Jewish religion. She conducted her business according to the requirements of Judaism. She had no opportunity to consider what it might mean to them to become his disciples.

Such facts as these above are a ground for the important challenge of the church to arise itself to carry out the Great Commission to make the world Christian.

The urge of the Spirit of God—
Our attention is called to the sixteenth chapter of Matthew. We are told Paul and his company are not only directed but controlled by the Holy Spirit. They are restrained from preaching the Word of God in regions they might choose and forbidden to speak it in others. Under the urge of the Spirit of God, they are thus kept on the move until they come to the sea which divides the western Christian world and the great world in which they had been living.

The history of the Great Commission, the story of the enterprise of making disciples of the nations, is unretriglistable and from the recognition of the place in it of the Spirit of God. There has been an irrepressible and an irresistible vital force in the missionary movement. This missionary movement has been a living thing. It has been promoted and is sustained by the very life-giving Spirit of God himself.

The vast majority of the people of the world have not yet heard the name of Jesus who was baptized, and her household, she besought us, saying, If ye be therefore men of God, preach the word. 16 And Paul took the young men Epaphroditus, whom they had appointed to be with them, being of the same nation with himself. 17 And he went through the regions of Philippi, and of Abertanem, and of Thermopylæ, and of the region of Galatia, and of Phrygia, and of Asia, 18 And wherever he went, he preached the gospel, saying, The kingdom of heaven is at hand. 19 And he taught, preaching the gospel in all the synagogues, and in the schools of the Jews, and in the streets. 20 And all they that heard it took upon themselves the name of the Lord Jesus, both men and women.
Suggestive Questions
What adverse circumstances did the first colonists in America have to overcome?
Were circumstances favorable or unfavorable to the first missionaries of modern times?
What circumstances did the pioneer preachers of the United States have to overcome?
What are some of the circumstances that hinder your work and life today?
Is one a coward who yields to, or Quéts because of, adverse circumstances?
Do circumstances ever justify our condemning another's failure?
Is personal negligence ever justified by one's surroundings?
Can one ever justify wrongdoing by blaming circumstances?
What circumstances are responsible for the crime wave in our land?

Paragraphs to Ponder
At the very beginning assume that circumstances can be conquered. The one who says, "I am the victim of circumstances," under any adverse condition, is defeated; if he tries to do his best, justifying his failure on the ground that circumstances are not favorable, isn't worthy. This is God's world, and man has been given dominion in it. God intends, then, that man shall conquer. If we hold that thought and work in accordance with it, no set of circumstances can defeat us. They may hinder for a while, but eventually we shall conquer.

It is the Christian's destiny to conquer. Jesus said, "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." Circumstances cannot defeat one who has set his heart upon the Kingdom of God and who works to possess it. "All things are possible to him that believeth"; and among the possible things is the conquest of circumstances, no matter how difficult they may be.

Look for the bright side of every situation. Certainly the circumstances in the case of Philippi were not a very favorable situation, yet Paul and Silas found enough hope in the circumstance to be able in spite of their pain to sing and praise God; and we see that remarkable deliverance and experience came to them. If Christ could heal the blind, cleanse the leper, and raise the dead, he can surely overcome any circumstance that confronts us. Since that is true, there surely is a bright side to every situation, so let's look for it and find it.

Few situations are as bad as they could be. Others face worse conditions and are overcoming them; others have less in their favor than we have, yet are carrying on. Instead of despairing because of the things that are against us, let's count the things that are in favor; there are always circumstances that help, more than we suspect usually. There are sympathetic friends, there is health, a Christian environment, good books, fine examples, if we'll but look for them, and there is always God. Marshall the forces in your favor and win.

Pretting over circumstances never overcomes them; it rather adds another and a worse circumstance to conquer. Worry depletes your strength, clouds your mind, and dulls our perception so that we are not half fit. The situation may be bad enough, but fretting because of it will never overcome it. Just accept the situation and admit its gravity and then set to work to conquer it. Don't worry; work. Watch a fretful horse. He wastes half his energy uselessly.

Look upon the overcoming of circumstances as training for bigger things in life. The man who tries to avoid the hurdles they look mighty high, but he doesn't let appearance stop him: he tackles them and after a few trials finds them not so strong afterwards. Constant practice makes the effort easier and easier so that when the big men come he strikes out with confidence and power. Regard circumstances as small things away over in order to gain power to do bigger things.

It is a good thing to develop a success complex; that is, to get the feeling of success firmly grounded in your thinking and purposing. Go at the easier things with vigor and conquer them, so that you may get that feeling of confidence in yourself that is a rich treasure, indeed. With the feeling built up in you that you must succeed and can succeed, big or small, not back so big, nor seem so hard; and the most difficult will yield to your determined and devoted effort.

Circumstances sometimes can be conquered by substituting other circumstances. When Jacob Riis came to New York and was brought in contact with the conditions around Mulberry Bend he saw how very difficult it was for people to develop clean, honest habits. Constant practice made the effort easier and easier so that when the big men come he strikes out with confidence and power.

Make circumstances work for you, even adverse circumstances. During the Revolutionary War General Washington was camped with a handful of half-starved soldiers on the banks of the Delaware River opposite Trenton, where the Hessians were camped with a handful of half-starved soldiers. They were nearer to him than anyone else could. Zerubbabel planned to rebuild the Temple (Ezra 3:2-9). The purpose was to subvert the temple, to substitute circumstances. The Temple was brought in contact with the conditions around Mulberry Bend he saw how very difficult it was for people to develop clean, honest habits; he determined to attack these foreign troops during the night. To do that he had to cross the river filled with floating ice and in a driving blizzard. Circumstances were seemingly all against success and his aides counselled against the move; but Washington believed he could use these adverse circumstances to his ends. He crossed the river and took the enemy in false security and won a great victory. We can make adverse circumstances work for us, too.

Don't be always considering just your own success. Think of the good of others and of the circumstances that they have to overcome. Pretting over these will not help, but symptoms to sympathize and help wherever and however you can. Selfishness is a circumstance that binds us down more firmly than any other, if we let it grow in us. The true man can never be a truly big man. An unselfish man helps others, and very soon finds that a host is a far greater thing. "No clouds can ever make others fight to the world alone, and you will quickly find that you are not left to fight alone.

Mid-Week Prayer Meeting Topic
For March 9

Books of Ezra and Nehemiah
Ezra 1:1-4; 8:21-23; Nehemiah 8:9-12
By Gilbert E. Ireland

The great value and interest of these books are intensified when we realize that most of the events related are told by those who took active part in them, Ezra and Nehemiah.

Political conditions—
The day was dawning after the long night of the captivity (2 Chron. 36:21). The divided kingdom had suffered many defeats and deportations of portions of its inhabitants. Tidgith Pileser, of Assyria, carried away many from the northern tribes B.C. 740, (1 Chron. 5:26; 2 Kings 17:10). Nebuchadnezzar also, (2 Kings 17:5-5). Sennacherib removed a large number B.C. 715 (2 Kings 18:13). Nebuchadnezzar repeatedly invaded Judah and finally besieged Jerusalem, carried away its people and destroyed the temple B.C. 588 (Chron. 36:18). Captives in foreign lands, appear to have been treated often very basely; they cultivated the land, some had servants, acquired riches and lived in luxury (Jer. 29:10-17; 4:4).

If, however, they were inadvisate they were subject to great cruelties (Jer. 29:10). Began by being told, "You are not世界上最怀的俘虏。彼布斯是被埃及人俘虏了，夺取了巴比伦，俘虏了他的人民，他们用金钱和物质生活来收买他们。他们被转移到了另外的处所，进行了更好的生活，成为了自由人。其他人则被释放了。一次，再次，他们被释放了，被属于他们的自由。他们在这段时期结束的时候，被允许在耶路撒冷重新建立自己的国家。更进一步的，则是建立了一个新的国家，他们的自由得到了保障，生活重新开始了。更进一步的，则是建立了一个新的国家，他们的自由得到了保障，生活重新开始了。更进一步的，则是建立了一个新的国家，他们的自由得到了保障，生活重新开始了。更进一步的，则是建立了一个新的国家，他们的自由得到了保障，生活重新开始了。
Tell Him So

(Written for The Christian-Evangelist.)

If one has helped you on your way—
Tell him so.

Yes, tell him so, this very day;
Don't wait until he's old and gray,
But just as early as you may—
Oh, let him know!

If one a brave, true word has said—
Tell him so.

Don't wait until the man is dead,
Then, place a wreath above his head,
But cherish his heart, right now, instead—
'Tis better so.

If you are touched by some one's grief—
Tell him so.

Extend to him a brother's hand,
Just let him know you understand,
'Twill help him reach the solid land—
His heart will glow!

E. C. Baird.

The Universal Friend

(Written for The Christian-Evangelist.)

Faith unawakened in a bygone year,
I wondered how they knew God always near
To bear life's burdens, dry the mourner's tear,
With love and grace for even the untrue;
I wondered how they knew!

Now, as He guides me through the waters deep,
Drown the dark valley, o'er the mountain steep,
Still heareth the heavy cross my soul to keep;
Still suffering, that I no more may weep,
I do not wonder that they trust Him so,
Since now so well I know!

Ina Duley Ogden.

Big projects cost Big Prices but bring Big Results. The Christian Plea is a Big Project. Let the potential FIVE DOLLAR FELLOWS and TEN DOLLAR DONORS become dynamic in rushing the Christian Plea to a stronger life.

For those who gave life—give ye support! For Ministerial Relief—Easier offering from the Bible schools.

THE CHRISTIAN PLEA

The Endless Search

By Rev. George G. Phelps

"Lo, these are parts of His ways, but how little a portion is known of Him."—Job 26:14.

W HAT need I care, or question deep?
How life began, I do not keep,
And life, Eternal Life, can win
My soul redeemed from death and sin.

Few things I really understand
Found mid vast seas or widespread land,
But 'twas my Father formed them all,
And I'm His child the weak and small.

Science's wise theories may be true,
We are and they are various or now,
But true or false, my life's chief end
Shall be to love my Almighty Friend.

His ways that seem mysterious now
Are surely overruled by love,
Blind off to reason, I allow—
Patient I'll wait 'till taught above.

For if I gain the life to come,
Find immortality my home,
Long ere then can well be spent
Searching God's ways—so I'm content.

—Boston Transcript.

Near, and Yet so Far

They came to the gates of Canaan,
But they never entered in!
They came to the very threshold,
But they perished in their sin.

On the morrow they would have entered,
But God had shut the gate;
They went, they wistfully ventured,
But alas! it was too late.

And so we are ever coming
To the place where two ways part;
One leads to the land of plenty
And one to the hardened heart.

Quoted by David Griffith Thomas.

WHAT the New Year will bring forth, we do not know, but we can trust. As one of our poets puts it, writing, 'When the Year Is New':

I cannot always see the path that leads
To heights above;
I sometimes quite forget he leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I cannot always trace the outward course
My ship must take;
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love, and so
I onward go.
In perfect trust that he who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life,
For oft the sound of thunder, blow on blow,
The noise of strife
Confuse me till I quite forget he knows
And understand;
And that, in all details, with his good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks he gives
In life's hard school;
But I am learning with his help to solve
Them, one by one,
And, when I can understand, to say
"This will be done!"
Seven Prominent Negroes in the Field of Education

By Hugh S. Calkins, Educational Director of the U. C. M. S.

The readers of the Christian Plea will be interested to know of several very eminent men in the field of Negro Education, whom I met recently in my capacity as Educational Director in the Home Department of the U. C. M. S. There are many others whose names might stand here also, but space will not permit the mention of more at this time.

Maj. R. R. Moton
1. I am heading the list with the name of Major R. R. Moton, Principal of Tuskegee Institute. Among the many fine things that might be said of this illustrious man, it seems to me that he will be known in after years as the man who shows to the Army how the races must live side by side in a kindly spirit. He is courageous to speak the truth in regard to the rights and needs of his people, and at the same time he can say what he thinks in a way that gets the greatest results. He makes many friends for the Negro’s cause.

Monroe N. Work
2. Monroe N. Work, who has his office at Tuskegee and is the great statistician. He is the editor of the Negro Year Book, and is now engaged in the compiling of a complete bibliography of all Negro lore. His is a great task, and it is needless to say that it will be well done. The Year Book alone is a work worthy of one man’s mettle, but he is not satisfied with so small a task. Every one who is interested in the progress of the Negro can write to Mr. Work.

I wish that space would permit more than the mere mention of George W. Carver and Mr. Roberts, both of Tuskegee. One is the man noted for one hundred and forty-five different ways to use the peanut; the other is the capable Principal of the Academic Department.

Prof. A. A. Taylor
3. It gives me pleasure to name Prof. A. A. Taylor, head of the Department of History at Fisk University. He is an authority on Negro History. The Journal of Negro History has published two worthy articles of his: one on the Negro in the Reconstruction of Virginia, and the other a similar one relating to South Carolina. Mr. Taylor is of fine spirit and great enthusiasm. Fisk will one day be proud of him.

Dr. Thomas W. Turner
4. There is also a young man at Hampton Normal and Agricultural Institute, who has already made for himself a place of importance in the field of Biology. I refer to Dr. Thomas W. Turner. He is making a special study of the fungi that injure the crops of Virginia. He is studying the conditions of soil that will eradicate these “smuts” and “rusts.” He is engaged in a task, the successful prosecution of which will be a great service to his state, and to the nation.

Prof. Parker
5. Engaged in a similar work is the head of the Department of Biology at Howard University, Prof. Parker. Prof. Parker has demonstrated a cure for the disease of the fruit of the peach that causes rot, the “wet” and the “dry.” He has made for himself a name as a benefactor of humanity, and is an honor to his race.

Pres. Mordecai Johnson
6. Next, I wish to mention President Mordecai Johnson, of Howard. He is a brilliant conversationalist and very highly read in the history and literature of his race. He is a most capable president and a man of great spirit. Here is in a word the theory of education which he holds. “I believe in the training of the hand, for it begets courage and endurance and a sympathetic view of life; and in the religious training of the student for the development of the finer characteristics of human nature.” I had not found before a statement that so nearly expresses my own view of the same subject.

Prof. Ernest B. Just
7. These are all great students. Most of them have their “Doctorates”; but probably a greater scholar than any I have mentioned is Prof. Ernest B. Just, head of the Department of Physiology at Howard. He won his Phi Beta Kappa at Dartmouth, and took his “Master’s” and his “Doctorate” at the University of Chicago. Dr. Just is recognized by German scholars as an authority on the subject of the beginnings of human life in the embryo. He stands nearer to the secret of human life than any other living man. He writes for a German Journal of Physiology. He is a young man of great modesty and greatly great promise. He is already known as one of the ten leading American scholars.

A NEW OFFICE
Alva W. Taylor, Secretary of Board of Temperance and Social Welfare

Gifford Gordon, who is rapidly making a name for himself as an apostle of temperance, has been engaged by the Board of Temperance and Social Welfare as temperance secretary.

Mr. Gordon is an Australian by birth. He was educated at Transylvania College, and has altogether lived eight years in the United States. He was for some time secretary of the Australian Temperance Society and in that capacity was sent to this country by a group of Christian business men in Melbourne, to make a thorough investigation of how prohibition was working in both this country and Canada. He spent the better part of two years in this investigation, securing his information from official sources and from first-hand personal inquiries. His conclusion was that prohibition even at its worst, was a success.

He has a deep conviction that prohibition at its best in this country is the shortest and most effective means to the obtaining of world-wide prohibition.

Convinced that prohibition can be made a complete and victorious success by the churches, the Board of Temperance and Social Welfare and Mr. Gordon together, have made this adventure of faith. The funds to support his work will have to be raised for the present through personal contributions. Our churches are in the front line in temperance reform and have been from the first. We had just as well face the fact that unless we can revive in the churches a moral passion it can be maintained. We had just as well face the fact that unless we can revive in the churches a moral passion it can be maintained.
Church News

FROM EAST TENNESSEE
By W. M. Martin, Johnson City, Tennessee

A two weeks' meeting has just closed at the West Main Street Christian Church that began on the sixteenth of January and closed on the thirtieth of that month. The interest was high and though there were only two additions the work was not in vain in reviving the members of the church who have been without a minister for a long while. The closing services were attended by a capacity crowd with representatives of both races. The financial success resulted in $124.09 being raised. The Sunday afternoon session was well attended though a downpour of rain added to the difficulties. Seventy dollars were raised in this service alone. The church there invited the evangelist to the pastorate of that church.

We will "open fire" at Rogersville with Elder Bradley on the seventh of February and the "battle" there is scheduled for two weeks.

The Stewardship Rally will be held in East Tennessee at Johnson City on March 3rd. All the East Tennessee churches are urged to attend through their representatives. Wake up! Bristol, Knoxville, Jonesboro and Rogersville.

The Jonesboro work is moving forward under the leadership of Dr. Scott. I preached there Feb. 6th and had a fine audience. Elder Scott has called the district to meet in Jonesboro Feb. 25-26. I hope we may have a splendid meeting.

A great field in Johnson City and if the writer takes the work, look to hear from us soon.

PORT GIBSON ENDEAVORERS
By Miss Susetta Gibson, Port Gibson, Mississippi

The Christian Endeavor of this church is doing well though there is always room for improvement and we want to improve much this year.

Our Endeavor has about fifteen faithful members though it has many more on the roll who as yet have not seen the good that this society is doing. Part of our task is overcoming the indifference of our members as well as interesting other boys and girls in the type of work we are doing here. We pay ten cents to join and monthly dues of ten cents.

A typical meeting is conducted as follows:

- Called to order by president, Mrs. S. E. Thomas, at 6:30.
- Subject announced, "Seeing the Good in Others."
- Prepared and voluntary speeches on the subject.

NOTES ON WOMEN'S MISSIONARY SOCIETIES
By Mrs. Rosa B. Grubbs, National Field Secretary

Mrs. M. D. Curtley, president of the W. M. S. of the 8th St. Church, Kansas City, Kans., writes... "You can depend on our W. M. S. to be one of those to comply with the request for $100.00 for missions this year. We want to make this our best year."

Mrs. Pearl Williams is the superintendent of the Junior Missionary Society of the 8th St. Church, Kansas City, Kans. She has begun her work with much enthusiasm, and the children's interest is evident.

The Women's Missionary Society of the Centennial Christian Church, St. Louis, Mo., enjoyed an interesting program led by V. G. Smith, at its last monthly meeting. The program was preceded by a repast of sandwiches and coffee supplied by its enterprising president, Miss Elizabeth Givens. This society also voted its aim to be listed with the societies giving $100.00 this year for missions.

"OLD FIRST!"
By Sammie Warfield, Nicholasville, Ky.

We are yet on the map and Bro. Euell, the "Old Musket" as he is called, is our pastor. If he is a "faintlock," he certainly keeps his powder dry; if he is an "automatic," he is a "sure-fire." Every time he preaches we think we have his best but the next time he excels all past efforts. We understand him and we don't understand him. In appearance he is as naive as a child but in the pulpit he transforms himself into a man of unusual vision. It seems that the words are inadequate to express what he can see in a subject. And we do not know how he does it.

We have organized a Christian Endeavor and a new choir. An outstanding service was the one on Feb. 6, commemorating the 1900 anniversary of the baptism of Christ. It was a memorable occasion for Nicholasville.

When we get back to normal, look out for "Old First."

Open Discussion in which all take part.

Special Music and this particular time we were favored with an instrumental solo by Miss Lillie Hattie Lee and a vocal duet by Misses Susetta Gibson and Josephine Key.

Remarks, business and adjournment.

The harder the Cross
The brighter the Crown.
And having done all
Then stand for Jesus.

FROM THE BANKS OF OLD KENTUCKY
C. H. Dickerson, Lexington, Ky.

"All dry weather signs fail in wet weather." Blindfolded, befuddled and backward beset, the weather man is handing us joyous sunshine, Mr. John Groundhog to the contrary, notwithstanding. Great days in church circles. Our Ministers' Alliance, composed of some twenty men, sponsor a "Get-Together Movement." The Ministers' Solo Contest was the latest, and the largest church house in town found several hundred people "turned out" and the house was "jammed," aisles and all, by 7:30 p.m. The First Baptist Church got the highest number of votes. Only Auditorium, Armory or Out of Doors will be used next time.

Two added since last report. The East End Club is leading by a margin. West End Club is "white-eyeing" and gaining. It will be a race to the finish.

Evangelist making good and brethren must remember state obligations. "Remember them that are in bonds," as in bonds with them. Please getting better and better.

YOUTH'S DAY AT CENTENNIAL,
ST. LOUIS, MO.

Reported—Miss Elizabeth Givens

Never before in the history of the Centennial Christian Church has there been a more interesting and novel day than "Youth's Day," Sunday, Feb. 6. We have had "Men's Day," "Women's Day," and "Children's Day" but never before have the youth of our church had a day for their own.

In the morning services in addition to appropriate songs sung by a choir of young people and special music by this group, a short talk on "Youth" by V. G. Smith, Miss Cal, Miss P. Mann, Yourut, People's Superintendent of the U. C. M. S., brought the main message of the morning. Her address was on "Youth" and she stressed the grave responsibility on the church of promoting the fourfold development of the youth, spiritually, socially, mentally, and physically, in bringing the youth to Christ.

In the evening services, the day reached its climax in the presentation of the Christian Endeavor Day Pageant, "Youth Leads." Youth came forward and proclaimed is our pastor. If he is a "faintlock," he certainly keeps his powder dry; if he is an "automatic," he is a "sure-fire." Every time he preaches we think we have his best but the next time he excels all past efforts. We understand him and we don't understand him. In appearance he is as naive as a child but in the pulpit he transforms himself into a man of unusual vision. It seems that the words are inadequate to express what he can see in a subject. And we do not know how he does it.

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Then stand for Jesus.

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Page Two
THE WEIGHTIER MATTERS OF THE LAW

The day of sectarianism has passed. No longer do suppos edly intelligent men debate over the form of baptism or the theory of regeneration. No longer do voluminous tomes grace the platform rostrum to overawe the simple and confound the brilliant. The ‘jots and titles’ have been relegated and the sense of brotherhood and fellowship is a herald of the time long hoped for in a day of Christian unity. When a man enters the House of God the question is no longer raised as to his creed or denominational affiliation before he is allowed to partake of the Lord’s Supper. Ministers of the various churches visit back and forth and visitors in the pews are a frequent occurrence even in the smaller churches. The change from one denomination to another is not attended with the same amount of formality and restriction as was formerly practiced.

And such things ought so to be. The onslaught of organized vice and propagandized evils has so placed the followers of Christ that they are unable to strain gnats as formerly while they swallow camels. The weightier matters of Christian justice and systematic mercy have so enganged the attentions and absorbed the energy of the leaders that there is none of either left to magnify petty differences. Sin in its malevolent insidiousness on the one hand and its crass boldness on the other is doing more to unite Christendom on a working basis than all the arguments of theologians or explanations of expositors.

The race problem, in all its insistence of ill-trained youth out into the maelstrom of vice and degradation. This so moved the churchmen that practically every sect is sponsoring efforts to serve the religious needs of the young people through conferences and conventions. They hope thus to safeguard and preserve the young life of the church from the temptations of the day. Such conventions met in Memphis recently and threshed out the problems thought important by themselves. And to prove the trend of affairs on this point both met in buildings dedicated to worship in the land of another denomination, the Methodists meeting in the Christian church and the Disciples youth meeting in the Methodist building. In other words convenience is doing more to wipe out sectarian lines than propaganda among the youth. The demands of the hour rose paramount to the petty creeds of denominationalists and the weightier matters of the law were attended to with speed and facility.

So illustration after illustration may be cited to show that the weightier matters are coming into their own in the realm of religious affairs. And while there are those strict sectarians who feel that such is not the case since their own particular creed is not being subscribed to by a host, the real facts of cooperation prove such a one incorrect to say the least. Unity is nearer than the leaders care to believe because of the amnesia induced by the need of a drastic solution to a crucial situation. Where dogma, creed, and verbal inspiration have failed; where separation, tenets, beliefs have proven inadequate; where institutions, ordinances, interpretations, and forms have sadly limped, the weightier matters of the law—justice, mercy, brotherliness, cooperation—are fast becoming a working basis for the Christian unity so long a consummation greatly to be desired. The Law of Love exemplified in the Christ-life is so strong and so eternal that it will scatter to dust all it falls on and break in pieces all who fall on it.

THE CHRISTIAN PLEA
The Indirect Way the Most Direct Way

"And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whoever will save his life shall lose it: but whoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

In no way can the contrast between the Christian way and the pagan way be more clearly shown than in this passage. In the jungle life every man was for himself and sooner or later every one perished. If a group of one hundred men should meet to elect a president of their organization, and each one wanted to be president badly enough to make him work for himself, the first ballot would show just one vote for each one; but they would get nowhere and the organization would disappear on the other hand, if each were willing to forego any selfish ambition and work for the good of the organization, they could select the best man and build up a great organization.

The Law General

This law is general and applies to all human activities. The moment an individual, or a group of individuals or a race gets to the place where the thought of working for self becomes uppermost all is lost. The moment a man admits by his action that that is his policy he may as well set his house in order for a complete destruction.

The White Man's Future Depends on His Finding This Law

The white race is now the ruling race of the world. It directly rules its own provinces and indirectly the rest of the known world. They are as much in the ascendency in the whole world now as were the Jews in their Canaan three thousand years ago. They evidently have been God's most available instrument to advance Christian civilization, or they would not be in that position now. But do they know this? Do they know by what method they can continue in this position? If we are to judge them by the foremost missionary people among them, we must answer in the affirmative. We must judge them the greatest people the world ever knew. But we fear that element is not legion. The number of books appearing during the hundred years past is large, which try to show how the Negro must be depopulated and how the Japanese and Chinese must not only be kept out of the United States but out of South America.

But all this will just hasten the destruction of the race. When the white race got to the place that they must serve the whole world even though that seems to go against their own interests their cause is lost anyway. Let the eight hundred millions of Asia, the two hundred millions of Africa, and the other hundred millions in North and South America who do not feel they directly belong to the Anglo-Saxon once feel that they are menaced by the desire of the present ruling people to maintain their position at all hazards and by any means, and we may as well begin to compose the history of The Decline and Downfall of Anglo-Saxon Civilization.

The Law Holds Good for Other Races

But let not the Negro, or the Hindu, or the Chinese, or the Japanese think they can gain anything by violating this great law. The moment the Negro strikes for himself, his cause is lost. His only hope lies in his making of himself a servant of God for the good of mankind irrespective of race or color. The ascendant race of the future will be the race that can serve the cause of Christian civilization best. And the race that can serve best must be a race that is willing to lose self in the service of others. The race that can make of itself a world servant that is better than any other will rule the world.

"Blessed are the meek, for they shall inherit the earth."

Then let us begin to make of ourselves civilization builders. Let us learn to give the Lord of our first fruits, and from that let us learn to so manage our business as to make it prosperous that we may have more power to serve.

TO THOSE WHO PLEDGED!

To those who in the Cincinnati National Convention made pledges to maintain a national paper and have as yet neither paid or made disposition of the pledge: In the month of April in the Christian Plea will come a printed list of these pledges and the amounts paid. And if you wish to find that you have a balance to your credit, it would be expedient to make some disposition thereof before the twentieth of March. You may do so by sending in a whole or partial payment of the pledge either to Dr. E. B. Walker, Box 1501, Memphis, Tenn. or to V. G. Smith, 425 DeBalliviere Ave., St. Louis, Mo.

CENTRAL CHRISTIAN INSTITUTE NOTES

The C. C. I. family who remained on the campus during the Christmas season had an enjoyable time. Those who went home, namely Wyoming Bonner, Dayton, Ohio; Douglas Dawson, Hopkinsville, Ky.; Katie and Ray Ripston and George Helm, Houstonville, Ky.; Samuel and Willie People, Corral Ridge, Ky.; Dan Gaskins, Mt. Vernon, Ky.; Eliza Buckner, Louisville, Ky., and Robert McGaffin, Bardstown, Ky., all report a pleasant visit and a fine holiday time.

Mrs. White, one of our teachers, and her husband spent the holidays in Indianapolis, Ind., as guests of the former's sister, Mrs. Jackson.

Mr. Miller, of Moreland, Ky., brought his son and enrolled him in school since Christmas. John Miller, Virginia Stokes, Mary and Eunice Anderson form the group that has enrolled since the holidays.

We are prepared to take care of all visitors since the last hog-killing which netted us seventy-five pounds of lard, forty pounds of sausage and hams, shoulders and sides of bacon galore. Come and see us.

The gifts to the school are as follows: ten bushels of turnips from the Home-Finding Society of Louisville, Ky.: $5.25 from Mrs. C. B. Cain of Knoxville, Tenn.

Miss Fannie Harris and Mr. Martin spent the week end of Jan. 29 on the campus.

The school work is progressing fine. An enrollment of 40 breaks all previous records.

S. C. I. NOTES

The second semester of school is well under way by this time.

Unfortunately, each year we have several students to enter school quite late. With some, of course, it has been impossible to get here by the time school opens. There are some, however, who wait several weeks, and sometimes months, before entering, thinking that it will make the school year cheaper. The unfortunate thing about it is that it is never less expensive. Those who enter late are not allowed to take full work, which means that it will take more than the customary four years to finish. And then by missing the first part of the courses which are taken, late students do not get a good foundation, which makes the study so hard that if they do pass it is with very low grades. It usually happens that the course has to be repeated. At the end of the four years the student is short several units, and must, therefore, take another to finish. Thus he loses more in that fifth year than was saved by coming late in all the other four years.
From the Editor

WITH this issue we begin the special numbers for March. This week we give the resolutions of the Law Enforcement Group of the Youth Convention and add the interpretation of where those findings lead as given by our adult advisor. Once again a youth on the same subject is also used.

This policy will continue throughout March. Next week we have the Indigenous Church. During week the College will be the subject and the last week will be Christian Unity. All youth are invited to write for any of these issues.

It should be emphasized that these March issues will not close these columns to the four subjects of the last convention. Articles will be gladly received on these subjects at any time in the future. However, we are urging all youth to send their contributions at an early date so that we may be able to plan the page in a more intelligent manner.

I. Law Enforcement

A. Most people do not have bad intentions. We recognize, however, that in spite of this fact laws are being broken, and we call attention to the following points:

1. That law, rather than attempting to correct people’s mistakes, should open up to them greater opportunities.

2. That a system of education be built up to show people the importance of law and to give them the moral and religious training necessary to insure moral character. Only through the system of education can law be enforced and no governing body can enforce its will upon the people unless they permit it.

3. That more care be given in the selection of public officials and that each person feel his or her individual responsibility for the selection of these officials.

4. We must make it possible for courts to function more efficiently. (a) By getting rid of technicalities connected with our legal procedure. (b) By developing a system for the selection of jurymen that will make it possible for our juries to be composed of men with the training necessary to judge the cases at issue. (c) That men in the profession of law must be led to see the necessity of bringing about just laws and of creating more adequate machinery for the enforcement of the laws. The jury system often breaks down when the men accepted for service can qualify only upon the grounds that they are ignorant of everything involved in the case. The recent Pal-Dohesey trial in Washington is an illustration. The men selected for that jury had no capacity to analyze the evidence there given.

The question is as to whether or not any jury system can be made adequate for complicated cases at law. The European system of having a bench of judges instead of a jury to decide all questions seems to bring into the logic and competence to analyze evidence much better than can our jury system.

A third consideration and perhaps the one of most moment, is that lawyers at the bar need a code of ethics that will prevent them from using their legal training, together with expertise in the technology of trying cases, to the end of defeating the law and turning loose upon society citizens who do wrong and criminals who are guilty.

Every attorney takes an oath when he is admitted to the bar, which requires him to uphold the laws of his state and nation. For him to use his legal abilities to free criminals whom he knows are guilty, and to obtain decisions against the public welfare on the part of corporations or others, when in his own mind he knows they have sinned against the public, amounts to nothing less than a breaking of his oath as a member of the bar.

That every plaintiff should have a plea is admitted, but that the pleaders should remember the people, the common welfare and the question of right, ought also to be admitted, and to be made of paramount importance.—Alva W. Taylor.

Should We Uphold Our Law?

IN olden days the law was given to the people by God, through Moses. The people at that time held their law as sacred and revered it; but they did not worship it. Neither are we to worship the law given to us by the United States of America. Just as the law came to the people old by God, 'Do, our law, say the words we receive our law from him, too. If this is not so, why is it that all our presidents, governors, and officers swear allegiance to their country on the Bible?

"Is it not that they sincerely want everything they do and say for the welfare of the country to meet with the approval of the Heavenly Father? I think we, the people of America, should hold our law or constitution as sacred, and reverence it, but not worship it.

Before we can expect to obey the law we must recognize the importance of the law. What is the law of our country? (John 5:31.) "God, our law god, that word we receive our law from him, too.

"And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law, bid me not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little children, and they that were conversant among them." Young people, do we obey the law of the old U. S. A.? We as young people must think about this law; next we must want to do and delight in doing the law of our country, and above all have it to our hearts, and love it as the Psalmist did of old (Psalms 37:31, 49:18).

We know the men of our country who make the laws are, for the most part, educated, smart, wise, and Christian men. We know that they would not aim to do evil for us, the citizens of tomorrow, that most work, that would cause us to stumble and fall; but they will lead us (John 13:14). "The law of the wise is a fountain of life, to depart from the snares of death." Friends, we know the law of the land sometime misleads us through our errors and juries, thus we find ourselves asking the same question Neeandus did in Jesus’ day (John 3:19). "If you fulfill the royal law, concerning the scripture, Thou shalt love thy neighbor as thyself, ye do well," we will never have and troublesome in keeping the law of our good, old Uncle Sam.—Miss Clara Lee Frank.

Correspondence about this page may be addressed to any of the editors or to the general editor, Robert W. Burns, 475 E. Lockwood Ave., Webster Groves, Mo.

Page Five

Resolutions of Youth’s Convention

Regarding Law Enforcement

THE logical outcome of the resolutions passed by the law enforcement group at the Memphis Convention can be treated under three heads.

First, a primary approach through education and fostering of up a good civic conscience. This would imply that obedience to the law of the land is a fundamental obligation, and that the proper attitude to take toward laws that are contrary to one’s conscience, according to the conscience of the individual, is to attempt to get them changed, but to accept them until they can be changed in a legitimate way.

Education of the civic conscience must begin in the public school, the home, churches, and it should be carried on through all the organs that create public opinion, such as the pulpit, the newspaper. While it is possible that at times of moral crisis laws that conflict with personal conscience cannot be accepted, yet the individual that takes a great hazard when he puts his personal judgment against the will of society as expressed in law. Laws are simply the rules under which we live together. They are not always equitable, because men are not always endowed with wisdom—not even in legislation.

One of whose conscience runs far ahead may sometimes find it a sacrifice to accept the common will of society, as expressed in its legislation, but it is better on the average for him to endure the repression that he feels than for every man to be a law unto himself.

It is not enough to demand that the law be obeyed. Laws must also be made just and equitable or the appeal for obedience may become a desperate struggle doing up just and inequitable things.

Another consideration embodied in these resolutions is the need of creating more adequate machinery for the enforcement of the laws. The jury system often breaks down when the men accepted for service can qualify only upon the grounds that they are ignorant of everything involved in the case.

The recent Pal-Dohesey trial in Washington is an illustration. The men selected for that jury had no capacity to analyze the evidence there given.

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A truly human touch is given to this topic by the first verse of the Scripture selected from the Gospel of John: "Let not your heart be troubled." Bereavement by the death of our most intimately loved ones is a common lot of humanity. The disciples were suffering from the sorrow which came from the knowledge that Jesus was to be taken away from them. Sorrow filled their hearts as Jesus comforted them. How did he do it? What hope did he give to them "as an anchor to the soul"? These are questions we wish answered for ourselves in the face of the bereavements that have come or must come to us. The first three verses of the fourteenth chapter of John suggest to us about all we can know concerning the grounds of comfort in bereavement. They give us the outline of the Christian's hope.

In my Father's house—
We cannot limit the meaning of this phrase, however much we might interpret it. A who would venture to build a house for God smaller than the universe in which he lives. Indeed, we may recall the words of Solomon at the dedication of the Temple, "The heavens cannot contain thee." As we reflect this verse, it appears that the Christian companionship of God, the Friend, the Lord and Savior. No doubt the comfort that came to the heart of the disciples was not merely a matter of an eternal habitation but of a renewed and unbroken fellowship with their Lord and their Living Lord.

Perhaps if we thought more of companionship with Jesus, the Spirit, and practiced fellowship with him more, the Christian hope would center more upon our unending companionship with him than it does upon streets of gold, gates of pearl, golden harps and white robes. May we not believe that yonder as here, home is more than four walls, it is where the heart is.

House not made with hands, 2 Corinthians 5:1—
As we read this verse, it appears that the reference of the "house not made with hands" is to the physical body in which we now live here. If we had only the first verse, we might interpret it as a material heavenly dwelling place. Verses 2-4, however, seem to indicate that Paul referred to the "spiritual body" concerning which he speaks more freely in 1 Corinthians, chapter 15.

Painful longing, verses 2-4—
Groaning and longing express a sense of bondage and repression, a rebellion against limitations which harass life. The burden of life is its mortality, mentioned in verse 4. For what man who contemplates the possibilities of life as God has given it to him, would agree that he can be contented with the bond of its temporary existence it may have in the short span of our mortal life? We refuse to believe that life may be merely a temporal experience. We think of it as eternal both in quality and in duration. Therefore we long for the freedom of the other, not grow under the repression of the present.

Present assurance, verse 5—
When Paul mentions that God "wrought for us this very thing," he is saying that fashioned us for the uses and the enjoyment of eternal life. This is an experience that must be foreign to us while we live in the flesh. There is some outlook upon the experiences of eternal life, however, that comes to us in what he calls "the earnest of the Spirit." This means, according to the illustration implied in the word "earnest," that the Spirit of God imparts to us here some measure of spiritual experiences that will come to us in full in the experience we call eternal life. It is quite worth while, therefore, quite essential to our assurance of hope, that we try to understand what the Spirit of God in our lives is meaning to us in our everyday experiences. We are having, if we will take pains to recognize them, evidence of the very evidences of immortality. We have, part experience of the joys, the values, the possibilities and the powers of that which we call immortal life.

Good courage, verses 6-8—
The Christian's hope, according to the brief Scriptures we are just considering, is based not merely upon faith but upon experience also through the "earnest of the Spirit." We are the more courageous in our faith, daring and awakening our hope not merely that we believe but that "we know," It is true that "we know only in part," but from our knowledge of the Lord's prophecies and therefore reasonably, infer the meaning and the character of the whole. Therefore, we are of good courage because of the knowledge that experience brings to our faith.

Pleasing him, verses 9-10—
Here is the motive of life. Many Christians are moved by hope or by fear. Some try to be good because they hope for heaven, and others try to be good because they fear hell. If such motives are all such people are capable of experiencing, it is well for them to have them.

Paul's motives, however, were based upon his personal relation to Jesus Christ. He desired to please him. We would hardly say that Paul was afraid of Jesus. We cannot imagine the twelve disciples being afraid of Jesus after they had known him, and loved him, and worked with him for three years, and had seen Jesus' resurrection, and loved Jesus nevertheless, and found the great motive of his Christian faithfulness to be his desire to please his Lord. In this connection it might be worth while for each of us to examine the motives that keep us moving along the Christian way.

We shall be like him, 1 John 3:2, 3—
We shall always be asking the question, no doubt, what shall we be like in our eternal experience which comes after death. The apostle John believed that we would be like the glorified Jesus. The apostle Paul spoke of having our bodies fashioned anew like this body, "as a habitation," if it be the Father's plan. This passage might well be used as an incentive for each of us to examine the motives that keep us moving along the Christian way.

We shall be like him. In anticipation of his likeness, we try to keep ourselves pure as he is pure, and in this expectation we have another motive for Christian living that we may realize our Christian hope.

Home in Heaven—
A home in heaven! what a joyful thought, what a comfort to the poor man toils in his weary lot! His heart oppressed, and with anguish driven. From his home below, to his home in heaven.

A home in heaven! as the sufferer lies On his bed of pain, and uplifts his eyes To that bright home; what a joy is given, With the blessed thought of his home in heaven.

A home in heaven! when our pleasures fade, And our wealth and fame in the dust are hid; And strength decays, and our health is riven. We are happy still with our home in heaven.

Our home in heaven, oh, the glorious home, And the spirit, join'd with the bride, may "come!" Come, seek His face, and your sins forgiven. And rejoice in hope of your home in heaven.

William Hunter.
Christian Endeavor Topic for March 20
How Can We Improve Our Minds?

Proverbs 2:1-9

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Can an ignorant man be a good citizen?
What relation does crime have to ignorance or mental deficiency?
What is the per cent of illiteracy in your state?
Is there any good excuse for it?
How does tobacco affect the mind?
Will prohibition bring any mental improvement to the American people?
What do we mean by 'the power of mind over matter'?
What do we mean by 'the pen is mightier than the sword'?
How can prayer improve the mind?

Paragraphs to Ponder

We are to look upon our minds as gifts of God and probable prerogatives of God's children; a mind that raises man above brute creation. Having the power to reason and plan and execute, having the power to aspire and to will, and having the power to see and appreciate and appropriate the wonderful things about us keeps us from being just animals, and raises us up to Godliness. Possessing such a wonderful gift we must do our best to improve it and make the best use of it. Anything less than that is rank ingratitude and blindness.

If we would improve our minds, we must develop them by exercise. By going to work, not always being try to tell us what we know, for if we do, we shall not be able to learn from others what they know. Then, too, there is training for the mind in the very act of listening. If we listen effectively, we must attend, and that requires concentration, for we want to catch the meaning of what we hear and file it away for future use. Oftentimes we hear, but do not understand, for we are not attending. So we should cultivate the power to listen profitably, that is, to understand what we hear.

One of the most valuable faculties of mind is memory. What good would it do us to read, to observe, to listen, to reason, if we could not remember? Memory enables us to keep for future enjoyment and use the things we see and learn day by day, and it is evident that the better our memories the greater will be our enjoyment and effectiveness. Memory training is, therefore, of first importance in mind improvement. We don't need memory courses to train it; there is plenty of material for its exercise all about us. Improve it by learning a passage of Scripture every day, a poem or a bit of striking prose occasionally. Make your memory work full time for you.

Progress is built upon the experience of yesterday and the experience of past generations. These experiences have been recorded in rich measure in the histories and biographies of the world. Here we may find them and profit by them. It is well, then, to make it a practice to read history and biography regularly. There is not only pleasure to be gained in such reading, but there is great mental improvement to be had in such a pursuit. Attention, memory, reason, and will will be developed and aspiration and ambition will be enhanced.

There is one thing that we must learn in the very beginning, if we are to improve our minds; that is to meditate. It isn't enough to reason with one's self; we must also endeavor to discover the covering of what we read, hear, and see. It is good to record in memory many facts, but these things know the why and the wherefore of those facts also. Such understanding comes through meditating about these things. Develop the power to think while you work; try to have some time when you can get away by yourself for real thinking. It will pay immensely.

Don't jump from one thing to another. Stick to one subject until you know something about it. Make yourself read a book through, even though it is not very interesting, for the course developed in such persistence. Don't start one book and drop it and start another and another; for such a course develops vacillation and mental unsteadiness. Set yourself to a certain course and follow it persistently, and you will get somewhere worthwhile in mental development.

Keep your mind open to suggestion. Other folks see things from different angles and (unknowingly) often see them more truly than we do. Let them help you to see through their eyes. We wouldn't refuse a direction given us on a strange road, and we ought to be as wise as we go along this more or less unknown road we call life. One who refuses to listen to suggestions is closing his mind to a source of great broadening and deepening through the new fields of thought opened and new methods offered.

The world is full of beautiful things and we have all been given the ability to appreciate them. This ability is highly developed in some; in others it seems to be wholly dormant; but it can be awakened and developed in some degree. How much we miss, if this faculty of mind is not developed! The appreciation of beauty is a Godlike trait; and we are made in the image of God. He wants us to appreciate these things and by contact with them develop a kindred beauty in our minds.

Things are happening rapidly these days. Some of them are important; some of them are trivial; but often the trivial are given first place and accorded most emphasis in the news of the day. We need to develop the power to weigh these things carefully so as to catch the true significance of the events as they happen. The newspapers are very apt to give unjustly commensurately important events and we need to watch ourselves that we may not be led aside from true issues of the day.

In order to get the highest mental improvement we should seek responsibilities. Responsiblity has been the teacher of many mental powers we have, and trains them by use. In action we discover faculties we did not before know we possessed. We may often find that the things we thought we were strong, that knowledge we gather, we fix by putting it into use. Will power, the power to reason, and the power to analyze and synthesize, and the power to give things their true relation are developed in action. Through the acceptance of responsibility we have opportunity to develop all of these at once or another.

The feast of "Purim" links the present with the past—

The spirit of vengeance which breathes throughout the book is not needed as drastic or admirable, but as a grisly historical fact. It exhibits the ancient Jewish national spirit at its worst and under the greatest provocation and injury. History often makes plain the dealings of divine providence when the historian is least conscious of God's approval of the things narrated.

Some lessons for today—

If we instilling any definite religious principle, many valuable lessons are derivable from the book; e.g., the temperance lesson of ch. 14:12 would afford an evening's study for a young person. The Septuagint's casting lots to fix the day for the fast of Esther (Eza 9:22) marks the height of arbitrary folly. The lurid pages of the book make more beautifully by contrast the righteous position of women under the gospel. A hotbed of intrigue, passion, selfishness and iniquity was that of Persian despot of infamous memory, Xerxes, whose unbelievable folly and passionaries from ancient times have tried to tell. The events herein related transpired during the long interval which elapsed between the sixth and seventh chapters of Ezra, in "the important crisis just sixteen years before Artaxerxes issued the letter which Ezra carried with him to the governor of Samaria to fix his reign.

Mid-Week Prayer Meeting Topic

For March 16

The Book of Esther

Esther 2:5—11:10

By Gilbert E. Ireland

Historical setting—

So entirely out of harmony with the thought, beliefs, customs and even possibles of modern Europe and America are these that it is difficult even to believe some of the incidents calmly related in this book. The haughty, inhuman mons, tyrants were designated Ahasuerus (the high priest), with Haggai and Zechariah prophesying, and far from these vengeful plots and counterplots in Shushan, we find the temple in Jerusalem (Eva 5:1, 2).

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The feast of "Purim" links the present with the past—

The events related in this book led to the institution of the feast of Purim, (the lots), in mocking commemoration of Huna's casting lots to fix the day for the fast of Esther, and to the poor. This memorial of a great deliverance probably includes the occasion of Esther its extremely high value in Jewish catechism, which placed it almost on a level with the Pentecost.

Suggestive Questions

Can an ignorant man be a good citizen?
What is the per cent of illiteracy in your state?
Is there any good excuse for it?
How does tobacco affect the mind?
Will prohibition bring any mental improvement to the American people?
What do we mean by 'the power of mind over matter'?
What do we mean by 'the pen is mightier than the sword'?
How can prayer improve the mind?

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FOR YOUTH'S PAGE

As previously stated a final decision must be made in the near future about the name for this page. Your general editor wishes to be perfectly democratic about this selection. To that end every one is being given a chance to express his or her preference.

It will be a valuable indication to your editor if you will send your preference for any of the names so far suggested, or if none of these is satisfactory, please make another name that you think will be appropriate.

The expression of opinion will be appreciated from anyone who is interested in this page. The list of names given below is not complete. Several letters with names included were turned over to the printer. These have not been returned. If you have sent a name and it is not included on the list, send it again.

The following names have been suggested by the youth of our group:

"As Youth Thinks."
"As Youth Sees Life."
"Thinking It Through."
"A Page Without a Platitude."
"The Voice of Youth."
"Youth and the World."
"Youth Expresses Itself."

Help raise the apportionment nationally. Remember the $2500 for the Christian Plea Maintenance Fund. Be a sustainer. Contribute $10 and join the TEN DOLLAR DONORS.

Churches, can we depend on you? $4000 is our goal. May the first is the day. Can we depend on YOU?

A Decision Day in the Bible School

By Edgar Lloyd Smith

I t is Easter Sunday morning. The day long anticipated by the church and its school. The sunrise prayer meeting has passed and its blessings remain with the group who devoutly awaits the coming of the school. All preparations have been made. When the first pupil enters, he finds the pastor and some of the fine men ready to welcome him, and finally he enters his own departmental room. There his teacher greets him and says some well-planned and prayed-over words, ready for this Easter morning. Every pupil is greeted with that warm, tender friendliness. The pastor knows there is need of a fine feeling of the close presence of God in the mind of every person, and has planned for weeks with the teachers just how this may be accomplished. No opportunity is given for running to and fro in the church. The folk must be happy and glad but at the same time realize the solemnity of the occasion and its opportunity of giving self to God and his cause.

Previous to the coming of the pupils, the officers and teachers have had a half-hour in prayer. This is to prepare their own hearts to speak in right spiritual attitudes to everyone who attends the service. Boys and girls, young men and young women, grown men and women, have been prayed for by name in this prayer meeting, and no one doubts at all the presence of God to grant the favor of his direction.

When the church auditorium is entered, everyone is wonderfully thrilled at a great picture, just above the platform in front, of Christ in the garden after his resurrection. Another to one side shows Christ knocking at the door. It cannot but bring to every unsaved boy and girl, man and woman, a feeling that it will be unfair to Christ and themselves if they do not become his this morning. Those who know there are a few mischievous youngsters to whom even this atmosphere will bring some unfortunate word or action, so plans are made to prevent as much of this as possible. These youngsters are well known, so each teacher manages to sit by the side of the pupils having such tendencies. Then, too, the choir, all vested in white, is seated devoutly in its place when the classes enter the auditorium. The pastor is standing before the pulpit quietly and expectantly, ready to lead the service for which all have been praying.

All are seated, and quietness reigns for a moment. It is a moment when one feels the certainty of an unseen presence filling the place. The pastor lowers his head for just a moment of audible prayer. Then he makes the statement, "God is here! Jesus is in this place in his loving interest in us who have gathered here. It can be a great and good day for him if it is but made a great and good day for you. Queer, isn't it? All vested in white, is seated devoutly in its place when the classes enter the auditorium. The pastor is standing before the pulpit quietly and expectantly, ready to lead the service for which all have been praying."

Player Smith

IT is still true, as Paul wrote to the Corinthians: "Knowledge puffs up, but love builds up." We've seen it both ways. The way to keep knowledge which is science, and philosophy which is thought, from doing us harm is to keep love in the life. That means to keep one's self in the love of God.

THE CHRISTIAN PLEA

Page Eight
Youth and Missions

By Anna Clarke, Circle and Triangle Supt. U. C. M. S.

The missionary work of the next generation is being determined by the education of the youth of today. Youth is the time for the fixing and creating of the right ideas and ideals and these should always be in harmony with the teachings of Christ. Missions is the heart of His teaching.

Missions is one great story of adventure and heroism. Since youth has been endowed with boundless energy and enthusiasm there is nothing in the program of a church more challenging and interesting than the world-winning project of missions.

There is a danger, in some of our churches, that we become so absorbed in planning for buildings and equipment; in the attaining of financial aims; and in the carrying on of the routine of business that we fail to plan for the future through the education of youth.

Components of Missionary Education Program

Analyze the program of your church with reference to the missionary education of youth.

How much emphasis is being placed on missions? Since missions is not a side issue but a vital part of the church program, consider the place of the missionary program in the Bible School, in the Church Services, and in the Young People’s Department, and Week-Day Sessions.

Is this education sufficient to give young people an intelligent understanding, sympathy and a desire to have a share in the evangelization of the world? There should be such an understanding of the task that youth will have in mind a clear conception of workers, fields, types of work, and results. Since the great hindrance to all mission work is in ourselves we must develop a spirit of sympathy and right attitudes to races and nationalities in relationship to our Father.

Is this instruction of missions for youth combined with practical service? What youth knows about missions will not help to make the world Christian. The test is in what youth does. What actual missionary work can be done in your community? How can service be rendered for the missionaries at home and abroad? What proportionate share of money should be given and how is it used?

If missionary education for youth can meet this test and check to a high standard we may rejoice in the fact that the missionary cause will advance today and for years to come. If we need a new emphasis on this phase of work shall we make investigation as to ways and means of providing a program that shall be adequate and effective?

Circles and Triangles

Careful study often reveals the fact that the Sunday session is inadequate to provide the necessary training, study and project work for youth. Two special organizations for intensive study of missions has been promoted by Disciples of Christ through the years—the Triangle Club for the Intermediate and Senior grouping (13-17) and the Circle for the young people (18-24).

Constitutions for these two groups suggest that the young people with their counselor shall elect their own officers, plan for a monthly missionary meeting, and make systematic contributions for the organized missionary work of Disciples of Christ.

The theme for the monthly program of each organization is usually correlated with that of the current mission study topic of all Protestant groups. This helps to provide an abundance of materials such as study books and helps. Also material is published by the United Christian Missionary Society to relate the theme to the work carried on by Disciples of Christ.

Program of Circles and Triangle Clubs

The program of the Circle and Triangle Clubs may be divided into three parts. The worship service is carefully planned so as to include appropriate missionary hymns and Scripture. A special devotional booklet provides helps for developing the Scripture lesson and also prayer suggestions in order that the group may pray intelligently and earnestly for the missionary enterprise. The most beautiful part of the worship service is the participation of each individual in the work of His Kingdom, through gifts of money.

The program proper follows. This program is prepared and given by members of the group. Short talks, impersonations, dramatizations, discussion groups and reports on projects make interesting meetings.

The Continent Wide Reading Course for Young People was launched and members of the Circles and Triangle Clubs are reading as never before.

A natural and proper expression of life, for young and old, is the social relationships. Can this social period be made to count for education and service, so as to give the social life of youth a positive meaning in the minds of church members? Games participated in by youth of other lands, music composed by great artists of whom we often think as “foreigners” and last but not least refreshments of foreign dishes help to make the Circle and Triangle monthly meetings a great success.

As a result of this special study we are not surprised that local groups ask that special work in which they are interested be assigned to them for support. At present time the Circles and Triangles in several states have their special fellowship work to which they are giving interest and support.

Circle and Triangle Meets

Nine states are holding Annual Circle and Triangle Meets in order that young people may exchange plans, discuss programs, and come in contact with missionaries, state and national workers so that their knowledge and service may increase.

The thousands of youth enrolled in circles and triangle clubs for this definite study, may well be the nucleus of the greater missionary church of the future. They are studying, praying, loving, giving and serving Christ, and His people the world around. They challenge the church with the expressions: “Here am I—use me,” and “Here am I—send me.”
Church News

CENTRAL CHRISTIAN INSTITUTION NOTES

School work is progressing well at C. C. I. these days. The girls have organized a Physical Culture Club to develop the physical side of life. Mr. Howard Mathdene, Miss R. L. and Pauline Bowman were the last to enter school and they bring the total up to forty-four.

Mr. Maxwell, wife and daughter, of Coral Ridge, were over to the campus this week and they are planning to send their granddaughter soon.

Messrs. L. N. Taylor and H. S. Calkins were visitors on the campus. Mr. Calkins is Educational Survey Secretary for the U. C. M. S. Mr. Taylor is State Superintendent of Negro Schools. The latter delivered a very impressive address to the students.

Eld. Singleton, President of the Home-Finding Society of Louisville, was another visitor on the campus recently and delivered one of his excellent addresses to the students. Two of our pupils are from Eld. Singleton's Home and are doing him honor by the grade of their work.

The fence around the berry patch was completed last week and protection from the stock assured. This fence was made possible through the efforts of Mrs. Mary E. Taylor, President of the Bible School State Convention.

Our hay supply was made possible through the efforts of Mrs. W. H. Brown, President of the State Convention of W. M. S.

The Bible School at the Hancocck Street Christian Church gave $28.50, one tenth salary for Central. Many thanks, Supt. Bonner and his able co-workers.

Mrs. White's High School Girls gave a Valentine Program Feb. 12, which was enjoyed by all and especially the two-hour social period following it.

T. B. F.

FROM DANVILLE, KY.

Report—Eld. T. B. Everett, Pastor

The District Meeting of District #2 met with the Danville church Jan. 29. Mrs. B. B. Huttsell, Field Secretary of the state, was present and representations from the churches of Stanford, Midway, Lexington East Second, Junction City, Hustonville and Danville. The program of the meeting was very interesting, embowering some well prepared and thought-producing papers by the sisters on the problems of the church.

Saturday evening we had an address from a returned missionary of China, Miss Allen, and the message that she brought us on the conditions of life in the Orient convinced us we have much to be thankful for even in the midst of our hardships and necessities. We all yearned to have some of the very interesting experiences that she told us of, in order to learn patience and among suffering as well as patience.

On Sunday we had our regular services in the morning and the evening program was given over to a missionary program by the local church. This program was well attended by the friends from other churches and a few of the sisters from the white Christian Churches were present. The latter spoke some words of encouragement to the women of our congregation.

On the whole, Danville is entering upon a new day and the District Meeting was up to standard in every way.

FROM ROARING SPRINGS, KY.

Report—Mrs. Myrtle Carey

We have Elder A. T. Bivens as our pastor and under his leadership all departments are moving along well. He has been pastoring for us seven months. We find him a good minister and a faithful worker.

We have had twelve additions, three from the Baptist church. Also Christmas was observed with a splendid program and a fine offering.

Our aim is to do better for Christ in the future than we have in the past. For the attainment of this aim we are asking the prayers of the Churches of Christ.

FROM HERMANVILLE, MISS.


When you heard from me last it was in the year 1926 and through the valuable Gospel Plea but I am glad to say that I am enjoying the new year of 1927 and writing through the Christian Plea. We congratulate the editor, Mr. V. G. Smith, and exhort him to stand fast in the position to which he has been called. We are indeed grateful to the United Christian Missionary Society, President Lehman, Elder K. R. Brown and the many others who have so loyally stood by the work often, no doubt, with tears in their eyes and a breaking heart in their breast, in this great task of giving news to us of our brethren. To this rich inheritance the present editor falls heir.

When I last wrote I was serving as Bible School Superintendent for the Union Hill Christian Church.

Since that time I have been elected to the office of District Superintendent of District #2, Claiborne County. I appreciate the honor and responsibility of this position and hope to be able with the help of the local superintendents and the Master to do great things in this field. I intend to do my best to lift the schools in this district to a high standard both spiritually and financially. For some years a number of our schools have been asleep, but the morning has come and all must be up and about the Father's business. Our motto this year is "Bigger and Better Bibles Schools." And a new set of officers for the State Bible School Convention, as it meets this year in Vicksburg, is another commendable objective.

AMONG THE BIBLE SCHOOLS

THE EASTER PROGRAM

Deetsy L. Blackburn, Elementary Supt.

Our Easter programs are now ready and we hope that all the Bible Schools will be obtaining your supply soon and beginning your Easter program. We are offering a very beautiful play, "Heralds of the Cross." Any school will profit by putting this fine program. Start in time to work this up in a splendid way.

Easter is April 17th this year. If you start now you can be assured of having a fine presentation worked up by then as well as a large offering. We need the help of every one of you in raising our National Apportionment. In the report of the giving of the Schools for the first half of the missionary year we find that only about one-third of the apportionment has been raised. Some of the schools have not reported anything as yet. We are counting on every one of you sending in your Easter offering. And we are asking that you send it in on time, which is as soon as the program is over.

Help us to raise the other two-thirds of our National Bible School Apportionment by June 30th. We are counting on YOU.

The Christian Plea is resting on a basis built by faith. But faith without works is dead. So now the need is apparent to cement this base of faith with the mortar of gold. Become a FIVE DOLLAR FELLOW.

FIRST SUNDAY in MAY! FIRST DAY OF MAY! FIRST SPECIAL DAY for NATIONAL MISSIONS in CHURCH PROPER! OBSERVE IT!

That subscription to the Christian Plea. Send it in now. Make March Christian Plea month. Get it into every home.
ELEVEN cities get between 10 to 19 Christian Pleas. They are as follows:

- Chicago, Illinois
- Eld. G. R. Dorsey ___ 19
- Lexington, Ky.
- Eld. C. H. Dickerson ___ 19
- Paris, Ky., Eld. Stafford Campbell and W. T. Wilson ___ 18
- Louisville, Ky.
- Elds. Frost and Owens ___ 16
- Kansas City, Kans.
- Eld. L. H. Crawford ___ 14
- Dayton, Ohio, Eld. A. W. Davis ___ 13
- North Middletown, Ky.
- Eld. Brayboy ___ 13
- Winchester, Ky.
- 12
- Mound Bayou, Miss.
- Eld. C. R. James ___ 11
- Edwards, Miss.
- Elds. E. L. Brown and Lehman ___ 10
- Port Gibson, Miss.
- Eld. K. R. Brown ___ 10

ETERNAL PUNISHMENT

This subject has an academic interest for the writer above and beyond the scope of these lines. But metaphorical aspects, let us consider beyond the scope of these lines. But metaphorical aspects, let us consider this subject has an academic interest for the writer above and beyond the scope of these lines. But metaphorical aspects, let us consider this subject has an academic interest for the writer above and beyond the scope of these lines.

CHRISTIANS who congregate continuously can condescend to calculate upon constant cooperation as consistently as they collect contributions for contingencies. The Christian Plea consents to conscientiously concentrate upon collective conduct as conducive to cultural conditions that will combine the competent characters of our communion in concerted conferences and conventions. Can it count on you? The month of MARCH is CHRISTIAN PLEA MONTH. "THE PLEA IN EVERY HOME" is a slogan. Yours is the responsibility. Do well what is to be done. DO IT NOW! "Now is the accepted time." "To-day is the day of salvation." Make MARCH your month to get EVERY HOME in your congregation.

Find five rises to Furnish five hundred or a Fine project five hundred aithful

A VOICE FROM JAMAICA

MAKING THE ROAD

By Eld. Wheeler C. Darby, Dallas

BOUY three miles of work from the Milan District and the Mt. Carmel Christian Church there is a little isolated region called "Hall's Delight." There is no church in "Hall's Delight" but there are always desirous of attending church. For years the people of Mt. Carmel have been talking of building a church for "Hall's Delight" into the Milan District. But nothing had ever been done but talking until the 3rd of November.

One day on that day to the people of Mt. Carmel, "I am determined to open the road to "Hall's Delight."" And Thursday Nov. 3rd was set as "Bread and Salt" day. I was the first on the spot that day but ere long a number of the brethren were helping and we were leaving a broad track behind us in the underbrush. One of the workers said to me, "Parson, you can work so well that I think you will have to work a day for me," and I was again reminded to be thankful for the training received at S. C. I. in correlating work of head and hand.

We worked hard that day and half of the road was completed. As we came to the starting point that evening, I said, "Now, brethren, there is little literary genre which says 'things never done before.'" Some one behind me said, "Let's come back next Thursday." Another suggested the 1st of December which was agreed upon. And that day found us on the job again. The brethren worked with hand and heart and I never saw a group of people work harder. They hardly stopped to "straighten up" the backbone. Then one of the boys called to me, "Parson, rain going to come," and I said, "Well, how do you know?" I asked, "See that black cloud down there," was the reply. But I admonished him saying, "But the clouds that you so much dread and the human weakness and condemned faults of "Our Saintly Man," become the heinous crimes and unpardonable sins of "That Devil in Human Guise." Eternal punishment is forever and forever is from now on. His Satanic Majesty finds nothing but the most malicious and envious of un-Christian sentiments.

The escape from this "hell on earth" is not due in a large measure to inherent goodness nor right motives; not even from pure methods or just dealings; but to unadulterated opportunism. If you grasp the opportunity and spring with the crowd, you are safe—a good man. If on a methodological difference you are so unskilful as to leap the wrong way, all sorts of deadly sins are laid to your charge and the human weakness and condemned faults of "Our Saintly Man," become the heinous crimes and unpardonable sins of "That Devil in Human Guise." Eternal punishment is forever and forever is from now on. His Satanic Majesty finds nothing but the most malicious and envious of un-Christian sentiments.

Christ gave ALL. What will YOURgive for your aged servants? The special offering from the Bible Schools for Easter goods for this purpose. Ministerial Relief.

Special Easter Offering from the Bible Schools, April 17th.
THE SPIRIT OF GOD ALWAYS THE SAME, HIS METHODS VARY

WHEN we consider the relations of man to his God we find them the same from that first revelation to Adam to the latest relation of the races in China and India; but when we consider the methods to be employed we find a continual unfolding so that the experience of mankind is employed for new tasks. It was because this was not taken into account that so many human errors have been recorded. If we will look over humanity’s record we will find that great reforms were brought about by most heroic methods and mankind took a step forward and then when the error passed and the method propounded was not retained it proceeded to standardize it and finally dogmatize it and attempt to make all men forever do just that way, and so the next generation found a really hard task to reform the effete reformation. Lowell expressed it well in the following lines:

New occasions teach new duties,
Time makes ancient truth unецchned;
They must upward still, and onward,
Who would keep abreast of truth;
Lo, before us gleam her camp fires!
We ourselves must pilgrims be,
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the future’s portal
With the past’s blood rusted key.

Illustrations of Humanity’s Errors

When Wendell Phillips and William Loyd Garrison started their abolition movement, they thought of no method but the method of our revolutionary fathers and they really preached secession and revolution. Abraham Lincoln resisted this and had to go so far as to almost break with them, and much of his trouble during the Civil War came from that source. But the task was finally accomplished in a vastly different way than the revolutionary fathers employed. Later in the eighties when the Prohibition party came on the scene to destroy the illicit liquor traffic they thought of no other way than the one employed for the abolition of slavery, but they failed. It was a new task and needed new methods. Prohibition came in a very different way.

A Lesson for Us, the Disciples of Christ

When the fathers of the current reformation plead for the restoration of primitive Christianity, they were pleading for the spirit of primitive Christianity, not the methods of the early church in all their details; but many of the people to whom this message was delivered did not make this distinction and so plead for the identical methods of the early Church. This error was wholly responsible for the division that occurred when the conservative brethren went off into another religious body. They could see no direct reference to the playing of organs and the organization of missionary societies in the early Church and so they concluded that these things must be sins. As a matter of fact, if we should discover a church identical to one of the early churches in full detail, in one of our American towns, we would see how utterly incapable it would be to do anything. What we need is the spirit of the early Church and such of its practices that are general principles which must live as long as time goes on, as, for example, baptism and the communion. The one thing we most need and have the most nearly lost is the spirit of service, forgiveness and good will. Justice and mercy and faith, which Christ said were the weightier matters of the law, we have almost lost.

The Lesson in the Race Issue

We are now facing an entirely new situation in the world. The question of the relation of the races is no longer local in America but extends around the world. A great many of our people think they can meet the new situation with the methods of the reconstruction period of the seventies and eighties of the last century. This is a blood-rusted key that will not open the present doors. Whether it is in Africa, India, China, Japan, the Philippines, Latin-America or here in our own states it is a new situation. Old methods will not do. But the old spirit will do. We can go to those principles. We can forget race arrogance, the feeling of race superiority and selfishness, which all races have, and we will win out.

TO THOSE WHO PLEDGED

Those who in the Cincinnati National Convention made pledges to maintain a national paper and have as yet neither paid or made disposition of these amounts of $125 each. In the month of April in the Christian Plea will come a printed list of those pledges and the amounts paid. And if you wish to find that you have a balance to your credit it would be expedient to make some disposition thereof before the twentieth of March. You may do so by sending in a whole or partial payment of the pledge either to Dr. J. E. Walker, Box 1501, Memphis, Tenn., or to V. G. Smith 425 DeBoulevard Ave., St. Louis, Mo.
Witnessing by the Money We Give

Address Given at the Memphis Convention

By B. F. Cato, Pastor Main Street Christian Church, Rushville, Indiana

THE sense in which the term “witnessing” is used in this morning’s program has already been made clear to you. How we witness by the money we give may be illustrated by two episodes to be found in England. The first may be found near the village of Leamington and reads:

“Here lies a miser who lived for himself, and cared for nothing but gathering pelf. Nobody knows and nobody cares.”

In marked contrast to this, one may read on a plain sarcophagus in Saint Paul’s Cathedral, London, these words in tribute to a life of humility and service:

“Sacred to the memory of General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God.”

Without taking the trouble to go as far away as England, we might place in contrast the lives of two men, both of whom would be appropriate on the gravestone of many a man we have all known:

“Here lies old ten per cent.

The more he got, the less he spent;
The less he spent the more he craved,
If he gets to heaven, we’ll all be saved.”

We are so eternally selfish and self-centered that the real story of many lives should read something like this:

“Who’s a little tea party

This afternoon at three,

‘Twas very emai-lished that the real story of many lives should read something like this:

“Twas also I who ate the pie,

And cared for nothing but gathering pelf. Nobody knows and nobody cares.”

If he gets to heaven, we’ll all be saved.”

A professing Christian, during the World War sold a bale of poor hay to a certain colonel, who rebuked him, and the church members object to having him do so, or church boards object to the purchase of the material wealth with which God has endowed and that fadeth not away. While his barns were filled with goods, he allowed the lure of lucre to shut out his vision of the inheritance incorruptible, undeistributed and that fadeth not away. While his crops developed, he allowed his soul to shrivel. While his hands were filled with corn, his soul had to face on hanks. Because of all this God declared him guilty of criminal negligence and said: “This night shall thy soul be required of thee, then whoso shall those things in which thou hast stored up!” So, this rich, but foolish man goes down on the centuries witnessing for God in spite of himself, but witnessing too against himself and witnessing to the fact of selfishness. “There is that withholdeth more than is meet, and it tendeth to poverty.”

Three kinds of poor—

George H. Lorimer well says: “It’s good to have money and the things money can buy, but to check up once in a while and make sure you haven’t lost the things that money cannot buy.”

Don’t be so silly as to think that witnessing for Christ with your money or your money will witness against you when you stand before the Judge of the universe and the books are opened.

The fear of riches has very truly been said, “There is too often a burden of care in getting them, a burden of anxiety in keeping them, a burden of temptation in using them, a burden of guilt in losing them, a burden of account at last to be given for possessing and either improving or misimproving them.”

All of which, my brother, only strengthens the fact that material possessions, much or little, are a tremendous responsibility and whether we are pleased with it or not, what money we possess is witnessing for us or against us now, and certainly will do so in eternity.

Someone has said, “The money that belongs by every right to God, but is kept back from him by his people, is probably the greatest hindrance to vital spirituality that there is in the world today.”

A nickel for the Lord—

How many finance committees have heard expressions like this: “I don’t see why we are always being dunned for money! It is money! money all the time, and I am getting tired of it.” That committee ought to say in return, “Do you say this to your landlord when he comes for your monthly rent? Do you say this to your butcher; to your baker; to your cobbler; to your dressmaker; or do you make this complaint to your servants and employees; or at the ticket office of the railroad; or at the entrance door of a ‘Museum’; or to the treasurer of your club, lodge or society; or at the gasoline filling station or to the conductor of a trolley car when you drop your fare in the box, and complain that you are not carried free or at half-price; or do you turn to some rich man and ask him to pay your fare; or are you so indignant that you refuse to ride at all and walk, rather than be eternally asked for money?”

“No,” you say, “because I have to have these things.” Well, you don’t have to have salvation, or the church or the things that the grace of God stands for. Why don’t you give them all up and save the expense, as the common unbeliever doesn’t have to to pay the club dues or ask a reduction, or that my fellow members should pay for me. If the church is not worth it what is costing you in the religious education of your children and your neighbor’s children is not worth to the community the price that you are paying, cancel your pledge, you don’t have to have these things stare out of civilization; there are other people who are willing to pay the price of making a decent moral community and which to rear their children. But in arranging your farewell reception we shall always be reminded of David Harum’s deacon who was so narrow minded that he refused to give a hundred dollars to build the church. He was a deacon, the substitute of theChannels of Chris-
The Uniform Lesson for March 27
Review Lesson, Reprinted from The Adult Leader
By Permission of Owen C. Brown, Editor-in-Chief

Teaching Points
By Mitchell Bronk, D.D.

THERE are twelve lessons, about a single tremendously important matter, Christians, living, certainly deserve a careful summarizing of a life: if a blackboard is at the teacher’s disposal, let the several topics be placed upon it; perhaps diagrammatically. Link them all together in the discussion in order to get the picture of a full, rounded Christian life. Bring out the fact that we do no honor to Christ and our Christian profession when we are Christian only in part. Specialization in Christian work may be all right, but not specialization in Christian living. There are many lessons here applicable to the church as an organization: the diversity of the church’s mission and task. Its call is to be, in a good sense, all things to all men. It is to go everywhere, as its Lord commanded. In short, “the marks of a true Christian” are many.

Light on the Lesson
By O. P. EACHER, D.D.

First-Century Definition of a Christian
How did the term Christian come into being? It first occurred about A.D. 50, and has remained ever since. When men became the followers of Jesus they began to pray, to sing, to talk to him, and spread his name abroad. They were new creatures, and hence needed a new name. The name Christian was given them, expressing their relation not to a creed or a certain membership, but to a person. A difference between the first-century and the twentieth-century Christian life is in the one case, Christ present in person, in the other a Christ living but unseen. Whittier expresses it in this way:

We may not climb the heavenly steeps
To bring the Lord Christ down;
But warm, sweet, tender, even yet,
A present help is he;
And faith has still its Olivet,
And love its Wilhelmina.

There must be today an intelligent belief in a living Savior. Jesus was anxious that his disciples should have a true, even if not a complete, knowledge of his person and mission. After three years of association with them he, in intimate conversation, tested their knowledge (Matt. 18:15). Then, after commending him, he had reached certain definite conclusions concerning him. Because he was such a person, he was to be, they with mind, heart, and life strove to put their creed into their lives. They could not have defined Christ in the elaborate terms of the Nicene Creed of the fourth century, but Peter knew enough of him to say, “I love you”; and Paul, “I know whom I have believed”; and all, through Peter, to exclaim, “We have left all and followed you.”

Lord Kelvin, the world-renowned scientist, says: “I think that to me the great value of men and benefactors of the race, made was when I discovered my Savior in Jesus Christ.”

Christ, the Supreme Revelation of God
When he asked the Twelve whether they planned to leave him, when the crowds were turning their backs on him, Peter for them all said: “We know who you are, the Holy One of God, upon whose name rest eternal life.” Jesus to them was what behooved him to be, they with mind and unitedly said, “No. In the place where we worship only one can be named—Christ.” In the New Testament we read:

Here are the words of Emerson, Shakespeare, Gautama, Confucius, Christ, Omar Khayyam, Mrs. Eddy. Here was placed the literature of all ages on a level with the words of Jesus. There are many in this country who place Jesus very high in the rank of the men and benefactors of the race, but refuse to give him any place but among men. Emerson says that he is the best leader for his own century, but another century may give us a better Messiah. Rabbi Wise says we must accept the teachings of Jesus as equaling an Isaiah or Ezekiel, but one cannot admit that his death was only a passion and securing forgivenesses. The true and intelligent Christian will regard as Jesus the supreme revelation, the only access to God, the incarnation of the truth, the only way of salvation. Paul said, “I bear in my body the marks of Jesus” (Gal. 6:17). They were not simply wounds in the flesh, but they were the scars of a love of Christ. Marks today of real discipleship are open confession (Matt. 10:32); the witness of prayer (Eph. 1:17); the witness of hope (Acts 8:4); courage (Acts 4:30); love for one another (John 13:35); steadfastness in living (1 John 2:19).

A Christ to Beimitated
Man’s life is long, his occupations difficult, the work rough, and man needs a guide and friend. It has been said that the biographies of the great are very discouraging books. Here is a biography of da Vinci, a man who was such a skilled artist as engineer, soldier, architect, painter, chemist. The biography of Edison, with over two thousand inventions to his credit; the biography of Ambassador Page, with its story of injustice and neglect. The youth who would learn from da Vinci must not try to imitate his “Last Supper,” but rather seek to imitate his spirit in his own life-work. To imitate Edison means not to reproduce one of his inventions, but to reproduce his energy, his patience, his perseverance. To imitate Mr. Page means to apply his spirit to all our secret problems; to be strong for ourselves, impervious to neglect, injustice, and wrong. To imitate Jesus is to take his spirit of love, hope, pity, and forgiveness into our lives until we can solve the problems of our poor, can redeem our fellow men from new forms of slavery into freedom, can bring happiness and hope unto those who are as truly discouraged in this twentieth century as others were in that first. Where shall we find a leader who has such skill in guidance, such strength to lift up the fallen, and hope for the weary hearts as this leader—the Man of Galilee? Jean Valjean, in Hugo’s masterpiece, becomes the living likeness of the old bishop who had befriended him while he was yet a convict. So to be with Jesus is to grow like him; to absorb his tastes and desires and characteristics; to be lifted out of his love, people who at the outset of their association with him were not at all like him, but after three years of friendship they began to resemble him.

The Church College

THAT there is a great move for education, there can be no doubt. What, then, should be the function of an institution to meet that need?

There are some "nots" which ought to be taken into consideration. The church college should not curb the natural tendency of its young people, but help them to direct those impulses and aptitude into channels of service. The college should not lose faith in its students, but help them to direct their impulses and aptitude into channels of service. The college should not be barred from the affairs of today. Start in the Ordeal Cross Department to teach children that the government is not ruled by a "lawless" condition of society; but "by the people, for the people, and of the people."—Sybil Duff, 1862 Park Ave., Little Rock, Arkansas.

Law Enforcement

THE word “law” means a rule of action established by authority or custom. Do we really want “law enforcement”? Should we obey laws because we are afraid to do otherwise? People should be trained from babyhood to love to do the things that are right rather than to take pride in doing the things that are wrong.

I read in the paper of a Chicago gangster who had retired from “business.” In nine cases out of ten the lawbreaker is treated as a distinguished character by the people in general, and he probably thinks he has done something that not all men can do. Are not such examples impressive to the child of today?

I believe that Christian education is a sure remedy to hold the church should not be barred from the affairs of today. Start in the Ordeal Cross Department to teach children that the government is not ruled by a "lawless" condition of society; but "by the people, for the people, and of the people."—Sybil Duff, 1862 Park Ave., Little Rock, Arkansas.
Mid-Week Prayer Meeting Topic

For March 23

Poetical and Wisdom Literature

The Book of Job

By Gilbert E. Ireland

A historic view—

Was Job a real person or is the book an allegory or a parable written to present certain arguments, facts of faith, or both? Is it a record of a real man? (1:1) That Job actually lived would appear from the very realistic parts of the story. It expressly states name; country; family; family estates; possessions; possessions following the tests of faith. At least one reference is made to Job as if he had actually lived (Esch. 14:14). (2) On the other hand, the scenes in the heaven state only one reference exists which is not plausibly interpreted to the writing and its great lessons are inseparable. Job, as presented, with his great question of human suffering, is typical of all our race.

A poetic view—

This book is of surpassing majesty in both thought and language; it is music. The word of poetry is supreme. ‘It unveils the old treasures of the hall and the snow; it scars up into the stars; the lightnings say to it ‘Here we are!’ Shocking is the earth it races with the wild ass into the wilderness; flies with the lordly eagle; rouses the lion’s rough mane; opens the doors of Leviathan himself!’ Read those marvelous chapters 38 to 41, where the dread curtain of the whirlwind is lifted and Jehovah speaks for himself; and your soul will alight on wings of wonder, ecstasy, adoration and a consciousness of the presence of the diety.

A dramatic view—

An amazing drama is enacted on those pages. Artfully presented in prologue, (chaps. 1, 2); the argument, in a poem, (chaps. 3 to 42:6); epilogue (42:7-17). The scenes depicted are too perilous for a narrator to ex-celled. The feasting of the brothers in their several homes, the sisters present by invitation—a fair scene of family relations and esteem. The venerable patriarch, anxious lest in their festal mirth his sons may have thoughtlessly transgressed; his early rising, that the morning sun may shine on their cleansing by prayer and sacrifice. The curtain of heaven draws aside with startling suddenness; in the awful but fatherly voice, the adversary, with gloomy brow, obtains consent for his dark errand; and this is repeated (chap. 2). Surely defence questioning the ability of the Almighty to read the motives of the human heart!

A religious view—

The Adversary was a man of constant thought throughout the Bible (Jeb. 1:9-11; Matt. 4:1-11; 1 Pet. 1:18). The adversary power restricted (1:2); 2:6; Rev. 20:1-3); parents solitudes for the children’s spiritual warfare, (1:5; Gen. 1:19; 2:6; Ps. 39:6; 68:10; 76:13; Joel 1:3; Eph. 6:4); consolation and promises in suffering (chap. 5:17-27; Is. 43:1-2; Rom. 5:15, 17; 2 Cor. 4:10-18; 1 Pet. 5:8-11); experience in serving (chap. 5:13); peace, in the act of prayer, harmony between jealous leaders, and saved the city. Today Dr. Macklin, though having given up his active practice of medicine, is, it is held by many, both for his own remarkable, through his writing and translating and lecturing even in his busiest hospital days.

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Christian Endeavor Topic for March 27

What Does a Missionary Do?

Matthew 10:5-10

By E. Alexander Powell in the American Magazine for November, 1926. A timber owner and operator from Burmah was quoted as saying, ‘Any time a missionary passes the hat you can count me in.’ Then he told how in his holdings he had always trouble in keeping the young men he had working for him. They would drink and get on and get into trouble with the natives and often drink themselves to death, creating such a situation that he, the owner, dared not leave. Then a missionary, a fine up-standing chap, came and opened a clubhouse, organized an orchestra and athletic teams, and put all sorts of enter- tainment into the place. Business was completely changed, so that the owner could without hesitation take a long leave, being sure all would go on safely during his absence. Many cases of a similar character could be stated to show the versatility and usefulness of the missionary.

A not unusual type of service rendered by the missionary is shown in an article by E. Alexander Powell in the American Magazine for November, 1926. A timber owner and operator from Burmah was quoted as saying, ‘Any time a missionary passes the hat you can count me in.’ Then he told how in his holdings he had always trouble in keeping the young men he had working for him. They would drink and get on and get into trouble with the natives and often drink themselves to death, creating such a situation that he, the owner, dared not leave. Then a missionary, a fine up-standing chap, came and opened a clubhouse, organized an orchestra and athletic teams, and put all sorts of enter- tainment into the place. Business was completely changed, so that the owner could without hesitation take a long leave, being sure all would go on safely during his absence. Many cases of a similar character could be stated to show the versatility and usefulness of the missionary.

Missionaries are carpenters and builders, often having to plan and build their own homes and the buildings that house the hospitals and schools and shops. Out on the Congo our missionaries have superin- tended the building of all their buildings there. More than that, they have seen to the sawing of the lumber, have built their own brick kilns and burned their own bricks and mixed the mortar and laid the bricks. Designs and plans they have worked out in relation to the climate and the building problems of the country and have proved to be wise builders. Add to this work of building all the other things they have had to do while building, and it is easy to see there isn’t much time left for loafing.

The missionary is a printer of parts. It costs too much to send all his copy back to the homeland to have it printed so he decides he will set up and operate his own press, for they keep on doing a high grade of work from year to year.

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Witnessing by the Money We Give

(Continued from page 149.)

in sixteen of his thirty-eight parables, have made this his theme. Throughout the Gospel, money is everywhere in every seven in deals with this topic. Christ has more to say about a man's attitude toward money than about any other one thing. Money is an essential part of personality, therefore, the consecration of money is essential to the consecration of self.

During the World War a laymen speaking at a banquet said: "I have two boys in France. In one year and a half they have sacrificed more for their country than I, in thirty years, have sacrificed for Christ and his church. Men, it is time we waked up."

Just after the war, Dr. W. W. Pinson in a speech said: "We have been singing 'Like a Mighty Army Moves the Church of God.' Can we sing it now? We have seen how a great army moves. It leaves its billions of dollars, and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities overnight, and takes over whole railroad systems. It demands our best. Mothers kiss their boys good-bye, and send them to face cannon. Men go singing by the million to 'The red ram-part's slippery edge.' If we dare sing like that, we must set an unwavering standard of loyalty to the Prince of Peace. We have not been marching; we have been marking time.

We think of William Carey as witnessing for God with his life, but he did likewise with his money. William Carey in connection with all his splendid personality, his scholarship, and spiritual gifts, in the course of his missionary career contributed more than $280,000 in money to the mission work.

John G. Paton and a profit of $87,000 coming to him in his own proper right, as men view rights, in the way of profits from his biography. But he laid the whole of it on the altar of the missionary society that had sustained him, and said, 'Pass on the bread of life to my brethren in the South Seas.'

CORRECTION AMONG OTHER THINGS

By Eld. A. W. Davis, Dayton, Ohio

In the front page article on the Tenth National Convention by Eld. B. C. Calvert, Mississippi, he reports that in the National Ail Report eighteen were converted in Bolivar, Okla. Eld. Davis corrects it to eighteen consecrated to the united work that were antagonistic before. In Columbus, Eld. Davis held a meeting and seven were saved for baptism. Since his installation in Dayton, 40 have been added and three or four come forward every Sunday to take membership or confess. The house is usually packed every Sunday and the welfare of the church is at its best in the history of the work there. The average offering each Sunday is $55.00.

Minister's salary, $250.00, contributed to the minister's relief.

An opportunity for ALL to contribute. $4000 from the churches is asked. National Rally Day—May 1st.

THE CHRISTIAN PLEA

WHAT? LATE

By Frank W. Logan, Kirkwood, Mo.

How can you be late to Bible School When Christ is always on time?
At His house He waits for you
His hour is half past nine.

Last Sunday while He waited
And the rain fell so fine
His heart was badly broken
To open with only nine.

'Twas one February Sunday morning
Sixteen miles from town
Two weary travellers came early
Leaving to be on time.

At the Master's call, half past nine
In the Bible School to be found.

On Monday to day school,
The hour is half past nine,
None are late because it rains,
To get those credits of mine.

Christ also gives us credits
So why be last like the tail?
His credits will carry you over
When all things else will fail.

As I walked into His house this morning
He said in accents pa'nted;
'My children are late this morning,
I suppose it is because it rained.'

FROM THE BANKS OF OLD KENTUCKY

WONDERs

By C. H. Dickerson, Lexington, Ky.

What Griffin will do with the National? What the National will do with Griffin? Will Georgetown, Ky. support our state convention? Will we rally to her? Will Davis nationalize Dayton or will Dayton localize Davis? Will Craggett leave any Jack-Rabbits in Kansas? Can Cothran or 'Shake' California? Is M. F. Mitchell dead? Why Tex Pratt don't prattle some? If J. J. Green is not ripening in St. Louis? If Dr. Robinson is not ear of the East? If Knox valley knocks Martin or Martin 'knocks' Knoxville? Where is Prof. George Calvin Campbell? Will Calvert convert Mississipi? Will the Dickersons redeem Virginia? Will W. H. Brown build? Will Herod be heard from?

The Christian Plea is yours. Support your own! Become a Five Dollar Fellow by contributing $5.00 to the maintenance fund of the paper.

Another SPECIAL DAY for the BIBLE SCHOOL! EASTER, APRIL 17! THE SPECIAL OFFERING goes for Ministerial Relief. Reach the $4 mark in your National Apportionment for Missions.

FEAR AND LOVE IN DARKEST AFRICA

By Dr. E. R. Moon

In the Belgian Congo where the Disciples of Christ Congo mission is located, the dominant impulse of the people is fear. What the normal emotional phenomena and forces that they cannot understand and greater fear of an imaginary spirit world with which they have surrounded themselves. In their endeavor to control these forces and secure the favor of benevolent spirits and ward off the evil of malevolent spirits they have built up an elaborate system of magic and fetishism. Charms, amulets, and talismen are worn constantly, sacrifices of chickens and goats are common, while human sacrifices were formerly offered at times of great disasters. For instance if the water in the river came up unusually high and stood up for a long time it was customary to bind a man hand and foot and cast him into the stream as an offering to the angry spirit of the river.

As people are sometimes believed to be controlled by evil spirits or may, by familiar relationships with the spirit world, work evil on any other person; the finer qualities of love and trust have been crushed out of their lives. A native would not turn over his hand to help a sick person or bury the dead if they were of another tribe; and often these ministries are rendered to their own clansmen because they fear their spirits may haunt them after death.

It is with wonderful joy that the story of God's love falls upon the ears of these children of fear. Fear gives way to love and trust, hatred to brotherly kindness, selfishness to a life of service to others.

I have seen a native Christian fearlessly tear up fetishes that had been made to bring about his death, while the native savages held their breath expecting to see him drop dead for touching it.

A native preacher, entering for the first time into a heathen village, found a corpse laying in the street unburied. When he could not persuade the villagers to bury it, he borrowed tools, dug a grave, took his own suit for a burial robe and dressed the corpse, having kept only a cloth to drape around his own body. He gave this dead stranger a decent burial. When he had finished great crowds gathered around to ask him what new teaching this was that he brought, that made people love strangers. He had but one answer: "The love of God constraineth us."

Take time to end the en Dollar Donors
Four Minute Talk for Bible School

A Special Word to the Superintendent

Dear Mr. Superintendent:

The effectiveness of the four-minute talks given here will depend primarily upon your leadership.

Make the assignments at least a week in advance of the day on which each talk is to be given.

It is not necessary to follow the exact wording of the church but suggest that each one use his own initiative with this brief statement as the background.

Toward the close of each week, make sure that your speaker is ready. Make room for the talk in your program of the morning at the most appropriate time so that it may be given in the most effective way.

Commend each speaker in person for his good service in giving the talk and express your appreciation of his efforts.

Your presence in the audience will give evidence of interest and appreciation.

We should make the decision. All this makes Easter time a very vital period in the home.

In Jesus Christ, in whose name we have been called, there is a constant need for the element of courage.

The Spartan mother used to tell her son, "When in battle, there are two ways we treat the enemy, whom we would call friends. This is very beautifully stated in Proverbs where we read, 'As in water face answereth to face; So the heart of man to man.'"

If we would show to others the greatest degree of friendship we should accept as the Master of our lives Jesus, the world's greatest friend, whom to know is to reflect His friendship. Even as we become more interested, more those we love, so that making him our companion and friend by confessing him before men and becoming obedient to His Word, we will find in our lives His great message of friendship.

Someone has stated it like this:

"The friends thou hast and their adoption tried, Grapple them to thy soul with hooks of steel."

When Decision Day comes in our school and the invitation given we are counting on a large number of boys and girls, young people and even older ones to accept Christ as their great Friend.

COURAGE

Four-Minute Talk No. 4

A certain general once said that it took more real genuine courage to come down the aisle in the church and confess your faith in Christ than it did to face the enemy in battle. There is in everyone of us more courage than we at all times demonstrate but when we face today our responsibilities, both as groups and as individuals, and then think of our friendship for each other and for Christ, we recognize that in these higher ideals there is a constant need for the element of courage.

A man is not really ready to live until he has a conviction for which he would give his life if necessary. We must be sure we are right, and then go ahead. The Spartan mother used to tell her son when she said good-bye as he went into battle, "My son, either come home with your shield or on it." There are other ways we know by which courage may be expressed as well as on the field of battle. It takes courage to take our stand for the right when to do wrong would probably be the much easier thing.

When we have been studying God's Word week after week in the Bible school and have before us constantly the lives of those who have accepted Christ years ago and are loyal and courageous in His service today, it urges us on to do the right.

Howard Arnold Walter has given a wonderful expression to the thought of courage in the words of the song used among our young people.

"I would be true, for there are those who trust me; I would be pure, for there are those who care. I would be strong, for there is much to suffer; I would be brave, for there is much to dare." (Continued on page 156.)
GLEANINGS FROM THE ONE-DAY CONVENTIONS
A White Gift for the King
By Miss Ruth Musgrave, Missionary

In the Congo, Christmas is not observed as it is coming to be in this country. The Christ whose birthday it is, is often forgotten in the exchanging and swapping of gifts on this side of the ocean. In America Christmas-giving is commercialized. In the Congo, Christmas is a season for giving sacrificially to the Christ. The gifts include not only money but garden produce, fowls and other such possessions which are sold and the money used to send the Gospel to another village.

One boy on the mission station had just received his first suit of clothes in time for the Christmas services. So proud was he that he had to keep moving about in order that all might see the regalia. At last came the signal for the offering of a White Gift for the King. The pennies that the boy had brought seemed so small in comparison with the gratitude that welled up in his heart when he thought of what Christ had done for him, that the boy was constrained to search and see what more he could offer. The more he looked at the pennies the more inadequate they seemed but he had nothing else.

Finally a thought leaped into his mind. Acting at once, the youth pulled off his shirt, the brand new shirt he was so proud of, and rolling it forward and placed it upon the pile of gifts. He was content to wait another three months for a new shirt. The true pleasure of a sacrificial act was enough compensation for this boy.

SIDELIGHTS FROM CINCINNATI
Report—Mrs. Viola Laws

Christian Endeavor Day was observed Sunday afternoon, Feb. 16th, with great enthusiasm. It was certainly a pleasure to see the cooperative spirit which existed in this closer fellowship movement. Many representatives were present from the other churches, both white and colored. And we are especially glad to report the closer fellowship with the A. E. G. of the Christian Church, Cincinnati. In the discussion many helpful points were brought out by the various speakers on the topic, "How to Work in Christian Unity." The keynote of the entire discussion was to promote the holding of more fellowship meetings during the year.

"There shall be light at Eventide." Make the promise effective by giving liberally to the Easter Offering in the Bible School for MINISTERIAL RELIEF.

THE CHRISTIAN PLEA

FROM LITTLE ROCK, ARK.
Report—Mrs. Minnie Guyden

The One-Day Convention held at the Cross Street Church, Little Rock, on Feb. 16, was in every respect a success. We had a fine day, and a good attendance.

The only regret is the failure to meet adequately the needs of this great work as presented by the returned missionary, Miss Musgrave, of Africa's field. If these needs could touch all hearts alike there would soon be abundant means added to the work on the foreign fields. I believe that all who heard her stories of Africa will in some manner respond. I can only rejoice that I was born in a Christian country and age under the supervision of a God I know to be just and merciful and can feel his call, "Come unto Me all ye who labor and are heavy laden and I will give you rest."

* The Master taught unity among his disciples while he was here on earth, for he realized the strength of cooperative work before man learned the value of organization. Since our churches are banding themselves together for undertaking the task of world-wide missions, we can hope to see in the future world-wide Christianization and Christ is with us in this because he wants us to be one. I am pleading that the Missionary Societies of Arkansas adopt the same plan and let us all strive to conquer by the plan of our great leader. Let us all reach our apportionments and rejoice in the knowledge of having a part in this great work for Christ.

One plan we like so well, as given by the One-Day Convention team, we intend to adopt it—A Quota per Quarter so that the last payment will just "Fill the Bill." If your apportionment is $15 send $3.75 on the first of each quarter to the U. C. M. S. and this plan will be of a systematic use of this plan.

I am sure that the Disciples throughout the land will be glad to hear that, under the efficient leadership of our pastor, Eld. M. M. Bostick, and our faithful elder, Brother John Mitchell, the Cross Street Church has paid $1800 on a $2000 church lot since April 26, 1926—a fine illustration of the results of good leadership and cooperative efforts.

On last Lord's Day, two splendid young men were added to the church. Bro. Isaac Dean and Bro. O. B. Garner were both of the world but they had Christian wives and have been very loyal to the church here since their conversion. Our need is for good men as members of our congregation, so you can imagine with what joy we welcomed these recruits into our ranks.

WORKING WITH THE CHURCHES
B. C. Calvert, Evangelist of Mississippi

The Mound Bayou District Convention was called to order by the Evangelist of Mississippi, Thursday night, Feb. 17, 1927, at 8:00 p.m. A program of the Willing Workers' Missionary Society was rendered. Editor Smith, Prof. Moss, Elder Wm. Alphin, Mrs. Ross B. Grubbs of the National Team, were present and took part on the program. Their talks and addresses were all inspiring. Dr. J. B. Lehman and one of the missionaries came in Friday morning and the Team rendered a program.

Money raised in the different departments as follows:

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<th>Department</th>
<th>Amount</th>
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<tr>
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<td>$150.39</td>
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The young people rendered a real good program on Saturday night of the Convention. The next district convention will be held with the North Mound Bayou Christian Church.

S. C. I. ALUMNI, ATTENTION!
By H. G. Smith, President of the Alumni Association

Alumni, Greetings:

This comes to one and all alike asking that each of you will come to the homecoming at the S. C. I. and meet your old friends, see the changes that have taken place since you were there and lend your voice to help make this the greatest homecoming meeting we have ever had. What rejoicing there will be on May 17-18 at the old beloved campus, if hundreds of faces will greet each one as they come, a chance to get in on the A. E. Hunt freely extended to all. There is a little for you can hardly wait till the time comes. I fancy I see them coming in by the train loads as happy as any bunch could ever be.

I know that not a one of you will dare miss the musical on Thursday evening the 17th. This will be the finest you have ever heard of the kind. If we find it at all possible we would broadcast but as we now see it can't be done hence you must be there to hear it. Wednesday morning, the annual address will be given by a member of the association, the time will be given later. Wednesday afternoon will be given over to conferences and business.

If you have any new ideas for the advancement of the organization get them on paper and be ready to offer them.

There are many of you who have not had a chance to get in on the A. E. Hunt Memorial Fund, this opportunity will be freely extended to all. There is a little better than a hundred dollars in this fund and I am sure that as long as we feel that this would be worth-while thing but to do this we must do our duty.
FIVE REASONS FOR POST CARD REPORTS TO THE CHRISTIAN PLEA

POSTCARD reports require less time to prepare. Whereas to write a letter, half, three-quarters or a whole hour is needed, a post card can be written in ten minutes. And it can be written standing at a post office desk, riding a car or while waiting for the biscuits to brown. It also requires less effort. To write a letter, pen, paper, stamp, envelope, and sometimes glue are needed; to write a postcard, only the card and a pen are required.

2. A postcard due to its limited space more often gets to the essentials without the 'trimmings.' Flowery language and flowing oratory in a bushel of words are effectively eliminated if the space is limited.

3. A postcard eliminates superfluities. When one writes for a paper, he is not writing a personal letter to the editor, hence need not address him as "Dear Editor of The Christian Plea," and can leave off the complimentary close. The news and the signature are the things and the superfluous matter is not found on a postcard report.

4. A postcard gets more instant notice. It cannot contain a remittance so is not delayed so long at the office of the U. C. M. S.; it is typewritten sooner; it fits better in the spaces of the Plea and is thus used sooner.

5. A post card is a means as a means of reporting due to the smaller amount of time and effort to get it out is more likely to become a habit. Our desire is to get a number of ministers and reporters to write every Monday of the Sunday program in their local church, mentioning the attendance of Bible school, church services and Christian Endeavor, the number taking membership, the outstanding points on the program with the names of the leaders in that day's activities. If there is a report each week, there will be a report in each week and you will see your church mentioned as often as "The Banks of Old Kentucky." The Post Card Habit will mean much to your church and more to the Christian Plea.

SUGGESTIONS FOR YOUNG PEOPLES CONFERENCE FOR NEXT WEEK

March 27—April 2. Talk Conference through pastor, Bible School Supt., and other leaders. For all these means of raising the total apportionment is to be raised.

A REPORT OF FUNDS

To raise the national apportionment to the general fund of $12,500 at least $1,014.67 must come in monthly. This month there is a deficit of $797.83 which means that an added effort must be made if the apportionment is to be raised.

Easter for the Bible Schools, and W. M. S. and May 1st for the churches yet remain. Let us make each day count in each organization in raising the total apportionment. The U. C. M. S. received remittances from the Negro churches during the month of February as follows:

By States

District of Columbia......$13.40
Kansas.................11.33
Kentucky..............49.23
Maryland..............6.51
Mississippi..........40.00
Missouri.............32.35
Ohio..................23.90
Oklahoma...............6.00
South Carolina......15.00
Tennessee............15.50
Texas.................15.50
Virginia................5.00

Total..................$216.84

By Departments

Woman's Missionary Society..$85.95
Bible School................48.24
Christian Endeavor........32.50
Church....................32.50
Boys and Girls Organizations..7.35

Total..................$216.84

SUBSCRIBE to the Christian Plea.

52 issues a year. 416 pages. 1248 columns of reading matter. Only $1.00 per year.


Inspirational front page articles. Timely editorials. Informational articles. Important announcements. Excellent promotion. $1.00 a year.

Children's pages. Youth's pages.


Make MARCH CHRISTIAN PLEA MONTH.

Survey, investigate, enumerate and rate your church.

Talk, announce, preach, teach, and pray Christian Plea.

As solicit, beg, argue, convince and subscribe for Christian Plea.

Set a day in March. Collect the money. Send it in with correct names and addresses to THE CHRISTIAN PLEA, 425 DeBaliviere Ave., St. Louis, Mo. Only $1.00 per year.

With your help and cooperation — A CHRISTIAN PLEA IN EVERY HOME.

The annual cost of public school education in the United States is $18.05 per capita.

THE CHRISTIAN PLEA

Page Three
COURAGE
(Continued from page 153.)

It took courage on the part of Peter to lay aside his prejudice and preach the Gospel to the Gentiles. Paul and Silas in the jail at Philippi sang forth from courage- ous hearts a hymn of praise to God in whom they had put their trust. Living-stone in the heart of Africa exhibited in his life the spirit of the courageous pio- neer. S. Paul and Silas in his life the spirit of the courageous pioneer. Living-stone in the heart of Africa exhibited a hymn of praise to God in his death at the hands of the bandits with never-failing courage.

DECISION

Four-Minute Talk No. 5
Twice in the history of the human race the whole destiny of mankind has rested upon the decision of one man. "As in Adam all die, so in Christ shall be made alive." Deciding for Christ brings no regrets. The day you accept Christ will be the happiest day in your life. It will be a day of victory. It will bring to you added responsibility and at the same time will make your friendships more real and the courage of your convictions known. The moment of decision is a moment of supreme triumph. What a joy it is to feel the thrill of new life in the depths of your being and aloud shout at Easter time! All this wonder and beauty of God's world should help us in our decision.

Alberta people are called upon to make many important decisions but there is none so important as the decision to accept Christ and His Way of living. It pays to have a purpose true and to dare to make it known. To decide for Christ now while there are many years of life ahead of us means the way for a life of Christian usefulness.

We have come to the Easter time. There is nothing that will bring the heart more joy than for boys and girls and young people to make the Good Confession when the Gospel invitation is given. Sixty-eight or more loyal soldiers of the Cross have laid down their lives on ten mission fields in which our churches are working. Many of our ministers in the homeland have passed away since last Easter time. May we strive to live like they lived. Their fining and lives of these still with us challenge us.

"Be strong! We are not here to play, to dream; to drift; We have hard work to do, and loads to lift; Shun not the struggle, face it; 'tis God's gift Be strong!"

While the song of invitation is being sung come forward and make the Good Confession. You will never regret taking this step.

SUNRISE PRAYER SERVICE
FOR EASTER

Hymn (congregation standing):
"Holy, holy, holy! Lord God Al-
mighty,
Early in the morning our song
shall rise to thee;
Holy, holy, holy! Merciful and
mighty!
God over all, and best eternally.
"Holy, holy, holy! All the saints
adorc Thee,
Casting down their golden crowns
around the crystal sea;
Cherubin and Seraphim falling
down before Thee,
Who wait, and art, and evermore
shall be."

Scripture Reading—Psalm 5:1-3 (in
unison and standing):
"Give ear to my words, O Lord,
consider my meditation.
Harken unto the voice of my
cry, my King and my God;
For unto Thee do I pray.
"O Lord, in the morning shalt
Thou hear my voice;
The morning will I order my
prayer unto Thee,
And will keep watch."  

Lord's Prayer (in unison and stand-
ing).

Scripture Reading.—Matthew 28.

Hymn (congregation standing):
"All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all;
Bring forth the royal diadem,
And crown Him Lord of all."

Prayer (in unison):
"Let the words of my mouth
And the meditations of my heart
Be acceptable in Thy sight,
O Lord, my Strength and my Re-
deemer."

"Let the words of my mouth
And the meditations of my heart
Be acceptable in Thy sight,
O Lord, my Strength and my Re-
deemer."

Hymn, "Tis the Blessed Hour of
Prayer" (sung softly):
"Tis the blessed hour of prayer,
When our hearts lowly bend,
And we gather to Jesus,
Our Savior and Friend;
If we come to Him in faith
His protection to share;
What a balm for the weary!
Oh, how sweet to be there."

Refrain
"Blessed hour of prayer,
Blessed hour of prayer;
What a balm for the weary!
Oh, how sweet to be there."

Read in Unison:
"Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened
unto you;
For everyone that asketh receiv-
eth;
And he that seeketh findeth;
And to him that knocketh, it shall
be opened."

First Prayer Period:

1. First prayer by one in behalf of
our missionaries and the
33,000 Christians on our ten
foreign fields.
2. Second prayer by one in behalf
of all our missionary work
and workers in the homeland.
3. Third prayer by one in behalf
of all our college and youth
in training for service and Chris-
tian leadership.
4. Fourth prayer by one in behalf
of all followers of Christ who
name His Name around the
world.

Hymn, "Sweet Hour of Prayer"
(congregation standing):
"Sweet hour of prayer, sweet
hour of prayer,
That calls me from a world of
care,
And bids me, at my Father's
throne,
Make all my wants and wishes
known!
In seasons of distress and grief
My soul has often found relief
And oft escaped the tempter's
snare
By thy return, sweet hour of
prayer."

Read in Unison:
"And this is the boldness which we
have towards Him,
That, if we ask anything accord-
ing to His will, He heareth us;
And, if we know that He heareth
us, whatsoever we ask.
We know that we have the peti-
tions which we have asked of
Him."

Second Prayer Period:
1. First prayer by one that this
Easter day shall be glorious in
its decisions for Christ in all
our churches.
2. Second prayer by one that
many shall be won to Christ to-
day by our own local church.
3. For the aged preachers and
their dependents and for a gen-
erous offering today in the Bib-
le School for their support.

Solo, "For You I Am Praying."

Period of Silent Intercession
(T h r e e m i n u t e s—congregation
seated.)
1. Prayer for self, for spiritual
cleansing and cleansing:
2. Prayer for some definite person
whom you desire shall accept
Christ today.

Hymn, "My Faith Looks Up to
Thee" (sung softly):
"My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine.
Now hear me while I pray
Take all my sins away
Oh, let me from this day
Be wholly Thine."

Invitation Song:

Announcements.

Doxology, "Praise God from
Whom All Blessings Flow.

Benediction (in unison):
"God be merciful unto us, and
bless us,
And cause His face to shine upon
us,
Thy Thy way may be known
upon earth,
Thy salvation among all nations.
Through Jesus Christ our Lord,
Amen."

Copies of this program may be obtained
from the United Christian Missionary So-
ciety, 455 Delhavier Ave., St. Louis,
Mo., at rate of $1.00 per 100.
WHAT EASTER MEANS TO THE GOSPEL VETERANS
By P. H. Moss, Supt. of Religious Education

First of all it is the triumph of Jesus Christ over death and the grave. "If Christ hath not been raised, then is our preaching vain!"

Easter means to the veteran minister, an appreciation of the church and church schools for their sacrificial service. It means that they may have a second cup of coffee; a little butter on their bread and shelter for their heads. It adds comfort and contentment to the few days left.

Let the church and Bible schools give this year at Easter time as never before; an average of $23.00 per month is not enough for those who gave their strength and ability to establish the work that many of the younger ministers are now enjoying. Let the church say, "We will not forget."

FROM OHIO
Reporter—Eld. A. W. Davis, Pastor at Dayton, Ohio

Sunday Night, March 6, there were two young men who came forward to unite with the church. The house was packed for the services on that day and a good offering was raised. A Communion Case was dedicated to the use of the church by the Electric Light Club.

The Church has been divided into clubs and each club has been commanded to go forward in raising the $7,000. The names of the clubs are as follows: Electric Light, Sunshine, White Rose, Fidelity (Young People), Elders, Deacons, Big Brothers (Young Men), Bible School, Christian Endeavor and Missionary Society. Two of these clubs have considerable money in their treasury and so have an advantage. But all have the Command to "Go Forward."

I have preached in every pulpit in Dayton and the choir and pastor are invited to render the services in the Zion Baptist Church March 12.

As soon as the weather permits, I shall organize a church at Middleburg, Ohio with Mr. Leslie Smith in charge.

FROM THE BANKS OF OLD KY.
Eld. C. H. Dickerson, Lexington, Ky.

Men's class taught by L. R. Harden. Women's by Sister Dickerson. Men were in the tie in the Pulpit contest financially. Young People's Class taught by "Yours truly" won in attendance. And the smaller classes showed excellent strength. Sisters Peak, Reed and Odie B. Lewis are proving worthy contestants. Will unite the tie on Easter Sunday. McKee is the energetic superintendent, not late once in seven years.

SEE YE! OFFERINGS
V. G. Smith, Young Peoples Supt.

To date the following offerings have come in on Christian Endeavor Day observation:

Nashville, Tenn., Len Ave. $ 5.00
Southern Christian Institute 40.00
Knoxville, Tenn., Vine Street 2.50
Jefferson City, Mo., Second St. 2.50
Memphis, Tenn. 10.00
Kansas City, Mo. 8.50
Frankford, Mo. 7.50
Madison, Mo. 5.50
Roanoke, Va. 5.50
Lexington, Ky. 2.00

Louisville, Hancock St. Church, deserves mention for it has contributed $25.00 to Mr. Frost to help pay a teacher for Central Christian Institute, which counts on the general maintenance fund.

For various reasons we are urging an observance of Christian Endeavor Day. For one thing it has an educational value. The local church often without investigation catalogues an activity and unless it can bring itself before the entire church to vindicate itself, it will remain in the shadow assigned to it. C. E. has long been confined to an hour on Sunday afternoon. Christian Endeavor Day allows it to bring its program before the church. Even if the regular program is not used, at least something ought to be done to make the special day an event in your church.

Also the desire is to get as many societies on record as giving something to missions this year as possible. And we can only do this with the help of each society. Any Sunday can be made Christian Endeavor Day with a program and a special offering on Christian Endeavor Day. For one thing it has been at work in the region of Loveland, Texas, for nine years and has been able recently to arouse some show of interest in his young people and desires to get in touch with some of the field workers in order to develop this side of his church life. He said, "What must I do? I am at my road's end. What must I do to save these young people? I have one girl who is very brilliant and she is of a fine Christian family. She says she wants to do missionary work and all she needs is a chance for the information and inspiration of the field workers' visit." This is an appeal that should be heeded.

FROM HOUSTON, TEXAS
Reporter Viola Hayes

The work of the Grove Street Christian Church is yet progressing. On Sunday Feb. 27, Bible School began at its usual hour with Bro. Dickson acting superintendent. Every teacher was present with one exception who was out of the city on account of death in the family. At 11:00 services the missionary societies were conducted by a leader. Many interesting remarks were made by members of the society concerning the work on the foreign fields.

At 7:00 p.m. the Christian Endeavor topic was discussed by the young people. After this service, Eld. Smith baptized Mr. George Neely.

At the evening services Eld. Smith preached a powerful sermon on "Temperance." Our pastor always has some fine spiritual and uplifting sermon in store for us.

The attendance was about thirty-five. And the total offering was $16.44.

FROM NORTH CAROLINA

Pre-Easter Revivals are all "the go" on this end of the line. I will send in a detailed report when they close. Watch for us later.

Mr. Roy L. Brown, Secretary for the Disciples Churches in Florida reporting to Mr. Jesse M. Bader, Evangelistic Secretary of the U. C. M. S., tells of a visit to the Negro Church in St. Petersburg, Fla. His wife spoke to the Woman's Missionary Society which has ten members. The minister, Eld. A. E. Brayboy is a graduate of Alabama Christian Institute and his wife of Southern Christian Institute. Mr. Brown also mentions Bro. Moorer, a member of that church, a man in his seventies, who is president of the State Convention and his daughter who is State Secretary. Mr. Brown reports a special delight in the song and preaching services.

Eld. I. H. Moore, writing from Georgetown, Ky., says, "We are now in the midst of a drive to raise five thousand dollars ($5000)." Eld. Dickerson, of Lexington, Ky., conducted for us a splendid revival meeting last fall. I am now ready for any engagements for the pre-Easter meetings and for any meeting in May. I may be located at 203 N. Chambers Ave., Georgetown, Ky. Phone #826. I am in position to put a young man in touch with a good church having a parsonage and paying a reasonable salary. A young man single or married would be acceptable. Correspond me at the above address."
Peter becomes a Disciple of Jesus—Mark 1:14-18, 29-31

By Marion Stevenson

The Uniform Lesson for April 3

The Christian Plea

The Lesson Scripture

14 Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.
16 Now as Jesus passed by, he saw a man of Samaria drawing water out of a well; and he saith unto him, Water, will I give thee? And whosoever drinketh of this water shall thirst again, 17 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into everlasting life. 18 The man saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 19 Jesus saith unto her, Go, call thy husband, and come hither. 20 The woman answered and said, I have no husband. Jesus saith unto her, Neither hath thou had any husband: thou hast said well. 21 Jesus saith unto her, Whosoever drinketh of this water shall thirst again; 22 but whosoever drinketh of the water that I shall give him shall not thirst; but the water that I shall give him shall become in him a well of water springing up into everlasting life. 23 The woman saith unto him, Sir, give me this water, that I thirst not for ever. 24 Jesus saith unto her, Go, call thy husband, and come hither. 25 The woman saith unto him, I have no husband. Jesus saith unto her, Thou hast said well. 26 For thou hast said, Thou hast had no husband: these things said unto her Jesus, in Galilee. 27 Then came his disciples, and marvelled at it; but he himself marvelled for a different reason. 28 For he knew not whence she had said, Thou hast said well. 29 Jesus said unto them, Whosoever will drink of this water shall thirst again; 30 but whosoever will drink of the water that I shall give him shall not thirst; but the water that I shall give him shall become in him a well of water springing up into everlasting life. 31 And he said unto the woman, Now believing art thou in the Son of God, and in God, who hath sent me. 32 Then took they the woman away from her husband, and brought her to Jesus. 33 Jesus saith unto her, Woman, believe me, the son of God is come down from heaven, that he may take sin out of the world; believe me, for I testify unto you that I am he.

THE CHRISTIAN PLEA

Peter, the fisherman—But whatever Peter came to be as a re-" Saint Peter in the popular mind, he was a very human person. He left his work as a fisherman to become a disciple of Jesus. Perhaps it will help us to be more hopeful of the results of the operation of God's great goodness in our own lives, if we begin this study by talking about Peter as a fisherman. That meant that he was a brave man, toughened by his hard life at sea, a gI'eat loving, loyal heart, such as was dis-tilled from the experience of his own beloved land with its cities and villages. He knew what Jesus was doing and how enthusiastically he was received when he returned to Galilee, Nazareth was not far from Capernaum. Peter perhaps heard how Jesus had been received and rejected in his own home town. Peter knew what Jesus was doing, how his disciples were32 the most popular of all the disciples. The temporary as a fisherman. Perhaps for this reason Peter was not always easy to get along with. We may venture to assume that Peter might have acted impulsive, may get along well with the Scripture, was not suddenly acquired after he became a disciple. He was impul-" sisifly to say that the experience of cursing and swearing when he denied his Master, was the first incident of that kind in his history. Perhaps there were times when Peter did not tell the truth. When he denied Christ, he enfeebled his lie with his oaths. We would hardly venture to say that this was the first time that Peter told a lie and stuck to it. In other words, Peter was a very common man.

Saint Peter—On the other side, this man whom we now know as "Saint Peter" had much of the material of character which we believe is required to make a saint. He was self-reliant and brave, as one would need to be who could fight upon provocation, much or little. Peter was not only a good business man, a good sailor, and a good swimmer, as we learn from the gospel story, was not suddenly acquired after he became a disciple. He was impulsive, as one would need to be who had been tem-" peramental as a fisherman. Perhaps for this reason Peter was not always easy to get along with. We may venture to assume that Peter might have acted impulsive, may get along well with his wife, and raised her up; and she ministered unto them. 29 And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came nigh her, took her by the hand, and raised her up; and she ministered unto them.

Faith and discipleship—We are told that faith comes by hearing and hearing by the word of God. True discipleship should therefore be intelligent. We have a very much better opportunity to know about Jesus than Peter had. We have not only these early stories of the life of Jesus, but we have the story of the power and the work of Jesus through all these Christian centuries in all regions of the world. We have a better understanding of what the Kingdom of God means than Peter could have. We have therefore a wider and a surer ground of faith leading to disciple-ship. Becoming a disciple of Jesus is not merely joining the church in order that we may be saved in heaven when we die. A disciple is one who does as Peter did follow Jesus to learn his will and to learn how to do his work. A disciple is one who accepts the ideals of Jesus. Peter conversed all his life to his disci-pleship. It is not often necessary for us to leave our everyday business to become disciples. It is always possible for us to converse all that we do, and what we are and what we are doing to the demands of our discipleship.

Our lives still travel with us from afar, and what we have been, makes us what we are. Despise not small things, either for evil or for good, for a look may work thy ruin, or a word may change thy wealth. A spark is a little thing, yet it may kindle the world. —Tupper.

One must look downards as well as upwards in human life. Perhaps, if you have stopped and thought about your walk, you would have noticed something. There are many ways you have left behind.—Sydney Smith.
Christian Endeavor Topic for April 3
What Is Real Christianity?
James 1:19-27; John 13:34, 35

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
Does real Christianity require regular church attendance where it is physically possible?
Can one live to himself and be a real Christian?
Does real Christianity require that one actively support every good work that is possible?
What place does prayer have in a real Christian's life?
Bible study?
Does acceptance of modern scientific truth keep one from being a real Christian?

Can a real Christian ignore the problem of world peace?
How does division in the church handicap the Christian?
Can one be a real Christian and succeed in business today?
Make your case.

Is our modern industrial system Christian?

ParagrapJ to Ponder
Real Christianity is not a matter of creed, for creeds are manmade. There are some so-called Christians who seem to think that the mere submission to certain outward requirements and the formal acceptance in a creed makes them Christians. The church is largely to blame for such evils, for it has at times made more creed than church. In the church, as now constituted, it has not made clearer the requirements of genuine Christianity. It would seem that the church has often not known any better itself. Real Christianity is not a matter of forms, but a life of close fellowship with Christ.

Real Christianity is not marked by sanctimoniousness; a real Christian is not a "long-faced" individual. A real Christian is reverent, but never sanctimonious; his face is not pulled down with hopelessness, but brightened with the light of optimism and confidence. Real Christians do not think that they are bound by the fact that the times are out of joint, but set to work to make things right again. They believe that things can be right, that God will come in His own time, and that He will use willing servants to make them so.

Real Christianity puts Christ first. It is said of a great manufacturer that he would hang in his factory cards bearing the words, "My God first. My family second. My business third." This is as it should be; not only in this man's factory, but in every man's life. A real Christian is a follower of Christ and he must, to follow him truly, ever have Jesus at the head of the column. No good soldier puts his desires or purposes before the commands of his captain; no good Christian will put his desires before his Lord's.

Stewardship and real Christianity are very nearly, if not quite, synonymous. The real Christian looks carefully after his spiritual interests always; he seeks to develop and use wisely so many talents as he has; and he strives to administer the affairs of the kingdom profitably and to care for the needs of his fellow servants. He is not afraid of work and is always ready for responsibility. He never shirks, but seeks rather to be ever more useful. His joy is in service, not in idle-ness.

Mid-Week Prayer Meeting Topic
For March 30
The Book of Psalms

By Gilbert E. Ireland

Psalms is derived from a word meaning praise. While these beautiful writings touch, with awoken, even as the chewing of the spirit, the general characteristics of the whole collection, which is well designed for public praise or the worship of God, and seems to have been so intended. The titles prefixed were written at a very early date, and may be said generally to give the correct indication of the occasion or purpose of the psalm.

Various authors—

The Psalms stretch through a long period of Jewish history, certainly from the time of Moses to the return from the exile in Babylon, probably still later.

The Psalms seem to express every sentiment of the human heart from anguish of grief to loftiest joy and praise; from the cry of the helpless to the challenge of the warrior and the triumph of the conqueror. By the limitations of its content it is fitted to every land, every race, every age of time. Peace and war; sweet-perfumed woods and meadows; hills crowned with flocks; craggy peaks and ocean waves and barren deserts are pictured in these wondrous poems. And they lead up to everlasting gates and open into realms of life and glory. Some examples: 

Ps. 2:7: "To the choirmaster. A Psalm of David."
Ps. 9:1: "A Psalm of David."
Ps. 69:1: "A Psalm of David the servant of the Lord, who was in the hand of Saul, and who was in the hand of David."

Prophetic psalms—

The psalms were constantly in the mind of the New Testament writers. "Out of a total of two hundred and eighty-three citations from the Old Testament in the New, one hundred and sixteen have been counted from the Book of Psalms."

Many of these are prophetic of Christ. Many are adaptable to this idea, even where possibly not so intended. Many are called Messianic psalms, referring to the Christ or to glories about to be fulfilled. The limitations of this life-all this marks the spirit of the book. Our Lord's own use of the Psalms gives proof of their spiritual nature and value; e.g. after the Lord's Supper (Matt. 26:28-29), and over Psalms 113 to 118 were used; there is no doubt our Savior used these in that upper room. (Luke 22:14-21; 23:36.)

Deeply spiritual—

Their spiritual feelings are the more remarkable when we remember that they were written in an age of distinct and rigid restraint and sacrifice in the matter of worship. Hunger and thirst for God; longings of soul for life which is not cramped by the limitations that mark the spirit of the book. Our Lord's own use of the Psalms gives proof of their spiritual nature and value; e.g. after the Lord's Supper (Matt. 26:28-29), and over Psalms 113 to 118 were used; there is no doubt our Savior used these in that upper room. (Luke 22:14-21; 23:36.)

"Ye Gentile sinners, 's'en forgot
The wormwood and the gall;
Go, spread your trophies at his feet,
And crown him Lord of all!"
Indigenous Church

THERE is an aspect of the Indigenous Church of which we have not thought. We fail to realize that the Orientals are sending missionaries from their own country and establishing churches. More alarming, perhaps, is the fact that there they are gaining converts to their religions from our own peoples.

What can this mean? We have been told that the best missionaries do not start in and condemn all the customs and habits of those they are trying to convert, but take those which are good and use them in winning the people over. If this is true with the missionaries and their programs, why should we look at those other religions in the same light?

It strikes me as rather peculiar or absurd for any person or any group of persons to claim that they have all the good. In other words, we say religion has the right to claim it is the only one. We admit that there is good in all religions but still maintain that ours, no matter what it may be is the one that has all the truth.

I wonder if out of the intellectual strife that is bound to arise from the meeting face to face on common ground of these various beliefs, we will not get a new concept of religion?

Religion is in its crisis. It is being told to state its aims and purposes in an intelligent way and if it can’t, to step aside for something else that can.

With religion in this crisis, and with religions in conflict with one another, I feel there should be a ripping and tearing of all the things that have handicapped all religions and out of this all will come a new concept of a religion and church that will be indigenous to the whole world.—Frank M. Hopper, 1725 E. Broad St., Indianapolis, Ind.

Law Enforcement

Law is necessary for the preservation of a high-grade society for the promotion of a better civilization. In the enforcement of law we have failed. There is seemingly a general disregard for authority.

I believe, with all members of the Youth Convention of the Disciples of Christ, that respect for society and its laws must come from within a person, not from without. It must be part and parcel of him. This can be realized by making more vital all of the teachings of Christ. If Christ were among us today, I believe he would teach and practice the same ideals and life purposes that he cherished in his actual work here. His followers, with those ideals practiced by all, corrupt government would not be, war would be a thing of the past, and law would be only to open new opportunities rather than to stand guard against our weaknesses.

This may sound like a dreamer’s Utopia but, as Browning says, “A man’s reach should exceed his grasp, else what’s a heaven for?” Hence it is well to aim high.

The conference has shown me more clearly what a great part the church can play in the attainment of Law Enforcement.—Oris E. Dice, Box 556, Bethany, W. Va.

THE CHRISTIAN PLEA

FROM THE LONE STAR STATE

Reporter—H. G. Smith, Evangelist

January 31st marked the passing of Mrs. Emely Harris, of Paris, Texas. She was a lifelong member of the Christian Church and was a devoted Christian, a loving mother and a friend to all. She was ill for about three months. She left three daughters, a sister, one son and some grandchildren to mourn her home-going, and a host of friends will ever miss her.

She had no fear of death and was ready to make the journey to the other shore. She prayed and waited patiently for Fried Death to come to take her out of pain and labor into rest and joy.

As long as she was able to go, she found her way to the church and did her part to build the kingdom of our Christ on earth in the heart of humanity. She came through the rain and cold, through sunshine and cloud, through sleet and snow.

We do not find such faithful Christians nowadays going about in herds. So when one of that type drops out of the ranks, the church feels the broken link in the chain. She lived faithfully and passed to the beyond victoriously.

A charge to keep I have,
A God to serve and love,
A never-dying soul to save,
And fit it for the sky.

SUGGESTIONS FOR THE LEADER OF THE SUNRISE PRAYER MEETING EASTER MORNING

Announce the Sunrise Service Often

Go over the program carefully. See that each part is assigned to definite persons who will promise to be present. Usheis and a pianist should be selected and their definite promises secured to be present.

See that the room in which the meeting is held is made comfortable and is beautifully decorated. Put each organization of the church back of the attendance. Make it large.

Begin and close on time.

FROM ALABAMA DISTRICT CONVENTION

A. J. Jeffry, President
M. V. Wright, Secretary
Amanda Haygood, Treasurer and Reporter

The First Quarterly Convention of District No. 1 was held with the 11th St. Christian Church, Birmingham, Ala., Jan. 30, 1927.

I am glad to say this was one of the best meetings we have ever had. The attendance was good, the house was packed, the interest was great. With only three churches in our District, each one had to play well its part. The Bible school program came first, second the church program, and last, the Women’s Missionary program. The President declared the example that was instituted by our Lord and Master at the Caanaan Mar- rian feast was being practiced today, the best for the last. The total amount raised was $950.00.

Brother Johnson preached a soul-stirring sermon at 11 o’clock. Two came forward, one reclaimed and one from the Baptist Church. I am worshiping with the 11th St. Church this year. I am there in special interest of the church and the young people. It is very encouraging to watch the growth and increasing interest in the membership.

Brother A. J. Jeffry, the pastor, feels much encouraged over the interest Brother Lehman and the members of the 1st Church (White), are taking in him and his congregation. He is laboring hard to cultivate the soil where the seed is falling.

A rally has been planned and each captain has been commanded to go forward on the raising of the last payment on our church. This we hope to raise by the first Sunday in April.

MORE WOMEN’S OBSERVANCES

Mrs. Rosa E. Grubbs, Field Secretary

Reports from nine societies observing Woman’s Day came in during the latter part of February. This brings the number up to seventy for this year’s record. The fact that any Sunday can be substituted for Women’s Day makes us hopeful of a 100% observance this year.

Below are the names of those observances not heretofore reported:

Madison, Mo. $ 3.00
North Middletown, Ky. 15.50
Washington, D. C. 2.50
Lockland, Ohio. 3.60
Memphis, Tenn. 17.60
Hustonville, Ky. 9.80
Dallas, Tex-Thomasville. 2.00
Okmulgee, Okla. 2.50
Chickasaw, Okla. 8.00
Planes of United States Air Mail flew a total distance 2,500,000 miles during the last fiscal year, with only two fatalities.

A scale so delicate that it will weigh a dot over an ‘I’ was recently tested at the Marquette University School of Medi-

Page Eight
Educational Evangelism

Mr. S. W. Hutton, Associate Secretary of Department of Religious Education, U. C. M. S.

E VERY foot of rope in the British Navy may be identified by a scarlet thread woven into its fiber. Even so the program of the church school should be identified in its every feature by the scarlet thread of evangelism, the Good News of the Kingdom. The thinking and planning of every teacher, officer, and parent related to the school should center in evangelism.

Principle—Process—Product

Three key words, principle, process, and product, may serve to guide the readers of this brief article in catching the message that is in the heart of the writer and which he yearns to make known to the readers of The Christian Plea.

Principle—Growth of a Life

For many years my home was near a great university, and I noticed with a great deal of interest the work of the nurserymen in beautifying the campus. After laying out a certain plot of land, deep holes were dug, rich black soil was secured, and comparatively small trees were planted very carefully and watered regularly through a period of months and years. Occasionally they were sprayed and whitewashed; the soil about the trees was loosened and the grass cut to a reasonable distance away. After a number of years of continuous cultivation and great care a beautiful campus was the result. This is the principle of educational evangelism. It takes time to grow a tree; it takes time to grow a life.

When a child is born in the home the father and mother dream of the future of their dear little one. Its life is a mystery. Day by day the wonder grows. The little one comes into the home with religious capacities which are to be released through a gradual unfolding process that the soul with its hunger for God may be satisfied. The key thought is growth, development, release.

The school of the church is organized to make possible a normal, sane, Scriptural program of evangelism to supplement home training with a definite line of Christian teaching destined to unfold life Christward.

The process of evangelism has its background in the story of Andrew and Peter, John 1:40-42, in the key words, “findeth,” “sayeth,” “brought.” The process is that of reaching, teaching, saving, and holding. Mr. Betts says, “There is a threefold aim in teaching: fruitful knowledge, desirable attitudes, and right responses.” Indeed, this is true.

Process—Decision

Every teacher teaches two lessons—the one with his lips and the other with his personality. The crucial point in educational evangelism is in the moment of decision. We seek to lead each pupil to choose Christ as personal Savior and Lord, to render primary obedience and to take upon himself the responsibilities and privileges of Church membership.

We are now building toward this focal point of decision. Carefully laid plans are before us for personal interviews, creating evangelistic atmospheres, giving the four-minute talks on opportunity, responsibility, friendship, courage, and decision, and then offering the invitation which leads to response. This entire program should be immersed in the spirit of prayer. Easter Sunday should lead us to a great peak of evangelistic effort.

Product—Christlike Character

The product of evangelism is obvious. From generation to generation a higher type of Christian citizenship should be produced. Mr. W. C. Pearses, when he returned from a world tour, said, “Every time I look into the face of a little child, I realize that God has given the church a new chance.” Indeed we are seeking to take advantage of this new chance and to help people live the Jesus Way, which way of life is the aame of our evangelistic product.

After all, the only thing worth while in the world is folks, the only thing worth while in folks is character, and the only thing worth while in character is Christ. A little Hindu boy expressed in his prayer the secret of it all, “Dear Jesus, make me a little boy like you were when you were a little boy like me.” It is the business of the church to help make the spirit of this prayer live in every heart.

An officer of the Belgium government at one time visited our mission at Bolenge, Africa. After being shown over the mission station and upon contemplating the different types of work, educational, evangelistic, industrial, medical, and all, in the presence of a group of missionaries he turned to the native pastor and said, “You people here look and act so differently from those in the savage villages of the forest,” to which the wise and thoughtful pastor replied, “It’s the love of God shining through.”

In the present crusade of educational evangelism, we are seeking to let the love of God shine through.

GLEANING FROM THE ONE-DAY CONVENTIONS

Prof. P. H. Moss

Self-Support

I ALWAYS liked that word self-support. It means the ability and power to raise one’s self from a position of dependence, which is not a place of shame except to remain, to a place of independence. Moreover it signifies a spirit of unselfishness and thoughtfulness of others to release as soon as possible the aid being given so it may go to another point that is in need. A church should not always walk on crutches but should as soon as possible stand and move on its own legs with the rest of the churches.

I am reminded of Eld. R. H. Davis and the congregation at Cincinnati who began to labor under handicaps that deserved aid. But Eld. Davis and the workers there have been so competently and cooperatively laboring that not only has the aid been released to go elsewhere but the church itself is one of the foremost churches in giving for missions. Oh! the joy that comes from being able to walk with one’s fellows on a footing equal to them. But self-support comes only as the lesson of Stewardship is learned to a certain degree.
WORKING WITH THE CHURCHES
By B. C. Calvert

I am now in the midst of a great revival with the Birch Street Christian Church. I arrived here Sunday Morning, Feb. 27, 1927, and preached my first sermon to an appreciative audience. The prospects are bright for a Great Revival. Eld. A. W. Jacobs and his good people had things in fine trim when I came. I have never met a set more congenial than the good folk here.

Bro. Jacobs is due much credit for the splendid work he has accomplished since he has been out here in the West.

I met with the Official Staff of the Church in a call meeting on the night of March 27th which was good from start to finish. The reports showed signs of real business. The heads of each department were present, and many good suggestions were made that will strengthen the life of the Church.

NOTES FROM NICHOLASVILLE, KY.

Reporter—Eld. Richard Euel

Bro. C. H. Johnson, our state evangelist was with us on Feb. 27 and preached three wonderful sermons. He has a vision and a message and certainly knows how to deliver the goods. His aim is to show “Christ” instead of “John” and he proves to be a gifted orator and a Christian gentleman. Old “First” is coming on by leaps and bounds. The New Year seems to bring us new life. We have resolved to be busy “Bees” and not “Drones.”

Our ladies of the W. M. S. ran a three night bazaar last week with large crowds and great success.

FROM THE EAST


I left Baltimore, Md. on the night of the 27th of Feb. to attend the Stewardship Convention at Reidsville, N. C. where we meet our National workers, Prof. P. H. Moss, Eld. William Alphin, Mrs. Rosa B. Grubbs and the missionary Miss Ruth Musgrave. Much information was received from this meeting.

The pastor of the church, Eld. O. Zollar has bought a splendid lot and built a modern eight room parsonage next to the church. I was entertained by him and his good wife who is the power behind the throne.

Within sight of the Statue of Liberty papers are printed in twenty-three different languages.

A BIBLE SCHOOL LIBRARY
By Mrs. Mary E. Taylor, Pres. of Bible School Convention, Ky.

In a front page article not so long ago on “Bible School Efforts in Kentucky” was published a list of the books now in the Kentucky Bible School Library. Certain persons in the School of Methods held in that state last summer were responsible for the initial gifts to this project and we take pleasure in giving the names and amount of those gifts and givers now.

Woman’s Missionary Convention of Ky. $5.00
Mrs. Aurelia Hamilton 1.00
Mrs. K. Dickerson 1.00
Mrs. F. Reed 1.00
Mrs. E. W. Chenault 1.00
Eld. H. T. Wilson 1.00
Miss Mary A. White 1.00
Eld. L. H. Horn 1.00
Mrs. J. T. Sullivan 1.00
Prof. George V. Moore 1.00
Prof. P. H. Moss 1.00
Mrs. E. H. Allen 1.00
Eld. C. H. Dickerson 1.00
Mrs. Mary E. Taylor 1.00
Mrs. Susie Johnson 1.00
Dr. W. Fortune 1.00
Mr. H. B. Humphrey 1.00
Mr. James McKeel 1.00
Mrs. Louise L. Campbell 1.00
Dr. Allen 1.00
Mrs. E. H. Allen 50
Mrs. T. B. Frost 50
Mrs. A. Davis 50
Eld. T. R. Everett 50
Mrs. R. B. Hutsell 50
Mr. Harry Gardner 50
Mrs. Katie Blakely 50
Miss E. A. Mason 7.75
Dr. Havens, Parris 25
“History of the Disciples” by Dr. A. W. Fortune.

FROM MARYLAND

Reporter—Mrs. Lora Brooks, Hagerstown, Md.

Mrs. Louise J. Johnson died Sunday morning at three o’clock Feb. 27 at her home on Jonathan St. Hagerstown, Md. at the age of forty-four years. She was a lifelong member of the church.

Mrs. Johnson is the daughter of the late Thomas and Mary Williams of Beaver Creek, Md. who were the early founders of the Christian Church in the East. The deceased was also a member of twosecret orders.

Besides her husband George Johnson, she is survived by three sisters, Mrs. Katie Robinson and Mrs. Lora Brooks of Hagerstown, Md., and Mrs. Ella Buchanan of Jersey City, N. J.

The funeral services were held on the following Wednesday afternoon at the Second Christian Church, Dr. M. F. Robinson, officiating.

The finger ring is believed to have been first used as a symbol of slavery, the master putting his ring on all his household slaves, including his wives.

FROM THE LONE STAR STATE

Reporter—Eld. H. C. Smith, Evangelistic Team.

The state team is now driving for a thousand dollars for Jarvis Christian Institute. Pres. J. N. Ervin, Eld. Johnson and the Smiths are making the drive. Fine success has been ours the first week of the drive.

N. H. Johnson speaks on the objection, Mrs. L. G. Smith on Missions, H. G. Smith on Evangelism and J. N. Ervin on Christian Education.

A Thousand Dollars for Jarvis is the slogan.

NOT MY WILL BUT THY WILL WILL BE DONE

By Mrs. S. A. Lampkins, Chicago, Ill.

I have learned one thing by the loss of my husband. “The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.” It is not an easy thing to say “Not as I will but as Thou wilt.” The natural tendency of man is to choose his own course and pick his way. Even Christ had to learn to be submissive to the will of his Father in the Garden of Gethsemane. He knew that His hour was approaching and He prayed that if it be possible that the cup might pass from Him but added “Not as I will but as Thou wilt.” He was fully submitted to the Father’s will in prayer and was thus given the strength to endure. In order to make a perfect surrender, one needs Divine help and prayer. Pray that through perfect surrender of my will to the will of the Father I can become the vessel that God may use.

AN UNUSUAL OCCURRENCE

By Mrs. S. L. Bostick, Little Rock, Ark.

The first of its kind to ever happen in this city, a white minister conducted the funeral of his colored janitor, Feb. 12 at 2:00 p.m. the minister of the First Methodist Church of Little Rock delivered the sermon of the old man who was burned to death saving his family. This was the request of the deceased who had served for twelve or thirteen years as custodian of the church building. He was reliable and faithful and was never found untruthful during his term of service.

The minister of the church also commented on the religiousness of the old man. The entire church felt keenly the loss of this God-fearing man.

The minister also spoke of the improper treatment accorded the Negro in segregating him to the management districts of our cities and country-side. He paid a tribute to the loyalty and law-abiding qualities of the colored race and placed the responsibility for its progress upon the white race.

He cautioned the Negro to be more trustworthy and to regard as sacred their promises. He too agreed with this man in his advice to the Negro for it would be a fine world if all who considered themselves Christians would be reliable and truthful. If the races would all follow Christ, this world would be an Eden as Mr. Alva Taylor has so well said and as Pres. J. B. Lehman is constantly telling us.

We are indeed grateful for such spirits as these who are striving to teach how to live and do to inherit eternal life.

THE CHRISTIAN PLEA
RESPONSIBILITY

Four-Minute Talk No. 2

In God’s Word we read, “Every one of us shall give account of himself to God.” When we take into account our thoughts, words, and deeds, our time, talents, and daily contacts, the thought of responsibility grows upon us.

After all this is as it should be. God has entrusted so much to us. He has given us all that we are and have. Our bodies are a temple in which His spirit dwells. Our personalities are what we make them by developing what God has given to us. No more than right that we should give account unto God for He is so wonderfully good to us.

Tennyson once said, “Our little systems have their day; They have their day and cease to be. They are but broken lights of Thee And Thee, Oh Lord, art more than they.”

So close is our relationship to the Heavens Father that it makes our responsibility all the greater.

Someone has stated this way:

“Live in deeds, not years;
In thoughts, not breaths,
In faith, not figures on a dial."

We should count time by heart throbs.
He lives most, He thinks most, He feels most, the noblest, Acts the best, loves Thee the most, Thou, Oh Lord, art more than they.

Jesus placed great responsibilities upon His disciples. Paul leaned heavily upon His companions. Today we have a tremendous responsibility to God in making our lives count for the most in the home, church, the school, and in every other relationship in life. Greatest of all, we have a primary responsibility for the future of our own lives. In Jesus Christ, in whose name we have been given to us, it is no more than right that we should commit our days and our time to Him. He has given so much to us. He has entrusted so much to us. He has given to us, and we must give to Him.

The pastor and members of Ninth Avenue Christian Church are pleased to know that the new parsonage is nearing completion.

The financial effort promises to be a complete success in every way and the members are not giving the idea of failure any consideration at all.

The program for the week is as follows:

Wednesday Morning May 18.
Address from the Alumnus.

Wednesday Afternoon, May 18.
Musical and Literary Program.

Thursday, May 19.
Address from a classmate.

Saturday, May 21.
Annual School Concert.

This is an excellent program and enjoys the most enjoyable time at your Alma Mater. But it will only be a success from all angles if it has many to answer “present!” at roll call.

Committee
B. L. Jacobs.
O. M. Howard.
M. P. Gibson.
M. V. Moore.

Self-supporting students won forty-five per cent of all honors at Yale University last year. One-third of the Yale students are either partially or wholly self-supporting.

THE CHRISTIAN PLEA
Easter Week of Prayer

PRAYING AND GIVING

"He prayeth best who loveth best
All things both great and small;
For the very Lord who loveth us,
He made and loveth all."

April 11-17, 1927

MONDAY

BIBLE TEACHING ON PRAYER
Hymn: "How Firm a Foundation."
Scripture: John 15:7-16.
Prayer.
Hymn: "More Love to Thee."
Promises of Answers to Prayers:
Silent Prayer.
"Nearer My God to Thee" (Played softly during silent prayer).
Solo: "The Beautiful Garden of Prayer."
Prayer.
Let Us Pray:
For pastors and evangelists—
Pray that many may confess Christ at the Easter time.
Pray for those in charge of our homes
for the aged and little children and
for our guests in these homes.
Pray for the work and workers in South America, Mexico, Porto Rico and Jamaica.
Hymn: "Break Thou the Bread of Life."
Benediction.

WEDNESDAY

PRAYER LIFE OF THE INDIVIDUAL
Hymn: "When I Survey the Wondrous Cross."
Scripture: James 5:15-16; Phil. 4:6-8.
Prayer.
Hymn: "Ere You Left Your Room."
Short Talks:
Our individual prayer life, its importance.
How prayer is related to giving.
Prayer.
Hymn: "Have Thine Own Way Lord."
Prayer.
Let Us Pray:
For a deeper appreciation for Christ our Savior and a willingness to serve him more faithfully.
That all may give more generously for the missionary and benevolent work and that every Christian will become a real steward.
For our missionaries in the homeland, many we know by name.
For our missionaries and workers in China, Tibet, Japan and the Philippines, remembering especially the native Christians in war-torn China.
Hymn: "I Came to the Garden Alone."
Benediction.

THREE ESSENTIALS

ONE of the most promising signs of the times is the deep and earnest study being given to the home and to the education of the children.
Mrs. John D. Sherman, president of the General Federation of Women's Clubs recently emphasized some ideas on this subject, that are worth passing on. We refer to her words:

"There are three points which I regard as of fundamental importance in developing a home life that shall turn out for our country the finest citizens of the world."

"One is the development of a conscience in children, which should be started in the cradle. The second is the insistence of obedience to recognized authority—not subservience to force, but obedience based on the recognition that regulations are made for the benefit of the common welfare.

"The third is the habit of religion for children, who, growing up in an atmosphere of recognizing God as a vital force will avoid rebellion and come into the understanding of the beauty of inevitable law."

Conscience, obedience and the habit of religion make up a good program not only for home guidance, but for personal guidance. All three of them need to be brought full tide into all life, and the need was never greater than today.

The date of NATIONAL RALLY DAY for the churches is MAY 1st. Get under the task, churches. "All things work together for good to those who love the Lord."

Friday

THE EASTER MESSAGE—GO TELL
Hymn: "I Can Hear My Savior Calling."
Prayer.
Special Music: Easter Hymn.
Short Talks:
"I have seen the Lord."
Our Response.
Hymn: "I Gave My Life for Thee."
Prayer.
Let Us Pray:
That there may be a deepening of the spiritual life of the church.
That more women and young people may be enlisted in the mission-war work.
For our missionaries and workers in India and Africa. For those who have lost loved ones, that they may be comforted by the promises and hope the Easter season brings.
That in our individual lives we may seek to measure up to the loyalty and sacrifice displayed by our missionaries.

Thank Offering.
Hymn: "Take My Life and Let It Be."
Benediction.

NOTES AND NEWS ITEMS

Mr. Hugh L. Hildreth in sending in his subscription to the Christian Plea writes that the work at Evansville, Ind. is somewhat disturbed owing to difference of opinion as to music and other modern innovations in the church. But he expresses a faith and hope that all will be righted soon and progress will be evident. He says the congregation there is small but faithful. Four have been added recently. The white congregation there has offered to finance an evangelist to hold a revival for them some time this spring or summer.

FROM SALISBURY, MO.

Eld. W. C. Richardson, pastor of the Second Church of Salisbury, Mo., has returned from the Tri-State Institute and Conference held in Kansas City, Mo. He preached two heart-stirring sermons. The morning subject was "Christ's Atonement for Sin," Isa. 53:5, and the evening discourse, "There shall be no night there," Rev. 22:5. The regular prayer-meeting was held on Wednesday. The pastor will go to Madison to preach next Sunday.

LIFE'S EVENING

By Mr. Oliver B. Garner, Cross St. Church, Little Rock, Ark.

When the sun is sinking low
And you have no where to go,
Just lean to lean on Jesus' breast
And there take your evening rest.

He alone gives you consolation
While others are off in dissipation.
Trust not in the worldly friends.
Trust in Jesus and Heaven gain.

Jesus is all and all to me
Trust also and He will make you free.
When everything is dark and cheerless
Don't forget and fall in the hands of the devil.

Jesus is the rock of many an age.
Trust Him and sweeten life's closing page.

It Is Hard—

To sell goods you would not buy.
To send your boy to Sunday school and stay away yourself.
To make a good wrapper stone for poor merchandise.
To have a guilty conscience and a happy heart.
To leave God out and keep your sense of duty clear.
For the fool to blame himself.
For correction a child for a habit you taught him.

—Roy Smith.

We are to bring our best to God's altar.
Not as Cain brought, to atone for sin, or
to get rid of confessing his sin, but as
those who had confessed their sin, and had
been accepted in the offering of the blood;
then they brought these things, the gifts of
grateful, humble hearts, happy in God's
great gift of redemption. No man who
rejects Christ has any warrant from the Bi-
ble that anything he may bring will be ac-
cepted by God. When we accept Christ,
all we bring in Christ's name will be ac-
cepted.—D. W. Whittle.
I felt myself closed in to yielding and obedience. This was the mind of the Holy Spirit, and I had no right to wait for any other indication of it. I shut the book, closed the door, and went on home, and there certainly yielded myself to Christ.

1. Today, the Holy Ghost saith, is the season for surrender and consecration. I have gone after strange gods too long; at the most and best, I have been a sadly divided allegiance which I have rendered my Lord. But now is His chosen time for ending this drooping piety and this lukewarm love. I must forsake every questionable companionship. I must crucify every enmity and sin. It will require much, but the gain will far outweigh the cost.

2. Today, the Holy Ghost saith, is the season for service. Each fresh morning He can offer to do something however little it be, for My Master and for the men and women and children over whom He yearns. He appeals to me by the immensity of the day, and by the fullness of the day, and by the shortness of the time, and by the largeness of the land that remains to be possessed, and by the swarms of labor for His dear sake. "Up and be doing," the Spirit of God says to me.

3. Today, the Holy Ghost saith, is the season for service. Each fresh morning He can offer to do something however little it be, for My Master and for the men and women and children over whom He yearns. He appeals to me by the immensity of the day, and by the shortness of the time, and by the largeness of the land that remains to be possessed, and by the swarms of labor for His dear sake. "Up and be doing," the Spirit of God says to me.

The Rescue of "Ring"

"Ring" was a dog. Three weeks ago he followed a fox into its den. In the scuffle, a large rock was dislodged and fell on "Ring," disabling him for his release while great crowds watched in sympathy.

The interest was not limited to the neighborhood. The press of the whole country published daily reports of the progress for his rescue. Thousands were anxious. Finally, the last stone was removed, and "Ring" dashed out and up with glad yelps jumped leaped about for joy and into his master’s arms.

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O'NE day last summer I was crossing Lake Erie. The boat was wide and the waves were high, as they were driven before a strong wind. What would my friend have said to me if I had proposed to stand up and walk across the water to the shore? Such a suggestion would have been very properly named foolhardy, and such a course would have been fatal.

Was Peter foolhardy?

But here we have a story today of Peter attempting to do that very thing. He was in a boat at night in the midst of a stormy sea with his companions and he saw Jesus walking toward him on the water. Peter asked permission to do the same, and attempted to do it. This was quite characteristic of impulsive Peter, and the disciples would have thought to suggest, much less to attempt, such a thing. On the face of it it was childish thing to do. Surely no grown-up person with a good sense would have thought of it or would have tried it.

We are accustomed to think of this story as a miracle, that we do not raise such questions in regard to it. However, it is quite as reasonable for Peter to have been foolhardy undertaking of the apostle Peter.

It was, indeed, if we consider it in itself, apart from other experiences which Peter had enjoyed in his long association with Jesus. Let us therefore study the story as a part of Peter's life as a disciple of Jesus.

Peter the loyal—

On the time Peter had lost his fishing nets on the western shore of the same Sea of Galilee, he had been a loyal disciple of Jesus, entirely committing himself to his Master. How had he done this, as we thought we discovered in the lesson last week, after long, and careful, and mature deliberation, and calculation of what it might cost him. Peter was not frivolous, he was not a mere impulsive. He was not customarily thoughtless and childish.

An imitator of Jesus—

Peter had been a true disciple of Jesus. How has Jesus, as a disciple, learned, by observing and imitating his Master. Recall in this connection Matthew 10:8 where Jesus was with the other disciples of Jesus, had been sent out to preach and to say, 'The kingdom of heaven is at hand. Repent ye, and believe in the gospel.'

We may assume that the disciples did so. That is, they preached the gospel of the Kingdom as Jesus had preached it, and did among the people such wonderful work of healing, and helping, and even raising the dead, as their Master had done.

What a new experience this was to Peter the fisherman. Try to imagine his feeling when he first healed a sick child. Try to enter into the feeling he must have had when he first healed a sick leper. What must have been his experience when he raised someone from the dead, assuming of course that he had done these things according to the charge of his Master and by the help of the power imparted to him and to his fellows.

Peter at the time of this lesson story, had been a disciple for a long time. He had, therefore, not only an opportunity to do many of these wonderful things himself but he had seen his Master do these things for parts of the country, in its cities and in its villages, to all classes of people. He was not therefore surprised when he discovered his Master walking across the stormy waves toward the fishing boat, in the dark night.

Peter's attempt to walk on the water was not a strange thing, therefore, but an unusual thing. What a wonderful adventure in faith to be added to the other adventures which Peter had successfully accomplished as a follower of his Lord. There was as much reason to expect success in walking on the sea as there had ever been to expect success in healing the sick, casting out demons, or raising the dead. On the face of it, it did not seem as difficult a thing to do as some of these others had been. When we view the story with this background, Peter's proposal does not seem so impulsive and certainly does not seem foolhardy. It would rather appear to be a carefully reasoned proposal upon Peter's part and not Peter's experience.

Why did Peter fail?

The answer is very simple. Peter's faith, that had carried him through many another adventure in faith, failed him here. The circumstances that threatened his success were so obvious, in the wind, and the storm, and the trembling billows. The difficulties in other situations had not been so obvious. Peter walked as far as his faith held out.

Our encouragement—

Perhaps this story will suggest to us that upon the ground of our past experiences we may yet, we might, try a wider adventure in faith, time and again. There are many experiences before us which we have not yet tried, but when we come to them they will not be to attempt, such a thing but rather an unusual. If we study our past experience, we shall probably discover that we have done more fantastic things than once, when we believed.

There is a saying of Jesus to his disciples, All things are possible to him that believeth. This does not mean, of course, that we shall be able to do fantastic things simply because we believe we can do them. It simply means, however, that we can walk farther on the water through darker and blacker storms than we ever dreamed we could do; if our experience in past adventures of faith encourages us and sustains us in believing in God while we are trying to follow and to imitate our Lord Jesus.

Peter Walking on the Sea

While the fierce whirlwind files with direful sweep, And rouses all the monsters of the deep, And banquet all the flames of fiery hell With raving shower.

On you half-sinking bark their fury pour, Where seem alike the fervent prayer O'er the still-heaving wave He calmly treads, Whilst back the billows roll their shrinking heads.

Around His brow celestial splendors play, And the white sparkling foam reflects the ray.

Unmoved by wind, His flowing locks repose, Unbathed His foot, unwet His garment flows; O'er the wave, Unbathed His foot, unwet His garment.

Onward He moves majestic over the wave, The messenger of boundless love, to save. Oh, mighty lesson! see obedience tried! At His command now Peter climbs the side And leaves the bark; such is the force of love, Which yields e'en life its fervent zeal to save.

But when around he sees the waves aspire, Weak nature's fear attempts to quench the wave! "Save me!" Now steadfast Faith becomes his guide, And gives him o'er the terrors of the tide, And guides him safely to his Savior's breast.

The man with faith and pure obedience blest!—Mrs. HenryBoile.
Christian Endeavor Topic for April 10

Why Is the Bible the Greatest Book in the World?

Romans 15:4; 2 Timothy 3:14-17

By Earl W. McCaugh, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions


What is the King James Version of the Bible?

What translations of the Bible into modern English are there?

In what language was the Old Testament originally written? The New Testament?

Now, all at least two sacred books of other religions?

What part of the Bible is most helpful to you?

What do we mean by saying the Bible is an inspired book?

How can we get the Bible more widely read?

Paragraphs to Ponder

The Bible is the greatest book in the world because it tells us of a divine Creator who is loving and kind and forgiving, a Father who is near to us and wants us to draw near to him. This revelation is made in our Lord Jesus Christ, and if we study his life and teaching, we shall be brought into the knowledge of God. Others tell of God, or gods, but none of them gives such a revelation of his love and nearness to men as our Bible does.

The greatness of the Bible rests in part upon its widespread acceptance. It has been translated into eight hundred and thirty-five languages and dialects and is being read in more lands than any other book we know. The sacred books of other religions have been translated into a few other languages, usually for study, but the Christian sacred book, the Bible, has been translated into almost every language and tongue, not just for students, but for all people. No other book of any description has had such wide distribution and reading.

The adaptability of the Bible helps to make it the greatest book in the world. The teachings of the Bible have found acceptance in every land where it has gone, and when we come to apply them more generally, we shall find that they will continue to work.

The Bible's greatness rests in part upon its power to comfort and encourage those who read it. It is full of promises of God's nearness and desire and power to help those who will turn to him; and thousands have proved that these promises are not idle words, but that God keeps promises in a wonderful way. In time of trouble and great perplexity the Bible has appeared and carried on as no other book does or can. In time of sorrow and death the Bible brings peace and hope where other books are futile. It is a great book because it helps men all the way, in their extremity as well as in their ordinary difficulties.

The greatness of the Bible depends in large measure upon its power to help men live righteously and to find release from sin. No other book can teach us as much about sin, nor such unmistakable condemnation of sin; nor does any other book give such clear proof that sin is offensive to God, and such sure promises of salvation from sin. Not stopping there, it shows us the way of escape and constantly urges us to accept it. It teaches that sin will inevitably destroy, but that faith in Christ will as certainly save, those who obey him.

The Bible is a book of great literary merit and no small measure of its greatness resides in this asset. The Bible is quoted in the literature of modern times more than any other book, both because of its aptness and because of the beauty of its expression. Those who have best thought and beauty of expression turn to the Bible with never failing delight, and tell us with enthusiasm that many of its passages are unsurpassed and that as a whole it has no peer in literary worth.

One of the chief reasons for declaring the Bible to be the greatest book in the world is its great and growing popularity. It is today, in this time of many books, still the best seller. It is one of the oldest books we have and yet it is fresh as in its teachings today as when the books had age, or a thousand years ago. It has survived all the attacks of its enemies and has outlived its critics and resisted all attempts to undermine and destroy the text of it in a time of wonderful way, proving it to be God's book.
The Christian Plea

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Page Eight
Young People’s Conference
V. G. Smith, Young People’s Secretary, U. C. M. S.

“A MILLION for defense but not one cent for tribute” is one of our choice Americanisms. And it well might have been, “A million for reformation but not a cent for education.”

For decades the church and the nation have been struggling under the burden of taxation for the maintenance of penal institutions, police forces, courts of justice, hospitals, institutions for the mentally and physically defective even while it lost millions of dollars worth of productive young manhood and womanhood annually because of the inadequacy of the secular system of education both to meet the needs and to feed the inner man.

History of Movement
About seven years ago the Disciples of Christ discovered the mistaken idea that was ripe and organized itself for meeting the need in its own constituency by promoting a series of seven-day periods of intensive training for Christian leadership. The assemblies were established to meet in convenient centers of the country so all the surrounding churches may send young people to receive this education.

Infinite expansion is possible due to the arrangement of states and regions that may be broken up into smaller units on the one hand, and the possibility of separating the group itself into seniors or High School Conference and Young People’s Conference.

Faculty of a Standard Conference
The faculty of a standard Conference is built on the ratio of one teacher to each ten pupils. This for a hundred pupils, a faculty of at least ten is needed. For every Conference there is a director who is responsible for date, place, food, shelter, equipment, financial arrangements, faculty, etc.; and a dean who carries on the student activities and attends to the spiritual side of the training. The dean plays a great part in getting the correct atmosphere and establishing right relationships between the student body and the faculty.

Two other standard members of the faculty are important, the dean of men and the dean of women. These are they that see the pupil when he is not on the Conference schedule and do most toward changing wrong attitudes in the group.

Government
The governing body of the Conference is the Student Council and the dean which meets every morning to discuss and go over the business of the Conference. The members of this Council are selected from the table groups which are the units in Conference and the tribal groups made up of several table groups. These are a practical knowledge in leadership for the table Councillors are responsible for the merits or points of good behavior of the group, the keeping of the table group punctual, the planning of the “stunts” and to a certain extent the dining-hall behavior of the group. The tribal “chiefs” have charge of the merits for the tribe, the selection of those for Conference “service” or the doing of any job for the benefit of the group for which merits are given, the selection of those for the competitive sports or indoor games, etc.

To this body comes all the suggestions from student or teacher or dean and from this body emanates all the rules and by-laws of Conference. In other words this is a plan of leadership, turning out young people who can deal with folk as well as know plans. The tribal groups are competitive in the getting of merits both for punctuality, “service,” literary and musical renderings, out-of-door sports and to some extent in-door sports. Thus there grows up a loyalty and a premium on good followers that is as beneficial in the practical side of religious life as good leadership qualities.

The Academic Side of the Training
The training has other aspects besides the practical features. There are regular class periods with subjects that are relevant to the local church program.

1. Fourfold Charting is a study of the individual that is me. It has all the virtues of a mirror. The pupil views himself impartially as he has so often viewed others. He sees himself, physically, intellectually, socially and spiritually. On the strength of this survey, he is able to take advantage of whatever Conference has to offer in that line of development.

2. Methods Courses are given in elementary and young people’s work that prepare for service of a real sort in the local Bible school and other educational organizations of the church.

3. The Christian Family is a course in the principles and factors that go into the formation of a Christian home. It prepares for a richer, fuller and more rational family life that is the bulwark of a Christian civilization.

4. Missions Courses lead to that world outlook so much to be desired in a day of crass nationalism and to the fuller appreciation of the work being done here at home to lift it.

5. Bible, worship, dramatization, vocational guidance and special religious education courses provide for the rest of the required nine subjects and four electives necessary to graduate from a standard four-year Conference.

Second Annual Young People’s Conference
The Second Conference for the youth of our brotherhood will be held at the Southern Christian Institute, Edwards, Miss., June 6-12, 1927. Last year forty-two were in attendance representing some eight or nine states and more than a dozen churches. The leaders in those churches who had delegates in Conference all attest to the fact that the efficiency of the person who represented them has increased from 50 to 150% since that week of training. So as a profitable investment for the church, Conference has proven its worth.

The faculty this year will be composed of leaders and experts in the young people’s work and in our
Notes from Woodland Ave. Christian Church

By Mrs. William Alphin, Kansas City, Missouri

Our deacons have succeeded in getting twenty-one members to pledge to give $1.00 each Sunday and a much larger group to give $5.00 per week. Mr. Silas Wallace makes an active chairman of this board.

The deacons financed things in a fine way and the Ladies Aid under Mrs. Hunter was able to care for the Tri-State Institute and Conference without any difficulty.

Tri-State Institute and Conference

The above-mentioned meeting was one of the finest held in this church for strengthening the local church in all departments. Kansas and Missouri were largely represented and the Ladies Aid under Mrs. Alphin makes an active chairman of this board.

The day was spent on the church and its efficiency especially in regards to the officers and the official board. The next day was spent on the state work and special reference was paid to that class of workers who are not able to attend the state assemblies and thus resent the burdens placed upon them. So this day was spent trying to give the average man and woman in the church a vision, without which the people are perishing. A third day was spent on the national work with the help of the national representatives and Mr. Grant K. Lewis; great messages were brought the Conference on the methods and functions of the National Convention and the United Christian Missionary Society. This day's messages will no doubt cause the local churches to raise their missionary offerings without complaint. When we learned the amount of money that is being spent on the Negro work—educational, evangelistic, home and foreign—we realized the smallness of our asking budget to share in this work of the program of the churches.

The outstanding messages were by Eld. J. J. Green, president of Missouri state convention; Eld. F. H. Coleman, president of the Kansas convention, and Eld. T. W. Giles, substituting for Bro. Mayberry, president of Oklahoma convention. We were favored with a large attendance of our white brethren of the city.

The day for a trained leadership in our church is at hand and the Tri-State Institute, the State Conventions, the National Convention, the One-Day Conventions and the Leadership Training Schools should be well attended. If ye would be fishers of men train yourselves to fish. Christ trained his disciples daily. So well pleased were those in attendance that a vote passed to have a second Conference and Institute next year in Kansas City, Kan.

Woodland Ave. Church had representatives from all departments in each session, church, Bible School, Y. P. S. C. E. and Missionary Society.

One-Day Convention

At the close of the Conference, the One-Day Convention opened with the National Team in charge of the program. Feb. 8-10 will be long remembered for the lessons in meeting the local problems but Feb. 11 will remain as long in our memory for the vision gained of the field. There was only one complaint and that was—"Why can't they be given more time?" Miss Ruth Musgrave and V. G. Smith, who were new on the team, were well received.

The Woodland Ave. Church feels that it is well paid for whatever the meeting cost it in the increased interest and vision of the members.

On February 6 the Young People's Society put on the pageant, "Youth Leads," before a crowded house, all of whom admitted that a real sermon had been preached. Miss Lillian Kemp, the president, was thus able to realize a part of the national apportionment from this effort. So well was the play presented that it was repeated by request at the Tri-State Conference.

Victorious Day—Easter Poem

Mr. Oliver Garner, Cross St. Christian Church, Little Rock, Ark.

Easter Sunday is approaching the victorious day of Christ.

On that glorious day may all of us magnify His life.

God grant that, on that immortal day, whatever is said and done may help us live a more perfect life like that only begotten Son. Let all the world rejoice that God the Victor did raise. Send up in a united voice hearty thanksgiving and praise.

May we never forget how on the cross Christ hung.

That we might have a chance to gather around the throne.

May we catch the rising spirit and be aroused to our task.

And reach down a helping hand to lift the fallen mass.

Christ died on the cross that we might from sin be free.

Let every creature sing praise of the cross of Calvary.

Then when we have done our part in lifting up the Christ

We may rejoice to know that we will inherit eternal life.
THE CHRISTIAN PLEA

A CONTRAST
Miss Ruth Musgrave

When twin babies are born in Congo, one is exposed to the evil spirit so the other one will live. The baby is placed in a basket and placed at the edge of the jungle. During the night a snake or crocodile carries the infant off and the parents are satisfied that the evil spirits have taken the child and his twin will live.

One day a spirit that picked up the baby was a missionary. He carried the child to the mission station and it was taken from the spirit and cared for until it had grown to about seven years of age. When Mary as the child was called was about seven, her twin sister in the heathen village was being burned as a child as a wife by one of her brothers-in-law. The sister who was the wife of the prospective bridegroom, could not bear to think of her younger sister being subjected to the cruelties of the old man old enough to be her father, so while the trade was being discussed in the front room she took the twin whose name was "Pig" (to deceive the evil spirits who would think her parents were calling an animal) and the two girls began to run away from the house and the village. The older sister had heard the mission and what they did to save girls in such a fate as was hers so in that direction the girls fled.

Night overtook them and they were forced to sleep in a house that was ghostly and dark where minds, in the morning the journey was resumed. Little "Pig" became tired and thirsty and later hungry. She began to rebuke the older sister for this condition that had come upon them. But the older sister KNEW from what she was fleeing so encouraged the girl and when about the evening, the runaways saw a light, the brightest they had ever seen—it was the kerosene lamps of the mission station in the church.

(Continued in next issue.)

OKLAHOMA CITY, OKLA.

The Oklahoma One-Day Convention was held on Sunday. And there seems to be something sacred about this day set apart for the renewing of the spiritual life of the individual and the rest of the physical man. This attitude is found in almost everyone attending church. It pervades the atmosphere of the building. It is evident in the hush of the streets. It is apparent in the reverence of the congregation. It is evident in prayer, wholesome and uplifting. It is summed up in the word WORSHIP. And this word may be used to describe the Convention in Oklahoma City.

The topic of Stewardship is just as important as any other subject and just as Biblical so on this day they were not divorced from the worshipful spirit that was present with the Lord's Day. Possibly the emphasis of man's possession and the right use was more closely tied up to the inherent being of the man than in any other Convention.

Attendance was as follows:

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BROTHERHOOD DAY AT CENTENNIAL CHRISTIAN CHURCH

Reporter—V. G. Smith, St. Louis, Mo.

Centennial church has observed Woman's Day, Men's Day, Youth's Day and the third Sunday in March it observed Brotherhood Day.

Brotherhood is a mid-week prayer meeting and Bible class among the men, though there is no limitation on the attendance. The regular time of meeting is Thursday evening, 8:00.

Mr. Heatley is president of Brotherhood and acted as Master of Ceremonies on this day. He came to Centennial from the Leonard Ave. Baptist Church and a goodly number of his former co-workers were at the meeting, including the pastor.

The program was as follows:

**SONG** -- Welcome Address—Mr. E. H. Bell, Chaplain of Brotherhood. The response has been encouraging. The societies are listed as follows:

- Indianopolis, Ind. $200.00
- Chicago, Ill. $150.00
- Mt. Sterling Ky. $150.00
- Edwards, Miss. E. T. J. $150.00
- Kansas City, Mo. $150.00
- Nashville, Tenn., Lea Ave. $150.00
- Hawkins, Tenn., W. C. J. $150.00
- Louisville, Ky. $100.00
- Louisville, Ky., Hancock $100.00
- Lexington, Ky. 2nd St. $100.00
- Paris, Ky., E. 7th St. $100.00
- Baltimore, Md. $100.00
- Cleveland, Ohio. $100.00
- Dayton, Ohio $100.00
- Cinncinati, Ohio, Kenyon Ave. $100.00
- Lockland, Ohio $100.00
- Md. Bayou, Miss. $100.00
- Port Gibson, Miss. $100.00
- Fulton, Mo. $100.00
- Columbia, Mo. $100.00
- St. Louis, Mo. $100.00
- Winston Salem, N. C. $100.00
- Reidsville, N. C. $100.00
- Ranokne, Va. $100.00
- Martinsville, Va. $100.00
- Kansas City, Kansas $100.00
- Gay Street Nashville, Tenn. $100.00

Mrs. Wm. Alphin, National President of the Woman's Missionary Society, has suggested that a banquet be spread at the convention in Washington this year. Many of the societies which reach this special aim.

Another group of 50 societies is listed who have been requested to aim for $50.00 each. For these to reach this goal will doubtless call for as much effort on their part as it will for these who have been asked for the larger amounts. They, too, will be honored at the National convention for their achievement. In next week's Christian Plea will appear this list of 50 societies.

FROM TEXAS

Reporter—Eld. T. J. Green, Pastor at Taylor, Texas

Church work is moving along well. On Feb. 27 despite a heavy rain the attendance was good. An offering of $85.40 was raised on this day to pay for the old note seven years of age. We are planning to beautify our building in the near future.

TIDINGS FROM TENNESSEE

Reporter—J. W. Scott, Shelbyville, Tenn.

We want you to know that the N. Main St. church has not died but is engaged in trying to find itself.

Unfortunately there has been a split that has made us a bit ineffective along certain lines but we haveStarted forward under the leadership of Eld. F. B. Letton who began his pastorate March 13. Eld. Letton is from Hopkinsville. Pray for us that we may overcome.

DOUBLE HONOR AIMS FOR WOMAN'S MISSIONARY SOCIETY

By Rosa Brown Grubbs, Field Sec'y

Last year two Woman's Missionary Societies bore the distinction of raising and putting into the treasury $100.00 or more for missionary work. These were Indianapolis, Ind., who gave $301.00 and Nashville, Tenn., Lea Ave. who gave $118.00.

This year we have listed 25 societies which in spite of their apportionment we are asking to aim to give $100.00 or more. We have considered them carefully from every angle and we are sure that each of these societies can, if they will try, reach the goal which has been requested of them. The response has been encouraging.

The societies are listed as follows:

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VALUES OF A YOUNG PEOPLE'S CONFERENCE
V. G. Smith
Christian Family

The Conference appears not only to give the church, the Bible School and Christian Endeavor a leader, the nation—a citizen, the race—an adherent but also the family—a component of Christian civilization.

The sentimental aspects of courtship and marriage, and the disintegration and deterioration of family life has engaged the modern writer, whether story-teller, scientist or moralist, to the exclusion of all else. The 'heart' is the emphasized organ in the well-being both of the real elements and essence of family life are hidden. This course attempts to give to the boys in one class and the girls in another, a true view of the ideal Christian Family as the most efficient organization for the perpetuation and protection of those qualities so necessary and desirable for a full-rounded Christian life.

As before stated Conference seeks to make a full-rounded, fourfold life and marriage and family life with the prenuptial ideas concerning both has a great deal to do with all the elements of a fourfold life. Correct information and high ideals will lead to clearer thoughts or intellectual honesty; cleaner bodies to physical purity; better social relations and outer social connections; and a nobler attitude towards the divine in humanity or a devout spiritual existence.

Taught by those who are not only observers but also experienced, this course offers to each Conference student a wealth of that practical knowledge that will clear the romantic mists from the subject of family life and in the information cause better and finer homes to be started because both individuals 'their duties know.'

FROM EAST TENNESSEE
Wm. Martin, Pastor, Johnson City, Tenn.

In our district meeting held in Jonesboro, I was elected as District Evangelist. I am asking the cooperation of the churches in this district in trying to revive the work. Our next meeting will be held in Johnson City, May 6, 7, and 8.

The work here in Johnson City moves on. One addition last Sunday. Maria McClure, Johnson City, Ky.

We are in the last days of our Easter campaign, and we hope to close out Easter with many souls won to Christ.

The Stewardship Rally held here on the 10th of March with the National workers was a splendid meeting. It gave the church an inspiration to go forward. The attendance is increasing, and the work is improving along all lines. Watch Old East Tennessee Grow!

SUGGESTIONS FOR YOUNG PEOPLE'S CONFERENCE
April 17-24. Make arrangements for selection of delegates. (Note—Select, not elect delegate, by means of a committee or by ballot.) For Play—Final rehearsals. For Program—Final arrangements. For canvassers—Start solicitations.

The goal of the Conference is to give the church a leader. We believe in the importance of the young people's work and the young people will not be satisfied until they have the best possible organization and representation in Conference.

Let us make our Easter offering of 'good measure, pressed down, and running over' that our aged ministers and their wives may end their days in comfort.

Freely ye have received, freely give.'—M. E. T.

When Life Is in the Morning
When life is in the morning,
Each flower fresh as dew,
The rosy tints adorning
The dreams of youth endue.

No fear of blight nor bane.
O'er golden fields of grain
The sun of hope is glowing
O'er golden fields of grain.

So youth with faith and daring
Looks upward to the sky.
And with a pilgrim's heart
Pursues the true and right.

Edmund Spencer Allhands.

The Genius of the Conference Movement

Probably no one undertaking in a decade has captured the hearts of Christian young people like the summer conference movement. The genius of the movement lies in the fact that it is distinctly a youth movement and is motivated by a noble purpose. Here in the fourfold life as exemplified by Jesus Christ is needed, and an attempt is made to live a life for one week which combines the maximum of lofty inspiration, physical mental entertainment, wholesome recreation. The balanced program promotes pleasure and lasting satisfaction seldom duplicated.
EASTER TO PENTECOST
By Jesse M. Bader, Sec'y of Evangelism

On to Pentecost! Easter will be a great day. It will be a climax! From Easter to Pentecost is fifty days. The question now comes in our evangelism—After Easter, what?

Careful Conservation
Many have been won to Christ during these Easter evangelistic days. The church has worked hard to win the new converts and their obedience to Christ has been strong. What is the next step? What can we do for these “babes in Christ”?

The following suggestions are made in the hope that they will help pastors and churches:

1. Give a home visit to the new members, held as soon after Easter as possible, making it a happy occasion. Put into all the warmth and welcome possible.
2. Send a copy of the baptismal certificate to each new member.
4. Give to each new convert a package of envelopes for their giving.
5. Send elders and deacons and their wives to call on new members.
6. Give to each home represented among the new members a year’s subscription to World Call and Christian Plea.

This will educate the new member on the activities of the Brotherhood.

7. Link up each new member with some one or more organizations within the church.
8. Plan six meetings during the seven weeks preceding Pentecost—one each week—for new members only. Form these into a “New Members Group.” Win the pastor as teacher, the following suggested themes may be discussed: “The Privileges of a Christian,” “The Duties of a Christian,” “Our Brotherhood Missionary and Educational Program,” “The Devotional Life,” “The Obligation to Win Others,” and “The Plan and Position of the Disciples of Christ.”

The church spends money for Kingdom recruitment, and the church should also spend money for conservation. It will cost to carry out the above eight suggestions and some others worthy of mention, but aren’t these new members worth caring for?

Membership Transfer
A conservative estimate would be that there are over 50,000 unidentified members of our churches who have moved and failed to become identified with some one of our local churches where they now reside. In a recent survey around 20,000 such “unattached members” belonging to the Christian Churches elsewhere.

Many of our members are lost through morals or pollution. It is suggested, in the light of this serious situation, that every preacher and church give special attention to following up this “non-resident” members. Where their residence is known or can be found out, notify our nearest church of their location.

One-Day Revival
Make Pentecost a one-day revival. Many on the Easter prospect list were not reached. By further cultivation they may be reached by Pentecost. In the second chapter of Acts, Pentecost was a day of soul winning. The day can mean a turning to Christ on the part of many if there are proper plans and work beforehand.

Presenting Pentecost Anniversary Program
The Memphis Convention voted for the celebration of the 1900th Anniversary of Pentecost in 1930. Your church will want to announce its three-year program on this Pentecost. Before a program can be announced, one must be thought out and carefully made. A good time to begin the formation of the three-year program would be immediately following Easter. This program should include all phases of life and work in the local church.

MISSOURI MISCELLANIES
Frankfort, Missouri
Reporter-Pauline Offord

Bible School each Sunday at 10 a.m. Come and bring the children. Our superintendent, Mr. Elmer Doolen, makes it pleasant as well as interesting.

Attend Y. P. S. C. E. each Sunday evening and improve your mind.

Women’s Missionary Society first Wednesday afternoon in each month. Bring your “World Call” and study with us.

Official Board Meeting second Wednesday evening in each month. Come and help us dispatch the business of that properity comes before the meeting. C. L. Welch, Chairman.

Choir rehearsal each Wednesday after prayer services. Tone your voice with ours.—Elmer Doolen, Pres.; B. Toney, Choirmaster.

The banner given by the Ladies Aid on St. Patrick’s Day was well attended and the display was beautiful. The receipts were $20.00. The plate lunch was in keeping with the spirit of the holiday and many partook thereof.

Prayer Meeting each Wednesday, 7:30 p.m.


FROM TEXAS
Murphy St. Church, Taylor, Texas

Church is doing fine under the leadership of Eld. T. J. Green.

An old church note of $83.00 was paid off in the month of February. Fine services during the month of March, and one young man added by baptism.

Look to hear from us again soon.

S. C. I. NOTES

We are beginning our last quarter’s work. It has been a very good year and nearly all of the students have made fine records. Sometimes a number of students drop out of school this time in the year to work, so we are earnestly asking the cooperation of the parents and friends to avoid this loss this year.

The baseball team has made a good beginning this year, having won seven out of ten games thus far. There is every reason to believe this will be a successful year in that sport.

Prof. and Mrs. Long are the proud parents of a little Long who came March 18.

Don’t Forget HOME-COMING, MAY 17, 18 and 19!

KNOXVILLE, TENN.

Reporter, R. L. Peters, Evangelist

A two weeks’ revival at Vine St. Christian Church closed last night with the following results:

By Baptism

9

Reclaimed

2

From the Denominations

3

Total

14

There was enough money raised during the meeting to pay all expenses including the Evangelist, and some left in the treasury.

The choir was present at every service and rendered excellent music for the occasion. A possible turnout out in large numbers and the interest was at its highest pitch when the meeting closed.

We will open fire on Kansas City, Mo., at Woodland Ave. Christian Church, April 3rd.

OBITUARY
By Elder J. E. Anderson

MRS. WILLIAM SNELL

Born November 21, 1891 at Bloomington, Illinois.

Died January 24, 1927. Age 26 years, 2 months and 4 days.

Married to Abraham Smith and to this union was born two girls, Alice and Jeanette.

Moved to Champlain, Ill. 1913. Aug. 3, 1913 Married to William Snell, Jr. and to this union was born three girls, Beverly, Charlotte, and Lois.

Mrs. Snell was trained in the Catholic Church but in 1921 she was baptized into the Church of Christ where she served as a faithful worker until her death.

Surviving relatives—husband, five children, mother and brother in Seattle, Wash., and a sister in Fort Bening, Ga.

Funeral services conducted by the writer.

FROM KENTUCKY

Reporter—Mrs. L. D. McGowan, Mt. Sterling, Ky.

The old High Street Christian Church is moving along nicely and every department is busy.

We are looking forward to the visits of Prof. Moss and Eld. Alphin.

Our next step is getting ready for the Easter services.

Success to the Christian Plea.

A CORRECTION

About three weeks ago a note in the C. I. Notes gave to Mrs. M. E. Taylor, President of the Bible School Convention of the S. C. I., the credit for a fence at C. C. I. However this money was raised by Eld. C. H. Johnson from District No. 6 and sent through the State Convention of the Bible Schools.

Honor to whom honor is due.

Mrs. M. E. Taylor.

Take Time

To shun with your child.

To visit your neighbor.

To converse with God.

To read the Book of Life.

To spread a little sunshine.

To do something for someone else.

And be a champion at least one great cause.—Paul Raines.
The Church College

THERE church college offers many advantages to the student in the way of putting him in close contact with other students of the same religious viewpoint and with a similar racial and cultural background. The student soon finds himself in a new atmosphere and ready to adjust himself to his new environment.

One wonders, however, whether the like-mindedness of the group in which the student finds himself is not harmful to his development. How are the ideals of the church college challenged by various opinions, but where there is the same general background, opinions vary only within certain limits. No where is there the healthful give-and-take and the wholesome interchange of radically opposite views which one meets where Jew, Protestant, Catholic and atheist mingle freely and where race meets race and class meets class.

Religious, racial, and class tolerance, which are in opinions Liberty needs of the age, can be acquired only in a group where continual adjustments are made necessary by free and unlimited contacts, and it is only the large secular school that supplies these contacts. The student in the church college grows so accustomed to seeing problems from the same angle that he is apt to ignore completely the equally valid viewpoints of people reared in radically different atmospheres. This effect of isolation can scarcely be other than deleterious.

The student in the church colleges is to some degree a hothouse plant, and his outlook in spite of his best efforts is necessarily somewhat provincial.—Waldo Berle.-kamp, Eden Seminary, Webster Groves, Mo.

IV. Christian Unity

A. We recognize Christian unity as one of the essential needs of the hour and that only a united church can solve the problems of the world and we appeal to our fellowship to give themselves to earnest prayer for Christian unity.

B. Youth feels that the spirit of Christ is the important thing and that cooperation with other Christians is a step toward Christian unity; that we shall enlist in every co-operative enterprise possible with other groups of young people, without racial barriers or denominational lines as a preparation for the war, economic and industrial relations, toward bringing about Christian unity; and we recommend an aggressive program of educational problems and the operation with the Federal Council of Churches.

C. We approve the motto: "In essentials unity, in opinions liberty, in all things charity," recognizing both the individual right and responsibility of interpreting the mind of Christ.

D. Inasmuch as the controversies arising in past efforts to secure Christian unity have centered about divergent interpretations of the New Testament teachings, we recognize the common ground to be faith in and obedience to God through Jesus Christ and love for one another, as embodied in the New Commandment, as the basis for the union of all Christians.

The following quotation is taken from a letter of one convention-ite, "The success in our hands, you know. WE, of course, of the next Youth Convention is largely in the New Commandment, as the basis and love for one another, as embodied before the next ooee."

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Peter at the Transfiguration—Mark 9:2-10; 2 Peter 1:16-18
By Marion Stevenson

The uniform Lesson for April 24

This is one of the sublime stories in the New Testament. It has meanings that are evident, and deeper meanings that must be searched for. It is a very impressive lesson as a detached incident in the life of Jesus. As such it yields high values to study. It affords us a glimpse of the glory which Jesus enjoyed with Peter and James before his humiliation in the flesh. The association of Moses, Elijah, and Jesus is an enormous landmark in the history of the disciples when he had this unique mountain-top experience. It is impossible to exhaust the meanings of this transfiguration incident in one brief lesson hour.

The interpretation of the transfiguration has suffered for lack of background. More frequently than otherwise, it has not been considered in relation to what occurred six or eight days previously. We are not to think of it as a detached occurrence or entrance into human affairs. We shall not get its true meaning unless we discover it to be the logical and necessary sequence to what had happened in the experience of the three disciples a week before. And, when we have the story in relation to the background, all other values we discover in it are increased.

Peter’s great confession—
At Caesarea Philippi Jesus asked a question of his disciples with whom he had retired for a private conference. He wanted to know the judgment of his disciples concerning himself. It was voiced in different ways as we find in Matthew 16:13-28; Mark 8:27-9:1; Luke 9:18-27. All these three Scriptures should be read as the background for this story of the transfiguration.

There are two high points in this background. One is Peter’s confession that Jesus was the Christ, the Son of the living God. This truth had escaped the judgment of the multitudes throughout the land. The other high point is the announcement by Jesus of his coming crucifixion in the City of Jerusalem.

This brought a very tragic situation. The disciples were told that the one they had discovered as the Christ was to be crucified on the cross at Jerusalem. They were told, it is, that in three days he would rise again, but the shadow of the cross obscured the open tomb.

They were also told that they themselves must bear their crosses with Jesus. There was thus proposed to them the very essence of their calling. The purpose of their calling pre-supposes the duty of every individual to sacrifice himself in the interests of the Messiah and the messianic kingdom.

No wonder Peter took Jesus to one side and rebuked him. Peter doubtless spoke for the rest of the disciples when he declared to Jesus that this was an impossible thing. Peter doubtless spoke of the kingdom by way of the cross and the suffering and rebuked him. Jesus had seemed to propose that the disciples must bear their crosses with Jesus. 5 And Peter answered and said to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elijah. 6 For he knew not what to answer; for they became sore afraid.

And there came a voice out of the cloud.
This is my beloved Son: hear ye him.
And as they were looking round about, they saw no one any more, save when the Man of men should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should signify.

2 Peter 1:16-18
For we did not follow cunningly devised fables, when we were made know unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty. For he received from God the Father honor and glory: this was witnessed such a voice to him by the Majestic Glory. This is he whom whom I am well pleased: 18 and this voice we ourselves heard born out of heaven, when we were with him in the holy mount.

The heavenly glory—
While Moses and Elijah and Jesus were talking, there came upon them the shining cloud of the glorious presence of God. Its brightness was reflected in the very person of Jesus. There came a voice out of the cloud, “This is my son. Hear ye him.” From Peter’s spirit written later in life, as well as from the three gospels, the disciples did not forget this word from God. It meant this to them and therein lodged the restoration of their faith, that in spite of the cross and the tomb Jesus was still the Son of God in the Kingdom.

The resurrection—
From verses 16, 31, and 32, of this lesson chapter, we learn that the disciples were puzzled about the announcement of Jesus concerning his resurrection after three days. This promise lodged in their minds in spite of their bewilderment. Strange as it may seem, they were afraid to ask Jesus what it meant.

However, they came down from the Mount of Transfiguration encouraged by the presence of Elijah and from the voice of God; that in spite of the cross and the tomb Jesus was still the Son of God and the Messiah. He was to be crucified and yet to rise again, not as a complete failure, but as a victory.

The restoration of faith—
The purpose of the transfiguration was to restore the faith of the disciples in Jesus as the Messiah, even though he was to be crucified and rise again from the dead.

Moses and Elijah—
There appeared unto Jesus Moses and Elijah. Moses was the great prophet who delivered the people of Israel and the foundation for the nation. He himself had endured afflictions and persecutions for the sake of the purposes of God, and had died in the land of promise. Elijah was the type of Jesus, his special work was that he lived and witnessed for God in the time of the great apostasy of Baal and the false worship of the Gentiles. He therefore could well understand and sympathize with the experiences of Jesus. He could not otherwise than deeply concerned with the program of Jesus, which meant the completion of his own work. Elijah was the great prophet who had striven in vain with a rebellious people to bring them into obedience to the purposes of the true and the living God. He, too, had seemingly failed. He, too, therefore, could understand and sympathize with the experiences of Jesus. He, too, was interested in the program of Jesus, apart from which his own work in testifying for the true God would have come to nothing.

It is interesting to note that these two men were discussing how it was possible for the Messiah to be crucified and still to rise again, but the shadow of the cross obscured the open tomb.

The very idea of the power and the presence of God, and accepting, though in bewilderment, the necessary condition of the processes of the kingdom, would have the story in relation to the background, all other values we discover in it are increased.

THE CHRISTIAN PLEA

Page Six
Christian Endeavor Topic for April 24

If I Were to Be a Foreign Missionary, What Country Would I Choose? Why?

Acts 1:8

By Earl W. McCaugh, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Can you name a country that has never had a Christian missionary?

Have missionaries reached all parts of China?

Are there any sections of South America still untouched by missionary effort?

In what country is missionary enterprise making the most rapid progress?

Should a missionary candidate insist on his choice of a field, or go where he is sent?

Should the physical attractiveness of a field be permitted to decide our choice?

Should temperance be considered in assigning a candidate to a mission field?

Should one choose a field as soon as he decides to become a missionary, or not until he is ready to go?

What should be considered in choosing a mission field?

Paragraphs to Ponder

If one is to choose a mission field himself, he should give the matter much study.

Not only is the need of the field to be considered, but also one's own ability to fill that need.

Is it evident that one might win unusual success on one field and be a failure on another; only exceptional persons could win success on any field, and even with these it is almost certain that success would be greater in some fields than in others.

One must consider all things and not insist on making a choice of such an important work; and in no case should choice be made without the counsel of someone who knows the field and has some considerable knowledge of the one making the choice.

It is evident that a field that would appeal to one would have little, or no appeal to another.

Africa has an irresistible attraction for some.

Marked results have been gained by missionaries working there, and the comparative ease of getting converts has its appeal.

Much of the territory in Africa to be evangelized is wild, savage, almost untouched by civilization.

This has a strong appeal to the pioneering spirit still strong in the mind and heart of many an American youth.

It is a great field, a hard one, but an appealing one.

While it is a country of missions, Africa is still untouched by missionary effort.

It is a country of missions, Africa is still untouched by missionary effort.

China has a tremendous attraction because of the mighty possibilities of its work there.

The Chinese are virile people in many ways.

People that have clung tenaciously to ideals and customs of the Chinese have done, are people with great potentialities.

Today China is gradually, in some provinces at least, getting out of the old and reaching out after the new.

In that transition they need guidance that they may choose wisely from the new, rejecting the bad and laying hold upon the good.

Missionaries of true spirit can help China mightily these days.

Japan is a field of missionary endeavor that appeals very strongly to many.

The Japanese are a people of remarkable powers of observation and great ingenuity.

The fact that they have so very completely adopted western civilization gives opportunity for the proper presentation of our western civilization.

It is not meant that Japan is an easy field, for it isn't; but it does mean that the Japanese are a good-tempered, understanding and forward-looking people.

They will listen to the wise presentation of new truths.

Many would choose India as the country to which they would like to go as missionaries.

India is the seat of one of the oldest of the religions of earth, Hinduism; another great religion, Buddhism, originated in India by centuries.

The people of India are very religious, though there is much of idolatry.

India is of special interest.

It would seem that the religious appeal would be welcome among them.

Moreover the power of meditation is highly developed in India, and the Indian mind and can help us to understand our religion better, while we are helping her to a better religion.

India has much to teach us, and we do well to listen while we teach.

Down in the great continent to the south of us, South America, much harm has been done by a wrong introduction of the people to Christianity.

There is a peculiar appeal in the possibility of helping a great people to a better understanding of Christianity and to the peace and hopefulness that Christianity offers.

Many have renounced religion on an altogether different plane; these are still nominal members of the church.

They have been forced into agnosticism and atheism by their experiences of the Christian religion.

To help them to the light is a task of great attractiveness.

Some people thrive on difficulty and so the missionary work in Moslem lands would appeal to them very strongly.

To win a Mohammedan to the Christian religion is almost impossible.

And that "not quite" is all the inspiration some brave, determined servants of our Lord need.

Very few have won to Christianity, but among the few have been even some courageous and determined evangelists; and their holding good promise of others that may come.

Islam is a religion of the "outcaste" and so great physical discomfort is a deterrent to the missionary; but even this physical barrier has its appeal.

We have a neighbor to the south of us that should call us to the fulfillment of our Lord's commandment, "Thou shalt love thy neighbor as thyself."

Today Mexico is not quite; it has no physical barrier to the missionary; but even this barrier has its appeal.

Certainly, Mexico is a country of missions.

But the religious situation is not as clear cut as that of Islam.

There is a peculiar appeal in the possibility of helping a great people.

One must consider all things and not insist on making a choice of such an important work; and in no case should choice be made without the counsel of someone who knows the field and has some considerable knowledge of the one making the choice.

We can help them to this as we seek it for ourselves.

There is still much virgin territory for missionary enterprise in the world.

Recently there have been a number of reports of new races in the islands of the South Pacific in which there are practically unknown people that dwell there.

They report many interesting discoveries, among the most important of which is the discovery of a new race of people.

Some missionary work has been done along the coasts of these islands, but nothing has been done in the unknown interior.

There is an opportunity for pioneering, to do on a smaller scale what Livingston did in uncharted Africa.

Many, before long, for them is an irresistable appeal in such a field.
The Church College Findings-An
Interpretation
HAVE been requested to state what the
implications-the logical deductions and
I
conclusions-are, from the resolutions which
were passed by the young people at Memphis, regarding the church college. In
other words, if we are to take those resolutions and apply them seriously to the
church colleges, what would a college have
to do in order to come up to the standards set forth in them It is this question
that I am asked to answer. It may be that
some or even most of the colleges already
measure up to these standards; but be that
as it may, certainly any college must meet
t'he following conditions if it is to reach
the ideal set for it by 'the young people.
First of all it must be definitely and positively Christian. It is not enough to claim
this characteristic.
It is not enough to
bear a Christian name or wear Christian
labels or shout shibboleths or print slogans
in its catalogues. It is not enough to have
a Bilble department or to talk about how
If sound"
the college is. It may be all
sound. Some are. If however a college is
going to pose as a Christian college it must
actually be such, tn atmosphere, in ideals,
in motives, in teachings, and in the very
fiber of its whole being. It is the soul of
a college which determines whether or not
it is a Christian college. To be otherwise
leads to pretense and hypocrisy. And nothing is so easily detected or more despised
by students than educational hypocrisy.
In the judgment of the writer, this
means that some colleges which now mask
under the name Christian, ought either to
make some swift and radical changes in
the whole tone of the institution, or be
courageous enough to drop the pretense and
cease claiming to be anthying more than
secular institutions. And if the church is
to be asked to, support collegE's on the
ground that they are II different, " then the
church has a right to demand that they be
II different. "
A second demand of tne young people's
resolutions is that the colleges calling themselves Christian should see to it that athletics, fraternities and the whole social life
of the institution be lifted to a much
higher level, that is if such organizations
are to be maintained, let them be actually
Christian.
Waiving the question as to
whether fraternities
can be Christian
or whether athletics can be lifted to
such a high plane, and assuming that
they can be, then it follows that students
themselves must, help to make them so.
The blame at this point cannot be placed
wholly on college faculties and administrators, for the reason that the organizations involved are mainly student activities.
They are student .institutions, largely student-owned and student controlled.
And
let us be fair enough to place the blame
equarely where it belongs. The students
in our colleges constitute their chief problem. Most colleges would be more Christian if they had more Christian students.
And let it be remembered that a college
is not and cannot be 'a reformatory. It is
not a II House of Correction."
It ought
and usually does exert the right influence;
but it cannot and should not force people
to be good. Therefore it is squarely up to
the students to help make these colleges
truly Christian, in campus life and activities.
A third requirement is that the Christian
colleges shall give attention to their
speciality. Their specialty is the training
of Christian leaders. This is a wholesome
and needed warning on the part of the
young people gathered at Memphis. There
IS no denying the tendency on the part of

THE

CHRISTIAN

PLEA

colleges founded to train leaders for the
church, to forget their first love. The press
of the modern world with its demand for
specialists of every kind is difficult to withstand. Colleges are asked to train teachers for the public schools, pre-medics, predentists, pre-lawyers, etc, etc. All this is
well and good. Any college which has the
facilities, faculty and opportunity to render this general service to ,the state and
society should do so. But the tendency
is to let the tail wag ~he dog. Colleges
lose sight of their main objective and f.orget " This one thing I do." If the church
supports them, they should support the
church by giving back to it a capable and
trained leadership.
A fourth point in the resolutions of our
first Youth Qonvention has to do with the
teachers in our colleges. They insist that
they shall be teachers who are interested
in their students; that they shall be able
to sympatize with the students in their
problems; that they shall have the open
mind and inspire in their students a real
love of truth and a desire to know the
truth; that they shall be scholars and not
dogmatists; that they shall have that thing
called personality. All this, in the judgment of the writer, is striking at the weakest spot in most colleges today. We have
too few great teachers. Furthermore the
graduate schools of the country are not
turning out teachers. 'l'hey are producing
researCh experts and technicians. What is
needed abov,e everything else, not only in
Christian colleges but in all colleges and
universities are more great teachers-vastly
more. A beautiful description of and
tribute to a great teacher was given by
Lawrence Abbott in The Outlook in the
issue of June 30, 1926. Mr. A!bbott, son of
Lyman Abbott, had just returned from his
class reunion at Amherst College. In his
article he tells of the fe.elings which came
to him as he walked once more on the old
campus. He says that the " old grads"
talked frequently and most of a teacher
at whose feet many of them had sat as
students in the days agone. In describing
the great teacher he says in part:
/I He came from a little
hamlet not far
from the college which gave him his education and to which he gave in return his
short life . . . . . He had a genius for pure
science ....
Fitted by nature for research, it can only be imagined how the
grind of teaching a lot of rather uninterested and unintelligent boys of twenty must
have weighed upon him.
But he never
showed the slightest impatience. 'He was
courtesy personified, althougn the rapidity
with which his mind functioned and the
stupidity with which ours functioned often
produced an atmosphere of surprise and
perplexity in the lecture-room.
II The professor of whom I am speaking
died ....
in 1879. Some of his students
were still talking about him .....
in
1926, not of his brilliance, not of his knowledge, not of the facts and theories which he
taught; but of his' personality. His name
was Elihu Root, and he was, I believe, a
distant cousin of that other Elihu Root ...
/I What
the small college can do in the'
way of producing men of wide influence
on American life is illustrated in the careers
of these two Elihu Roots, one a product of
Amherst, the other of Hamilton. The great
universities perform a noble service in the
advancement of learning. They deserve all
the support which they are receiving from
the munificence of American wealth. But
the small college, while it cannot create
great equipments in buildings, great research laboratories, and great organizations
of technicians, can and does produce great
teachers who ought not to be fOl'gotten in
the annals of American education.' '-H.
O. Pritchard.
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The Home

of Putitoffs

y friend, have you heard of the town
of Yawn
On the banks of the River Slow,
Where blooms the Waitawhile flower fair
Where the Sometime or other scents the air
And the soft Goeasys grow'

M

It lies in the valley of Whatstheuse
In the province of Letherslide:
'
The tired feeling is native thereIt's the home of the listless Idontcare,
Where the Putitoffs abide.
-Autlwr

Life's

Unknown.

Arithmetic

\Y JE have the wisest teacher,
VV And she has given us. this rule
That helps us in our lessonsYou can use it in your school.
Always add a smile or two
When things are going wrong,
Subtract the frowns that try to come
When lessons seem too long,
Then multiply your efforts when
The figures won't come right,
Divide your pleasures, day by day,
With everyone in sight.
Now if you always use this rule
You'll have a happy day,
For lessons then are easy,
And the hours flyaway.
-M.
S. Van DeT Veer, in Youth's
panion.

Com-

Young Dreamer
By Rosabelle Houston
AND
Jimmy, in your sleep last night
What did you see'"
"Oh, the wildest thingsA million white donkeys dancing with trees;
And cows singing with green and gold bees.
Little brown boys with brooms for a head,
And horny old owls in a snowy white bed.
A tall old mountain got funny and drunk,
And at last became an elephant's small
trunk.
But mother, the sweetest thing of all,
Was when I saw your face in a tree top
tall.' ,
/I

Sayings of Children
In company with his little grandson, a
gentleman was spoken to by another who
passed him on the road. After he got by
the little boy said, "Grandpa, who was
that man1"
Grandpa answered: "I know his far,e
but I do not know his name."
"Well, Grandpa," said the grandson,
"whose face was it1"
Aunt Margaret was treating her little
niece to ice-cream soda. It was the very
first thing of the kind that June had
tasted.
When the glass was set before
her, she looked at the straw wonderingly
a moment, and then asked: "Aunt Margaret, do I eat the macaroni first or
last! "- (S01lffce unknown.)
The swift and effective manner in which
public opinion of the country was registered following the threat to our peaceful
relations with Mexico is one of the most
encouraging happenings of recent years. It
was a remarkable demonstration of the
power of public opinions when focused on a
great moral and political issue. The present and future need is to keep that pressure
of public demands sustained and active so
that it may more than counteract other interests exerting pressure in the opposite direction. II There never is a difference so
great, " says Elihu Root, " that it cannot be
peaceably settled if approached in the right
spirit.' '-The
Christian-Evangelist.

Page Eight


Organizing the Local Church for Missionary Education

Mrs. J. M. Stearns, Secretary of Missionary Education

The Task of the Church is to make disciples at home, and among all the nations. To gather these disciples into Christian churches that shall become self-supporting, self-governing, and self-propagating. To assist all such churches so long as assistance is needed, and to bring to bear upon all human life the teachings and spirit of Jesus Christ.

THE LOCAL CHURCH

The Function of the Local Church is to win to itself and to develop within itself, men and women who will go to the limit of "the mind of Christ" for bringing the Kingdom of God among men. Missionary Education is an essential factor in this program.

The Efficiency of the Local Church is manifest in its output of lives which radiate the spirit of Christ and make effective Christian truth and love through the home, the community, the state, the nation and the world. Without systematic missionary education such results can be but limited.

AIMS OF MISSIONARY EDUCATION

The ultimate aim of all religious and missionary education is to secure the development of Christian ideas, ideals and habits that shall lead to the adequate support and propagation of Christian enterprise throughout the earth.

Objectives:

1. To teach the world-purpose of God as revealed in the Bible.
2. To interest the church in all peoples and nations.
3. To inform the church on the unfolding program of God in human history.
4. To promote individual and group activity in missionary service and enterprise.
5. To promote definite, intelligent and earnest prayer for missionaries and the missionary enterprise.
6. To win recruits from the best life of the Church for the ministry of Christ throughout the earth.
7. To bring all individuals within the church to recognize personal responsibility under the Great Commission.
8. To raise up Christians with a sympathetic understanding of and a Christian attitude toward all races and groups in America and throughout the world.
9. To bring every congregation which calls itself a Church of Christ to an eagerness to do the will of Christ in the community and to have a share in extending his kingdom throughout the earth.
10. To produce world Christians who will rise to their privilege in helping to make fully Christian their own communities, the nation and the world, in religion, industry, business, politics, government and the whole social order.
11. To develop everywhere the spirit of world brotherhood and good will.
12. To call forth Christian giving which shall be spontaneous, and intelligent.

ESSENTIAL LINES OF MISSIONARY EDUCATION

"The Place of Missionary Education in the Church is pre-determined by the place of missions in the program of God."

1. Since the Missionary Responsibility of the church is not optional but obligatory, missionary information and incentive should be given throughout the regular Sunday and mid-week services of the church.

In Sunday Services:

Missionary Sermons.
Children's Missionary Story Sermons.
Addresses by Missionaries and Secretaries.
Stereopticon Missionary Lectures.
Missionary Evening Programs.

In Mid-Week Meetings:

Missionary Studies.
Presentations of Special Fields.
General Survey of Progress of Christianity throughout the World.
Survey of Missionary Work of Disciples of Christ.
Stereopticon Presentations.
Stewardship Studies, or Talks.
Prayers for definite fields.

2. A United Missionary Committee, officially representing every organization having to do with missionary education is needed in all churches, through which a thoroughly unified and effective program of missionary education may be developed.

Missionary Education should be thorough and systematic in every organization having to do with it.

Missionary Education should be built into the whole religious education program.

Missionary Educational plans and materials should be adapted to all ages and groups, and should eliminate all overlapping of effort and duplication of materials.

To secure these ends, a United Missionary Committee is needed.

3. A Church Night program as part of the educational plan of the church running for at least three months each year, will renew and vitalize the life and work of the entire congregation.

Aims for the Church Night Plan are:

1. Vitalize the Mid-Week Prayer Meeting.
2. Training the Church for Christian Life and Service.
3. Educating the Congregation on Missions.
4. Providing Delightful Fellowship.

Advantages of the Church Night Plan are:

1. A greater percentage of members in the mid-week prayer service.
2. A broader educational program than the Sunday school hour makes possible.
3. A fine fellowship hour developing sociality, unity, loyalty.
4. Regularity in business meetings for various groups and committees.

4. A Church School of Missions should be held each year enlisting the whole church through a period of six or more weeks for the study of missions, unless such courses are provided through a regular Church Night program.

A full series of graded studies on both home and foreign missions are provided fresh each year on certain fields or forms of work.

Every class from primary children to the men and women of the church has a right to the deepened faith and new realizations that come with knowledge of the expanding kingdom of Christ.

Wherever a congregation is not given opportunity for such courses through a Church Night program, the leadership should arrange for a Church School of Missions either through the Sunday School officers or through a special committee.

(Continued in next issue.)
help them and allowed the two sisters to remain. About two weeks passed and the fathers came. In rage and anger they demanded the girls and blamed the station. He also confirmed the relationship of "Pig" and Mary. The older sister was returned to the husband but the twin stayed in the mission.

Can you imagine the contrast in the life of these two girls? One has had all that Christianity and civilization has to offer. She can sew, cook, keep her body well, read and write. She has had playtime. She has no fear, no superstitions, no attitudes of the heathen woman. She is free as only Christ can make free from all these things that tend to bind and hold down. While the other girl has never had a playtime, never a leisure, never a loving father. The attitude of this girl and happiness that has flooded Mary's life.

She has lived in constant fear of evil spirits, premature marriage, angry fathers and all that tends to degrade and enslave. She was ignorant, idiotic and fearful.

Mary has begged to be allowed the privileges of caring for and teaching little "Pig" whom she has been changed to Sarah. So now the other twin is being given the knowledge and light that Jesus Christ brought.

**From Ohio**

**A Contrast**

By Miss Ruth Musgrave, Missionary

(Continued from last week.)

The news of the church and told their story. The missionaries agreed to help them and allowed the two sisters to remain. About two weeks passed and the fathers came. In rage and anger they demanded the girls and blamed the missionaries for helping them thus causing grief to the station. He also confirmed the relationship of "Pig" and Mary. The older sister was returned to the husband but the twin stayed in the mission.

Can you imagine the contrast in the life of these two girls? One has had all that Christianity and civilization has to offer. She can sew, cook, keep her body well, read and write. She has had playtime. She has no fear, no superstitions, no attitudes of the heathen woman. She is free as only Christ can make free from all these things that tend to bind and hold down. While the other girl has never had a playtime, never a leisure, never a loving father. The attitude of this girl and happiness that has flooded Mary's life.

She has lived in constant fear of evil spirits, premature marriage, angry fathers and all that tends to degrade and enslave. She was ignorant, idiotic and fearful.

Mary has begged to be allowed the privileges of caring for and teaching little "Pig" whom she has been changed to Sarah. So now the other twin is being given the knowledge and light that Jesus Christ brought.

**Tuscaloosa, Texas**

This One-Day Convention was handicapped by two unavoidable occurrences. The first was the illness of the pastor of the local church, Eld. Quarrels, who was confined to his bed for the day. And the second was a tardiness of the railroad due to a four-hour delay in the train schedule caused by an incapped freight engine.

But notwithstanding these delays, this meeting, too, had an outstanding characteristic that can be summed up in a word—FELLOWSHIP.

To facilitate matters in this genuine fellowship, a bountiful and delicious repast was served at the home of Eld. Quarrels by the good women of his congregation for all the team and delegates. The informality and intimativeness of this occasion all the stiffness and reserve and "a good time was enjoyed by all." This same spirit of friendly familiarity characterized the remaining sessions so while this was on that indigo-hued week day, Monday, the fellowship and the repast was the finest seen on the trip.

Attendance was as follows:

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<td>Morning</td>
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The Christian Plea
The Christian Plea
Published Weekly
Office Address
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THUS SAYETH THE BOOK

My brother occasionally argued with the son of a Methodist minister over matters religious. And when the argument became too warm on either side, the losing one could always gain time by confining his opponent by yelling, "I don't believe that. Run and get the Book." As neither were too well acquainted with the volume, the result was that one forgot his point before the reference was found.

The Catholic world once said, "Run and ask the Pope." He was supposed to be infallible. But when man learned more about man, he discovered his belief in an infallible Pope. Slowly but just as surely as man learns more of man's tools, he is learning that there is no infallible Book. The Old Testament is accepted as a story of God's preparation of a people to produce a Christ. Containing choice poetry, high ethics and a concise history, it reveals the inculcation of monothelitism in a civilization. The New Testament is fast coming to be considered a source of inspiration and of spiritual values rather than "A Complete Set of Rules and Regulations for a Successful Christian Life, Unabridged." "Revelations" as the most obscure of the Book went first, and now Paul's instruction on church policy and government are not as binding as heretofore. Peter and the apostles have been weighed in the balance and found wanting in fertile ideas that will make a church flourish in Chicago, Cleveland, New York and New Orleans. These writings furnish the ideals and the leaders must furnish the modern ideas. The Apostolic church is not so much talked of in establishing the Kingdom in foreign fields as the indigenous church. Churches like the Sabellian were made for man and not man for an Apostolic or Pauline church. When it meets the needs of its constituency, it is a church of Christ—a church that gave sight to the blind, not to the hungry; a Christ that gave life to the dead, not to the demoniac; a Christ who gave to man on every occasion: a Christ—a Christ who gave sight to the blind, not to the hungry; a Christ that gave life to the dead, not to the demoniac; a Christ that preached not to the starving multitude, but to his disciples; a Christ that gave to man on every occasion which would meet the urgent need of man,—the true Church of Christ—not founded on an infallible Book or counseled by "Thus Sayeth the Scriptures."

FIFTY FIFTY DOLLAR WOMAN'S MISSIONARY SOCIETIES

Rosa B. Grubbs, Field Sec'y

Last week we published a list of W. M. S. of which we are asking $100.00 for mission work. From our smaller churches we are listing 50 Missionary Societies which we are asking for $50.00 or more. Their gift of $50.00 will be proportionately sufficient to place them in the same class and rank as those societies of whom we are requesting the larger amounts.

We want the societies to understand that this does not change the apportionment. The apportionment remains the same as it was when first presented to you. If the amount listed here is more than your apportionment then we are simply asking you to AIM "Over the Top" "Above your portitionment."

Those societies whose "Over The Top" Aim is $50.00 or more are:

Arkansas: North Little Rock, Little Rock, Ozark, Wahsakee.
Alabama: Birmingham.
California: Los Angeles, Birch St.
District of Col.: Washington.
Illinois: Bloomington, Rockford, Chicago, Langley Ave.
Kansas: Emporia, Parsons, Atchison, Topeka.
Maryland: Hagerstown.
Oklahoma: Muskogee, Clearview, Oklah-oma City.
Ohio: Columbus, Springfield, Xenia, Oxford.
Mississippi: N. Md. Bayou, Grand Gulf, Jackson, Parrish St., Port Gibson, Pine Grove.
Tennessee: Memphis.
Texas: Houston, Ft. Worth, Dallas, Thomas Ave., Greenville, Taylor, Cason, Shady Grove.

VALUES OF A YOUNG PEOPLE'S CONFERENCE

8. The Quiet Hour
By V. G. Smith

There has been much for the spiritual—morning watch and evening watch. Much for the intellectual-class periods, a small amount for the social—recess but nothing for the physical since setting-up exercises before breakfast. But after dinner with a hearty meal to digest, a long morning behind, a strenuous afternoon before, and a change of clothes imperative, Quiet Hour comes like a blessed interlude.

The weather was hot. The rising was early. The morning hike was full. The dinner was large. Drowsiness was the result. The need for relaxation was apparent—hence Quiet Hour. The Conference which reports to the Spanish, Mexican and tropical custom of an afternoon siesta. Since the school gard must be changed for the recreation habits, the logical thing is to undress, go to bed and sleep. This is done more or less universally and the time spent in one long, refreshing nap. To get the best results, all students are asked to stay in their rooms so there will be a minimum of noises. (Continued on page 8.)

SUGGESTIONS FOR YOUNG PEOPLES CONFERENCE FOR NEXT WEEK

April 24—May 1. Meeting of committee on selection to consider prospects and discuss church eligibility.
For Play—Give play:
For Program—Give program:
For Chorus—Continue soliilication.

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THE CHRISTIAN PLEA
Christian Service in Cooperation

J. B. Lehman

PAUL'S PHILOSOPHY OF STRANGE DELUSIONS

"AND for this cause God shall send them strong delusions, that they should believe a lie."

"And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things that are not fitting."

Paul saw the workings of the Spirit of God in the soul of man very clearly. His own experience enabled him to see in others what takes place.

Many will say that God would not make men believe a lie and follow a strange delusion. God does not do it by fiat, but by his immutable laws. He does not break my body to pieces when I jump over a precipice by fiat, but by his immutable law of gravitation. In like manner, when God made the physical world and installed man in it He began to build a kingdom in the soul of man where the Spirit of God was the director in the same sense that the word of God was the director when He said, "Let there be light." When man shuts out the leading of the Spirit he falls into error as certainly as he goes to pieces when he leaps over the precipice.

Some of the World's Great Delusions

Paul is not thinking of the individual mind following errors, but of great mass ideas sweeping great masses of men into destructive delusions. And, according to his thinking, these delusions always have their inception in the act of refusing to give the Spirit of God the leading. It must always be a refusal to enthrone God in the heart. It had its inception in the desire of men to do it some other way. Let us name some of the delusions:

1. The first and greatest delusion that has held mankind in its grasp since the time that history began is that man may gain a kingdom for himself by beating down his fellows; when God meant for him to gain a kingdom by subduing the physical world. If he had given the same energy to subduing and subduing the physical world that he gave to his military campaigns this world would now be a redeemed paradise. But this he did not do. He made the tribes and races and nations his enemies.

2. Another great delusion is that man may exploit his fellows and gain happiness. The most primitive form of this idea was to kill and eat his fellows; the latest is to exploit his fellows with great commercial enterprises. Fall and Doheney, and Sinclair who were recently prosecuted for fraud are to be pitied, for they are just individuals of a great group of deluded mortals. What does Doheney get out of it but what he eats and two suits of clothes a year? He does not even get what he eats, for his health is about gone. If he were to take the right course he could have all he wants and give his fellows.

3. A great delusion is that other individuals must hold exactly the same opinion on material and spiritual matters that a man holds. The contest between political parties and denominations is because of this. Why can we not grant liberty to the individual without seeking to standardize him?

KENTUCKY BIBLE SCHOOL INSTITUTE

Reportor—Mrs. M. E. Taylor, State President of Bible School Convention

The Christian workers' Bible School Institute of District No. 6 met at Aaron's Run, March 26, 27, with Eld. C. H. Johnson, the president, in the chair. There was a large delegation there and everyone seemed fired with zeal to do more than before. The papers rendered by the young people showed thought and preparation.

Among those present were Mrs. B. B. Hutsell, Corresponding Secretary of the State Missionary Convention; Prof. P. H. Moss, National Supt. of Religious Education, and Mrs. Mary E. Taylor, state president of the Bible School Convention.

Mrs. Hutsell, in a very impressive service, organized the women of Aaron's Run for missionary work on Saturday afternoon.

Prof. Moss gave very efficient service throughout the Institute. His message Sunday afternoon was very inspiring.

Mrs. Taylor kept the program of state work before the workers.

The special program of the young people was very commendable.

Eld. C. H. Johnson surprised the Institute by presenting it with a large record book in which to have all the minutes of the meetings since its organization nine years ago, permanently copied. Many made remarks of commendation on the thoughtfulness of Eld. Johnson in preserving the minutes. Resolutions of thanks were presented by the committee and adopted by the Institute for all services rendered for the promotion and success of the meeting.

A special plan was adopted to raise money that the district may make a donation to Christian Plea.

Eld. Brayboy delivered two splendid sermons.

NOTES FROM WOODLAND AVE., KANSAS CITY, MO.

By Mrs. William Alphin

(Continued from last issue.)

Division No. 2 of the missionary society met with Mrs. S. A. Scott. Mrs. A. Willis is the leader of this division. They had an excellent program, the ladies' quartette rendering the music. Mrs. Willis has so far been able to report a few more persons at the regular meeting than her opposing division but watch Division No. 1 in April. The friendly rivalry between the two divisions makes all go, give and put on excellent programs. There are always over twenty at the Division Meetings.

Mrs. Lewis and Mrs. Willis are leading the children in a Junior Endeavor which meets every Sunday afternoon at the church.

"OLD FIRST"

Reportor—Sammie Warfield, Nicholasville, Ky.

The pastor, Eld. Richard Euell visited the church at Hustonville, Ky. with the writer to fill the pulpit for the evangelist. We found Hustonville still good, they are like bees—always working.

Eld. Euell preached two sermons both of which were well received. The subject of the morning discourse was "The Plan of Salvation" stressing the need of action for the true Kingdom of Heaven. If a man should cast seed upon the earth and then cover it himself to slumber, that man knows not how the earth bringeth forth fruit, first the blade, then the ear and the full corn in the ear. The evening subject was "Living to the Holy Spirit." In the afternoon there was a meeting everyone taking part.

Hustonville is wide-awake they have some of the best trained people in the state. There Jesus is not only preached in the church but seen in the homes as well; the people of Hustonville are every day Christians. Brethren, don't overlook Hustonville.

FROM THE BANKS OF OLD KENTUCKY

By Eld. C. H. Dickerson, Lexington, Ky.

Fifty in Bible School review showed study. Delegate reported great District Meeting in Stanford. Fine church services. Great audiences. One old man added. Lexington has the "fever" and will "break out." soon.

Hancock is beginning meeting at Prall Street in this city. Mrs. S. Campbell is holding a good rally in Louisville.

S. Campbell is holding a good meeting (for himself) in Paris.

Owens is in a mortgage-raisin rally in Louisville.

Next Board Meeting is the last till the Convention.

THE CHRISTIAN PLEA

Page Four
The Vacant Pulpit—The Remedy

By Mrs. John T. Smith, Sup't of Bible School, Danville, Ky.

"Go ye into all parts of the world and preach the gospel" was the commission left by Jesus to His disciples. But we look around us and perceive the vacant pulpits, we know that this commission has not been fulfilled. Much has been said and written already as to the causes, but we propose here not only to consider the cause but also what concerns us most, the remedy.

The real joy of being instrumental in the salvation of the souls of men; it will be a lasting education of one's self to a new social, moral, and religious attitude. It is necessary for him to make his own decisions which determine the new habits. The student must judge himself to the college environment as contrasted with the home environment. He must make his decision as to his vocation. He finds that he must adjust himself to college methods of teaching where one is not forced to study as in high school. There always has been the readiness to talk of the life and the universe as given in college. There-fore, for the most part the church colleges do not appear to be a Christian experience of the very highest type.

A. What the church college is—

The church college is a group of people living together for the purpose of mutual educatior and training for leadership. Negatively the church college is not a Christian college because of the curriculum and the way in which they influence the lives of the students; the character of the curriculum, in its content and in its use; the development of a Christian motive dominating the student body, growing throughout the four years of the course, the Christian atmosphere. The church college should have a definite Christian objective to mold men and women into the likeness of Christ and surcharging them with the passion for ser-

vice, sacrifice and love.

B. The purpose of the church college—

Some of the above suggest the purposes for which the church college exists. In addition to these, it should give the student an experience in Christian living which will cause him to think spiritual rather than for personal gain. It should be linking up students for full-time service and training leading toward the transformation of the Christian spirit. The church college should offer definite courses in religion which will aid in the development of Christian ideals.

C. Colleges need to be spiritualized—

Many of the professors in colleges are more interested in the subject they are teaching than in the lives of the students. The college back of higher education is for material development rather than for spiritual. There has become a tendency in the educational system to pour in knowledge, rather than to develop the lives of the students. Relatively speaking, higher education does not prepare the person to the problems of the universe.

D. Athletics given undue emphasis—

The social life upon practically every campus is not as high as it should be. Most institutions are giving an undue emphasis to athletics. This is especially true, in some institutions, in the unethical purchasing of students to attend the school because of athletic prowess, which was led to the over-development of few and given slight atten-
tion to the mass. The college athletics have become commercialized in practically all aspects in some institutions.

E. Church college atmosphere must be—

It is the hope of the group that the practice of teaching religion from a historical and ethical viewpoint may spread to other state and private institutions, but the curriculum of the church college will reflect the educational instruction in the various phases of religion. The atmosphere of the church college must be higher, and better than that of the state institution. There is no reason for the church college to appeal to its communion for support. If they are the same, it merely means that the Christian pole does not exist for them to emulate. The atmosphere on the church college campus should be such that every student would be filled with a high spiritual sense of religious values. The teacher should be an example of the Master and without desire to serve his fellow-men. Living in such an atmosphere should truly be a Christian experience of the very highest type.

F. Church collegiate should encourage open- ended search for truth—

For the most part the church colleges do urge an open mind. There are a few narrow-minded and dogmatic colleges which treat the student as an enclosed mind. There are some teachers who are stimulating their students to do original thinking, but there are still some who fail in this respect. The student must have the courage to think after truth and it should be accepted when ever found. The teacher should be an example of the child-like and loving. He should teach his students to think for themselves, and not to he moved from religion, and materialism from science, there is no conflict between the two. Truths do not contradict and this should be shown to the students. Students should be urged to face all our problems in science and theology, frankly searching for the truth in both.

G. Problems of adjustment—

Among the personal in intellectual problems of the students of today is the adjusting of one's self to a new social, moral, and religious attitude. It is necessary for him to make his own decisions which determine the new habits. The student must adjust himself to the college environment as contrasted with the home environment. He must make his decision as to his vocation. He finds that he must adjust himself to college methods of teaching where one is not forced to study as in high school. There always has been the readiness to talk of the life and the universe as given in college. Therefore, for the most part the church colleges do not appear to be a Christian experience of the very highest type.

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THE night which witnessed the events of our lesson was one of agony and shame. It was the night which saw the Son of God prostrate in the garden, sweating drops of blood. It was the night when he was reviled and spit upon, scourged and crowned with thorns.

It was a night of even deeper agony for Peter. He was one of the Twelve who followed Jesus into the Gethsemane garden. In the midst of the suffering Son of God on that night, in lower in shame could no man sink than did Peter. But for his almost immeasurable love for his Master, it might have been better for him if he had sunk beneath the waves of the storm sea on which he tried to walk to meet his Master.

Was Peter a coward?

If we judge Peter only by this incident of the denial, he was the basest of cowards. However, a man is entitled to be judged not by the worst there is in him, but by the best of it. It had been this same night that when Jesus had said to Peter, "This night, before the cock crow twice, thou shalt deny me thrice," the thought of the servant of the high priest, with exeeding hewenance, "If I must die with thee, I will not deny thee." And it was in the midst of the garden when the "multitude with swords and staves, from the chief priests and the scribes and the elders" came with Judas to arrest his Master, that Peter "departed and went out into the porch." It was Peter warming himself, she looked up at Jesus and said, "This is one of them. 70 But he denied, saying, I neither know, nor understand what thou sayest; and he went out into the porch; and the cock crew. 69 And the maid saw him, and began again to say to them that Peter was a coward."

Peter warmed himself, she looked up at Jesus and said, "This is one of them. 70 But he denied, saying, I neither know, nor understand what thou sayest; and he went out into the porch; and the cock crew. 69 And the maid saw him, and began again to say to them that Peter was a coward."

Overtaken in a trespass—

While we are not to excuse Peter, we may understand him. We may recall how impetuous, how temperamental, he was. If he fled for the moment, he followed the next. The deep current of his heart, its very life, was loyal to his Master. When, therefore, he denied not once but thrice, may we not, in view of his past life and in view of what he became, think of him as one who was "overtaken in a trespass"? It was entirely contrary to all of Peter's disposition towards his Master to deliberately, and purposely, and finally deny his Lord. He evidently was caught off his guard by the seeming hopelessness of the whole situation. He was like the disciples opposed of a cyclone which was wrecking his own hopes around him. Let us charitably suppose that here, in the Mount of Transfiguration, he spoke so impetuously that he hardly knew what he was saying.

Jesus looked on Peter—

In a moment of quiet, Peter's curses rang out in the courtyard. Everybody heard him say it. Jesus himself, standing not far away, heard the denial with the curses. Although Jesus knew what would happen, we may suppose that it was less painful for him to hear.

But when Jesus turned upon Peter it was not with an accusing look. It was a reminder of the warning which Peter had received the same evening. In the look there was also confidence, based upon the charge which Jesus had given Peter upon an earlier occasion, when he said to Peter, "If thou art not faithful, thou sinful servant of the high priest, and struck off his ear." Peter was bold enough to fight the entire band single-handed and alone, and desisted only when he was told to do so by his Master.

Nor was Peter a coward when he "followed afar off." It is true he and all his fellow disciples forsok Jesus and fled in the moment of the arrest in the Garden of Gethsemane. However, he and John, were the only ones of the Twelve who were brave enough to follow their Master to see what might befall him. Surely Peter was no coward when he turned from the storm sea on which he tried to walk to meet his Master.

The Lesson Scripture

Mark 14:53, 54, 66-71

53 And they led Jesus away to the high priest; and there came together with him all the chief priests and the elders and the scribes. And Peter had followed him afar off, even within, into the high priest's palace; and he was sitting with the officers, and warming himself in the light of the fire. 54 And as Peter was beneath in the court, there came to him one of the maidens of the high priest; and seeing Peter warming himself, she looked upon him, and said, Thou also wast with Nazarene, even Jesus. 55 But he denied, saying, I neither know, nor understand what thou sayest. And he went out again, and wept bitterly.

For our learning—

The apostle Paul told Timothy that the Old Testament was "profitable for instruction." The Old Testament was the Bible of the early church. The entire Bible, including the New Testament, is just as profitable for us today. Therefore the stories of the Old Testament, of men like David, and the stories of men like Peter, are of great value to us. From the stories of the spiritual struggles of Bible men and Bible women, we learn how to keep our hold upon God in spite of tribulations and temptations. We learn how to recover ourselves from sin, as David found deliverance from the pit, and as Peter found acceptance with his Lord.

The question is, how far can a man go in sin within the bounds of the grace of God? Surely no one could go deeper than David, or deny the Lord more wickedly than Peter did, nor be more of a murderer more pernicious than Paul was. No one should venture, of course, to see how far he could go within the grace of God, but the lives of such men as David, Peter, and Paul show us that the limits of the grace of God's spirit to the soul who wishes to return to the paths of righteousness. Therefore, in such stories as we have here of Peter, there is not only solemn warning but strong encouragement and great reason to praise God for his grace.

On the other hand, how shall we treat men who sin against God as Peter did? This became one of the burning questions of the church in its early days, when men were inspired by persons who denied Christ. The discussion of this question occasioned one of the stormiest periods of early church history. There were some who believed that those who, under stress of persecution, burned incense to false gods and denied Christ, could never be received back into the fold. But are we not encouraged by this story of Peter to believe that any man can find his way back to God's heart if he travels back from his waywardness? We are therefore exorted to restore those who are overtaken in a trespass, meekly considering the possibility of our own fall (Gal. 6:1). Right in the midst of what some people call drudgery is the very best place to get the transforming, transfiguring life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright.—R. Miller.

Don't be a negative Christian, trying only to abstain from doing things that are known to be wrong. Such a Christian life is discouraging and frustrating. Jesus commanded, "Thou shalt love the Lord thy God... and thy neighbor as thyself." This is the commandment, and is far more inspiring than any mere negative commandment.

"The pride of life," against which the gospel warns Christians, is a real danger in a prosperous time. Extravagance and display, luxury and the effort to outstrip others, can and do ruin souls that at one time were seeking better things.
Christian Endeavor Topic for May 1
What Vocations Are Worth While
1 Corinthians 3:6-16

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

What is the difference, if any, between a vocation and a trade?

Is there any honest vocation that isn't worth while?

In choosing a vocation which motive should be uppermost, personal desire or opportunity for service?

What if one has decided that a vocation should be devote himself to it to the exclusion of all else?

If one were to choose the ministry, what sort of an education should he have?

If one were to choose a trade, Carpentering for instance, would he be wise to get a college education, if that were possible?

How far should parents try to influence children in the choice of a vocation?

Are there any vocations that tend to draw one away from the church and the Christian life? Explain.

When should one make choice of a vocation?

Paragaphs to Ponder

In choosing a vocation one must consider his adaptability, of course. There are certain traits that make good business men, others that fit one for the teaching profession, and so on. One should find out, if he can, what set of traits he possesses, in order that he may choose the vocation in which he is most apt to be successful. But even before the consideration of one's adaptability one must consider the opportunity for service. The largest success always comes through service and as there is a wide variety of vocations that offer great opportunity for influence they have! There is the calling.

Teachers, good teachers, are always in demand. And what an opportunity for influencing life they have! There are lots of lawyers and doctors; the field is crowded it is said, and perhaps that is true. But there is always room for a keen-minded honest lawyer. There are a good many that are neither, and there are some that are keen enough, but hardly honest enough, and not the right sort 

There is always room for right-minded and straight-thinking, honest-motived leaders in this field.

One enlisting in the field is crowded it is said, and perhaps that is true. But there is always room for a keen-minded honest lawyer. There are a good many that are neither, and there are some that are keen enough, but hardly honest enough, and not the right sort ideal and ambitious and purposes in living that are helping their lives to shape the life of the nation.

If the newspaper wielders as great an influence as is claimed for it, and no doubt it does exercise considerable influence in shaping the thought and in directing the action of the people; if it has such influence, here in the field of journalism is a fine opportunity for real service. Not always does the newspaper wield the right sort of influence, and not always are the right sort or men in the places of management and editing. There is always room for right-minded and straight-thinking, honest-motived leaders in this field.

The reckless king cuts the sacred scroll with a penknife and casts it into the burning brazen altar. In the instance of the priests and courtiers befriended the prophet (20:12 and 36:19). Chapter 37 pictures the desire of King Zedekiah to heed the prophet's counsels, but he is too weak to follow them openly. He does, however, bring up Jeremiah from the dungeon and protect and feed him in the court of the guard. Chapters 37:6-10 and 39:1-3 show something of the tribulations in which the prophet lived, too often with the ruling parties against him, as he, single-handed, battled for Jehovah. Chapters 25:8-12 and 29:10-14 are predictions of the Chaldean conquest of Judah, of the exile of captives into Chaldea; of the captivity as lasting seventy years. Later, as years rolled by, they were carried away and their children became as numerous as the sand of the shore of the prophet that the exile was limited to seventy years. It had a great and lasting effect changing the heart of Israel; it stirred at times almost beyond restraint, he maintained the martyr spirit. But, at times, given to despondency, he received a food which was given to him of the Lord, to brighten and gladden the lives touched and to raise the tone of living and doing.

One of the most attractive vocations.

It is said that there are never enough ministers to go around; that there are more churches than there are ministers to supply them. But that is not true. There are more ministers in this community a wonderful opportunity for leadership and to shape the thinking and living of his own people, and others as well. Godly men of right attitude toward life and right understanding of life can wield tremendous influence for the good and the elevation of a community—and that salvation is present as well as future. It calls for sacrifice, but it offers great triumph.

There is a field of service that is not nearly so occupied by others, and which has developed rapidly and offers very fine opportunities for helpfulness. This is the field of social service. One enlisting in this work undertakes to direct the everyday lives of people in a selected area in right channels, to implant the right aspirations, to awaken dormant possibilities, to brighten and gladden the lives touched and to raise the tone of living and doing.
"Unity in Things Necessary"

THIS generation, by no fault of its own, finds itself in a maze of problems. "What shall we do?" is the cry heard on every hand. The problem of Christian unity is no exception. If we are adequately to supply man's needs, tolerance, we do not drive to the very heart of our problem. "Be ye perfect as your heavenly Father is perfect."

To escape from such a challenge that nearly takes us off our feet. But here we are at the very heart of our problem, the very core of Jesus' teaching, and the very center of the great Christian wheel round which all else revolves. On first thought we throw up our hands in despair. "It is impossible," we say. Yet upon reflection, we are driven to the conclusion that everywhere among all peoples in all lands and in all religions, man has grown and does become like the God he worships. Like God; like man. This is no idle dream; it is a reality. Man does manifest the God he worships.

What is the nature of the God we worship, as manifested in the lives of all things moving? Is it hate, anger, revenge, envy, jealousy, factions, and divisions? We are told that such things are the world's ruling elements. We no longer worship such things. They are beneath us. God is better than these. "God is love." Love is creative. It brings a harvest of love, of kindness, and benevolence. This harvest is consummated in Jesus. Jesus is superior to us all! He shortens his life. Before Christianity, Jesus was; after Christianity (as we know it today), Jesus will be; before the New Testament, Jesus was; after the New Testament, Jesus will be; after the Christian Church, Jesus was; after the Christian church (as we know it today), Jesus will be. Forms, rituals, nations, even civilizations come and go, but Jesus lives eternal. As we review the history of the Christian church and see, through the darkness of the blackest night of Jesus' death, the Light of Life, the only essential, we, the heirs of all the past and the hope of the future, are led to say, "Behold the Savior of the world." Jesus only.

Yes, man does become like the God he worships. This universal law of psychology is true in the world today as it has from time immemorial. It is clearly demonstrated in our Christian fellowship. In all denominations the spirit of co-operation and good fellowship is manifesting itself. No other period of church history has seen a more open-minded endeavor to understand and appreciate differences of opinion, all in a spirit of love than the here and now.

Only now and then, from souls that are enlightened or stirred to such a degree that they cannot include the whole of the Father's family, do we hear the question, "What does this church do belong to, or has he (our way) entered into the Kingdom?" No, the eternal question (not asked, for all can see) is, "Have you been with Jesus—and are you Christlike?" Yes, Christlikeness is the universal pass-word; it is the key justly due, but we hereby pledge in our lives eternal. It is clearly manifest nothing, save "Jesus only." Give them a chance to be Christlike. We must manifest Christlike attitude in cooperating with all men regardless of opinions—nearly, creed, form of doctrine—in manifesting the brotherhood of man. Yes, "dogmatic churchianity has lost its Savior" but with Jesus only, we can win the world.

How can we expect to win the world or even hope for our own continuance when daily we invite and justly deserve the criticism of self-respecting persons. Here is what the God we think of us: "I have often wondered that persons who make a boast of professing the Christian religion—name, love, joy, peace, temperance, and charity to all men—should quarrel with such rancorous animosity, and display daily toward each other such bitter hatred, that is, instead of the virtues which they profess, the Readiest criterion of their faith."

We are ashamed that this criticism is justly due, but we hereby pledge in our hearts from henceforth, above all else, to take Jesus as the Name of God our Father and Brother and Savior. We will, above all, manifest Christlike character to all men.Jesus only is necessary for us to manifest the great co-operative commonwealth of love, even the fatherhood of God and the brotherhood of man.—J. P. Pound, Culver- Stockton College, Canton, Missouri.

FROM TEXAS
H. G. Smith, Evangelist
N. H. Johnson, President, State Convention

No doubt the readers of the "Plea" are very anxious to hear from the Jarvis Institute campaign. We have been out since the first of March in a drive for funds for the new building at Jarvis, we are having great results. The churches that we have visited have joyfully received us, and the messages. This has done more to strengthen the brotherhood than any thing we have yet undertaken. The people are beginning to realize what a wonderful opportunity is theirs to have fellowship in this worthy cause.

To date we have raised more than $800.00 in cash and short term pledges that will be made good within 30 days.

This has been an educational program for our folks as well as drive for the school; we find the people are willing to cooperate when they are properly informed.

Ye Noble Poeme
By Ye Prosaic Editor

If you would have your record neat, fear things you must learn to meet. To observe Woman's Day and Easter time, for all the mission work sublime. To count four days for Bible School And to make every one the rule.

To specialize the first of May In observing National Rally Day. To take the First Loaf of Day in February As C. E. Day in your vocabulary, And all these things to do soon Before the thirtieth day of June.

Thanksgiving comes in November. Christmas offering in December Easter, for support of ministers old And Children's Day for the foreign old. All these days your interests pool And go to the aid of the Bible School.

The churches too must have a day. So observe first Sunday in May, To raise their National Missionary part And to help gladden Mr. Alphin's heart. Churches, May the first's the time. (Isn't this a silly rhyme?)

Then to the W. M. S. Turn, too, have less rest. Woman's Day in December cold And Easter too, for prayer and gold. Mrs. Grubbs travels throughout the land To raise the full Five Thousand.

Last I want you to see That there is the Y. P. S. C. E. Five Hundred Dollars must they raise And they have only one of the special days. February on the first Sunday Raise an offering of Missionary Money. (Isn't this an awful song?) We won't be with you very long. —F. G. S.

Quiet Hour
(Continued from page 3.)

Very little need be said about the recreation value of sleep and this writer having spent more time at it than any one else, will not go any farther into the discursive side of the question.

Quiet Hour is for the student, prescribed as quiet, suggested as repose and refreshingly to the physical man (woman).

MEMPHIS, TENN.
Elder B. T. Hunt, Pastor

Yesterday was high day at Mississippi Boulevard Christian Church. The members of the church brought in the little for the month of March, which resulted in $312.00 being put into the treasury of the church.

Retrospect
What have the years left us? What will they bring? Life—life's not bereft us, Still we can sing.

See! blue skies above us, Green sod below; Friends laugh with and love us; Bright the days flow.

Time, drop shades around us Death, call us hame; Say not that you found us Not we be with you very long.

—Charles Blandon

Page Eight

THE CHRISTIAN PLEA

192
Some Facts and an Appeal

We often come to a time in our lives when we recall to our minds some incident we have either witnessed or experienced. An article in the Christian Plea causes me just now to review our National Convention at Cincinnati and the one at Louisville. I cannot help but remember the discussion that arose at Cincinnati concerning a church paper owned and controlled by the Negro Brotherhood to take the place of the Gospel Plea.

We all remember the time consumed, with the result that pledges were made by Christian men and women for more than four thousand dollars with which a printing press was to be purchased. A special committee was appointed to collect these pledges and all went home happy, that we were to have a paper with a Negro editor and controlled by the Brotherhood.

Time passed and we assembled in Louisville, Kentucky. Again, the question of the paper was presented, and the committee appointed to collect the pledges reported less than ($500.00) five hundred dollars in cash. The press proposition had failed.

The Gospel Plea could not be continued and the churches had no means of publishing their work. So, another plan was agreed upon. All the churches were to put on a campaign for subscriptions at one dollar a year for the new paper; one thousand subscriptions to be raised by October first; fifteen hundred by January first, nineteen hundred twenty-seven and two thousand by July first. These were to be guaranteed to the Christian Board of Publication for the printing of the paper. All who have made pledges were requested to transfer them to the new proposition and pay them to the special committee appointed to raise money for necessary expenses.

When the Joint Executive Committee proposed the name of Mr. Vance Smith, a young man well qualified, as editor of the Christian Plea, the Convention Hall resounded with applause and many speeches expressing satisfaction were made. Everything seemed bright and representatives made promises of putting on campaigns in the local churches for subscriptions.

The Christian Plea finally made its advent into the Christian Brotherhood on November thirteenth, nineteen hundred twenty-six. It is but five months old yet it is in a struggle for existence. The question comes, ‘Why?’ The answer is this: the number of subscriptions guaranteed for publication, and pledges collected to meet necessary expenses have fallen short, thereby making it necessary to put forth extra effort to meet the deficit.

Perhaps we do not like to face facts, but this is one time when every Negro Disciple of Christ should prove a man or woman. Why should we fail in every project to which we put our hands? Why should we allow ourselves to be made the laughing stock of all other denominations?

Why should we always stand waiting to pick up the crumbs or begging others to do what we can for ourselves?

Why should we not have in the first place, made our pledges good and carried out the plan made in Cincinnati; or failing in this why should we have raised the guaranteed subscriptions?

Whatever the answer may be, we as Christians, having put our hand to the plow cannot afford now to turn back. Those who are honest say, ‘My word is my bond.’ When representatives of the various churches allow any resolution to pass in Convention they should remember that they are representing Christ and should do nothing they have no intention of fulfilling. Our word as a Convention should mean just as much as our word as an individual.

If we vote for anything, let us like real men and real women stand by that vote. We are not worthy of the name we bear, ‘Christian,’ if we do otherwise. We cannot afford to let our resolution mean nothing but a scrap of paper.

Now is the time to redeem ourselves. We have put a young man, who could have entered a more lucrative field, upon the altar. We must not sacrifice him by our neglect and indifference. But let us shoulder the responsibility and keep him from the slough of despondency by rallying to his support even as the children of Israel supported the arms of Joshua in battle.

If you have made pledges, come forth and show to the world you meant what you said by paying up, or at least in part, to keep faith. If you have not pledged, then resolve that you will do your bit by becoming a member of the five or ten dollar club. Many hands make a heavy load easier. So, many donations, though small, will redeem us in the sight of our fellow men. Do not wait but act now. The paper must be financed and the budget raised, two thousand five hundred ($2500.00).

Be sure to act quickly that the life of the Plea may be saved. Now is the time to come to the rescue. Do not forget it, but act now.—M. E. T.

SLOWLY WE GROW

The subscription list of the Christian Plea grows slowly but we hope surely. The main thing that keeps it down is the failure of those expirations which run out each month to renew. Last month over fifty persons' subscriptions expired and to these we are appealing to renew at once.

By states the list is as follows:

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Total: 888
GLEANINGS FROM THE ONE-DAY CONVENTIONS

HOW THE THINGS WERE HOODOOED

Mr. J. B. Lehman

My mother used to tell this story. She had a neighbor woman who believed her things were bewitched and she knew where the man who lived there in a house that did that. She said her milk spilled too often and all the things in the cellar and pantry spoiled. Finally she went to her minister and told him to come over and correct it. She could give her a charm that would stop it all and she anxiously asked for it. The minister made her a little box carefully sealed and told her to enter it and touch all her things three times a day and the trouble would end. After she had done this for a week or five days she came back to the minister and said, "It works like a charm; nothing is now spoiling," and she anxiously asked him what he put into the box, thinking he had put in some incantation, nails and hair and such mysterious things. The minister answered, "Not a thing! the box was empty. All I wanted to do was to make you around your things and look after them."

If the Christian people would accept the stewardship relation to God that Jesus taught they would find business much more conscientiously and the fruits from it would be much greater after all given to them and to the whole was when they went at it in a most shiftless way. If every individual would accept stewardship relations with God and would conscientiously go about his business the wealth of America would become so abundant that every one should have all he wants of everything and yet well support the causes of benevolence.

LITTLE ROCK, ARKANSAS

ONE of the most beautiful spring days of the winter greeted the team at this place. Eagerly we were received, eagerly rushed to the transporting automobiles, (almost too eagerly, leaving our baggage), eagerly we were received at the church, eagerly the people assembled on the front seats to catch every word of the messages. The entire program was received joyously and all were in the atmosphere to eagerly listen to the afternoon's program.

Organized with some enthusiastic reception of speaker and message, of suggestion and information, of conference and conversation characterized the entire day's activites. So eagerly were we entertained that three of the team had to so far lose their dignity as to run for the departing train.

The word to describe this One-Day Convention is EAGERNESS, to learn, to grasp, to perform, to entertain and to speed us on to the next place. "Such an EAGERNESS have we in Missouri, nor even in Kentucky the mighty," Arkansas, the Eager.

Attendance was as follows:

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<td>Afternoon</td>
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FROM KENTUCKY

Eld. J. O. Brayboy of N. Middletown, wishes to thank all the members and friends of the North Middletown Christian Church for the loyalty manifested in the Financial Rally on Sunday, April 8, 1927. The rally netted over $30.00.

THE INTERNATIONAL CONVENTION

Mrs. William Alphin, President of National Convention of W. M. S.

THE great International Convention of the Disciples of Christ met in Memphis, Tennessee, November 11-17. Before the Convention opened, three days of conferences and evangelistic programs were held. As representatives of the national Work, Mrs. Grubbs and I attended the state presidents and state secretaries conferences for two days. These conferences were brim full of everything needful to strengthen the local state and national work. We wished all of our workers could have been at these meetings. There was no phase of the missionary educational work that was not reviewed from the Little Light Bearers to the adult Women's Missionary Society. Messages were brought by Mrs. Afra E. Anderson and Miss Moore of Kansas, both recent graduates from the Orient, and many of the returned missionaries all stressing the great needs of the world field. These with messages from other members of the United Christian Missionary Society, gave us a vision of the world as a whole to be won for Christ.

When Mrs. Grubbs and I were introduced and told of our work, there was an awakening interest shown in what we represented. This was proven by the number of women who approached us to discuss a closer fellowship that could exist between the white societies in our states and our societies.

Much emphasis was placed upon our young people's work in the conference. We should be increasingly eager to save the youth for service and the necessity for co-operation among all in putting over the program for Christ. This sentiment so actuated the Convention among the youth that all Christian young men and women rallied and all lines of demarcation based on race were wiped out. Thus Youth stood out for what they were afraid to stand for and won a victory. Who has a better right to strike at the color line than the Churches? God knows no one by race but all arc his children who do his will.

The discussion of all the matters brought in by the recommendation committee was free and open, all delegates having the opportunity of participating. Due to the courtesy of the president and the openness of the discussion, many matters such as open membership were very fairly disposed of as a brotherhood. The report of the Commission from the Orient evidently showed that there had been some mistakes and misrepresentations of facts.

Another one of the interesting parts of the Convention was the message and reports from our neighbors and other lands such as Canada, Australia, England and others which showed what the church for Christ is doing to preach the Gospel to every creature.

The Recommendation Committee is elected by the state conventions, and it to goes all the things recommended on the floor of the convention to be considered and brought back in the form of recommendations. This committee meets every day of the Convention. So far only Missouri has had a representative upon this committee for three years. Last year Ohio, Missouri, and Mississippi were represented. State Presidents: arrange for someone from your state to serve on the Committee of Recommendations of the International Convention in the spring of 1928. This is an opportunity to work side by side with those of a larger experience and thus develop the church into a better system of service.

IN ADDITION

In addition to the faculty members of the Young People's Conference named in a recent article by V. G. Smith on that subject, there are two others who are serving on that faculty. Prof. Ross Page, who will have charge of the worship course and the vespers, is a former S. C. I. student and has had several years experience in teaching. She served in last year's Conference. Prof. L. B. Ross will have charge of the course in dramatization. Prof. Ross is now a teacher at the New Orleans College. He has given of great value to the worship periods and association with him will mean much to Conference students.—Editor.

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PLEDGES—AND WHAT HAS BEEN PAID

These pledges have changed or not been heard from. In fact most of these persons have expressed their willingness and ability to pay the amounts stated. The pledges that have been cancelled do not appear on this list, but those are retained that I have had no communication about whatever.

If there is any error or omission please inform me and I will be glad to make correction.—The Editor.

Name and Address

A. J. Jeffers, Powdery, Ala.

Amount of Pledge

Paid

Eld. F. C. Cothran, Los Angeles, Calif. 50.00

Mrs. L. E. Cothran, Washington, D. C. 50.00

Mrs. H. D. Griffin, Washington, D. C. 25.00

Mrs. N. W. Gray, Washington, D. C. 50.00

Mrs. Catherine Keith, Chicago, Ill. 10.00

Hty. N. S. Taylor, Chicago, Ill. 100.00

Eld. H. L. Herod, Indianapolis, Ind. 100.00

Eld. W. S. Brown, Lawrence, Kans. 100.00

Miss Deetsey Blackburn, Kansas City, Kans. 25.00

Eld. L. H. Crawford, Kansas City, Kan. 100.00

Prof. P. S. Fos, Kansas City, Kan. 25.00

Prof. W. R. Dudley, Georgetown, Ky. 25.00

Mr. E. W. Chenua, Lexington, Ky. 100.00

Eld. C. H. Dickerson, Lexington, Ky. 50.00

Mrs. Corbin English, Lexington, Ky. 25.00

Eld. T. B. Everett, Lexington, Ky. 10.00

Miss Susie King, Lexington, Ky. 35.00

Mr. Horace Bonner, Louisville, Ky. 25.00

Miss Elmes Singleton, Louisville, Ky. 25.00

Mrs. Hattie Singleton, Louisville, Ky. 25.00

Eld. E. B. Hancock, Paducah, Ky. 50.00

Eld. G. E. Smith, Middletown, Ky. 50.00

Mrs. W. H. Brown, Mt. Sterling, Ky. 10.00

Mr. David James, Paris, Ky. 10.00

Mrs. Mary James, Paris, Ky. 10.00

Eld. T. B. Frost, Shepherdsville, Ky. 10.00

Eld. C. H. Johnson for District 6, Ky. 25.00

Mrs. M. E. Taylor, Winchester, Ky. 5.00

Eld. W. H. Taylor, Baltimore, Md. 25.00

Mrs. W. H. Taylor, Baltimore, Md. 25.00

Eld. K. R. Brown, Port Gibson, Miss. 10.00

Eld. I. C. Smith, Port Gibson, Miss. 10.00

Mr. Daniel McKinney, Sunflower, Miss. 25.00

Eld. B. C. Calvert, West Jackson, Miss. 150.00

Miss L. L. Hicks, Columbus, Ohio 10.00

Miss Fanny Berry, Fulton, Mo. 5.00

Mrs. G. A. Terry, Lathrop, Mo. 5.00

Mrs. B. M. Logan, Kirkwood, Mo. 5.00

Eld. J. J. Green, St. Louis, Mo. 30.00

Mrs. R. C. Grubbs, St. Louis, Mo. 5.00

Eld. R. L. Peters, Winston-Salem, N. C. 10.00

Eld. R. H. Davis, Cincinnati, O. 50.00

Mrs. Sallie Parks, Cincinnati, O. 25.00

Mrs. Eunice Singleton, Cincinnati, O. 25.00

Eld. W. H. Taylor, Baltimore, Md. 25.00

Miss Ethel Ross, Nashville, Tenn. 10.00

Eld. R. W. Lemon, Nashville, Tenn. 10.00

Miss Anna B. Ferrell, Nashville, Tenn. 10.00

Eld. R. H. Johnson, Nashville, Tenn. 10.00

Eld. R. C. Maybou, Nashville, Tenn. 10.00

Eld. S. R. Moore, Nashville, Tenn. 10.00

Miss Ethel Rose, Nashville, Tenn. 10.00

Pres. J. N. Ervin, Hawkins, Tex. 150.00

Eld. J. T. Whitfield for N. C. Convention 50.00

Prof. T. W. Hoots, Dallas, Texas 125.00

Women's Missionary Convention 100.00

Total $3,760.00 $615.00

SUGGESTIONS FOR YOUNG PEOPLE'S CONFERENCE FOR NEXT WEEK

May 1-8. Selection of delegates by commit-}

For Play—If not given, then give it by} all means. Follow-up on tickets.

For Program—Accounting for receipts.

For Canvass—Last solicitations. 

Put up Poster. 

Get Bulletins for those interested.

THE TRI-STATE INSTITUTE AND CONFERENCE (Missouri, Kansas, and Oklahoma)

G. Harold Bundy, Secretary

Feb. 8-11, 1927 marked a new stage in the progress of the work in our great broth- 

Number of delegates in attendance—41.

Eld. William Alphin, Dean.

G. Harold Bundy, Secretary.
REPORT OF FUNDS

DURING the month of March the organizations among the Negro Disciples reported as follows:

By State

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NOTES FROM MAYS LICK, KY.

Eld. C. H. Johnson came to us March 19 and on that evening the Bible school gave a supper and raised some funds for the repair of the church building and lights.

The next day we had Bible study hour and Eld. Johnson led the class in the discussion and his leadership was so splendid we see now why he is considered the Bible School King. The church services were presided over by Eld. Johnson who gave us two splendid sermons.

Eld. Johnson was with us until Wednesday and preached four sermons, each of which seemed the best until we heard him again. His subject Tuesday night was “What Shall We Do?” and he explained it fully.

While the evangelist was here Mayslick raised its state development money. Eld. Johnson is making a fine evangelist for Kentucky.

On Wednesday night, the Bible school had another “inning” in a visit from Prof. Moss, who brought us a rich message. He began with Robert Raikes School for ragged children and came down to the present time, omitting nothing.

We feel that the very best is coming to us now.

SEMONETTE

Eld. M. F. Robinson, Hagerstown, Md.

God is LOVE. He loves the world but his love is also personal and individual. To love means to have a desire for another’s good.

There are some who desire to become the Lord’s high executors.” But God desires that the world be SAVED not CONDEMNE D.

No one comes into the world as a MESS GER of LOVE.

ORGANIZING THE LOCAL CHURCH FOR MISSIONARY EDUCATION

Mrs. J. M. Stearns, Secretary of Missionary Education, U. C. M. S.

Mission Study Classes, when it is not possible to have a full Church School of Missions for all grades, should be conducted with such groups as can be arranged for in all congregations.

We are commanded to “lift up our eyes and look on the fields.”

Thousands of Mission Study Classes are held by the various communions each year. The Christian world moves forward in knowledge of all peoples, their needs, and the increasing sovereignty of Christ among them.

A congregation not so informed and vitalized suffers sad loss in faith and zeal.

All Missionary Societies and Circles should plan for their membership to have the advantage each year of following the United Mission Study Themes now being used by all Christian communions. Large societies should meet by divisions for at least six mission study sessions each year.

All C. E. Societies should conduct a series of mission study meetings using the United Mission Study Courses each year.

Missionary Instruction in the Bible School is Essential. A Missionary Superintendent, to assist the regular Superintendent of the Bible School by carrying responsibility for missionary education, should be elected for every school. Such Missionary Superintendents should actively promote Missionary Education throughout the school.

Each week there should be regular missionary instruction in the Bible School, a five to ten minute period in the general assembly, or in department and class groups, or in both.

All organized Bible classes should be led to appoint their missionary committees as required by the standard plan. The following plans for Missionary Education.

a. All Adult and Young People’s classes should adopt as an elective course for at least one quarter each year some of the great United Mission Study courses.

b. Missionary interpretations, illustrations, and applications should be given wherever the Uniform Lessons can be enriched by such.

c. A short missionary presentation full of life interest should be given each Sunday.

d. A short missionary story or impersonation should be presented each week.

The Missionary Quarterly is published just to provide the right kind of stories and facts for use in the Bible School general and departmental assemblies.

HONOR TO WHOM HONOR IS DUE

This is a little calculation on the subscription list of the Christian Plea. It is a recount of the pledges made at the National Convention in Louisville. Some of the ministers making pledges have gone outside the church in getting these subscriptions. Others have been given to field workers but will be counted with the church’s portion. Also the field workers will get proper credit for subscriptions.

Place        Minister       Pledged Sent

Lexington, Ky., Eld. Dickerson 25     25
Kansas City, Kan., Eld. Crawford 15  16
Nashville, Tenn., Eld. Taylor 25     30
Memphis, Tenn., Eld. Hunt 15       18
St. Louis, Mo., Eld. Green 25      27
Indianapolis, Ind., Eld. Head 25    27
Cincinnati, Ohio, Eld. Davis 25    27
Kansas City, Mo., Eld. Craggett 25  21
Dallas, Texas, Eld. Taylor 25       8
Rogerell, Tenn., Eld. Bradley 10     1
Pulten, Mo., Eld. Gay 25           22
District of Columbia, Eld. Griffin 25 1
Martinville, Va., Eld. Thomas 15    3
Birmingham, Ala., Eld. Jeffries 25  2
Columbus, Ohio, Eld. Devine 50    4
Paducah, Ky., Eld. Hancoek 15       2
Little Rock, Ky., Eld. Wilson 10     16
Louisville, Ky., Elds. Owens & Frost 40 18
Danneville, Ky., Eld. Everett 15    23
Mississippi, Eld. Calvert 25      15
Chicago, Ill., Eld. Dorsey 25       9
Oklahoma, Mrs. Mayberry 50       24
Dayton, Ohio, Eld. Davis 10       17

By Field Workers:

Mrs. R. B. Grubbs 157
Miss Deetly Blackburn 4
Eld. Wmn. Alphin 44
Prof. B. Lehman 82
Prof. R. H. Moss 57
V. G. Smith 42

ANNOUNCEMENT

Eld. Preston Taylor, Pres. of Tenn.
State Con.

The Christian Missionary Convention of Tennessee will meet in Bristol, Wednesday, Aug. 24th to 29th. This change was made on account of the National Convention meeting in Washington City, Aug. 29th to Sept. 4th, as it will save both time and expenses from returning home from Bristol. We are asking that your church be fully represented in all three of the conventions, church, the Woman’s Missionary Society, and Bible school. Each church and department are urged to have their full quota paid for State and National Appointment.
The Youth Movement

"BEHOLD how good and how pleasant it is for brethren to dwell together in unity. He that separateth himself seeketh the wind, and rageth against all sound wisdom."

These words were spoken by the Psalmist regarding all relationships.

In addressing you in a simple manner, I am moved to save, express my thoughts of the Memphis Young People's Conference.

1. The conference as a discovery—

Youth has discovered delightful truths that others have not seen; or we have never known of them being expressed by any earlier people. Older people have talked of high ideals, how youth is putting them into practice. Youth does not believe that he has greater mental powers than people believe for him, but he interprets the power of Jesus in a different light. Man of old stood and dreamed of the light, but youth is living in that light. Because of his discovery he must not be as the Pharisee who exalted himself among the publicans, but think of these truths as gifts from God.

2. The conference and unity—

A people is never harmed by Christian intelligence. If and when youth marks out an issue in terms of education and co-operation, it comes to the whole world. That is the greatest problem before youth. Can this be done?

Youth believes it can be done if the negro youth and the white youth will each study the other, and study the Jesus way of doing things.

The negro youth does not ask to stand out socially, but he feels that he has a contribution to make. He gives it to the world which no other people can give. Therefore he only asks for justice and an opportunity to develop and exercise all knowledge given to him by his race.

Youth must remember that there is but one race in the sight of God, and that is the human race, and side by side all must determine to work out their destiny to a successful issue.

3. The central theme of the conference—

Discovery and unity were both expressed in the Memphis Young People's Conference. It was the first International Youth Conference of the Disciples of Christ, where many people exchanged and fashioned ideals by the spirit of Jesus Christ. Those who opened their minds in order to receive all good things could not help but say that the conference truly stood up on a great and high mountain and there gave him a glimpse of the Holy City coming down to earth. Youth discovered that the day of adventure is not yet, but when the call comes to every living soul in this generation—Lula Mae Francini, one of the delegates from the Southern Christian Institute.

Tomorrow is the Day. National Rally Day for Churches. May 1. All Together for the Entire Appo mentment.

Our Athletics

A MOST deplorable tendency in the church college is its attempt to mimic large universities. In the field of physical development generally. The question of physical training, because of its effect on spiritual power, merits thoughtful consideration. The practice of purchasing for a team through purchase of great athletes is tacitly agreed upon as good policy in many large universities. Competition with the larger schools necessitates similar procedure in smaller colleges.

With this in mind let us consider the value derived from intercollegiate contests and the effect on attitudes of physical development of the whole group. We spend large sums of money in training a few individuals to use their physical strength in winning a certain game. We teach them the rules, give them time to practice, cheer them, scold them, agitate them so they will outdo another group similarly trained. We teach them tricks and urge them to use all their strength toward the winning and deeming the game won, when it is really not. Analysis of the effect such procedure has on the players shows creation of friendship or degree of cooperation and quick physical response, frequent overtaxation of strength, perhaps a few broken bones, enjoyment of popularity thus gained, and a compelling desire to outdo another group to prove individual or group superiority. Apparently no gain in mental power results and the spiritual effect is obviously not very Christian. The group as a whole is not strengthened or developed physically. This is the spirit of antagonism to other educated and otherwise equal groups is highly fostered.

The whole group often enjoys greater benefit from intramural contests, informal contests by more than a trained few, and individual exercise than from intercollegiate athletics. You then, expend this money and effort used in the latter field to a better advantage in the improvement of equipment and opportunity for general physical development. In one particular school, swimming pools, skating rinks, ski-tracks, tennis courts and similar development for the whole group should bring far more satisfaction and a far better physical condition to all than the present system develops.

In fostering such a plan, the motive to beat someone else, extol oneself—an un-Christian spirit—would be lessened and spiritual motivation would be gained. When our church colleges attack this problem and act to remedy it, the real goal of such an institution can be better reached. We must admit that, at present, athletics do not aid in the development of Christian character.

-Elmer Van Winkle, Hiram College, Hiram Ohio.

Who Should Come to College

THERE is one question which is going to be of import in the near future regarding church college work. Who should come to college? A number of church colleges have raised their entrance requirements enough to eliminate all those in the lower half of high school graduating classes.

Two opposite schools of thought appear at this point. One maintains that educational opportunities should be granted the masses of potential students because those less capable are just as needful of training, if not more so, than those already proficient. In short, if we open our churches to the general population, we need as large a number of trained people as possible.

The other school maintains, just as sincerely, that only a very small percentage of our present students are capable of doing creditable and useful work. To them, it is more important that they be trained well; that they may lead the way for the others to follow.

AMONG THE BIBLE SCHOOLS

By Miss Deetsy Blackburn, Elementary Superintendent

I have just spent a month working among the Bible schools in Oklahoma and I find the schools of this state putting on better programs.

 Muskogee had a good meeting, small attendance and small offering.

Tulsa had a good meeting, small attendance and a large offering.

Oklahoma City also had a fine meeting, large attendance and fine offering.

Boley had only a conference on account of the rain.

Meridian and Luther no meetings were held.

Oklahoma City had a good meeting but small offering.

Armore had a splendid meeting and a good offering.

Chickasha had an excellent meeting, large offering, splendid cooperation and good program followed by a reception.

Total offering—$32.29.

By Prof. P. H. Moss, Supt. of Religious Education

The first work done among the Bible schools twelve years ago, that I think counted most in giving wisdom and activity, was the visit of the field workers to the local schools. My recent visit among the schools of Kentucky discloses the fact that there is still a place for one-day conferences and two-day institutes. Space does not allow a lengthy elaboration of the work done in the few days spent in the state. Suffice it to say that all the Bible schools and churches visited expressed themselves as being helped. The following schools made offering to be applied on their National Apportionments:

Georgetown, second; two addresses, one conference, offering $ 3.40
Little Rock School, one address, offering $ 1.50

Carlisle, one address, offering 7.75

District No. 6, for Thanksgiving offering 6.00

District No. 7, for Thanksgiving offering 6.00

Lawrenceburg, one address, offering 7.75

Louisville, one address, offering 5.60

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Peter and the Risen Lord—John 20:1-10; 21:1-23
By Marion Stevenson

The Lesson Scripture

John 20:1-10
1 Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. 2 She runneth therefore, and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together; and the other disciple did outrun Peter, and came first to the tomb; 5 And looking in, he seeth the linen cloths lying: yet entered he not in. 6 Simon Peter therefore went in first, following him, and entered into the tomb: and he beholdeth the linen cloths lying. 7 And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in the other disciple which came first, unto the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 And the eleven disciples also, if they were come to believe in the resurrection of Christ.

John 21:15-17
15 So when they that had eaten were filled, he saith unto his disciples, Gather the fragments together, that nothing be lost. 16 And they gathered it up, and filled twelve baskets with the fragments of the five loaves, which remained of them that had eaten. 17 And they that did eat were about one thousand five hundred: and he took nothing. 18 And having supped, they came to Bethsaida. 19 And he said unto them, Go and tell my brethren, that they go into the mountains, whatsoever I shall say unto them.

The breakfast by the sea—

Some days after this resurrection morning, we have the incident in the twenty-first chapter, when Peter wasargasmed by the Risen Lord with the greatest concern and an inspired word of comfort and challenge.

And so, doubtless, Peter never forgot this commission of Jesus. In an epistle which he wrote to the elders of the church to whom he was writing, that they should consider themselves as shepherds of the flock, responsible to the Chief Shepherd himself. (1 Pet. 5:2-4). And so, doubtless, Peter thought of himself as an under shepherd to the Great Shepherd of the sheep. No doubt the twenty-third Psalm had from this time a very beautiful meaning for the apostle Peter.

"Great souls have always been unconquerable idealists. They believe that life is made for the great adventure, for the beautiful; and they count it all joy to endure whatever hardship is involved in bringing their vision to realization."

Worry never helps, whether we mix it with our forethought or with our retrospect. It hinders clear planning for that which will be before us, and makes us less willing to change that which is past. It is absolutely and always useless.—Selected.
Christian Endeavor Topic for May 8

Elements in Ideal Home Life
Ephesians 6:1-9

By Earl W. McCaah, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Is the commandment, "Honor thy father and mother," binding today? What does it require?

Is a son or daughter, after beginning a home for himself or herself, still bound to obey the commands of parents?

Can two families living together make an ideal home?

Does wealth necessary in making an ideal home?

Can there be an ideal home in the midst of the present-day surroundings?

Do the radio and the automobile help or hinder in making an ideal home?

Has prohibition helped the home life of America?

How does modern architecture help in making home life more ideal?

Does sickness in the home necessarily prevent its being ideal?

Does our modern social life help or hinder making the ideal home?

Paragraphs to Ponder

We hear about "one-man football teams" and "one-man track teams," but there is no such thing as a one-man or one-person home. Ideal homes are built through cooperation. Everyone in such a home must, and of course will, make his contribution and work with the others to make the contribution of each of highest value. Everybody works in such a home, father as well as mother, and thus are no "star boosters" or favored sons or daughters. All are free and glad contributors to the joy of all.

Secret diplomacy used to be the favorite method of kings and international politicians—and is yet to some extent—and many a mess it has got us poor humans into. There will be none of that sort of thing in the ideal home. A little harmless secrecy in the matter of birthdays and Christmas, to be sure, but in all matters of general welfare there will be complete and plural sharing of the business. What is the business of one will be the business of all in some measure, and what is the good of all will be the concern of each.

Sympathy—we all need more of it. When your mother, better right to expect it than in the home? Surely the ideal home will be warmed with mutual sympathy and lighted with understanding. This sympathy does not mean merely commiseration in time of hurt or loss or sorrow, but it means a helpful interest in the plans and enterprises of the members of the family from the least to the greatest. Such a sympathy calls for the development of an understanding of temperament and adaptability and handicaps. Such sympathy and understanding bring strength and solidarity to any home.

The word "difference" sounds like the assumption of an inferior position, but it doesn't mean that. It's a perfectly good word, and it is the quality of mind and heart that is to be respected in the ideal home. It means consideration spelled with a capital letter. Members of the family may be at times and in slight and changeable and difficult to imagine. Range of the family may be at a disagreeable and disgruntled basin, but true family loyalty leads one to stand by his own, not to condone wrong, but to help right it. In the ideal home, of course, there will be no flagrant wrongdoing, but there will be a beautiful and abiding loyalty.

It is sometimes hard to treat others with kindness and courtesy and generosity because they are so unappreciative. It will not be so in the ideal home life, for there the element of appreciation will be always prominent and active. There is a joy in giving, but if the one receiving is unappreciative, half the joy is taken out of the giving, and the spirit prompting it is apt to be discouraged and afraid. But in the ideal home that spirit will be strong and robust and growing, for it will receive in full measure the element that it grows best upon, appreciation.

One cannot conceive of the ideal home being in a "mess" of disorderliness all the time, or in a state of constant confusion. This doesn't mean that the "gold dust twins" or the little Dutch women with the sticks shall always be forever be "chasing dirt," but it does mean that each member of the home will help to keep things in their places and to avoid undue disturbances. Now, we are not going to shut the home up like that old-fashioned parlor that was opened only on state occasions, such as funerals or weddings or anniversaries, nor are we going to put Maxim silencers on each member of the home. We are just going to help another to keep the home pleasingly clean and orderly and avoid unnecessary and unseen noise. That helps to make the ideal home.

A "grouch" is unwelcome anywhere. In an ideal home he is not only unwelcome—he is decidedly out of place. If there's such a one in the home, and he can't be cured, I suppose he must be borne with, but the task of converting him must not be abandoned until every method has been tried. It wouldn't do to chloroform him, of course, but a steadfastly maintained cheerfulness helps a lot. A bright cheerfulness and an incurable optimism tends to make the "grouch" ashamed of himself.

To everyone in the ideal home there must be given certain iniolate privileges, from mother and father down to the smallest member; there will be possessions that each has that are peculiarly his own: but always there will be the readiness on the part of each one in the home to share with the other members from his that are peculiarly one's own, all things will be held in common. No one will "camp" in the family automobile, nor insist on playing his pieces on the Victrola, nor pre-empt the radio. Each will want the others to share in the good things he gets and will "divide up" even to depriving him of his "camp" in the family automobile, nor in-
The Claim of the Ministry at Easter

By F. E. Smith

EASTER is one of the great glad times. Its redeeming love stamps its triumphant message at that season. It is also the time in the Bible schools when we consider the claims of the ministry sacred, eternal, and to be honored by all who love the church.

Three hundred and sixty homes—

Three hundred and sixty homes now receive the benefits of ministerial relief. In all, there are more than seven hundred people in these homes whose life is cheered and sustained by the Easter offering. The rate of payments per month indicates that benefits of over $100,000 will be paid this year. Who can or dares to forget the aged or broken missionary? In a number of cases father paid the full price and left the imprint of his life for Christ in another land. There is the beautiful life of the aged couple, worn out for God, in foreign service, a blessing now to all our churches.

Others have lived on alone, comforted with the satisfactions of their labors and the loving fellowship of many friends here at home.

When the aged minister after fifty years of faithful service lays down his burden it is a great comfort to know that he will not be forgotten. There are many of these shining lights who have blazed and grown the life of the church wherever they labored. They have grown old gracefully for God. There are the homes where husband and father is completely broken in health. The mothers must carry on with the children as best they can, continuously grateful that the church does not forget them.

To the remaining daughter, a beautiful young woman, has been fighting her way back to health for five years. Her claim on the church, because her father gave his life for the cause, will be promptly honored by all who hear it. Without the help of the church she would have lost the battle long ago.

And so we might go on with others whose claims need only to come to the attention of the church to secure a generous response.

The widows outnumber the aged ministers. They are the wives of our foremost leaders of the earlier days. They lean on the church for support in full faith that God will provide for them. In many cases reach up to the far years. The grace and beauty of their beloved sunset print of his life for Christ in another land. There is one who is paralyzed below the knee for the churches in the early days. He received the benefits of ministerial relief. In all, there are more than seven hundred people in these homes whose life is cheered and sustained by the Easter offering. The rate of payments per month indicates that benefits of over $100,000 will be paid this year.

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How the United Society Treasury Handles the Funds

By C. W. Plopper, Treasurer U. C. M. S.

Who is the "poor fellow" with the big pack on his back coming down the corridor? Not Santa Claus this time but the good, faithful mail carrier bringing the United Society mail. This must be carefully opened, assorted, and sent to the proper departments. Very naturally the letters containing remittances come to the Treasury Department.

Giving Proper Credit

The first desk has a very important part of the work. The letter must be stamped indicating just how credit is to be given, and for what fund or purpose the money is to be used. That sounds easy, doesn't it? It is in most cases. Here is an envelope containing a check but no letter of instructions. A search must be started at once to see if the person signing the check has sent previous remittances; if so, how was credit given? If found, it is a "fair guess" that this amount is representative. If the name cannot be found, it is necessary to write the person signing the check to ascertain what credit is desired.

After removing the checks, money orders, bank drafts, currency, postage stamps, etc., the total of the letters and of the money must be equal.

Then the deposit can be made up after careful endorsement of the checks made payable to numerous societies, World Call, etc.

The entries must now be made on the "Receiving" Cash Book, by the aid of the book-keeping machine that makes the entry; the receipt is issued with the same operation. The cash book totals the various departments as Church, Bible School, Woman's Missionary Society, etc., also the different funds or purposes for which given. The letter then passes to the church ledger where an individual card is kept for each church showing its gifts by departments with date and purpose of the gift.

General Maintenance Fund

The money divided into the different funds now passes to the general set of books. Here is a column for the general fund, the maintenance or "bread and butter" fund. How this is watched! It requires $160,000 each month to care for our large group of missionaries and native workers, our preachers and teachers in the homeland, our orphan children and aged saints in our Benevolent Homes, the relief of our aged brethren who have given their lives to the ministry. What would you do if enough money did not come into the office in a month to supply the $160,000? This is the fund for the very necessities of life. Only one thing can be done, borrow money in faith, believing that the churches will send in a sufficient amount later. The payments must be regular each month. Otherwise through the irregularity of income the work would lack the stability it must have.

Special Day Offerings

Quite a portion of the income of the Society comes as the result of Special Days in the churches and Bible Schools. How important it is that all amounts be sent in promptly, thus keeping the borrowings down to the minimum. We have heard of instances where the mission funds have been used to meet the current obligations of the local church with the thought that it can be sent the Missionary Society at any time. This is not fair to the workers who are in need of funds, nor is it fair to the donors.

Foreign Work

In connection with the foreign work the question of exchange between the foreign country and our own is a serious one. Of necessity the salary of missionaries must be placed on the basis of the relation of the currency of their country to our own. Suppose that normally two of their dollars (or whatever it may be called) equals one of our dollars. The Society must make their payments on this two to one basis. Through the fluctuation in exchange one of these foreign dollars may cost fifty cents this month and perhaps sixty or sixty-five cents two months from now. It is readily seen that it is difficult to make a stable budget for the foreign work.

Special Funds

The Society frequently receives money for "special" purposes, such as the building of a chapel in a hospital, or a home for the orphan children. This money is held intact as a special fund until such time as it can be utilized for the purpose given. If it is probable it will be quite a time before it can be used, this money can be carefully invested where it will earn an income. If to be used soon, it must be held in bank subject to call.

Endowment and annuity funds received must be invested to yield an income. Of course, great care must be exercised. The Society has a Finance Committee to select this investment, which may be a mortgage on real estate, or government or municipal bonds.

Treasurer's Reports

The Treasurer is called upon to give a complete report of the financial condition of the Society monthly to the Executive Committee. This shows the receipts of the month, of the fiscal year to date, of the budget of expenditures with payments on the same to date, the condition of its different funds, and a statement showing assets and liabilities. At the end of the fiscal year, June 30th, a complete annual report is made and printed.

The Treasurer of the Society is under bond for the faithful performance of his duties. This is also true of all the workers of the department handling the money or accounts.

Yes, the Treasury Department makes some mistakes. When one considers the volume of the work and its many divisions and angles, we believe these mistakes are reduced to a minimum. Rest assured any error made will be cheerfully acknowledged and corrected.
GLEANINGS FROM THE ONE-DAY CONVENTIONS

Fingers of the Hand

Mr. Wm. Alphin

To deliver an effective blow, the fingers of the hand are not separated and held apart. Such a blow would be ineffective and could be overridden by the expanded force; it would never drive over the project. But when all the fingers unite and close together and close to the palm of the hand, the power of the fingers can do nothing but when all unite and hit the National and State Apportionments a blow with all the force, then something happens. The church should help all the auxiliaries put over their task and also it should use all of them in putting over the church proper task. Each one ought to "scratch the other's back." The Bible School, The M. M. S., the Christian Endeavor and the church should all unite to put over the $16,000 apportionment this year for the national work.

CLARKSDALE, MISSISSIPPI

In taking the picture of a moving object a change of lens is often imper- tinent. To get the photograph from a different angle or distance a different focus is necessary.

In Clarksdale, the team was able to correlate its arrival and message with a distinct service of the Mound Bayou re- gion of the state. Unusual kindness and consideration was shown the team in giving it an opportunity to put on a portion of its program during each session of the day that its representatives were present. For an hour of the Friday morning ses- sion, Steadfastness was presented to the people assembled there. And during the evening session the stereopticon slides were presented and the One-Day Conven- tion theme was left sown in the hearts of those present.

In running off the slides of the stereopticon, the most important thing is not to get light enough, not to adjust the slides, not even to get a proper sequence, though all of these things add or detract greatly. But the most important thing is to adjust the pictures for a failure. The focus must be corrected to fit the elevation and distance of the screen. To use a Chinaman's expression, "we must scratch each other's back." The church with each organization standing apart like the fingers can do nothing but when all unite and hit the National and State Apportionments a blow with all the force then something happens. The church should help all the auxiliaries put over their task and also it should use all of them in putting over the church proper task. Each one ought to "scratch the other's back." The Bible School, The M. M. S., the Christian Endeavor and the church should all unite to put over the $16,000 apportionment this year for the national work.

FROM O H I O

Report—B. H. Johnson, Dayton, Ohio

We are doing fine at this writing. Our pastor, Eld. A. W. Davis, is away in Chicago, Ill., conducting a few weeks revival for the church of that place.

Eld. M. Jackson, our former pas- tor, is holding the fort for us while Eld. Davis is away. We are very glad to have Eld. Jackson with us again. I think Bro. Davis used very good judgment in getting Eld. Jack- son to fill his place while he is away. Bro. Jackson knows the people and is going ahead like he has never been absent.

Mrs. Rosa V. Grubbs was to be with us on the 29th, but could not on account of illness. We are hop- ing for her a speedy recovery and resumption of her work, for we are always glad to have her come to us.

Mr. Wm. M. Jackson, our State Supt. of Sunday schools, is making his annual tour of schools at this time.

FROM CALIFORNIA


An era of good feeling and Chris- tian fellowship has been established here as a result of a four months' meeting held at the Birch Street Christian Church by Eld. B. C. Calvert of Jackson, Miss. Eld. Cal- vert was at his best while here.

Christians, who out of past misunderstandings, have become antagonistic were brought together as brethren in Christ.

At the close of the meeting Eld. Calvert was asked to remain over another week as the guest of the other three churches. He preached at the Watts Church on Thursday night; at the Wadsworth St. Church on the following Lord's Day morn- ing to a packed house composed of the members of the other three churches as well as the local mem- bers along with Eld. Williams and Eld. Jacobs.

Sunday evening, Eld. Jacobs set a worthy precedent. He cut his serv- ice short and brought his entire congregation to the Hooper Ave. Church to hear Eld. Calvert. It was a novel proceeding.

A Christian Ministers' Union was organized with Eld. Jacobs as president, Eld. Williams of Watts as vice- president, Eld. Mitchell as secretary and myself as treasurer.

Much credit is due Eld. Jacobs for this splendid meeting. And the entire brotherhood of the city is indebted to Eld. Calvert for his matchless preaching.

IN ADDITION

In addition to the faculty members of the Young People's Conference named in a recent article by V. G. Smith on that subject, there are two others who are serving on that faculty. Miss Ross Page, who will have charge of the worship course and the vespers, is a former S. C. I. student and has had several years experience in teaching. She served last year's Conference. Prof L. B. Ross will have charge of the course in dramatization. Prof. Ross is now a teacher at J. O. I. and will be of great value to the worship periods and associa- tion with him will mean much to Conference students.—Editor.

AMONG THE BIBLE SCHOOLS OF KANSAS

Miss D. L. Blackburn, Elem. Supt.

Most of the month of April was spent working among the Bible schools of Kansas. I visited the Parsons, Wichita, Emporia, Topeka, Atchison and Lawrence schools. The two Kansas City churches have not been worked as yet.

Parsons has a fine meeting, high interest and a liberal offering.

Wichita had a fine meeting. Their revival was on and they had twelve additions.

Emporia had a fine meeting, a re- ception and a liberal offering.

Topeka also had a splendid meet- ing, another reception and an up-to-date Bible school.

Atchison had a very good meeting but due to rain the attendance was small.

Lawrence also had a nice meeting and a fine school though small.

EASTER SUNDAY AT EIGHTH STREET CHRISTIAN CHURCH, KANSAS CITY, KANSAS

Reporter—Miss D. L. Blackburn

Easter was a notable day with the church here. It began with the early prayer meeting and baptizing at 6:30 a. m. A fine hour was spent in the Bible school. The 11:00 services were of the best, an excellent sermon on the occasion by the pastor, Eld. Crawford, a liberal offering with more than $700 for charity, and splendid attendance. The evening services were given over to the Bible school which presented the play, "Heralds of the Cross," and took a large offering for the aged ministers and missionaries. A large audience enjoyed both services and the house beautifully decorated with flowers.

Another indication of our re- vivalization was the offering for the Woman's Missionary Society in the missionary boxes which amounted to $6.25.

ELEVENTH STREET CHRISTIAN CHURCH

Birmingham, Alabama

Reporter—Amanda Hagwood

The Easter Sunrise program was observed at 6:30 o'clock. The program began with twenty-five persons present and was much enjoyed by all. The excellent Bible school and 11 o'clock service were well attended and the expression on each one's face was the outward sign that the heart was full of joy and hope. The children's program followed, each one playing their part. At the end of the program the pastor came forward and after a brief remarks on Decision Day, extended the invitation. Five came forward and made the good con- fession, making a total of eight con- fessions for the month of April.
THE DAYS OF OUR YEARS

"T he Days of our years are three score years and ten."

The word that is prominent here is days. Our lives are measured in years as a convenient unit. But these years are lived in days—yesterdays, today's, and tomorrows. Any philosophy of life that leads to a better understanding of each day is a creed born of Christ.

The small boy lives in tomorrows. He plans and figures to outline his actions, his play revolving around life situations that arise, his "Pla-like" in the conversation of the recreation period, all point to the preparation for a real or fancied tomorrow that will bring to the one an opportunity to summon the qualities of the virtuous and adventurous life. Later on school, secondary education and college all point to a future full of action and real living. Youth lives in the "To-morrow" of its years.

Old age lives in the yesterdays. Present days hold no glories equal to past hours. Somewhere in the bygone days their spirits stopped in sweet contemplation of the beauties of the hour and time dimming these eyes while fading the beauties of the scene, has kept them in "Their Yesterdays." The day of "Pomp and Power" lives in the memory and is the constant standard of reference in conversation. Advice is based, counsel given, evaluations made, and judgments made on the strength of "Has-Been" impressions. "Now in my day is the favorite platitude of the aged. And there is the vital spot—yesterday is their day even as tomorrow is youth's day.

The DAYS are hours and OURS. The story of a life is how each day is spent: in youth in seeing worthy visions that will cultivate high ideals, in age in dreaming worthy dreams in that foster contentment, in middle life in using the high ideals of youth and preparing worthy dreams for old age.

SUGGESTIONS FOR PREPARATION FOR YOUNG PEOPLE'S CONFERENCE

May 8-15, Ratification of delegates by the body politic. For Play—Final follow-up on tickets. For Program—Final accounting of funds. For Canvas—Final check-up on funds.

Send in registration fee to B. G. Ross, 423 DeBarlivere Ave., St. Louis, Mo. where "self-determinism is the cry. And the ability to grow and thrive under any conditions is being lost with the rising scale of living on the part of the whites and gained on the part of the Negro and Chinese. The "Right to Have and Hold" will be flung back at them. And they can't disapprove it. In this chaos, he, like Dickerson, cannot "unscramble eggs." The white man is calling for aid, help, succor, or cooperation on the part of the other race, and he indicts himself to the rising race consciousness that is sweeping the world.

Like the prince, the Negro, the Hindoo, the Mongolian and the Indian each has glibly recited the "true aspects" of the situation and like the king, the white man cannot gainsay him. Whether these colored peoples are correct has no bearing on the present situation since it is being proved that the white man has no truer or better hypothesis or method of treatment.

What answer is correct? What thesis accurate? What method valid?

Editor's Note—It seems Mr. Ogdon is about three hundred years too late to remedy the Biological effect which is the only true basis for amalgamation.

JUST AN ASHMAN

For two hours business was suspended in Niles, Michigan by order of the mayor. All the stores were closed. All the offices were shut. All commercial activities were halted. Why?

Because the town wished to honor one of its citizens whose funeral was being conducted those hours. Before his death, the mayor no doubt would not have stopped his morning stroll to pay his respects to the deceased; the business man would scarcely have ceased reading the morning paper to honor the man, the housewife would hardly have paused in her walk marketward to pay the man a tribute ere his death; for the funeral that was being conducted those two hours was the last obsequies of Tom Davis, aged Negro ashman of the town. But notwithstanding his humble position and his insignificant social status, his reliability and good disposition had so strongly grasped the attention of those busy men and women that they deemed it rare privilege to pay their respects to the remains of one so prodigal in his expenditure of those virtues necessary for right living.

Usefulness and reliability coupled with a pleasing personality will always be rewarded.

THE irreconcilable in a quarrel often imagines that he is holding out on principle and conviction when the truth generally is that he holds out by unreasoning stubbornness and egotistic pride.
SERMON AND SONG

Address Delivered at Tri-State Institute and Conference by Mrs. Sarah Z. Rockner, Kansas City, Kansas

These are two unmistakable signs of divine guidance, to grow in knowledge and in spiritual understanding of our Lord and Savior, Jesus Christ.

A "Sermon" is a public discourse for religious instruction, based upon the passage of Scripture. But now often we hear what is really not a sermon. Preachers are our churches need today, sermons with a purpose that will give out that knowledge that is given of God. For the Lord has given wisdom and out knowledge to those possessing knowledge, the number who come to prepare him or her for the duties of life. Some are prone to avoid school connection with song service and the sermon. If a search were made today to find the one who has those possessing knowledge, the number would be greatly in excess of those who comply with the condition of membership for "Man looketh on the outward appearance but God looks upon the heart." Sometime we can be so apt to pray because he is quick of thought and apt of speech and can play on the emotional side of the audience until it is unable to follow, but if his other hand may be the worst extant. A man may ask God to bless the widows and orphans and at the same time have a plan in his mind to cheat her out of a plot of ground, seduce her daughter or lead her son astray. But God willaward him for his wrong to his wrong and may braid her hair, adorn herself in the finest apparel and stand high in the community and the church but if her aim is to steal and may be weighed in the balance and found wanting. One may sing loud and yet lead a very unacceptable life before God.

BEING ON TIME

"On your toes!" is an expression quite frequently used in athletic circles. This thought should prevail throughout the entire session of the school. Bear in mind your own toes are to be considered and not the toes of others. It is very easy to get on somebody else's toes.

Being on time is a matter of habit. It is also a matter of keeping faith, not only with those who are due to meet with us in the school hour of the morning but also with the Master Teacher. It has to do with the building of character on our part and on the part of those who look to our example.

The time element in the Bible school program is a vital feature and should be guarded all through the schedule of the morning.

Who is responsible if the Beginners and Primaries are not present on time? It seems to me I heard somebody say, "The parents." Yes, verification of about eight. Parents and older brothers and sisters are indeed responsible. Above that group there is still a higher one and protection, not as a disobedient child that does not respect his parents. The latter is void of the peace of mind, threats, kicks and blows but apart from these the child regards him not.

The religion of today is too formal and we are too much held by the rules and decrees of the children of God. In the pulpit, in the aztec corner and among the lay members there is too much deception. Many of us lead such an ungodly life, our heart and protection, not as a disobedient child that does not respect his parents. The latter is void of the peace of mind, threats, kicks and blows but apart from these the child regards him not.

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Be Pleasant

We cannot, of course, all be handsome, and it’s hard for all of us to be good. We are sure, now and then, to be lonely, and we don’t always do as we should.

To be patient is not always easy,
To be cheerful is much harder still;
But at least we can always be pleasant,
If we make up our minds that we will.

And it pays every time to be kindly,
Although you feel worried and blue;
If you smile at the world and look cheerful,
The world will soon smile back at you.

So try to brace up and look pleasant,
No matter how long you are down;
Good humor is always contagious—
You banish your friends with a frown.

—Author Unknown

"The Old Swiss Clock"

(A Story)

ONE time a Swiss clock learned a secret when it lost its burdens. As it hung upon the wall and ticked away, it complained to itself about its burdens. It did have two heavy weights which it held all day and all night. It said that it could strike the hours and mark the time of day so much better without the two weights.

So the owner removed the weights. The clock became still and silent. It could not strike the hour or mark the time of day any longer. People going to work or going to dinner looked at the clock, but they were disappointed. The children going to school looked into the big clock’s face, and they were disappointed, too.

The watchman who paced the streets in the long, lonely hours of the night listened to the clock’s face, but they were disappointed, too. The watchman who paced the streets in the long, lonely hours of the night listened to the clock’s face, but they were disappointed, too. The watchman who paced the streets in the long, lonely hours of the night listened to the clock’s face, but they were disappointed, too.

The boy says, "He is my home!"
The horse says, "He is my boy!"
We do not know who owns which
But both are clock-full of joy.

Mabel’s New Nurse

OUT on the piazza the block forts were going up beautifully, while just inside, where the breath of the flowers and all the pleasant summer sounds could come out to tell to Mabel. It was not "a-very-sick," but just a "sick-enough-to-have-to-stay-in-bed" that was the matter with the boy, Mabel said. It was rather nice when it came time for cream toast, and while mother read to her; but it was hard to lie still when mother had to go away and when Mabel could hear the other children playing without her. By and by Bridget looked in at the door.

"The washer-woman’s little boy has hurt his foot, ma’am, and she wants to know will you come down a bit?"

"Oh, dear!" said Mabel, "everybody wants you! Who’ll take care of me while you’re gone?"

Mother thought a minute. "I know some one who can help you to be the best kind of a little invalid, if she will," she said. "I’ll write her name on this slip of paper, and you can open it after I’m gone, and see if you want her."

Mabel waited only long enough to hear mother’s steps pass out of the hall before she opened the paper and read, "Mabel Gray."

"Why, that’s just me!" she said. "I thought it was going to be somebody, at first her lips pouted; but then at the thought of being her own nurse, funny little dimples and smiles began to come. She told herself to be good. "Lie still, my dear, and try to sleep now." And soon she laughed outright. Then she began to tell herself stories, and by and by she was sound asleep.

"Well, how did the new nurse get along?" mother asked.

"Pretty well," answered Mabel. "She asked me wasn’t I ashamed of myself to be so selfish, when I had you all the time and that poor boy only wanted you a little while. And then she said I must be good and keep still; she didn’t just tell me to; she made me do it." "I thought she would," laughed mother.

"Little girlie, I am glad you have learned that, for it is true when you are well just the same as when you are sick."—Ex.

"I can the Wonderful"

Rev. Ernest B. Weeks

ONCE upon a time, long, long ago, there lived in a village in the far, far north a little fellow called "Team." He grew to be a big strong man, and the wonderful stories that grew up about his feats of his great deeds of bravery would fill many big thick books. I have heard of him saving a city, rescuing people from fires and shipwrecks, climbing great mountains, and forging mighty torrents, crossing wide sandy deserts and leaping into all sorts of difficult places. I have heard of his achievements as a writer, as a soldier, as a scientist, as a missionary, and as a king.

There is something very peculiar about "Team," for while he lived these long years ago he never really grew old, and more mysteriously wonderful still, I do not know of a single place today where he cannot be found.

I have seen him. Now, like all strong and brave people, "Team" is always ready to help the weak as well as the strong. I saw him yesterday helping a grasshopper get out of a very difficult position into which he had jumped, for the wind had caught the grasshopper just when it was "on the wing" and down into a deep hole he had fallen, but by "Team’s" help he was soon out again. I saw him helping a family of quails just outside my tent a few days ago. They were looking for an early morning meal where nobody but quails would have dreamed of finding one, but "Team" was helping them and they were having a perfectly splendid time. I have heard of "Team" helping folks through difficult lessons till they have mastered Latin and mathematics, and have done all kinds of splendid things. I have heard of people recognizing him in the classroom. Yes, sometimes it is a boy he helps, sometimes a girl, sometimes a man and sometimes a woman.

Look out for "Team." You can see him too. Why, there he is! Where? Why, just by your elbow! What, you can’t see him? No, shall I tell you why, because he has jumped inside. You are "Team."—The New Zealand Congregationalist.

He Always Fits

PEG that’s round won’t fit, I’m bound,
In any hole that’s square;
He Always Fits

Sayings of the Children

Little Hans came home with two black eyes and a battered face.

"Fighting again," said his mother.

"Didn’t I tell you that when you were angry you should count to 100 before you do anything?"

"Yes, mother, but the other boy’s mother had told him to count only up to 50."
THE CHRISTIAN PLEA

THE second chapter of Acts of the Apostles is one of the most familiar passages of Scripture to the people known as the Disciples of Christ. From the very beginning of our movement as a religious body in the United States, we have emphasized the fact that in this chapter we have the familiar story of the beginning of the Church of Christ. We have also found in this chapter a very simple and understandable outline of the gospel, setting forth the facts of Christ's commands and the promises which relate to Christ and salvation through him. We have therefore made good use of this chapter in preaching faith in Christ, repentance from sin, acceptance of Jesus as Lord and Christ, and baptism into his name for the remission of sins and the gift of the Holy Spirit. This is one of the great chapters of the Bible because of its relation to this very momentous occasion. The lesson for today gives us an opportunity to look a little more closely into it.

The point of chief emphasis to which Peter's sermon led, was the fact that Jesus, the Nazarene, who had been crucified and had now demonstrated to be Lord and Christ by his resurrection from the dead, and by the sending forth of the Holy Spirit.

The next point of interest was the logical sequence of the first, the feeling of the multitude concerning the resurrection of Jesus, and, surprisingly and even mystically, the coming of the Holy Spirit in the life of God as it comes to us to develop faith in Christ, firm assurance of his resurrection and exaltation, and the undeniable presence of the Spirit of God from the exalted Lord.

The meaning of Peter's pentecostal confession—

When Peter proclaimed to his audience that Jesus was the Christ he announced his message in the very faith of his confession. There was the long looked for Messiah of the Jewish people. His audience, "devout men from every nation under heaven," accepted him as such. It meant that they had not only their personal acquaintance with Jesus, but their past experiences in the work of Jesus, an experience in the word of life in the home dialects of all who were gathered there from many regions of the world.

The sin which Peter denounced on the Day of Pentecost was the sin of forgetting that when Jesus was the Christ, was complete. Back of all that Peter had at Caesarea, the life of Jesus, including his words and his works. There was added to this an understanding of the meaning, and the necessity, and the place of the life of Christ, firm assurance of his resurrection and exaltation, and the undeniable presence of the Spirit of God from the exalted Lord.

The Lesson Scripture

Acts 2:12-14, 32-41

22 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

32 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

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THE Lesson for May 15

Peter at Pentecost—Acts, Chapter 2

By Marion Stevenson

THE Lesson Scripture

Acts 2:12-14, 32-41

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The sin which Peter denounced on the Day of Pentecost and a conviction of which brought great anguish to his hearers, was not sin in general as we think of it, but the very specific sin of the rejection and crucifixion of their Messiah. Sin as related to Jesus is all this to us and very much more, as we have come to know more of his nature and mission.

To the devout men who accepted Christ on the Day of Pentecost, there was the expectation that in him as Lord and the Anointed One, there would be all authority and power necessary to carry out all that they believed to be the will of God. Thus they had come to formulate their diligent study of their Scriptures. This was true of Jesus, as far as it went. Fortunately, our expectation of Jesus has been able to go very much farther.

Peter's confession means to us, all authority and power through our Lord Jesus, and through the eternal purposes of God, to carry out the eternal purposes of God which were purposed in Christ before the worlds were. While it includes them in the day of Pentecost as a much larger task than temporal salvation was of moral or social or economical and political regeneration.

The sin of rejecting Christ is therefore to us much more. It means to us that we could have been to the Jews on the Day of Pentecost. To reject Christ now is to reject him in whose name alone there is salvation in the true and full sense. Baptism on the Day of Pentecost meant to these men a public commitment to Jesus as their Messiah. It meant more to them than the mere forgiveness of their sins. Baptism means more to us than the forgiveness of sin. It means, according to the sixth chapter of the epistle to the Romans, our commitment to the new life of God as it comes to us to develop its powers within us.
Christian Endeavor Topic for May 15
How to Become a Leader
2 Timothy 2:1-7

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
What has a sense of responsibility to do with leadership?
Is it necessarily true that 'leaders are born, not made?'
Must a true leader have a following to start him, or can he develop one?
Can a leader afford to compromise with wrong to get his ends?
Does personal appearance have anything to do with leadership?
What will be a real leader's attitude toward advice of others?
Will a real leader ever send a follower where he would not go himself?
What would you say about the habits of one aspiring to leadership?
Other things being equal, will a Christian be a better leader than one who is not a Christian? Explain.

Paragraphs to Ponder
Before one can be a successful leader he must learn how to follow. Always in any field there are those who are more familiar with the work, and have gone farther in it, the others may have had in that field we must follow those who have already taken the lead, in order to profit by their experience and get a proper perspective of the field. He may become an expert and a recognized authority in his field, but always there is someone who can teach one something to add to our knowledge and discovery and achievement. We narrow our effectiveness, if we refuse to follow.

One must have real convictions, if he is to be a leader. People will not follow one who does not know where he is going, or just what he aims to accomplish. Conviction gives positiveness and force to one's appeal and lends stability to one's cause. There was no uncertainty in the minds of the first temperature leaders in the United States that they wanted and held tenaciously to their convictions. Their very positiveness won recognition, slowly and finally as to the right and wrong of it. If he compromises and closes his eyes to the element and that, arguing that the end justifies the means, he will sooner or later discover that the means have got him into a pickle. And a leader must be honest with those with work with him. He can't hold back facts, saying, "What they don't know won't hurt them." for what they don't know may hurt them, and certainly will hurt him, when it is found out that he has been above-board with them. A leader 'shoots square' always.

Enthusiasm is essential to leadership. The more on this one is, the more certainly he will kindle the fire in others. He will be an optimist of the right sort, not blind to difficulties, but seeing these clearly, yet believing in ultimate victory. Seeing obstacles and difficulties and measuring them, evaluating them properly, he will nevertheless believe there is a way through or over, and will with proper enthusiasm lead others to believe as he does. Open-eyed enthusiasm, burning zeal, and steadfast faith are indispensable parts of a leader's equipment.

Good leaders are good losers. It can not be expected that one will win always. One of course will not be expecting defeat, for he knows there is no such an attitude, but army must be ready to meet a failure, when it comes, undaunted. Failures show our weaknesses and reveal our scheme, and so enable us to correct faults and strengthen our lines. No good leader accepts defeat as final, if he withdraws, it is only to reorganize and start anew. Good leaders are out to win and not to lose.

The place of the book in the Scriptures—
Hoses was a prophet to the Northern Kingdom and of the Northern Kingdom. The book is numbered among the twelve "minor prophets." This does not mean that these twelve prophets were of less importance than the others, but that their writings were shorter. The book was therefore divided into one volume, as companion to and an exposition of, the Pentateuch. This, with "the major prophets," (i.e. the writings of Isaiah and Jeremiah) permits the reading first of a section of the Pentateuch, then a suitable section from the prophets, and historical books. These sections were arranged by the authority of the Great Synagogue, a body appointed after the return from Babylonia. Hoses was placed within this arrangement of the twelve minor prophets because his was the longest book of those of the Assyrian period, Hosea to Nahum.

Glimpses of the prophecies in this book—
Warnings (4:1-9): vivid descriptions of the pollution of the temple and the desolation following is likened to a period of unrelied sorrow and mourning; beasts and birds and fishes sharing in the misery of the people; it all is traced to the lack of the knowledge of God. Priests, who were responsible for teaching the Word of Jehovah, had yielded to the spirit of the world; they were careless of the 20/0 of the people; getting richer as offerings for sin increased in number (v. 8). God's unsatisfying goodness is next noted: frequent apostasies calling for frequent reappraisement. The sorrowful experiences which Hoses seems to have had in his marriage relationship may be a dark period in his life. The utter pollution of the land by sin; the cause of the casting off of the nation. Jehovah had bound tenderest compassion God will not give mercy. The tenderest compassion God will not give mercy. The tenderness of parental solicitude (8:6; 9:8), is illustrated by regarding himself, "I must give up sinful men, their sin compels it; they destroy themselves; yet, I will not; for I am God, and not man; I will not come in wrath."
If we can but get the gospel, "the good tidings of God," to the attention of the world, the world will see what God is thinking about them (cf. Mal. 3:6).
Light after darkness (14:1-9). This book of memorable writings, dark with laments and forebodings, bright with divine love and promises, closes with the prayer and repentance of Israel and the answer of unflagging hope. This God shall be our God. No more shall horses be their pride (Isa. 31:1); nor gods of their own fashion being their religion (8:6; 13:15). The peace and boastful nation be their hope (5:13).
Thy wandering, sorrowing children return unto thee; "For in thee the fatherless find a home, and the widow a comforter" (3:2). Those are the most exquisite sayings; e.g., "Your goodness is as the morning cloud, as the dew that passeth away." We are here and we knoweth it not." "Her king is cut off as foam upon the water." "O death, where is thy victory? Where is thy plagues?" "She sheweth the vain glory of her state is her destruction."
"I drew him with cords of a man, with bands of love."
Churches Gain 489,000 in Year

This Is Nearly a 50% Reduction of Gain as Against 1926. Number of Communicants Now Is 47,550,902.

BY the generous courtesy of The Christian Herald, New York, we are permitted to publish from the report of H. K. Carroll, LL. D., compiler of the first complete official census of religion in the United States, a graphic picture of the gains and losses of the churches in 1926.

Dr. Carroll calls attention to the fact that while we cannot announce these statistics at the present moment of a year ago, we can say that there is an advance and not a retreat. The net gains in communicants is 489,556, which means that all losses by death, estrangement, and withdrawal have first been filled with new members, and nearly half million remain to increase the strength and service of the various religious bodies. "It will be observed," says Dr. Carroll, "that the increase by denominational families, beginning with the shattering appointments to dissident bodies, and also by separate Churches, show a downward tendency. The explanation our readers have already become accustomed with through the compiler's articles in The Christian Herald of February 5 and March 5. In brief, the Churches without exception, after retaining their population, and to other reasons. The Roman Catholic Churches, almost without exception, have no lists of communicants and constituents, and of the inactive. The Roman Catholic Church alone has no lists of communicants and constituents, and of the inactive. "The losses of the Evangelical Churches from this source are real and extensive. Scarcely any escape the cutting of their membership rolls by eliminating large numbers of absentees and of the inactive. The Roman Catholic Churches have not made any effort to keep track of their population, and to other reasons.

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The Christian Herald gives the following table showing the gains and losses according to groups:

**Denomination** | **Communicants Gains** | **Communicants Losses**
---|---|---
1. Roman Catholic | (c) 16,103,171 | 14,257
2. Methodist Episcopal | 5,288,669 | 631,572
3. Southern Baptist | 3,707,925 | 65,918
4. Northern Baptist | (Cod.) | 3,319,569
5. Methodist Episcopal | 2,038,211 | 25,120
6. Presbyterian U.S.A. | 2,525,652 | 30,172
7. Disciples of Christ | 1,436,675 | 63,987
8. Northern Baptist | (Cod.) | 1,374,888
9. Northern Baptist | 1,072,662 | 8,766
10. Congregationalists—(f) | 912,095 | 18,369
11. Congregational—(f) | 940,927 | 18,369
12. African Methodist Episcopal | 896,000 | 24,835
13. Lutheran Synod of Missouri—(f) | 272,054 | 28,060
14. Lutheran Synod of Missouri—(f) | 689,113 | 9,240
15. Lutheran Synod of Missouri—(f) | 506,58 | 22,864
16. African Methodist Episcopal Zion | 425,000 | 28,060
17. Presbyterian U.S. (Southern) | 127,177 | 5,034
18. United Brethren—(f) | 393,733 | 1,578
19. Jewish Congregations—(a) | 307,155

_Occasionally we light on somebody who tells us that he never had a chance._ Everything has been adverse since his birth. He may have been born of a deprived home, and excluding all chance there has been pruning their membership rolls by eliminating large numbers of absentees and of the inactive. "The losses of the Evangelical Churches from this source are real and extensive. Scarcely any escape the cutting of their membership rolls by eliminating large numbers of absentees and of the inactive. The Roman Catholic Churches have not made any effort to keep track of their population, and to other reasons."

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**VALUES OF A YOUNG PEOPLE'S CONFERENCE**

_The life of the young person is revealed to him in the Fourfold Life Evaluation Charting Chart. He learns that physical and mental life has received attention and development, the social life touched. But as outstandings for the spiritual, the as outstandings for the physical, the as outstandings for the intellectual, the as outstandings for the social life._

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BEING ON TIME

(Continued from page 4.)

The church itself. Both should co-operate in this matter.

Some folks are inclined to follow our Spanish friends in the phrase, "mañana," which means "tomorrow." The idea is never to do today what you can put off until tomorrow. Some folks are just naturally late in life. We can overcome part of this at least by making the spirit of the school to be prompt, making it very clear that lateness is non-co-operation, that promptness is Christian and is reasonable from the standpoint of co-operation.

To make it a matter of simple habit, the rule, the never-failing practice of our school to be on time, the on-time atmosphere will eventually prevail.

What does it mean in time? To the general superintendent it means at least thirty minutes ahead of time, and to the department superintendent fifteen minutes ahead of time; to the teacher ten minutes ahead and to the pupil at least being in his place when the first strains of the organizational music are played.

My friend, get the habit! Be on time! It is a worthy trait of character.

THE CHRISTIAN PLEA

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(Continued from page 4.)

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Should the Local Church Program and Budget Include All State and National Rally Days?

(A paper prepared by Mrs. R. L. Van Buren, Fulton, Mo. and read at the Tri-State Institute and Conference per program.)

1. The Local Church Program

In making such a program it is well for us to keep in mind that the objectives of the church are very much the same—from generation to generation. In a very large way these are determined by the great commission of our Lord. Of course it is necessary to make changes in our methods of procedure from age to age in keeping with the development of new situations. Here we will restrict our thoughts to a church program in a very general way. For each individual church will find it both advisable and necessary to make its program to meet its local needs and those of the community in which it is located.

Each church will first make an estimate of its own needs, obligations, responsibilities. Next it will make a survey of the community and not forget the world task. This should precede the making of program whether for one or more years.

Care should be taken to get a BALANCED PROGRAM, devoted not alone to the needs of the internal affairs but to the larger interests of the community and the kingdom of God.

Many churches construct their programs for the most important thing. This keeps a goal before the church and progress may be indicated at any time. The whole church is geared up to the task, each one knows where he is going, when he is on his way and when he arrives. It is to be expected that the program will include every interest of the church, whether financial, social, educational, civil or evangelistic. Thus our Rally Days, great financial campaigns as well as the different needs connected with religious growth and development of its youth, are provided for in such a program.

Having decided on an adequate program the next thing thereafter is to "PUT IT OVER." This requires the full cooperation of the entire church membership. Some churches make their program through committees, others through committees and special organization but a larger number through a haphazard method. Whatever your method it is best to stay by the program and to put it over.

The outstanding need of the hour is for reconstructed and modernized program making religious education the center. In years past the church has tried other things. There was a time when evangelism was the major emphasis. Another era foreign missions was the center and more recently great campaigns of social reform and social service have swept the church and commandeered her best energies. But none of these have so far tarried in the King-

dom of God in its entirety. The great need of the hour is for an adequately prepared generation of SPIRITUALLY and INTELLECTUALLY TRAINED MEN AND WOMEN to carry out the program mapped by the Savior of the world. Therefore we say let the church of today make substantial investments and stake her hopes on religious educational programs that will build and care for the present. We need a great store of SPIRITUAL INTEREST such as will substantiate unprecedented ventures in CHRISTIAN SERVICE and KINGDOM-BUILDING.

In formulating such a religious program, we should endeavor to insulate in the hearts of men the exemplified life and character of the Teacher. This church program should have in mind the Savior's ideals of personal character, his devotion to the service of mankind and his faith in obedience to the Divine will. These are objectives to be reached through religious education, fostered by the church proper.

The chief function of the church is to save the world for Christ. Most certainly then our church program cannot afford to neglect such matters of an educational value and vital interest to the life of the church as the state and national appropriations any more than it can neglect its physical equipment.

The Budget

2. Having made out our church program we are ready to consider an ADEQUATE BUDGET. Perhaps we should say in the beginning that a ready-made budget will never exactly fit the present. It is usually necessary to experiment with it until it does fit. In other words a budget must be budgeted. If you are in earnest and persist honestly to mould and shape the church, keeping up a little here and letting out a little there, you will find that it soon works like a clock.

The first step in determining a budget is to study carefully all receipts from all departments and all the expenditures for the past year or period of years. Then to estimate the needs of the next year including all missionary and benevolent offerings are the next task. The needs of the auxiliaries of the church should be studied. Then after planning the spending budget the next task is to determine through prayer and preparation as well as an acute analysis, the giving potentialities of the membership. In other words, the job is to determine the possibilities of getting one dollar in cash for every dollar needed in the budget.

This budget ought to be brought before the official board, approved by it, then presented for final ratification to the entire church. Then comes the plans for the EVERY-MEMBER CANVAS. Pledges secured through the every-member canvass, stewardship instruction, individual gifts and tithing as well as special calls sought to assure the needed funds. If we can get the full cooperation of the church and all its members there is small possibility that the budget will not be met.

But remember that before the budget works for us, WE MUST WORK FOR IT.

Rally Days

3. We shall say a word concerning our church RALLY DAYS.

Thanksgiving for American Missions and Religious Education.

Christmas—White Gifts for Benevolence.

Easter for Ministerial Relief.

Children's Day for Foreign Missions.

In the church department we find two:

First Sunday in March for Foreign Missions.

First Sunday in February for Foreign Missions.

Other special efforts for others are:

Educational Day—January 16th.

Christian Union Day—June 5th.

Temperance and Social Welfare Day—July 3rd.

State Missions—November.

Now as a group do not contribute on all of these but they are outstanding days that have been set aside in each department of the church which should be used as RALLY DAYS.

We do not consider it profitable to observe these days merely because they are on the calendar but rather for what they can mean to us spiritually, inspirationally and internationally as well as financially. If we are willing to back up our inclination with hard work then we need have no fear of the special days. We can never reach the high tide of a real rally day until we get ready for it. Successful rally days do not just happen but are the result of careful planning and hard work as well as good advertising.

After the preparation the next thing is to observe the day ON TIME. These days should be outstanding features of the year's program and an event about which people will talk for days thereafter. The programs shall begin on time, keep on time, and end on time. Another part of the special day should be the "Follow-up" work which will count much for the lasting results. These occasions should emphasize as well as present the claims of Christ.

Our local church program and budget shall always include those things which express our thought and spiritual consideration for others—our state and national appropriations do this in a wonderful way.
GLEANINGS FROM THE ONE-DAY CONVENTIONS

"INDIA, SAD INDIA"

Mrs. R. B. Grubbs

At the International Convention last November, all hearts were touched by the message of Miss Anna Evelyn Moore, who had just returned from a visit to the Orient with the Commission on the Orient.

She told of the sad condition of the mission stations in that land where one-fifth of the earth's population dwells. With ten to twelve millions of girls widows depending on the missions for protection and hope, with orphans and invalids, with the diseased and oppressed looking to Christianity for their only help, the Disciples of Christ were compelled to close down one of the Mission Stations because of the lack of funds to continue the support of the work started there.

Of the other eleven stations, the missionaries, chosen men and women, the cream of talent and energy in our brotherhood, are compelled to work in dilapidated buildings with insufficient and antiquated equipment. The lack of funds has retarded the work and rendered an already great task almost an impossibility.

To know that "India, Sad India," must remain in her sorrowing state while $70,000,000 are spent annually in America for motion pictures, is enough to start a measurement of America's boasted Christianity.

VADOSTA, GEORGIA

A COMMON houseily sat at ease upon a revolutionizing wheel. The day was hot and the weather had been dry for several days. The dust lay in thick layers upon the country road. The sun beamed down and the weather had been dry for several days. The dust lay in thick layers upon the country road. The sun beamed down upon the wheel of progress, inert and useless with the heat. "Information, Inspiration, and leaden lethargy to some conception of the world. "

It is our hope that the eyes of our brotherly and poetic C. H. Dickerson will fall upon these lines.

(Concluding Note.-Eld. Mitchell sent his card to the editor, thus, "M. Frederick Mitchell, Pastor of Christian Church, A Pastor that is friendly to strangers, Rescue Worker. 2309 Hooper Ave. Phone Hanover 1143, and Hooper Ave., Los Angeles, Calif.") So a man with all that on his card is far from dead.

FROM TEXAS

Reporter-Mr. G. C. Rodgers, Cason, Texas

I love the Christian Plea and do not want to be without it as it is the only means of keeping in touch with the churches. I love to read the letters from the churches and of the many things that are being accomplished. Yet we know that there are many people who do not know God in the pardon of sin and that means that there is yet a great program to be put over.

On Easter Sunday Brother Sasser preached us a wonderful sermon with five additions. The program was enacted out and all responded. I was indeed glad to hear the good talks from the old soldiers of the cross who live for the cause of Christ. They spoke on the subject, "Christ in Us, Power for a New Life." Ephesians 2:10-11.

We were very much alive and not all dead. There is a great task before us and if the adults do their part to help, the task, some boy or girl will carry their part.

FROM THE PACIFIC COAST

Reporter-Eliz. M. F. Mitchell, pastor of Hooper Avenue Church, Los Angeles, Calif.

We wish to report a résumé of the great evangelistic campaign conducted by Eld. B. C. Calvert in Los Angeles. The other three congregations, Hooper, Wadsworth and Watts rallied to the support like Christian soldiers, closing their doors the Saturday and weekday out and to take their places in the fighting line of the five work battle ending in a pronounced victory for the kingdom of God.

Evangelist Calvert is truly a fine revivalist. He stirred the hearts and souls of both saints and sinners in a manner that has never been heard here before. Our congregations have never enjoyed such sweet fellowship and spirit of brotherly love as exhibited in this season. Sinners made the good confession and were baptized; men and women renounced human names, creeds, and dogmas to be Christians only; the estranged relationship between the Christian brethren melted like frost before the burning sun; the assurance of the sincerity of this evangelistic effort is seen in the continual endearing of the smouldering embers, ignited by the fiery words of this son of thunder of our brotherhood, Calvert.

The last week of Eld. Calvert's stay was spent in sight-seeing and in preaching in the other two churches, Wadsworth and Watts with a closing service at Hooper on the last Sunday evening before the departure of the evangelist.

This was a great union meeting for the pastors. Eld. Jacobs, Williams, Cothran and Tarrance with delegates from their congregations represented in all the meetings. At the close of the meeting a Union Ministerial organization was perfected sponsored by Eld. Calvert with Eld. Jacobs as president, Eld. I. J. Williams as vice and Eld. C. B. Tarrance, treasurer, that meets the first Sunday afternoon in each month.

The conclusion of the whole matter is that California and the Christian ministers are very much alive and not all dead.

It is our hope that the eyes of our brotherly and poetic C. H. Dickerson will fall upon these lines.

CENTENNIAL REPORTS

Pastor-Elder J. J. Green, St. Louis

Easter services at Centennial were all inspiring.

Starting with a splendid Sunrise Prayer-meeting, to the last benediction of the evening services, the spirit of Easter pervaded the entire day.

There were one hundred in the Bible school and two confessions.

The morning services were characterized by a great missionary effort, the offering for the W. M. S. being $515.

On Sunday, April 24, three were baptized and one fellowshiped into the church by letter.

"ON TO PENTECOST" is our slogan for the next few weeks.

SUCCESSFUL REVIVAL

Reporter-Mrs. C. B. Gain, Knoxville, Tenn.

We have just closed a very successful revival in which (1) most of the members were spiritually revived, (2) a decided increase in members, (3) a worthy financial effort—were the main features.

Eld. R. L. Peters of Winston-Salem, N. C., had charge and with the co-operation of our newer-tiring elders, he put on a meeting that will live throughout time in the minds of those privileged to attend. We are looking forward with great interest to his return to take charge of the work here.

A great harvest awaits a strong and capable minister like Eld. Peters here in Knoxville. We were pleased to have as a visitor, Mrs. Peters, who spent two days during Eld. Peters' stay.

A very impressive Easter program was sponsored by Miss Geraldine Grigsby, one of our most talented young women both musically and literary.

Mrs. John Watkins, a young widow who is very liberal in the work of the Master, gave enough material to robe all the members of the choir. And on Easter morning the choir had the appearance of being set apart—sanctified to the service of singing.

FROM THE BANKS OF OLD KY.

Eld. C. H. Dickerson, Lexington, Ky.

Great Easter service, two added, one baptized, thrilling Easter music.

All twelve at State Board Meeting, state program arranged, 'twill be 'warm.'

Eld. I. H. Moore touring the state for his church and making ready for the Convention in July.

C. H. Johnson, state evangelist, making good, wonderful worker among the churches.

Let's come to George town ready to 'pay off' and start 'even.'

The Plea is 'rich and many.' Let's all make a great effort.

Preached for Bro. Ensell in Nicholasville rally Sunday, April 24, all the folks were there, success.

Lexington traveling on nicely.
IN YOUTH, HOPE

All have heard the trite saying, "In unity, strength," but the popular paraphrase could well be, "In Youth, Hope." The Youth Conventions and Conferences have all one underlying current of unity. Whether Methodist, Disciples, non-sectarian or non-religious, all show an originality and conscientiousness in dealing with the race problem.

How much of this is due to high idealism and how much to impractical theorism, how much is realized in the individual cases where Negro, Chinese and Mexican meet Anglo-Saxon on street and in mart is hard to say. But in Youth hope springs eternal and it is highly important to note that Youth and not just a few boys and girls are grappling with the Monster Prejudice. Whether the assembly gathers in Memphis, Birmingham, New York or Milwaukee; whether the participants are mostly northern college students or southern planter's children, whether the young people are called Methodists, non-creedal Disciples or omni-denominationals, all show an originality and conscientiousness in dealing with the race problem.

But more discouraging is the fact that while the youth and children of the Negro group read to the extent of 56% of the total population of the group in this age limit while the white children alone average 52%; the adult reading of the two groups are as follows—Negro 15%, white 23%; a difference of 8%. This discrepancy should be closed up as soon as possible. The reading habits of a group may have a great deal to do with the differences so often attributed to inherent qualities. This percentage may mean more to the superior race's superiority than they like to believe when they are most clamorous to prove that they are the "chosen" for fortune's behests.

Far more illuminating would be the record of what the Negro reads as opposed to what the white group reads, for quality after all counts more than quantity.

VALUES OF A YOUNG PEOPLE'S CONFERENCE

V. G. Smith

XII. Social Life Period

Did you ever go to a party and have a most unaccustomed time? Were you ever able to forget yourself to the extent of fully enjoying yourself? Did an hour ever seem ten minutes to you? Have you been laughing unceasingly but just forgotten to laugh good to laugh and everybody else was laughing? Did the sheer pleasure of a short time in your life ever remain with you an ever golden memory but baffled description afterward? If you ever have you will know what the social life period was.

The first evening was filled with those songs and impromptu stunts that tend to make all feel at home.

The second period was also on this order but with more systematic games that require the entire company to play. These formed a set that could be used advisedly whenever there is an assembly for a good time.

The third evening the faculty members took charge and rendered the program. To them fell the responsibility; and to see Professor and Miss. A newspaper was a treat to all. Solos, duets, stunts and general laughter characterized this period with Eddy, Greene, and Miss. The acting characters in a melodramatic stunt.

On the following evening, one of the tribes gave a newspaper social. The boys dressed the girls in a paper dress with the clown and doodey character. The reading habits of those two are not as high as those of the Negro group. The records of the St. Louis Library shows that the Negro adult are of such a nature that it leaves little time for visits to the public library. In women, the major readers of either group, work out in private homes mostly and these are located in the opposite direction from the business section. They go to work at eight or nine A.M. and do not get off before seven or eight P.M., and hence the library is closed during their off hours. Whereas the white women, especially the younger ones work in downtown offices and can run over to the library during lunch hour.

EASTERN AT WOODLAND AVE.

Springfield, Missouri

Easter Sunday was a great day for Woodland Ave. Unavoidable circumstances made the pre-Easter campaign difficult. Eld. B. L. Peters of Winston-Salem, N. C., was unable to be with us on account of illness. Eld. C. E. Craigett, our pastor, began our meeting April 3rd as planned. Dr. H. Crawford, pastor of 8th Street Church, Kansas City, Kan., preached during the week. On April 10th Eld. William Tucker of Oklahoma, arrived and was with us until April 15th when he was called home on account of illness. The pastor and the meeting Easter Sunday with sixteen additions during the two weeks. Though not what we had hoped, the meeting was a great one under the conditions.

Some hundred and fifty were in the Bible school Easter Sunday. The offering for missions was $50.00. The Woman's Missionary Society observed Easter week of prayer. All departments are moving forward.

Page Three
ASSOCIATE EDITOR

WE HAVE been very reticent about our staff except to give the feminine element some publicity. But then you as readers ought to know what the fellow whose writings you read, looks like.

Hence we are publishing at this time the picture of Mr. J. B. Lehman who contributes those thoughts called a "Christian Service in Co-operation" that appear on this page of the Christian Plea.

Mr. Lehman is the present incumbent of the presidency of Southern Christian Institute, our oldest school. He has served in this capacity for over thirty years and most of the material growth, spiritual atmosphere and Christian policy that surrounds the S. C. I. is due to the wise leadership and clear discernment of Mr. Lehman and his wife.

The burden of his messages is "Make Haste Slowly."

Mr. Lehman is also superintendent of the missionary work being done by the U. C. M. S. for the Negroes.

With a decade of experience as a writer and editor of the Gospel Plea, Mr. Lehman comes as Associate Editor to the Christian Plea and we are the happy recipients of his excellent style.

Better to hope, though the clouds hang low, And to keep the eye still lifted. For the sweet blue sky will soon peep through, When the ominous clouds are rifted.

True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation. —George Washington.

THE CHRISTIAN PLEA

SOME CHRISTIAN ENDEAVOR STATISTICS

V. G. Smith, Young People's Secretary

Last year, June 1926-27, from the Negro Endeavorers 86 churches contributed and representing 12 States, States, number of Societies reporting and amount from the state follows: Arkansas District of Columbia Illinois Kansas Kentucky Maryland Mississippi Missouri North Carolina Ohio Tennessee Texas

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THE TEACHER SUPPLY PROBLEM

"We have teachers on the waiting list," a superintendent in a certain state a few years ago. Now and then you will hear of a school where such is the case. I wish it would cloud up and rain schools. But I wish that the sky was at least clear and in most schools I know the teacher supply problem is an ever-present reality. For this reason a superintendent to meet this difficult situation. What can be done to give immediate relief and how can the case be removed?

To my mind, I have at sometime in my brief experience been a teacher, a superintendent, and a pastor, as well as a field worker. There are a few simple rules that I have learned:

1. The teacher can cooperate by notifying the superintendent of his department or school in ample time to secure a substitute. Courtesy demands this. The corduroy of the teacher's calling warrants it.

2. Emergency or last minute absences on the part of the teacher should be offset by supply teachers who regularly prepare to substitute for a specific class or classes.

3. In classes of Young People and Adults, these substitutes may be provided for within the class membership. The class teacher must make sure that the substitute teacher or substitute is always on hand in readiness for the lesson period.

4. Among Intermediates and Seniors it will be necessary to develop leadership ability through frequently having some members of the class lead out in certain phases of the lesson. In these cases the substitute teacher should be regular for the particular teacher if he is obliged to be absent for a Sunday morning and then.

5. The superintendent should keep a list of all, possible and available teaching talent with the desirable line-up for each person indicating where that person could probably render the most effective service.

6. Seek to discover teaching timber among new members moving into the community and being added to the local congregation from time to time.

7. First of all, organize a teacher training committee among the select group of young people in the later teen years and the twenties for teaching service one year or two years hence.

8. Build the teaching ideal into the fiber of your Adult constituency. Put squarely up to your Men's class the matter of leadership for your boys.

9. Plan definitely to be represented in conventions, training schools, schools of methods, and institutes where your present and prospective staff of teachers will receive suggestions through observation and otherwise.

Loss Persecution in India

Miss Caroline E. Eope, one of our missionaries in India, wrote on Jan. 16: "We re- ceived an afternoon church service in the court yard of a Christian who was bap- tized some time ago, and who in the be- ginning of his Christian life suffered much per- secution. The police beat him without ex- ceuse. The head man in the village is a Mohammedan and used to make it very hard for the Christians, but now he is very friend- ly with our evangelists."

Like Pulling Eye Teeth

On account of the overcrowded condition in our mission school for boys at Damoh, Ind. Recent reports have reached this office to the effect that recently nearly 60 boys have been transferred to the school, but got rid of only nine. He reports some parents wanted to send more instead of taking back those in their homes. Therefore for these boys is 'like pulling eye teeth. We cannot substitute for them if we had money to care for them. But my accounts are about $490 in the hole now.'

Less Persecution in India

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THE WORD FOR DISCIPLES

The Filipino Disciples are sending out their first missionary to their own people of a different tribal. His name is Candu Batos. He writes as follows:

I am now in the mountain province to begin work here. Mr. Paul D. Kennedy, one of the missionaries, and I arrived here Jan. 1st, but Mr. Kennedy went to Laot yesterday. The last part of Feb. I will visit the churches here. We have preached about the need of the mountain people for the gospel and almost all the churches promised to give for the missionary work here.

Page Five

Prayer in Terms of Divine Power

By Charles B. Tupper

Prayer is the eager uproach of the soul toward God. Prayer is the opening of the windows of our lives in loving invitation to God to let the light of His life illumine us.

Prayer is growing hunger and wretched thirst for food and drink by which our souls shall truly live.

Prayer is the duty of the servant of the Lord to the quest of the eternal place in our lives.

Prayer is the humble and intense faith in our love for God.

Prayer is the unalloyed intimacy of a deep and enduring friendship.

Prayer is the roadway along which we travel, faithfully and painfully, toward the right heritage of sonship in a spiritual universe.

Prayer is the oasis in the desert where replenished supplies are replenished for further journeying in an exotc world.

Prayer is the conference room where relatives are related and right perspectives gained.

Prayer is the hall of mourning into which we are thrown by our sins.

Prayer is the sweet intimation of a deep and enlarging friendship.

Prayer is the roadway along which we travel, faithfully and painfully, toward the rightful heritage of sonship in a spiritual universe.

This is the word for the disciples today. It is co-operation. It is the word for the disciples today. It is co-operation. It is the word for the disciples today. It is co-operation. It is the word for the disciples today. It is co-operation. It is the word for the disciples today. It is co-operation. It is the word for the disciples today. It is co-operation. It is the word for the disciples today. It is co-operation.
Worshiping in the temple—

The church of Christ had its historical beginning on the Day of Pentecost. Its membership was made up of the devout men from every nation under heaven, and after the church was organized outside of Jerusalem, in the regions of Asia Minor and also in the continent of Europe, there were still in the city of Jerusalem many thousands of believers in Christ who continued their zeal and devotion to the law of Moses with its ordinances and its customs. This means that after Paul had preached the gospel among the Gentiles, and churches had been recruited from the Gentile population, the Christians continued their worship God in the Jewish way, observing all the things to which they had been accustomed as Jews.

This raises a very interesting question, one that was warmly debated in the days of the Campbells and their immediate followers, and which is a matter of discussion yet in the churches among us, as to the divine instituted order of worship in a Christian church. According to the methodical example, it is evident that for a very long time Christian worship was the same as Jewish worship, with the additional reverence paid to Jesus as the risen and exalted Messiah.

It is also to be noted in this connection that the Gentile churches were relieved by the efforts of the apostle Paul from any obligation to observe Jewish ceremonies or the customs of the Jewish way. Time and again Jesus demanded of the religious leaders of Jerusalem that they believe him to be the Messiah, the Son of God, because of the works he was doing, and the very works which God had given him to do. Peter and John were therefore following the program of Jesus, which they may have remembered, when they used the healing of the lame man as an argument to prove that Jesus who had been crucified was indeed the Messiah.

Present day proofs

Works of help and healing are characteristic of the Christian religion from its beginning to the present day wherever it has been recognized. There is no essential benevolence or mercy in pagan religions. There may be great power, great culture, great wealth, high civilization, apart from any faith in the true God and Jesus Christ. There may be alms-giving to beggars, there may be here and there institutions for the help of the unfortunate. These things in pagan lands are, however, considered as means of propitiating some deity. They are not offered as expressions of true benevolence.

When, therefore, we are establishing and supporting in the name of Christ, Christian hospitals, Christian homes, and in the name of Christ putting men upon their feet to walk in honorable occupations, and enabling them to support in the name of Christ the aged, the infirm, the orphaned, the widowed, the oppressed children, when we are bringing good health to communities, we are demonstrating that this is done as an expression of the essence of the Christian religion, that Jesus is the Christ, the Son of God, and that we are the children of God.

"Everybody is ready to sustain the law he likes. That is not, in the proper sense, respect for law and order. The test of respect for law is where the law is upheld even though it hurts."—Charles E. Hughes.

The world is a looking-glass and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.

—Thaddeus.
Christiant Endavour Topic for May 22

Bible Guideposts
Psalm 119:9-16

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Have those who say Bible teachings won't work in modern society ever really tried them?

Do you know of anyone who has successfully applied Bible teaching in business?

Is the counsel of the Old Testament as valuable as that of the New Testament?

Would more general Bible reading help to quiet the unrest of today?

How should we read the Bible to profit most by it?

How can we get others to read the Bible more?

What book in the Bible has helped you most?

Can one be a Christian and not live in accord with Bible teaching?

Is the church today being conducted in full accord with Bible teaching?

Paragraphs to Ponder

In Isaiah 55:6, there is a divine invitation: "Seek ye Jehovah while he may be found; call ye upon him while he is near.

In such a search God is going to lead us and provide for us the things we need for our lives as we seek. There will be evil reaching out to ensnare us, but God will not suffer you to be tempted above that ye are able, but will with the temptation provide also a way of escape.

It's easy to condemn the "other fellow," isn't it? More often than not we judge without giving him a hearing; if we gave him a hearing, we would most probably discover that there was little room for passing a condemnatory judgment. We must remember this, too: Every time we judge another we invite judgment and lay ourselves open for the uncovering of our own faults. When we "tag" another for violation of the moral law, in all fairness we must consent to be "tagged." So "Judge not lest ye be judged.

How much better it is to love another into goodness than to condemn him into bitterness and shame. Don't pass this guidepost by unheeding.

Jesus said, "Ye are the salt of the earth," "Ye are the light of the world.

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It's easy to condemn the "other fellow," isn't it? More often than not we judge without giving him a hearing; if we gave him a hearing, we would most probably discover that there was little room for passing a condemnatory judgment. We must remember this, too: Every time we judge another we invite judgment and lay ourselves open for the uncovering of our own faults. When we "tag" another for violation of the moral law, in all fairness we must consent to be "tagged." So "Judge not lest ye be judged.

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 production in the hands of some interest

**The Editor.**

A friend from McKinney, Texas, directs our attention to two items in successive issues of the *Dallas, (Texas) Daily News*, which have some bearing upon the infallibility of modern journalistic suggestions. In the first issue there is a press dispatch from New York quoting a statement from Frederick L. Collins to the effect that the churches, and not the Protestant churches in the United States, are for the most part, useless and parasitic, and insist that at least 100,000 of them should be immediately abandoned in order to promote the real interests of the people. In the next issue of the *News* Mr. Temple H. Mountain, vice-president of the Propagation League of Dallas, told an audience in that city that there is not a business in that would be worth 50 cents on the dollar if the churches should be taken out of the city.

Doubtless most of the readers of this page will agree with Mr. Morgan, and yet it is not improbable that Mr. Collins represents a considerable group of people. Elbert Hubbard used to condemn the churches on similar grounds, and received considerable popular approval. The church represents an effort to promote the spiritual factors in life, and a great many people have an interest in it. Religion, idealism in any form, count for nothing with them. What they want is pleasant money, and no more control of what they are pleased to call their own infallibility. They constitute the chief element in retarding the upward and onward march of the human race.—F. D. Kerchner.

**The Indian's Twenty-third Psalm.**

This Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the twenty-third Psalm, which can easily be interpreted by this sign language:

"The Great Father above is a Shepherd and a Prince. I am his, and he is mine. He throws out to me a rope, and the name of the rope is love, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied. Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful. Sometimes, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains, which is dark and empty and vast, but I'll be afraid not, for it is there between those mountains that the Shepherd Chief will meet me, and he will lead me into a place where I shall live and be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff, and says, "I'll go to live in the 'big tepee' and sit down with the Shepherd Chief forever."—Missionary Review of the World.
Practical Religious Education

Mr. Myron Hopper, Director of Religious Education, First Christian Church, Atchison, Kan.

IN TIMES past, religion has interested itself chiefly in adults. This statement of course is not true of the religion of Jesus, but it most certainly is true of that religion which we have called Christianity. The theory was that man, by nature, was sinful and wicked and that the function of the church and of Christianity was to take the adult man or woman and by some process that few of us have ever been able to understand, make of each particular individual a saved man or woman. During the time when this particular theory was in vogue, the leaders of the church gave little or no thought of a Christian world order. Rather they thought in terms of saving individuals from the wickedness of the present world and eternal punishment in the hereafter. They had forgotten that Jesus came to give the abundant life here and now, and that he s'aw the utter impossibility of establishing a Christian world order because without religion man's consciousness. It has come that boys and girls are trained in right-living and God-consciousness. It has come that the Kingdom of God might come in the hearts of men. It is merely the attempt to use "the God-given principles of education" in the development of Christian individuals.

Historical Examples

But the vision of a finer life has been an ever-present one. Plato has written his "Republic," Moore his "Utopia," and countless others have hoped that men might be led to live in finer relationship one to another. Christians have always dreamed of the day when Christ would reign in the hearts of men and every man would know God as the Father of all. Christian leaders have been seeking continuously for the way by which this dream could be realized and very often they have despaired. But the search has continued.

A New Hope

In recent years there has grown up what seems to be a new approach to the problem and it promises much toward the realization of that which mankind has so long desired. As a result men as never before are dreaming dreams and seeing visions of a wonderful day when life on this earth will be motivated and dominated by more ideal principles. Men like Benjamin Kidd are saying, "There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around him." Or again, "If the incoming generation of men were submitted to a new collective inheritance, including in particular its psychic elements, they would take it up as readily as they did the old." In other words, the thought is that if you "bring a child up in the way it should go, it will not depart therefrom." We have begun to think at last in terms of the child rather than the adult and are seeing that the child rather than the reclaimed adult is the hope of the world.

And so education has developed and because without religion man's life can never be all that it should be, Religious Education has grown up. It has come that boys and girls and men and women might be trained in right-living and God-consciousness. It has come that the

A Most Necessary Item

But the millenium is not just around the corner. There are many things that lie in the way of Religious Education as it seeks to accomplish its purpose in the world. One of the greatest and most fundamental of these is the lack of real Religious Educational consciousness. It is true of course that the term Religious Education is the catch-phrase of the day. Indeed it has come to be the panacea for all our ills and we speak of it continually; but comparatively few of us realize what we are talking about. The mob psychology that has ruled our religious thinking in the past as we have attempted to stampede great numbers into accepting Jesus as their Savior, still holds good for most of us, only we call it by a different name—Religious Education. We fail to see the Master of men as he taught the twelve because our minds are turned toward the day when he fed the five thousand and we are deceived into thinking that the latter incident is of equal importance with the former. We have assumed that the great Sunday school was the one with the most people in it while in all probabilities it is far from the greatest. We have failed to be interested primarily in the grade of work done and as a result have sold our souls, not for a mess of pottage as did Esau, but for a mess of numbers. The wrong, however, is not in numbers, but in the fact that we have been too prone to judge our success by the numbers we have been able to get together. The time must come if we hope to accomplish our purpose of building a Christian world when we will see the real educational ideal of giving to all people adequate religious instruction. It will not be sufficient, however, if we enlist all the people in a program of so-called Religious Education that does not turn out Christian men and women. Rather it will make our work so much the harder because our program has not been adequate to the task set before it.

(Continued in next issue.)
FROM THE LONE STAR STATE
Eld. H. G. Smith, State Evangelist
To the Brotherhood of Texas
We are just one month from the Convention which will convene with the Grove Street Christian Church, Houston, Texas, on Wednesday after the third Sunday in June. We are urging that every church in the state send in to the Convention the full apportionment. Many of the churches have not paid anything this year. We cannot go forward with a great program without your help and we are depending on each of you to do your part.
To the District Officers
Some of you have not been as prompt as you should be in getting the reports from the districts. We want the local church to make sure that the reports are not placed available in developing the state work. I have delayed long in making this statement and I hope it will not be too late to make it clear that I cannot account for that I do not get.
By the District Officers
Some of you have not held your regular quarterly meetings as you should have. I have been questioned by many about this omission. But it remains a question mark.
To the Brotherhood of Texas
We have two months to "make-up" and to clear the tracks." Let us get our work done in a fine spirit, in Bible study and instruction or expressive period and it is not all due to unavoidable tardiness. Part is due to the reluctance of the youth to participate in routinized worship. But that tendency is due to a lack of religious inclination on the part of these youth, was disapproved by the hearty co-operation of all the students in group devotions.
On each floor of the dormitories, in the teacher's cottages, and at each building, just before retiring; the faculty and pupils met in the different groups for a short service of song, prayer and scripture lesson. Only fifteen minutes were given to this. Then with the last thought turned Godward, the couch of rest was sought.
Conference starts the day with morning watch for individual devotion. Each person ought to start the day by showing the world's life in an individual is sunshine. And night offers that is worth while is service and all that services call for is God so a constant recourse to the source of life and to the ultimate of life in an individual is necessary. So morning watch is a vital part of Conference life.
But at night the retirement on the part of the entire group is more of a community affair. Each one wishes for more than himself. No true Conference leaves others out of his evening devotional for protection and care during the night hours. So it is eminently fitting that the closing feature of the day be the group devotions.
FROM KENTUCKY
Reporter—Mrs. S. L. Bostick, Little Rock, Arkansas
Our Easter week of prayer in co-operation with all the other religious people, was a benediction and a spiritual blessing to us, and the time has come beginning to end. We started on Monday with the Christian Church and to the other churches the rest of the week closing on Friday with the First Baptist. All was done in a fine spirit, in Bible study and in prayer. This round of prayer meeting was supervised by Mrs. D. Ogle on account of Mrs. Redick, the first of its history in this city.
Our Easter offering was $7.75 with a public offering of $2.75 and individual do- nates. The total came from the following, Elmer Thompson, G. A. Brock, Thomas Every and Joe Smith. We had an excellent service both morning and evening on April 24.

VALUES OF A YOUNG PEOPLE'S CONFERENCES
V. G. Smith
To get young people to voluntarily submit to a religious service is the problem of many leaders. The opening exercises of the Bible school and Christian Endeavor Societies was never so well attended as the instruction or expression that the program is not all due to unavoidable tardiness. Part is due to the reluctance of the youth to participate in routinized worship. But that tendency is due to a lack of religious inclination on the part of these youth, was disapproved by the hearty co-operation of all the students in group devotions.
After we had passed the light they were behind but there just the same. The second thought light. And we were in that sense you: One is that our own shadows instead of going toward the light. Because we were going away from the scenes were no more dangerous and the beauty lost all its power for women, the cause of crime against Negroes, the cause of crime against women so long used as a justification for the lawlessness of lynching, occurred in only one of twenty-two cases. Five others were lynched for the killing of a white woman’s fright or ill-tempers. But even if all were guilty of the crimes laid to them, only 27 per cent of the total number were lynched for anything concerning women, and only 4½ per cent for actual rape. Thirteen or 59 per cent were lynched for murder. The other two who were lynched had no definite cause assigned.

In most states the two crimes punishable by death are rape and murder and so if the death of the guilty was the major consideration of the mob, they overstep themselves in becoming lawless to perform what will be better done through the natural channels providing the victim is guilty.

Another point to be noted is that the victims were nearly all under arrest, only two of the twenty-two being at liberty. If the law were careless, lenient or inadequate; there might be the least bit of a shadow of justification for such high-handed conduct on the part of the citizenry. But in 90 per cent of the instances the law had taken its course as far as time and legal procedure had allowed.

The outstanding case of violence of the year is found in the Aiken, S. C. case where three members of one family were taken from the jail by a mob of known persons and shot to death for the killing of an officer of the law in a pistol duel. The father and uncle of these two men and one woman, has been sentenced to a year in prison for having a jug of “moonshine” in his possession; and the murderers of his family jeer at him through the bars.

To suffer all the injustice of Christian America’s rotten laws and corrupt legal procedure is a cross heavy enough for the Negro to bear without countenancing or condoning the damnable barbarian reversion of the typical Southern “free” criminal.
RESOLUTION ON HANDLING OF STATE FUNDS
Resolution on the handling of state funds for the state of Missouri as recommended by state board at its meeting in Madison, Mo., May 6.

STATE FUNDS—AN OBSERVATION

The purpose of the budget system, in its operation, is to correlate and strengthen but not to destroy the present system, (or the individuality) of the departments; it being thoroughly understood at all times that whatever changes or corrections there are to be made in the financial system of any department, they must be made by duly recognized or authorized agent or agencies of that department in an official way.

In pursuance of the plan presented in the state Convention at St. Louis, August 7, 1926, and recommended by the future work committee which reads as follows: We recommend that the convention approve the state budget system as presented in the convention and the same be turned over to the state executive committee for consideration and use as far as practical and report at the 1927 convention with their approval.

Minutes of 1926 Convention, Article 1, page 28. The same were reported and accepted by the convention. The following is the plan of operation for state budget as presented to state board by P. A. Gray at Madison, Mo., May 6, and now is being submitted to the constitution for consideration and will be voted on at state convention which will meet at Fulton, Mo., the first week in August.

Resolved:
1. That hereafter we shall correlate the financial program of the four departments and accept a common budget for the Missouri work;
2. That we have a state financial committee whose duty it shall be:
   a. To submit to the state convention a budget for the ensuing year, with its plan of cooperation, which is as follows:
      (1) State budget and its plan of operation.
      (a) The state shall have a central secretary-treasurer into whose keeping shall go moneys from the four departments of the common treasure. The central secretary-treasurer and his assistant shall be bonded, it being understood that the state shall pay for the same.
      (b) Each department shall retain its own secretary and treasurer who shall keep an accurate and detailed account of all moneys secured from all sources and forward the same without delay to central treasurer. Also each department, through its proper officers, shall keep an itemized account of all its disbursements for all purposes for the entire year.
      (c) Be a budget committee (its working is a part of the state finance committee) which shall be composed of the presidents, secretaries and treasurers of the four departments; the chairman of the state financial committee and the central secretary-treasurer. The latter two being named (during an earlier session of the convention) through a recommendation committee) and presented to the convention for its final approval.
      (d) Each department shall submit its prospective budget for the ensuing year to this committee and do this as early as possibly prior to the assembling of the state convention, and not later than its very first sessions. We suggest as a basis of estimation (for the department's budget) that the previous year's receipts and disbursements, the objectives (which usually indicate the development) (or) and the recommendation of the future work committee's report be used.
      (e) The budget of each department must be governed by the financial possibilities of that department; its opportunities for a common or mutual service plus excess amount of finance (or the possibilities of securing same) accruing from other sources to meet the demands of the submitted budget.
      (f) The state budget committee having the necessary data and facts involved (the various departments having submitted their budgets) will formulate a common state budget including the interests of all the departments and will submit the same to convention for the ensuing year.
      (g) All departments desiring funds which have been previously stated in its budget and fully accepted by the budgeting committee but for which item that department has not deposited sufficient funds to cover, it is to be understood that that department will give ample notice to the state financial committee indicating its desire for such funds, the amount needed, the date and the purpose of same, thus giving the budget committee time for consideration and if possible to secure the needed funds for that department if the department does not disapprove its financial program of another department that has been paying for its upkeep. Any department may give away its claims for such funds or its right to such funds if it so desires, it being thoroughly understood that all such help and encouragement given in this particular way is ample indication of the “Spirit of Good Will” and mutual helpfulness and charitable cooperation.
      (h) The departments may withdraw funds from the central secretary-treasurer at any time on order properly written and duly signed by the authorized or recognized official; this official or secretary-treasurer will immediately forward said check as per instructions (providing the amount is on hand). If it is not, he will notify the one issuing the order and the chairman of the state finance committee, who will proceed to arrange as best he can, for the needed funds.

THE CHRISTIAN PLEA

WORKING WITH CHURCHES
B. C. Calvert, Evan. of Mississippi

Evangelist Calvert conducted the dedicatory services of N. Farish Street Church of Christ Sunday, May 1, 1927, with a splendid audience present. A number of teachers and students came from the S. C. I. and helped out wonderfully with the songs and service. The church sold its former lot, and has bought and built on the corner of short Farish and Fortication Streets. The people are now flocking to us.

The writer is now conducting a revival at the Farish Street Church, and has four accessions to date. The prospects are bright for a great and successful revival. The people are coming in large crowds. Old Jerusalem gospel is being preached. It is cutting its way. Many are seeing the truth as never before. Pray that the word of God may ever find lodging in men's hearts, Christ's Kingdom is gaining ground. Give God the glory.

PIEDMONT'S GROWING LIBRARY
Pres. J. H. Thomas

Approaching the end of her twenty-seventh year, Piedmont Christian Institute looks back to observe with pleasure that she has been peculiarly fortunate this year in the interest friends have taken in her library. Three valuable gifts of books have come to her since the opening of the session last September.

The first consisted of about a score of volumes culled from his own private collection by a good Michigan friend named W. H. Hedges. They are of various kinds, including such diverse titles as Ruskin's Ethics of the Dust and The Life of David Livingstone. Along with the books, Mr. Hedges also gave a microscope which had been the property of a dear son he had but lately lost.

The next library gift was from J. M. Davis, the member of Piedmont's faculty, who has charge of the Science Department. Mr. Davis' gift, entitled Outlines of Knowledge, is in twenty volumes and, as the name implies, covers quite extraordinarily every subject relating to general science.

The third gift, Lord's Beacon Lights of History, came from Attorney W. C. Martin, a native of the same county in which Piedmont is located, but for many years established in his profession at Washington, D. C. In fact, Mr. Martin has asked for a separate room of our library shelves, which he has expressed the intention of filling at length with 'The W. C. Martin Collection,' the same to consist of such sets of standard works as he from time to time shall find needed and available. His gift this year is the second he has made in line with that intention. Last year he gave the last edition of the International Encyclopedia (20 vols.) published by Dodd, Mead & Co., and also the Funk & Wagnalls best bound edition of their New Standard Dictionary.

At such a rate, Piedmont will shortly possess an enviable library; and certainly the faculty and student body are grateful to the donors.

The Kingdom of God is within us. There is where God is worshiped. There is where men are made to live a way that is absolutely infallible, the guiding of God through the power of His Holy Spirit.— Bishop Phillip Cook.
PREACHING SERVICE ATTENDANCE

"How do you get the Bible pupils to remain in the room once the first questions asked in convent ion conferences. This is a fair question, but the answer cannot always be given satisfactorily. Another question or two before attempting to answer. What is offered those who remain for the church? It is profitable to attempt to hold all age groups?

In the first place we note that a number of different programs are in operation which offer at least a partial solution to this question. One minister in a small church has unified the morning program by indicating the communion service and preaching. This covers a period of about two hours and holds probably 90 to 95 per cent.

Another minister and superintendent have worked out a program whereby the school meets by departments. While the Adults and Young People are studying the regular lesson of the day, the minister is speaking briefly to the various younger groups in turn, fitting his message into the department program. During the morning preaching service attendance is tended by the older children who have attended the program. The communion service is built into the department program and usual divisions, and is given its regular place in the morning church service where the older children have their study period. The Junior department program is about two hours in length. In still another church a Junior congregation program is carried out parallel to the morning worship service. In this group, children from the older Primary age up through the Junior and into the Intermediate levels are assembled for a program planned especially for them.

One large church plans for a continuous program for Primary and Junior departments meeting separately covering two hours and fifteen minutes including directed study, worship, recreation, drill work and closing prayer period. At the Junior department the regular school and preaching service program proceeds as a whole with quite an "exodus" between.

Now, you say, what are you going to do to get more general a program that will succeed anywhere? No. Our local situation calls for individual solution but there are several suggestions that should give in seeking a solution to this time worn problem. Give these careful study.

Suggestions to get the Bible School to attend church:

1. Be thankful you are holding the folks through the Bible School hour. At least something worth while has been done.

2. Provide a nursery where the babies and even Beginners can be cared for while parents attend the morning worship service.

3. Over children whose parents are not in attendance we can have but little control unless some suitable program is provided.

4. Junior and Intermediate children should sit with their parents ordinarily or be under Adult supervision in a section set apart for them.

5. Use of duplex system of giving, with each one pledged and worshiping regularly through the entire service. The minister would do well to aim at the intermediate level of understanding. In effect, "stay out of the clouds!" and never use difficult words where simpler ones will carry the thought.

6. Use Scripture and hymns that are familiar through having been used in department or class work.

7. In Intermediate classes ask each one to use notebook to write down the minister's lessons on the subject assigned. Copies of this in leaflet form may be obtained from the Department of Religious Education.

8. Use duplex system of giving, with each one pledged and worshiping regularly through the entire service. The minister would do well to aim at the intermediate level of understanding. In effect, "stay out of the clouds!" and never use difficult words where simpler ones will carry the thought.

9. Give appropriate setting to the Lord's Supper with orderly dignity. The significance of the communion can well be impressed upon all including Juniors and above.

10. Remember the whole matter lies in the co-operative effort of minister, teacher, and parent.

11. Keep record of church attendance through a program whereby you will find your Adults rather than your children and Young People are the absent ones.

DISCIPLINE IN THE BIBLE SCHOOL

John may give vent to his pent-up emotion and get good bodily exercise by whacking Bill over the head with a Sunday school paper during the class period, but this procedure could hardly be called good discipline.

Boys will be boys and girls will be girls. We cannot expect them to be angels, though they show symptoms of it at times. The discipline we maintain among them during the Bible school hour is vital in the general process. Some schools apparently teach disorder and lack of reverence by the failure on the part of the leadership to command proper behavior. The natural tone of some schools and the general atmosphere in which its sessions are held breathe a spirit of disorder and lack of respect. On the other hand, there are schools which maintain a high ideal in reverence, orderliness and the quality of leadership, using the best methods and get good bodily exercise by keeping the whole school class week after week, was often teased by the other boys and was a bit of wonder on the part of the teacher. On investigation, the teacher found that this boy was reared in poverty, got up at four o'clock on Sunday morning to deliver papers and came directly from his route to his Sunday school. Knowing this condition and making it clear to the class, this item of disorder was overcome.

One boy on being asked why he passed up one Sunday school in favor of another farther away from his home to attend another, replied with the significant sentence, "They believe in keeping the Sabbath as well as we do. Yes, they believed in him enough to make his school a real home and one in which home discipline had been maintained. The spirit of co-operation was uppermost; control, restraint, and release were key words in the school he attended.

In many places the source of disorder is in individual adults or a thoughtless group of adults. A class moving to a general assembly a few minutes late is often a beacon of confusion.

Copies of this in leaflet form may be obtained from the Department of Religious Education.

THE PLEA OF THE DISCIPLES

The plea of the Disciples is not spoken of today as often, nor as fervently as formerly. Some do not seem to know what that plea is. Some have forgotten the vast spiritual dream of our great pioneers.

But the plea is simple and very wonderful—it is the union of all God's people in Jesus Christ, with the Bible as the only rule of faith and practice. This includes the restoration of the apostolic church, as the only method of reaching Christian union.

The first person who departed from Christ's teachings and substituted his own ideas commenced "the divisions of Christendom." Those who treat Christ's words after that fashion are responsible for continuing the divisions.

We find some in our own ranks who "knock" our plea, showing thereby their lack of both loyalty and thoughtfulness. These defeatist spirits say: "Beautiful indeed the theory—but it will not work. The Disciples themselves are not held together by it."

Hence it is agreed that our plea is a failure.

Those who thus speak should push their argument a little further in order to discover to what absurdity it will lead them. They might as reasonably say: "Christ's teachings have failed to tie people together in unity—they are therefore a failure." But Jesus' words have not failed and his teaching is not divisive. It makes brothers out of people of diverse races and countries—those that are far off and those that are near. But there are carnal people, who attach themselves to Christ. They pull away and strive but it is not because of Christ's teaching—it is because they have not been regenerated.

Our plea has not failed. On the other hand it has succeeded wonderfully. It has become suggestive to all churches and there are many Christian union organizations and conferences in the world. The goal has not been reached but the time is here when every plan of union must be sifted and assayed. In such an hour it is our duty, as well as opportunity, to present our plan and plea to the assembled representatives of all the various religious bodies in some kind of universal Christian conference. The churches seem to be ready for such a gathering, out of which would no doubt come an understanding that would eventually work out real Christian unity, co-operation, union.

—B. A. Abbott.
A

ll the apostles of Jesus are actors in
this very dramatic story, but Peter
seems to be the spokesman for them, as
usual. The story begins with the high-
priest asking them: "Were this man not
to teach in this name: and behold, ye
have filled Jerusalem with your teaching,
and intend to bring this man's blood on us.
But Peter and the apostles said: We must
obey God rather than men."

All this when Jesus stood before the
priests and the council. When Jesus stood
before them, they set him before the council.

The lesson Scripture
Acts 5:27-35, 38-42

27 And when they had brought him, they asked Peter and the
high priest asked them, saying, We strictly charged you not to
speak in the name of Jesus; and see what you are about to do.
30 But those that were sold, when they heard this, they were
cut to the heart, and were minded to slay them.
31 But there stood up one in the council, a Pharisee, named Gamaliel, a
doctor of the law, an honorable man: and he answered, and said
unto them, Ye men of Israel, take heed to these men, which
have filled Jerusalem with their teaching, and intend to bring
this man's blood on us.
32 But if it be of God, ye will not be able to overthrow them; lest haply
ye be found even to be fighting against God.
33 But they, when they heard this, were cut to the heart, and were
minded to slay them.
34 But they, when they heard this, were put to death in their attempt to
speak in the name of Jesus. And they let them go.
35 And he said unto them, Ye men of Israel, take heed to these men,
which have filled Jerusalem with their teaching, and intend to
bring this man's blood on us.
36 And now I say unto you, Return from this council, and let them alone:
for if this work be of men, it will be overthrown of men; 37 but if it is of God, ye will
not be able to overthrow them; lest ye be found fighting against God.
38 And now I say unto you, Return from this council, and let them alone:
for if this work be of men, it will be overthrown of men; 39 but if it is of God, ye will
not be able to overthrow them; lest haply ye be found even to be fighting against God.

THE CHRISTIAN PLEA
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Page Six

The Uniform Lesson for May 29
Peter Undaunted by Persecution—Acts 5:17-42

By Marion Stevenson

low council members. In the next place, he
was a Pharisee. In verse 17 we are told
that the high priest and those who were
with him were Sadducees; that the only
Pharisees of the council, the fact that
they listened to him is all the more remark-
able, for Pharisees and Sadducees more
frequently opposed than agreed.

In the next place, Gamaliel was a teacher of
the Law, a man of character and reputa-
tion such as Nicodemus was who came
to Jesus.

In the fourth place, Gamaliel was 'had in
honor of all the people.' He was there-
fore a man of good character as well as
of great wisdom. The council listened to
him.

When, in accordance with the suggestion
of Gamaliel, the apostles were sent out of
the assembly room, Gamaliel said, 'Refrain
from three men, and let them alone!' (v.
38). The reason for this advice was the
history of men who had come before the
Jewish people pretending to be the Mes-
sia.

The jealous—
The marvels which the apostles were work-
ing, their favor among the people, the rapid
and great increase of believers, the widely
spreading interest which brought 'together
the multitudes from the city round about
Jerusalem,' were grounds enough for the
jealousy of the priests. It seemed as
though the popularity which attended Je-
sus was attaching itself to these men, his
apostles. They therefore faced the neces-
sity of dealing with these men as they had
dealt with their Master. They could not
deny the wonderful things that were done in
his name. They could not therefore stop the spread among the people
of the faith that Jesus who had been cru-
cified the Messiah, filled the council with
rage. 'When they heard this, they were
not carried away by rage, however,

the high priest asked them, saying, We
strictly charged you not to speak in the
name of Jesus; and see what you are about
to do.

The apostles were recalled, and beaten,
and charged 'not to speak in the name of
Jesus.' They went away rejoicing in the
fact that they had been persecuted for
righteousness sake and continued to glory
the name for which they had suffered dis-
scounting and death. For all who had
learned that Jesus was indeed the Christ,
the Messiah, was proved.

In this connection it is interesting to re-
view the history of the church of God from
the beginning. Through these many cen-
turies it has met every sort of persecution
and has survived. The name of Christ, and
his true church, mean more to men and are
more widely spread among men today than
ever before.

Surely we have reason to believe that
God is standing above his own. This is
a pertinent question in regard to China as
I write these words. By a hundred years of
war the name of Christ has been spread in
China and many have professed faith in
him. Now that this great land is torn with
civil strife, we are anxious only about the missions among the
Christians. Let us believe that
God is with them and that his church in
China will not only be unharmed but
emerge from the trial stronger than ever.

This raises another question, Shall we tol-
erate or persecute? Another question is,
Will the truth ultimately prevail?
**Christian Endeavor Topic for May 29**

**How Have Missions Helped China?**

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

**Suggestive Questions**

Who was the first modern missionary to China?

What line of missionary activity do you think missions helped for China?

What is meant by "ancestor worship" in China?

Can Christianity be taught in China apart from the example of Christians in America?

What is the center of the nationalist movement in China?

What do we mean by "extraterritorial rights" in China?

Should foreign missionary boards demand indemnities for damage done to missionary property in the present disturbances in China?

**Paragraphs to Ponder**

The greatest thing the missionary has done for China is to bring to the Chinese knowledge of Christ, of God, of their own Maker, and of their Savior as well as ours. They have been worshiping false gods all these centuries, and the vast majority of them still are. They have had the fear of devils to torment them, and superstition to bind them, and in very great measure still have. But the missionary who has planted the seeds of truth about God and that seed is growing and bearing fruit; and out of that knowledge there will come to China great blessing, and honor and great blessing to every people who have found God.

Missions have given to China many splendid examples of sacrificial living and unselfish ministry. The missionary gives up much to go to China, and gives up more and bears much in staying. This he does without complaint, but rather in a fine spirit of helpfulness. Not all Chinese see and appreciate this life of sacrifice, of course; perhaps only a few do, but the idea is having its effect upon these few and is helping them to understand and love missions, and through them the idea and ideal will grow. Thus slowly, but surely the life of China will be changed.

Through missionary endeavor the Bible is being given to the Chinese. We know that the great commercial concerns doing business in China are not taking the Bible to China, even though they may approve of its being taken. Frequently they do not approve; nor are the governments having religion in China. Missions, by teaching Christian ideals and Christian relationships, are slowly, but surely, bringing about the emancipation of the womanhood of China, and that means eventually the emancipation of the nation. There has been a strong prejudice against the education of women that is gradually being overcome. Girls are being taught in the secondary and middle schools, and there are a few young women who have gone on to higher schools. The Gungling College for young women at Nanking has done splendid work in this field. This school is a mission school. It is closed during the present trouble in China, but let us pray that it may soon open again.

A better understanding of China and the Chinese has not yet been perfect; the translation of the Bible is the dirge is perfectly understood (5:8; 8:10).

Tekos, his home, was a small town south of Jerusalem, poor land, and he was a Hittite in the desert beyond it. But Amos was a sterling soul. His proclamations are marked by a lofty courage and fearless facing of those, who speak of others as enemies (6:1; 8:1-4).

**The Christian Plea.**

We can scarcely realize that the stirring and heroic scenes in which Amos took foremost part transpired within such small areas. But truth and courage were the same then and there as they are today everywhere. From Tekos, his home, to Bethel, where these intrepid messages were delivered, where the shepherd-prophet faced alone the luxurious, godless oppressors of the poor, the distance was only twelve or fourteen miles. This southernmost town in Israel had been made the religious center of the northern kingdom by the setting up of the golden calves by Jeroboam when he gathered the ten tribes to the north of the Kingdom (1 Kings 12:28-32). Though of the southern kingdom his messages are largely to the northern. To those who crushed the poor and needy; who revelled in luxury; dwelt in ivory houses; cheated in trading; and crushed the poor and needy; stern retribution was declared (4:1-8; 6:1-2; 8:4-6).

The prophetic--

**The Prophet Amos**

Selected from the lower ranks; a shepherd of a small flock; adding to a slender income by piercing the fruit of the sycamore (7:14), a needed process to ensure it; not trained for "professionals"!; note the saying common in our own day "I'm not a prophet." There had long been "schoolmen" not of men inspired for prophetic ministry, but whose duties were meditation, prayer, study of the law, training of the novices of the people (Mic. 3:11; 2; Kings 2:3-5). Amos was not one of those disciples of the prophets, but he was certainly gifted with natural talent and with considerable education. "We gather from his book a high idea of the state of literature in Judah when a man sitting so humble a calling could write so clearly and in such pure and rhetorical language."

**The prophecies--**

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Note some striking sayings of Amos which are often quoted yet, probably, without thought that we are indebted to Amos for them. "Shall two brothers, except they were agreed?" (3:2) "Prepare to meet thy God" (4:12); "Seek the Lord and live!" (5:6); "Seek him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning" (5:8); "As if a man did flee from a lion, and met a bear; or went into the house, and laid his hand to the wall, and a serpent bit him." (6:1); "I am no prophet" (7:14); "Ye that do evil, depart from me; the sacrifices that are good and pure shall I receive, " (8:21); "We may set forth wheat, making the barley small, and the shekel great" (8:5).

We note, too, the height of terrible substrata reality when Amos saw the deluge sent against the heavens nor in the underworld of the grave; not in the ocean, nor anywhere, can opposition to God die, for then the vengeance of God's mercy will reign; even yet, the tabernacle of God's people shall be set up again (9:14; 11:15).
"Tyranny of Words"

By A. Holmes

For now, suppose that we translated them into the language of science, and announce: Einstein, the great mathematician, by due processes of reasoning, arrived at a totally new conception of the world of space that light does not travel in it in straight lines. As a crucial test of his theory he has arranged the following observation. If during any total eclipse of the sun, certain stars known to be located behind its disk, and visible, his theory would be condemned. At the very next eclipse, certain astronomers made the observation and found Einstein's prediction to be true. A miracle? behind the sun was visible. Therefore, many scientists accepted Einstein's theory of space and his revolutionary conception of the world.

How different the story sounds when it is told in the hard, cold, matter-of-fact, so-called "scientific" language of science! Yet for that very reason, people accept the theory and count it absolutely true, who at the same time, reject utterly, and with high unreasoning account. Yet the two narratives differ in no essentials. They are merely dressed up in different phrases, and words. The one suggests, and drives him away from it as if it were a vestige of some in detail of it. "(Words! Words! Words!"

"And can anyone think of a more potent warning to the man of scientific training? How easy it is to believe the latter and reject the former.

"Suppose, for example, a modern man should read in some ancient manuscript the following statements: Now in those days there dwelt in that city a certain prophet of the Jews, a righteous man, who was the enemy of the Lord, a day and night. And he saw, as it were, in vision, a new heaven and a new earth. But when he made known his vision unto the people, some scoffed, and some asked that a sign be given them for his authority to speak these things. But the prophet answered saying: except you see signs and wonders ye will not believe. Blessed is he who hath not seen, and yet hath believed. In the same way, neverthel""e, God will show you a sign: By night the stars of the heavens do not shineth as the sun doth for number; but by day no star is seen. This, therefore, shall be the sign unto you: In the midst of the day, the sun shall be turned to blackness and, through the face thereof, ye shall see the stars shine forth as in the night. At this many shook their heads and went their way; but some said: Let us go and see. So, on the day many appeared at the hour set, and they looked, and beheld! The light of sun died out of the heavens, and it became black, and the stars shone down through the face thereof, and all who saw them were amazed and wondered; and a great fear fell upon the whole people, and many began to question how easy it is to believe the latter and reject the former.

"The powerful influence yet exerted by mere phraseology is illustrated by the very common readiness of people to accept or reject new doctrines because of the two narratives differ in no essentials. To pierce the outer garment of thought and apprehend its true nature, those intellectual exercises imposed upon men. How much of the fancied antagonism between science and religion is due merely to verbiage is an open and interesting question.

"For those who are still so wedded to ancient superstitions and redolent of miracle. On its very face it carries a warning to the man of scientific training. How easy it is to believe the latter and reject the former.

"We can do just two things with that kind of love. We can go on accepting it or we can fall back abashed before it, and be forever prostrate in abject gratitude.

"It is an immense thing to expect that God should condescend to us. I met a saint who has charge of a home for destitute men. One of them complained because God hadn't given him a chance to speak for himself. There is a difference between "scientific" and "in the language of science, and announce: Einstein, the great mathematician, by due processes of reasoning, arrived at a totally new conception of the world of space that light does not travel in it in straight lines. As a crucial test of his theory he has arranged the following observation. If during any total eclipse of the sun, certain stars known to be located behind its disk, and visible, his theory would be condemned. At the very next eclipse, certain astronomers made the observation and found Einstein's prediction to be true. A miracle? behind the sun was visible. Therefore, many scientists accepted Einstein's theory of space and his revolutionary conception of the world. How different the story sounds when it is told in the hard, cold, matter-of-fact, so-called "scientific" language of science! Yet for that very reason, people accept the theory and count it absolutely true, who at the same time, reject utterly, and with high unreasoning account. Yet the two narratives differ in no essentials. They are merely dressed up in different phrases, and words. The one suggests, and drives him away from it as if it were a vestige of some in detail of it. "(Words! Words! Words!"

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Leadership

The first of these is leadership. The history of the development of the race according to some, can be found in the biographies of certain outstanding personalities. At any rate it is true that the large majority of all of our problems of Religious Education must find their solution in men who because of their training and equipment are able to see farther and more clearly than the majority of us. It is to the outstanding leaders that we must look for our policies and theories. It is not in this part of the leadership problem that the greatest problem lies, however. At the present time this need is being met in a way that promises to be as adequate as can be expected. Rather it is in the volunteer leadership of the local church and community that the greatest problem lies, for no adequate program of Religious Education can ever be carried on until we are able to develop a local teaching force that not only compares favorably with that of our day schools, but that surpasses it because the task of character building is much more important and more difficult than that of teaching geography or similar subjects. The solution need not be found in a professional or paid teaching force as some would suggest, but if we ever hope to give adequate religious instruction we must have leaders and teachers who are willing, because of their devotion to the cause of Christ, to train themselves adequately for the great work of assisting the God-given personalities of boys and girls to develop into real Christlikeness. The most important moment in the entire program of Religious Education occurs when teacher and pupil meet and upon what the teacher is able to do on such occasions depends the whole program. Religious Education will succeed or fail in so far as it is able to develop leaders and teachers in the local schools who are adequate to the great work that is theirs.

Integration and Correlation

Next comes the question of integration of program and correlation of organization. Our theories of child centered courses of study are all very fine but before we can do very much our approach to our problem must be changed. As the situation now stands we are besieged on every hand by numerous organizations with special interests to be served, who insist that their program must be given the right of way at all costs and whether the organizations be the Boy Scouts or the Missionary Society the results are the same. Boys and girls are asked to join organizations by the score and the same. Boys and girls are asked to join organizations by the score and the same. Parents kept children from attending the sessions on the slightest provocation and they have had no sense of having done anything of serious consequences. Indeed in the minds of many people attending at all was considered more or less of a favor to the teachers and leaders of the school. And we have thought that our Sunday schools could operate on the pennies of the children, and while this seems a small thing, it is indicative of the importance with which we have considered the work. This bears out the idea that we have not considered our work in this field of very great importance and I think that for the large majority of us as church members we are still thinking of it in some such manner. We are safe in saying, then, that one of the truly great needs of Religious Education in the local church is for the building up of an appreciation of this type of work, and this cannot be done until our work is placed upon such a plane of educational efficiency that we are able to command respect. We cannot expect people who are in the habit of having the best of equipment, programs, and leaders to respect a school that has poor equipment, "hit-and-miss" programs, and a leadership that is not trained. Because of this the church must set itself to the task of improvement in these and other fields so that its educational work will be worthy of the respect of the people of the community.

(Continued on page 8.)
GLEANINGS FROM THE ONE-DAY CONVENTIONS

Right Remitting

Prof. P. H. Moss

THe churches and auxiliaries want credit for all the money sent in and rightly so. But there are certain things they must do if this is to be done efficiently.

1. Know where to send the offering. Most offerings and all special day offerings go to the U. C. M. S., 425 DeBaliviere Ave., St. Louis, Mo.

2. Know for what the offering is taken and be sure to mention it in sending in the remittance. Some have been guilty of retaining the Thanksgiving offering for Home Missions until after Christmas and sending it in with no other designation than that it is from the Bible School. The proper credit cannot be given unless you make the designation.

3. Send your remittance in on time. The U. C. M. S. plans definite work upon the strength of the offerings that will be taken on a certain special day. And unless you send in the offering soon after it is taken, money must be borrowed and interest paid to continue the work until your remittance arrives to liquidate the debt. Perhaps you will say, "My offering is just $5.00. That is not enough to matter." But suppose a thousand $5.00 Bible schools, churches or Missionary Societies kept back the $5.00.

4. Give the name of the church. There are at least ten Mt. Zion's, a number of Bethels and a host of Mt. Sinais. There is hardly likely to be two in the same county and with the same minister, so if you want double safe, give the name of the pastor of the church and the county.

5. Send in the offering just after taking. To leave it in the treasury to grow may mean it will shrink.

REIDSVILLE, N. C.

THE Greek root for GOD is "THEOS." "God-in-us" is expressed in the word "enthusiasm." And if it is ENTHUSIASM you want, North Carolina has it.

Crowds, crowds of men, crowds of women, crowds of children. Seats filled, rostrum filled, chairs filled, aisles filled, vestibule filled, churchyard filled, crowds everywhere. They came in buggies, in automobiles, in Ford, on the train, on foot, crowds from everywhere.

Men, preachers, deacons, elders, sisters, workers, choir members, young folk, children, Sunday School Endeavorers, W. M. S. presidents, dentists, carpenters, brick masons, farmers, manufacturers, wage earners, capitalists, crowds of people.

Strong men, silent men, "judges," small men, nervous men, big women, efficient women, verbose females, small active women, brilliant young people, awkward adolescents, cute children, prattling infants, genial Elds. O. Zeiler, crowds everywhere. Interest, receptiveness, ardor unsurpassed, ENTHUSIASM.

Attendance as follows:

<table>
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<th>Numbers</th>
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<td>Afternoon</td>
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</tr>
<tr>
<td>Evening</td>
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</tr>
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Churches represented—7

OBITUARY

By Eld. H. G. Smith, Supt. Missions,

HOUSTON, TEXAS

MOTHER ERVIN

April 5th we laid to rest the remains of Mother Ervin in the school cemetery by the side of her husband. Mother Ervin, the parent of Pres. Ervin, was a fine character. All who know her loved her and were helped by her cheerful words. She lived a noble life and triumphed in death. She did not fear to walk in the valley of death for death was to her a shadow.

She is gone but not forgotten since the fine impression that she made on the girls of J. C. I. will live on. Also the mother lives through the fine work of the son, James Ervin, who is shaping the lives of hundreds of young people into real men and women.

We loved Mother Ervin but God loved her more and took her to live with him. Some day we shall go to be with the Father of Love, we shall find her there.

Mrs. Mary Hyder Ervin

She is a remarkable woman. Mrs. Ervin was 77 and was born a slave on Gov. Bob Taylor’s father’s farm near Happy Valley, Tenn., and her son, President Ervin, spent three years in Governor Taylor’s home when a student in school at Johnson City, Tenn. Like Joseph of old, the Negro lad had charge of everything in the house while the Governor was at the capitol in Nashville. Mrs. Ervin was the oldest of eight children. Her father and mother died just as she came into young womanhood and she raised and educated her seven brothers and sisters. She was married and gave the five surviving ones of her ten children an education, teaching them industry, honesty and politeness. She joined the Christian Church at 16 and became a member of the C. W. B. M., nearly 30 years ago, and was a great Bible student.—Selected.

NOTES FROM THE CAPITAL CITY

Reporter—J. Q. Hurdle, Austin, Tex.

One year ago we were left without a pastor when Eld. Myers accepted the church at Oklahoma City. We secured the services of Eld. C. B. Tarrance, of Los Angeles who served us two months and left for other fields. Eld. J. D. Hill served us from that time until November. We were without a pastor from November, 1926, to March, 1927. The good brethren permitted Eld. G. W. Taylor to come to us. Now we are all well pleased and we are happy in our church here in Austin. Eld. Taylor and his dear wife have worked every moment of the time since they arrived in Austin. Sister Taylor was well known by so many of the people of Austin that we now have a drawing card.

Eld. Taylor went into revival in April. Seven have been added. Our Bro. L. H. Murphy and his son, Felix, both of whom came to us from Nashville, Ark. Bro. Murphy is a strong worker in the church, and he has a family of children. He lost his dear wife last year. Three others have been added by baptism, plus two others for baptism.

Eld. Taylor is doing a great work here in Austin. He has been called to preach at some of the largest churches in Austin, and has accepted with great pleasure. His sermon at Wesley Chapel, M. E. Church, in revival for Eld. Wyatt, opened the eyes of many who did not know such a great power was in the city at the Christian Church.

We are moving onward and upward. We sent our contribution to the Ministerial Relief Fund. It was small, only $3.21, but we are doing what we can. We are getting ready to make a great drive on Children’s Day. We sent donation to the new building fund for W. L. will send more at an early date.

EVANSVILLE, IND.

Reporter—Eld. H. L. Hildreth

The outlook here seems to be splendid at present. We had an excellent service last Lord’s Day with six more added to the church, which makes an increase of fifteen since my last report. We are meeting each Lord’s Day in the Y. M. C. A. and I do the preaching. Sometimes in the afternoon, Eld. A. P. Wilson the minister of the white Christian Church meets with us.

We are doing all we can to make the Evansville church second to none in the state of Indiana. I have learned from my experience in this city that there are a number of Christian believers here and I believe that a revival in the near future would put the work here "on the map."
THE LAST CALL

THE Young People's Conference is at hand. The days are come when each church that is looking to the future, that has hopes for the continued existence, that plans for tomorrow, that has the welfare of the young people at heart, that church has prepared its young people to meet the rest of the delegates at the Conference in Edwards, Mo., under the auspices of the United Christian Missionary Society. It is through the delegate selected. The LAST CALL comes to finish this angle up as soon as possible.

LOGARITHMS

In mathematics, logarithms are short processes of multiplication and division in large units or decimals based on the roots of numbers. They are invaluable in computing products and quotients quickly. They afford little assistance in meeting the exigencies of the occasion. The senses have proven inadequate too often in the designation of the beautiful, the true and the good.

A second fallacy that invades the daily living is "there is no harm in that." Faith carries on after sight. "As far as I can see there is no harm in that" may be ample justification for anything from stealing a pig to washing an elephant.

A third popular logarithm of practical life is "everybody else does it." Fashion and custom found this root from the convenience of social conformity. And for centuries the devil has lured millions to imitate the sins of thousands in popularizing these sins. The antics of the crowds have amused the gods for ages. The average mob action whether it be a style of hair-bob or an Armistice Day celebration is about as thoughtless, senseless and unstable a thing as the world ever sees.

So on and on our religious "logs" may be derived from legitimate numbers and contain a germ of truth but they are correct only so far. I can see some poor nit-wit approaching the Celestial Portals with no better imitation. And for centuries the devil has lured millions to imitate the sins. The antics of the crowds have amused the gods for ages. The average mob action whether it be a style of hair-bob or an Armistice Day celebration is about as thoughtless, senseless and unstable a thing as the world ever sees.

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FLOOD VICTIMS

Reporter—Mr. G. B. Hervey, Plumerville, Ark.

The flood struck the Antioch Church and wrecked the building. Many of the members are homeless. Much valuable assistance has been rendered by Eld. M. M. Bostick and also the church at Russellville. This is a true exemplification of the Spirit of Christ.

The losses were heavy many losing all their possessions.

CAN YOU IMITATE?

The good imitator is often as clever and original as the originator. Sometimes a good practice loses countenance because someone else used it before the group discovered it. Young people are prone to ridicule an imitation but here is an instance which should challenge imitation.

Easter was a special Sunday in the Bible School Department. It occurred on April 17 or the third Sunday. By the end of April at least Fifty-Five Schools had reported the special day offering. That is a record.

The first Sunday in February was Christian Endeavor Day and the most of the offerings came in the next month or in March and woe is me!—some have not come in yet.

Can you imitate the Bible School, Endeavorers? You say you cannot since February is past and gone. But I am appealing to you to do the next best thing—SEND IN YOUR OFFERING NOW.

A remittance from your society will do three commendable things (1) Help your state reach its apportionment, (2) Help the Christian Endeavor Department reach its national apportionment, (3) Give the Society at your church a share in the missionary task.

With these three worthy aims in mind, may I not prevail upon you to send in a remittance for the national work this month?

Let's go over the top.

COMMENCEMENT PROGRAM

Jarvis Christian Institute

May 22-26, 1927

11:15 a.m. Annual Sermon, Rev. J. D. Hill, Waco, Texas.

2:30 p.m. Baccalaureate Sermon, Dr. H. G. Bowden, Ft. Worth, Texas.

8:00 p.m. Annual Sermon to Joint Societies, Dr. Preston Taylor, Nashville, Tenn.

Monday May 23

8:00 p.m. Closing Exercises of Junior High School, Address—Hon. W. L. Perdue, Big Sandy, W.V.

Tuesday May 24

9:00 a.m. Agriculture Program, Prof. C. A. Berry, Director.

8:00 p.m. Annual Musicale.

Wednesday May 25

9:00 a.m. Women's Council, Mrs. L. B. Ross, Leader. Council will be addressed by Prof. L. A. Greer and Dr. W. L. Beavers.

4 to 5:00 p.m. May Day Exercises—Prof. A. W. Mumford, Director.

8:00 p.m. Commercial and Domestic Art Program. Address—Dr. J. E. Walker, Memphis, Tenn.

Thursday May 26

10:00 a.m. Dedication of Jubilee Building. Address—Hon. Mike H. Thomas, Dallas, Texas.

2 to 5:00 p.m. Inspection of Buildings and Grounds.

8:00 p.m. Commencement Exercises. Address—Rev. Wm. Wolfe, Bowling Green, Ky.
Easter Sunday was a great day with the Clarksdale Church. Subject of the morning discourse: "A Visit to the Tomb of Jesus." A very splendid Easter program was rendered at the morning service.

Monday, April 18, the funeral of Sister McFidda Liary was held from the First Baptist Church. She was one of the oldest members of the Christian Church in the State. Evangelist Calvert preached the funeral.

April 24, the memorial services of Bro. Lawrence Luckey were conducted by the writer at Pilgrim Rest Christian Church. He was the oldest member in Clay County. He was well stricken in years, having spent more than 56 years in active service for the Master. We are confident that our loss is Heaven's gain.

FROM HOUSTON, TEXAS
Reporter—Miss V. Hayes
Grove Street Bible School opened Sunday morning at its usual hour. Twenty persons were present. There is a growing interest in the Bible school.

Just before the eleven o'clock service, Mr. Leon Lee, son of one of our prominent physicians, was baptized. The service was very impressive.

At the eleven o'clock hour, our beloved pastor, Eld. H. G. Smith, was at his post of duty. He delivered to us a most stirring sermon on "Baptism."

The C. E. program was conducted by the president, Miss Christine Thomas.

At 8 p.m. Eld. Smith again presented a wonderful sermon to us on "Salvation in the Name." Acts 4:12.

Sunday was the last day to collect in the pledges formerly made for Jarvis Christian Institute. Total offering for the day was $39.24.

FROM FLOMONT, TEXAS
Reporter—Mrs. A. D. Henry, Flomont, Texas
We want to report that we have been at work here for the Master. We live 375 miles from a Christian church. We first organized a Bible school and were successful in taking in two for baptism. We had only eight or ten men. But now we have an organized church.

Eld. W. M. Henry came to us and preached two weeks and we had a glorious time. There were four additions, two for baptism and one from the Baptist church. Eld. Henry did a fine work in organizing the King Star Christian Church. We pray church here and it is called the Ris-ten him a long life to preach the gospel.

FROM HOUSTON, TEXAS
Reporter—Mrs. Catharyne P. Faulkner, State President
The Christian Endeavor Societies are doing much better work this year than they have done in the past few years.

In Clarksdale, the societies, a junior and a senior and both are doing excellent work.

In Oxford there is a splendid young man, Mr. Winfred Herold, the president who has brought the enrollment up from twenty to fifty-five since the organization last October.

In Lochool, Xenia, Dayton and Springfield, the young people are taking hold of the work in a way that shows they are imbued with the spirit to succeed.

We have our national president of the Christian Endeavor Convention, Eld. S. C. Devine, with the Columbian Society.

Our Cleveland Society under the leadership of Eld. J. E. Blair, is still accomplishing wonders in their endeavors.

We are putting forth strenuous efforts this year to purchase a State Christian Endeavor Banner to be awarded to the society in the state that raises the highest amount of money for all purposes and holds at least forty-five meetings during the year. Already we are beginning to realize this aim.

We are planning an itinerary to visit all the societies in the state we have not yet visited during the last two weeks in May. The work accomplished in the state is a result of the hearty cooperation of all the societies and state officers in the effort to enlarge our Christian Endeavors numerically, financially and spiritually.

The only Theological Test
JESUS put彼得 to a test that the churches have been slow to apply when candidates for the ministry are to be ordained. "Simon, son of John, lovest thou me?" Peter had said, "Though all men shall be offended because of thee, yet will I never be offended." He had not lived up to his own knowledge, for he sees how defective it is in his heart; "Lord, thou be the judge." Peter has seen how much in a social program for the young in our world as the field.

Nothing is more impressive than this last service and nothing more significant than the commitment of each individual to the unfinished task. There is more than that. Also inspiring is the clasp of hands showing the social and co-operative nature of the service. Youth accepts the challenge of leadership, and goes forth from this week of training into the world of reality, stronger in body, more alert in intellect, more tolerant socially and more devout religiously.

FROM OHIO
Reporter—B. H. Johnson, Dayton, Ohio
We have with us our former pastor, Eld. M. Jackson, who is "carrying on" for Eld. Davis just like he was in charge. Bro. Jackson seems so pleased to be with us again, and he is preaching some wonderful sermons. Everyone one seems much benefited by them.

Eld. Davis is in Cincinnati at this writing; the meetings there will last two weeks yet.

The Junior students of the Sunday school hold their Easter program, Easter Sunday evening. The program was conducted by Mrs. B. H. Johnson, one of the teachers of the Junior classes.

We are having nice congregations both morning and evening with many visitors, which make us feel very good. We are trying to get the different departments started on their march to the conventions, State and National.
THE GROWTH OF THE DISCIPLES

A THE meeting of the Commissioners of the National City Christian Church, in Washington, D. C., an interesting letter was introduced by Mr. Orson E. Scott of St. Louis, secretary of the meeting. This letter was from a Mr. Lobengier, and bore the date of 1852. It was published in Christian Union and Religious Review, a paper edited back in the '50's by E. E. Orvis, one of the pioneer preachers of the Disciples.

The communication told of a visit to Washington, D. C., and pointed out how badly the Disciples of his day, numbering 200,000 members, needed a worthy house of worship in the National Capital. He made a calculation to show that 50,000 members giving ten cents each in aid of the local Disciples, would give as much as five dollars each to lead the enterprise, the task could be easily accomplished.

A. Many of us smiled at the naiveté of the letter, but, after all, it contained the big idea which, after 75 years, had drawn together the 200 or more people from all over the land. Men can afford to think great things even if their possibility of carrying them out seems slender. Someday, if they are good, somebody will go ahead with them.

This letter put us to thinking of the growth of the Disciples. First, there is the growth in numbers. Seventy-five years ago we were not more than 1,500,000.

Second, there is the growth in influence. Then we were not very influential. Campbell had passed his zenith and nobody had risen to take his place. Nobody ever takes the place of another. Many thought the Disciples would pass away with the death of Campbell. Today the Disciples are a people with big adventurous leaders sure to make great and impressive progress. Not only must there be such leaders to make a people worthy of mankind, but there must be the spirit of following also. We are learning that and when we are aware of it in the right measure and manner it will be one of our greatest achievements.

Fifth, can we also say that we have grown in grace? Are the people more spiritual than they were seventy-five years ago? Who can say? Undoubtedly there were great, consecrated Christians in those days; Christians who have scarcely been excelled in the annals of Christianity, and yet there has been much growth in grace. In this point, if no other, which is a tremendous step, we have the knowledge and passion that leads us in a helping hand to the whole world.

Our spirituality is of a broader type. It cares for the world. It is altruistic. Besides that, it shows itself in personal habits, and in a better understanding and attitude toward social obligation and justice. We have made the circle larger and taken in many other countries.

Another form of spirituality, in which we have grown, is the love of the beautiful, which always goes with the growth of the soul. We have better churches and better music. We make much more of public worship.

The mind goes out to other details but our columns will not admit of more mention now. A comparison of the preaching and preachers of seventy-five years ago with those of today would reveal whether, in these things, we have grown in quality and power.

—B. A. Abbott.

GETTING FOLKS TO SING

Have you ever found it difficult to get folks to sing in your Bible school? Most of us have at sometime faced this problem. Here's a suggestion.

1. Make sure the pianist or organist plans with good time and rhythms, not too fast or too slow, but with feeling and with a real desire to help.

2. Use a good well-bound hymn book that is not ashamed to hold in your hand or pass out to others.

3. Choose hymns that have worthy words and music. Why use the best music in the church service and the worst in the Bible school? Cheap music never can inspire noble living.

4. Use a variety of hymns chosen in advance and in line with your general theme of worship for the Bible school each Sunday. Devote a brief period during the closing moments of your service to practicing a new hymn; then use it the following Sunday or whenever it is appropriate.

5. Tell the story of one of the hymns now and then. It will make the hymn live and will create interest in singing with spirit and understanding.

6. Have your school or department sing one stanza, then read the next in unison, or, sing a stanza and then have an appropriate verse from God's Word read or quoted.

7. Take a fine thing to learn Psalms like the 1st, 23rd, 100th, and 150th during the closing program of your school for use later in concert in your opening program of worship. The Psalmist is not a slacker, but a genuine leader who loves to sing, but there must be the spirit of following also. We are learning that and when we are aware of it in the right measure and manner it will be one of our greatest achievements.

8. A good leader of song is always needed, not a 'between verses' talker, but a genuine leader who loves to sing and who will inspire others to sing.

9. Have a hymn stanza played by the pianist, urging all to listen intently for the message. Humming the tune through with the instrument gives a meaning to the words of a certain stanza is effective.

10. Remember you are singing in praise to God, in thanksgiving for His blessings, in consecration to the task, not to 'be seen and heard of men,' to 'raise the roof,' or to 'make the windows rattle.'

11. Occasionally call your group together for a sing-song some Sunday afternoon or on a week night. Practice the hymns you want to use in your school.

On a given Sunday morning, choose all your hymns from some one author or composer and make known the fact to the school.

A BEAUTIFUL thought causes wings to grow. That is much more than a figure of speech, for a fine idea lifts up those who have it.
The pre-eminent of Peter as an apostle is illuminated at Antinophi in connection with his confession of Jesus as the Christ, the Son of the living God. In reply Jesus said unto him, "Thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:18, 19).

Peter and the keys

The objectors were silent, but from the history that follows we may doubt that they were prejudiced.

Peter's defense

The story of what Peter had done spread rapidly through the church at Jerusalem and he was called to account. The story of how he defended himself from the accusation that he had fled from the household of a Gentile, to tell him about Jesus. Peter pondered the meaning of the vision and in justification, he of-fered the story of the vision he had, namely the six brethren who had gone with him and told how good a man Cornelius was, and how during the sermon the Holy Spirit had fallen upon the house of Cornelius as it had fallen upon the believers on the Day of Pentecost.

The Lesson Scripture

Acts 10:34-38

And Peter opened his mouth and said:

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him. And the word which he sent unto the children of Israel, preaching good tidings of the kingdom of God, and of the redemption of Jerusalem: we are witnesses of both these things. And so hath God given to us, to make this glad tidings and remission of sins. And with this almsgiving and directing him to send to Joppa for Peter. Cornelius was divinely informed of the approaching visit of Peter, having no prejudice against him. When the messengers arrived and Peter therefore had to be ashamed to go with these men and to leave his doubts behind. But Peter set out on the strangest errand he had ever undertaken, to tell the man of a Gentile, to tell him about Jesus. Peter, though ordinarily very impetuous, did not accept the commission without some reservations. He knew what might happen to him when he returned and therefore he was careful to take six good Jewish brethren with him on his errand (11:12).

Peter pondered the meaning of the vision and the invitation on the way to Cesarea and when he entered the house of Cornelius he had decided that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (10:33, 36).

In this way Peter was persuaded to use the keys of the gospel of Christ and open the doors of faith to the Gentile world by presenting Cornelius and his household.

THE CHRISTIAN PLEA

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Page Six
Christian Endeavor Topic for June 5
Our Duty to Be Healthy
1 Timothy 4:8; Romans 12:1
By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
Can one's body be healthy, if one's mind is not?

In what sense is it true that "Cleanliness is next to godliness"?

Is it God in any way responsible for our ill-health?

Who is the richer, the healthy man, or the wealthy man? Why?

How are we responsible for the health of the around us?

Is all sickness the result of sin?

Is it sin to risk one's life needlessly as in reckless driving or swimming in dangerous waters?

Should doctors be paid to keep us from being sick, or to cure us when we get sick?

Is one justified in risking health and life in the pursuit of scientific truth?

Paragaphs to Ponder
There are some who come into this world with the heritage of weak bodies and frail constitutions. All their lives they must fight against sickness and suffer weakness. Our sympathy goes out to those who are thus handicapped; and often they deserve our admiration and respect for the splendid battle they carry on, and for the cheerfulness in the presence of constant pain. Some of them we cannot help honoring greatly because of their splendid achievements in the face of obstacles the rest of us do not have to overcome. They, perhaps, haven't much health to maintain, but it is often astonishing how well they maintain that little.

It is a duty to God to keep healthy. It is God's will for us to be healthy; the world is a place in which we can keep healthy, in spite of the many threats to health; so it is our responsibility as children of God to be healthy. Moreover, God has called us to certain tasks, and to perform these most acceptably, we must have good health and a good service. We must be rendered, often of the most arduous nature, and only good health, carefully maintained, will be sufficient to render the service. Men have a right to expect the service, and so they, as well as God, have a right to expect us to keep healthy.

We owe it to our parents to keep healthy. If they have given us the endowment of healthy bodies and sturdy constitutions, we owe it to them to keep these unspoiled. More than that, there are burdens enough for parents to bear without their having to bear the added burden of ill-health of their children. To be sure, parents by their ignorance, their indulgence, their carelessness, or their indifference, are often responsible for the sickness, short or long, of their children. But children should endeavor to at least do their part to keep their health to relieve parents from the burden of caring for invalids, willing though parents be to accept the burden, and to be better prepared to relieve parents of other burdens as the years pass.

One owes it to his country to be healthy, for one's country has a right to expect the highest type of service from its citizens. It is at once evident that in war time a nation needs men physically fit and mentally sound; but it needs them as much, yes, more, in peace time. The matter of wise government and of conducting the business and various activities of a nation is not something easy and to be turned over to weaklings; often it is turned over to such, but it should not be. Such work needs men of mind, physically, mentally, and morally fit, and we owe it to our country to get that way and stay that way.

It is a duty to self to keep healthy, for one cannot enjoy life to the full, nor make the most of his talents and his opportunities, unless he is well in body and mind. There are a lot of miserable people in the world whose minds full of illusions and needless imaginings, who owe their state to poor health, or physical condition below par, a condition of body and mind which they have brought upon themselves.

Good health would change the complexion of everything, and so raise our confidence in ourselves, our value to others, and our enjoyment of life as God gave it.

We cannot enjoy the wonderful things God has put in this old world of ours, nor get a palatable taste of the marvelous truth these surroundings and life, unless we have good health. A person with indigestion can't appreciate the light and color of a beautiful sunset or a field full of flowers—it will all look a sickly green to him, the degree of sickness depending directly upon the severity of his indigestion. It is so with other maladies. They turn our attention inward and blur our eyes to the beauty and desirableness of the world about us. So, in order that we may have and express full appreciation of God's world, we owe it to him to be healthy.

To man God gave dominion over the earth. Now, a sick man can never hope to get very far in establishing and maintaining this dominion complete, and it is our duty to remove the handicap.

Obedience to God's laws gives life. We assent to that truth with our minds, but all too often do not prove it by our lives. It doesn't do much good to say that this is true, unless we can point at the same time to a life that has proved it true. If obedience to God's laws gives life—and we earnestly contend that it does—then we can prove that we are healthy to prove it true. We owe it to men too, for there are many who do not know it, or are doubtful of it. Christians must strive to be well established to make more firmly our statements of God's love and goodness.

Mid-Week Prayer Meeting Topic
For June 1
Obadiah
By Gilbert E. Ireland

The Burden of the Prophecy—
This, the shortest book in the Old Testament, and as few as some of the prophets, in poetic form, has given more per-plexity to Bible students than perhaps any other books, and this prophet's ministry. There are several very distinct parallels between the state-ments of Obadiah in his brief book and the words of Jeremiah in his long narrative. Jeremiah has an unbounded joy over Judah's fall, especially in Jeremiah, chapter 40. (Comp. Obad. 1 and Jer. 49:7; Ob. 1, 2 and Jer. 49:14, 15; Ob. 3 and Jer. 40:16.) How the Jewish people suffered many invasions and Jerusalem was overthrown and pillaged many times; whether these coincidences of expression and name are intended to carry Jeremiah's prophecy forward quoting Jeremiah or Jeremiah quoting Obadiah cannot quite be determined; nor to which of the calamities that befell Jerusalem the prophecy belongs. The two books have been supposed a third prophet, from whom both Obadiah and Jeremiah quoted; this is but a supposition.

Points of Interest and Moral Teaching—
This solitary message is one great burst of indignation and doom against Edom. Edom was the name given to Esau, the twin brother of Jacob. It is first noted in his birthright for a meal of lentil pottage (Gen. 25:29-34). The color of the pottage was reddish and the name Edom, "red," became attached to the people and land of Edom and Esau and to the land of their possession through subsequent generations. (See Gen. 28:3; 36:15, 16.) It was a very hilly country, only about one hundred miles long by 20 in width, but a rocky strong-hold for its fierce and populous nation. It figures frequently in the history of Israel. The hatred which Edom bore against Jacob for the deceit which the latter practised upon him (Gen. 27:34, 41), though Esau later bore it back toward Jacob (Gen. 33:4-9), was perpetuated by the descendants of Esau, the Edomites. This is first prominently noted in Num. 20:18, when the Edom- ites refused to let Israel pass through their land. It is narrated that just before the siege of Jerusalem by Titus (A.D. 70), twenty thousand Edumans (Edomites) were admitted into the city and filled it with violence and bloodshed, from which time the Edomites as a separate people disappear from the pages of history. The enmity and doom pronounced against Edom were because of her hatred and pride. Pride is always, venomous and dangerous. Hatred (vs. 10-15) Un pitying, oppressive towards Judaism, Edom meets with retribution herself magnani-mous. (vs. 14-15.) Deep-rooted antipathies and vengeful feelings are often manifested amongst na- tions. The brotherhood of nations is yet far from being cultivated. Pride. (vs. 14.) Edom from her rocky heights de-fiantly said "Who shall bring me down?" I will, said Jehovah. The burden is still irresistible. "Times and seasons" are still in God's power. He can appoint "the day of Jehovah." (See Joel 1:15; 2:1-11, 31; Amos 5:18, 20.) Edom appears as if typical of Israel's last foes (Num. 24:18) and the last opponents of God (Isa. 63:14). The Edomites refused to let Israel pass through their land. It is narrated that just before the siege of Jerusalem by Titus (A.D. 70), twenty thousand Edumans (Edomites) were admitted into the city and filled it with violence and bloodshed, from which time the Edomites as a separate people disappear from the pages of history. The enmity and doom pronounced against Edom were because of her hatred and pride. Pride is always, venomous and dangerous. Hatred (vs. 10-15) Un pitying, oppressive towards Judaism, Edom meets with retribution herself magnani-mous. (vs. 14-15.) Deep-rooted antipathies and vengeful feelings are often manifested amongst na-
THE CHRISTIAN PLEA

What Is Christian Education?

By E. Morris Ferguson

The child of a Christian home that forms part of a Christian church ought to receive a Christian education. And so far as the church can reach and draw into its fellowship children from homes not ac-

atively Christian, its missionary commission bids it give these a Christian education too.

If they are not in Christian education already, and why do so many Christian leaders continue to speak of "religous education," which might include all sorts of non-Christian teachers and using a term which will confess their faith in Christ and the specific kind of education they believe in?

In replying to this second query, we must conclude that words are for, not against, use words as epithets, to show how they feel about somebody or something. They send thanks for a "lovely gift," or revile a "cowardly attack." Taking some inoffensive term like "modern" or "efficiency," they fill it with a meaning of credit or of scorn, according as they feel toward some party or some industrial proc-

ess. "Christian education" has of late had this emotional use.

The ordinary function of words, however, is to indicate meaning. Controlling his feel-

ings, the careful speaker or writer picks words as a kind of "key" to sharpen the distinction between that and related ideas. Words so chosen carry far more weight than those which simply reveal the writer's sympathy and party relations.

"Religious education" and "Christian education" are not convertible terms. Each is needed in the discussion of the church's present obligation. Over against general ed-

ucation, with a curriculum containing no religious material to which any citizen may be trained for the wise and fruitful use of right views of truth, with incidental con-

consideration of the pupil and his needs, Chris-

tian education will mean instruction in Bib-

lical knowledge from the principles of Christianity, according to the form held by the church giving the instruc-

tion, with a view to the pupil's spiritual welfare.

This has been and is the educational philosophy of the Catholic church. Its methods were brought to high efficiency by the Jesuit teachers and have been ardently followed by most of the churches of Protestantism. The aim has been to insure that the children shall receive the full churchly heritage into which they were born and shall learn so well their religious lessons that when they grow up they will continue in the same faith and re-

produce their fathers' religious experience. For all high churchmen, this faith includes a submissive acceptance of the church's authority.

Against this logical concept of education the opposing psychological concept has for centuries been steadily gaining ground. To-day this is called "modern" and solidly on the psychologic platform. The center of education is not the truth but the child. His welfare is not the incidental but the controlling factor. The teacher is first of all a leader into larger life. Truth, knowl-

edge, Bible, Christian teaching, indoctrina-

tion—all these are for the child's secondary values, available for use as the ascertained needs of the pupils may indicate. The book was made for the child, not the child for the book. Real experience is the teacher's tool. Not reproduction of the historic experiences is the aim, but rather the gaining of power to face a new world, meet new situations, gather new experience, and so reach a higher faith and a nobler level of living.

Substantially this is the fundamental aim of every modern system of education. Even in technical courses that fit for material production and sales the cultural courses, it is acknowledged that teaching should primarily build character. It is gen-

erally recognized that character must rest on something. This religious educator would define "nobler," in the last paragraph, as meaning more in accord with the will of God for man; and here many of our high educations would be unable to follow him. It is the acute-

ness of this far-reaching issue as to the definition of God as a person and the authority of the divine word as the religious education" as the true verbal battle-line behind which all the forces of religion should make common cause.

If we then, followers of Jesus, take our stand where he stood, on this psychological position, we shall define Christian educa-

tion not as the teaching of the Christian book, the Christian doctrine, or the Chris-

tian way of life, but as the leading of our pupils along Jesus' way, to the end that they may learn him and gain power to be like him more and more. With his words and life revealing God and showing ever new applications of God's command-

ments, we shall have a new and higher inter-

pretation of the godly level of living. Accepting him as teacher and Lord, and leading our pupils into the experience of this acceptance, we shall, for ourselves and for our pupils, make it our primary task to give our encour-agement, his teachings our guide, and his finished and triumphant life our pattern and inspiration.

When the guiding and enriching of pupil-

experience is the accepted method and high character the end, education is modern. On this basis alone is it possible to define the determinant of this character is the will of God, the modern education is religious. And when this will of God is found revealed in Jesus Christ and his life and all of his followers his disciples and his church are trained for the wise and fruitful use of right views of truth, with incidental con-

consideration of the pupil and his needs, Chris-

tian education. For this Christian education, in every grade, there is a body of vital curricular material, approved by the teaching experi-

ence of many generations. At its center is the Bible. Lessons planned under the pupil-

centered philosophy of education will in many cases use the same stories and teach the same words that were used when reli-

gious education meant education in a reli-

gious book. But new wine breaks old skins. The teacher whose supreme task is to seek the Christ-life for his pupils must be left free to lead them wherever their spiritual curricular cases may lead. They must be trained for the wise and fruitful use of his new curricular freedom.

Practical Religious Education

(Continued from page 1)

And so we could go on mentioning other things such as lack of finance, and improper housing conditions, etc., that lie in the way of our ac-

complishing, by means of the reli-

gious education of the child, the building of a Christian world, but it is not necessary because almost all of our difficulties, as we have inti-

mated, are related back to our first problem, that of the lack of religious educational consciousness. If people can only see the great promise of progress that this approach to our problem offers, there will be many fine Christian men and women who will take seriously the task of training themselves for leaders and teachers even though the only pay they receive is the con-

sciousness of having helped in the upbuilding of the life of the world, and that will be enough. When people are led to see the value of such work they will respond to the call for finances in such a way that ade-

quate housing facilities and equip-

ment will be forthcoming. And so it will be in regard to the other problems that exist. They will all disappear like the fog before the sun when once we get even a few of the people in our churches who are lead-

ers to see the great promise that Religious Education holds. Our first task then is to develop in our churches, men and women who have such an understanding and who have such a vision. Then indeed we will be in position to pray, with some hope of our prayers being answered, before the end of time, that prayer which says, "Thy Kingdom come, Thy will be done, on earth as it is in heaven."
Working With the Churches

By B. C. Calvert, Evangelist of Mississippi

My Trip and Labors in Los Angeles, California

I LEFT Jackson Thursday, Feb. 24, 1927, for Los Angeles, California, where I spent a month in serv- ice for Christ. On the trip to Los Angeles I crossed Louisiana, Texas, Arizona, New Mexico, and California. There are thousands and thousands of acres of desert lands in Texas, New Mexico, Arizona, and California. There is no water in these deserts except that which is pumped there from the mountains miles and miles away. This is the way they irrigate and cultivate the land, and water the stock. There are no trees in these deserts for wood or timber except those that are planted and watered.

For miles and miles in the Imperial Valley (in the deserts) in California one sees white sand. This sand is so fine it works its way into the cars with all windows down.

There is a kind of weed or shrub that grows in these deserts, the bodies, of which are wrapped as tightly and as beautifully as if done by human hands. It is the suit nature has provided. God indeed clothes the grass of the field, and I know He cares for and will clothe His children if they but love, obey, and serve Him.

These shrubs do not grow tall because of the lack of sufficient water to make them flourish. Most of them are palm shrubs. I sometimes think many Christians do not grow as tall in the stature of Christ because they lack the water of life. That is why Christ invites all to come unto Him and drink.

There are many beautiful scenes of mountains with their snow-covered peaks, and gorges. Some of these gorges, at the foot of the mountain, look like great bodies of water, but it is not a thing but a kind of smoke or fog, that dwells around the mountains.

On my way to California I crossed the highest bridge in the world on the Pacific Coast Lines Railroad. This is the Pecos River Bridge in Texas, and is 321 feet high.

California is noted for its Sierra Mountains, its streams and rivers, orange and olive groves; its dates and palms and verdant valleys. Its miles of foothill orchards can be viewed as an open book. In the great state of California, the Golden West, one will find beef farms, out of which much of our sugar is made. Here they have many thousands of acres of vegetable farms. California is also noted for her beautiful flowers of all kinds. Its English walnuts, palm trees, pecan groves, peaches, apples, lemon groves, blackberry and strawberry farms, oil fields, and its beautiful ocean beaches. I visited three of these beaches, namely, Santa Monica, Long Beach, and San Pedro, where the ships land. At these beaches they have everything for amusement. At Santa Monica they have Noah's Ark.

The chief cities through which I passed to California are: New Orleans, La., Beaumont, Houston, San Antonio, and El Paso, Texas, Tucson, Arizona, and Niland, California.

I arrived in Los Angeles Sunday morning, February 27, at 10:45 a.m., and was met at the train by Bro. Vernon Smith and wife, Bro. Walter Keyes and wife, Sister Jennie Arnold and Sister Mamie Holmes. All were from Mississippi.

Even though fatigued with the long journey we entered heartily into the first service of the great revival at the Birch Street Christian Church. We swung the Old Jerusalem Blade right and left, and it set in order the things that were askew. We found the Church in the West in bad shape spiritually. There are four churches in the city of Los Angeles, but like the Jews and Samaritans, they were having but little dealing with each other. Our first task was to preach the spirit of cooperation into the churches. As a proof that we succeeded in bringing about a better spirit of cooperation, the organization of a Ministers' Union of the Churches of Christ of Los Angeles, took form. The following ministers were elected as officers: Elder A. W. Jacobs, President; Elder M. F. Mitchell, Secretary; Elder I. J. Williams, Vice-President; Elder C. B. Torrance, Treasurer. The ministers unanimously voted that Evangelist B. C. Calvert be an honorary member of the Ministers' Union.

Even though Elder Cothran was in ill health during the Birch Street Revival, he attended nearly every night, and was present and took an active part in the organization of the Ministers' Union. Elders Cothran, Mitchell, Torrance, and Williams are to be congratulated for the very fine way in which they cooperated in this meeting.

My next and hardest fight was to preach cooperation into the membership. Some of them were not speaking to each other, and had said they would never attend Church again. I am simply stating these things that the entire brotherhood may know what odds I labored against. Elder A. W. Jacobs, the pastor, had done much to put the Church on the right basis, but the Church, as a whole, had not recovered from some differences that occurred some twenty years ago.

But thank God I left the Church rejoicing in the God of their salvation. I believe they have decided to bury the past, and do more for the Master's Cause. Six souls took their testimony. I say this was fine for a Church that had not had a revival for twenty

(Continued on page 4.)
GLEANINGS FROM THE ONE-DAY CONVENTIONS
HOMES FOR AGED AND ORPHANS
By Mr. P. H. Moss

SOFAR there are no homes of our brotherhood for the aged and orphaned. But the time is at hand when the existence of a small fund now held in trust by the Illinois State Mission Board that has been designated some years ago to be used in the erection of a home for the aged among our people. The sum is not large but it forms at least an impetus in the direction of some provision for the unfortunate in our brotherhood.

JOHNSON CITY, TENNESSEE

THE entire circuit of the One-Day Convention was free from all levity of lightness. Everyone seemed to feel that the mission was a business and consequently refrained from anything that would detract from this aim. All the questions, all the comments, all the suggestions were put in the vein of seriousness that should characterize a King's business. By team and delegates the trip and session was well made a vacation or pleasure trip. But nowhere was this seriousness more evident than at Johnson City in the East Tennessee Convention. From the first song in the morning devotional to the last Amen of the evening's benediction the earnestness of purpose and deliberation that marked this session, this section of the country has the leadership and capacity to do a great piece of work if brought to a serious strategic position it holds in the brotherhood. The vigor and wholeheartedness with which the messages were received lent encouragement that the consummation of that aim may not be so far distant.

Attendance was as follows:
Morning ........................................... 43
Afternoon ......................................... 44
Evening ........................................... 11
Total ............................................. 128
Churches represented—5

FROM KENTUCKY

Report—Eld. F. T. Floyd, Covington, Kentucky

In the Robbin Street Christian Church, in Bible school on May 8, 1927, the attendance was 18. Charles Jackson is the superintendent. In the Congregational worship on 11 A. M. the pastor preached a wonderful sermon, "Mother and Home," after which Mr. H. M. E. offered a beautiful and enjoyable prayer. At 3:30 P. M., at the Mortgage Burning Service of the Parsonage and Chapel, Rev. McCline delivered a soul-stirring sermon. Rev. Taylor of the Ninth Street Baptist Church was present and took part on the program. The Elizabeth Street Church held a service in the Good Samaritan Lodge also rendered service in this service. It was indeed a joyful day with the Robbin Street Christian Church. At night prayer service presented from Rev. Daniel 2:44—"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever"; Subject, "The True Church."
The Christian Plea
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Under the auspices of the
NATIONAL CHRISTIAN MISSIONARY CONVENTION OF THE CHURCHES
OF CHRIST
In Cooperation With the
UNITED CHRISTIAN MISSIONARY SOCIETY

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The Christian Plea

MIDWAY

THIS is not an eulogy of that hos-
itable little town in central Kentuc-
y. Neither is it referring to that part of the Windy City that
is called the Midway.

Midway is the word to describe the present condition of the national apportionment of the Christian En-
deavor Societies. The apportion-
ment for the Religious Education Department is $4,500 and for the Endeavor societies $500. For eleven
months the societies have been rest-
ning on their ears and thus only 50%
of the $500 is forthcoming.

But the Midway is no place for
the Christian Endeavours to be. With one more month in the missionary
year, the rowing must be fast and
furious if in the next thirty days $250 is sent in. If you have been
procrastinating, ease. If you have not considered the national apportion-
ment, do so. If you have the
money but have been holding it, lose it and let it go.

Send your offering to V. G. Smith,
425 DeBaliviere Ave., St. Louis, Mo., and if you want credit on this mis-
sionary year, June is the last month.

Right away—Make it pay—Send
today—With no delay—Then say—
"We obey—in our way!"—Hurrah!

BEFORE THE HOUR STRIKES

ONCE, many moons ago, down in
"My Old Kentucky Home" a con-
vention decided to do some things
and one of the proposed projects was
the operation of a publicity medium
commonly called a paper or journal.

Now to do this the convention
pledged itself to build up a subscrip-
tion list of two thousand by July 1,
1927. But lo, July is just over the
way and not one thousand has been
reached.

Ideals are glorious, high goals com-
mendable, lofty aims worthy, but
when the discrepancy between the
ideal and the real is so great then
something must be done and that
right speedily. Some sections of the
country have failed woefully to de-
velop the potentials of a paper
planted among their people. Others have stopped ere the task was done.
Some few places have gallantly met
the challenge.

But, "Let the dead past bury its
dead." The future brings hope and,
basing its hopes on that future, the
Christian Plea is launching a cam-
paign for FIVE HUNDRED sub-
scriptions during the months of July and August. These months are free
from special days and in them most
of the state conventions meet and it
is the plan to use these state organ-
izations as far as possible in putting
the campaign over.

To get the five hundred, everyone
whose subscription has expired
should renew it at once. Every
minister must canvass his congrega-
tion for new subscriptions Every
Missionary Society and Christian En-
deavor must get the Christian Plea
into the hands of all their members.
The Bible school must promote this
educational feature. Brotherhood and
other organizations of a local charac-
ter must be influenced to yield up
their support both morally and
financially for those who cannot take
the paper.

Before THE HOUR STRIKES for
the assembling of the Eleventh Na-
tional Missionary Convention, let this
five hundred be in.

Full Cooperation is the slogan.
A Christian Plea in Every Home.

W. M. S. OBSERVE EASTERN

Mrs. B. B. Grubbs, Field Secretary

To date of May 10th, thirty-four
W. M. S. reported the observ-
ance of Easter with thanks offerings
for Kingdom-Building. The general
consensus of opinion is that each in-
stance the spiritual life of the
church was deepened. We are sure
that there are other societies that
shared the rich fellowship but have
not made their report.

Arkansas—N. Little Rock, $7.50; Russell-
ville, $1.40; Pea Ridge, $3.50.
California—Birch St., Los Angeles, $8.54;
Missouri—Blackwater, $2.00; Frankford, $15.00; Jefferson City, $5.00; Fulton, $8.00;
New Haven, $3.00; Madison, $2.80; St.
Louis, $35.40.
Mississippi—Port Gibson, $10.00; Mc.
Bayou, $10.00; Vicksburg, $11.50; Grand
Gulf, $8.00.
Illinois—Langely Ave., Chicago, $24.00;
Oakwood Blvd., Chicago, $8.00.
Ohio—Columbus, $10.00; Cincinnati,
$25.67; Dayton, $10.89; Cleveland, $11.00.
Kentucky—Lexington, $50.60; Mt. Ster-
ling, $25.00; Louisville, Central, $8.00;
Midway, $8.00; Louisville, Chestnut St., $20.20; Nashville, Len Ave. (Circle), $30.00; Nashville, Len Ave. (W. M. S.), $11.50.
Texas—Ray City, $4.50; Houston, $8.24;
Greenville, $3.65; Hawkins, J. C., $67.50.
North Carolina—Reidsville, $10.00; Win-
ston-Salem, $15.50.

A TIME FOR EVERYTHING

"FOR everything there is a sea-
son and a time for every pur-
pose under heaven." And this is
the time for the Bible Schools to
observe their last special day for
the missionary year. The offering
on this occasion goes for the foreign
mission work.

This year the foreign work has
met with serious handicaps in China.
The unsettled political condition of the
country with the consequent dis-
order and destruction of property
has caused an emergency in the
finances of this department. The
necessity of moving the personnel
and protecting the interests has
made an extra outlay of money im-
perative. To finish the current year
with balanced books requires the co-
operation of all.

The unqualified success of the
work and the necessity for extension
in the African mission field obliged to make a special appeal to our brotherhood. With fifty mis-
sionaries and over two hundred na-
tive workers, the churches, Bible
schools, Christian Endeavor Socie-
ties and individual members have
increased more rapidly than in any
other mission field. Whereas the
largest membership in any other of
the ten fields does not exceed 4,000
in Africa the number of native Christians number over 14,000. In
Porto Rico, the Philippines and
Jamaica, the results of the mission-
ary efforts among the darker races
have been gratifying. Men and
women are being brought to Christ
for spiritual comfort, intellectual
enlightenment, social readjustments,
and physical relief.

For the special program of the
day—which is more important to the
educational program of your
church than the contribution—there
is a playlet on the current mission-
ary theme of the year, "Christ or
Mohammed." The play is entitled
"In Moslem Lands." The history
of islamism is given and some idea
of its dehumanizing influence over
the savage mind, in which "the last
state of the man is worse than the
first."

Tomorrow is the day. Observe June
5th as CHILDREN'S DAY at
your local Bible School and send the
offering to the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Mo. If you are not
prepared by all means use the sec-
ond Sunday and send your offering
before June 30th.

STATE, a civilization or an in-
dividual is proved by treat-
ment of children, the aged, the sick,
and the helpless poor.
The fairest jewel worn by woman-
hood is modesty.
FROM KENTUCKY

Reporter—Mrs. L. D. Magowan, Mt. Sterling, Ky.

Prof. Moss has made us a visit and his message was full of interest and inspiration. We are always delighted to have Prof. Moss with us.

On Easter Sunday we had sunrise prayer meeting which was a glorious meeting. Eld. Alphin was with us on that day and we were pleased to hear a fine sermon from him. We went "over the top" and raised our national apportionment of $100.00 and paid it to Eld. Alphin. The Missionary Society also gave him $25.00.

Eld. I. H. Moore made us a visit on May 4 in interest of the Georgetown church. We are very sorry such a struggle is oppressing this people and we proved our sympathy with an offering of $22.50. This is to be added to an offering of $20.00 that we gave them in March. Our pastor, Eld. W. H. Brown, believes in giving to all good causes and he has trained his members to take a delight in this form of worship. We pray God's blessings on Eld. Moore and his congregation.

Mrs. Mary E. Taylor made us a visit in interest of the School of Methods. We are hoping to do everything possible to foster this good work.

All the departments of our church are busy preparing for the July Rally.

FROM SOUTH CAROLINA

Reporter—O. L. Brabham, Oliver, S. C.

Supt. of Bible School and Church Clerk

This is a report from the Three Mile Creek Christian Church and its auxiliaries.

The church here is doing fine work. It has preaching once a month by Eld. R. H. Boyd of Ellerton, S. C.

The Bible school is progressing and the Easter exercises were great. We raised $4.00 in this effort and forwarded it to the United Christian Missionary Society. Some seven contributions made up the twenty-five events to this effort. We are planning for our Children's Day program for the first Lord's Day in June.

Mr. Jose Ritter departed this life not so long ago. What is our loss is Heaven's gain. The funeral services were conducted at the Three Mile Christian Church by Eld. B. J. Kearse April 12.

Our revival services began on the sixth of May. We ask the prayers of the brotherhood for success.

We do not avoid evil by fleeing before it, but by rising above or diving below its plane; as the worm escapes drought and frost by boring inches deeper.—Thoreau.

FROM THE BIBLE SCHOOL AND CHURCH CLERK

REPORT OF THIRD DISTRICT

Convention, Mo.

Mrs. Cammie Doolin, Gen. Field Worker of W. M. S.—Mr. Carrie Welch—President Reporter

THIRD DISTRICT convention held at Madison, Mo., May 5 to 8, 1927, will long be remembered by those who attended. The good people of Madison spared no pains for our comfort. We were pleased to have the following persons present, Eld. J. C. Green, State President; Eld. C. E. Craggert, State Corresponding Secretary; V. G. Smith, Editor of the Christian Plea; Eld. P. A. Gray and last not least, Eld. Poston, a young man entering into the ministry.

The meeting was full of interest from beginning to end. We had reports from each church in the district, even our "baby" church at Vandalia, Mo. Brother Robert Morgan, the backbone of the church, was present. We were glad to have him. Mrs. R. E. Logan, state elementary supt. of Bible school, with the writer, was successful in getting several subscriptions for the Christian Plea and World Call. We are glad to have our folks read more.

Our giving was a part of our worship as we tried to make our offerings as large as possible.

Churches ................................... $ 95.38
W. M. S. .................................... 29.00
Bible School ................................. 45.53
Christian Endeavor ....................... 27.27

Total ....................................... $197.18

We have planned to do our work on a larger base. Watch us grow.

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"OLD FIRST" NEWS

Reporter—Sammie Warfield, Nicholasville, Kentucky

"Old First" is still inching along. On April 24, it had its spring rally, and our state president was with us in the afternoon services. We raised $154.90 which leaves "Old First" free again. Eld. Euell took his machine Congregation that morning and his text was found in Malachi 3:8, Subject, "Will a man rob God?"

We are having a great deal of illness in our town now and a few deaths. Sister Taylor Houston is sick, Sister Black has been indisposed and Sister Lerul lost her danger.

A fine service was held at the prayer meeting on the 4th.

FROM THE BANKS OF OLD KY.


Old Kentucky is yet on the map but clouds in our skies. "Big bear tracks" means "country not safe." If the vault of "Belle Hill," Va., would yield us a Pat. Heany, he would fit like the colored gentleman's shirt. A lamented Congressman declared "how difficult to stand by one who will not stand by me." Oh, for a sun ray to clarify! "A light to shine on the road." Our state work moves to success. All departments have made programs. Georgetown, July 20-24, will be the convention time and place. We'll cross the river there.

LITTLE ROCK, KY.

Reporter—A. D. Gualt, Mayslick, Ky.

The missionary society of the church is glad to report that the Easter week of prayer was observed with a good attendance as was the sunrise prayer meeting on Easter morning.

The church as a whole is not asleep and all the departments are at work under our good pastor, Eld. H. T. Webber.

We are proud to say that two have recently been added to our church.

All of us enjoyed every minute of Eld. Alphin's visit with us.

TO THE CHURCHES IN ILLINOIS

By Eld. B. E. LaTouche, Chicago, Ill.

The state board of the colored Disciples of Christ had its final meeting, April 24, 1927. We spent a deal of time trying to get the committee to sign the last check but I think the minds which we feel are significant to the development of the work in our state. Illinois is quite young in its missionary activities and hence requires great sacrifices on the part of our leaders. The needs of the hour are much, brethren, that we must take cognizance. We are small numerically but I have faith to believe that we can do great things for our Lord and Master.

We believe that the best way to perpetuate the cause of Christ in Illinois is through our cooperative work in the various endeavors. Our pastors and members should feel responsible. With this passion on my heart I now call upon you to back up the sufferings of Christ by your efforts in your churches.

We have a well organized State Board with a state convention which we should get behind and support. Will you be there? Can I depend on you at this crucial hour? Will you begin to plan now for the next state convention which will be held in Indiana, July 15-19. We have prepared a good program for you. Please do not fail us. Thanking you in advance for your enthusiastic support, may God bless you in your efforts for good.
BIBLE SCHOOL RECORDS

We must remember that we are dealing with perishable goods—not with cotton, iron, or other valuable commodities. Loss of commodities may be, but with hearts and souls of infinite value wrapped up in human flesh.

A school secretary should be one who loves his task, who thinks in terms of records, keeps them accurately, who through the proper development of life develops and who is able to reveal this situation to the workers in conference and to the entire constituency of the school and church on an occasional basis.

Records point toward certain conditions. They should be individually kept and while certain items upon which we keep a record are somewhat artificial, they are indicative at least of conditions under which proper character development is brought about.

A number of schools are using a graded record system, to a very decided advantage. Among Beginners we do well to get the name and to record the regular attendance of the pupil, whereas among Primaries we may add to this promptness, effort, memory verse, co-operation, and the retold story. In addition to these items when we record the progress of our Juniors, we should include bringing the Bible to school, attendance, home work and the memory text.

Among those older than the Juniors the mechanical features will somewhat diminish in importance. More emphasis should be laid on attendance promptness, regularity in giving, church attendance, and class responses. These matters should have become a habit by this time.

The educational value of records should be kept in mind at all times as we deal with these. It is too frequently that more is made of counting noses than on measuring the progress of the one whose name is entered.

Sometime ago in conference with a public school leader the writer of this column was handed a card on which the record of each pupil in that school was kept from the day of his entry to the time of high school graduation. An enrollment card in the Bible school should in like manner reveal the spiritual record of the pupil. What would you think of a banker who had just as many books in the box of your records of your money deposited with him as you are in keeping record on his boy and girl whom you teach in the Bible school. Let us get to making monthly or weekly the accounts each day to the very penny. The books must balance. Our task in the Bible school is to build up Christian motivation that a well-balanced life may be the outgrowth of our efforts.

No account should be closed with any of the pupils in your school until they are entirely beyond your reach for some good reason or have been called to give an account of their record.

Remember we are dealing with life values.

The Output of Books in the United States

Does the output of books measure the intellectual expansion of a people? No doubt it does, and probably goes beyond it. In the light of this a book census in 1883 published in 1896 by 175 American publishing houses, says The Publisher's Weekly, that publishers brought out more than 50,000 each, and, "The Macmillan, with its numerous departments and many importations, as usual tops the list, but Blish, a total of two book per working day."

The largest number of books published by any one other firm was 304.

CHURCHES IN CHINA

The outlook for the Indigenous Church in China is very dark and truly is laboring under bonds that will be difficult to unshackle.

Among the reverses that the whole mission program faces in China are the facts that our mission stations have been plundered; our property has been, in part, destroyed and some lives have been taken.

Ancient China has been ruled by the Soviet to arms. Soviets have captured, supplied capital to, and furnished supplies for Chinese who wished to overthrow one another. China is a magnificent country bound with an ancient religion of dreadful superstitions. Her few military leaders have been at work in the west and in the east in the United States, some of them in our own United States. The ideals are drawn, copied, and reflected those of the western mind.

Again, the complexity of American Protestant civilization has actually been copied with more success. Christianity has been planted and there is little the church cannot do.

A church is a nation of pieces. She is not unified. She has been the prey for the foreigner and the masses who represent the teachings and customs of western teachers and missionaries.

Again, the complexity of American Protestant civilization has been copied with more success. Christianity has been planted and there is little the church cannot do.

Once one custom is Christian, why another. Our own brotherhood contains some elements, which are so narrow, that they should be trying to throw off the yoke of military dictatorship, superstition, and a cultural background of an age that preceded Christian civilization by thousands of years.

These leaders, if we are not mistaken in them, wish to become the friends of the world powers in Germany, Japan and all the major powers are guilty of getting special concessions in China either by a treaty or by a military demonstration.

In the light of this a book census shows 614 books, a total of two books per working day.

We are dealing with life values.

ACCOUNTABILITY

One of the vices of thought today is that one may do whatever he likes and not be called to render an account. But the day of judgment cannot be dismissed in any such summary as may be here or there; there is no more certain and inevitable law in the world than that of accountability. Secret sin eats away the soul, open revolt reacts upon the wrong doer in many ways. Judgment comes here and hereafter. Wherever there is ability there is accountability.

A JUST A WORD

Any one can see the first step into sin but no one can see where subsequent steps will lead him. Just an act of selfish pleasure and the transgressor is in; but he may only find the way out by the electric chair—and maybe he is not out then.—B. A. Abbott.

Christianity has found its triumphs and shame in its faith in every nation and tribe upon the globe; its judgment has been in every case the same. Virtue, social order, prosperity, blessedness, the elevation and improvement in all respects, of ordinary life, are the uniform and exclusive inheritance of those who receive the gospel.—J. H. Seelye.
The Lesson Scripture

Acts 12:5-15

5 Peter therefore was kept in prison: but prayer was made earnestly by the church unto God for him. 6 And when Herod was about to bring him forth, the same night Peter was praying. 7 And in the prison the angel of the Lord appeared to him, and awoke him, saying unto him, Arise quickly. And his chains fell off from his hands. 8 And the angel said unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and不知 what he said to him. 10 And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city: which opened to them of it's own accord: And they went out, and passed through one street; and straightway the angel parted from him. 11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent his angel, and has delivered me from the hand of Herod, and from all the expectation of the people of Israel. 12 And when he had opened the gate of Daminus, and led the way out for him, the same night Peter was delivered. 13 And when he had made his way with all the disciples, he parted from them, and departed, and went to another place. 14 And when Herod saw that this thing was so, he sought to destroy the Disciples. But when he knew that they were following Christ, he left them alone, knowing that a certain plot against himself was at hand from the Jews. 15 And Herod died, and was succeeded by his son Agrippa.
Christian Endeavor Topic for June 12
Poems That Are Worth While
Psalms 23:1-6

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
Is all poetry "verse"? poetry?
What do you like better, blank verse or rhyme?
What do we mean by "poetic inspiration"?
What do we mean by "poetic motion"? Is it really poetry?
Is our present day life conducive to lofty poetic expression?
Can real poetry sometimes be written in prose form?
Would you take any lasting value in memorizing a poem a week, or one a month?
Explain.

Will a thought clothed in poetry make a more lasting impression than if stated in prose?
Why do we call some poets "seers"?

Paragraphs to Ponder

A poet much condemned yet greatly loved and widely admired was "Bobby" Burns. There is a simplicity, a musical quality, and effortlessness to his poems that wins us and causes us to read more and more. Perhaps his greatest poem is "The Cotter's Saturday Night." Herein Burns brings us into intimate touch with the simple, devout, and wholly praiseworthy life of the Scotch commoner. The spirit of this poem is distinctly religious and it makes us feel that there is a way to make heaven in the home. Professor Wilson has said of this masterpiece of Burns that it is "the noblest poem genius ever dedicated to domestic devotion; and we cannot but agree when we read it.

"And what is so rare as a day in June?
Then if ever, come perfect days;
Then heaven7s near the earth if it be in tune,
And over it softly her warm ear lays.

These lines are from the prelude to Part First of Lowell's "Vision of Sir Launfal," one of the most beautiful poetic passages in American literature. It is said of this poem that it was written at a single sitting of some thirty-six hours; and as we read it we know that it must have been born in a glow of unpoetical inspiration. Its story of the transformation of the proud and haughty to the humble is the humble whose sympathy went out quickly and fully to the needy and suffering leper brings a rich lesson to us. Truly we will say with Lowell:

"Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and me."

A very alluring and illuminating picture of New England farm life and of a New England winter in the middle of last century is given to us in Whittier's "Snow Bound." We shiver a bit as we read of the deepshucked snow and the days of isolation, but we grow at the thought of the snapping wood in great sleepfulness and are warmed by the picture of the happy and harmonious home life in that old farmhouse, yet we cannot but give us our modern conveniences and comforts and consoling ways of life, yet we have a feeling of regret that our lives can no longer be as quiet and peaceful as "Snow Bound." As was the life of that day.

Not of very lofty sentiment nor of very great poetic genius yet of most pleasing quality are the poems of James Whitcomb Riley. They deal with plain everyday places and situations, and make us see, and help us to live over again, many a happy experience of the past. "An Old Sweetheart of Mine," "The Old Swimmin' Hole," "Down on the Brandywine," and a lot more like them, will never win first place as expressions of great poetic genius, perhaps, but they will give us a warm feeling of love and longing for old scenes. They are poems that will live.

One of Tennyson's greatest poems is "In Memoriam," one that has been set to music and given a lasting place among our songs, in "Crossing the Bar." It came to Tennyson as a flash of inspiration after he visited the seaside cloisters of the River Solent in the Isle of Wight and is the author's expression of his quiet steadfast faith in the love of God, the Pilot, and the surety that death leads into life. The poem was written in Tennyson's eighty-first year, in October, two years before his death, as a prayer for the prophet of that event. It was his request that the lyric should be placed at the end of all volumes of his poems, a fitting close to the story of his life.

We cannot leave out of such a study as this mention of those unhappy poems, songs they are, of David and the psalmists. One cannot even estimate the comfort, and courage, and patience, the fortiitude and devotion, the inspiration and aspiration those songs of the psalms of David brought and kept alive in the hearts of men in all the centuries since they were composed and sung on the hills of Judea or in temple courts. The singer makes us to see the earth and the skies and to feel the love of God as he saw and felt. And so we sing with him, "The Lord is my shepherd!" or "The heavens declare the glory of God!" or "The Lord is my refuge and strength!" and singing, we rejoice as he did that the Lord is our God.

There is a poet of happy heart and bright soul among the group of American poets whose name is so little lyric or epic triumphs, perhaps, yet brings us a sane and comforting philosophy of life that we are the better for having it. This poet was Oliver Wendell Holmes whose "One Hoss Shay" will live on through the ages, though in this age of automobiles and airplanes many of us have never seen such a vehicle. Then there are his occasional poems, which he was so adept at writing that a revelation of the beauty of life and the keen understanding of human nature which Dr. Holmes possessed. We read them and smile and go away feeling better in mind and heart an more charitable toward our fellow.

THE CHRISTIAN PLEA
BUILIDING PROGRAMS AND CHARACTER

Most of us at some time in our lives have seen a fleet of ships and every Bible school leader has heard or read the story of the fleet that sailed around the world. There is another fleet of ships, the presence of which on the sea of life is of utmost significance. We talk of friendship, comradeship, fellowship and other "ships" of infinite worth and the flagship of all is worship. Through worship, peace and direction is given to the entire fleet. If worship be so important, we should give careful attention to the building of our worship programs in the school of the church.

Having carefully chosen a theme, carrying some attitude we are anxious to prevail such as gratitude, good will, loyalty, let us choose our hymns, Scripture readings, prayer content and story material in line with this theme, varying the programs from time to time, providing for participation on the part of as many as possible and making provision for each age group with department programs where this can possibly be done.

Once a month, the worship program in your school could very effectively center in a missionary presentation, all items of the theme chosen with this thought in mind. A dramatization of a missionary hymn, the telling of a missionary story, or a brief missionary talk with maps, charts, or blackboard outlines to reinforce same, followed by an appropriate prayer will add much to the effectiveness of this program.

Some people seem to have the idea that the opening program of a school or class should take the form of a "pep" meeting but this is far from the ideal when we talk in terms of the worship programs. There are times when we need spirited singing, rousing speeches full of boost and vigor but the worship program is built on the fundamental idea of the recognition of the presence of God. It is not a time-filler but a heart-filler.

It will be helpful for you to compile a worship book containing memory gems, order of services, suggested prayers, calls to worship, hymn stories, selections for responsive reading, missionary stories, illustrations, and other materials of this sort upon which you may draw in building programs.

There may be plausible arguments against that concerning which there cannot be the least doubt. To show this Archbishop Whately wrote a pamphlet entitled "Historic Doubts Respecting the Existence and Acts of Napoleon Bonaparte." It is said to be almost impregnable from the standpoint of human reason. A "smart" atheist could prove to many people that no such person as Napoleon Bonaparte ever lived. Yet how false would be the "proof."

A Hint to Aspiring Poets

An aspiring poet has discovered a new way to get his verses printed in the daily papers. He sends the first stanza to the editor of the correspondence column with the inquiry, "Can any one give me the right rhyme for the poem?" and then a day or two later sends in the rest of the poem under another name.—The Outlook.

NOBODY CALLS FOR THE OLD BOOK
By Altha Crowder

In the morning we all gather at the table to break the fast,
We talk of the duties of the day, dreams of the infinite past.
We speak of our friends, the happy, and those in sorrow,
And plan the tasks that must be attended to before the morrow.
Each one calls for his portion and a hurried meal is partaken,
And yet no one word of thanks by any had been spoken.
In haste we have finished with scarcely an upward nod,
And nobody called for the dear Old Book.

At noon they all returned with such a rush and sway,
Somehow taking time to relate some scene on the way,
Or at something or someone they stop to complain;
And rudely push back their plate at a dish they have been served.
They rush back to school, to work or some public ranks,
Forgetting in the mad rush to even stop and give an upward look.
And too-busy to call for the dear Old Book.
The shades of evening have long since stretched their length
For hours we have been gathered around the firelight,
Our guests have come, visited, chattered and gone.
The radio has loudly pealed forth its music and song.
At last, tired and worn, each member of the family group,
Creeps off to find rest, each in his own little nook,
Gone to sleep without a word of thanks or an upward look,
And nobody cared to call for the dear Old Book.

I sat alone, with head bowed, my heart sad and my yearning,
I held the Old Book close to the light, its pages turning.
Lord, why have my loved ones from Thy presence been removed?
If I be the only bible they read, fill me with Thy love, I prayed,
Teach me Thy truths, so fill my heart with Thy word,
That I may speak them in messages sweet to be heard;
And so fill the hearts of my dear ones until with an upward look,
They turn and call again for the dear Old Book.

Then with tender words of compassion the Master spoke to me.
Dear heart, it is they have thus neglected, not thee,
Open now your book of life and listen, I will guide thee still.
I read John 14, Let not your heart be troubled, neither let it be afraid,
I knew Jesus had spoken right into my troubled breast.
Dear Master, I will only trust, and to You will leave the rest.
And with that precious word held to my heart I gave an upward look,
And again thanked God for His dear Old Book.

HITS and MISSES

Absent Minded

The latest one on the absent-minded man is this: "He slammed his wife and kissed the door."—The Presbyterian Advocate.

Apt Pupil

Grocer (to boy)—"Hi! m! Do you want a job, eh? Do you ever tell lies?"
Youngster—"No, but I'm willing to learn."

The Problem in Arithmetic

"How are you getting along with arithmetic, Sam?"
"Well, I done learned to add up all de noughts, but de figgers still bother me."

Where Do Pins Go?

"I can't find a single pin! Where do they all go to, anyway?"
"It's hard to tell, because they're pointed in one direction and they're headed in another."—The Outlook.

A Hint to Aspiring Poets

Robin Singing in the Rain

Dear the bluebird's dewy warble, passing near the evening strain
Of the Homlit and the Veery; but within my heart hath lain
Deeper still the voice of Robin, Robin singing in the rain.

Glad the whistle of the Redwing, joy is always in its train;
Bobolink's ecstatic music plucks the very thorn of pain.
But I love my mellow-hearted Robin singing in the rain.
Oh, my Robin, mellow-hearted, not a ripened note in vain.
I will tune my pipe to yours, dear, slender tho' its one refrain;
Happiness is born of singing, Just singing in the rain.

—E. G. Ives.

Forgot to Put It In

A bachelor, in sending his weekly bundle of washing to the laundry, enclosed a note:
"Please darn socks and debit."
When the washing was returned the socks were found to be darning but underneath the note was written: "Sorry. We found no debit in your parcel."

Inquisitive to the End

Mother—"Don't ask so many questions, Katie. Don't you know that curiosity once killed a cat?"
Katie—"But what did the cat want to know, mother?"—Chicago Post.

The Worst Spell

"It's the worst spell of weather we have had for a long time," said a teacher to his class the other day, after a boy had spelled the word "we-e-t-h-e-r."—Morning Post.

Making Hungry Ushers Wait

"The ushers will kindly not eat anyone's special music."—The Churchman.

Cold Water on the Fashions

Open-minded Old Lady: "Well (now, if you ask me,) I think short dresses are nothing but good common sense.
Flapper: "Somebody has to spoil everything!"—Life.
Missionary Education in the Bible School

By Mr. Elmer Doolin

Delivered as the President's Address at the Annual District Convention of the Third District, Madison, Mo., May 6

The Imperative Task of the Sunday School

The Bible school faces the biggest task in its history. It is called upon to train a generation that shall go forth into a war-wrecked world to live the Christian spirit of brotherhood and build this spirit into the life of the nations. The world looks to youth for its Salvation. Now as never before, the Sunday school must bend every effort to the task of creating world Christians. It is at once a staggering responsibility and a glorious opportunity.

Missionary Education Prerequisite

Missionary Education is now recognized as an essential phase of religious education but, it has very limited place in the church school curriculum while in many schools it receives no attention whatever from officers and teachers.

Missionary Education demands peculiar emphasis reinforced with fresh, significant, and up-to-date facts concerning the missionary enterprise and fields. This cannot, in the nature of things, be built into graded courses which are used across a period of years. Current supplementary materials selected and adapted for use of various grades and groups are essential in the Missionary Educational work of the Sunday school.

Missionary Education demands special qualifications and preparation on the part of those who conduct it. The whole process must be vitalized and made dynamic by enthusiasm, by a comprehensive understanding of world conditions and the progress or limitation of the enterprise in specific fields.

Missionary Specialists Needed

It is imperative that each school enlist and develop its own missionary specialists who shall be responsible for an effective program of Missionary Education. The regular officers of the school are too busy to give the necessary time for preparation of materials or for the details of instruction and service activities adapted for each grade and group. Missionary specialists should be charged with the above responsibilities. It is most important that such leaders understand the basic principles of education and that they work in perfect harmony with the regular staff and plans of the school.

If the Missionary specialists are to develop an effective Missionary program, they should include in their preparation the regular teacher training course. One unit in the Standard training course deals specifically with materials and methods of Missionary Education. An understanding of world fields and needs is a prerequisite to leadership in this field.

The Educational Committee or the Council of officers and teachers are primarily responsible for initiating plans for an increasingly effective program of Missionary Education. But some individual must start the ball rolling. The Superintendent of the School, the Pastor, or any member of the school may take the initiative in urging the introduction of systematic Missionary Education. A meeting of the educational Committee or officers and teachers should be held for formulate a definite policy and plans for the Missionary Education program of the school.

The Missionary Policy of the School

An effective Missionary policy will involve the following vitally important features:

1. Organization.
   A. To make Missionary Education vital in the life and work of the Sunday school, as above stated there must be those who will carry responsibility for the varied details of this educational program.

2. Every school to function successfully in its Missionary Instruction and projects should have a Missionary Superintendent.

3. B: Every school to function successfully in its Missionary Instruction and projects should have a Missionary Superintendent.

4. The Superintendent of the School, the Pastor, or any member of the school may take the initiative in urging the introduction of systematic Missionary Education. A meeting of the educational Committee or officers and teachers should be held for formulate a definite policy and plans for the Missionary Education program of the school.

   Here is the key to the whole future of the Missionary work of the Church. Until people know what is involved in the world task of the Church, how can they be expected to have right attitude.

C. From the beginners up, the world outlook, contacts, relationships and responsibilities must be humanized with life color, vitalized by development of Christian attitudes, and undergirded by service, gifts and talents.

2. Instruction.

   A. Well-planned instruction through effective methods adapted to the psychology and life interests of the various age groups is a basic need in the Missionary Educational work of the Church.

   B. Missionary Instruction will proceed mainly along the following lines:

      1. A monthly Missionary worship service.
      2. Graded Missionary Instruction.
      3. Missionary Interpreteds of the uniform lessons.
      4. Elective Missionary courses among young people and adult.
      5. Mission study classes.
      6. Special Missionary Programs.
      7. Missionary reading.

   Education in the fields of both secular and religious education are united in the theory that there is no Education apart from experience. Certain it is that every teacher who wishes to produce permanent and lasting impressions must make large use of the project method.

3. Service Activities.

   A. Service activities should be planned in connection with all regular classwork along the following and related lines:


   With this Missionary policy in mind, as a basis for effective Missionary Education in the Bible school, we should see that our schools have the proper literature, and trained teachers, and by so doing, we will make Missionary Education through the Bible school.

THIRD DISTRICT CONVENTION

The Third District Convention which met with the church at Madison, Mo., May 8-9, was considered one of the most instructive and inspiring conventions we have ever held. The secretaries' reports in all the departments showed that much work had been done in the district since the last convention.

The messages brought by C. E. Graggelt, P. A. Gray, J. J. Green, W. H. Bradshaw, C. H. Poston, V. G. Smith, Mrs. H. L. Parsons, Mrs. Clara Robinson and all the others were soul-inspiring.

During the convention there were four sessions, the woman's missionary society, the Bible school, the Christian Endeavor and the church proper. The total amount of money raised by all the departments, $196.38.

The convention sermon by W. C. Richardson on the appropriate theme of "Conservatism" was handled in such a manner that it lifted us up and touched the individual needs of every soul.

In looking toward the future, great faith is shown by the leaders and officers of all the departments.

The next convention will be held with the New London Church, May, 1928.
GLEANINGS FROM THE ONE-DAY CONVENTIONS

FEED MY LAMBS

Mrs. R. B. Grubbs

JUST before the Risen Christ ascended He said to His little lambs, the sheep of the second command, the sheep of the half grown and of the half grown sheep and the third the little lambs, He said, "Feed my Sheep." And a third time the question asked, the answer given, Christ said, "Feed my Sheep." The first little lambs, the sheep of the second command have been called the half grown sheep and the third the full grown. Friends, we have been too dilatory about the full grown or adult sheep but we have allowed the lambs and half grown sheep to go hungry.

And it is for this group of the children and young people, we would ask your efforts at this time. The children are organized for mission study and expression into the Little Light Beavers up to four and the Junior Mission Band from four to twelve. Then the young people are organized into Triangle Clubs, twelve to sixteen, and Mission Circles sixteen to twenty-four.

This year our aim is fifty organizations of children and young people's missionary organizations reporting to the U. C. M. S. And in terms of Stewardship, this will mean the giving of the time and efforts of some person or persons to carry on this work.

LEXINGTON, KY.

"From the Banks of Old Kentucky," they came. From both banks, the people poured into Lexington for the One-Day Convention.

All the presidents was there—of the State Church Convention, of the State Bible School Convention, of the State Women's Missionary Convention, Librarian of the State Bible School Library, State Evangelist, State Secretary of Women's Missionary Societies and a "gang o' preachers." The meeting was held on Saturday and the evening proved on Saturday and the evening proved to be rainy but the other sessions were well represented. The local church and society of Kentucky was there in full measure. This Convention partook of the representative character of a state convention. So the word we would use here as characteristic is Representative.

Attendance was as follows:

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Churches represented 15

NOTES FROM MAYSlick

Reporter—A. D. Gualt, Supt. of Bible School, Mayslick, Ky.

The Bible school at this place is moving along nicely. The weather is slowly getting to the front. On the first Sunday in May we had an attendance of 30 and every indication is that the attendance will continue to increase as the weather has moderated. Several rainy Sundays cut the attendance to the faithful few, "who will come through storms and rain to make sunshine in the rain through service to Christ. The reporter as superintendent wants Mayslick to be a help to Kentucky and not a drawback.

CENTENNIAL CHURCH REPORT

Reporter—J. J. Green, St. Louis, Mo.

The work goes on in great shape. The church hasn't got into the great Financial Drive yet. The greatest event in the history of the church is about to be pulled off. WATCH THE PAPERS.

The Educational Committee is working out a great program of work. Elder Moses Powell is very sick. Also Brother Archie Griffins. Mrs. Ida Smith, of Paducah, Ky., is visiting her sister, Mrs. Ella Brooks.

Elder J. J. Green delivered the commencement address for the Douglass High School, Festus, Mo., and received many compliments.

MISSOURI CHURCHES

J. J. Green, State President

Secretary C. E. Craggett has sent out to all the churches their appointment. We wish to urge that you send in your State money at once. The plans for the development of the state work have been held in abeyance because of a lack of funds. But some fine work is being done, and a much finer work can be done if you will rally to the need of the state.

Convention time, the first week in August, is drawing near. Drive hard on all lines to make your reports the best you have ever had. Each year should be better than the last. The program for the convention is being made.

On to Fulton: For a great convention, is the slogan of the hour.

FROM HOUSTON, TEXAS

Reporter—V. Hayes

Sunday May 15th was a fine day at Grove Street Church. The Sunday school met promptly and the teachers were in their places, with the work moving forward like clock work.

At eleven o'clock the church worship proceeded in the same manner. The minister gave the message on "Building" which was fitting. We were all made to think about the kind of material we are placing into our spiritual building.

The evening service was one which lifted one out of himself and made one forget the little, low, petty things of life. Our pastor is able to get one above the narrow things of life if you will follow his example and teaching.

We are now looking forward for a great convention—June 21-26.

The offering Sunday was $28.00.

FROM ST. JAMES

Reporter—F. H. Moore, Lyons, Tex.

The church and all of its departments are moving along smoothly. The Christian Endeavor is planning for a rally on the fifth of June. I feel lost without the Christian Plea and cannot get along without it.

FROM KENTUCKY

Reporter—O. H. Johnson, State Evangelist

DISTRICT No. 5 held its quarterly meeting at Packard, Ky. Eld. W. M. Walker the president, had a fine program with some five worth-while papers read, one of which is being published in the Christian Plea. Mrs. Lizzie Batty organized a Woman's Missionary Society.

Mrs. Lorena Bush, chairman of the Lookout Committee, is an ardent worker for the success of this district.

Mrs. Lucy Jones and her many friends entertained the workers royally. $46.63 was raised.

There was a fine inspirational service Sunday.

We left Packard Monday for London, Junction City and Hustonville.

Mrs. Alice Fry, president of the Woman's Missionary Society of Hustonville is a hard worker for that society's success.

THIS CALL IS RIGHT

OUR missionary leaders are calling the attention of the churches to the urgent need of $75,000 for our Missionaries who were suddenly called out of China, to save their lives. The Chinese soldiers looted their homes and took everything they possessed. To restore these losses, in even a very meager way, will require at least $75,000, which our board is asking for. Other boards have been compelled to make such emergency calls. We believe that in all the churches this is a priority claim—we should say even before local church expenses—and we trust the Christians of America will make prompt and adequate response. There is money enough to go around to allow enterprises and giving to one will not be fighting against another. The more causes we help, the more we will prove to ourselves that we are able to help. At any rate we may be sure that anything which might cause us to fail to give promptly and freely to supply the needs of our missionaries, who were first robbed of all they had and then hurried out to save even their lives, is wrong. We are convinced that the presentation of this matter to the Disciples in the United States will bring the needed help.—B. A. Abbott.

DON'T forget when about to criticise your preacher that it is a good deal easier to criticise him than it is to fill his place.
TRUE SACRIFICE

FOR generations, mankind thought
Christian sacrifice was only rela
tive to the sacrifice of Christ and
His life for man. In lusty tones and
loud they sang, "Jesus Paid it ALL,"
and never thought of the
next line, "ALL to Him I owe." Gradu
ally they learned that to live
the Christian life meant some sacri
fice on the part of every individual.
Successively, sacrifice has meant
the giving of money pinched from
some luxury account. It had to do
with the collection plate alone.
Then it came to mean the giving of
time in service for the church and
for benevolence. The giving of tal
ent in organizing and manning the
active voluntary work of the institu
tional and local church. It has come
to mean the giving sacrificially of
energy, personality and strength.
Sacrifice means the giving of self,
all of self, in attributes, in service,
in all things.
Beliefs are a part of self but so
few are willing to relinquish some
cherished, moss-backed dogma that
they have derived from the teaching
of the "Fathers." The real to them
is never what best fits the occasion
but what did Campbell, Stone,
Smith, Paul, Peter or Augustine say
about it? This has too long been
the criterion of church polity and pol
icy. We are not willing to sacrifice
that part of us that is taken up in
the word "Intentions."
One believes in a certain form of
baptism. He may even believe in
the intense use of the term to ap
ply to the form used by him only.
One believes in the set rule of com
munion at stated intervals. One be
lieves in a creed, whether it be writ
ten or summed up in the words,
"No creed but the Bible." We ac
cord to every man a right to believe
as he wishes. We accept as a broth
er a "sprinkled" or "dipped" per
son. We commune with a denomina
tion that communes only once per
quarter. We solicit and give to all in
the financial campaigns for the up
building of the churches in our local
community. For all practical pur
poses we are much nearer than our
leaders early church. They de
pend upon the natural mental iner
tia that clings to outworn beliefs
long after the actual practice of
them is obsolete.
Is unity our plea? Then let it be
attained through mutual helpfulness
irrespective of divergent beliefs and
different church practices that
should have been "scrapped" with
the belief in witches and goblins.
True sacrifice is giving ALL and
if you, as Ananias and Sapphira,
retain part, then dote upon your sacri
ficial religion; you too may reap the
reward of this couple.

WHAT DOES IT MATTER?

FOR over seven months the Chris
tian Plea has been coming to your
home. For a half a year you have
been acquainted with this medium
of publicity. All the features and
departments have been yours each
week. The larger aspects presented
have opened to you visions of the
future that you never had before.
The news has come from places
where you did not know any of your
brethren dwelt. The informational
items have enriched your religious
and social experience for thirty
weeks. Now, what does it matter?
Has the Christian Plea meant any
thing in your appreciation of the
communion of which you are a mem
ber? Has it presented to you the
breadth and scope of the Disciples of
Christ? Has it given to you any
clearer insight into the national and
international machinery of the Rest
oration Movement?
Has it meant anything to your in
terest in church matters? Has it
given you information about some
churches you had never heard from
before? Has it revealed the location
of some minister you once knew and
liked? Has it reported some facts
pertinent to your personal life in the
church?
Has it meant anything in the dis
tribut and local development work?
Has it presented a "better way" of
handling some troublesome problem
in your local program? Has it by
precept of example brought to you
a means of attaining a cherished aim
long balked by lack of information in
coworkers?
Has it meant anything inspira
tionally? Has it furnished a source
of inspiration in motivating new and
better feelings in your church? Has
it called up in your group new life
and vigor?
Has the Christian Plea filled a
need?
If it has, then does it matter to
you that it is soliciting the support
of all those who are interested in it
in a mighty campaign during the
months of July and August? Does it
matter that it requires all the co
operation of friends and subscribers
to reach the FIVE HUNDRED mark
set for these two months? What does
this matter to you?

Full Cooperation is the slogan.
Start the first day of July to make
the goal a realization when the
HOUR STRIKES in Washington,
August 29.

A Christian Plea in Every Home.

ONE ounce of good preaching is
worth a pound of clever organiza
tion.
Christian Service in Cooperation
By J. B. Lehman

THE CURRICULA OF OUR SCHOOLS

"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share the ill treatment with the people of God, than to enjoy the pleasures of sin for a season; counting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of the reward."

The conduct of Moses was one of the outstanding incidents of history where a deliberate choice was made against present selfish gain in favor of greater things farther on. This is one reason why politics is so bad.

The Motive for What Was Done
It was not an easy situation that faced the free for forty years after their freedom. By constitutional amendment they could no longer be bought and sold, but it was a long way to finding a dignified place in the economical system of the South. They could not find a dignified place in the social order of living. He who is wholly dependent on another for the business of life is not really free. He is almost worse off than if he were in bondage, for the economical system can bring about a peonage that is worse than slavery outright. Those who devised the educational system of the South held these things in mind.

The Mistake of the White People
For thirty years before the war and thirty years after the war the educational system of the white people of the South looked entirely to the cultural idea. The "belles lettres" idea was uppermost in their minds, and the course consisted almost entirely of things that fitted people for the follies of society life. This left an impression on their minds that physical work was a reproach. The result of this was the industrial life of the South sank to a low ebb. Manufacturing was an unknown art and farming had dropped so low that land sold for six dollars an acre. Their only dependence was on their Negro tenants, and these had caught enough of the spirit of the white man's educational system to look at work as a thing to escape from as fast as possible. If this had not been counteracted, the Negro youth now living in the South would have had to move away to make a living.

How the School Was Intended to Help
The thought was not that the Negro youth should NOT have higher classical education. The schools were expected to give this people a safe leadership, and such leadership must have a mind well developed. The best was not too good for him. But since he was to be a leader, yet a people who must find their place in the economical system of the South or forever lose out, he had to have a correct idea of the place of work. In fact it was a good thing that he learned to work and to appreciate labor and to know how to stimulate the minds of those whom he was to lead so they would study to know how to work to an advantage. What was done was the only thing that could assure the Negro a coordinate place in the life of the South.

The Wisdom of This Justified
That the course pursued was wise is shown by the fact that southern states saw that if the Negro youth got such an education in the Missionary schools and the white youth would pursue the old course it would be but a generation or two when the Negro would own the South. Consequently laws were passed to establish Agricultural High Schools in every county for the white children. But it will take them two or three generations to reap their loss. What some Negroses thought a reproach on them the white man is now discovering as his only hope of holding his place in the economical system. But let not the Negro fear that he is not to have a chance at higher learning. In all our schools the college course will be perfected as fast as it can be done. All we now need is a harmonious one for our people and some large gifts and we can make a school system that will be outstanding for years to come.

DEPENDABILITY IN LOYALTY TO THE TASK

A. Levi Livingston, Frankfort, Mo.
Address delivered at the convention of the Third District, May 5, at the Women's Missionary Session

"Secure in the assurance that they are following particularly the master builder upon the wonderful achievements of the past and our glorious heritage of the heroic service that is written into our missionary history, we have come to know without doubt that, though mistakes have been made and, because we are human, will be made again, yet the great heart of our brotherhood is earnestly striving to pattern itself and its impulse after our Lord Jesus Christ at all time. The history of our missionary work is red with blood of martyrs; bedewed with tears; eloquently civile with prayers and sacrifices; glorious with heroic lives, emboldened by generous giving; not only of means, but of time, prayer and personality. The missionary society having read this history; having absorbed into its very life those traditions of our past, is standing today a veritable bulwark of abiding loyalty to our organized work.

We have not built up this fine loyalty particularly because of the Christian Woman's Board of Mission, neither has it been only as a result of the organization of the United Christian Missionary Society. It is because our organized work means a Dr. Susie Hijnhart who heard the call of a Christ seeking His lost token and went out to find His mission. It is because of the work of the Rev. Bay Eldred who went to bring unredeemed Africa to her Christ and gave his life for such causes. It is the work, too, of many others who have gone with the glad tidings here and everywhere in God's lost world, sent by our money, upheld by our prayers; followed by work; followed by faith and sympathy and cooperation. It is because of the development of our own souls as we have met together, month after month to inform ourselves so that from this information may come inspiration and from both of these, realization.

In some of the societies some of the members are teachers in the Bible school and are doing better work because of their membership in the missionary society. Most of this group belongs to the ladies' aid. Practically all are attendants at the regular service on the Lord's Day and the mid-week service. The desire of these few missionary groups has meant a stronger and more efficient local congregation. The field was lost and then found again, that the boys and girls in our homes and churches as well as the boys and girls in India or any other place, through their efforts to inform ourselves so that from this information may come inspiration and from both of these, realization.

At the same time these 160,000 members know that they have definitely committed themselves to the task through their organization. They will be loyal to their task. Therefore we are building, steadily building. We earnestly trust that God will find us worthy as we endeavor to correct errors where possible, constructor faithfully upon the worthy traditions of the past as He leads and directs us. We know our shortcomings. We are eager to overcome them. We are eager to do all in our power to improve plans and methods. Most of all we are eager to know better the will of Christ and at the close of the day to hear His will done.

And so we look back over the past and forward to the future with the word that most adequately describes the value of the missionary society as an auxiliary to our organized work and to the world task is DEPENDABILITY.

FROM ARKANSAS
April 5 marked the flight of the soul of Ross Lee Brock to the Great Beyond. She was born July 7, 1908 in Lonoke County, the daughter of Eld. R. L. Brock and wife. She was baptized by Eld. J. C. Gydson and united with the Oak Grove of Christ of Kerr. Rossa lived a beautiful life, obedient to her parents and the teaching of the church. Funeral services were conducted by Eld. Henry Martin.

GETTING RECRUITS FOR THE MINISTRY

If you are a clergyman living near a seminary or if you attend its commencement services, you may like to put this note on your calendar for June: A young man or three boys from your parish to the seminary commencement and Ordination Service. This shows them and instructs them in the meaning of all that they see and hear. At least three men have been influenced by him to enter the ministry.

—The Churchman.
FINANCING THE SUNDAY SCHOOL

When asked for a missionary contribution some years ago a superintendent said, “I will give something and ought to give more but our school now has a debt of $700.00.”

In the first place, no school has a right to offend. In the second place, a church board in handling the affairs of the congregation should never permit a school to run deeper in debt but should see its school run in debt and always seeing that its expenses through the regular church budget, in turn, assigning to the school certain items that would naturally come in this order of priority and that can be agreed upon in support of the various missionary and benevolent enterprises of the church.

Until we have ideal church boards this plan must work out ideally but it at least points the way toward a new day in financing the church school. A number of schools are using the duplex system of giving to good advantage, thus giving the pupil the sense of having participation regularly in the current expense and missionary offerings of the school. The habit of giving is developed in this way and the regular work of brotherhood activities supported.

At the beginning of your school year a budget, both for current expense and missions, should be adopted. This should be a reasonable budget but mark a considerable increase and normal growth. This budget should be distributed among the various departments and schools and should be agreed upon as to how it shall be raised. A number of schools in addition to the use of the duplex system of giving observe special days and the offering taken is added to the fund for which it is designated.

It is usually advisable to have the current funds and missionary funds handled by separate treasurers.

The financial secretary or treasurer in schools of all sizes should study the matter of financing the school and systematize some plan whereby it will be done adequately. This officer has duties beyond the mere receiving and disbursing of funds. He should think in terms of building up an adequate financial policy, paying bills promptly, never letting the school run in debt and always seeing that missionary offerings are promptly sent to the mission headquarters.

Reverend Mr. Doyle must not have read the speech of David Lloyd George about his visit to America wherein he states that he went to America full of reports from well disposed and evil disposed men that prohibition was a failure and that the prohibition act was put over by a number of cranks. “But,” says he, “I found not a vestige of truth in any of the statements. I never met a man in the favor of the saloon.”

Mr. Hensey states, “What are the facts? Workmen are building and purchasing homes; men, women and children have never seen a saloon nor a drunken man. Abraham Lincoln looked forward to this time when there would be no slave nor drunkard on the earth. The first object has been achieved and the latter is fast approaching.”

A Statement that Must be Challenged

By John L. Brandt

In a recent issue of The Christian Plea Bishop Doyle alluded to prohibition as being a failure in America and states that everybody has a flask in his pocket. As a native of the United States who went through the campaign for state-wide and national prohibition, I cannot accept that statement unchallenged. Before the Eighteenth Amendment was adopted I was in all the States Union save two and since the adoption of the Volstead Act I have been in 41 of the 48 states and in most all of the large cities of America. I have watched prohibition has wrought a wonderful change for the better. I saw but little drinking during all my travels I saw less than one dozen drunken men. The people with whom I lived, moved and did business were not carrying flasks in their pockets; they neither acted nor smelled like drinking people.

I have on my desk the late article from Professor Irving Fisher, teacher of economics at Yale University. He declares there is less than ten per cent consumption of liquor in comparison to what was consumed before the prohibition and that from an economic standpoint it has effected an annual saving to the United States of more than one billion dollars. Also forty million dollars ($700,000,000). The reverend gentleman must not have read the Congressional Record as to results and enforcement of national prohibition.

Prohibition has lessened the death rate from 18 to 11 per thousand; it has reduced the prison population from 121 to 59 per 100,000; it has reduced delinquency; it has lessened poverty, closed many shams and jails. It has contributed greatly to the nation’s prosperity, educational and moral welfare. I have never seen a saloon nor a drunken man.

Bishop Doyle must not have read the Manufacturers Record, not a prohibition paper, which sent out 237 inquiries to the heads of big business enterprises, insurance companies, universities and govern- nors. Out of the 237 addressed, 228 replied they were for continuance of national prohibition. The Manufacturer’s Record, not a prohibition paper, sent out inquiries to the heads of the great labor unions and more than three-fourths replied in favor of continuance of prohibition.

The annual conventions of the great civic clubs, the women’s clubs and Protestant churches of America have gone on record as favoring the continuance of national prohibition and encouraging peace officers in the enforcement of the law. The laws of the land are violated but this law, like all others, is being enforced till there is a gradual lessening of illicit making and drinking of liquor. I am satisfied the 200,000,000 American children have never seen a saloon nor a drunken man. Abraham Lincoln looked forward to this time when there would be no slave nor drunkard on the earth. The first object has been achieved and the latter is fast approaching.

A HAPPY DAY AT BOLENCE

By Missionary Andrew P. Henney

On March 6, the Church of Christ at Bolence celebrated the 24th anniversary of its organization, having been organized March 5, 1903, with twenty-four charter members.

Invitations had been sent out to all the village congregations near to Bolence, so on Saturday the 5th, delegations arrived from Injolo, Ikengo, Bakanga, Wendji, Ikengo ya Ntando, Baloki, Ifeko, Ibanga, Mbonakanda, Wangata w’ajiko, and other important villages.

Sunday, the High Day, dawned fair, with no rain clouds on the horizon.

In the morning there were sermons appropriate to the occasion by Mark Njogi and the writer, the former adding to the story of his ownconversion a very dramatic fashion. There were 23 confes- sions and baptisms, and six couples were married.

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I have never seen a saloon nor a drunken man. Abraham Lincoln looked forward to this time when there would be no slave nor drunkard on the earth. The first object has been achieved and the latter is fast approaching.
A thoughtful person who dares to face the issues involved in citizenship in our day feels almost crushed in the face of tremendous challenges. The large church has witnessed such radical and sudden changes in governments that most of us have become somewhat uncertain as to how to evaluate the morale of our own nation. Most of us still believe passionately in the ideal of democracy. But present tendencies cause us to ask if a democracy like ours is going to be able to continue unless there are some marked changes.

The Bible and Government—

As we face this challenging and perplexing subject, we need to get all the light possible from Scripture. There is still a feeling among some Christians in this twentieth century that the distinction and politics should be kept quite apart.

The Old Testament presents the history of a people whose religious and political life went together. The history of the rise of nations is quite largely a record of religious states whose governments found their major sanctions in religion. The messianic hope of Israel thought in terms of a re-established nation that would surpass the kingdom of David's time. This concept was in a large measure responsible for a rejection of success by the Jews and for the failure of his closest followers to understand his message. In the temptation experiments which led to his crucifixion, Jesus' refusal to become involved in political difficulties might be interpreted by some to indicate he was not aware of the government. However, Jesus and his followers respected law and civil authority. Peter in his epistle reflects this transcendent ideal of a kingdom. Jesus' refusal to become involved in political difficulties might be interpreted by some to indicate he was not aware of the government. However, Jesus and his followers respected law and civil authority. Peter in his epistle reflects this transcendent ideal of a kingdom.

Some significant changes—

Since the Middle Ages there has been an increasing tendency toward the separation of church and state. This principle is inherent in our own democratic ideals. In a highly specialized and complex civilization in which there is a variety of religious beliefs this principle is absolutely essential to progress. Obviously the application of this principle places a new responsibility and opportunity before the church. The unconscious reaction of church members, as the issues of government become more complex, is to lose interest and neglect civic duties. As a result, large groups of people whose moral and religious ideals might affect much are not exercising the right of the franchise. Others who vote regularly are not informed but rely largely upon the media of democracy for information to govern them in voting.

The Eighteenth Amendment—

Our present lethargy in matters of government is strikingly illustrated in the present struggle against the flagrant violation of the Eighteenth Amendment. The church that worked so assiduously to secure prohibition has failed to bring to its membership a consciousness of the grave

THE CHRISTIAN PLEA

Page Six
Christian Endeavor Topic for June 19
Our Need for a Christian Sunday
Mark 2:27, 28; 3:1-5

by Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
What effect, if any, does the Sunday newspaper have on church attendance? Could we be better off without Sunday newspapers?
Should Christians work for a Sunday without trains? Could we adjust ourselves to such circumstances?
Are the so-called “necessary activities” really necessary on Sunday, such as milk delivery, train service, and the like?
If we and our church were to secure the Sunday closing of all places of amusement, should it make some compensating provision for the people?
Should the church sanction amusement of any sort on Sunday?
Do you approve of Sunday breakfasts, luncheons, and dinners at the church? Is there any serious objection to them?
Are there types of work that are sometimes right on Sunday and sometimes wrong? Explain.

Paragraphs to Ponder
Modern business pressure makes imperative a Christian Sunday, if we are to keep our mental and moral balance, to say nothing of our physical efficiency. Men and women need at least one day a week in an environment and atmosphere entirely different from the conditions and surroundings of the week. They need a rest and a change of activities and a change of mental pressure. Sunday affords one, or all this. More than that, it gives opportunity for spiritual renewal, which means renewal of contact with God, the source of life; for the experiences of the week are so apt to fray the insulation on our line of communication, or even break it, so that there is a “short” and a consequent stoppage in the flow of power to body, mind, and soul.

There is much emphasis on the social side of life these days and that is not bad, nor is it altogether good. We need, too, to “forsake not the assembling of our selves together, as the manner of some is” for the imparting of spiritual gifts. Social obligations are so apt to take us away from contact with the source of our power. The Christian Sunday conscientiously observed will help to bring us together in a fellowship of the spirit that will enable the Lord to impart to us those Christian virtues that make our social life sweetest, purest, and most helpful.

A Christian Sunday gives us on the first day of each week an opportunity for readjustment for the days just before us so that we may start each seven days right. The perfectly running machinery has to be adjusted regularly, and the human machine needs regular adjustment also. There are a thousand things that may come up in the week to discourage and “out of time.” The week just past may have put many of these matters out of order, and we need to recover our balance; the week just ahead may have a lot more of these awaiting us, and we need to get “tuned up” to receive the power of the Spirit and Father. A Christian Sunday is a very delicate one and capable of running under all sorts of conditions, if properly supervised. The Sunday is of all power. Sunday enables us to secure such a readjustment.

We need in these days to be taught how to worship. So many things are creeping into our lives that we are apt to let the ability to worship be lost through disuse. A truly Christian Sunday will have a proper measure of worship in its program, and we need to put more and more emphasis on that phase of our Sunday expression. Worship is the acknowledgment of God as King and of his authority over us, and an authority we must not forget, though many things tend to cause us to forget.

The firm establishment of a Christian Sunday means the setting up of an unquenchable Christian fire from the outset. There will have an influence for good that the “spiritual hosts of wickedness in heavenly places” will find it hard to combat and impossible to defeat. Such an institution will have tremendous effect upon the pagan world, standing as it will as a tribute to our Lord and as a recognition of his authority and rule over us. With such a day firmly established and consecutiously observed by the people for righteousness and the program of world evangelization will go forward with far more power and success.

European influence is strong in this country through the coming of large numbers of Europeans to live with us and through the intimate contact we have with European Christian countries through modern means of communication. This influence is not always good, and in the matter of Sunday observance it is often bad. Pagan influences are creeping into our life, too, and these tend to undermine our loyalty to our original American ideals. Not all of these trends are bad, and we can find have a program for the making possible of a Christian Sunday. And they, on the other hand, make such a Sunday imperative.

It is good to know that one is working at a common task with a body of like-minded people, and when we realize that that group is a great host the feeling of power is greatly intensified. The Christians of the world make a great army, and a truly Christian Sunday will bring them together with a common purpose. The possibilities of such a host meeting with common mind and ideals and purposes is incalculable. When the world learns that God means to have a great concourse of people, it is going to be more ready to listen to the claims and the pleas of the church.

A Christian Sunday gives God a chance. That may seem a strange statement but it is a true one nevertheless. God doesn’t force himself into our lives. True, there are a thousand evidences of his presence on every hand but a vast portion of the world’s population never recognizes these as manifestations of the love and power of our God and Father. A Christian Sunday is such a recognition; and it brings us together in a frame of mind to receive his Spirit and be led by him; and it sends us away with a feeling of his presence with us. God is in the world today, but we need to stop this one day that we may feel more keenly his presence.

Mid-Week Prayer Meeting Topic
June 15
The Book of Micah
By Gilbert E. Ireland

The prophet—

Micah—set in the heart of this book is the claim that the Saviour will be distrusted. “Who is like unto Jehovah?” This reproach of the people is found in every case. Micah’s prophecies were delivered during the reigns of Jotham, Ahaz, and Hezekiah (1:1) which dates them between 741-701 B.C. This period was a time when he was a Christian Sunday gives God a chance. It is good to know that one is working at a common task with a body of like-minded people, and when we realize that that group is a great host the feeling of power is greatly intensified. The Christians of the world make a great army, and a truly Christian Sunday will bring them together with a common purpose. The possibilities of such a host meeting with common mind and ideals and purposes is incalculable. When the world learns that God means to have a great concourse of people, it is going to be more ready to listen to the claims and the pleas of the church.

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Memorable passages—

What hours of delightful study we might spend over some of these. The book abounds in passages of great literary, intellectual, and moral beauty and power and value—as do the writings of all the Jewish prophets. Mark that sudden vision of a little-towned-of town in Judah; how it seems to lift him to another reality by the beauty of Jehovah’s choice; “Thou, Bethlehem Ephrathah, little among the thousands of Judah; out of thee shall come one,” etc. (5:5). And mark that great utterance of that singular and unstopable prophet Balan (6:8). He speaks of a day when all the high places will be desolate, and the sacred places of the heathen will be swept away. There will be no sacrifice in human or heathen ignorance, not even those of Jewish worth, are what God seeks. Men’s vaunted gifts, even their best gifts, are of no value compared with truth and kindness to our fellow-men and a lovely heart before God. And again, gleams from the light of life dawning upon men in those far-off days. And again, gleams from the light of life dawning upon men in those far-off days.
As I Think on These Things
By F. D. KERSHNER
Dean of the College of Religion, Butler University, Indianapolis, Indiana

Forum or Propaganda

WE are in receipt of a bulletin entitled

"Congress of Disciples of Christ" accompanied by a letter from the Executive Secretary of the Congress requesting us to say something about the enterprise in question. It appears from the bulletin that the congress are a long congress to be held during the months of November and December. The general theme which is to be discussed is the "Objectives of the Disciples and their Accomplishment." This general subject is to be treated under the following topics: "The Propaganda fostered by the Congress managed and "The Disciples and their Accomplishment." We are not especially interested in the particular type of propaganda which exists for definite propagandist purposes. We are primarily as a forum for free and impartial discussion. The general subject is the rather general question. It appears from the bulletin our interest. The author, Mr. C. E. Ayres, has done a good piece of work. He shows the absurdity of attempting to substitute science for religion. To use his own statement, "when we try to make our religious beliefs scientific we succeed in making them only ridiculous." Mankind managed at one time to exist scientifically without science, but humanity has never been able to survive without religion. If science should succeed in eliminating religion it will mean the suicide of civilization. Mr. Ayres's book is published by the Bobbs Merrill Company. It is one of the volumes which few thoughtful people will want to omit from their reading list during the current year.

Episcopalians and Dr. Ainslie

THE issue of April 30th, 1927, of the Living Church, which is usually regarded as the exponent of Anglo-Catholicism in America, contained an article entitled "What the Episcopal Church has to offer as a Basis for Reunion with the Disciples." Dr. Ainslie, D.D., LL.D., editor of the Christian Union Quarterly, Accompanying the article is an editorial comment entitled "As Dr. Ainslie Sees Us," and "As the Episcopalians See Us." The discussion, we are told, grew out of a desire on the part of the journal which is the organ of the Living Church. The editor, who has written a number of articles which appear to call for more consideration of the issues to be presented at Lausanne when the World Conference on Faith and Order meets there next August.

The most significant thing in Dr. Ainslie's article is the suggestion that the Episcopal church should give up its contention concerning the orders of the ministry in a practical sense apparently without giving it up in theory. To quote Dr. Ainslie's own words.

To you it means very, very much more than we have been able to see in it, either as upholding or as weakening spiritual experience than other ministries. But to you it is deeply sacred. Their hold to it, but not in a protected sense lest it become sectarian. To share its benefits with other ministries which is not to put them on a par with the ministry. The statement of other ministries to its work than preserving separation between them.

It is no wonder that the editor of the Living Church is somewhat bewildered by the suggestion of the editor of the Christian Union Quarterly. He says:

If Dr. Ainslie can suggest a way by which we can share the benefits of the priesthood with other ministries he will find us very sympathetic. The impression we have received is that other ministries wanted no part or lot in the priesthood. The demand has commonly been that we share the gift with others but that we treat their ministries as exactly the equivalent of ours, though these have been a priestly ministry and we do. Dr. Ainslie will appreciate that there is a demand because if we are justified in holding to the old- fashioned ideas much too much of the way as he says, we cannot say that a non-priest is the same as a priest. How can we?

We shall be glad to learn how Dr. Ainslie would solve the problem. Of course, if Anglicans believe as non-conformists do about the public ministry there should be no problem to solve. Believing as they do justly want to know how they are to practice their faith, or, as Dr. Ainslie says, "hold to what we are educated and trained to hold it become sectarian." How anyone who believes in a ministry which is essentially separate from all others without believing in it in a separated sense, is more than we can understand. We trust that Dr. Ainslie will clear this difficulty. If he can do this he will make the most imposing contribution to the cause of Christian Union which this generation is likely to record.

White-Souled Vision

In the bulletin of the Disciples Congress we observed the following eloquent and enthusiastic item:

Sir Galahad was the only one of the 150 Knights of the Round Table of King Arthur's Court that was pious. The Holy Grail. He was the YOUNGEST one. The strength of Youth lies in its ideals; the wisdom of Youth lies in its white-souled vision. In the age of modern science the search for God and humanity has resulted from the combination of re-vouching, white-souled vision of Galahad's Youth.

White-souled vision is a good phrase to use for poetical sentences, but it seems to us to be just a trifle overworked in the above quotation. As a matter of fact, no particular period during the span of life from infancy to senility can be considered as comparatively small and all the avenues of wisdom. Most of the profound works on philosophy and similar subjects were written by men who had passed the age of fifty, Kant's "Critique of Pure Reason" and the works which followed it furnish good examples of this fact. On the other hand, "The Institutes" was written before its author had attained the age of thirty. Keats became immortal before he was twenty-five, but "Crossing the Bar" and "The Epilogue" were written by poets who were over eighty. Youth has its contribution to make to the sum total of human progress, but so has every period of life. It is hardly the part of wisdom to insist that nothing worth while can be accomplished by people who are not only elderly people have achieved the ripe fruit of wisdom.

A Pious Proclamation

In a recent issue of the Nation there is a repetition of the Toreko, official organ of Fascist journalist, a proclamation to the followers of Fascismo which, even in these days of storm and stress, appears to us unique. We shall quote only a few sentences which are indicative of the general temper of the document:

What we must do today, what must be done by every man, is to make sure that the Duce is to strike. Mercilessly and ceaselessly. Blackly and dedicately, we must hunt out all the assassins and their agents, all the false Italians and all the ex-Italians. Wherever they may be they must fall. The excommunication should be incompatible and complete. The very memory of these men must be erased.

Thus and only thus can we free Italy from her present nightmare and save her from the abyss into which they wish to plunge her.

The safety of the Duce requires it. Fascists, rally to us, and kill!

Those who see in Fascismo a menace to Western civilization will, of course, have their fears confirmed by the manifesto from which we have quoted. There seems little doubt of the fact that the present dictator of Italy descends of restoration of the Cesars, and of making Rome the capital of the world. Let us hope that he may never realize the hopes of the conqueror of Rome and Amsterlitz.
The Church

Address delivered at Third District Convention, Madison, Mo., May 6, by President C. L. Welch, Frankfort, Mo.

The only divinely ordained organization for proclaiming Christianity in the world is the church of Christ, a local congregation of free and obedient believers. It is an organization that will meet any crisis if it is handled right. If it fails, it is our fault because we do not command the forces that are under control.

The success of the early church operating on this basis is the marvel of Christian history. It is a far cry from the first century to the twentieth, with a pitiable contrast. The church now is only a mere institution for promoting Christianity in the century to the twentieth, with a pitiable contrast. The church now is only a mere

Living Christians

Mankind generally realizes the necessity for Christianity to be exemplified in the life of the individual. This new day demands that the people of Christ put his religion into actual practice. Speech without action is as tinkling cymbals.

The only way to develop that supreme social motive in the heart of men and women is to teach it to them when they are boys and girls. Parents should do a great deal more than they are doing to give their children a thirst for God and a personal experience in Him. Our boys and girls are being neglected spiritually. Many children in the home are wholly untouched by the program of the church and some of them attend no Bible school. The weakest spot in the church today is in the array of children. The youth of our land are growing up in spiritual illiteracy. Think of religious instruction being limited to a brief half hour a week. Should not this fact be burned in the minds of our church leaders?

Training the Youth

The world's future lies in the children, therefore childhood, is the hope of the world. If the church is to fill the place it should first learn to compete with the other outside agencies and adopt some of their methods. In our large cities we find the pool rooms, dance halls, cabarets, etc., are open seven days in the week; but too often we find our churches open only one day in the week. So it becomes an easy matter to see that the church has only one seventh the chance to reach the young people that the other attractions have. When the youth passes the church during the week, he finds it dark and "nobody home"; while just across the way he finds the open door and a hearty welcome to the gilded places of pleasure.

The Junior Church

Did you ever hear of the Junior church? We feel that this church is ideal. Children somehow get the idea that the Sunday school is the only thing in which they have a part, and they have reasons for so thinking. The church service is largely over their heads so to speak. The same physical food is not suitable for infants and adults, neither is the same spiritual food.

We have long felt that matters should be adjusted so that the children would grow up in the church instead of drifting out into the world, because there was nothing in the church to hold them. We cannot blame them for drifting out of the church in the Junior age. We don't offer them enough. The minister must speak on Christian living to his congregation. What does that mean to the child who has never accepted Christ? Or the minister must preach about Christian giving vital to the average church member, but, the child would better appreciate a sermon on "The Childhood of Jesus" or "What to do to become a Christian."

Some Sunday morning we should have junior services in the basement or classroom, with capable leaders to meet with the children. Everything should be done in an orderly manner there should be a Junior choir and organist and other chosen officers. Let a deacon from the senior church wait upon the children with the Lord's Supper and take the offering. Have a sermon especially prepared for the children. Would you want your child to miss it?

There are mothers who have been saying, "What shall we do to hold the children in the church during that critical age for we know it means a life for Christ or out of Christ."

Will they stand back of the Junior church?

Religious Education in Family

Religious education within the family is of supreme importance to the church. The mission of the Christian church is to teach Christianity to all men everywhere. This universal mission must not be limited in any way. But it has a focus. Its focus is on the teaching of Christianity to the teachable children and youth.

If we can mobilize the childhood and youth of the world we can initiate a new reformation as epochal as that which changed the course of human history in the sixteenth century. The primary enterprise of the church among childhood and youth in Christian education. It is not the exclusive task but we claim the primary one.

Evangelistic Mission

The church must be an Evangelist to redeem the wayward; a philanthropist to help the needy; an educator to war against ignorance; a missionary to less favored people; a reformer setting up standards of righteousness.

If the sculptor's chisel can make impressions upon marble in a few hours which holographs can read centuries hence, and the man of genius can create work in life what shall speak the triumph of mind a thousand years hence, then may true men and women alive to their duty and obligations, do infinitely more.

As we round out the past year of work, it is a fine thing to join both the old and the new, to think both about the past and the future. For the future must be built on the past. The past year has been one of development though we have made some mistakes and fallen short of our ideals, but after all we consider this year's work a success. Every year makes for us definite expansions of interest and we should examine our failures to see if we can profit by them. A new year is a new opportunity, we should greet it with joy. We should embrace it with eagerness. We should welcome it as a friend laden with great wealth. The new year should be opened with new resolutions as we launch out into the new year, with a full determination to do all that we can to put over the great program of the church.

The Mighty Rushing Sound

By Rev. F. A. Willman

O STREAM of life, thou fountain of all gladness,
Thou pow'r of God, thou spirit from on high,
We pray, while dwelling in this world of sadness,
Which often causes us to weep and sigh:
Effuse thyself in all thy blest repletion,
For, Lord, we know thy will is our complete- tion—
O may it always be our will and strife!

We consecrate ourselves this holy season
A sacrifice, to serve but thou alone
With all our heart, with zeal and reason,
As we now bow before thy sacred throne—
Serve then, who art our heart's sincere desire,
For thou hast died for us on Calv'ry's mount;
O baptize us with spirit and with fire,
As we thy promise in thy word have found!

O Father, hear our humble supplication,
And send the Holy Ghost down from above;
Create in us thy blessed full salvation,
And fill our hearts with perfect faith and love.

We seem to hear a still, small voice, now nearing,
As did Elijah in the rocky mount;
O come to us, as at thy first appearing,
And let us hear the mighty rushing sound!—The Congregationalist.
THE PARABLE OF THE TALENTS
Mr. J. B. Lehman

We are all familiar with the parable of the talents, how one was given five talents, and another two, and another one. The one with five talents gained other five talents, and the one with two gained other two, and the one with one buried it to save it and lost it, for any kind of machinery deteriorates when laid away unused.

These men and women, (and they are legion,) who make money to lay up money for themselves and are making no dividends in the sense of kingdom building. The miser buries the means by which he could aid in building up the kingdom in the hearts of men. I once in a while wish Jesus had not put this on the one talent man, for we have so many five- and ten- and hundred talent men, who are burying their talents and when the divine accountant comes he will find no spiritual dividends.

Jesus said, "How hardly shall they that have riches enter into the kingdom of God?" For it is easier for a camel to enter through a needle’s eye, than for a rich man to enter the kingdom of God." We have a great many so-called philanthropists in our day, but careful scrutiny into their names shows but a small portion of them are they living. They are giving what seems to be large gifts but which are proportionately small, and it is very evident that the tax on giving the greater portion of their thought to using their wealth for dissipation on themselves. A fifteen thousand dollar organ, a set of dining chairs that cost five, hundred dollars each, a horse stable that cost five hundred thousand dollars, and hundreds of other things like it. With the right hand in front they are showing spiritual dividends, but with the left hand behind they are working the 'burying business' with all their might. They think they are fooling God and man, but they are not. When the spiritual accountant comes to make the audit, they will hear 'How hardly' as a sad reflection. The only men who safely emerge from having great riches are the ones who adopt in their stewardship relation a sliding scale and use more and more the material things for human uplift as the business prospers. The amount used on self must be measured by the actual needs of self. He who acts is by giving ten per cent, and he may end by keeping ten per cent and giving ninety per cent.

A HINT to pulpit supply committee: Lucifer is a good talker but a very poor preacher.

THE PARABLE OF THE TALENTS
One of the features of the One-Day Convention so far unmentioned in these articles but very prominent in the day’s program was the conference. The men met with Mr. Alphin for discussion and conference on the church’s work. The women held an open forum with Mrs. Grubbs as leader. These conferences were on those aspects of church life peculiar to the group. The Women’s Conference was given over to the discussion of the aims, program, apportionments, etc., of the Women’s Missionary Societies. The Men’s Conference had to do with the National aspects of the churches’ task.

At Columbus, the one thing that stood out was the Conferences. The attendance was not as large as in some other places but that one thing so necessary to a good conference was present in both the women’s and men’s conference—interchange. Whether in the form of questions, suggestions or even criticisms this interchange was a prominent thing in the Columbus Convention.

Attendance was as follows:
- Morning: 15
- Afternoon: 20
- Evening: 71
- Total: 106

Churches represented: 6

KANSAS CITY, KANSAS
Eighth Street Christian Church

Mrs. Amanda Davis reports the death of Sister Ella Stearns, who was a faithful member of the church. She had a fine character and all who knew her loved her and were helped by her cheerful words. She did not fear to walk in the valley of death. Brother J. H. Parker took membership with this congregation. Egd. L. H. Crawford, the pastor, received him. Brother Parker is a clean character. We need ministers like him.

A few weeks ago someone left water running in the parsonage upstairs. The water overflowed, causing the plastering to fall. This has happened before. We have not been able to find who has caused this offense either time.

RUSSELLVILLE, ARK.
Reporter—Mary B. Franklin

District meeting No. 1 convened at Mt. Sinai, North Little Rock, May 28, 29. The meeting was a success. March 19th the district held the meeting at Edwards Chapel Christian Church, Russellville. We raised $26.98

FROM THE BANKS OF OLD KENTUCKY
Reporter—C. H. Dickerson

June 6th.

Lexington church goes grandly on. Children’s Day went “way over the top.” One was added to the church on this day, also the last Sunday.

Our big Rally for July will be a success.

We had a great joint May Day festival with one M. E. Church, Decoration Day. Our queen was crowned instead of theirs. Our queen was Miss Ethelda Jackson and theirs was a Miss Ross. “Twas fair and square, I saw it. Cheat’s a fighting word, you know.

Both ends of old Kentucky are washing away, but Blue Grass is surviving so far. We are getting ready for school method and convention.

FINANCIAL REPORT
Arkansas Report by Bible Schools for the Delegates’ Expenses to the Youth Conference at Edwards, Mississippi

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<td>Plumerville</td>
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<tr>
<td>Total</td>
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Reporters—Mrs. S. L. Bostick (Supervisor)

JELlico, TENN.

Brother W. P. Moss was with us on the 11th of May. He brought a wonderful message which was needed very much. The attendance was very good that night. The collection was $5.10. This will be used for the drive which is on. Brother Moss was met at the station by Brother Robert Murphy.

On April 19th Sister Sallie Middleton departed from this life. Sister Middleton was 76 years old. She was a faithful member to her service when able to attend. She leaves one sister, one daughter, three grandchildren and a host of friends.

Father Bush has been very sick, but is improving slowly.

SAYS a reader: "I am blue at times when the way seems dark, but the ‘Easy Chair’ seems to hearten me. What is the cause of my blue spells and what the remedy?" Our friend has no peculiar malady. We have all had the same trouble at times. There are various causes, all the way from indigestion to a lack of faith in God’s leadership. Right living, and constant prayer to God, are the best remedies.
Sobriety consists in assuming the attitude and philosophy of the ancient Greeks. "Moderation in everything, excesses in nothing." Sobriety is the condition of a well-balanced soul and an all-around development. The spiritual may claim your major interest but the needs of the body, the disposition of the belongings and a relationship with things, all will draw the attention to the material. The material may be the field of activity of another, but the spiritual—"the things which are not seen"—must enter in the creating of a market, living next to his fellow men and satisfying the artistic and spiritual nature of his being.

Sobriety is a quality that we will all do well to cultivate. It makes for the concurrent development in human personality and Christian character. Cake is not made of flour alone. And personality is not the product of one ingredient alone.

"Be sober in ALL THINGS.

IT ALL DEPENDS ON YOU
An Open Letter to Church Leaders

ALL ministers, Bible school superintendents, Woman's Missionary and Christian Endeavor presidents, state officers, field secretaries, district officers, evangelists, and influential individuals must be rescued from the telephone directory while the telephone numbers of all the lounge lizards and cake-eaters are at the tongue's end. Such a person is as drunk, as "pleasure-mad," as one who has "looked upon the bottle when it is red." "Pleasure comes from without, happiness from within." Complete adjustment to the external world is impossible but one can be at harmony with himself.

A drunken man's values are distorted. He staggers because he is unable to balance himself. He zigzags because he cannot see straight. He gives away his money because he has no better use for it. He wants to fight because he cannot understand the meaning of the words and acts of others.

Anyone who has imbibed something, be it liquid or an idea, that distorts his sense of values, that one is intoxicated. Pleasure, the follies of the world, money, position, notoriety, or even religion, may very easily become drunken. The person who touches himself so closely with any one idea that he cannot see or appreciate another viewpoint, is intoxicated.

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SOBRIETY

ANY have connected this term exclusively with alcoholic bibulations. Anyone is sober who is not intoxicated on the "cup that cheers while it inebriates."

But more people are drunk on pleasure than are guilty of partaking to too freely of the harder beverages. All sense is abnegated. The laws of health are so far disregarded that the four o'clock (a.m.) dancer is the eight o'clock laborer. The rules of mental well-being are of such little consequence that the magazine counter gets all the quarters while the location of the library is unknown. The social relations are so distorted that the address of the minister and leader must be rescued from the telephone directory while the telephone numbers of all the lounge lizards and cake-eaters are at the tongue's end.

Such a person is as drunk, as "pleasure-mad," as one who has "looked upon the bottle when it is red." "Pleasure comes from without, happiness from within." Complete adjustment to the external world is impossible but one can be at harmony with himself.

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Page Three
WHAT IS THE BIBLE SCHOOL TO YOUTH!

Mrs. Besse Welch, Frankfurt, Mo.

Paper read at the Third District Convention, May 27, at Madison, Mo.

The more possession of youth is no guarantee for success in the world. In order to keep the youth in the church we must begin with a personal preparation of ourselves for the task. We must know who we are, what we are here to do, and what we are going. This knowledge will give us a true sense of direction in life. We must develop a keen sense of the Bible school's need and learn how to make our work of the first things. We must learn the art of drawing a line between human values and material values.

The Bible school is not intended to take the place of the home. We do not undertake to relieve the parents of their responsibility for the religious education of their children. The school could not do so even if it wished to. The home has the children for seven days a week; the Bible school has them for but one hour on one day a week. The Bible school does, however, undertake to cooperate with the parents in the religious education of their children, and the home school is endeavoring to do its best to discharge its full obligation as a partner of the home in bringing up the children in the nurture of the Lord's house.

The Bible school is engaged in a serious business. Its task is not less important than that of the day school. A knowledge of God is even more essential than a knowledge of nature. To know the Bible is more important than to know English literature. To know the principles of right is more essential to the welfare of human society than to know the principles of mathematics. The Bible school's primary task consists in making the knowledge of religious education a part of the child's life and thought, and strength to the interest represented by the modern church school.

The Bible school as a whole should feel keenly the responsibility and appreciate the glorious possibilities which devolve upon it in providing the means by which the church may make its educational approach to the youth. Very early in life the child displays an astonishing capacity for virtue and at the same time he betray qualities of character of which secular education can impart. The Bible school helps the youth to think and feel, to will and to do.

If we could keep the youth in the church school during the period of character formation, with regular attendance upon religious worship we could close the criminal courts and jails. The Bible school helps the youth to think and feel, to will and to do.

If biology is right in its interpretation of education as response to stimulation then beholding the childhood of our school system we may provide that stimuli which will produce the desired responses in the form of practical knowledge, high ideals, and worthy character.

Teachers in whom Christ lives and who are responsive in heart and mind to the teachings of Christ are primary essentials without which the church would be sadly hampered in the task which Jesus entrusted to his Disciples when He said, "FEED MY LAMBS."

THE AIM AND WORK OF THE SUNDAY SCHOOL TEACHER.

LONDON, KENTUCKY

Paper delivered at District Meeting of District No. 5, by Lorena Bush

The aim of a Sunday school teacher is to teach the child so that he might be able to live through their teaching the way God has commanded us and make us stronger in the Faith and understanding of his word.

A teacher's aim, is comparatively the same as that of a Preacher to save Men and Children from the Iron Claws of Satan, and Prepare us for greater work. Christ taught his Disciples to Love and Fear Him and keep his Commandments.

A Teacher is not simply to teach the lesson, you must plan just how to teach it, you must know as well what to teach. We hear often of "teacher's who are good and ought to be encouraged; some are bad and ought to be admonished; while others are neither good nor bad but capable of becoming either. Consequently the Bible school's primary task consists in encouraging the teacher's and directing original human tendencies.

However little children may have learned in the Bible school, however inadequate their faith may have grown, and however the Bible school has failed to give them a moral standard which they could comprehend, the child is still a child. When brought up in the Bible school one gets a fearfear of teaching, intellectual, physical, social and spiritual. The Bible school helps this child to understand the place of the faith in his daily life after he has grown to manhood.
So established is the seeming conflict between science and religion that I was not surprised when the eminent scientist recently gave me to his unique, well-equipped laboratory where discoveries before unheard of have been made. He had gone through a period in which he had passed hundreds to view his truly marvelous exhibit, he said: 'My boys and I call this God's Little Workshop.'

The scientist, George Washington Carver, is a Negro who was born in slavery. He holds two degrees from the Iowa State University, is a Fellow of the Royal Society of Art, has been given his share of recognition awarded to very few Americans, and in 1922 he received the Spingarn Medal, an award made annually for the most distinguished achievement by an American of African descent.

STORY OF HIS LIFE

The story of Carver's life and his achievements is like a fairy tale until one imagines the hardships and privations of his youth and the unceasing toil of his work. Yet he never has outgrown his own greatness and the glory he reflects upon his race.

He was born in Diamond Grove, Mo., some ten years before the close of the Civil War, but since the birth of a slave was a matter of minor importance, the exact date was never recorded. There is no one who remembers when the event took place.

When Carver was still a very young baby his father was run over by a wagon and killed. One night shortly after the war came to an end and the slaves were granted their long-desired freedom, a group of masked white men appeared at the door of the little slave cabin, seized the mother and her baby, and started with them into Arkansas, where they might sell them for a good price. An unexpected situation arose on the way, however, for George was taken very ill with whooping cough; and the captors, in order to rid themselves of this undesirable burden, left him with strangers whose home they passed on the road.

The master of George's mother, sent men in search of her and her baby, and started with them into Arkansas, where they might sell them for a good price. An unexpected situation arose on the way, however, for George was taken very ill with whooping cough; and the captors, in order to rid themselves of this undesirable burden, left him with strangers whose home they passed on the road.

Three years Carver remained at Simpson, studying art and music in addition to his regular college course. Then he packed up and went to the Iowa State College in search of a course in agricultural chemistry.

WORK AT TUSKEGEE

It was after Carver had received his master's degree that Booker T. Washington heard of him and brought him to Tuskegee Institute to teach science. A favorite quotation upon which he was fond of acting was: 'Let down your bucket where you are.'

He passed on to the young professor, who doubtless had to be set down in a science laboratory that contained not so much apparatus as one Bunsen burner.

I doubt, however, if Booker T. Washington himself could have responded to the challenge more gallantly than did young Carver. He sent his students out into the alleys of Tuskegee, and they returned very shortly, bringing with them every broken dish and all the old bottles and pieces of rubber and wire they could find. With these Carver fitted up his laboratory.

It was the successor to this unique laboratory, by name 'God's Little Workshop,' to which I was introduced. So many wonderful discoveries were made behind its walls by the college authorities long ago decided that Carver should give up his classes in order to devote his entire time to creative science.

Very soon after his arrival at Tuskegee Institute, Mr. Carver set out with the determination to analyze everything in Macoupin County, in which he is situated. It was a large order and one he can never accomplish, since every plant and every bit of clay he touches with his magic wand yields such an abundance of unlooked-for treasures. In the instance, that he has dug from the hillsides and the valleys around Tuskegee. Already he has produced more than three hundred valuable products, including paints, stains, and varnishes in every conceivable color; at least a dozen varieties of face powder; and as many kinds of cold cream.

COMMERCIAL PRODUCT

From a commercial standpoint Carver's discovery of a formula for making flour from the sweet potato, so far, has perhaps been the most valuable. During the World War, when it was substituted for wheat flour at Tuskegee Institute, it was estimated that two hundred pounds of wheat flour were saved daily. When this experiment proved successful Carver was called upon to furnish sweet potato flour for the people who remained at home while the wheat flour was required for the sustenance of four million American soldiers and the other millions of our Allies.

But the lowly yam has vastly more to its credit than that. Here are a few of the products Carver has made from it: more than twenty dyes for the manufacture of forty-four candies, meal, starch, several kinds of paste, mock coconut, tapioca, cattle food, pineapple, lard, ink, vinegar, soap, ink, vinegar, shampoo lotion, face cream, mock oysters, and shoe blacking.

The list of products that Carver has made from the peanut is even longer and more interesting. When we came to this exhibit on our tour through God's Little Workshop, Mr. Carver offered us a bottle of sweet milk on which the cream had dutifully risen. Then followed Hungarian buttermilk, cooking oils, salad oils, three kinds of peanut brittle, peanut wafers, butter, butterscotch and kisses, a substitute for flour, breakfast foods, soaps—toilet soaps that boast even more than ninety-nine and forty-four one hundredths per cent purity, laundry soap, and scouring soap—nineteen dyes, cow feed, an assortment of cheeses, cordage, chocolate bars, ink, vinegar, shampoo lotion, face cream, mock oysters, and shoe blacking.

Mr. Carver has not devoted his entire time to clays and the potato and peanut. He has made over sixty products from the pecan. He has made pastes and stock feed with the aid of the chinaberry; he has demonstrated the possibilities of okra fiber for rope, cordage, mats, and carpets; he has made dyes from dandelion, black oak, wood ashes, sweet gum, willow, swamp maple, and numerous other native growths; and one day he took a sweet potato that was rotten through and through, and instead of throwing it away he created from it a lovely shade of paint.

CARVER'S INTEREST

I noticed on the walls of Mr. Carver's office two photographs, one of them autographed by a brother scientist, Thomas A. Edison. I had heard that Edison had once offered him a presidential salary to carry on his work in Washington, D.C., but when it came to the choice between Macoupin County, in which he is situated, and Washington, D.C., Mr. Carver had decided to stay where he was.

Mr. Carver is a man of generous heart. He has not been slow to come to the aid of his fellow men in every way he can. He is an ardent worker for the Southern farmer and the Southern manu-

(Continued on page 8.)
The Uniform Lesson for June 26
Peter's Great Confession—Matthew 16:13-24
By Marion Stevenson

WE are presenting in this issue of the **Front Rank**, both a review of the lessons and a column by Prof. H. L. M. Spurling and also this brief exposition of the Great Confession so that both or either of these lessons may be used at the choice of the class or the school. The reason for this double treatment is the fact that for Eastertime the International Lesson Committee released a lesson on Peter's Great Confession and the Easter lesson. It has been our custom to use the Easter lesson in our Sunday schools. We therefore deferred the lesson on the Great Confession to be used with or instead of the review lesson as the schools might choose.

**Popular opinion, verses 13, 14—**
The question, "Who do men say that the son of man is?" presupposed that there had been a wide opportunity for men to become acquainted with Jesus, for he was speaking of himself. Jesus himself, and his disciples, had visited all parts of the Holy Land and had spoken to and mingled with crowds of people everywhere. The ministry of Jesus and of his disciples had been of exciting and compelling and widespread and deep interest. People were thinking about him, who he was, as they had heard what he said and saw what he did.

The question was important for the sake of the disciples to bring them face to face with the popular opinion concerning their Master. It mattered not only what men thought, but what they themselves were to think about Jesus.

The answer Jesus received is very revealing. In spite of all that Jesus had said, in spite of his reputation as "a teacher sent from God," in spite of all the wonderful things he did which he asserted were the works given him of his Father to do, in spite of his personality, the popular opinion was that he was "John the Baptist, Elijah, Jeremiah, or one of the prophets." We wonder if this popular reaction to the ministry of Jesus was not disappointing to the Twelve. Do we not feel that the multitudes who were face to face with Jesus had no clear understanding of his nature and his mission? What do men think of him now? In this connection it is interesting to recall that many prominent Jewish leaders and teachers are now preaching Jesus as one of their greatest prophetic leaders. Let us hope that present-day Israel is on the road to a clear faith in Jesus as the Christ.

The Lesson Scripture
Matthew 16:13-24

13 Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? 14 And they said, Some say John the Baptist; and others, Elijah; and others, Jeremiah, or one of the prophets. 15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed unto thee this, but my Father which is in heaven. 18 And I also say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was the Christ. 21 From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. 22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me; for thou savest not the things that concern the Father, but those that concern men. 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall find it. 26 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 27 For what shall a man give in exchange for his soul? 28 For every one shall be升高, and shall stand before the judgment seat of God. 29 For I say unto you, That henceforth there shall be no flesh which is alive, that shall not taste of death. 30 For as in Adam all die, even so in Christ shall all be made alive. 31 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 32 Then came he to his disciples, and saith unto them, Verily I say unto you, That the son of man goeth as it was determined: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. 33 Then said they one to another, Lo, we have taken no Council. What think ye that we should do? 34 Then said Peter unto them, If the kingdome of heaven were kinda our mouths, and who knoweth whether the son of man be justified? 35 Moreover the publicans and harlots go into the kingdom of God before you; for John the Baptist came eating and drinking with publicans and harlots; and ye say, This man eateth and drinketh with sinners. 36 But woe unto you, lawyers, because ye load men with burdens awkward to be borne, and ye yourselves touch not the burdens with one of your fingers. 37 Woe unto you, Pharisees, because ye love the uppermost seats in the synagogues, and salutations in the markets. 38 Woe unto you, scribes and Pharisees, hypocrites! for ye hypocritically shut up the kingdom of heaven against men, and cause them not to enter in. 39 Lay not false charges against your brethren, lest ye be judged. 40 Ye have judged and pronounced according to the judgment of Moses. 41 Ye therefore judge wrong. 42 For Moses saith, In the resurrection they shall rise again, some to life, and some to damnation. 43 But as touching the resurrection of the dead, see what he saith: 44 For as touching the dead he saith, I know not; I am not acquainted with it. 45 But as for the resurrection of the dead, that the Lord Jesus hath shewed in his apostles. 46 But if Christ be not risen, then is our preaching vain, and your faith is also vain. 47 Yea, and we are found false witnesses of God, because we witness of God that he raised up Christ; whom he raised not up, if it be true that he was raised not up. 48 But if Christ be not raised, your faith is vain; ye are yet in your sins. 49 Then also believe on me. 50 Then said Jesus unto them, Therefore say I unto you, That in every place where the gospel is preached, and a sign performed, in that place shall the Son of man also receive glory. 51 For as the sun shineth in his place, so shall the Son of man be. 52 But he must continue unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. 53 And he said unto them, Verily I say unto you, That ye shall not depart hence till ye have thus done this: 54 And, lo, six men shewed me seven golden candlesticks; 55 And to the seven I said, Wherefore dost thou show me these seven golden candlesticks? He saith unto me, The seven candlesticks are seven churches. 56 The candlestick of the lampstand representeth the church. The seven candlesticks therefore represent seven churches.

The disciples' opinion, verses 15-17—
Peter, speaking for the Twelve said, "You are the Christ, the Son of the living God." We should be careful not to read into these words of Peter a meaning that has come to us through the long Christian centuries. However, Peter and the Twelve had come to understand that Jesus was the one of whom Moses and the prophets had been writing. He was the Messiah, not merely the son of David and in some sense, which perhaps was not yet clear to them, the Son of God. He was therefore the one through whom the hopes of Israel were to be fulfilled. Peter was complimented on his spiritual discernment. How do we know Christ, as to the flesh, or as to the Spirit?

The church, verses 18-20—
The day at Caesarea Philippi was the turning point in the ministry of Jesus. Up to that time he had been proclaiming with his disciples that "the Kingdom of heaven is at hand." Now he suddenly announced to his disciples that he is to build the church. The Kingdom was to be brought in by the work of those who constituted the church. We are giving a technical meaning for the word church. It had a more familiar meaning to Peter and the Twelve, a group especially called for a special purpose.

We understand of course, that the church is founded upon the great truth that Jesus is the Christ, the Son of the living God.

The cross, verses 21-24—
The Kingdom hopes of the disciples which entered in their faith that Jesus was the Messiah, was well nigh shattered when Jesus announced to them that he was to be crucified. Another blow to their faith was the announcement that they, too, must walk the way of the cross with him. From that day at Caesarea Philippi, to his arrest in the garden of Gethsemane, to his crucifixion from the public ministry, endeavored to teach his disciples how the cross could be related to messiahship and the Kingdom of God. They did not learn it, however, until after his resurrection, and then not suddenly but day by day and year by year.

The church is still at work in the world, trying to bring in the Kingdom of God. It is still founded upon the rock, Christ Jesus the Son of the living God. This process is still laid out upon the way of the cross. The success of the work in the church still depends on those who are willing to deny themselves and, if necessary and when necessary, to take up their cross and follow their Master.

A BETTER WORLD
By D. L. Reid, Lexington, Ky.

Continuing this discussion from a previous point of view, another world would be a world without sin. All concede this but few know how God's laws eliminate sin. This is so simple that it can hardly be true.

Sin hypnotizes the spirit and blinds the soul. Salvation is an awakening, a liberation, a rescue, a triumph—"Was blind but now I see." But who can see remains the question.

The Master's words—"Greater works than these can ye do" made the ideals of Christianity but largely of a futuristic hope. A developed governmental system existed in the time of Christ and in those cities in which He taught. Taxes were paid, judged, trade and industry fostered, an educational system, ranks, castes, a fixed social position. "Rende unto Caesar the things that are Caesar's" contained much truth and is essential to Christian balance as is baptism and re-nuptance. In other words let Caesar alone. Let him run his own business. But if Caesar knocks at the door of salvation, let him be convert upon entering and convert the church to receive him.

A better world will be a stricter interpretation of the church of Christ and of its relation to the governmental environment, educational and social usages. The church is being soared today for the responsibility of civic and social conditions that are associated with its establishment—soared as inefficient to cope with the police diplomacy that follows the missionary trail and "gobbles" up the larger profits of the future labor. It is important that the Christian know the devil and look out for him at all times, know his grin and glance.

The spirit of Christ too is on earth and the war is not yet. Surrenders are being made and tribute taken by him returned to the coffers of charity and missions. They who possess it and "scientifically" beat to give back libelously to stand off the meaning hordes. Thinking towards God's thoughts becomes simpler and simpler until one word comprehends the whole—LOVE. Thinking from God's thoughts becomes more and more complex and complicated until many words are necessary to express, construct, manage and direct—Efficiency.

A better world would be church-converted world and not a world-converted church—"And they had these things in common. And the Lord added to the church daily such as should be saved."

Barefaced Mendacity

"A gentleman called me handsome yesterday and said a rascal to the minister. "Do you think it is sinful of me to feel a little proud of the compliment?" "Not at all, ma'am," replied the minister. "It's the gentleman who is the sinner, not you."—United Effort (Pittsburgh)."
Christian Endeavor Topic for June 26
Where Are Missionaries More Needed, India or Africa?
Matthews 18:11-14

By Earl W. McCaugh, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
How does Africa compare in size with North America? With what nation controls the area where our brotherhood works in Africa? What is the native religion in the Congo region of Africa? Name three difficulties in the way of missionary work in Africa. Is there any migration of Negroes from Africa to the United States? What nation has control in India? Has it's rule been helpful? Does the government favor missionary work in India? Explain.

Do our immigration laws permit the free immigration of natives of India? What religions besides Christianity are active in India?

Paragraphs to Ponder
To say that one non-Christian country needs missionaries more than another and to give satisfying reasons for the statement is not easy. No pagan nation today has missionaries enough, and so long as that is the case they all need more missionaries. Some, of course, have more Christian workers in proportion to the population than others; some have had missionary work longer than others; but still all need more work. Missionary work is comprehensive and program of work. India, and Africa, the need is about the same. One has needs the other hasn't; one has advantages the other hasn't; and unless we are not and the workers capitalized, we must continue to send as many missionaries as we can to both countries.

Mission workers in Africa are finding a ready acceptance for the teachings of Christianity, comparatively speaking, and are making converts with astonishing rapidity as compared with the work in some other fields. Once in the native Africans are eager to hear and the calling for evangelists. During one year one missionary in Angola reported 2,000 persons and the next year 2,000 converts. At every one of our stations on the Congo great interest is reported. The ingathering is most encouraging and can be held down only by the lack of workers. Under such promising circumstances it is apparent that Africa needs more missionaries.

Owing to the hard climate of central Africa where our mission stations are, while missionaries cannot remain so long on the field, and as a consequence periods of service are shorter and furloughs more frequent. This means that in order to keep the workers going at top efficiency there should be more workers. Every time a missionary leaves on furlough it means that some phase of the work has to be neglected or discontinued until his return. This is unavoidable on a field undermanned to begin with.

As evidence that the work in Africa is worth while and that it is showing most encouraging results, a full and complete statistical report is given us. We have five main stations on the Congo and its tributaries: Bolongo, Lonumbe, Monioka, Mondombe, and Wena. There are 431 outstations and 32 organized churches, and a total of 844 meeting places. The church membership is 131,000. There are 292 Sunday schools, 370 Christian Endeavor societies, 448 schools, 4 hospitals, 50 mission stations, 478 evangelists, 206 teachers, 7

Mid-Week Prayer Meeting Topic
June 22
The Book of Nahum
By Gilbert E. Ireland

Nahum of Elkosh, a village in Galilee. Compare Cepherammon, a town beloved of Christian readers, meaning village of Nahum, was, at least supposedly, the residence not the actual city. His prophecy is directed wholly against Nineveh.

Nineveh in history—
A very ancient city. Mentioned as early as Gen. 10:10-11; descendants of Noah are tabulated and Nineved is described and said to become forth 'the great city Nineveh,' which with two suburbs apparently, is called the great city. Assyria in prophecy linked early in Jewish history (Num. 24:22, 24). Nineveh becomes prominent in the time of Jonah. Jonah showed that a people outside the Jewish covenant could find mercy on repentance. Now Nahum shows that such people in the same city, repaying sin, would be overthrown by punishment. It was thrown the northern kingdom. It threatened now the southern, which was assured that Nineved should fall. Samsonberg might have made Jerusalem a great city, but the Assyrian should be turned back and, later, its great capital utterly destroyed.

This is the basis of the promise that Nineved as an existing city is in Zech. 2:12-17 (about 609 B. C.) coupling Assyria and its capital together under sentence of destruction. This destruction of Nineved took place 609 B.C. It never rose from its ruins.

A surface perusal of this brief book will give an idea of the strength, beauty and grandeur of its language and especially of the deep conviction of Nahum that his utterances were those of the divine will and purpose. And time has shown these right in the manifestation of the Lord's word. The message starts with stately phrase as it thrice asserts 'jealous God and an Avenger,' and 'Jehovah', and 'Jehovah' is Jehovah, and 'Jehovah' is the Lord of wrath (v. 2). A stronghold is Jehovah to those who take refuge in him, but an overwhelming flood to his enemies (v. 7). Who shall dare devise this great evil against Jehovah? Their vaunted wisdom and strength shall find them victims of their own devices, helpers of Satan, the cunning fire' (v. 19). And Diodorous records that the last and fatal assault was made upon the population when they were overcome with wine. And what dread doom is this, O Nineved? Jehovah saith 'I will make thy grave (v. 14; comp. Ezek. 32:19; 17:16, 10) Egypt go down into Sheol (the grave) and there finds Assyria. A city buried, was Nineved. So utterly destroyed and lost that centuries believers scoffingly declared such a great city could never have been. But more recently beneath her shapeless heaps and mounds were found the magnificent ruins of a city to give an idea of the strength, beauty and grandeur. The message darkly ends with a challenge to her merchants and traders, 'He that is grieved by the sound of the sword, numberless and terrible as the armies of locusts, yet shall they melt away and the place where they were known no more: and more and more shall their name be sown' (3:17; 1:14). Lavard says 'the sole descendants of the Assyrians and the Babylonian is the whole eastern world, the Christians who speak a Chaldean language.' And amid all, 'he who hath his way in the whirlwind and the storm' will remember him, and the voice of the messengers of good tidings from the mountains of God (vs. 3, 15).
A SCIENTIST IN GOD’S WORKSHOP

(Continued from page 5.)

Perhaps it is because Mr. Carver is a master in the art of friendship that his desk is continually piled with letters from his “boys.” These “boys” are not his sons, for Mr. Carver has never married. They are young men from Yale and Harvard, Emory and Henry and Vanderbilt, V. P. I. and S. M. U., and scores of universities all over the United States and Canada, who have the privilege to become acquainted with Mr. Carver. They come to Tuskegee to see him during the academic year. He’s a ‘torious spirit. It’s a pity, a great pity, that the present situation hasn’t taught the farmer that an overproduction of cotton isn’t desirable, and the sooner he turns his attention to other crops the better.”

Science and Religion

“What of the conflict between science and religion?” I asked.

Mr. Carver was quick in his usual manner. “Science and religion,” he replied. “What is science but truth?” Jesus said, “Ye shall know the truth, and the truth shall make you free.” It seems to me that he meant, “Ye shall know science, and science shall make you free.”

And having come so close to the heart and mind of this humble but celebrated genius there in God’s Little Workshop, I could not have believed it otherwise if I had wanted to.

That afternoon Cactus-Flower had stolen softly through the woods all alone to spy on what the white girl was doing. Cactus-Flower because when he went out he was the first thing he saw in the woods, a beautiful yellow cactus-flower in the mountain-side almost at Ruth’s feet. She wanted to pick it, but Cactus-Flower told her in the Indian speech, “It is a secret I tell you, Grandmother—It is a secret I tell you, Grandmother—The Face will die. If a white girl looks at it, she will die. She will die on the spot.”

But poor little Cactus-Flower belonged to a tribe of Indians that people call bad people, “PallJfaces,” her people called them—and she thought “Palefaces” must be terribly bad because she knew her people were always planning things to do to hurt the Palefaces. She thought it must be because they were afraid of these queer-looking, pale-faced people, so she decided to stay quite away from them herself and never let one of them come near her.

Still it was lonely to be the only girl in the camp and she would slip away sometimes and watch Ruth at her play near the camp where her father and mother had decided to spend their vacation. It was a beautiful camp, high up on the sheltered side of the mountain, with tall shade trees around the cabin door and a clear bubbling spring close by.

That afternoon Cactus-Flower had stolen softly through the woods all alone to spy out what the white girl was doing. Cactus-Flower had on her buckskin shoes and a rabbit would have made almost as much noise as she did. She crept softly from bush to bush and tree to tree. She was almost in sight of the white man’s camp when she saw Ruth make a little wilder under the trees. She laughed to herself when she saw that Ruth was alone and she thought of throwing stones at her to make her go back to her village. Still it was lonely to be the only girl in the camp and if she could just find something to do to hurt the Palefaces—she thought.

But when Cactus-Flower stooped to pick up a stone she slipped and fell, rolling down the hard ground with a little moan of pain.

“Ruth made Ruth say, “Oh, I hope you didn’t hurt yourself.”

Ruth made Ruth say, “Why, you poor Paleface camp until her knee got quite bad—it would not even hold her up, let alone run for her, so she sank on the hard ground with a little moan of pain.”

But Cactus-Flower didn’t understand a word of it so she kept right on fighting—“It was a bad day for Cactus-Flower because when he went out he was the first thing he saw in the woods, a beautiful yellow cactus-flower in the mountain-side almost at Ruth’s feet.”

The Secret of a Pleasant Smile

By Frances McKinnon Morton

Her Indian father called her Cactus-Flower because when he went out beside his tent, after she came into the world, a beautiful yellow cactus-flower was the first thing he saw in the woods. Indian fathers call their children just that way, and Cactus-Flower was very well pleased with her name. She was a very pretty dark brown Indian girl, with shining eyes and a smile that hardly ever missed seeing anything that moved through the woods.

Ruth had on her buckskin shoes; and a rabbit would have made almost as much noise as she did. She crept softly from bush to bush and tree to tree. She was almost in sight of the white man’s camp when she saw Ruth make a little wilder under the trees. She laughed to herself when she saw that Ruth was alone and she thought of throwing stones at her to make her go back to her village. Still it was lonely to be the only girl in the camp and if she could just find something to do to hurt the Palefaces—she thought.

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“Ruth made Ruth say, “Oh, I hope you didn’t hurt yourself.”

Ruth made Ruth say, “Why, you poor Paleface.” But poor little Cactus-Flower belonged to a tribe of Indians that people call bad people, “PallJfaces,” her people called them—and she thought “Palefaces” must be terribly bad because she knew her people were always planning things to do to hurt the Palefaces. She thought it must be because they were afraid of these queer-looking, pale-faced people, so she decided to stay quite away from them herself and never let one of them come near her.

Still it was lonely to be the only girl in the camp and if she could just find something to do to hurt the Palefaces—she thought.

But when Cactus-Flower stooped to pick up a stone she slipped and fell, rolling down the hard ground with a little moan of pain.

“Ruth made Ruth say, “Oh, I hope you didn’t hurt yourself.”

But Cactus-Flower didn’t understand a word of it, and, anyway, all she could think

Letters to the Editor

“Ye shall know the truth, and the truth shall make you free.”

FOR THE CHILDREN

THE CHRISTIAN PLEA

Page Eight

Worse Than Psychoanalysis

Many persons have the idea that character analysis consists of picking a neighbor to pieces.—Florence (Ah.) Herald.

The Optimist

A pessimist is a man who sees a difficulty in every opportunity, but an optimist sees an opportunity in every difficulty.—Harry Dawson.

It Can’t Be Done

Mrs. Hoover: “Where are you off to, Mrs. Bloggs?” Mrs. Bloggs: “I’m going to see the new rector ignited.”—The Tatler.
God's Way of Accomplishing His Ends

By J. B. Lehman

"Of the depth of the riches both of the wisdom and the knowledge of God! how unspeakable are his judgments and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompened to him again. For of him, and through him, and unto him, are all things. To him be the glory forever."

There is a spiritual law that is as well fixed as the law of gravitation, that God will accomplish his purposes in man. His method to do this is through preaching as a first effort. This implies man's cheerful cooperation as a volunteer. If this fails then he makes man his conscript. When the protagonists of an evil institution refuse to volunteer to become reformers, God gives them their inning and lets them do their worst. In the end this produces revolutions and reformation. The first way is the cheerful and happy way; the second way is fearfully destructive and terribly expensive in every way.

A few illustrations will show how it has worked. Jesus taught by plain word, by parable and by miracle and did all he could to reach his people by preaching. When they would not heed him, he threw himself into their arms, saying by his actions, Now here I am, take me and do your worst, spit on me, put a crown of thorns on my head, mock me, abuse me with fist and whip, crucify me, put your spear into me, do your worst. And they did, and the Jewish nation was broken up and scattered abroad and in the end they will acknowledge Jesus as their Messiah.

Another illustration. Immediately after the disappearance of the Apostles the attack on the Roman Empire began in earnest. But Imperial Rome would not volunteer and after the disappearance of the Emperor Nero, it was given its inning. Its Nero and its Domitian started drastic persecutions and millions lost their lives, but in three hundred years Imperial Rome fell.

In like manner slavery had its inning from 1830 to 1860. The liquor traffic came to the bat in about 1880 and batted as it pleased till about 1920. We are now going into some evils with preaching and inviting volunteers. If this is not heeded, then will come the conscripting. We are now attacking the lynching evil, the race hatred evil with the iron method calling for volunteers. This will not go on much longer when God will turn it into his second method in which they will be given an inning to do their worst. We are just beginning with the conscriptatory method on race hatred. Sad will be the day if there must be conscripting to finish it.

For twenty-five years there has been a sharp contest between the so-called fundamentalists and the modernists. Both have been as far off as the Pharisees and Sadducees in the days of Christ. The day is probably here when both will be given an inning. Our modernists first started out to call the first chapters of Genesis mythological tales, then they denied the credibility of the miracles, then the divinity of the apostles was questioned and finally Jesus himself is attacked. They are now led into the delusion of advocating experimental marriages and talk of the New Testament writers as chumps. If they must have their inning, let them have it and bat as they please. They will be overcome, but we hope it will not be as long-drawn out as was the case of the Jews. Their talk of experimental marriages is nothing but free love, and free love is nothing but the prostitution of the religion of Ashtoreth, that so depraved pagan nations. What man would deign to own that he was the son of one of those experimental marriages? Many a poor illegitimate of today is the offspring of an experimental marriage. The segregated districts of our cities are a perfect fruit of this experimental effort. But let them have their inning. Surely we have enough reserve Christian character to meet it.

In our last message, we talked to you about perseverance. Each of us knows that to win the race or reach the goal, we must be steadfast and immovable as the Apostle Paul says, "The race is not to the swiftest, but to him that endureth to the end."

During the year the chief word among us has been cooperation. We as a people are learning that in unity there is strength. Jesus, the greatest teacher the world ever knew, prayed to his heavenly Father that we might be one even as they are one. Are we praying and working to that aim? There is only one way and that is through cooperation in Christian service.

The parent is the first teacher of the child and should be interested in and cooperate with the agencies that are working to train the child.

How can we hope to put the whole program of the Bible school over without a closer relationship between the Bible school and the home? To me there could not be a finer thing in any church school than a Parent-Teacher's Association, where the parents and teachers can meet and plan together for the religious education. Such an organization would prove helpful in getting the adults interested in the Bible school. How many of our schools have adult classes? There should be in every school an adult class actually in training for the express purpose of serving as the base of supply from which the school could get teachers.

How many of our schools are observing our four special offering days? Brethren, there is no use for us to pray that Israel might be saved if we are not doing our share to put the job over. Are we teaching our children to be New Testament Christians? Never before in the history of the world were we living so fast. Every one is in a hurry. We scarcely have time to breathe a word of prayer for the living, or stop a moment in honor or memory of our comrades who have fallen asleep since last we met.
FROM HOUSTON, TEXAS

The Grove St. Christian Sunday School met Sunday morning at the usual hour, with Atty. W. M. C. Dickson acting as Superintendent. Some of the members were a little late.

During the eleven o’clock services, Eld. Smith preached a wonderful sermon on the subject, Mother Dear. We were in the spirit of worship and the message was enjoyed by all. We were sorry that all of the city could not have heard this message on mother. He so vividly emphasized the word which we all love to hear, “Mother.” I am sure all of the young people present realized more than ever how much she means in the home, and from now on will honor and love mother more than ever.

At 3 P. M. the Interdenominational Sunday School League met with us. The Queen Esther Circle conducted a splendid program. We were glad to have the league and enjoyed their visit very much.

The C. E. Society met at its usual hour with Miss Florence Thomas presiding. She had a fine program during this period. This one was in memory of mother.

At 8 P. M. Eld. H. G. Smith again occupied the pulpit and gave another one of his wonderful messages: This Is the Third Time I Am Coming to You. This is one of the best sermons we have ever heard him preach. We were all lifted up to a high plane. With such sermons and leadership we are continuously growing spiritually. And it will not be long until we will have a larger and better Christian Church here in Houston. Slowly but surely they are coming, one by one. We had one addition to the church at the evening services, Mr. Brown, formerly a member of A. M. E. Church of Beaumont. Mr. Brown was convinced that he should be immersed and he will be baptized Sunday morning into Jesus Christ, thus putting off human creeds and names. Jesus said, Except ye be born of the water and of the spirit ye cannot enter into the kingdom of God.

Attendance for the day good. Total offering $150.20. One member added.

The first School of Methods for the state of Ohio met with the Dayton church, June 27 to July 1. The faculty was composed of the field force along with Eld. and Mrs. S. C. Devine of Columbus and Mr. Wm. Jackson of Dayton, state president of the Bible School Convention.

It had a propitious beginning and pointed to a new era in the Religious Educational work in this state.

FROM THE EAST

Mt. Olivet Christian Church, Baltimore, Md.

REPORTER—Mrs. Ardelia Staples

May the 29th was Men’s Day at Mt. Olivet. The morning service was largely attended and our pastor Eld. W. H. Taylor, preached a soul-stirring sermon, from the subject, “What is Man?” While the choir under the direction of their efficient leader, Brother N. F. Murdock, was at its best.

At 12:45 the Bible school under the supervision of Brother H. M. Evans, assembled with an attendance of 125 not including visitors. The offering taken was $18.06 (eighteen dollars and six cents). The superintendent is always at his post and is proving a very successful leader.

A special program was rendered at 3:30 p.m. by the Brotherhood of Mt. Olivet, at which several prominent business men of the city were present.

The Christian Endeavor met at its usual hour 4:45 p.m. with a large attendance. The president, Brother James H. Young, a young man with a vision is doing a great work.

We were delighted to have with us our National Field Worker of the Woman’s Missionary Society, Mrs. Rosa Brown Grubbs, who delivered an inspiring message on Missions at 8 P.M.

The Missionary Society under the leadership of its newly elected president, Mrs. Ardelia Staples, is striving to reach its goal.

The Ladies Aid Society with Mrs. A. E. Johnson as the president, is doing a great work; and is proving to be a wonderful help to the church in its struggle.

Under the leadership of our pastor Eld. W. H. Taylor, who has been with us since August, 1925, the church is being successful both spiritually and financially. One hundred and seventeen new members have been added to the roll, and twenty-two hundred and fifty dollars have been paid to the Erection Department on the church debt.

We ask the prayers of the Brotherhood for our continued success.

V. G. Smith spent Sunday, the 19th, in Danville, Ky.; Wednesday, the 22nd, with the Mt. Sterling church; Thursday, the 23rd, with the School of Methods in Louisville and Friday, the 24th, with the church at Columbus, Ohio.

Mrs. R. B. Grubbs after serving on the faculty of Young People’s Conference, returned to St. Louis before visiting the State Convention of Texas. She also served on the faculty of the Ohio School of Methods.

KENTUCKY

We had Woman’s Day at Woodland Avenue Church. Women did everything but preach and serve communion. We had a great service in fellowship with the visiting churches in the afternoon and evening services. Eld. Daniels and his choir, of the Baptist church, were with us in the afternoon and Jameson Temple C. M. E. Senior choir sang for the evening meeting. Women served as mistresses of ceremonies, ushers, deacons, and in reading of Scriptures and prayers. It is on these days we discover the hidden talents of many of our women. Not only did the women sing well, pray well, read well but also they gave witness, as giving too is a worship.

The collection was $150.20. Mrs. Willa Mae Hunter stood in the background to see that all went well. She is president of the Ladies Aid Society.

Everett is holding down Millersburg and Danville. Brayboy is succeeding in N. Middleropolis.

MT. STERLING, KY.

REPORTER—L. D. Magowan

Our church work is moving along fine. We are getting ready for our July rally.

On June 6th, Eld. and Mrs. W. H. Brown and their daughter Miss Luvenia D. motored to Springfield, Mo. to visit their daughter and son-in-law, Dr. and Mrs. W. E. Hunter. Mr. Clay Bradshaw went with them. They had a very successful trip. We are expecting them to return on the 23rd.

SOME NEWS ITEMS

The first School of Methods held in the Piedmont District, June 14-18 was considered a success not only by those who were in attendance but by the entire district, so much so that there is an invitation to hold another one in the near future. The faculty was composed of the field force, including Prof. P. I. Moss, Eld. W. Alphin, Miss D. L. Blackburn and V. G. Smith with Mrs. L. A. Devine, Prof. J. H. Thomas and Miss Ruth Thomas. There were fifteen enrolled and the night sessions reached over one hundred persons.

Eld. Alphin spoke twice for the Columbus church on Sunday, June 19. His messages were well received. On Wednesday, June 22, he was in the Springfield church, on Friday, June 24 at the Xenia church and Sunday, June 26, at the Dayton church.

Eld. C. E. Craggett has been ill for a time with malaria fever. Prof. L. B. Ross has been convalescing from a severe cold.
HE PASSED BY ON THE OTHER SIDE

The theological world has long been prone to condemn as heartless the cruelty and bigotry of the Levite who passed the wounded man by. The ministers have thundered forth in righteous indignation against a system that produced such a man. Opprobrium galore has been heaped on his head. In fact they have called him everything but a child of God. But so few have stopped to realize that the love and tender mercy of a Heavenly Father still yearns over the faults of such a one. The Levite too breathed God's air, basked in His sunshine and felt the pulse beat of the East you are blessed with such men as Elders Martin, Bradley and Scott; while in the west you are blessed with such men as Elders Martin, Bradley and Scott to help put the program of these new organizations, young pastors and clergymen, to help put the program of these new subscriptions over. From whom much is given, much is expected.

To have a Christian Plea in Every Home means at least TWO HUNDRED AND FORTY subscribers in your borders. On you much depends and Full Cooperation before the HOUR STRIKES for the National Convention STRIKES is the only thing that will relieve the situation.

MISSOURI, THE MANFUL

Missouri has always taken a man's share of any task. Approximating the center of the brotherhood, with strong churches, good ministers, live district and state organizations, young pastors and close enough to feel the pulse beat of the United Christian Missionary Society, Missouri has long enjoyed the reputation of doing well her part.

With ministers like J. J. Green, P. A. Gray, and C. E. Craggett, with women like Mesdames W. Alphin, M. Van Buren, C. Doolen, and R. Logan, with churches like Kansas City, St. Louis, Fulton, Frankfort, Madison and Jefferson City, Missouri has the dynamics and power to meet every issue squarely, solve every problem sagely and assume every burden willingly.

The State Convention meets in August at Fulton. How glorious it would be to report from this state at least ONE HUNDRED new or renewed subscriptions as a result of the special emphasis upon this project in the months of July and August. If Missouri gets manfully behind the task and each church does its part, you may well expect the goal to be an attained reality.

Much depends on you in getting the FIVE HUNDRED that is the national aim for that period before the HOUR STRIKES for the National Convention.

Full Cooperation is the slogan. A Christian Plea in Every Home would mean Three Hundred and Ten in Missouri the Manful.

OUT OF THE EAST

An Open Letter to the Disciples of the East

One of the memorable events that occasions the schoolboy's delight—vocation—is marked by the story of the Wise Men who came out of the East. While the East has no monopoly on the Wise Men, yet the eastern part of our country has its quota of Wise Men—"leaders in all good works."

Hagertown has a Robinson; Baltimore, one of those wise Taylors; Washington, a Griffin; the Piedmont District, a Thomas, a Peters, a Zollar and a Whitefield. These are only a few of the Wise Men of that part of the country. When we go East for the Eleventh National Convention, we will meet the rest.

Being wise, we have nothing to ask of you but to join in the Christian Plea subscription campaign for the months of July and August; and the goals—FIVE HUNDRED by National Convention when the HOUR STRIKES at the 12th Street Christian Church, Washington, D. C. Your sages of the East know how to place this before the local congregations and the state and district assemblies.

Much depends on you. Full Cooperation is the slogan; a Christian Plea in Every Home would mean FIVE HUNDRED among the Wise Men of the East.

The Trend Away From Militarism

A recent action of the executive committee of the Board of Education of the Methodist Episcopal Church indicates the trend of the church away from Militarism. The action was decidedly to the point. President Daniel L. Marsh of Boston University moved a resolution that the authorities of the Epworth Military Academy be advised that the Board of Education recommended the discontinuance of the use of any name "Ion." in the name of the institution, in order to bring it more in harmony with the purpose and curriculum of the academy and with the attitude of the Methodist Episcopal Church as expressed by the General Conference.
"He That Hath Ears Let Him Hear"
To Those Interested and Those Who Should be Interested:

In 1922 at the Indianapolis National Convention, we started to sound the note relative to the advancement of the young people's work. Shortly after this the young people's worker in the person of Prof. E. R. Williams was taken off the field. From that time on we were very obstreperous in our publicity relative to the need of our work for a young people's secretary. We wrote a number of articles, delivered several addresses, held conferences with other officials, until finally at the Memphis International Convention we made to rejoice at the information that V. G. Smith had been selected to head up the work among the young people. Mr. Smith is equal to the task in every way, he is thoroughly prepared and will be a great asset to the brotherhood.

We have brought messages and written articles concerning our apportionment of $500.00 this year, and we are expecting the Bible Schools and Endeavor Societies to raise the $3,500.00 apportioned them. Are we as Endeavorers prepared to do our part? Each state and society has been apportioned and we are praying that the state presidents and secretaries and all others will put their shoulders to the wheel and help go over the top. We almost raised the $500.00 last year, can it not be said that we raise it this year?

Our daily prayer is that our adults will get a vision of the needs of youth, and will give their moral and financial support to the development of this group. We know that the department of Religious Education is making rapid strides in progress. Prof. Moss, Mr. Smith and Miss Blackburn are invaluable to the work and they are working untiringly at the task. Friends, it is a great task, a great service and won't you be a great helper?

The Washington Convention is approaching swiftly. We trust that all Christian Endeavor Societies will send a delegate and the full amount of their convention apportionment. At the Louisville Convention only seven states were represented. Will you not pray and work for a larger representation at Washington?

We want to raise our $500 by all means and we are asking that each state pay its full apportionment.

The apportionment by states is as follows:

- Tennessee 50.00
- Oklahoma 50.00
- Ohio 50.00
- Societies at Large 50.00

State report blanks will be sent State President and to local societies not in a state organization will be sent local report blanks for the report to the National Convention. Each state is asked to send in $5.00 and each local society either in or without a state organization, $1.00 for National Convention representation fee. This $1.00 from the local society will be credited to your national apportionment.

The program as prepared for the convention, is a correlated one for we feel that the best results will be derived that way. We firmly believe that this department will take on new life if we can receive the cooperation of all the young people.

Eld. S. C. Devine,
National Christian Endeavor Pres.,
Columbus, Ohio.

Reporter—V. G. Smith, Young People's Secretary

The Second Annual Young People's Conference held at S. C. I., June 6-12 was a successful effort as attested to by numerous persons, both students and faculty at the Friendship Circle on Sunday of the Conference.

Thirty-two enrolled and of these fifteen of 47% were second-year students. The faculty was one of the best that has ever been assembled, comprising some of the foremost leaders in our brotherhood besides the National Field Workers.

The first School of Methods held in the Piedmont District opened its sessions with a enrollment of fifteen and a faculty of five. The first night session held at the Fayette St. Christian Church and open to the public was attended by over thirty-five persons of whom half were young people.

Mrs. L. A. Devine is substituting very ably for Mrs. R. B. Grubbs who was unable to be there.

Prof. Moss and Miss Blackburn were in the School of Methods and from there departed for Ohio. This was the first attempt to put on this form of leadership training agency. These are all very efforts in leadership training, the oldest being only four years old, but the start that has been made to give the people of our brotherhood the very best in religious education is indicative of a new day in our Christian educational work if these efforts receive the support of the pastors, leaders and local members of every church.

TEXAS CHRISTIAN UNIVERSITY

Fort Worth, Texas, June 21, 1927

Dear Mr. Smith:

Mr. Hopper the dean of the Fourth Annual Texas Young People's Conference brought to us the good will and felicitations of the Negro Young People's Conference. We certainly appreciate the courtesy and good will which you expressed and the conference was unanimous in expressing their good will for me to send to you in the small way in which I am able.

Your example in the character bond pledges was responsible for inspiring us to greater efforts than we possible might have obtained otherwise, and we certainly think it is a record of which you may well be proud. We are sorry your Conference is not in session, but hope you may in some small way be able to express our appreciation and gratitude.

Yours in Conference,
The Texas Young People's Conference.

THE YOUNG PEOPLE'S CONFERENCE

The Young People's Conference was held June 6-13 at Edwards, Mississippi. Students and faculty report that it was a very helpful conference, and very successful.

Faculty
Conference Director, Myron Hopper.
Conference Dean, Anna M. Clark.
Dean of Women, Rosa B. Grubbs, assisted by Mary Moore.
Dean of Men, P. H. Moss.
Director of Social Life, Anna M. Clark.
Director of Fourfold Charting, Anna M. Clark.
Director of Advanced Recreation, Vance Smith.
Director of First Year Recreation, Vance Smith.
Director of Worship, Rosa Page.
Miss Deets Blackburn, Mr. and Mrs. J. B. Lehman.

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WHY STAY AWAY FROM CHURCH ON SUNDAY?

Why stay away from church on Sunday
When there is so much to do?
Why disappoint the Savior
When he patiently waits for you?
Last Sunday your pew was vacant,
Your presence was missed, that’s true;
Oh, how he needs you
To help put the program through.

The Savior’s heart is bleeding
Because you treat him so,
Because you neglect him on Sunday
For the “Devil’s Picture Show.”

On Monday the Savior is good to you,
Up early you go to your task;
But on Sunday the one who loves you,
In your mind is a thing of the past.

You’ll spend tired days and nights in pleasure,
And Oh! the hours and price you pay;
But to spend one day with the Savior,
You will not do today.

Why, the Bible school needs you
To help make up a class;
The Christian Endeavor needs you
To help put the program through at last.

The Church in full needs you,
For there is so much to do.
The fields of mission are needy,
And your means, which the Savior gives you,
You should share one-tenth with him
And your presence always give.
So why be so neglectful
When the Savior is so good to you?

New change your ways and mind:
To the Savior be kind;
Ask yourself at last,
Why stay away from Church on Sunday
And away from the Bible school?

F. W. Logan,
So. Kirkwood, Mo.

A SERMON WORTH PREACHING

<table>
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| Ministers:
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THE JERUSALEM CHURCH

Mr. Wm. Alphin

"Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and wisdom whom ye may appoint over this business."

"And the words of God increased and the number of disciples multiplied in Jerusalem exceedingly and a great company of the priests were obedient unto the faith."

The second condition was dependent upon the first. The Jerusalem Church had to organize itself on a business basis before it could increase and add to the number of those worshiping in Jerusalem. In other words, the disarray in the church was stunting its own growth.

First, was the selection of the men to conduct this business. So many do not realize that the work of the church is a business, a big business. A business demanding men of a superior type possessing certain qualities, “of good report” being first. A church officer should not only have the respect and honor of his own members but should in all his business dealings in the world command that type of respect that will give him a good report throughout the community. “Fall of the Spirit”—God must have spiritually minded men to carry out his spiritual purposes. No worldly-minded man can conceive of God’s plans and purposes as vital motives for human existence hence cannot be put over this great business of saving the world through a spiritual regeneration. And “Of Wisdom”—These men must not only be God-touched and spirit-filled but must be practical men, men who can weigh and decide with all the knowledge and foresight of any business man. They should be as interested in knowing the business of the kingdom as the business of stocks and bonds, or of carpentering, or of bricklaying or any other trade or occupation. “Whom ye may appoint over this business,” for it is indeed a business, this task of promoting God’s kingdom in the world.

Then followed the results—"the word of God increased" for more time was given by the prepared to the preaching of the Word as the business was carried out by the officers of the church, and the disciples multiplied—"as always happens with the increased preaching and teaching of the word.

The business of the kingdom must be cared for, One must be any harmony or increase in the church.

Prof. P. H. Moss and Miss D. L. Blackburn went from the Piedmont School of Methods to the one in the state of Kentucky of which Prof. Moss was the dean. Miss Blackburn taught Story Telling, Eld. H. L. Herod of Indianapolis, taught a Teacher Training unit as did Prof. Cummings, of the state Religious Education department. Others on the faculty were Mrs. J. L. Sullivan of the State Work (white), Eld. C. H. Dickerson of Lexington and Mrs. M. E. Taylor of Winchester. Thirty-one were enrolled and large audiences were present each night. The Seventeenth and Jefferson Street Church, Eld. William Owens, pastor, entertained the School of Methods at an informal banquet Thursday evening, June 23.

FROM PARIS, TEXAS

Reporter—G. W. Nelson

The first Sunday was a high day for the True Vine Church at Paris, Texas. The women of the church had divided themselves into clubs to raise a hundred dollars on the note of the church and then went over the top. Their total for the day was far above what they set out to get on that day. These clubs were unting in their efforts to reach their goal.

The club raising the most was to have entertained by the other two. Thus the race was on and at times it got pretty hot, in fact it was red hot at the closing moment.

We certainly can thank these good women for their fine work and their desire to clear out the notes on their church as fast as possible. If the women are given a chance they will put the job over; there can be no question about that.

There is not any where in the state a group of women that are better workers in the church than the women of True Vine Church at Paris. It is really inspiring to see them work for the advancement of the kingdom of our Father of love.

Mother Crawford, who is in her years beyond three scores, is just as active in mind as well as in physical strength. If you should see her in an old folks concert you would think she was sweet sixteen as she skips across the floor with the broom sweeping as she goes. She is the president of the City Mission which is making good strides towards securing an old folks home.

Well you want to know which of those clubs was entertained. It was the club led by Mrs. Jesteine Thomas and Mrs. Donalson. The club led by Mrs. H. O. Nelson and Mrs. Deeder Waters also Mrs. Ella Loford and Mrs. Erika Nelson are the clubs to do the entertaining. All of these clubs worked well and all deserve the highest praise.

Before this reaches the readers the convention of Texas will be history. We are looking forward to a great convention.

TO THE CHURCHES

Why not let us know what you are doing? If you are doing wonderful things tell us, and we will tell others. In this way we may be able to help each other. Send us your church news, tell us about your Endeavor societies, Sunday schools, and the women’s work. Tell us what you are doing for the advancement of the cause. Every church should have a reporter and the reporter should report weekly. Other churches are pleading to know what you are doing.
The Uniform Lesson for July 10

Samuel's Farewell—1 Samuel, Chapter 12

By Marion Stevenson

In the lesson today we have the story of the close of Samuel's official life. He returned from the time of national division into the hands of the new king, Saul. From this time until his death he is only Samuel the prophet, the monitor of the king.

It is interesting to note how from the time of Saul every king had a prophet who stood by him to speak the voice of God. Saul had Nathan, Zadok, King and Hezekiah, had Isaiah. Ahab had Elijah. Amos and Hosea were the voices of God. Jeremiah was the word of Jehovah to the last weaklings who sat upon the throne in Jerusalem.

Samuel was first of all "the father of his country." During the days when the people were passing from the rule of judges to national life under a king, Samuel was the last of the Judges. Under him the people achieved that small degree of unity which enabled a number of the tribes to stand together. A little later, after the spiritual and political breakdown of Saul, Samuel was commissioned of God to seek another king, and Anointed David.

Samuel was therefore not only "the father of his country" but his king-maker. He was to the kingdom what Moses was to the people. What such a man says upon his retirement from public office is of great interest and importance.

The occasion—

The time when the nation could be guided by the judges has passed. The king has been chosen and therefore Samuel's work is done.

Official integrity—

We have a remarkable statement in verses 3-5. Samuel issues an open challenge to all of the people to review his whole administration and to judge him. The reply of the people was, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."

Samuel had not lacked opportunity to use his public office for his own private profit. Two years before his sons were judges, "but turned aside after lucre, and took bribes, and perverted justice." He knew that his integrity was his greatest asset. He was, in a sense, an example of what men should be in their vocations. We do not know how Samuel received the news of his successor. We have a remarkable statement in verses 19-25, recorded the response that people made to Samuel's exhortation and to the demonstration of Jehovah's presence, and also gives the plea they made in reply.

The people's plea—

The closing paragraph of our lesson, verses 19-25, records the response that people made to Samuel's exhortation and to the demonstration of Jehovah's presence, and also gives the plea they made in reply.

First of all, they confessed their sin and asked that Samuel would pray for them. "For we have added unto all our sins this evil, to ask a king that they might be like other nations around them. God did not intend that they should be like other nations. They were to be 'in the world, but not of it.' They were to be a holy nation, a kingdom of priests (Ex. 19:6). Their sin consisted, according to verse 21 in trusting in 'vain things which could not profit nor deliver, for they are vain.' They trusted in the help of men, in trusting in God. The whole history of the people, which Samuel had reviewed, was a record of the power and willingness of Jehovah to protect them and deliver them whenever they trusted in him. Their God was always mightier than the gods and the kings of the nations around them, vain things in which the nations trusted.

Samuel comforted the people. In verses 22 and 23 he said, "Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself." The peculiar relation of Israel to Jehovah, their unique character as a nation, were the things the people were forgetting when they wanted to be like other nations. They could not be a nation and be like other nations. The honor of the name of Jehovah depended upon their realization of their unique character and its value to the nations of the earth. Time and again in subsequent history prophets declared to the people that Jehovah was sparing them in spite of their wickedness for "the remnant's sake." There came times when the nation was spared only because of "a remnant according to the election of grace." For "the remnant's sake" the nation was spared time and again. In other words, God chose to work out his purposes of grace for all the world through this people. They could not therefore carry out their divine calling and be like other nations.

Samuel would pray for the people. In fact he said, "Far be it from me that I should sin against Jehovah in ceasing to pray for you." He must pray for the people not merely for their sake, but for his own sake. He would also continue to instruct them in the right way. This he did as long as he lived.

There is little of immediate "personal application" we can make from a lesson like this. It will, however, refer to the life of a chosen people. We know they failed and we know that because they failed God has called us. We are to be God's "kingdom of priests," a holy nation, a holy people, the exhortations of Samuel to these people have solemn meaning to us.

THE CHRISTIAN PLEA

270 Page Six
Suggestive Questions
What does Jesus mean by confessing and denying him?
Does Jesus’ teaching about taking oaths prohibit a Christian from taking the oath in civil life?
What was Jesus teaching about the place and attitude of prayer?
How do riches make it hard to enter the kingdom of heaven?
Why did Jesus mingle with publicans and sinners?
What condemnation did Jesus bring against hypocrisy?
Why did Jesus’ teaching bring about his crucifixion?
How have Jesus’ teachings affected our industrial life?

Paragraphs to Ponder
When Jesus was sending the twelve out on their first evangelistic tour, he said to them, “Freely ye have received; freely give.” What they had was given without great effort on their part. They had not spent years of hard study or paid a great price for the rich truths they possessed. Knowledge of eternal life and the life itself are not things we can buy; they are the “free gift” of God. They make a treasure and crown our lives that we are to cherish and guard, but which we are also to share if we are to keep it. We never know the value of our blessings until we see them making others blessed.

What are you worrying about now? Has a person of faith any cause to worry? Jesus said, “Be not anxious for the morrow,” and surely he meant what he said. Anxiety is not a good advertisement for Christianity, and it is a denial of the faith we profess. The claim we make for the goodness and the power of God. Jesus added to the statement about being anxious nothing more than “freely ye have received; freely give.” What they had was given without great effort on their part. They had not spent years of hard study or paid a great price for the rich truths they possessed.

There are lots of Christians still who think that first place is to be won through the votes of their fellow workers. Jesus doesn’t so teach. He said, “Whosoever will be first among you let him say I am a servant.” That isn’t the easiest teaching to receive. For our man-made doctrines seem to teach that predestination is to be painted by electioneerings and “pulling wires.” We do not always like that word “servant.” Yet, when we review the lives of the men and women who have won and lasting greatness, we discover it was not without hardship and suffering. It is all right to take first places, but only that we may serve better there.

“Therefore let him that eateth, eat with thanksgiving; and he that eateth not, let him not be offended, because God hath received him with thanks.” He that eateth, eateth unto his own body; and he that eateth not, eateth unto his own soul; whether one so eateth, or so eateth not, God receiveth him with thanks. How often the mis·

Christian Endeavor Topic for July 10
Matthew 5:38-48

Christ’s Teachings That Are Too Seldom Practiced
By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Mid-Week Prayer Meeting Topic
July 6
The Book of Zephaniah
By Gilbert E. Ireland

Predictions of gloom—
Zephaniah was probably a prince as well as a prophet. This appears from his own tracing of his lineage through four generations to his great, great, grandfather, the good king Hezekiah (1:1). It may be that Zephaniah’s “royal blood” was responsible for the greater liberty to speak so boldly of the guilt of the godless princes of his time (1:8). Yet none of the noble line of the Jewish prophets minced his words of doom and of danger. The book consists of a succession of stern denunciations which seem to make it the most uncompromising of all the Old Testament prophecies. Yet there are relieving touches like rays of sunshine on a dark and wintry day. The “day of the Lord” is the great burden of Zephaniah’s messages (1:8, 18, 2:3). How often the mis·

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THE CHRISTIAN PLEA
GLEANING FROM ONE-DAY CONVENTION

SOUTH AMERICA MISSION FIELD

Mrs. E. B. Grubbs

One of the finest opportunities that has come to our missionary work is the one now presented in the South America educational work. The governments of Paraguay and Argentina have asked the Mission to take up the training of kindergarten teachers, placing the official credit upon work done in these normal institutions. The training of the public school system all graduates that the mission schools turn out.

What an opportunity to reach the youth of these countries, bound up in Catholicism! By putting the Christ life of Protestantism before these teachers and converting them, the future of missionary efforts is assured in this next generation by the touch of the Christian kindergarten teachers upon the lives of the children of Argentina and Paraguay at the most impressionable age.

But the crucial test has come and the gauge of battle is fought in Christian Missions in this land. Will they rally to this magnificent call to service and send pre pared men and women to train the future moulders of character? Or will they, being weighed in the balance, be found wanting in consecration, devotion and Christianity to meet this challenge?

The Bible School

(Continued from page 1.)

We feel free to affirm that no one influence can any where be appointed to that which will equal the power of the Bible School, which Christ has brought to bear upon the republican principles in society: the whole soul of his religion is broad.

It is man, man, not rich or poor, not crowned, not chained, but man who figures in the great-Christian drama of life and death.

In the religion of Jesus, the rich are humiliated if riches be their idol. The rich are exalted if they are in the path of righteousness. Herein did the widow with two mites out rank those clothed in purple and fine linen. Here it was the first began to be last and the last first. Those whose birth, or riches, or force had set in high places began to sit uncer tainly upon their pedestals of vanity. Slowly up rose Mary Magdaline and all the penitent, till foreheads of kings and forehead of subjects found the level of kindred drops.

In this transformation scene of the New Testament children come to the front and for the first time in man's world were made the equals of kings, orators, philosophers, and priests, and of such is the Kingdom of Heaven.

Mrs. Mamie Stevens, formerly of Nash ville, Tenn., recently a resident of Columbus, Ohio, died at her home in the latter city Saturday, June 25. She is survived by a husband, two daughters, and four sons. Services were conducted in Columbus, Thursday, June 30, by Eld. S. C. Devine and Eld. H. H. Blades and in Nashville, Sunday, July 3 by Eld. P. Taylor.

Christendom's Greatest Day

By F. W. Wolf

To while away the tedious of a long trip, two passengers on a train made themselves acquainted. In the course of the conversation, one asked the other, "By the way, where were you born?" The other answered, "In Kentucky and Indiana." Smiling at the perplexed face before him, the speaker continued, "I was born of the flesh in Kentucky. I was born of the spirit in Indiana. And the latter is far more important of the two."

The truth is, to be only born of the flesh is to live but a few years. To be born anew is to live eternally. "Flesh and blood cannot inherit the kingdom of God." If it is true that spiritual kingdom and only spirit can enter there, the law of the survival of the fittest is the ultimate law of the universe: but the ultimate environment to which a surviving personality must be adapted is a spiritual environment, and the fit are the spiritually fit.

You know the birthday of your spirit. Do you know the birthday of your spirit? Your self? If you have not been born again, there is no finer time for it in the whole year than on Easterday. To the Christian, Easter is a greater day than Christmas. The empty tomb in Joseph's garden is of more significance than the manger-cradle in Bethlehem. The latter derives its significance from the former. There were many children born in old Judea on the same day as Jesus, but only one of them rose from the dead. Had Jesus not been raised from the dead, probably no one today would ever ask where He was born. If remembered at all, it would be only as the most blasphemous impostor who ever lived; drowned in the name of God and having it not. But Christ being raised from the dead makes all the difference between earth and heaven—between assurance and despair.

There could be no finer day to come into the hope of the risen Lord than on the anniversary of His resurrection. Look ahead and plan to so fittingly celebrate the day. Make it the birthday of your self into an everlasting world. The resurrection of Jesus is the birthday of every Christian soul. "Brazi, Ind.

Our need above all other need is for satisfaction of our spiritual nature. Our heart hunger is the true reality. All bread perishes except that which nourishes the soul. —William T. Ellis.

Telling Stars With Daddy

SOMETIMES my Daddy takes me Away out in the night; Away out in a great big field; There's not a bit of light. I'll tell you what we go for: To look up at the stars. My Daddy knows them all by name; He says that big one's Mars. We don't have time to tell them all— I have to go to bed, But Venus is that yellow one, Antares, he is red. The North Star near the Dipper sheers the monkeys. The Milky Way is like a road For fairies, seems to me. I have to go to bed, Antares, he is red. The Milky Way is like a road For fairies, seems to me. So She reproached herself "Your husband, madam, is suffering from voluntary inertia." "Poor dear! And I accursed him all along of being lazy."

His Philosophy Confirmed "I 'ear all the men 'ave gone on strike." "Wat 'ave they struck for?" "Shorter hours."

"I always said as 'ow sixty minutes was too long for an hour."—Western minister Gazette.

Innocent Bride's Orders "I want some fresh salad and my maid said to sure and get it from green turnips." Please give me a half a pound of mine meat and be sure it is from nice young mine." "No, I do not want candied (candled) eggs; how do you think I could make a pie out of them?"

"Please send me the right kind of cloth to make dressing for my chicken. I'm decorating my table in pink." The Urge of Style "Speeding, eh? What's your excuse?" "Well, you see, officer, my wife wanted me to catch up to the car ahead. She wanted to see the hat that the woman in it was wearing."

As Good as Diggin In "Why," asked a Missouri paper "Does Missouri stand at the head in raising mules?"

"Because," answers another paper, "that is the only safe place to stand."—Biblic Recorder. Rapid Progress in Knowledge Wife (Displaying a new dress she had just made): "Don't you think I do pretty well? Just think, a year ago I knew nothing at all about sewing.

Husband: "Yeh, now you know twice as much."

A Young Babson Conductor: "How old are you, little girl?"

Professor's Daughter: "If you don't object, I'll pay my full fare and keep my own statute."—The Presbyterian Advocate.
THE LADIES' MISSIONARY CLASS, FAYETTE STREET CHRISTIAN CHURCH, MARTINSVILLE, VA.

The Ladies' Missionary class of the Fayette Street Christian Church of Martinsville, Virginia, has more than doubled itself in the past year; due, it is believed to the slogan: "ALL THE CHURCH IN THE BIBLE SCHOOL, AND THE BIBLE SCHOOL IN THE CHURCH."

This class has an average attendance of twenty-four, and it is to be regretted that all members were not present when the above picture was taken.

The officers of the class are—Mrs. Hattie A. Willis, teacher; Mrs. James H. Thomas, assistant teacher; Mrs. James Prunty, secretary-treasurer. This class furnishes the Superintendent of the Elementary Department, Mrs. Victoria Earley and three regular teachers of that department.

In the Ladies' Missionary class is also to be found the members of the Ladies Missionary Society, one of the strongest organizations in this church, and an auxiliary to the United Christian Missionary Society.

All departments of the Bible school have been greatly benefited by the inspiration gained from the School of Methods conducted at Piedmont Christian Institute, June 14-18. This school brought to us a very competent faculty of five: Rev. William Alphin, Rev. P. H. Moss, Miss Deetsy Blackburn, Mr. Vance Smith, and Mrs. L. A. Devine, who brought special and very helpful messages to the Ladies Missionary Society.

In the near future, other classes of our Bible school will be introduced to the readers of the Christian Plea through its pages.

Oh, do not pray for easy lives.
Pray to be stronger men! Do not pray for tasks equal to your powers.
Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—Phillips Brooks.

THEY ARE ASKING
(Illinois Mission Leaves)

A state secretary received the apportionments for her state and said, "Oh, they are asking for so much." A national secretary said to the state secretary, "Oh, they are asking for so much." This raised the question, Who are "They?" The conclusion was that the missionary and the native Christian and still farther back, the success of the work itself were making imperative claims upon us.

In thinking of their askings we think first of all of their money claims which is always pressing upon us. Our representatives in all the fields of our endeavor have a right to ask us for money as they lay the claims of their God-given enterprises upon our hearts. They take our money and transmute it into life and service where it is most needed. So long as the work continues to grow we need not be surprised if the demands increase.

They are also asking us for our sympathy, trust, and confidence. They are our brothers and sisters who have gone out as our representatives. Surely the least we can do is to believe in their ability, loyalty, faith and sincerity. They are at grips with the work in a distant land and know the needs and conditions as we cannot know them. They are worthy of our trust and confidence.

It is important that we should give our money and trust our missionaries but there is yet something more important, something without which our work is all but in vain, and that is that we shall more fully interpret the life of Christ in our own lives. This is the supreme asking of the missionary, native Christian, and in fact the whole non-Christian world. Mr. E. Stanley Jones in a conversation with Mahatma Ghandi said he would like to make Christianity native to India and asked this great son of India what could be done to make it so. This great non-Christian in his answer gave three things that Christians can do to accomplish this purpose. "First," he said, "you must begin to live more like Christ"; second, "I would suggest that you practice your religion without adulterating or toning it down"; and third, "I would suggest that you must put the emphasis on love, for love is the center and soul of Christianity."

"More emphasis on love" will correct the present tendency to racialism. We boast of our land as being free from class, or caste, or race, or color distinction, and still these are all present with us; the Cross, the emblem of Christ's love for his world is sometimes used to scare and intimidate those of different race and color from our own. Just recently some Oklahoma Indians camped one evening just outside of Decatur. They were seeking work. At midnight they were awakened with a fiery cross just across the road from them. They broke camp at once and drove into Decatur. On the way another cross appeared. The sheriff came to their rescue and assured them that they should not be harmed. Love could not have used the cross in this manner.

During the past year we have learned much about Mohammedanism. We have had sympathy with the woman whose husband could put her away for almost any trivial cause. Yet we have forgotten that in Christian America divorce is disgracefully prevalent and is striking at one of the foundation stones of our social organism,—the family. The women often share this craze with the men.

And what shall I say of materialism? One of the stinging criticisms of the East to the West is materialism. The stamp of the dollar is on nearly every thing. We are so prodigal in our spending. In a single year we spend more than seven billion dollars for chewing gum in our own state. Other luxuries total huge sums. If our civilization is to live

(Continued on page 5.)
A CREED FOR MISSIONARY SOCIETIES

The Home Missions
1. We believe that we are co-workers together with God.
2. We believe that there should be a missionary in every church organization.
3. We believe the church is a missionary organization, therefore every member should be a member of the missionary society also.
4. We believe that our Lord expects both men and women to do their part in the spreading of the Gospel, as His instruction was to "go," "tell.
5. We believe this responsibility should rest equally upon all Christians, not upon a small portion.
6. We believe that each member should have a moral responsibility regarding financial matters, in the prompt payment of dues, pledges and free-will offerings.
7. We believe that in order to give loyal adherence to plans of work provided by those in authority we must be informed in regard to the needs of the fields and the results already accomplished.
8. We believe that there is no better way to obtain this information than to subscribe for missionary magazines and read them, also other literature on missions.
9. We believe that our workers and their work should be faithfully remembered in our prayers, and that prayer calendars are an efficient aid to that end.
10. We believe that through earnest prayer and thorough knowledge of conditions, the gifts to the treasury will be largely increased.

PUSHING UP THE BRANDS

Prof. P. H. Moss

In cleaning a plot of land for tillage, I underbrush is piled and after it is dry, it is burned, by an experienced man. So many of our churches are either missing the real objective altogether or are giving only a glancing blow that not only fails to push it through but does harm to the rest of those cooperating.

FROM THE BANKS OF OLD KENTUCKY

C. H. Dickerson
June 26, 1927

The School of Methods at Louisville went over with a "Bang." Let no one doubt it. The promoters in this activity are live stones in the building.

There were about thirty enrolled. Late spring held up the farmers and many were detained.

Though pastorless, the Third Church proved splendid hostess. "Feed was heavy enough for all hungry. Caretaker excellent, atmosphere congenial and fellowship sweet. All three churches combined in entertainment, "Louisville Did It."

Dean Moss has no moss on him. Prof. Cummings did come.


Miss Blackburn turned (Ivy) white.

Miss Harden was softer.

Dickerson "filled in" and out and kept music to "drown the groans."

Mrs. Taylor told the tale of anxiety and success of the movement she has so ably piloted these four years.

Louisville will not spoil while salted by such Generals as Frost, Owens, and Allen.

C. H. Brayboy took care of us. Louisville's heart is right.

Our brilliant young Editor peeped in on us.

On to Georgetown and Washington, D. C.

GLEANING FROM ONE-DAY CONVENTION

A GRATEFUL WOMAN

By Miss Ruth Musgrave

O N E day a baby was being buried with its dead mother as is customary with infants under a year of age. This is practiced because it is a fact that no one loves the child well enough to take care of its education, and it during its early infancy if the mother is gone. A Christian woman begged for the child, and the family probably that even though an unheard of thing, she was granted its custody. She took the child to her hut but her husband objected to giving the baby to the woman, so provoked with his wife he drove her away.

In Congo, a woman cannot make a living without the protection of some man relative. So, a kind-hearted Christian woman was as helpless as the child. In her distress she went to the mission station. There she was given shelter, protection, care for her foster child, and an opportunity to work. The baby was fed from the mission milk supply until able to eat other food. Later, the child attended school and was clothed and fed by the missionaries.

When about five years had passed, the woman came to the missionary and asked for something that she could do to show her gratitude for the kindness displayed and as a sacrifice for Christ. After casting about for some needed service the missionary decided she could be used in the hospital for evangelism. Each morning this woman went through the wards of the ward tending the sick at each bedside in simple terms which are truly eloquent, the story of Christ and other Bible stories. And much of the evangelistic results from the medical department can be traced to the service of gratitude of this lowly Christian woman.

HITTING THE SPIKE SQUARELY

Eld. Wm. Alphin

OnCE while sitting on a train, I saw three men driving a spike into a railroad tie. Rhythmically and strongly, they struck one after the other. As the blow landed squarely, the spike sank down into the tie. But ever so often one man would miss the spike thus spoiling the rhythm of the coordinated strokes. Other times, one would hit the spike a glancing blow, inclining it from the perpendicular and causing the next blow to miss or fail to hit squarely.

"I just like our church," I said. "The blow that missed or struck glancingly was as well-intentioned, as forceful and as strong as the other but each time it did more damage than good. So many of our churches are either missing the real objective altogether or are delivering only a glancing blow that not only fails to push it through but does harm to the rest of those cooperating.

Southwest Sets Great Record

YEAR before last we issued a total of a little less than 3,000 standard credits throughout the brotherhood. Last year that record was doubled. July 1 to March 31, of the present missionary year, one regional area alone has set a record of 1227 credits.

This will bring the total 1500 by the close of the year, June 30. One-half of our national record year before last is certainly a mark of which Joseph D. Boyd and Ethel Johnson who are the two superintendents responsible, may well be proud. Texas, Louisiana, Arkansas, southern states where educational standards are generally supposed to be lower, are setting a mark which ought to challenge every state in the union in educational efficiency.

TIDINGS FROM SOUTH AFRICA

The great mission in Benoni, the thriving Transvaal city, came to a close last night with 304 confessions of faith. About 200 of these are already listed in the records of Christ, and many of the rest will be with us soon. There have been about 300 baptisms thus far. While awaiting the coming of Brother Phillips, the new minister, we are preaching on Sunday mornings at Benoni and holding a campaign at Boxberg three miles away. Boxberg is about the same size as Benoni. Already we are having great audiences. It means that another strong Church of Christ will be established there. We are expecting another thirty confessions here in Benoni. So the great work goes on and we praise the Lord for His goodness.

On June 2 a big celebration will be held in Eton Hall, Johannesburg. This marks the end of the Thomas Mission's first year of labor in South Africa. Reports from the Church will be read, and a united service held.

Our native work is growing rapidly. It is wonderful how enthusiastic the brethren here are concerning the work of bringing the Gospel to these native peoples. There are six million natives in the Union of South Africa, and we have already made a great beginning among them. Our hope is that we may gather all our efforts in the Union under one South African Committee. These Sorrows and other difficulties and they, better than anyone else, can supervise this work. We must continue to help them, but they should have the direction of things. The matter is in God's hands, and we pray the prayers of the Churches of Christ around the world.

Jennie R. Kellems.
Johannesburg, South Africa.
Youth of today is looking beneath the cloak of hypocrisy which clothes the institutions, civilizations, and catch-phrases of today. For the first time, the world encounters a force that dares accuse it of the self-deceit that it has long practiced. The soothing rationalizations that have salved the conscience of men and nations are being questioned and criticized. The reality of the forms are being Investigated as never before. But youth has dared to tear off the cloak, unmask the face and pierce the disguise—then has said to a surprised world—"See Ye."

With two thousand years of the highest ideals, civilizations, and catch-phrases of today. For the first time, the world has ever known, with hundreds of years of Christian civilization, with centuries of culture the heralding of youth—"See Ye"—has turned the introspective eye to the gross failures of materialism, nationalism, imperialism and all the other isms that have blotted out the Jesus Way of living in the world today.

But before the youth can take the note out of its brother's eye it must remove the beam from its own eye. Only Christian character can bear to disclose the hypocrisies of a pseudo-Christian nation. Only the God-controlled life can indict the pagan practices of an older generation. To give training in this Jesus way of life certain organizations have been perfected for the expression of the idealism of youth and the propagation of the system of right thinking and right living which alone can safely carry the youth through a world fraught with dangerous fallacies and incorrect evaluations. The Young People's Senior Christian Endeavor movement is one of these training agencies. From it is drawn the courageous idealism that dares to expose because it is prepared to correct the evils of the day.

The Christian Endeavor is an expressive agency in the lives of young people. It is planned as an outlet to those impressions that would fly were they not expressed. For a long time this expression was confined to a repetition of formulae. The meetings became a palaver only a little more instructive than its African prototype. Each individual talked as much and often as he wished. Chaos was the result. "If ye hear these things, happy are ye if ye can repeat them," was the maxim. This restricted the whole service of the Christian Endeavor to the Sunday session.

"But see ye," exclaimed the youth, "Talk is cheap. Doing counts. Action reveals." So the entire program of Christian Endeavor took a turn and transformation. First as a religious body it undertook to give some training in worship and this program of worship was planned and executed by the young people. It included song and prayer, meditation and fellowship in the group assembly and a certain amount of private devotions insured in the Christian Endeavor pledge in the words, "To pray and to read the Bible every day." This public worship and private devotions are not the expression of some right and correct ideals of health lived according to the Jesus Way of life. Understanding the unity of personality and life, Christian Endeavor has enlarged its program to include a physical expression—increasing in stature.

"You can't save a soul in a damned body," and you can't save a boy or girl whose physical habits are not the expression of some right and correct ideals of life lived according to the Jesus Way of life. Understanding the unity of personality and life, Christian Endeavor has enlarged its program to include a physical expression—increasing in stature.

"You can't save a soul in a damned body," and you can't save a boy or girl whose physical habits are not the expression of some right and correct ideals of life lived according to the Jesus Way of life. Understanding the unity of personality and life, Christian Endeavor has enlarged its program to include a physical expression—increasing in stature.
The cry of today is "Save us or we perish," uttered by millions who have never heard of Him whose name we own as well as by thousands of those confessing Him but are losing these deeper aspects of His Way in the darkness that is ignorance, values that are false and a civilization that is corrupt. "See Ye" their distress and not one of these perish even unto the least. "See Ye" that at least one young person out of each church takes advantage of Conference training as early as it is practical. "See Ye" that the young life aspiring to leadership be trained in things that will mean most in the materialization of the idealism of youth. Do you want fruit tomorrow? Then plant today. Do you want leaders tomorrow? Then train them today.

What care I for robe or stole? It is the soul, it is the soul.

And after all, Christian friends, Christian Endeavor, Young People's Conference, district, State and National Conventions are all maintained for one purpose—better ways and more adequate means of saving souls. With this evangelical note I would close. "Get wisdom and in all thy gettings get understanding" and all that wisdom is, the sum total of understanding is the realization that only a fourfold life lived fully and eagerly, free from a damned body, an immoral mental world, impure social relations, stupied spiritual being is the saved life; one increasing in wisdom, in stature and in favor with God and man. And the organization to give this training is the Christian Endeavor led by those trained in Young People's Conference.

"See Ye" that ye are not found wanting when weighed in the balance. "Trust in the Lord Jesus Christ for strength, I promise Him that I will do whatever He would like to have me do," and He came to seek and to save that which was lost.

"If you would have your record true Four things you must learn to do; To think without confusion, clearly; To love your fellowman sincerely; To act from honest motives purely; To trust in God and heaven securely."

THE CRISTIAN PLEA

A WRONG EMPHASIS

FOR a long time there has been a condition obtaining among the churches that are not so large that stated briefly is the one of INSUFFICIENT SHEPHERDING.

Eld. W. H. Brown of Mt. Sterling, Ky., spent a time with his daughter, Mrs. W. M. Hunter in Springfield, Mo., where the latter has recently moved. Eld. Brown was accompanied by wife and daughter.

THE CHRISTIAN PLEA

EDITORIAL OBSERVATORY

JUST A WORD

THERE is much wit and much more wisdom in Abe Martin's sly reminder to those who opposed the League of Nations that our young men would be drafted into foreign wars:

Well, our boys have been hustled off t' fight in Chivy, an' we don't belong t' th' League o' Nations either.

THEY say the back-seat driver causes many automobile wrecks.

The same kind of thing happens in the church. The back-seat member generally makes the criticism which starts the trouble that ruins churches. People charged with actual leadership know better than to make shallow, silly remarks about the church and its workings.

THE famous Englishman, Dean Inge says, "Never to think at all is the only way to be perfectly orthodox," which shows only how easy it is to make an epigram.

THAT delightful and valuable monthly, Our Dumb Animals, declares that the Red Indian's conception of the animals as his "little brothers" is nearer the scientific idea of the universe than that of those who are wont to speak patronizingly of "poor dumb beasts and the lower animals." We do not know much about the animals but the more one studies them the more interesting they become. What does God mean by them? The world would certainly be a dull place without dogs, horses, cattle, sheep and birds. It is also a question whether man could live long without them. Kindness to animals is Christian and it may be an indirect method of self preservation.

SAYING credited to Mayor James J. Walker, of New York City:

I don't know but Prohibition might be a good thing, if we had it.

Pitch in, Mr. Mayor, and bring it to pass in your town. It is part of a faithful mayor to build up every good thing possible in his city. You can very easily bring this coveted blessing if you will, and to do so will make you the greatest mayor New York ever had.

EDITORIAL

JUST A WORD

LET us learn to think of the origin of the world, of man, of history, of civilization, of progress, of cities, of home, of the salvation, of the atomment, of the control and direction of all things in terms of personality instead of law. That explains things much better and it has intelligence and heartbeat.

THE SURFACE, AND MORE

THERE are two ways of looking at things. There may be two thousand ways, but at present we have in mind only two. By one of these we see only the surface, by the other we see the surface, and what lies beyond. Two short verses by great poets illustrate. Here is the man who sees only the surface:

A primrose by a river's brink,
A yellow primrose was to him,
And it was nothing more.

Here is the man who sees the surface and more:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here in my hand,
Root and all;
But if I could understand
What you are, little flower,
Root and all, and all in all,
I should know what God and man is.

The vision of the first man is worth while, though it totally lacks the X-ray quality of the spiritual mind. It is worth while, we say, for a flower is its own glory and justification, and unquestionably we are to commend a man if he can see a flower at all. Some cannot.

But it is the second man who gets the most out of life. He will come to understand its depth and its height, and a walk along the plainest road will be to him a stroll through the radiant way of the eternal.

Insight is the most precious possession of man. It is unquestionably a divine gift, but like all divine gifts, it must be cultivated and the use of it must be learned. It is precisely this that education should do for us. It ought to open our eyes. It will always cultivate the divine gift of insight, for it gives one faith which looks not at the things which are temporal but at the things which are eternal. It sees the surface and more. It sees the infinite behind the surface.

FOR Country's Sake

Far dearer than the grave or prison,
Thumbed by one patriot name,
Than the trophies of all who have risen
On liberty's ruin to fame.

—Thomas Moore.
and be useful to the rest of the world, we must exact the spirit above matter, we must place 'more emphasis on love.'

May I close with another reference to Mr. E. Stanley Jones? He says, 'Across the widening gulf between East and West I see awakened East, realizing how deeply endangered we are by materialism and racialism, and knowing that only as we are saved can we save them, putting its hands to its lips and calling to us of the West, 'Seek first the kingdom of God!' Every progressive moment, every reform, every revolt against things as they are has had its birth in some one's mind, who pass it on to others till the whole is permeated. May we each resolve that there shall grow up in our hearts a desire and a determination to meet the challenge of the world. 'Seek ye first the kingdom of God.'

End of One Missionary Epoch in China
When C. H. Hamilton, missionary at Nanking, China, was asked at United Society headquarters recently for a statement on the China situation he said:

'We are at the end of one epoch of missionary history in China as touching the relations of the communions of the West and Chinese Christians. The Chinese have become of age and claim self-determination. Their purpose is to do away with foreign domination, political, economic and religious. Where the missionary in the past has been of use as an instigator and controller of Chinese activities, the missionary of the future will be more of an advisor, friend and co-worker of the Chinese. Chinese, ultimately, are not anti-foreign nor anti-Christian, but quite definitely anti-foreign domination. They will welcome the western business man and representatives of Western Christianity on a basis of equal relationship and not otherwise.'

Dr. Micklejohn Plans an Educational Experiment

Many people are interested in the experiment to be conducted next year at the University of Wisconsin—with the cooperation of the vigorous Glenn Frank—by Dr. Alexander Micklejohn. The plan is to segregate two or three hundred representative students into a college within the University. These students will spend their first year in a study of Greek civilization; the literature, art, religion, philosophy, and politics. In the second year, a study will be made of 19th century English civilization. At the end of the second year, the student will be acquainted with the results attained under the two dominating systems of human thought: the idealistic and materialistic.

This college is frankly an experiment, and will, perhaps, be a failure. But few doubt that Dr. Micklejohn's discoveries will prove beneficial to our American educational institution, as it is with the raggedness, hastiness, and tendency to exalt the go-getter which mark our daily life.

The religion of Christ is not a law, but a spirit—not a creed, but a life. To this one motive of love God has entrusted the whole world of the souls of his redeemed. The heart of man was made for love—pains and pines for it; only in the love of Christ, and not in restrictions, can his soul expand. 'Love,' said the apostle after him, 'love is the fulfilling of the law.'

The Birth of the Flag
By Pliny A. Wiley

In that quaint colonial city
By the Delaware's crystal flow,
Lived a Quaker maid named Betsy,
In the days of long ago.

To her father's door came courting,
Silver buckles at his knee,
Dressed in buff and blue, her suitor,
Pleading, 'Wilt thou wed with me?'

And our damsel never faltered
At this Rubicon to cross,
Came her answer with decision—
'Yes, I'll be Dame Betsy Ross.'

On Arch Street then, they dwelt serenely,
Near the city's busy mart,
And Dame Betsy soon was noted
For her needlecraft, her art.

Then the tide of Revolution
Swept the land from mount to sea,
Vowed the Continental Congress,
'We will from King George be free.'

And the noble Declaration
Signed they bravely without dread,
Though the King proclaimed them rebels
With a price on every head.

And the temple bells were ringing
Everywhere that natal morn,
With the people cheering, singing
Thus our nation great was born.

Soon the flintlocks all were roaring,
And their angry missiles hurled,
When the men of Massachusetts
'Fired the shot heard round the world.'

Charged the King's red coated soldiers
Following their Union Jack.
Said our carmen in their councils,
'We a battle standard lack.'

Straightway to Dame Betsy's threshold
An immortal trio went.
Washington and Ross and Morris,
Patriot Congressmen, were sent.

Old Lady Spoiled It

Open-minded Old Lady: "Well, now, if you ask me, I think short dresses are nothing but good common sense."

Flapper: "Somebody has to spoil everything!"—Life.

Courtseyed welcome there she gave them.
"Pray your mission to me tell
As you know, I love our nation
And I fain would serve her well."

Then upspoke our country's father
With his accents grave and clear,
"Seek we now a flag of freedom,
Our brave soldiers on to cheer."

"Daughter of the Revolution,
Think you well e'er you reply,
For this ensign that you fashion,
Loyal sons will dare to die."

Saw she then the curtains parted.
Saw she then the scroll unraveled.
With a rapt divining vision
Like a prophetess of old.

Then she saw adown the decades
Flaming fields of civil strife,
Where her colors led, men perished
That the nation might have life.

Every head was bowed in silence,
Every soul engaged in prayer,
Came to her the revelation.
She beheld our banner fair.

And she caught the inspiration
Of the emblem that we love,
And she treasured up the vision
Coming to her from above.

Quick she seized thread and thimble,
Silken fabric, scissors keen,
Calls her needlewomen to her
To her needlecraft, her art.

Gleam the stripes of white and crimson
And the stars come into view,
Like the heavenly constellations
In their field of royal blue.

Thus America's insignia
Into living beauty came.
For Dame Ross of Philadelphia,
A memorial of her name.

Oklahoma City, Oklahoma.

The Troubles of Old Tabby

A tabby cat in a Vancouver, British Columbia, zoo is serving as foster mother to three young wolves, a dispatch says. Modern parents understand the feeling—

El Paso Times
THE CHRISTIAN PLEA

THE Uniform Lesson for July 17

Samuel Anoints David—1 Samuel 16:1-13

By Marion Stevenson

Samuel was like a bright morning soon overcast with the clouds of human sin. When he first appeared, he was modest, patriotic, humble, and dependent upon Samuel. He had not gone far, however, until he manifested dispositions which made it necessary for the prophet to seek another candidate for the royal rule.

Saul seemed mildly in the divine right of kings without accepting the divine commission. That is, he seems to have believed that because he was king he could do as he pleased. He does not seem to have appreciated the peculiar character of his kingship, that he was a ruler of a people who had a peculiar relation to God with its high responsibility. Consequently, after a few patriotically deliverances of his people from oppressions, we come now to the story of his failure.

Saul's failure—

This story lies in chapters 15, 16, and 17 of First Samuel, between the lesson for last Sunday and the one for today. Three different incidents are recorded in the three different chapters. Each one of them, all three of them together, justify Saul's rejection as a king.

The first is a case of disobedience related in chapter 13. In the eighth verse of the tenth chapter in immediate connection with his anointing, Samuel was told that he was to go to Gilgal and wait seven days for the coming of Samuel who would show him what to do. However, when was the thirteenth chapter, it appears that Saul had been reigning two years before he went to Gilgal. Apart from the seeming difficulty of his failure.

Another son was therefore presented to Samuel, only to be rejected, however, as the first. Then passed another, and another before Samuel until "Jesse made seven of his sons to pass before Samuel." In his instructions, that he should find Jehovah's anointing of the sons of Jesse. It was therefore natural for him to inquire of Jesse, "Are here all thy children?" He was then told that the youngest was keeping the sheep. We do not know how old David was at this time, but although he was old enough to be left alone in the fields with the sheep, he neither his family nor his father thought it was worth while to invite him in to the festivities.

But at the bidding of Samuel, he was brought in, "Now he was ruddy, and withal of a beautiful countenance, and goodly to see." He was then told that he was to be the king of Israel. He was conscious now of an experience that he had not enjoyed before, the moving of the Spirit of God upon him. Something had come into his life that was new and strange. He was not to know until he had passed through many later experiences that the visit of Samuel had set him apart to be the king of Israel.

"Life is hard for many people, and we have no right to withhold any look or word of the beautiful consciousness, and goodly to look upon. And Jehovah said: Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward.

Samuel had not told why he was sent to anoint one of the sons of Jesse. We can imagine therefore the questioning in the hearts of the father and the seven brothers why his solemn anointing was performed upon his youngest brother.

David returned to his sheep. Perhaps he himself did not know why he had been anointed. He was conscious now of an experience that he had not enjoyed before, the moving of the Spirit of God upon him. Something had come into his life that was new and strange. He was not to know until he had passed through many later experiences that the visit of Samuel had set him apart to be the King of Israel.

"Remember that when you are right you can afford to keep your temper, and when you are wrong you can't afford to lose it."—Selected.
Christian Endeavor Topic for July 17

Applying Christian Standards in Amusements

Philippians 4:8; 1 Corinthians 6:12; 8:12, 13

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Is there anything of really permanent value in such feats as swimming the English Channel or running a 500 or 600 mile marathon?

Can the change of professionalism in college sports be successfully sustained?

Does turning professional affect an athlete's "game"?

Are there any harmful elements in athletic contests between schools and colleges?

Why are professional boxing matches a menace to any community?

Can a Christian consistently attend Sunday baseball games and commercialized amusements?

Do you think a Christian can safely or consistently frequent public dance halls or pool parlors?

Is it all right to give plays in the church building just for the sake of securing a large place in our amusements?

When you get out that nice, new, shiney car—or maybe it's not so shiney anymore—do you make a big deal out of it in the presence of other people?

We can mighty easily go to excess in our amusements, giving them too much time, too much thought, and too much energy. That's nothing; isn't the Christian thing to do. Our amusements should be permitted to have the major place in our program; there are more serious things that must take first place. Amusement and excitement are essential to a well-balanced life, but we need to guard against letting our lives get out of control. We can use up all our energies and time, have a good time, or "playing the game," and have nothing left for the more serious things of life. That isn't treating our Lord squarely, and if we are running true to standard, we'll not be guilty of this unwise act.

Who doesn't like to go to a "movie," or a play, once in a while? Most of us enjoy a picture or a show occasionally, though of course, we can let our liking overrule our better judgment sometimes and steal time that we have no right as Christians to give away. Modernity must rule here, and first things must be put first. We will be on our guard against the wrong kind of pictures and plays, too, for local theaters are putting on unclean plays and pictures, we will not patronize them; and more, we will register a protest and try to get the right kind. We need to protect others as well as ourselves.

Cleanliness in our sports is a thing to be guarded as we would a rich treasure. It is mighty easy to wink at something a little off color when we want to win, but we must not. A little emery in one's pocket will rough up the cover of the ball a little and not enough notice to let it show, and that's what we mean by making that ball break? The referee will never see that foot shot out to trip a tackler, nor catch us holding in the lane. Our conscience does catch us, though, and we can't afford to have an offended conscience. A Christian would rather lose a game, than lose a game unfairly;

What kind of a game do you play when someone else has been given the position you want? Do you feel sure, can not play it as well as you can? It ought not to make any difference in the way you play. Does it? The Christian's standards require the best always. In this case he may be the victim of injustice, but sulking and whirling will never right matters; and such an attitude is not fair to the other member. Even such are not to blame for the situation. A Christian will do his best always, and prove his worth that way.

The play has a "star"; the team has a "star"; the secretary of the base ball club has a "star" ever shone without a background. "Red?" Grange was a wonderful player, but that line that opened the holes deserves much credit, too. Ernie Nevers was a wonderful fullback, but he had a great forward wall to help. It's always that way. One's brilliance is dimmed by lack of support. So when that support is given, the Christian thing to do is to give full measure of credit to those who help.

We can mighty easily go to excess in our amusements, giving them too much time, too much thought, and too much energy. That's nothing; isn't the Christian thing to do. Our amusements should be permitted to have the major place in our program; there are more serious things that must take first place. Amusement and excitement are essential to a well-balanced life, but we need to guard against letting our lives get out of control. We can use up all our energies and time, have a good time, or "playing the game," and have nothing left for the more serious things of life. That isn't treating our Lord squarely, and if we are running true to standard, we'll not be guilty of this unwise act.

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There is much entertainment to be had from reading, and a lot of profit, too, if we choose our books and magazines wisely. This is not as easy at it sounds, because there are so many magazines and such a lot of books, we can let our liking read all the good things that are written, and so of course we are not going to waste our time on "True Stories," and "True Romances," and magazines and books of that type, or worse. We can't be always reading something "heavy," our brains simply need a rest. We need something "light" occasionally—though hardly as often as some seem to think. In selecting that "light" reading there are so many delightful stories, clean, wholesome, and of helpful philosophy, that a Christian is never justified in being so lackadaisical. There are other things that are intensely interesting, no doubt, but they are like some appetizing foods that taste good, but leave an after-taste, and upset one's digestion for days to come. Read clean stuff.
As I Think on these Things

By F. D. Kershner
Dean of the College of Religion, Butler University, Indianapolis, Indiana

Unnoticed Heroes

LAST month there was an explosion at the V.C. pool mine and 97 lives were lost. After opening the mine many days later explorers came across evidences of the heroic manner in which some at least, of the miners met their death. In the case of Henry Russell, whose body was one of the last recovered were found the following notes written three hours after the explosion and deciphered only with the aid of a magnifying glass:

Dear Wife: Still alive, but air is getting bad. Oh, how I love you. Mary.

Dear Father: I will be going soon. We are fast cold and when the air comes it will be hard as we are on the return side. Will meet all in 1 1/2 hours. We have plenty of time to make peace with the Lord.

Henry Russell, facing death, down in the depths of the earth, calmly and unflinchingly representing a high type of courage as anything recorded on the battlefields of fame. He passes unnoticed because the world at large has not yet learned of true heroes. To him and his companions who died in the simple walks of human service the words of the Master surely apply: There are last that shall be first, and there are first that shall be last."

Expensive Whitewash

OUR facts are off to Governor Lennington Small, of the Sovereign State of Illinois. He has just made a trade with Attorney General Carlstrom of the same State whereby he is exonerated from the charge of having received any profit for his own benefit, advancement or pleasure from funds of the State which he loaned under widely advertised circumstances during the time when he was State treasurer. In return for this exoneration the Governor is to pay the state of Illinois the sum of $660,000, an amount according to Time the conclusion of this case in the judgment of certain individuals, representative of an expensive coat of whitewash known in the annals of exculpation."

We must confess that we admire the technique of Governor Small. Whatever expenses may have been attached to political whitewash in the past have not usually proved of any advantage to the State or national treasury. The new style expenses may have been attached to political whitewash in the past have not been an issue. We commend this method of adjustment to other States, and especially to future investigating committees of the national Congress.

Race Hatred and Insanity

T he June issue of the Forum, Edward Franklin Frazier contributes an interesting article entitled the "Pathology of Race Prejudice". Mr. Frazier initiate his discussion by a quotation from Walter Hines Page’s novel The Southerner to the following effect:

An American—therefore is a form of Insanity that overtakes white men.

The whole thesis of the article is simply an expansion of this quotation. The author shows that race prejudice is essentially irrational and that it displays all the customary marks of certain forms of Insanity. People who are entirely rational upon every other subject lose all their sanity when it comes to dealing with race problems. People who are humane and kind in their reactions at large will exhibit the most revolting cruelty in matters of this kind. They are victims of the Negro complex, or it may be a Japanese complex, or some other form of emotional insanity of this type. Of course, this diagnosis of the race problem does not render it any less difficult to solve. Insanity is hard to cure. Nevertheless, the situation becomes more hopeful when we understand, even in a general way, what type of emotional basis of our most deep rooted prejudices.

The Syrian Episcopate

URING recent years the Anglican Church has made numerous efforts to find points of contact with the Greek Orthodox Church. There has been much discussion of Orders and other items related to Apostolic succession, but so far as we know no basis of universal agreement has yet been reached. Consequently, with this matter Brother D. C. Gordon, of New Bern, N.C., writes us:

In Eastern Carolina the Episcopalian are appealing to the people to agree with them on the ground that their church (Episcopalian) is EPISCOPAL, APOSTOLIC, and because Paul established such a church in Antioch, the Syrians.

If these brethren can discover any reliable evidence tending to show that Paul established such a church, or indeed, any church in Antioch, they will make a contribution toward a better understanding of the Christian mystery which should prove of the utmost consequence. The churches which Paul established were actually not of the exact form that the New Testament records are to be regarded as authoritative. Moreover, the church at Antioch was not established by Paul, so far as our present information goes. The Syrian brethren would do well if they would look a little more particularly into the historical basis of the propositions which have been submitted to them.

The Safety Valve

WE are in receipt of a vigorous and passionate letter from Brother C. B. Tigner, of Bluffton, Ohio, which is altogether too lengthy for us to reproduce in these columns. After discussing a number of questions of which we have received attention at our hands, he concludes after this fashion:

And another thing, as Andy Gump would say: Why are our conventions afraid of open discussion? Why is it that men of one trend of thought only are put on programs? Why is it that men outside the brotherhood are given prominent places on the programs, and arrangements are made to protect them, Prevent them from doing what the established policy of the societies is to keep off? It seems to me a general public forum for the brotherhood should be a wholesome and helpful thing.

Brother Tigner is right. Nothing would do more to secure the good and faithful feeling in our brotherhood than for us to get together and debate our differences.

THE CHRISTIAN PLEA

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Josephus and Christ

WE have referred several times to the old Russian version of Josephus’ Jewish Wars, which contains a full and detailed statement concerning the ministry of Jesus than is to be found in the ordinary manuscripts of the great Jewish historian. The correctness of this version of the text under discussion still appears to us to be of dubious value. Nevertheless, we think it only fair to say that a rather impressive case may be made out for the correctness of the new text. Perhaps the best statement for the affirmative may be found in a recent volume by Dr. Vacher Burch, lecturer in theology at Liverpool Cathedral and published by Chapman & Hall, of London. The title of the book is "Jesus Christ and His Revelation," and the section which deals with the passage from Josephus which has attracted a great deal of attention in England. The Manchester Guardian says that Dr. Burch supports his case "with immense learning." However, he turns it out that the new text is indeed genuine it will be the most important contribution which has thus far been made to our knowledge of the personal appearance of Jesus. It will, moreover, be the only important source of information concerning the life and work of the great Teacher which has been published since the time when the New Testament canon was established. We shall await with interest the further voice of criticism upon this important question.

Dr. Hall and Lausanne

R FRANCIS J. HALL, who is a member of the faculty of the General Theological Seminary of New York City, a delegate to the World Conference on Faith and Order which met at Lausanne, Switzerland, next August, sends us a rather lengthy communication concerning his views upon the way in which the Conference should carry on its work. Dr. Hall, says, in substance, that if the conference wishes to discuss only the points upon which the various communions are agreed it will not be worth while to go to Lausanne. The value of the gathering, he thinks, depends very largely upon its capacity to discuss seriously the points upon which we differ. To omit such discussion will mean that the most important considerations will not receive attention. It is not necessary to review the things upon which we are agreed. What is needed is that we shall find some way to reach a higher degree of harmony upon the points wherein we differ.

We confess frankly that we are in entire sympathy with Dr. Hall in his conviction that we must secure the union without a real unity of purpose and ideals are worthless in religion. It is better to differ frankly than to cover over our real opinions. That is the reason of things which dodge the real issues. No union which is founded upon anything short of an absolute and fair understanding of all the issues involved can possess any promise of permanence.
How Improve Our Minds
A paper by Miss Leota Christmas, delivered at the District Convention, North Mound Beyou Church, May 12-15, 1927

Our mind is the faculty by which we think. It can make us happy or miserable. However, it depends upon the individual to determine which it shall be. It may be improved by thinking of good things when evil ones come. This does not allow our minds to become poisoned with evil thoughts. As a rule, we never think of the good and desirable traits of a person but most emphatically of his undesirable faults.

Reading
Reading a good wholesome book will help to banish all unpleasant or torturing thoughts. So when you begin to let your mind be tortured by unpleasant thoughts, just force yourself to read an inspiring book; something that will smooth out wrinkles and put you in a happy mood; something that will make you feel ashamed of petty, mean feelings and narrow, uncharitable thoughts.

Effects of Thought
Our thoughts even make old and run down before time. Friends, do you know everything that I think I am is just merely what I think? Everything outside of ME is what I think it is. If I have no thoughts about a thing it does not exist for me. By deliberately cultivating constructive thoughts I bring an idea into concrete existence. Bringing things into existence is the chief end of man. And whether he thinks so or not, whether he believes it or not, he is forever creating in his thoughts. It is not man's business to create, it is his nature, his mission and his part. All thoughts are constructive. We construct destruction when we think destruction. We create war by thinking about it. We create what we do not like by thinking about what we do not like, as sickness, poverty and trouble.

Habits of Thinking
A pleasant thought, if taken to bed at night, increases happiness, strengthens physically, and improves the mind. Are you guilty of being a slave to night worry? If so you will get into a chronic habit of thinking—especially of contemplating your troubles and trials, and it is a very difficult habit to break. It is fundamental to sound health to make a rule never to discuss business troubles and things that vex and irritate one at night, especially before retiring. For whatever is dominant in the mind when one falls to sleep continues its influence on the nervous structure going into the night. Mental disorder saps vitality, lessens courage, and shortens life. It does not pay to indulge in violent temper, corroding thoughts and mental disorders in any form. Other forms of improvements are forgetting and forgiving. If we will forget little mean, undesirable things we will have room in our mental chamber for pleasant as well as spiritual thoughts. Many of us with crutchety, sour dispositions and quick temper sometimes have hard work to be decent in our treatment of others. But we can, at least, when we are alone, and away from the people who nettie and antagonize us, forget injuries.

Results
After you retire quit harboring unpleasant thoughts, and hard feelings towards others. Wisdom and understanding plays a great part in the improvement of our minds. Let us form a habit of making a call upon the great within each day. Leave the message of uplift, self-forget, self-enlargement which you yearn for and long desired to have, and after a while all the building forces within you will help to smite in furthering your aim, in helping you to realize your vision.

CHRISTIAN SERVICE IN COOPERATION
J. B. Lehman
True to the Old Faith
In all the ages since the days when God first discovered himself to man there was one constant element: namely, they always were true to the ancient faith. They differed widely in the way they believed and the things they stressed, but in the matter of loyalty to the Creator that made them they never differed. Those that thought they differed soon dropped out and were forgotten. So far as the record is concerned there was no difference in the loyalty to the true God.

Disloyalty Always Brings Disaster
Many a man thinks, "Well, I can believe or I can doubt if I like." But so universally was such a life wreaked that Paul stated it as a constant law.

"And even as they refused to have God in their knowledge, God gave them up into a reprobate mind, to do those things which are not fitting."

The ministry of Jesus begins with a manifestation of divine power and ends with the story of the resurrection and ascension. The Church begins with the story of the coming of the Holy Spirit like a mighty rushing wind and goes on with a long list of manifestations of the divine. A man can believe this or he can deny it, but he cannot deny it without going far afield. He will soon be doing those things which are unseemly. The history of the work is full of illustrations.

King Saul proved disloyal to the word of God and then soon found himself so far afield that he acted like a crazy man. Joe Smith practiced deception with the Book of Mormon, and then soon his movement was practicing polygamy in as had a form as the harem of the sultan of Turkey. Some of our so-called learned men are denying the divinity of Jesus, the credibility of the New Testament writers, the resurrection of Jesus and many other things that are stated as fundamental to Christianity. And they are going afield fast. They are almost legion that are advocating "experimental marriages" or "trial marriages." An attempt to practice that would have far more disastrous results than the harem of Brigham Young. The polygamy of the Mormons would be far safer to society than that. Who would have dreamed that they would so soon get so far afield? But true to the law Paul stated, they soon began to believe a lie.

The True America Will Not Go Astray
While many may go off into those vagaries, we need not greatly fear them; for they will either see the error of their way soon, or they will soon drift so far afield that sensible America will not be fooled. Our true educational and missionary work is born of God, and it is great in scope and purpose, and the rank and file of our God-loving people will not be led astray by these delusions. They will hold the hand steady to the plow and they will not look back.

Golden Text
Open thou mine eyes, that I may behold wonderful things out of thy law. I am a sojourner in the earth: Hide not thy commandments from me. My soul breaketh for the longing. That it hath unto thine ordinances at all times

—Psalm 119:18-20,
Dinner.

Quartette—Selected by Baltimore.

Address—"The Ministers' Wives' Council Address—"Historic Background of the Chorus—Choir of Baltimore.


Preliminaries.

Address—"Planting the Seeds of Grace in the existence of a savage. It requires a strict of Columbia which convened at the Mt. Olivet Christian Church, Baltimore, Md., on April 15, 1927.

Devotionals—M. S. Tyree, Washington.

Address—"Old-Time Faith and the Bible on that thing they had failed in, repentance, and public confession. Thus the sins that are prevalent in heathenism, stealing, lying, adultery, etc., are kept out of the African Church.

This institution is able to stand for a changed life in Africa because it requires its adherents to live a life different from the existence of a savage. It requires a different code of morals, higher type of behavior, a more unselfish set of actions. The church is thus in the world but not of the world.

FROM MARYLAND

Eld. W. H. Taylor, Minister of Baltimore

A report of the quarterly meeting of the Tri-State Convention of the Christian Churches of Maryland, Delaware and District of Columbia which convened at the Mt. Olivet Christian Church, Baltimore, Md., on April 15, 1927.


Preliminaries.

Business.

Sermonette—"Old-Time Faith and the Modern Departure," Dr. M. F. Robinson, Md.

Luncheon.

AFTERNOON SESSION


Welcome Address—E. A. Stevensen, Baltimore.


Select—Selected by Baltimore.

Address—"Saving Our Young Manhood for the Church," Mrs. E. M. Magowan, Washington.

Address—"Planting the Seeds of Grace in Our Youth," Mrs. Pearl Clarke, Baltimore.

Church—Choir of Baltimore.


Quartette—Selected by Baltimore.


Dinner.

Meeting of Executive Board.

ALL ROADS LEAD TO 12th ST. CHRISTIAN CHURCH FOR ELEVENTH NATIONAL CONVENTION WASHINGTON, D. C.

THE CHRISTIAN PLEA

FROM THE BANKS OF OLD KENTUCKY

C. H. Dickerson, Lexington

"That ye may stand against the schemes of the Devil, for we are not ignorant of his schemes."

These Scriptures bring to us the subject: "Some of His Tricks."

Satan is a past master at personification of hellish wiles. Strategy is His "Long Suit" in deploying his forces. His grimming deception gives him many victories.

Whoever stands against his devices must be well armored, and understand his tricks. Trick No. 1.

He tries to cut out night church service, claiming that tired and hard-working, busy people need only one service on Sunday, knowing that with church closed, the picture shows—vile—and other wicked amusements will flourish.

Trick No. 2. He sends the "Sandman," to the eyes of those who do attend thus stopping their ears to the gospel.

Trick No. 3. He gets into "The Board" (God bless them, they mean well, as Uncle Bim said of Andy Gump) and sets them against nearly all physical advancement. They forget that Leaders must be going somewhere.

Trick No. 4. He plans the breach between older and younger members, so that each has no patience with the other. Thus older ones miss Sunday school and younger ones miss church worship.

Trick No. 5. He knocks Sunday, by field games and auto riding and general visiting of parks, etc.

Trick No. 5. Jazzes up the young mind with Victrola and console ragged records, and Charlestons the giddy gallopers till the shank of the morning.

Trick No. 7. He advises organization within an organization, within an organization till the hollow racket of machinery is all that can be heard.

Trick No. 8. He changes the words "Be not conformed to the world," to "Be ye transformed to worldly styles and fashions."

Trick No. 9. He changes the ministry from "This one thing I do," to "These many things I try."

Trick No. 10. Engineers the battle between Fundamentalists and the "others" so skillfully that each denies what he is and claims what he is not.

But "We are not Ignorant of his Devices."

Said Jesus to His disciples, "I have yet many things to say to you, but ye cannot bear them now."

We must grow into a fuller knowledge of the truth, for we are not able to bear the whole truth, as yet. What marvelous revelations await us when we are able to bear them!

FROM VIRGINIA


We have just closed our spring revival at the King's Chapel Christian Church, Tazewell. In some respects it was the greatest meeting in the history of the church.

Eld. R. L. Peters of Winston-Salem, N. C., in the preaching and we have never heard a series of plainer, more forceful gospel sermons than these preached in this ten-day meeting.

The church was greatly strengthened and revived. Denominationalism and all the other sins were weakened. The Old Rock was held up in its simplicity and power; Christ was exalted; sinners were converted and the church edified.

There were eighteen additions—twelve by primary obedience.

We attempted to hold the evangelist longer but of no avail. However we are engaging him for a fall meeting. The grand old plea of the gospel wins as of yore if faithfully preached.

FROM KENTUCKY VIA OF EVANGELIST

Reporter—Eld. C. H. Johnson, Evangelist

The Women's District work of District No. 6 held its quarterly meeting at North Middletown with Mrs. Fannie Rucker as president and Mrs. E. N. Brent, secretary. This was a splendid meeting with Mrs. E. B. Brown, state president and Mrs. B. B. Hutsell, state general secretary present. Mrs. Hutseils is doing a great work among our women.

Monday and Tuesday, we were with the church at Hall's Gap. They have a beautiful church and a fine field to work in at this place. We were successful in reviving the W. M. S. while there. We stayed in the home of Eld. Hayes the pastor.

To the churches throughout the state:

There remains only a short time to make ready for the State and National Conventions. Will you not take advantage of this short time to do not forget the Christian Plea—our slogan is A Christian Plea in Every Home.

Watch Page 3

Important announcements from now until National Convention.
FOR a long time there has been a condition obtaining among the churches that is not so large that, stated briefly, is the one of INSUFFICIENT SHEPHERDING.

No business man expects to run his business on a paying basis and only expects to have the confidence of the depositors if it only has an auditing agent only the insurance agent can contribute one-fourth of a man's salary with just one "Meeting" a month and the preacher then leaves town for a four week interval with no pastoral work and no personal supervision. If there were a constant pastor to develop all of the resources of the congregation there is in the "Once-a-Month" church there is no vision as a usual thing. The few exceptions are so rare that one need scarce notice them. The procedure is usually thus: The minister arrives Saturday evening before supper; one of the sisters fed him for five free meals, he preaches two sermons Sunday, collects $8.18 or $10.00 and then leaves Monday (after breakfast) and is not seen in those parts until four weeks have elapsed. He performs in much the same manner as the insurance agent usually leaves a receipt.

The wrong emphasis is on the superficial results, to a wide area in preference to intensive laboring in one place. In an age of specialization such methods are doomed to failure before trial. The evangelist that passes in the whirlwind, or the fire or the storm is not the true voice of Evangelistic Christianity but the small voice of continual contact and personal service contains the germ of God's word concerning life. The church cannot afford to place the emphasis on spurs rather than steady, continuous pulling.

OPPORTUNITIES

A Letter to the Disciples of Mississippi from Christian Plea

SOME have said that opportunity is an old fellow with one look in the front and with a completely bald head behind. Unless caught by this forelook there is little chance of catching him. But in the matter of subscriptions to the Christian Plea this is not so. Last September the first campaign was opened and in March there was another special effort to increase the list of subscribers. And in the months of July and August is the last great effort to boost our subscription list to twelve hundred by getting in FIVE HUNDRED new or renewed subscriptions. Over a hundred of the old subscriptions taken over from the Gospel Plea have expired and with no indication to renew them. These form a nucleus to work from. In your state are at least twenty-five of these with some more expiring in these two months.

We are asking that the state organization be brought into this campaign by having the local churches report through the State Convention all the subscriptions they are able to get hold of and to make their state one of the best in the matter of reading. To use all the resources that are in its power we are urging upon each state and the state of Mississippi is no exception. Why cannot the Convention report fifty subscriptions in its August meeting?

To have such men as Evangelist Calvert, Elders K. R. Brown, C. A. James, N. R. Trevillon and Robert Brown, lend their energy to this task is but to "put it over" in good shape. Mississippi never fails to grasp opportunities and it will at once rerecognize this as one to grasp fully.

FULL COOPERATION is the slogan. FIVE HUNDRED before the HOUR STRIKES for the opening of the National Convention. A Christian Plea in Every Home would mean that our list from there would number at least 450.

THE UNCONSCIOUS CONSERVATISM OF ADULTS

AFTER thirty, the cares of life, the problems of personal welfare, the task of orientation so occupies the minds and time of an individual that he has little time for experimentaton and idealistic action. Chary of changes, resenting interference, outgrown unrealized idealism, established in the world, the adult becomes skeptical of sudden change and radical reforms.

On the one hand, conservatism may lead to STAGNATION. Assured of a living, possessed of some prestige, the person is quick to sense the least ripple on the surface of the pond of contentment and satisfaction. The river of life has spread into a widened lake that has little outlet, a veritable "Dead Sea" of intellectual inertia, emotional satisfaction and routinized action. A daily schedule, a financial budget, an orderly existence that comprises its own "raison d'être" is the death blow to progress and idealism.

Yet conservatism has its favorable side. It leads to STABILITY. Youth is ready to move the foundations of the social order, tear down the pillars of a defective civilization, mow to the earth the supports of the political structure and substitute every hypothesis of his own invention and thinking. Adulthood, holding the throttle, allows for orderly progress while repairing the defects. It allows for the maintenance of life while the machinery of advancement is slowly coming into being. Thus the haphazardous hazards of the "trial and error" method is reduced to a minimum and the world is relatively stable.
Program of W. M. S. to Be Held with the M. C. M. O. at Fort Gibson, Miss., August 17, 1927 at 3 o'clock

Meditations led by Mrs. E. Washington, Shaw, Miss.
Sang—Choir.
Opening remarks by State President, Mrs. F. E. Carroll.
Song.
Reading of Minutes of last annual convention by Recording Secretary, Mrs. Franklin.
Appointments of committees by president.
Song by Choir.
President's message.
Address—Mrs. M. B. Miller, Mount Bayou, Miss.
Paper—Mrs. S. P. Greene, West Point, Miss.
Address—Mrs. F. E. McCarty, Mount Bayou, Miss.
Talk—Mrs. S. E. Williams, Rassouns.
Sang—Choir.
Address—Mrs. Mattie Christmas, Mount Bayou, Miss.
Missionary Story—Miss Vaugh, Clarksville.
Address—Mrs. Burt Johnson, Mount Bayou, Miss.
Report of Enrollment Committee.
Report of Treasurer.
Report of Corresponding Secretary.
Song.
Free Will Offering—By Mrs. E. Miller and Mrs. J. Jenkins.
Thank Offering.
Song.
Adjournment.

8 P.M. Reassemble
Song by Choir.
Prayer for Unity.
Scripture Meditation.
Song by Choir.
Address—Mrs. J. B. Lehman, Edwards.
Remarks—Mrs. L. B. Bruns, Port Gibson.

Program of the Sixth Annual Convention of the Disciples of Christ in Illinois, Champaign, July 21-24, Gary, Ind.

THURSDAY, BIBLE SCHOOL PERIOD

Morning Service
9:30—Opening Chorus, "Onward Christian Soldiers!"
9:40—Bible Study.
10:00—Devotion by Mr. Stacker.
10:10—Song.
10:20—Roll call of B. S.
10:30—Appointment of committee.
10:45—Music.
10:50—President's message.
11:00—Report of schools.
11:10—Enrollment of delegates.
11:30—Song.
11:50—Comments by delegates.
Offering.
Benediction.

Afternoon Service
1:40—Report of committees.
1:50—Address by Miss Daisy Blackburn.
2:10—Music by Langley Ave. B. S., Chicago.
2:20—Piano by Mrs. Peter Washington, Bloomington.
2:40—Solo by Miss Marguerie Erhart, Normal.

2:50—Address by Miss Mamie Robinson, Rockford.
3:10—Exercise 1st yr. Junior—Oakwood Blvd. Church, Chicago.
3:20—Paper by Miss Carrie Turner, Deering.
3:40—Solo, Raymen Walton, Chicago.
4:00—Instrumental solo, Miss Hazel Stacker.
4:10—Reading, Mildred La Touche.
4:20—Reading End Junior Girls.
4:50—Paper, "How Can We Have a Bigger and a Better School?" Lucile Rainey, Chicago.
5:00—Music by Langley Ave., Chicago.
5:10—Paper from East St. Louis B. S., "How Can I Best Serve My B. S."
5:25—Address by Mr. Peoples, Chicago.
5:45—Instrumental solo, Miss Lucile Ramsey.
Remarks by President and report of financial committee.
Benediction.

NIGHT SESSION, CHRISTIAN ENDEAVOR

7:30 Opening Chorus, "Onward Christian Soldiers!"
Invocation—Dr. H. Peoples, Chicago.
Address—Dr. W. H. Daughters, Oakwood, Chicago.
Business Period.
Solo—Miss Hazel Stacker, Gary.
Piano Solo—Miss Malessia Danzy, Oakwood, Chicago.
Paper—"The History of the State C. E."
Mr. Gerald Ballock, Oakwood, Chicago.
Song—Congregation.
Address—Rev. Washington, Bloomington.
Solo—K. Walton, Oakwood, Chicago.
President's Remarks—R. Walton.
Benediction.

FRIDAY, WOMAN'S MISSIONARY SOCIETY

Morning Session
9:45—Piano Voluntary, "Onward Christian Soldiers!"
9:50—Devolotional by local officers present.
10:00—Reading of Journal of last convention by the Secretary.
10:05—Roll call of societies.
10:20—Appointment of committees.
10:25—Music by Chicago chorus from the Langley and Oakwood Societies.
10:30—President's message.
10:45—Song by congregation.
10:50—Select reading by Mrs. A. Floyd, Bloomington.
11:00—Address, "World of Tomorrow," Mrs. Katherine Keith, Oakwood, Chicago.
11:15—Music by Chicago chorus from the Langley and Oakwood Societies.
11:20—Address, Mrs. Lulu C. Hunter, General Secretary of Illinois.
11:45—Paper by Mrs. Gertrude Cooley, Rockford.
11:50—Offering.
12:00—Report of Enrollment Committee.
12:20—Song by congregation.

Afternoon Session
1:30—Praise Service.
1:40—Reading of morning journal by the Secretary.
1:45—Report of committees.
2:00—Music by Chicago chorus from the Langley and Oakwood Societies.
2:05—Address by Mrs. Rosa Brown Grubbs, Nat'l. Field Worker, St. Louis.

2:30—Reading of a letter from W. M. S. of East St. Louis, Ill.
2:40—A Summary of Events and Conditions Today, By Mrs. S. B. Skinner, Bloomington.
2:50—Solo by Mrs. E. C. Welch, Oakwood, Chicago.
3:00—Address by Mrs. R. E. Latoneko, Langley, Chicago.
3:15—Song by congregation.
3:25—Offering.

Night Session
7:45—Praise Service conducted by Vice President and Dr. Grubbs.
8:00—Sermon by Eld. J. E. Anderson, Champaign.
8:30—Invitation.
8:35—Report of Enrollment committee and offering.
8:40—Remarks by President and report of Finance Committee.
8:45—Announcements and benediction.

SATURDAY, CHURCH PERIOD

9:45—Praise Service.
10:00—Business Period.
10:50—Address by Bro. Perry J. Rice, Secretary of Chicago Missions.
11:20—Response, by Elder G. R. Dorsey, Pastor Oak Blvd. C. C.
12:15—Offering and report of Enrollment Committee.

Afternoon Session
1:30—Devotional Service.
1:40—President's message.
2:00—Talk on Christian Stewardship by Bro. Toms, Central Church, Gary.
2:20—Music.
2:50—Invitation.
2:55—Offering.
3:00—Report of committees.

Night Session
7:45—Praise Service.
8:00—Address, "How Can We Develop Christian Unity Among the Colored Disciples in Ill?" Elder A. L. Martin, Chicago-Gary.
8:30—Invitation.
8:35—Report of Enrollment Committee and offering.
8:40—Announcements and adjournment.

Sunday Morning
8:20—Bible school.
10:15—Devotional Service.
11:00—Sermon, Elder J. E. Anderson, Champaign.
11:20—Invitation.
11:35—Offering.
11:40—Lord's Supper.
12:00—Doxology.

When Love Brings Morning

It will be dawn of beauty here
When love brings morning in her smile.
And by the gate stands dreaming cheer,
And no remembered ill or sile.
High on her mountain she will sway,
And over her valleys set her mirth.
Bringing the everlasting day
Of deathless friendship unto earth.
—F. McL.
**Children's Page**

**Baby Boy**

_Sitting_ by the window  
With a winsome smile,  
Baby laughs and cuddles  
On all its new-fangled  
Little fingers scratching  
Here and everywhere  
On the snowy pillow  
In his go-cart there.  

Baby's eyes that sparkle  
In the morning light  
Bring us joy and pleasure  
Mixed with strange delight;  
See him as he watches  
All the moving things  
Which appear before him—  
Then his laughter rings  
Rosy checks and dimples  
Sugared lips has he,  
Chubbby hands that fondle  
Mother dear and me;  
Feet that kick and juggle  
Things into the air;  
Watch him now in action  
Here and everywhere.  

Who could help from loving  
Such a baby boy?  
How he brings us pleasure  
Happiness and joy;  
You're a lump of sugar  
Sitting there—and sweet;  
Let us kiss you, darling,  
On your lips and cheek.

—_G. Frank Burns, in_ The Presbyterian Advance.

**An' Is You a Tho'ughbred?**

_David Ames_ followed Uncle Caesar  
about the great bararyards, as he  
always did when he came to spend a day on  
his grandfather's farm. The old colored  
man opened a gate, and a splendid  
collie drove through it a herd of fine  
Jersey cows.

"Uncle Caesar," asked David as he  
watched the fine work of the dog, "how  
does Jack know enough to go after the  
cows?"

"Lawwy, chile!" Uncle Caesar answered.  
"He can't know'n 'f a jiff. He was  
lawn knowin' it! All his ancestors, fah  
back as anyone can 'membah, was herdin'  
dogs. He's a tho'ughbred, Jack is!"

Presently David stood in the big clean  
 barn watching the streams of milk flow  
into the pails of the milkers.  

"Uncle Caesar," he asked, "What makes  
the blood of kings and queens in his  
veins, he may be rich as Croesus, have  
the highest quality of education and beautiful  
manners, and yet, if he have not one other  
thing, he is not a thoroughbred; on the  
other hand, he may be the son of a rag-  
picker, may have been to school hardly  
at all, may eat with his knife, perhaps, and  
yet, if he have that one other thing, he is  
a thoroughbred."

David looked bewildered. "What is that  
one other thing?"

"A sense of honor of the very highest  
quality. For, you see, when we speak of  
people being thoroughbreds we are refer-  
ring more to their character than to blood;  
"We might say," David's father added,  
"that to be a thoroughbred one must have  
a knightly heart, one that is pledged, like  
those of the old knights, to unselfishness,  
to consideration for, and service to, others.  
Not many of us are just 'bawn that-a  
way' as Uncle Caesar says; but we may  
reach the point where we're 'jes' can't help  
doing the thoroughbred thing, if we set up  
a code of honor for ourselves and make  
not only because it was the polite thing to do,  
but because he couldn't have enjoyed keep-  
ing them for himself—they wouldn't have  
tasted well. He 'jes' can't help thinking  
of us first."

"Yesterday afternoon," went on Mr.  
Ames, "your mother had just finished her  
work and was about to lie down because  
she was very tired, when poor crazy old  
Annie came to the door. Mother might have  
prevented her: she wasn't at home, as many  
people do; instead she visited all the after-  
noon with the poor old soul. Mother has  
the sort of heart which wouldn't let her  
be unkind to Annie."

"A member of our family," Mother  
added, her eyes twinkling, "was wanting  
to go out to play ball when I returned  
from town this morning. Remember, David?  
And when I asked him whether he had done  
is practising he said, 'No, Mother.'  
Mother's eyes narrowed quizzically. "Now  
he might have said 'Yes,' and gone out to  
play—and I never should have known the  
difference."

David flushed. "Why," he said, "I—  
couldn't have done that!"

Mother and Daddy smiled at each other  
in another satisfied way. Do you know  
why?—Normal Instructor & Primary Plans.

**Sayings of Children**

A contributor writes: "While I was  
reading the article 'Mickmacsies in the  
Arctic,' in your January issue, I noticed  
my five-year-old Mary Lue looking with  
much interest at the pictures of the  
Eskimos. After some deliberation, she said  
with an astonished and horrified expression:  
"Are they real people? I've eaten lots  
of Eskimos in pies, but I never thought  
they were real people!"—Children.

My two children were given a small wax  
plant in a tiny pot. William broke his  
pot, and I transplanted the flower into a  
larger one. When Jack saw it he was very  
much surprised.

"William," he exclaimed, "your flower  
is growing—look how big the pot is  
already!"—Baltimore Evening Sun.

"Mother," said little Bobby, "what  
does father go down-town for every day?"

"Why, he goes down-town to work and  
get money so that Bobby can have a good  
dinner every day," his mother replied.  
A few days later when Bobby, who had  
read to dinner he viewed the table with a critical  
eye. Seeing none of his favorite dishes,  
he disdainfully shrugged his small shoulders  
and grunted.

"Huh! Father didn't do so much today,  
did he?"—Harper's Magazine.

**Hit the Nail on the Head**

"There is no such word as fals," wrote  
a young fellow on the school blackboard.  
"Why don't you correct him?" asked a  
writer to the teacher.

"His statement is absolutely correct."—  
Louisville Courier.
T HIS is one of seven lessons we have this quarter on the life of David. That is, for the full summer quarter we are favored with studies full of personality and stirring adventures in the background and lives of old prophets Samuel with his deep concern both for Saul and for David and what they might mean to the kingdom. There is Saul, the handsome shepherd lad, the accomplished musician charming away the evil spirit which vexed Saul, the young armor bearer, had not dared to place a man against him. But David, the handsome shepherd lad, the accomplished musician charming away the evil spirit which vexed Saul, the young armor bearer, had not dared to place a man against him. But David, the handsome shepherd lad, the accomplished musician charming away the evil spirit which vexed Saul, the young armor bearer, had not dared to place a man against him.

There is also to lighten the story the beautiful friendship of Jonathan and the love of Michal. There is also the loyalty of a great group of men who share the fugitive and outlaw experiences of David. There is the increasing power and influence of David ever against the diminishing power and influence of Saul.

It is evident that the purpose of the writer is to keep to the front the meaning of the fact that when David was a child he had skill with the sling. It was suggested that he might be relieved from these distressing attacks by music. Therefore a musician was sought with the consent of the king. In this connection we have a very interesting estimate of some young man of David's character and fitness for this position. It is a most interesting account of the skill and acumen of the young David in the matter of choice of his instruments. The writer says, "Behold, I have seen a son of Jesse the Bethlehemite, that is skillful in playing, and a mighty man of valor, and a man of war, and a swift runner; a young man and a comely person: and Jehovah is with him." This may well be the exaggeration of a young man's pride and the fine personality of David. It is a high testimonial to the character of David the shepherd lad.

David was therefore called and happily able by his skill to give the king relief from his terrible oppression. From 1 Samuel 17:15, we have a right to infer that David did not remain continually in the king's house but went to and fro.

David the shepherd—

The place of battle was but a few miles from David's home. His three brothers were in the army and so one day he was sent to visit them, to take them provisions from home, and to inquire about their welfare.

Therefore David appears upon the scene. Although it appears from the story that he had heard nothing about the giant, we can hardly believe that the story of this forty days challenge had not been carried away from the army.

David saw the daily performance and heard the daily taunt and challenge of the giant. He made some very natural inquiries, even though his oldest brother tried to drive him home. When David saw that he was carried the kingdom. Therefore he soon found himself summoned into the royal presence.

David declaring—

We may imagine the astonishment of the king when he saw before him a young lad who proposed to fight the giant. From this interview and from the inquiry of Saul concerning David after the contest, it appears that Saul did not recognize David. This is easily accounted for by the fact that David, although designated as armor bearer to the king, had only been in the royal presence a short time and needed quite a lot of his moments of seisure. And, then, the king would hardly expect a man whose fingers were skilled on the harp to be able to wield a sword or a spear. Nor would he think of a musician as being bold and rash enough to propose to go out in single combat against a giant.

The hopelessness of the military situation is seen in the fact that the whole army of the king was willing to put forth as its champion this shepherd boy, unskilled in military maneuvers. Saul would protect him, however, and offered him his sword and his armor. But David, after a moment's trial, had the good sense to lay it aside and to depend upon his own skill with his usual weapon, the sling. He took the armor forward with faith in Jehovah which was based upon his own experience. Time and again he had used his strength to rout and to slay lions and bears and to defend his flock from marauders. He believed he could sling a stone as straight at the giant and with as deadly effect as he could throw it anywhere. He believed that God who had helped him in the past would help him again. Here we have a young man venturing upon a faith that had grown out of his experience.

The context—

There is no more bit of dramatic writing than this familiar story. The giant, raging, and expressing in most violent terms his contempt for a mere stripling, confidently challenged David to come out of his tent and face him. And, as though a boy were going to meet his dog, his fearsome boast that David's flesh and his bones and his head were never before been wounded with a stone, was met by David's stout affirmation of his confidence in the outcome of the contest.

From verse 11 we note this terror had paralyzed the armies of Israel. For forty days the Israelites had not dared to place a man against him nor with such a champion in the ranks of their enemies were the Israelites able to attack.
By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

**Paragraphs to Ponder**

A car, the clothes, money enough, and time enough, but no place to go! Have you ever been in such a predicament? That is one cause of our unrest in our country. We have everything to make us contented, and we lack something. The faults of our associates stand out so boldly that the good traits are obscured, or hidden altogether. The newspapers are always playing up the evil things in our present-day life and minimizing, or ignoring, the good. Crime and divorce and the ‘news’ ——other things do not. If we were always looking for the good, that would be news, and the papers would feature it. There is much good about us; so much of it that it is too common to be ‘news.’ Looking only at the bad makes for unrest. Seeing only the bad makes for unrest. Finding for the good is a cure for unrest.

Unrest often grows out of a lack of faith. We are not sure of ourselves, and we are even less sure of our associates. Unreason, a form of unrest, grows naturally out of such an attitude of mind. One that doesn’t believe in himself will never get very far; and one who doesn’t believe in his fellow men can’t get very far. Unrest begins by forging ahead, while we stand still, passing us as we move along at a snail’s pace or actually slip back. Evidently the cure here is to develop faith. Take stock of our- selves we must. Always we shall find capabilities that can be developed and used helpfully. Always, too, we shall find trustworthy traits in these around us. Faith will drive out unrest.

Lack of religious conviction is an all too prevalent cause of unrest. To many people there is nothing permanent to ‘tie to.’ The things they put their trust in are changing, passing away, or proving unreliable. The elements of true religion, that give one firm faith in something that, though unseen, is none the less real and abiding, heartening, giving peace and comfort, are far less exposed to unrest. These are fertile seeds of unrest and give direction and purpose to our efforts. Without an objective, energies are wasted, and being conscious of our country. We have everything to make us contented. Without an objective, we lack something to direct our efforts, and we begin to prohibit and we irk under the very evident fact that it makes the hours drag and unrest grow. Such people need a goal to work toward. If we were all convinced, or hidden altogether. The news-papers would feature it. There is much good about us; so much of it that it is too common to be ‘news.’

Have you ever sat and ‘watched the clock,’ growing more and more restless while the hands move more and more slowly toward ‘knocking on time’? If so, no doubt you have; all of us have some time or other. A lot of people keep on doing it strangely enough, in view of the very evident fact that it makes the hours drag and unrest grow. What such people need to do is to forget about the passing of time by keeping their minds on their jobs, or hunting up something worth while to do. We should never be content with such things as they are; both righteousness should be everyone’s goal and that takes all the time there is. Pursuing it, we are far less exposed to unrest.

Would you believe this? Automobiles are a cause of unrest. It’s true whether you believe it or not. They are not necessarily a cause of unrest, but for many they are. Naturally you say, ‘Why, our cars enable us to see so much more and occupy our time so much more easily and to have so much more to think about and plan for.’ Yes, they do; but that way, doesn’t it? That is the way it should work, but so often it works this way. We see everything within easy reach of us, then we begin to want to go places farther and farther away. Here cost and the time begin to prohibit and we irk under the restriction and get to think we are held back too close to our homes. We are not allowed enough leisure for travel culture, and so on. You see the point, of course.

We can get away from our cars, but unless ‘our way,’ the very possession of a car becomes a source of discontent. A more generous use of this equipment is needed. There are none of the holidays we enjoy will make those days much finer for us, and we shall forget about unrest.

**Christian Endeavor Topic for July 24**

**What Are Causes and Cures of Unrest?**

Psalm 43:1-5; Matthew 11:28-30

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

**Suggestive Questions**

Have the 18th Amendment and prohibition any relation to the present unrest? Will shorter hours and more pay cure, or help to cure, unrest? Does militarism, fascism, or communism cure our unrest? Has the unrest found its way into the church? Give proof of your answer. Is unrest, or discontent, necessary to progress?

Is the modern youth movement a result of, or a cause of, our unrest? Are political dishonesty and corruption causes of unrest? Is the threat of war a result of, or a cause of, our unrest?

Are there any hopeful elements in the present unrest?

**Mid-Week Prayer Meeting Topic**

**For July 20**

**The Book of Zechariah**

By Gilbert E. Ireland

The prophet.

These prophecies begin in the second year of Darius, 520 B.C. Zechariah was son of Berechiah and grandson of Iddo. Neh. 12: 16 shows he has ranked high in the prime of his strength. He was probably near 21 when the aged Iddo brought him with the infant son of the deceased Berechiah to the lovely land of their forefathers. He was probably only 20, and he is there called a prophet. Comp. the call of Jeremiah (Jer. 1:6-8).

**His main purpose**

Before Iddo and the child Zechariah, with their companions of the Captivity, when they arrived in Jerusalem, were many years of toil and trial. The fifty thousand (Ezra 2:54, 85) who returned with Zerubbabel were but a small number to settle in a land long desolate; a land overgrown with briars and thorns; its cities overthrown; its capital and temples in ruins. A definite goal— to develop faith. Take stock of our possessions, and fix them firmly in mind. God is not far. It is irritating to see others forget the return of His kingdom. He is not far. It is irritating to see others forget the return of His kingdom. They lack themselves to see something within easy reach of them, then they begin to want to go places farther and farther away. Here cost and the time begin to prohibit and we irk under the restriction and get to think we are held back too close to our homes. We are not allowed enough leisure for travel culture, and so on. You see the point, of course. We can get away from our cars, but unless ‘our way,’ the very possession of a car becomes a source of discontent. A more generous use of this equipment is needed. There are none of the holidays we enjoy will make those days much finer for us, and we shall forget about unrest.

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**The CHRISTIAN PLEA**

Page Seven

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We are indebted to Brother U. H. Gatchell, of Dennison, Ohio, for the following comment upon our article on the "Wedding Garment" which appeared a few weeks ago:

It has been a source of astonishment to me to note the vast number of professing Christians who know absolutely nothing about what "the wedding garment" referred to in the New Testament actually means; and I wish you had some far enough to let the meaning be known and for your convenience I will just mention it so that if you think worth while you can speak further on the subject. Revelation 19:7-8 of the authorized translation gives it thus: "Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready." For the most part you are orthodox, only disagreeing with me in a few points. When our beloved and orthodox bishops with the Bishops they seldom reach the king-row, they fool away their time stressing the need of union and the sin of division.

The Roman Catholics burned and tortured to keep the Church united; the Episcopalian church has been as urgent as we for union of old and present, and the New Testaments; 2, Baptism and the Lord’s Supper; 3, The Nicene Creed; 4, The Historic Episcopacy; 5, The Disciples of Christ and Jews, and are under the New Testament, not the Old, 2. If the leaders of the Episcopalian church should "hope" like all in infancy, 3. The Creed of Christ and the Roman church was before the Council of Nicaea met. 4. An Apostle must have been a witness of Christ’s resurrection, a witness can leave no successive. To feel away time talking about the Campbells and "our movement" and talking about man made schemes is as futile as the Missouri Compromise before the Civil War. If you would bring us verse by verse I know it is seldom done, but even running the risk of being considered antiquated and laughed at, I believe I would quote a little. Seriously, I might hasten to quote some of the things of God's people in the New Testament and I think stand second in numbers of societies. At the Lusanne conference it will be quite impossible for us to attend this important meeting and I know it is not a matter of red tape, but an absolute necessity. The interpretation given above is the only one which has been avoided by the leading commentators, and we see no reason for objecting to it. What we had in mind in our own article was to call attention to the fact that the wedding garment is not a matter of red tape but an absolute necessity.

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Christian Service in Cooperation
By J. B. Lehman

What Cooperation Means

Jesus well understood how difficult the work of redeeming mankind would be, for it would have to be done by “the folks” such as they were. If Jesus would have lived on indefinitely they would have been assured a wise leadership; but even then there would have been great trouble when it would be their hour to live with each other. So He planned His work that it would be given wholly into the hands of His followers; and since they had much meanness in them yet and were very undeveloped it could not have been otherwise but that they would have great trouble.

But the trouble is small in comparison to the benefits that come from this method. God created man in His own image. That is, man was to become a creator like his God. This great spiritual kingdom was to be the creation of man through his struggles for higher things. God sent Jesus to make the blue prints, we are to be the builders. God knew what hardships we would have in trying it out when we knew so imperfectly how to read the blue prints. But He promised His Spirit to guide us and to console us and to assure us of final triumph.

Some Things We Should Know

Now if we know these things we can do our work much easier. We all have within us a well-developed instinct which came down from our barbarian ancestors that makes us want to resent any evil shown to us by others. We can show our eye teeth as easily as any cur in the back alley when it meets another dog. Nothing gives us more anticipated pleasure than to give a man a good biff if we hate him. But that we must not do. We must crucify that instinct and do good for evil. If others do not crucify theirs, then we must know how hard our task will be, but if we are to cooperate with Him we must learn to return good for evil, and pray for those who despitefully use us.

The Real Race Problem

We talk much about interracial cooperation, and it is good we talk of it. But there is a long job ahead of us. We have not yet developed a race conscience. For example. A white woman steps out in front of the car driven by the wife of a very rich white merchant and is badly hurt. A suit is started and the jury gives a verdict of $4,000 damages which cripples the merchant. Race does not enter in here, but class docs enter in. The woman that was driving the car was looked upon as an aristocrat and was not wanted her to pay. It served her right, they thought. Another example. A Negro doctor drives his fine Cadillac. A white girl steps out in front of his car and is hurt. A suit is started for $5,000 damages. All the thinking from now on is along racial lines. Only one chance in a hundred can it be expected that the case will be decided on its real merits. To an impartial observer it appeared that neither driver could have avoided the accident. Both were the cause of the careless pedestrian.

The Stray Element in the Problem

So in all our cooperation we must always look out for the stray element in the problem and go on and do the best we can. When iron ore is first dug out of the mountain it looks like red dirt. It has many stray elements in it. A very large part is antimony. Therefore when it is melted limestone is put into the furnace with the ore. When both get hot, the antimony leaves the iron for the lime and a new compound comes out called slag and the iron comes out to be melted into “pigs.” In all our racial work we have much antimony that must be fused with something else and eliminated. That antimony is race hatred, race suspicion. Our difficulties are the fire that is melting the ore. When we go through our trials and martyrdoms we find the stray elements gone.

The Negro Should be Great in God’s Work of the Future

The Negro has as much hatred and meanness in him as any other human being; but he has much less of spite and revenge. What record he has made since the beginning of his enslavement in America has been in situations where he showed no revenge and hatred. Will he not make his great records in the future along this same line? Then the course is clear. In the great educational and missionary problems which are now forming the world around he has the fellowship of the very finest element of the white race. If he cannot work it out there, then what hope is there on any other plane? What if we do meet difficulties? What if our feelings are hurt? What if things do not go right? The one that goes right will be the greatest in the sight of God. Then let us set high standards in our work and hold to them like the needle holds the polar magnet.

Here Is a Citizen Who Is a Patriot

O. McINTYRE, who writes much concerning the likeness of New York and Pittsburgh, Mo., told in the St. Louis Globe-Democrat the other day of a letter he had received from a person who is accustomed, when guests come, to serve a refreshing bootleg cocktail. It seems that one guest was more honest and courageous than the majority. When the cocktail was served him, he told his host that he considered him as much of a lawbreaker as a robber. Then he left the house. The person writing to Mr. McIntyre was first embarrassed, then angry, finally amused. “But,” he says, “although I think the visitor was foolish, I must confess to a ‘sneaking admiration’ for him.” It is probable that more people than generally supposed have a ‘sneaking admiration’ for one who sees straighter and is better disciplined than themselves. It is the way of the lower to envy the higher. One method to approach the higher is to obey the Volstead Act. If you don’t want it, try to have it repealed. In the name of democracy, so long as it is on the statute books obey it.

ALL ROADS LEAD TO
12th ST. CHRISTIAN CHURCH
WASHINGON, D. C.
THE CHRISTIAN PLEA

TO this last convention, weary and worn by the nights of travel, fatigued by the seven weeks of travel, lost in the maze of passing experiences, the One-Day Convention of the Windy City.

This convention was held at the Oakwood Boulevard Christian Church, the best equipped church in our brotherhood. All those things that are a part of the institutional church of the large city were there from the steam heat to the kitchen. Large, commodious rooms, hot water, telephone, dressing rooms, and all those other conveniences that make up the equipment of a city apartment and church.

The white walls of the room presented such a temptation that the stereopticon slides were thrown on it instead of putting up the curtain which by then was of a darker hue than the wall.

The one word that describes this convention would be CONVENIENCE. Once entered there was no need to quit the building for anything during the meeting.

Attendance was as follows:

Morning 9
Afternoon 25
Evening 37
Total 69
Churches represented 3

FROM MARYLAND
Reporter—Mrs. Lora Brooks, Hagerstown, Md.

The work of the Christian church at this place, with Eld. M. P. Robinson as pastor, is moving along smoothly. Dr. Robinson has not been so well during the last three months but he has never lost his zeal for the great task. His sermons have been a great help to the church and the community.

The Bible school and the other departments are doing good work.

May 22, Eld. Robinson named "Somebody's Day." The young people took a very active part.

At the meeting of the W. M. S. Mrs. Marie Hockens and Mrs. Earley Bosters put on a program—"Citizens for Christ."

Three were added to the church by baptism this past month.

CENTENNIAL CHRISTIAN CHURCH
Reporter—Eld. J. J. Green, Pastor

The money raised by the church for the month of June, for all purposes was $432.61. Club number one, which was $58.75. The members of this club who contributed this month were, Mrs. M. L. Hobson, captain, Mrs. Effie Lyons, Mr. Lawrence Lyons, Mr. Elvin Hart, Mr. J. H. Garrett, Sister Minnie Matteesse.

The work for the month has been very encouraging, and the special work of meetings, in which the sister churches took part, was highly enjoyed by all.

MISSOURI CONVENTION
J. J. Green, President

The State convention begins August 2. The program is so arranged that all departments must be on hand all the time of the convention. This was done for two reasons:

First, because there is a matter of business to be decided that concerns all departments, and it must be decided at the beginning of the convention.

Second, it will bring about a better working spirit and closer co-operation between the departments, and prevent lagging in any one department.

Come, come thinking, come praying, come working, but above all things, COME ON TIME.

PORT GIBSON, MISS.
July 2, 1927

M. J. Brown, Cor. Sec'y

We are pleased to say that the memorable day, the 30th of June, the church was founded and one church is found on the firing line with all apportionments reported collected and paid; the Church, Lord's Day School, Christian Endeavor, and Woman's Missionary Society. We are thankful that we have done well, but do wish that our reports could have been more since there is much urgent need for more money.

We do feel that with the help of Our Savior that we will do a better work next year since we will get an earlier start with more and better helpers.

We do feel that with the help of Our Savior that we will do a better work next year since we will get an earlier start with more and better helpers.

Our President, Mrs. L. B. Brazand is an efficient and tireless worker. Through her efforts we raised fifty dollars last year. May Heaven's blessing be hers.

Death of Prof. C. R. Anderson
(A Friend)

Prof. C. R. Anderson died at his home in Jackson, Miss., June, 1927. He passed to the Great Beyond while surrounded by his family and friends.

He was born and reared in Claiborne County near Hermannville. He was a friend of all who knew him. He was highly respected by all and for many years was identified with the leading teachers of the state.

Prof. Anderson was survived by wife, three daughters and a brother, Mr. E. W. Anderson of Chicago, Ill., who came to attend the last and rites of a loved brother.

Sleep dear friend and take your rest.

We loved you but God loved you best.

We are very sure that the Christian Church in Muskogee, Okla. will take on new life with its new pastor, Prof. Z. H. Howard, and his family to carry on the work. Misses Odessa and Zella Howards are 1927 graduates of Hiram College, Hiram, Ohio. They are the only Negroes of that class. Each graduated with an A.B. degree.

The Misses Howard stopped in St. Louis with their aunt, Mrs. R. E. Grubbs, for a short visit on their way from school. All who met them found within a fine character such wonderful accomplishments. Miss Zella Howard has studied music to an extent that she is able to teach it and really appreciate this art.

NOTES FROM MAYSICK
Report—Miss Viola Hayes, Houston, Texas

The Grove St. Christian Church is still among those who are progressing.

Our Bible school began at its usual hour with Mr. Dickson, acting sup't. Each Sunday there is a growing interest and all are enjoying the study of the various steps of Peter.

At 11:00 the Missionary services were conducted by Mrs. Thomas. Eld. Smith occupied the pulpit and gave an excellent lecture on the life and work of one of our missionaries. He always makes his lectures so plain and compelling that we have a desire to do more.

At 8:00 all were present to hear the sermon by the pastor and all were spiritually elevated thereby. Offering for the day—$16.55.

The Power That Thrills

I HAVE lifted my eyes to the strength of the hills At the dawn of the day;
Felt the quickening stir of the power that
seen the night drift away;
Caught the first flush of dawn. Who is
With his spirit my day?
He that slumbereth not while I slumber, as
while protected, I sleep;
Who creates, shall sustain—who gave life
shall renew—
Who is the book promised, shall keep:
My shade from the sun and my shelter
in the mist a clear flame.
It is He—Ever Friend and Preserver, O
The Lord is his name!

—Charles P. Cleaves.
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RELEASE THEM

F OR the Christian Plea to meet the obligations that are now upon it there must be raised through individual contribution and local efforts $1,000 before the Hour Strikes on the Eleventh National Convention.

To raise this sum there has been apportioned the following amounts to the various states:

Alabama $10.00
Arkansas $10.00
California $10.00
District of Columbia—Maryland $30.00
Florida $10.00
Georgia $10.00
Illinois $25.00
Indiana $100.00
Kansas $50.00
Kentucky $200.00
Mississippi $50.00
Missouri $75.00
Piedmont District $25.00
Ohio $25.00
Tennessee $350.00
Texas $50.00

Total $1030.00

Now as to the means for the raising of this money.

This will be on the list of things that every field worker will stress in their work before the National Convention especially on the state convention.

The condition of the treasury of the National Convention has necessitated definite and immediate steps to replenish the failing supply of funds.

So the president, Eld. Preston Taylor, authorizes the following arrangement to help take care of the deficit.

"EACH CHURCH REPRESENTED"

in The National Convention

The ratio of "$5.00 per 100 members"

This means that each church is asked to send to the national assembly at Washington irrespective of their state representation fee and delegates' enrollment, a representation fee for the church whether it has a delegate or not at the meeting, based on the membership. The rate is 5 cents per member or $5.00 per 100 members. For instance, a church with seventy-five members would send $3.75 and one having one hundred and fifty members would send $7.50.

This money goes into a Convention fund to be used for the convention expenses as railroad and travel expenses of national officers to convention and committee meetings, programs, minutes, etc. The convention needs cash to meet these needs for financial support that come with the added responsibilities. Heretofore the local church has been represented only through the state organization, and the fees for each state have been the same whether there were five or twenty-five churches in the state or if the membership was 2,000 or 200. This is the first occasion offered for the participation of the local church as such in the convention representation.

The graduated fee on the basis of membership—$5.00 per 100—is the only fair method of apportioning the churches for the support of their national convention. "Give as the Lord has prospered you" in members.

What boy is too small, what woman too old, what man too busy to donate five cents, one nickel, half-a-dime, a mere "jitney" for the privilege of belonging to this great brotherhood?

Whether you send a delegate or not, be represented by sending by the state representative or a money order for the same to the treasurer, Dr. J. E. Walker, Memphis, Tenn., or the 12th St. Christian Church, Washington, D. C.

THE CHRISTIAN PLEA

Dawn and Dark

God with His million cares
Went to the left or right,
Leaving us a world, and the day
Grew night.

Back from a sphere He came
Over a starry town
Looked at our world, and the dark
Grew dawn.

—Norman Gale.

Smiles

"Mother, is it true that an apple a day keeps the doctor away?"

"Yes, Jimmie, why?"

"Cause if it is, I kept about ten doctors away this morning—but I'm afraid one'll have to come soon."—Boston Evening News.

THE UNCONSCIOUS SELFISHNESS OF CHILDHOOD

A SMALL child is selfish, appropriating everything that he wishes including the time and attention of all those around him and jealous of all favors that go to others.

The trait is not to be bewailed if self-centerism and EGOTISMS does not result. The training of a child is mostly the correct guidance of the young life into channels where this unconscious selfishness is utilized and sublimated. The "spoil" child is one unreasonable selfish and egotistic. It wants the limelight. It, like its prototype Snookums, "wants what it wants when it wants it" and is no respecter of persons in the attainment of the desire.

This selfishness has its beneficial side. By constantly interpreting all phenomena of the world of experience, in terms of his own comfort and satisfaction, the true essence of adjustment is begun. Unless the baby keeps his own desires and wishes in mind, he would never learn to utilize the facilities at his command for self-development. If he had no wish to get to something or somewhere, he would never learn to walk. If he never had to communicate these desires to others he would never learn to talk. If he had no wish to stand out from the crowd he would never develop those latent talents that are his inherent possessions. Thus the good side is found in INDIVIDUALITY.

COMING CONVENTIONS

Kentucky, Georgetown July 20-24
Illinois, Gary July 21-24
Missouri, Fulton August 2-7
Piedmont, Roanoke August 10-14,
Mississippi (Ch.), Port Gibson August 17-21
Ohio, Springfield August 17-22
Tennessee, Bristol August 28-Sept 4
General News of the Christian World

Christian Endeavor in South Africa

THE Christian Endeavor societies of the Dutch Reformed Church in South Africa hold their two-yearly meeting at the end of June. There are about 6,000 members in the Young People’s societies. The reason for this denomination and 21,000 members in the Junior society. One of these Dutch Reformed societies probably holds the world’s record for giving to the mission. This society has given three thousand pounds sterling in the last two years, or about $15,000. The reason for this large amount is that one of the members of this society conducts his farm for the Lord, giving the profits to Christian work. It is his contribution that makes possible such a remarkable record.

Sunday Schools in Egypt

THE following interesting letter has been received by Rev. Stephen van R. Trowbridge, the secretary of the World’s Sunday School Association with headquarters in Cairo, Egypt. The letter contains a report of the Sunday-school movement in the Orthodox Coptic Church:

“Those of you who are interested in the Coptic Sunday Schools and for your valuable co-operation. May the Lord bless your work which is for the glory of His holy name. Our organization and current work is as follows:

We have a Central Sunday School Council, with headquarters in Cairo. This committee directs the schools in Egypt and The Sudan. The Chairman is the Dean of the Cathedral in Cairo. Mr. Habib Girgis, the Principal of the Coptic Clerical College, is the General Secretary. Every central school has its own committee. His Beatitude the Patriarch and their Graces the Metropolitans and the Bishops take great interest in the Sunday Schools in their dioceses.

We have in Cairo itself nine Sunday Schools, in the Delta eight and in Upper Egypt and The Sudan fifty. As rapidly as our funds permit we plan to organize a Sudan branch of the school, and one in the Delta.

Every week we print 9000 copies of the Sunday School lesson helps in leaflet form for use by teachers and students.

The Largest Week-Day Bible School

WHAT is claimed to be the largest week-day Bible School in the United States is that which meets in the Harper Street Presbyterian Church, Cincinnati, O., Rev. D. A. Greene, pastor. It has 1054 members enrolled. The work began in the fall of 1923 when Mr. Greene personally solicited help from other ministers and secured the co-operation of six churches, that denomination contributing its quota of the $8000 needed to begin the work. But twelve children were enrolled at first. The school now requires $1400 to support it. The motto of the school from the first was “Make no exceptions, let all children join the classes.” The children come from two public schools in the West End, where the residents think the classes must benefit their neighborhoods as the largest single missionary effort in the city. Attendance is entirely voluntary and children are admitted with the permission of their parents. The classes are so arranged that pupils of the first and second grades come at 9 A. M., the third and fourth grades at 10 A. M., and the fifth and sixth grades at 11 A. M. Twenty-eight hours a week are devoted to the work and each class is restricted to about forty pupils, so that the best work may be done. The Bible is the only textbook used. The slogan of the school is “Pray, Praise and Know the Bible.” To accommodate the church enlarged.

Among the Zulus

Up in Zululand on the northern border of the Natal Province, South Africa, is located the Inanda Seminary for girls, like many missionary enterprises, this one, established some seventy years ago among the fiercest and most barbarous of native tribes which savagely resent the white invasion, has a record of marvelous achievement.

Inanda Seminary, of the American Board Mission, has the capacity for the care of 200 girls. Since Inanda was established, thousands of girls and native nurses have passed through the institution. More than half the native women workers and the female students at the General Training School are Inanda graduates.

The girls at Inanda are taught to become makers. Each graduate has had instruction in sewing, cooking, laundry work, knitting, basketry and home economics. The students are taught to raise pigs, cows, mules, chickens, ducks, turkeys, corn, beans and potatoes thus helping not only to feed the students and to pay the expenses of the school, but also to teach them concerning matters of making a living. Coupled with this very practical course of instruction, the students, under the direction of Miss M. E. Wallis of the seminary, are trained to go out every Sunday to teach in village Sunday Schools and outlying mission stations, all of which has played a large part in revolutionizing the home life of many a Zulu woman.

This mission station is one of thousands of similar stations located in every mission station, all of which has played a large part in revolutionizing the home life of many a Zulu woman.

BEFORE THE HOUR STRIKES, FIVE HUNDRED NEW AND RENEWED SUBSCRIPTIONS

A FRIEND, a business man, said of a certain prominent, eloquent and popular minister, that his son, who has chosen business, was getting four times the salary of his father. The deduction intended was that the church was neglecting the native youth into its pulpits, partly because of small salaries, partly because of the insecurity of a position, and to some extent on account of the annoyance of petty fault finders.

YOUTH AND THE BIBLE

Miss Odessa L. Howard
1927 graduate of Hiram College, Hiram, Ohio

With our modern ideas we are apt to lose sight of the intrinsic value of the Bible. In our effort to place proper value on our religious experiences not contained in the Bible, there is a danger of under-valuing the Book of Books.

This page contains our thoughts on those religious experiences not recorded in the Bible—themselves. Unless he guards himself by sound thinking and a strong heart he will forget the things which have stood the test of ages. He will fail to place the proper emphasis upon the highest place it has always held.

It is our page in the Great Book we found the religious acts of the godlike man. New ideals and broad thinking have to some degree changed these ideas. We recognize that there are religious experiences not recorded in the Bible—that many of the things set forth in the Great Book were necessarily left out to give room for the religious experiences which may and should serve as a guide in our own Christian living. A careful and systematic study of the Bible will contribute to our reverence for our own efforts in seeking God. One must feel with any writer to fully understand what he reads. In this necessary in understanding and appreciating the Bible. A great message is to be found in its underlying principles rather than in the statements of facts. Keeping our religious balance presupposes that he must move to new heights of Christian experience and understanding. He must face the issues.

A Book which out sells any other; a Book found in more homes and institutions than any other; a Book which has furnished the themes and inspiration for masterpieces in music, art, and literature; a Book printed in more languages than any other; a Book unequalled in its influence upon literature; a Book unequalled in its influence upon the thought and life of our world; a Book filled with inspiration and guidance for those who will reverently, intelligently, reflectively and systematically study its pages. Under the title “Let the Book Collegiate” should be a vital and treasured possession of every youth. One can recognize and appreciate those religious experiences not recorded in the Bible and at the same time allows that Greatest of All Books to hold that same highest place it has always held.

Muskegee, Okla.

On Awakening

In the morn when thou waketh
From the peace and sleep of night,
Confere with Him whose name perchast
Of His grace, and love, and light.

Ere the dew hath left the flower,
Ere hath flown the morning’s char;
And see how far you can employ
The beauty of the morning hour.

And do not falter if it be drear
The morning light, young heart;—
For it will come in the morn,
The hours, in lifting souls in sorrow.

Let thy heart, with all its power,
In music, art, and literature;
A Book which out sells any other; a Book printed in more languages than any other; a Book unequalled in its influence upon literature; a Book unequalled in its influence upon the thought and life of our world; a Book filled with inspiration and guidance for those who will reverently, intelligently, reflectively and systematically study its pages.

Assoeiate, 210 Metropolitau Tower, New York City.

THE CHRISTIAN PLEA

Page Four

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The Lesson Scripture
1 Samuel 18:14

1 And it came to pass, when he had made an end of speaking unto Saul, that it came to pass, that Jonathan loved David. 2 And Saul took him that day, and would let him go no more home to his father's house. 3 Then Jonathan and David made a covenant, because they loved one another: and Jonathan caused David to swear that he would show him kindness forever. 4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his coat, and his bow, and to his girdle.

1 Samuel 18:1-7

1 And Saul spake to Jonathan his son, and to all his servants that they should slay David. 2 But Jonathan, Saul's son, delighted much in David. 3 And Jonathan told David, saying, Saul my father knoweth that thou art my friend: therefore, I pray thee, show me now thy face. 4 And when Saul had cast his spear at him, Jonathan arose, and put the spear into the earth: 5 And Jonathan said to David, Go, and hide thyself: 6 And I will go out into the field after my she-goats, and I will tell it thee. 7 And Jonathan said to David, Tune this day, and let us go into the field. 8 And they went both of them down into the field, and gathered hail stones into their garments. 9 And David was三個 days and three nights without eating or drinking: for he feared God. 10 And Saul spake to Jonathan his son, and to all his servants, that they should slay David. 11 And Jonathan said to the young man that was serving with him, Come, let us go into the field after the she-goats of my father: and if I find none there, then will I come again to thee. 12 And it came to pass, when David was come to the top of the hill, behold, Jonathan was coming down toward David, and David said to Jonathan, Wherefore camest thou down hither to day? 13 And Jonathan said to David, We have both sworn to be together: therefore the days of tears shall come that shall separate us two. 14 Rise, therefore, this day, and go to thine own house: and I will go after thee tomorrow: and God be with thee. 15 And David said to Jonathan, Surely thy loving kindness to me shall be written in the book of the law: for I know thy loving kindness, and thou hast shewed it unto me; thou art to me very good, because I have known thee, and art unto me the friend of my soul. 16 If therefore any man shall slay him, and have not found him, then be will be guiltless: for I persuade thee with mine hand to him. 17 And Jonathan said to David, Come, and let us go over to Ramah, and hide ourselves in the field: and let us go on from thence, till Saul come down another time. 18 So they went, and came and hid themselves in the field. 19 And Saul came to Ramah, and sat in the site of Ezel; and Jonathan went not down after his father. 20 Then said David to Jonathan, What hast thou done? how camest thou down, and hast not taken with thee thy sword, and the manner of thy two other sons? 21 And Jonathan said to David, Saul my father seeketh to slay thee: therefore I let fall as it were my spear from me. 22 And thou shalt hear that I have sent thee away: and one shall come and tell me, 23 And Jonathan said to David, Come, and let us go over to the field. And they went, and came and hid themselves in the field. 24 And when Saul had made an end of sacrificing, he went also he and Jonathan into the field to meet David. 25 And it came to pass, when Saul saw David coming abroad, that he said to Jonathan, My son Jonathan, rise up, and slay this man, for I have given him to thee. 26 Then said Jonathan, For he shall surely be put to death: for my father hath determined to slay him: and I have counselled David this day with his hands. 27 And Saul said to Jonathan, Why hast thou given him counsel with mine hand? And Jonathan said to Saul, For I loved him: for they told me that he was one of the sons of David. 28 Then said Saul to Jonathan, Thou art a dead man, O Jonathan: for to me and to thy mother shalt thou be as all the other men, and all the women. 29 And Saul smote Jonathan upon his breast with the spear: and Jonathan fell down upon his side. 30 And Jonathan was greatly grieved for the love which his father had put to David, 31 And said to his father Saul, Why should my lord do such a thing? for as long as the king liveth, David shall be innocent. 32 And Saul said to Jonathan, Go thou and see the king thy father. 33 And he came to the king, and said to him, Behold, thy servant Jonathan hath not sinned in any of the things of which thou dost accuse David, and let not the sin of thy servant Jonathan stick to thee: but let the king, my lord, now requite the wrong of his servant, and his children in the land, and let him not take vengeance on his servant, nor on his children after him. 34 For my lord Saul hath asked Jonathan out of the love which he had to him, saying, Surely thou shalt not be with David to day, or tomorrow shalt thou be slaine. 35 And it was so, that Jonathan and David made a covenant this day: because Jonathan loved David. 36 And Jonathan took an vail, and a small bottle of wine, and a nob of oil, and put them in his sack. 37 And Jonathan removed from Saul that day, and went to David in Adullam: and Jonathan gave him the vail, and the bottle of wine, and the nob of oil, and the制度改革 in his father's house. 38 And Saul sent to take David to his house to the wall of Gibeah. 39 And Samuel came to Saul, to anoint him to be king over the children of Israel. And the Lord said to Samuel, Wherefore dost thou sorrow over David, seeing I have rejected him from being captain over this people? 40 For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 41 And Samuel said, Whosoever shall make mention of him to day shall perish for ever. 42 And Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is this not the anointing oil, with which I have anointed thee from the presence of the Lord? 43 And let the Lord do right between me and thee, and between my son's generation and thine generation: for the Lord hath anointed thee king over his people Israel, therefore thou shalt smite the house of Jerahmeel.
THE CHRISTIAN PLEA

The Place of Christian Education Pro-
Address Given by Cynthia Pearl Maus at Euclid Avenue Christian Church,

Cynthia Pearl Maus

What situations, unknown a generation ago, now confront Christian Endeavor? Should we have separate organizations in high school for teaching history, mathematics, etc.?

Origin and History

In Newton, Massachusetts, on May 26, 1881, Dr. Frank E. Clark, the Father of Christian Endeavor passed to his eternal reward.

Probably no other person in modern times has been more widely known and loved than Dr. Clark. His name is today a household word throughout all continents.

The sincerity of this man of God, his modesty and humility, his friendliness and good cheer, his love of the Master and for all Christ's children in every land endeared him wherever he went. Millions of Christian Endeavorers the world around gave him a personal devotion such as few religious leaders in the world's history have been able to gain.

His death was mourned in all parts of the globe in every land and by people of every race, color, and tongue.

The Christian Endeavor movement which Dr. Clark developed and vitalized in his own church in Portland, Maine, in 1881, and which he pressed upon the churches with apostolic zeal through nearly half a century has quickened thousands of churches into new life, furnished them with enthusiastic young leaders, stimulated missionary activity, broadened their fellowship, intensified their civic arbor, deepened their consecration, inspired a constant spirit of evangelism and brought into the church all Christ's children in every land and by people of every race, color, and tongue.

For Dr. Clark's work was the establishing, within the church, of a permanent religious movement for the training and development of youth. No youth movement of modern times has been more successful in enlisting thousands of young people for Christian life and service than has Christian Endeavor. And the world will always give him a personal devotion such as few religious leaders in the world's history have been able to gain.

The Place of Christian Endeavor Past and Present

We need to face the fact, however, that Christian Endeavor a generation ago and Christian Endeavor as we find it in the life of the church of today are two entirely different things.

A generation ago, Christian Endeavor, or the Young People's Society was the only organized agency for youth. Today there are young people's organizations without number both within and without the church, all offering a program of religious education one type or the other.

In presenting this subject for the consideration of the group of Christian Endeavorers gathered here today, I am not attempting to interpret the place of Christian Endeavor in the life of the church in the days that are past; but rather to face with this splendid group of young people and leaders of youth, what is to be and ought to be the place of Christian Endeavor in the program of religious education for youth, now and in the years that lie immediately ahead.

A recent study of some hundred and fifty-five churches in twenty-two communions representing four different types, the institutional church, the residential church, the small town church and the rural church reveals the following organizational line-up of church centered agencies:

- Organized S. S. Classes, 155; Epworth League, 30; Organized Department, 137; Lather League, 1; Mission Circle or study club, 106; Triangle club, 5; Y. P. S. C. E., 60; Boy Scouts, 80; B. Y. P. U., 27; Camp Fire Girls, 26.
- There were 72 other organizations using 41 different names.

A survey of the present organizational life of the Protestant churches of America reveals at least four different types of church-centered organizations for young people with but slight variation in program; and with large duplication both in form of organization and activities. These organizations are the S. S. (classes and departments), Y. P. S. C. E., Missionary Circles and Guilds, and athletic or recreational clubs. They may be called by different names in different communions, but all of them can usually be classified under one of these heads.

It reveals also large duplication in the program and activities, a waste of leadership and energy and large gaps in the program in general. There is little consciousness of any connection between the program of these groups and the church program; and few activities that rise above a perfunctory rotation of services. While there is a good deal of talking, there is a very noticeable absence of any direct influence upon the community life. Laid side by side, the programs of these organizations show little difference, each has developed some kind of worship, study, recreation and service activities in order to sustain itself.

Placed parallel, the organizations of these societies in a typical group of churches, each reaching about one hundred young people, reveal the following:

- Six classes, 54 each — 324
- One Sunday school department — 29
- Young People's Society — 44
- Athletic Club — 29
- Total number of positions — 476

A grand total of 476 positions in a church with a group of 100 young people. Is it much to be wondered that the church doesn't grip more than 15 per cent of its youth in the average community, as shown by the Indiana Survey? The church, so far as its young people are concerned has become a kind of Mexican army, all generals and no privates to do the work.

With all this machinery, one would expect that in these churches the young people's work would be a sort of beehive of activity, for this multiplication of organizations is the outgrowth of the theory that if a young person is placed in office he will become interested and train for leadership. The situation seems to argue that the more positions one person assumes, the more organizations he joins, and the more meetings he attends per week, the greater will be his religious development.

An actual survey of the situation, however, revealed the fact that only 60% of the young people were enrolled in the Sunday school, less than 30% in the Young People's Society; less than 30% in the Missionary circle and 15% in the athletic clubs.
Endeavor in the Religious
gram of Youth

the Rally of Disciple Endeavorers in the
Cleveland, Ohio, Tuesday, July 5

The average attendance of the Sunday
school was about 60% of its enrollment;
for the Young People's Society about 45%;
the missionary circle 30%; and for the
athletic clubs, 70%. The survey easily revealed the fact that
these young people were over-organized; the
programs overlapped materially, and when
one organization advanced it was generally
at the expense of the others, there rarely
being more than one live organization
in any one church at any one time. In the
case of the small churches where
from fifteen to thirty young people, the situation
was impossible. Any one
organization would swamp
the group with machinery
and an attempt to carry
three or four of them usu-
ally found the deathknell
of all. The present plan of or-
ganization for Christian edu-
cation in the church through
g r a d e d, departmentalized
church school worship and
organized class instruction,
Young People's Societies,
middle and upper secondary schools,
and other auxiliary organ-
izations such as Boy Scouts, Campfire Girls, athletic
clubs, etc., is inadequate to
meet the needs of the pres-
cent day because it tends to
perpetuate a divided leader-
ship, overlapping organiza-
tions and competing pro-
grameven with all these
organizations there are yet
whole fields of knowledge
and experience not covered
by any of them. Then, too, the loyalty
of young people may not be
divided among three or more
independent and competing organizations. Wherever
this condition exists in any
church, young people choose one or at most
two of these organizations that appeal to
them and dismiss the others from their con-
sideration. This might not be so serious if
any one or more of these organizations offered
a fairly complete program of develop-
ment; but no one of them does. The church
school, through its organized classes and de-
partments, doubtless comes nearer than any
to offering a complete program of religious
education for all ages. But no church
school enthusiast at the present time would
be willing to say that the Sunday school
program with all of its development of the
past decade offers a complete program of
Christian education. Nor does any other
organization or movement (denominational,
interdenominational or undenominational)
make such a claim for its program or or-
ganization. A parallel in the field of general educa-
tion would require each high school class

Disciples' Rally

O N TUESDAY afternoon during Christian Endeavor conven-
tion week, more than 500 young Disciple Endeavorers met
for a rally at the Euclid Avenue Christian Church in
Cleveland. The afternoon program, under the direction of Boy
G. Ross, was divided into four periods. During the first period,
a devotional meeting, in charge of a young Ohio Endeavorer,
Mr. Percy Kohl, was held. Mr. Ross then briefly stated the
purpose of the meeting and his associates in young people's
work, Miss Cynthia Pearl Maus, delivered the address which
was reprinted on this page. Brief messages were also brought
by the following young people: Miss Martha Moeller, Mr. Paul
Hallet, Mr. Frank Hopper, Miss Ruth Ann Young.
Mr. J. Mitchell Hoye spoke briefly on the subject of the
monthly service themes.

At 3:30 the group adjourned for the following age group
conferences: Junior Christian Endeavor, Miss Nora Darnell;
Intermediate, Miss Genefrede Harris; Senior, Miss Maus, and
Young People, Mr. Ross.

Following these conferences, in which our Christian Endeavor
program was explained, the entire group re-assembled in the
auditorium to listen to a missionary address by Mr. Ben Hol-
royd who was in China at the time of the uprising. Following
this session, the group again adjourned for an informal get-
acquainted mixer.

(Continued in next issue.)
The lives of great missionaries read like romances. The life of Robert Laws of the Livingstoneia Mission in Africa, is a record slow at first, with plenty of persecution to bear in his initial years. His great desire even from boyhood was to preach the gospel, and he used to gather his friends together to read the Bible and sing spiritual songs. Later on, he invited all who would to a place of power and influence among the Gentiles. His achievements in the field of evangelism were substantial and lasting also, and to him in large measure must be given credit for breaking down the opposition to Christianity in Japan.

Not all whose names are written high in the records of missionary achievement have gone out and served on the field. There is a religious group originally organized in Europe whose chief objective is evangelization of non-Christian lands. These are the Moravians whose mission spirit and protector was Count Zinzendorf of Austria. His passion for the lost was such that when his rank, preaching to the friends he had invited there. Acquiring an estate from his grandmother, he invited all who would to come and settle there where they could worship God as they chose without interference. Five brothers came from Moravia and around them the Moravian band was built, a religious sect that has sent out many consecrated evangelists to neglected fields.

One of the hardest mission fields and in some respects one of the least attractive is Africa, a land still practically unknown in the interior. To this country in 1890 went Peter J. Zwemer. His work was short, his death occurring in 1898, but it left an indelible impression upon the people whom his life touched. He was an angel-messenger, not a man; of his personal life. Some have fancied that the last pages of the Old Testament seem stirred as by a furious wind and the word "curse" which closes the record is left echoing down even to Calvary. And that here, too, centuries before the Augustan age, are conceptions of redeeming grace. And that here, too, centuries before the Augustan age, are conceptions of redeeming grace.

In closing this series of brief sketches of the prophetic books we are, and have been deeply impressed with the unfaltering confidence of these noble messengers of God. They knew the ground on which they stood. Their predictions of terror and doom, of conquest, peace and glory, bear no resemblance to the guesses and calculations, the theories and philosophies, the suggestions and adjustments of modern thinkers, scientists, religionists, who cultivate a refinement of sophistry which often disarms their readers; or even of the "plain, blunt man" who frankly wants it understood that "the cross" is "foolishness" indeed, though not as Paul used the word but as the "intelligent" of today mean it, far too contemptible for this enlightened age. Meanwhile, still sounding forth the message of Old Testament prophecy, the doctrine of the New Testament apostles, confirmed by time, corroborated by experience, forever firmly grounded on its "thus saith the Lord."
Seven Reasons

Why the National Convention at Washington, D. C., Should Be Our Best

By Eld. William Alphin

1. It is the national meeting of the Negro Churches that stand for the Restoration of the Divine Creed and the Divine Standard for the church in letter and spirit in this modern day.

2. It is a meeting for conference, prayer and reasoning together for a better understanding of the church of Christ and its mission, and our relation to each other, other races as well as one to disseminate more tolerance and good will for the uniform constructive methods of Kingdom-building on the earth.

3. It is a meeting that is destined to eliminate selfishness, covetousness, ignorance, partisanship, racial prejudices and denominationalism from the realms of Christianity, in order to have the Kingdom of Christ come in all the earth.

4. It is the meeting of the Disciples for and among the Negroes in the capital city of the nation for the first time. When the National Capitol is receiving more attention from the Christian Church than in any previous time in the history of the nation, all the religious circumstances demand that the Negro Disciples make the Washington Convention an outstanding example of patriotism and loyalty both to church and state.

The beginning of the Restoration Movement was in the United States. In this sense it may be called an American movement and therefore owes consideration to the Capital city of this nation in the disseminating of Christianity in its pure essence in that city, as much as its debt of her Americanism.

5. We have a struggling Negro Mission Church in Washington. In its weakness in many respects, it has extended the National Convention an urgent invitation. This urgency might well be considered suspiciously were it not for the wisdom and importance so obvious in this meeting in this place at this time. This invitation indicates the vision of the Washington Mission. Our preparation, attendance and work while there will indicate our vision and ability to value this opportunity for Kingdom-building. We should wisely prepare and attend the Washington convention and make it a great help to our church there as well as a sane and timely asset to the efforts of the Brotherhood for the cause of Christ in the capital and the world.

6. The program committee of the Convention has not as yet published anything relative to the nature of the program for this meeting, but we are safe in depending upon them to give a program that will be germane to the occasion and constructive. The materials and make-up of the program will not cause any embarrassment to us nor unfavorable reflection upon our brethren in Washington. Each one to appear on the program will have his definite subject in time to make ample preparation and the programs themselves will be distributed in time.

7. The vital needs of our work, our growth and adjustment to an adequate church program, the necessity for increasing operation and co-operation, the appeal for more essential information and better organization, all predict a great meeting in Washington, if we are sincerely Kingdom-builders.

We are to hear the record of how well we have wrought during the year and a survey of the field. How have we stood "Hitched"—the pastors, the laymen, the churches, the field workers, the states? Or have we "slipped the bridge"?

Due to the condition and progress of our work we are justified in expecting from our Joint Executive Committee and Business Committee some vital recommendations on the fundamental matters of our missionary activities.

All states should be represented by duly appointed delegates. It will be a meeting of free, frank and open speech but of kindly and considerate attitudes and consecrated and loyal motives in reaching the conclusions most harmonious.

The writer believes that he has a fair knowledge of the ministers and laymen and delegates who will attend the Convention. If we can make the attendance from all sections what it should be, there would not be that weak spot that is now so evident in our lack of interest, preparation and loyalty to the cause we claim to represent.

Don't overlook the delegates' enrollment of $2.00 and local entertainment of $5.00, state enrollment of $10.00, and church enrollment on the basis of $5.00 per 100 members. Without this, your delegate is disqualified.

I have been informed that there is an abundance of money in Washington, but to avoid embarrassment we are advised to bring some along with us.

The Plea wishes to extend its congratulations to Mr. and Mrs. E. C. Welch, of Chicago, Ill., who were married June 30th at the Oakwood Boulevard Christian Church, Chicago. The groom is well known in church circles both in Missouri, his native home, and Chicago where he has long been the deacon of the Christian church of that city. Mrs. Welch, formerly Miss Rosa L. Paige, is also well known, having taught at both Central and Piedmont Christian Institutes, and attended two National Conventions. Many will remember the very splendid dramatization she had charge of on Saturday evening of the Convention sessions at Louisville.

America, My Country

Tune—Lancashire

America, my country,
A land God's people love,
In purpose, time and place;
Established by his grace,
We give thee all our love.

America, God's country,
Established by his grace,
His chosen and his favored;
True friend of all the free;
To liken his above:
America, my country;
America, my country.

MARK Gordon Ingram.

The Christian Plea

VOL. I
SATURDAY, JULY 30, 1927
NO. 38
MAYS Li ck, KY.

Reporter—A. D. Gault

Mayslick is still on the map and is yet being honored by the presence and service of some of the good men of the state.

On the first Sunday in July we had Elders C. H. Johnson and R. Euell. On Saturday evening before they met with the board. At 10:00 Sunday, we had our Bible school, the Adult Bible Class being taught by Eld. Johnson, better known as the Bible School King.

At 11:00 Eld. Johnson preached the morning service. He stood like Paul and preached the Word.


At the evening services in Mayslick, Eld. R. Euell favored us with a sermon. His subject was—'They sat at the gate and watched. The 'Old Musket' certainly preached. He spoke as one of the prophets.

FROM ARKANSAS

President of W. M. S. Convention

Our district meeting held at the Oak Grove Church, No. 1, Kerr, Ark., was characterized by a fine cooperative spirit, Eld. E. L. Turner and our reporter closed the year's work together. This is the third year we have been able to do this successfully.

There is yet room for improvement. There are only four churches in this district to make report, England, Pea Ridge, Kerr and Wabbaseka, and only one missionary society, Pea Ridge.

Financial report is as follows:

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The attendance was not large. What is the matter with the church people?

Dear Sisters:

I am asking each society in the state to start now and raise your representation fee of $2.00 to report at the National Convention, August 31st, at Washington, D. C. Do not fail in this important business for our God.

CLEVELAND, OHIO

Bro. Watson preached a wonderful sermon on the five G's of a winning church, as follows—1st, a going church; 2nd, a growing church; 3rd, a giving church; 4th, a growing church, and 5th, a godly church.

We were pleased to have V. G. Smith of St. Louis, Mo., to preach for us on July 3rd. He was in attendance at the Christian Endeavor Convention here. We were also glad to have our state C. E. President, Mrs. Catherine Faulkner, in our midst for a few days bent on the same mission.

Cleveland is proud of the fact that all of the officers of the W. M. S. attended the School of Methods at Dayton, Mrs. Gladys Talbott, Mrs. Julia Gamby, Mrs. Laura Dickerson, Mrs. Carrie Dunbar, represented the W. M. S., and Mrs. Farrah Dickey represented the Bible school.

Keep your eyes on Cleveland.
THE UNCONSCIOUS REACTIONARISM OF OLD AGE

AFTER the days of active services and of moderate success, old age is prone to re-live the older days of a fancied joyous youth. "Men were MEN" and all the adventure worth mentioning was the heritage of the past. The wars, public and private, the social organization, the eventful days, the real "hard times" that make men were the products of a glorious past. The struggle for existence today is not so romantic, difficult or pleasant as those of the "olden days."

Reactionarism often leads to DOGMATISM. Calculated in terms of past situations, the ever-living problems are judged by a standard of the dead past and submitted to the rules that are outworn. Arbitrarily the sentence is handed down and the decision "forced down the throats" of all and sundry in the environment. Just what succeeded fifty years ago that made the machines that ranged around the world and was responsible for the daily life of men is a distinct detriment to the convention spirit. Dispense with the mutual congratulatory felicitations during the business period and DO BUSINESS—business for the King. You are there with a purpose—a high purpose—and the less you vision and drive toward that objective, so much less are you worthy of the honor conferred upon you as representative from a body of people. There is a correct way to handle business. Learn what it is and insist that it be used in transacting the necessary business of the convention.

1. Garner information and inspiration. You are there for some service both to the state and to the local church which sent you. The dividends you pay to the church through your delegateship is not summed up in the little verbal report you will make the Sunday morning after you return. The value you will render to these who "Stayed by the Stuff" will be in direct ratio to the amount of usable knowledge and pitch of enthusiasm you can raise in the task of kingdom-building. Your true report will be how much you assume and attain to the natural and unnatural change of that world.

2. There is always growth and development. The God that evolves a changing humanity. He moves in the storm and elements, that God is constantly still while my brother's belief and mine are not so different after all; we both believe in a constant God. My brother thinks that God is constantly still while my thesis is that God is constant only in constant change. The God that lives in mores and customs, that moves in the storm and elements, that has His being in the hearts and souls of men, that holds forth in the minds of the wise and the foolish, that is ruling a changing world is subject to the natural and unnatural change of that world.

3. The Only Stand-Patter. To my brother and to me God is a "Stand-Patter"—to my brother a "stand-patter" that stands still thus justifying reaction—to me a "Stand-patter" that stands for movement, progress, development, evolution and growth.

THE CHRISTIAN PLEA

"THESE THINGS DO"

T HE convention season is on and it brings certain obligations to those delegated to carry on the work. As a service to these delegates, we want to enumerate some of the essentials for the final success of the state work in any state.

1. The election of the right sort of leadership for each department is one of vital importance in order that the state may have the best service during the year. Good morals and right living are not enough. Cooperative spirit, consecration, common sense and EXPERT KNOWLEDGE are other necessary factors.

2. Dispose of business with dispatch and tact. The devious delays and vociferous centering around the dotting of an i and the crossing of a t is a distinct detriment to the convention spirit. Dispense with the mutual congratulatory felicitations during the business period and DO BUSINESS—business for the King. You are there with a purpose—a high purpose—and the less you vision and drive toward that objective, so much less are you worthy of the honor conferred upon you as representative from a body of people. There is a correct way to handle business. Learn what it is and insist that it be used in transacting the necessary business of the convention.

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"These things do" to have the finest convention in your state history.

COMING CONVENTIONS

Kansas, Kansas City, 8th St.——July 27-31
Missouri (B. S.), Vicksburg——July 22-24
Missouri, Fulton——August 2-7
Mississippi (B. S.), Vicksburg——July 22-24
Piedmont, Roanoke——August 10-14
Mississippi (Ch.), Port Gibson——August 17-21
Ohio, Springfield——August 17-21
Tennessee, Bristol——August 24-28
National Convention——August 29-Sept. 4

THE CHRISTIAN PLEA

THE ONLY STAND-PATTER

M Y brother down the aisle tells me that "God is the same yesterday, today and forever." I would be glad to accept the word of my brother but it seems that he has only used the excuse to justify his own reactionary attitude in the program of the church. Then I am constrained to wonder just what my brother thinks God is. I conjecture that my brother has conjured up for himself a "stand-patter" God.

Day dawns, the sun rises, nations rise and fall. Mists rise then return in the form of rain. Man is born; matures and dies. Movements start; flourish and wane. So time, nature, man, society, groups, all move. There is always growth and development. There is always movement and motion. But my brother's God alone remains stationary—The Only Stand-Patter.

Then from another viewpoint, my brother's belief and mine are not so different after all; we both believe in a constant God. My brother thinks that God is constantly still while my thesis is that God is constant only in constant change. The God that lives in mores and customs, that moves in the storm and elements, that has His being in the hearts and souls of men, that holds forth in the minds of the wise and the foolish, that is ruling a changing world is subject to the natural and unnatural change of that world.

To my brother and to me God is a "Stand-Patter"—to my brother a "stand-patter" that stands still thus justifying reaction—to me a "Stand-patter" that stands for movement, progress, development, evolution and growth.

ALL ROADS LEAD TO

12th ST. CHRISTIAN CHURCH
FOR

ELEVENTH NATIONAL CONVENTION
WASHINGTON, D. C.

"EACH CHURCH REPRE-SENTED"

in

The National Convention

The ratio of "$5.00 per 100 members"

THE CHRISTIAN PLEA
THE IMPORTANCE OF THE COMING CONVENTIONS

We generally get what we provide for. If we provide for a good work, the work matures; if we make no provision for things they either never come, or if they come we are not ready for them. In going into the state and national conventions we should make ourselves feel that great responsibility rests on our shoulders and the responsibility will come.

THE IMPORTANCE OF THE STATES

In most of the states where we will have conventions this summer, the Negroes number not far from fifty per cent of the population. In Mississippi they are above fifty per cent and in the other states not far below fifty per cent. When it comes to influencing the social order they have as much influence as any one else. The responsibility of influencing the spiritual life of these states is much greater than we think.

HOW TO GET RIGHTS

Some of us chase under restraints that seem to curtail our rights, and practically all good people regret this; but the power to gain more lies in our hands. If we use well the powers and privileges that are ours the others will come easily, perhaps. Suppose, for example, the Negro Disciples of Mississippi should perfect a missionary organization that would function perfectly as a means to do a greater work. Suppose the per capita offerings would run high for both missions and self-support, suppose there would be a good system of sending young people to school to prepare for the larger work that must come, suppose great interest was shown in the work that is intended to uplift the white youth; in short, suppose we would all go to work just as though it all depended on us, things might come thick and fast. The old law is still true which says: "To him that hath shall be given; and from him that hath not shall be taken even that which he hath."

Let us not be impatient with each other. We know we must often deal with some trying people. We should remember that when we bring on a great confusion we destroy the spirituality of the meeting and the whole work for a year. When confusion comes in at the door the Spirit of God goes out of the window.

NATIONAL CONVENTION

We should especially pray for the National Convention at Washington, D. C. Ours is an experiment of the good white people and good colored people working together as brethren which is not found anywhere else that we know of. Will it work? That all depends on us. We are going on the principle that our Negro Churches are a section of our great work, just as Indiana is a section of the great work.

Music in the Church

By Zella Howard
1927 Graduate of Hiram College, Hiram, Ohio

I suppose there is no one who is unable to appreciate good music. The most wonderful thing about music is that there is a type suited to each emotion or mood which we humans experience. The type of music which enriches and deepens our spiritual life is known as sacred. Music undoubtedly has a place in church. It can do much to add a solemnness or fervor to our services or if ill-chosen it can do just as much to detract from them.

Perhaps the most common and most deserved criticism which can be hurled at the music in our churches is that so often the hymns are ill chosen and consequently not appropriate. It is anything, but a novel to hear Sunday school hymns sung in church services or visa versa to hear church hymns or even funeral songs sung during Sunday school. The task of selecting suitable hymns belongs to the chorister. Many of our churches have no choirs and in these cases the ministers should work with the pianist in selecting hymns. So often it is possible to find a hymn expressing the same sentiment which the pastor wishes to present in his sermon for the day, and when this can be done it is very effective. It would be better if it were possible in singing hymns one must do more than call the words and keep the tune. Each hymn contains a central thought. This suggests something to the people and enriches our church services or visa versa to hear church hymns sung completely through. In skipping from the second to the fourth verse something is lost. It is more logical to sing the first three verses when there is not time to complete the song.

It is the duty of the chorister, in churches where we have choirs, to keep in touch with some music company for by so doing he can supply himself with musical literature that will be very beneficial. He can also get anthems that are suited to the various occasions of the year. I might mention here also that any choir makes a mistake in trying to learn a new anthem or difficult hymn on Friday night and attempt to sing it the following Sunday. The result is bound to be a failure and bring unpleasant remarks from the audience. Those who have charge of the music in our churches must wake up to the fact that they have a real job which demands time and study and until they do their half, the real worth of music in religious services can never be realized.
The Place of Christian Endeavor in Religious Education Program

These principles adopted by the International Council have been widely tested in local churches during the past ten years and have contributed in no small way to the development of the youth departments of the church. They have been a completely correlated and comprehensive program of educational work not only for the three adolescent groups but for the entire life period.

Not all of the projects in experimenting churches were carried to successful fruition. Sometimes a project failed because of a change in the local minister or other paid or volunteer leader, sometimes because of the failure of the local church to cooperate. Interdenominational organizations both within and without the church. How ever, enough of these experiences has proved sufficient to justify the following summarized conclusions:

That it is possible to provide young people with a comprehensive program of Christian Endeavor work through one organization, when we recognize the fact that the person, not the organization, is the center of Cincinnati.

That correlation of overlapping organizations does train young people to think and plan in terms of the fundamentals of a program for Christian education, worship, instruction, recreation and service.

That the local church is ready for a more complete correlated organization of agencies, leaders, and program.

That the chief obstacle in the path of correlation is not to be found in the young people themselves.

Adult leaders of young people who have been trained to think in one field only, are often both within and without the church which are not in harmony with the correlation idea and that are unwilling to merge their organizations into a unified program of development for youth.

Report blanks and records of denominational and interdenominational organizations which provide no means for either correlated or unified organizations to report their work to the local church.

Interdenominational standards for young people which are not in harmony with the educational standards of the local church.

A lack of unity in the aims, program, plan of organization, etc., on the part of local churches as well as of denominational and interdenominational organizations to which the lives of young people through local churches.

The United Society of Christian Endeavor with its state and regional unions is in reality an undenominational organization functioning interdenominationally, in that the national organization and state and county unions in no official way represents the communions using the Christian Endeavor form of youth work through local churches.

In years past it has worked through the communions using the C. E. form of organization in their work and not independent of them. If it is to make its greatest contribution it must continue to work through the communions.

The Protestant churches of the North American continent recognize it to be their right and responsibility to create the educational standards and program each for its own constituency. They have always welcomed the cooperation of all interdenominational agencies and of all other agencies functioning interdenominationally in the task of working out a comprehensive, church-centered program of religious education for childhood and youth and are committed to that position as a principle.

The place of Christian Endeavor in the building of such a comprehensive, coherent, unified program for the youth of the church is in cooperation with the religious education agencies of the continent and not independent of or in antagonism to such an integrated program.

With this attitude in mind the Educational Committee of the United Society of Christian Endeavor, May 1927, meeting adopted the following principles looking toward closer cooperation with the communions in the working out of a completely correlated program.

That in every instance as effort be made to secure an official young people’s representative on denominational boards of local churches and denominational councils.

That the Board of Trustees of the United Society of Christian Endeavor, in the Board of Trustees on which the denominational representatives are to be named by the denominational conference or body.

That where, in particular instances, there is, or seems to be, conflict between the denominational and interdenominational programs, the Endeavorers and societies be referred to the programs of the respective communions.

That it is the policy of the United Society of Christian Endeavor that all union activities be so promoted as to strengthen the denominational, individual churches and communions.

That societies be urged to have the budget plan of finance, the following divisions being suggested:

- Benevolence or missions - 50%
- Local Society work - 35%
- C. E. Union work - 15%

That all denominational and interdenominational efforts be so promoted as to advantage to the local churches the above budget division.

The Committee on Christian Program of Youth

IN 1924 the International Council of Religious Education constituted a committee on Christian Life Program for youth, numbering on that committee three outstanding educators, namely, Miss Gogin, United Church of Canada, Dr. Phelphs, Y. M. C. A.-Miss Gogin; United Church of Canada, Dr. Giles; three representatives from the Professional Advisory Young People’s Work Session of the 1922 General Conference, Miss Maus, Dr. Phelphs, and Miss Vieth; and one representative of each of the following organizations, Y. M. C. A.—Mr. Goss; Y. W. C. A.—Miss Gogin, United Church of Canada; Salvation Army—Miss Allison; B. P. Y. U.—Mr. Phelphs; Epworth League, Mr. Goss; United Society of Christian Endeavor, Mr. E. P. Gates.

This committee has been at work for a little over two years now, and in February 1927, the International Council of Religious Education approved for experimentation the basic material of the new comprehensive program of Christian life program for youth:

These five basic documents are released for the use of Christian Endeavor:

These are days when the Protestant churches of America are building together a comprehensive, church-centered program of religious education for childhood and youth.

The place for Christian Endeavor in the religious education of youth lies in the field of youth work. It is providing a program through which groups of Christian young people from all communions can achieve co-operatively those common ideals, elements of order and discipline which the young people of no group and two communions could hope to do alone. In this field Christian Endeavor has always been and ought to continue to be increasingly useful.

In the creation of sentiment toward the recognition of great causes such as, “A saloonless nation by 1920,” or “A warless world by 1930,” Christian Endeavor has made a worth while contribution.

Problems of the New Day

What is to be the attitude of Christian youth to the four great menaces in our own national life: Disease, crime, ignorance and wasteful extravagance?

There are in the United States at all times three million of people seriously ill and every day 1700 unnecessary deaths. Of the twenty million children enrolled in the public schools, two million of them will die of tuberculosis, if the present rate of increase continues. Most of these diseases could be prevented through a national-wide health campaign.

England and Germany both protect their citizens with health insurance. The United States of America is the only great industrial nation on the globe without such health insurance.

Systematic fights have been waged from time to time against typhoid, tuberculosis and pernicious anemia, and organized personal attacks have been made on their lives in this cause, but a well organized welfare against all disease needs to be developed by the Church in America, sloganized and projected, through some great interdenominational agency like Christian Endeavor over at least two generations.

The greatest crime in the United States is our wholesale manufacture of criminals. Young men and women convicted of their first offense have been allowed to share adjoining cells with hardened criminals, who have passed on to the next stage. They were left to die in the hospital, while in the state of Nevada. Ignorance means poverty and economic inefficiency. The Christian communions need to join together in a great campaign against illiteracy in this, the greatest and most aggressive democracy on the face of the globe today.

Wasteful extravagance claims our attention. The United States of America spends annually for useless luxuries, one billion seven hundred and fifty millions of dollars. This amount of money would build twenty colleges in the United States of America at a cost of one million two hundred dollars each; twelve hospitals in the state of Georgia at a cost of six hundred thousand dollars each; 300 recreation centers with gymnasiums and swimming pools at a cost of five hundred thousand dollars each; and there would still be left over for industrial education one million and four hundred thousand dollars.

A great campaign against extravagance is a warless world by 1920,” Christian Endeavor has a great responsibility for the salvation of our youth.

In this year of grace 1927, the United States of America is the only great industrial nation of the earth.

(Continued on page 8.)
no tale of adventure more stirring than [W]aldhead. The lesson today is only one story of many exciting adventures David had.

Whoever does not receive a benefit on reading the Bible does not know human nature; David and Saul lived many long centuries ago. They were men of another race and of another human nature. David and King Saul each one of them was. The naturalness of their lives makes the story of David and Saul not only of high interest, but of great value in teaching us how to order and control our lives.

The story we have today is the record of the real situation that David spared the life of Saul. The other story is in the twenty-fourth chapter of I Samuel. David's advice then was that Saul was not so daring, not quite so rash as the twenty-fourth chapter of I Samuel. The lesson ends with this story in chapter twenty-six. Chapter twenty-five should then be read also and found his way to the side of the sleeping king. He ventured his own life for the sake of the king of Israel, if he should slay the king. Saul was not only here, but throughout all his life. We know that God would have avenged the wrongs done to Saul, yet he let him live. This was a sign of grace to David.

Saul's sad plight—
Saul in this story is not the king of the early chapters of I Samuel, successful in war, holding the favor of the prophet Samuel, and enjoying the fellowship of such young men as Jonathan his son and David his minstrel and his armor-bearer. In this story Saul is a deposed and discredited king. He had been dependent upon God by the word of the prophet Samuel. No doubt this fact soon became known throughout all Israel. It was evident that something had happened to the king. He had lost his morale. His disposition was strangely different from what it was in the days when David soothed his madness. Saul was not only a deposed king, but discredited.

What element was his knowledge, however; he might have gained it, that David was one day to be king in the place of Jonathan who naturally was entitled to the succession? Disappointment, humiliation, it is hard for us to believe that the problem would be solved by killing David. He knew that David was to be king.

Jonathan's fear that Saul had marshalled the military power of his kingdom not to fight against his enemies but to crush David. The littleness of Saul's pursuit of David would have been strengthened by David's words in the twentieth verse of the lesson chapter. Saul's pursuit of David was like a man stopping to catch a flea when he was out hunting partridges. It was at once David's own humble estimation of himself and his characterization of the pitiful little world of Saul's program of revenge. The most David had to do was to run before Saul, and his mind was occupied with the hugeness of the world of friends while Saul's mind was completely filled with revenge. He must have been a great man to have such a small mind. The purpose of Saul was to destroy David, to be the spleen of the kingdom, to preserve his own life and to slay his enemies. Saul was not only a deposed king, but discredited.

Saul's mourning—
It is true that Saul had to be mourned. It is a pity that he was so foolish as to think that he could fight against Jehovah's anointed and be guiltless. Saul knew it, neither did any awake; for they were all asleep, because the sleep from Jehovah was fallen upon them.

11 Then David went over to the other side, and stood on the top of the mountain, where he could see the camp of Saul; and Saul went up; and Abner, the general of the army, was with him. He said, I will show myself unto the king; and I will say, why did you not come hither sooner? He said, I feared the people, lest they should stone me: for David is a man of the house of Judah, and I fear the people of Judah, and all the, assembly of the people that are with him.

We have to be careful not to be like Saul, who naturally was entitled to the succession. Disappointment, humiliation, it is hard for us to believe that the problem would be solved by killing David. He knew that David was to be king.

Saul's punishment—
Saul was not only a deposed king, but discredited. But what element was his knowledge, however; he might have gained it, that David was one day to be king in the place of Jonathan who naturally was entitled to the succession? Disappointment, humiliation, it is hard for us to believe that the problem would be solved by killing David. He knew that David was to be king.

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The Lesson Scripture
1 Samuel 26:7-14, 17, 21
7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the meeting; and his spear was laid by his head: and Abner and the people lay round about him. 8 Then said Saul to David, Thou wast merciful to me yesterday; and wilt thou this day be merciful to me? 9 And David said to Abishai, Destroy him not: for my lord Jehovah liveth; Jehovah will smite him; or he shall go down to battle, and perish: or he shall go down into battle, and perish. 10 And David said to Abishai,乃t now therefore let me smite him the second time; but Abner said to David, Thou shalt not smite him the second time: 11 For the spear is for Saul, and the cruse of water is for Saul; and they shall eat them up: and Saul said, As Jehovah liveth, Jehovah will smite him; or he shall go down to battle, and perish: or he shall go down into battle, and perish. 12 So David took Gabaon, and put the spear into the cruse of water, and said, Whosoever shall smite this, let him be as this, and let all the house of Saul be thus. 13 Then came one of the people and told David; and he said, Lo, Jonathan, the son of Sirai, Saul's son-in-law, told me of thy love and of thy faithfulness to me: and he said, Be of good cheer, take courage: for my lord Saul knoweth of thy valour and of all that thou hast done; yet he perceiveth that Saul will perish because of thee; and he will smite thee with the head. 14 Then said David, Whosoever shall shew of the head, and his mouth was opened, and David said to Saul, Why have ye smitten your servant? for what have I done? or what evil is in thine hand, that thou shouldest do me this evil? 15 And Saul said, Thou art a worthy man, David; and Jehovah shall reward thee with good for thine hand which thou didst shew toward me, to keep the life of Saul. 16 And David said, Shall I take the life of him which is anointed of Jehovah? there is a divinity that preventeth men's deceiving themselves, and is宗教的, and cannot lie. 17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, 0 king. 21 Then said Saul, I have sinned: return, David, to thy place again; for I will no more do thee harm, because my life was dear in mine eyes before the life of Jonathan, the son of Nahash, which Jonathan loved. 22 And Saul said, Jehovah render to every man the vision of his heart. 23 And all Israel arose and went to Jerusalem; and there sat David three years and seven months. 24 And all Israel that were in Jerusalem set a king over them, and they said, We will have David our king. 25 And they gave their mummies to David, saying, As Jehovah liveth, thou shalt be our king, and shall go down into battle, and perish. So David spares Saul—David's rashness—We could hardly plan a rashier expedition than David undertook with his companion when he entered the camp of Saul with the purpose of killing Saul. These words of David indicate how wide a spread was the idea that God's anointings are not to be resisted, and that David's relations with Saul ended as he thought they would. Saul fell in battle and thus David's hands were clean and his honor was unblemished with the passing of his enemies. Revenge not yourselves—This lesson immediately calls our attention to the twelfth chapter of Romans which carries the exhortations and the prohibition against revenge. We as Christians are to leave vengeance to God. It is a divine prerogative. No human judgment however deliberate and careful, much less impulses of hot hearts, can be trusted to execute judgment of God. We know that God will judge. We learn it from such stories as this and from our own experience. It is unworthy business, this "knocking," take it all in all, but it is here. It is legitimate and necessary for the church to use its divestments with the prevailing character and ability of ministers, but that is a different story, which does not disregard the good that now is. A college professor made this estimate: "The preacher needs a new religious terminology; a new standard of compensation; vigorous personalities are lacking; punch-holing doorbells is not a man's job; non-studious men have made the calling seem lazy; the preacher cannot spend much time doing; one must be a parish tower, such a parish chape?he routine is mechanistic, and the church is a self-admiration society."}

What a preacher really needs is a new birth, the old gospel, which is ever new; a Christ-personality which makes a good "servant of all," his freedom, the freedom of the Spirit.
Christian Endeavor Topic for August 7
What Does the Bible Reveal About God?

Genesis 1:1; 1 John 4:16

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Why did Jonah think he could run away from God?

What does it mean, "the god of the Mohammedans, our God?"

Is God in everything around us? Explain. Which gives a better revelation of God, nature, or humanity?

Can we ever really know God without Bible study and prayer?

Does God make us suffer for wrongdoings? Is the wrongdoing itself responsible?

Are we to blame God for sickness and death, or ourselves?

Why does God require worship from his children?

Paragaphs to Ponder

God is "no respecter of persons." Rank of itself means nothing to him, but merit means much. So it is that God cannot unite with them, and yet other people have written the Laws and records, in lowly places where often the world never suspects it. Money and temporal power can never buy preference from God, nor do either in position bring acceptance before God. A king may be "clothed in purple and fine linen, and wearing an gold of precious things upon his head,

and we are like God, then God is like us, like men, have done nothing to develop them. If we..."

God created man in his own image, in the likeness of God. We ourselves with these marvelous bodies of ours and these amazing mental faculties are evidences of the working of an all-wise God. But there is assurance of his..."

We can't hide anything from God. White lies, evasion, half-truths, misrepresentations often deceive men, but they do not fool God for a minute. We may carry a false front that deceives those around us, but "God looketh on the heart," and knows our thoughts and motives, and..." God is patient. When we think about it, we cannot help marveling at God's long-suffering..."

God lives with and in us; for he is not far from one of us: for we live, and move, and have our being. All nature is a manifestation of the power, the presence, and the benevolence of our God. We ourselves with all of these marvelous bodies of ours and these amazing mental faculties are evidences of the working of an all-wise God. But there is assurance of his coming to live with us more specific, more definite, than that. Jesus said, "If a man love me, he will keep my word: and my Father will love him, and..."

We are very close akin to God. "And God created man in his own image, in the image of God created he him." Spiritually we have godlike attributes, though we may have to work at developing them, and as we love like God, then God is like us, like men, and not like some strange, unrecognizable being. That is a realm out of this world. Jesus declared, "He that hath seen me hath seen the Father," and this while he was in the flesh. He did not mean, of course, that God had physical form: he meant that in his thought and speech and act he was manifesting God. Now, Jesus made it clear that men can think and act like he did, and can manifest a measure of the power he did. That would be acting like God, being like God, in kind, though not in measure. Paul writes, "We are children because we are of the Godhead..."

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WHEREFORE, BE IT HEREBY RESOLVED

Resolutions Adopted by the Endeavor Convention

THE Place of Christian Endeavor in Religious Education Program

(Continued from page 5.)

meager progress we have made in a statesmanlike solution of the world's greatest question; the conservation of its youth. We need to face now, all of us, with deep concern, and earnest heart searching the fact that:

"It ain't the guns and armaments, Nor the funds that they can pay; But close co-operation That will make us win the day. It ain't the individuals, Nor the army as a whole; But the everlasting team-work Of every bloomin' soul."

That is going to make it possible for us to circle the globe with a great Christian Youth Movement Program. The united energy, intelligence, consecration and co-operation of every organization and individual is needed in building of such a program.

God grant that we shall not mark time or waste energy in petty bickerings over which organizations have proven their right to live or remain. The enemies of Christ and his kingdom, ignorance, poverty, disease and crime take up the youth of the nation and of the world.

The first report on Convincional efforts toward subscription to Christian Plea brings thirteen from Eld. C. H. Johnson, efficient evangelist of Kentucky.

The Joint Executive Committee meeting held in St. Louis, Mo., July 13 and 14, was a most profitable meeting. Harmony and progressiveness characterized the work done at this time. The National Convention will be grateful for the business transacted in this meeting.

Prof. P. H. Mess and Miss D. L. Blackburn left the Ohio School of Methods to conduct a Daily Vacation Church School in Birmingham, Ala. They report a fine school with over fifty enrolled.

N. B.

IT IS not often the Christian Plea singles out any one for special attention, but there are a couple of facts that might be mentioned with special commendation. The first is the regularity and spiciness with which Eld. C. H. Dickerson writes to the Plea. His Books of Old Ky. are always refreshing and ALWAYS HERE.

The second is the regularity and brevity that forms the main commendable traits of reports from Mayslick, Ky., from the pen of Mr. A. D. Gault. That church has no pastor but Mr. Gault has taken upon himself the task of church reporter and no church reports more regularly than that little group.

That practice could well spread until at least a dozen others were included in the group.

—The Editor.
The 18th Annual Convention
of the N. A. A. C. P.

By Jason Cowan, Student in College of Religion, Butler University, Indianapolis, Ind.

"Intelligent Agitation" against the three major causes of the so-called race problem were the keywords of many of the great addresses by great men at the 18th Annual Convention of the N. A. A. C. P. held at Indianapolis, Ind., June 22-28, 1927.

Lynching, segregation and disfranchisement are truly the black man’s problems and not only his but in this day they are questions of interest among all races who have come in contact with the lordly Caucasian in these United States of America. The National Association has been active for years but the past year has brought some tangible results worth a sense of pride on the part of those interested in it. It has waged an unrelenting fight against such cases as the Aitken, S. C., barbarity and has won some notable victories in the Supreme Court in defeating city ordinances for racial segregation. Another victory was the defeating of the Texas Democratic Primary Law which was intended to deny the Negro use of the ballot in that state. Public opinion awakened in the United States plus the chagrin at the contempt so thinly veiled in the eyes of our national neighbors will do much to help in the clean-up of our "enlightened" country.

It was significant that in all the addresses whether by white or black, not a word was uttered that would substantiate the claim made by some that social equality is the goal of this organization. Instead the emphasis was on equal opportunity—equal opportunity in the educational system, equal opportunity in industry, equal opportunity in government. This note was forcibly presented by all the speakers.

While lynching, segregation and disfranchisement were ably presented in all their ramifications and disadvantages by such men as Judge Jayne, of Detroit; Representative Fish, of New York; James W. Johnson and Dean Pieckens, of New York; Clarence Darrow laid all of these ills to the door of the clergy, the teachers and the lawyers. He claims that the failure of these groups of leaders to do their duties is reflected in the utter disregard of all human rights in this present age.

We understand that there are thousands of persons in the above mentioned capacities that are giving their best to the task of social uplift and amelioration but it does draw our attention to the disgraceful selfishness and hopeless stupidity of the mass of those who are at present our leaders. These are often of so cowardly a nature that they remain for a lifetime seeping the blood of the group while they are afraid to venture a word in the interest of justice and right for this same group.

The lack of courageous Christian leaders is appalling; the lack of leaders in preparation is appalling; the lack of Christian institutions for the training of such a leadership is appalling. Such a criticism from Mr. Darrow ought to challenge the middle class, the lack of Christian leaders to the exigencies of the hour.

As a fitting climax to the convention activities, the Spingan Medal was presented to Anthony Overton, a Chicago business man and banker, for the most outstanding contribution of the year to the Negro race. Overton was born in Louisiana, a slave. He is now the president of a Negro national bank, a realtor, the president of a substantial insurance company and one of the few really wealthy men of the Negro race. Dr. W. E. Burghardt Dubois, editor of the "Crisis" made the presentation in the course of which he pointed out the opportunities and obligation of the business man.

The N. A. A. C. P. is worthy of the respect and support of every intelligent American because it represents the ideals and efforts of the most intelligent groups of both races working together to consummate a solution of the ever-growing race question.

WHY SHOULD HE PREACH?

It is lamentable, but in the light of history and experience it should not be surprising if some preachers lose their message. These are times when pride of intellect is rampant and many are misled by their own opinions. A recent letter describes such a case, and shows very plainly the tendency of certain experiments and strange doctrines being urged among our churches today. The writer says:

Brother — does not believe in the divinity of Christ. He no doubt would have practiced open membership, as he stated from the pulpit that he did not consider baptism necessary, but a pretty dedication; and certain parts of the Bible, which he could not understand, were nonessential. He always seemed to fear that we would take the Bible too literally, and he seemed to create the idea of doubt rather than faith.

If such ideas are true, why need there be a church? They would raise the question, why is a preacher? Could not any ordinary public school teach all the religion this brother proposes, and probably do it a good deal better than the average church? "Open membership," the denial of the divinity of Christ and the negation of the trustworthiness of the Bible all go together and they tend in the same direction—toward doubt instead of toward faith.

Why should a man whose religious faith has become so confused, complicated and secularized, want to stand in the pulpit at all? With no spiritual message at all, and only a cultural, aesthetic, and social idea to present, he ought to seek in humility till he finds his faith again; or failing in this, he should go to the Chautauqua platform where people go to hear only discussions of ethics, economics, politics international. He would be more at home there and would not be sailing under false colors. People would not be hard on him, but rather would pray that he recover the lost vision of the Morning Star.

—B. A. Abbott, Editor of The Christian-Evangelist.

PEOPLE say we should not fall out over little things. Even so. Why then intrude and push them when they stir up strife!
WEDDING BELLS

Page-Welch

June, "the month of brides" saw a beautiful and impressive wedding on Thursday, its last day at the Oakwood Boulevard Christian Church, at eight o'clock. Miss Rosa L. Page became the bride of Mr. E. C. Welch. The bride was formerly an instructor at Prentiss, Miss., and a native of Port Gibson of that state. The groom is a native of Missouri and a talented musician and director of the Oakwood Boulevard Church choir.

The bridal party arrived to the strains of "Oh, Promise Me" sung by Mr. Mills. Mr. Thurman Charleston, of Evanston, Ill., presided at the organ. On the notes of Mendelssohn's Wedding March, the ribbon girls costumed in the colors of the bride, pink and green, entered. These were Misses Ruby L. Gaithers, Clara Huguley, Alphia Richardson and Helen Austin. The ribbon girls were followed by the bridesmaids—Misses Mattie B. Ramsey, Ruth Miller, Berenice Moore, Rosa Dixon, Medames Tina Pamela and Viola Manns, and the groomsmen. The bridesmaids were dressed in robe de style taffeta frocks of pink and green each with a corsage of American Beauty roses. The matron of honor, Mrs. Rosa B. Grubbs, of St. Louis, Mo., wore a green, crepe, beaded gown and carried a shepherd's crook. The maid of honor, Miss Mattie M. Watson, of Holly Springs, Miss., was beautiful in a blue taffeta bowfront frock. The groomsmen, Messrs. L. Fields, G. Bulloch, Thaddues Brooks, Theodore Brooks, E. Myers and W. Hawkins, were in conventional black with white bonnetieres.

Little Zenobia Smith as flower girl and Eugene Carruthers as ring-bearer, were as dear as could be. The groom and his best man, Mr. R. H. Peoples entered from the east side of the rostrum.

The music changed to the happy Chopin's Wedding March and the bride lovely in an all over-point lace dress entered on the arm of her cousin, Mr. George Dixon with Mary Francis Jaques as trail bearer.

Eld. George R. Dorsey, pastor of the Oakwood Church, read the ceremony very impressively.

Scores of friends wished the couple happiness at the reception in their home. They were the recipient of many beautiful presents from friends in all parts of the country. Out of town guests were Miss Rosa V. Brown, New Castle, Pa.; Mrs. E. Hobart and B. Wright of Southern Christian Institute and two of their friends from La Harte, Ill.

The young couple is at home at 4550 Michigan Ave., Chicago, Ill.

FROM DAYTON, OHIO

Reporter—B. H. Johnson

Our first School of Methods has been held. It was a success. It was largely attended. Many students receiving certificates.

Bro. P. H. Moss, the dean, knows his biz., at the head of the faculty. Eld. A. B. Blackburn, Mrs. Grubbs and Mr. and Mrs. Divine, of our own state, were able assistants.

Mr. Wm. Jackson, our state President and promoter, is very proud of this first effort to hold the school in this state. May the next sessions be held in Dayton.

The Norwood Ave. Church has called the Eld. G. H. Bundy of Parsons, Kansas, to fill the pulpit which was vacated by Eld. A. W. Davis some time ago. Eld. Bundy is on the ground now getting ready to move his family here.

Many are of the opinion that we are lucy in securing the service of this promising young minister. We do hope that he will do much good here, after he gets started.

Our annual rally will be held the fourth Sunday in July. We are expecting to go "over the top" that day. We are asking all to pull; those that can't pull, to push.

The church wishes to thank Bro. Wm. Alphin through your column for the wonderful support he gave us in helping us to raise our national apportionment, our door stands open to him whenever he comes this way.

The drive is on "To Springfield and Washington."

A SUMMONS TO MINISTERS' WIVES

Mrs. J. N. Thomas, President of the National Ministers' Wives Council

The time for our National Convention draws near and I am wondering how many of our women will answer the roll call in the council at the capital city.

Let us strive to make our meeting there one of the outstanding features of the entire convention. I am urging every minister's wife in the brotherhood to make a special effort to be present; to come with a message; come to give counsel and to receive it. We desire to make this organization undertake some definite task.

A great responsibility rests upon each minister's wife in putting over the program of the Master throughout the world.

"Let us then be up and doing
With a heart and hand to work;
Forgetting self, the goal pursuing;
Never thinking once to shrink.

Billy is five. His mother was putting him to bed, when he said: "God made night for us to sleep. Say, God has lots better ideas about things than we have."

THEY SHALL REST FROM THEIR LABORS

Reporter—Mrs. C. B. Cain, Knoxville, Tenn.

Mrs. Lena Watkins entered into the rest of the just June 16, 1927, after eight months of suffering borne with fortitude and patience.

Her last days were blessed with the care of a devoted husband, a mother, sisters and friends. One sister, Mrs. Margaret Hancock, especially tried to ease the last agonies of the deceased.

The funeral was conducted by pastor, Eld. R. E. Peters assisted by Eld. G. B. McMahone and the writer.

She obeyed the Gospel and took the initial steps in 1913 and since then has lived an exemplary Christian life. She was active in all part of church life especially in the Willing Workers Club.

As a mother her life was given to the rearing of her two small daughters, Evelyn and Margaret both of whom are promising youngsters. She always attended to their personhood and presence in Bible school and released them for any special part they were to take on a program. The weather never became too inclement for her to come and bring the girls. Thus, she was loyal to her Christ and attempted to lift him up for her children.

She had prayed that she be conscious of her departure from this world and this prayer was answered. She said to those about her near the end, "I believe I am dying." She asked for the reading of the fourteenth chapter of John and the piano reading of the hymns, "Asleep in Jesus," "Nearer My God to Thee," "The Old Rugged Cross," "Jesus Savior, Pilot Me," and others.

She is survived by her two daughters, her husband, Mr. Eugene Watkins, her mother, four sisters and two brothers. She awaits their coming.

THE MINISTER AND THE SINNER

By Eld. J. O. Brayboy, N. Middletown, Ky.

Minister—Say, why don't you desire to come to church sometimes?

Sinner—'Ef ah die whut do yo' spe' g'd go?

Minister—To hell, of course, if there is one and according to all evidence there is one.

Sinner—Well, ah hear dem say dat the road am broad and dat dare's many trabblin' it; so dare'll be somebody dare when ah gets dare, won't hit?

Minister—Oh, yes, you'll have plenty of company, if that is what you want, for there'll be plenty there by the time you get there.

Sinner—Well, ah'll have company dare?

Minister—Oh, yes, plenty.

Sinner—Well, lets talk about sompin else. Ah ain't interested in no church.

ALL ROADS LEAD TO 12th ST. CHRISTIAN CHURCH FOR ELEVENTH NATIONAL CONVENTION WASHINGTON, D. C.
HYPOTHESIS

In GEOMETRY this word is used to denote that what is stated or given in the problem, i.e., "two triangles with three sides of one equal to three sides of the other." The three given equal sides form the hypothesis of the problem.

So it is in our Christian life. Certain things have been given, certain formulae presented and from this what is to be proven is taken. Q. E. D. cannot be attached to a life no matter how logical and correct the steps are unless it is found that the things that were given have all been taken into consideration. So the first task is to determine what is given in the living of the Jesus way of life.

The first one is the fourfold nature of all development. Life is a unit and back of growth in one aspect has its effect on all the rest. The physical giant, the mental wizard, the social favorite may be a spiritual illiterate. The spiritual, the intellectual, the social and the physical must develop together if what is given is used in determining the answer to the greatest problem of life which is living. Luke 2:52. "And He grew in wisdom and stature and in favor with God and man." So to live life as He would have us live it, we must not neglect any one of these four elements in the full life.

The second hypothesis is the abundant life. John 10:10. "I came that ye might have life and that ye might have it more abundantly." After the fourfold life the next thing inculcated in Christian living by its founder was the necessity of getting all that life has to offer and of enjoying to the fullest extent the finer moments and better experiences of our existence.

The last hypothesis that is summed up in Christian living from the individual is the ideal of service. "Get to Give" is the command. This ideal may take the form of "Go," "Preach," "Teach," or any one of a dozen commands.

It is imperative that this fourfold, abundant life express itself in an ideal of service that is the real essence of unselfishness and Christlike-ness. "We turn our thoughts Godward in proportion as we are able to turn our services man-ward."

COMING CONVENTIONS

Oklahoma, Tulsa, Aug. 17-21
Missouri, Fulton, August 2-7
Piedmont, Roxana, August 10-14
Mississippi (Ch.), Port Gibson, Aug. 17-21
Ohio, Springfield, August 17-21
Tennessee, Bristol, August 24-28
National Convention... August 28-Sept. 4

IN MAKING OF BOOKS

ACCORDING to the Preacher—"In making of books there is no end and much study is a weariness of the flesh." * * * * Excl. 12:12.

It has been estimated that two-thirds of the world's population spends three-fourths of the world's time accumulating things, moving things and getting rid of things. Life to them as to Martha is "cumbered with much serving" and in the hurly-burly of things they too, lose the better part.

It is worth while to consider that the world's acknowledged geniuses were characteristically men unburdened with an excess of this world's goods. Some remained so and the candle of their genius burned until the end. Others surfeited themselves with a mass of things and genius was stifled.

Especially is this true of religion. Buddha left his wealth and sought afar for his answer to the eternal question. Moham med had no wealth. He was for a long time a fugitive and a runaway. Jesus Christ had "not where to lay his head." And now Gandhi who is the messenger of this age to Christians, is content to grow and prepare all of his bodily needs by the labors of his hands.

If anyone of the readers of these lines has ever had to move they will realize that books make a good synonym for things. Heavy, ornamented, dull, useless, "too good to throw away" but good for nothing in the long run, representing the acquisitive instinct of a revered ancestor, antedated by more recent works, cumbersome and awkward to an excess, "Books" are indeed representative of the utter futility of Things.

May not the intense application to this vain pursuit of the earth earthly have a part responsibility for the lack of spirituality? It is against all the laws of experience to expect a printer who deals intimately in ink eight hours a day, six days a week to completely free his hands from ink-stains for one hour on the seventh day.

Neither is it any more logical to expect a person who spends 24 hours a day, 6 days and 12 nights a week considering the all-importance of the re-arrangement of things in this cosmic universe to divorce his mind utterly for the seventh twelve hours.

Man's mind isn't so constituted. "Much study is a weariness of the flesh," especially when it is used up on those things that are so far from the thoughts that God would have His children think after Him.
FROM THE EAST

Reporters—Mrs. Ardella Staples

On June 26th, at 11 A.M. the Pastor, Eld. W. H. Taylor, preached to an appreciative audience, from the text: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father."—Acts 1:4.

At 3:30 P.M. the Brotherhood of Mt. Olivet was addressed by Lawyer Warner T. McEachern, a member of the City Council of Baltimore, Md.

The offering, which was lifted by Lawyer A. G. Reger and Hon. M. S. Cutler, amounted to $55.00, and was sent to the United Christian Missionary Society, making a total of $128.00 sent from our membership.

We are now getting ready for the State Convention which will meet with us July 19th, 1927.

Our Pastor has launched a Subscription Campaign for the Christian Plea, cooperating with the Editor, whose slogan is: "Full Cooperation."

CLEVELAND, OHIO

Reporters—Eld. R. W. Watson, Pastor

Interest is high, people in good spirits. Thirty-one were added by letter and five by baptism last year.

Bible school is growing under the leadership of Aty. W. E. Boeger. We have organized a women's Bible class in memory of our deceased pastor, W. P. Martin. It has helped to increase our attendance 30% and our offering 50%.

The evening services are in charge of various groups. The pastor delivers a short message. This service is supported by a good crowd.

We have two young ministers in our church who could be of great service to some church that will be loyal and patient with them as they grow in the Master's cause. They can be reached as follows: Eld. L. L. Dickerson, 2308 E. 89th St., and Eld. J. E. Blair, 3017 E. 52nd St., in this city.

Our church supported the School of Methods to the amount of $90.00 and 5 delegates.

The financial report shows the amount paid from July 1, 1926, to June 30, 1927, was $90.50.

V. G. Smith, who attended the World C. E. Convention, worshiped with us the first Sunday in July and brought us the message of the morning.

Our state C. E. president, Mrs. Catherine Faulkner, visited our society with an inspiring message that was enjoyed by all.

The only true progress is the growth of the soul.

THE CHRISTIAN PLEA

FROM NORTHEASTERN KY.

Reporters—Eld. H. T. Wilson, Carlisle, Ky.

It has been some time since you have heard from me but I am getting along nicely and expect to be back in both German-town and Little Rock is making progress.

On the sixteenth of May, I went to Tennessee returning on the 20th.

Sunday, June 10th, Mrs. Jackson and I went to Little Rock, Ky., where I delivered three sermons, one in the morning for the church, one in the afternoon for the baccalaureate sermon to the graduates and a third for the United Brethren of Friendship at North Middletown. I was accompanied to the latter place by Prof. W. J. Calley and wife. The church was crowded. On Thursday, 26th, I went back to the Rock and took part in the Commencement Program, which was unusually splendid, Dr. J. W. Gibson of Lexington giving the address and the county superintendent presenting the diplomas.

May 28th at Little Rock, I solemnized the rites of matrimony between Mr. Jackson and Miss Hall. There was hardly standing room in the church and a large number of white people were present. After the services, Mrs. Wilson and I attended the "Marriage Feast" which was the recognition that I thought of the Marriage Feast in Cana of Galilee and of the banquet given our Savior by Matthew. All had an enjoyable time.

The following Sunday I preached the Thanksgiving sermon for the Brothers of Friendship and S. M. T.

Sunday, June 12th, I was called to preach the Thanksgiving sermon of the Grand United Order of Odd Fellows and the Household of Ruth. This was a great meeting with delegations from Maysville, Dover, Ripley, Ohio, Mt. Olivet, Minerva and Augusta. All fell in to enjoy the message. Sixty dollars was raised and June 19th was rally day at the Rock. The members were loyal and responded splendidly with "Yes" and "Tens."

We are getting along nicely with our regular church work.

NEWS AND NOTES

The Kansas State Convention with Eld. F. Coleman in the chair, was a gratifying success to all.

The State not only paid all of its debts, commenced normal and evangelistic, but accepted its state and national apportionments.

The Kansas Convention reported through Mrs. R. B. Grubbs, National Secretary of W. M. S., nine new and renewed subscriptions to the Christian Plea.

Eld. R. W. Watson was another distinguished visitor of the Ohio School of Methods. He had just finished a special course for pastors at the state university in Columbus.


Mrs. Grubbs, national field secretary of W. M. S., made a very profitable visit to the Texas State convention and to some of the churches in Oklahoma. She visited the Ohio School of Methods and conducted a conference with the women of the school and the local workers. She also delivered one of the inspirational addresses of the evening sessions of the school. She then attended the Welch-Page wedding in Chicago.

The Ohio School of Methods was an encouraging success. Statistics were as follows:

- Enrollment: 26
- State Officers: 14
- Local Officers: 22
- Credits Given: 22
- Man power: 26
- Young People: 33
- Ministers Present: 2

The faculty was composed of Prof. P. A. Moss, Dean; Miss D. L. Blackburn, Treasurer; Eld. S. C. Devine, Columbus; Mrs. L. A. Devine, Columbus; Eld. W. Alphin, Field Secretary, Eld. R. H. Davis, chaplain; Mrs. W. O. Jackson, director; and V. G. Smith, statistician.

The Ohio School of Methods was privileged to have the presence of five ministers of the state to grace its sessions at various times. The names were as follows: Eld. S. C. Devine, Columbus; Eld. Cromwell, Xenia; Eld. R. W. Watson, Cleveland; Eld. R. H. Davis, Cincinnati, and Eld. G. H. Bundy, Dayton.

The Cleveland sent the entire corps of officers of its W. M. S. to the School of Methods at Dayton, Ohio.

Eld. G. H. Bundy, of Parsons, Kansas, has been recently called to take charge of the work in Dayton, left shepherdless by the ill health of Eld. A. W. Davis.

A Parable

Yeares ago, I heard a Christian Russian tell a parable of a man in hell who prayed earnestly to be released from torment. At last a voice said, "Rescue will come," and a carrot held by a slender shepherdless by the ill health of Eld. A. W. Davis.

Eld. H. T. Wilson, Carlisle, Ky.

Take an Offering in Your Church

for Christian Plea Donation Fund

$1,000.00 before the National Convention.

THAT is a true and suggestive word uttered by W. T. Ellis: "Men make machinery; God empowers life." This should be supplemented by saying that men make themselves into a machine which God will use to produce Pentecosts.
The Butler College of Religion was organized in the spring of 1926 and opened for its first session in September. The first year there were 48 matriculants, and the faculty consisted of four teachers. For the second session, which closed on June 12, 1927, witnessed an enrollment of 85. The faculty continued the same, with the addition of one part-time teacher. During June and July of 1927 the school held its first summer session. As a part of this work a rural education department was promoted and carried to a successful issue. Some leading rural church specialists of Indiana and elsewhere were present and gave addresses. More than 500 rural ministers and church workers attended one or more departments of the summer school during the month when it was conducted.

The plans for the coming year contemplate very considerable enlargement. The larger part of the first and second floors of the College of Missions building has been leased for the session of 1927-28, which will furnish more adequate facilities. The faculty has been enlarged by the addition of the following teachers. Professor Thomas F. Bevis, who will receive his degree of Doctor of Philosophy from the University of Chicago, will take charge of the Department of Church History. He is a graduate of Culver-Stockton, and was for nearly twelve years a missionary of the Christian Woman's Missionary Union in Argentina. While there he was a student of the University of Buenos Aires and taught church history and comparative religion in University Seminary. He is a preacher of eloquence and power, as well as an exceptionally popular and attractive teacher. During the past year he has had work as a professor in the department of Romance languages at Butler University.

Professor Everett Roy Moon has been selected as professor of missions. For three years Professor Moon has had charge of the African department in the College of Missions. He is a graduate of Eugene Bible College, from which institution he also received his degree. In 1913 he was elected president of the Missionary Union of the United Brethren in Christ Church, of which he is now a member. For 15 years he was a missionary of the Union Seminary. He is a preacher of eloquence and power, as well as an exceptionally popular and attractive teacher. During the past year he has had work as a professor in the department of Romance languages at Butler University.

New Thought

WE HAVE been enjoying the sessions of the National New Thought convention of the past week. From a rather casual examination of the data presented at the convention we are impressed with the idea that the only thing new about New Thought is its name. Most of the theological and philosophical sentiments which have been expressed are as old as Plato, and some of them are even older. The New Thought movement does, however, strike us as a rather serious competitor with Christian Science for the favor of those who, like the Athenians, are always searching for some new thing. We have been unable to discover a single feature of its teaching which can be said to possess novelty in itself or even an approach to uniqueness. Of course there is no way to prevent people who are unacquainted with it to explain these alleged philosophical fallacies of the past from accepting them and exploiting them again. The best corrective of "new thought" is to do a little thinking on your own, and keep your eyes open, and your mind active. The best way to prevent your reflections with, at least, an elementary review of the history of philosophy.

None of God's higher gifts continue except as they are watched over and guided. Happiness, after the full tide of life is ebb and flow, must be guarded, else it will escape.-T. T. Munger.

Tell the How of the Kingdom

Tell how the kingdom is coming! Go, and in risen power proclaim His worth, O'er every region of the cold dead earth, His glory tell!

Tell how He lived, and toiled, and wept below,
Tell all His love;
Tell all the dread wonders of His awful face,
Tell how He fought our fight, and smote our foes,
Then rose above!

Tell how in weakness He was crucified, But rose in power; Went up on high, accepted, glorified; News of His victory spread far and wide, From hour to hour.

Tell how He sits at the right hand of God In glory bright, Making the heavens of heavens His glad abode;
Tell how He cometh with the iron rod, His foes to smite.

Tell how His kingdom shall thr' ages stand,
And never cease; Spreading like sunshine over every land, All nations bowing at His high command, Great Prince of peace!

Horratus Honor.

Thrift

A penny's but a penny Yet ten cents make a dime And ten times ten one dollar— This is a thrifty rhyme.

Now when I have one hundred Bright pennies in the bank I'll add another dollar And dear old dad must thank me.

My daddy is a banker And knows the worth of thrift He says if we're not saving We just go on and drift

So I will keep on saving Until my bank is full, Then soon as it is emptied I'll make another "puff!"

There's selfish Johnny Bloom Spends all that he can get; He never had a dollar To give his mother yet.

The boy who loves his mother Will toil both night and day To make her bright and happy, And give her all his pay.

—Elizabeth Van Loan Evans.

Boost Your Church

M. A. J.

If you'd see your church succeed, Be a booster.
If you'd like to see it lead, Be a booster.
Boost your pastor, boost your leaders, Boost your Sunday School and teachers—Boost your church.

Boost your church on every Sunday.
Boost anew with every Monday Be a booster!
Boost your church the whole week through And you'll make your church anew.
Boost your church.

Boost your church don't just belong. Be a booster! Boosting makes a better teacher. Be a booster!

Boost for righteousness and truth Boost the growing things of youth—Boost your church.

Boosting helps along the preacher. Be a booster! Boosting makes a better teacher. Be a booster!

And you'll find it always true, Boosting is a help to you—Boost your church.

Where there's need they're always helping. Be a booster! Boost the dreams (noble brothers)—Office force and all the others—Boost your church.

Boost your church, don't be a blockhead. Be a booster! Boost your church don't be a knocker.

And dear old dad must thank Be a booster! If from me advice you'd take, Throw your hammer in the lake—Boost your church.

—Abelene (Texas) Christian.
The Uniform Lesson for August 14

David Brings the Ark to Jerusalem—2 Samuel 2:1-4; 5:1-5; 6:1-15; Psalm 24

By Marion Stevenson

IN THIS lesson David is no longer a fugitive fleeing for his life, the chief man among Israel. He has now secured his kingdom, and the Ark of the Covenant is to be brought up into Jerusalem, where he will establish it as the center of his realm. The ark was sacred to Jehovah, and its presence in the city of David demonstrated that Jehovah was the King of Israel. When David was preparing to bring the Ark into Jerusalem, he spoke of it saying, "Bring up from thence the ark of God, which is an ensign because it contained the testimony which I shall give thee" (Exodus 25:16). This testimony was called "The tables of the covenant" (Heb. 9:19; Deut. 4:13), which Moses received on Mount Sinai. The ark was left in a house near by while the enemy held the city. When Jerusalem was captured, the Ark was brought in by David, who declared, "I will go after the Ark of God, and will serve Jehovah in the place which Jehovah shall shew me" (1 Samuel 7:12). The ark was not brought into the city until God had blessed the house of Obed-edom. When the ark was brought into Jerusalem, David danced before Jehovah with all his might (2 Samuel 6:14). This was the first time David had inspired a public expression of faith in the public worship of God. He was the first of the kings of Israel to promote the glory of Jehovah in this connection. The Ark was left in Jerusalem, and David appointed priests and Levites to attend it. The Ark was then brought into the Holy of Holies, and Jehovah was worshiped there. The Ark became the center of national life, and the symbol of the nation's trust in Jehovah. When David consulted the priests, he was told to bring the Ark into Jerusalem, and he did so. After its return by the Philistines the Ark was left in a house near by while the enemy held the city. When Jerusalem was captured, the Ark was brought in by David, who declared, "I will go after the Ark of God, and will serve Jehovah in the place which Jehovah shall shew me" (1 Samuel 7:12). The Ark was left in Jerusalem, and David appointed priests and Levites to attend it. The Ark was then brought into the Holy of Holies, and Jehovah was worshiped there. The Ark became the center of national life, and the symbol of the nation's trust in Jehovah. When David consulted the priests, he was told to bring the Ark into Jerusalem, and he did so. After its return by the Philistines the Ark was left in a house near by while the enemy held the city. When Jerusalem was captured, the Ark was brought in by David, who declared, "I will go after the Ark of God, and will serve Jehovah in the place which Jehovah shall shew me" (1 Samuel 7:12). The Ark was left in Jerusalem, and David appointed priests and Levites to attend it. 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Christian Endeavor Topic for August 14
Modern Prejudices to be Overcome
Acts 10:34, 35

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
How does American prejudice against Orientals affect our missionary work abroad?
Can a Christian ever be justified in holding prejudices against other people?
How far is ignorance responsible for race and national prejudices?
Does the elimination of prejudice necessarily mean, or require, the free mingling of races?
What is the relation of bigotry and fanaticism to prejudice?
Can a prejudiced person be absolutely fair and just in his decisions?
Should one be proud, or ashamed, of his prejudices?
Are prejudices and convictions the same thing?
Is prejudice a hindrance to success in any field?

Paragaphs to Ponder
If we are to grow, we must get rid of our prejudices. Prejudice narrows us, blinds us, so that we can’t see and haven’t room for new truth and new ideas. Our prejudices are like blinds that we pull down, each one shutting out a little more light from our intellectual and spiritual house. A prejudice is like a gate we close against a beam of truth and enlightenment; he has something worthwhile to give us, but because of our prejudices, we won’t let him in. Prejudices are like hard spots in a piece of metal, ingraining; they make it exceedingly difficult for experience or truth to make deep and lasting impressions. Convictions are good, but prejudices are bad, and must be gotten rid of.

Prejudice must be distinguished from preferences. One may have preferences without letting them become prejudices. One may prefer certain colors, certain types of furniture, certain kinds of pictures, and so on, without being prejudiced in their favor. When he tries to force his preferences upon others, insisting that what he likes is right and what others like is wrong, his prejudice becomes evident. When he lets his choices so blind him that he cannot see the value and beauty of others’ choices, his preferences become prejudices. Temperamen, training, environment, many things, affect our preferences, cause us to have preferences but we must be on guard against their becoming prejudices.

We need to be constantly on guard lest we develop personal prejudices. It is easy to let a small prejudice grow into a large one, a large one into a prejudice. Prejudice is like a cone that narrows as it grows taller, until it is a blind to the excellences of brunettes. A personal prejudice is not a source of honor for us, or help for others.

Professional prejudices are easily grown and quickly become hardy plants without much nursing. They blind him in whose mind they have taken root and hinder the service he may render. Prejudice has kept doctors from calling in doctors of other schools, even when they have used their own skill to no avail. Scientists have been known to deliberately ignore, and even misrepresent, fact in order to support their prejudices. Professional prejudices are to be watched for and there are many wherethere scholars of one country have refused the findings of scholars of another country simply because the second group were of the other country. That is a "small stuff," and we wonder if men of really big mind can be guilty of it. At any rate let us be on guard against it.

Certainly all of places prejudice should not be found in the field of religion, and yet we are inclined to think it has a larger place here than anywhere else. There is denominational prejudice that grows violent sometimes, and makes us not like heathens, while it is there. Prejudice against certain men or women, divided, handicapped, woefully crippled, and at times well-known powerless. And sometimes prejudice may develop between sister churches, or between the work of both, preve co-operation, and makes an unspiritual spectacle of Christ’s church. We let our party prejudices keep us from seeing the really fine qualities of representatives of other parties, sticking to our own, because he is our own regardless of his ideals and qualifications. Such prejudice is the bane of democracy and a menace to good government.

There are sectional prejudices, trade prejudices, community prejudices, prejudices in thinking and eating, even in eating and drinking, prejudice against certain types of men and women for certain jobs, prejudice against youth, and prejudice against age. Prejudice can creep into practically every phase of our lives, so we need to be constantly on our guard against it. It is never a beautiful thing when our judgments become exceedingly ugly. It never promotes progress and often seriously hinders it, if it does not block it altogether. We need to guard against this all too common malady. Charity will do it, and charity is the child of love. Love is of God. God is love. Where God is, there is charity. So our only aim must be to let God have more and more complete control of our lives.

Mid-Week Prayer Meeting Topic
August 10
The Book of Matthew
By Gilbert E. Ireland

Matthew the apostle and writer—

Matthew was known also as Levi son of Alphaeus. It was customary to be called by more than one name; Peter was also called Simon and Cornelys. Matthew had a brief glimpses given us show Matthew to have had a charming personality—humility, generosity, desire to bless others, devotion to Christ, as follower and as biographer. He was first a publican, or toll collector, a class hated by the religious leaders of that day, who, though not excommunicating the publicans, classed them with the publicans. Not all the publicans were vicious or spiteful. Matthew had doubtless been deeply interested in the teachings of Jesus, and was ready for the good news of the kingdom for when it came he arose and left all." For Mark is uncertain of his own sacrifice but left it for others to tell that he "left all" to follow Christ, and that the feast was given to him by himself for his old associate, and that it was a "great feast" and given in his own house and that there was "a great multitude of publicans and others" Matt. 2:15; Lk. 5:29. He was also gifted with abilities fitting him for the authorship of the first of the gospels. Lange points out his mental grasp of the distinction between internal and external Judaism, spiritual meaning and outward tradition; the genuine hope and the perverted carnal expectations of the Jews at that time; a peculiar breadth of the mind fitting Matthew for this task.

The book of Matthew—

Renan, not likely to be impartial, says "it is the most important book in Christianity—the most important book that has ever been written." It has borne the name of Matthew from the first half of the second century. Whether it was written before or after Mark is uncertain. Mark's gospel may possibly have been the first and formed, with other documents and the traditions, the sources from which Matthew derived his material for his records of the ministry of our Lord (as Luke also, see Lk. 1:1-4).

Outstanding Points—

A pictorial summing-up of the whole beautiful story of Matthew calls up scenes of the commonplace of the customhouse by the lake; unrecorded opportunities of listening to Jesus of Nazareth; the hope within; Jesus passing; the Call; leaving all; "My old friends meet Him;" the feast; its guest of honor; the great number of other guests; years of faithful, unreserved, sacrificial service; the collection of reminiscences and documents. The book is now ready. It is placed at His service. The pen is laid aside. The voice is silenced. It is whispered to Matthew that the work is done and the Master is over. It was a great hour when Matthew the publican heard and answered the call; "At once he rose, and left his gold, his treasures and the publican transferred."

The date of Matthew's gospel is probably about 66-68 A. D. "This gospel is particularly helpful in the treatment of Old Testament prophecy, showing how completely and comprehensively Christ fulfilled the ideals and aspirations of the Old Testament saints. The date is certain. Matt. 1:1-25:34; 2:3-6; 17, 18; 21:1-3; 42:16-31; 11:10; 12:5-21; 21:4; 5; 22:54-65; etc.

THE CHRISTIAN PLEA

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The Christianity of Young People

IN VIEW of the cynical things said about the Christianity of young people today, it is a positive delight to read of their summer conventions. We have followed reports of the Baptist young people, the Walther League of the Lutherans, and the Y. P. S. C. E., the great interdenominational organization of the young people throughout the world. In all these we did not detect the least sign of weakening faith, nor of weakening attack upon the evils of the world. They were all noted for their loyalty to Christ, to the Scriptures, to the Church Universal and to the churches of which they are members. They sounded the note of aggressive battle against lawlessness, laxness in personal morals, and against war. It is very clear from all this that the leading young people in the churches are firmly fixed in the old, eternal verities of the Christian religion.

The tone and ideals of the Christian Endeavor Convention may be judged from remarks by some of the speakers:

Mr. J. C. Penney, president of the J. C. Penney Company, stressed personal morals, and against war. It is very clear from all this that the leading young people in the churches are firmly fixed in the old, eternal verities of the Christian religion.

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Is Our Leadership Dependable?

A Paper Read at the Meeting of District No. 6
Held at Mt. Sterling, Ky.

By Anna Bramble

EVEN as leaders are useless without followers, it is equally plain that without leaders very little that is worth while is accomplished. It has been an unheard of thing to find arising spontaneously from some community, a general desire to accomplish some worthy enterprise. Invariably the best of causes must be preached and taught and urged by individuals who are enthusiastic about them, before such a cause makes any headway among the people.

Use of Leaders

Leaders add personality to an idea. True, a man with a highly developed moral sense will struggle against in-temperance or social injustice just because they are wrong. But there remain many who find it much easier to become devoted to a hero and to follow him. People who forget the Ten Commandments can become mightily stirred by Theodore Roosevelt and his preaching of the "Fair Deal."

The same is true of our district work. If it must succeed, careful supervision by dependable leaders is very essential to insure that success. As we are blessed with those, we have no need to worry for the district institute work has prospered and grown and will continue to do so.

Qualifications of a Leader

First I might speak of the qualifications of a good leader. Naturally he must be a Christian and possessed of at least a fairly good education and he must be a willing worker. To be a true Christian, one must be of good character. Reputation is what people think we are; character is what we really are. Therefore to be a fine leader one must not only have a good reputation but a good character as well. Unless a possessor of these, a leader cannot expect to attain the interest and respect of the followers. It does not take a genius to be a leader of the Christian Workers' Bible Institute; neither does it require a college graduate. But it does require a fair education, plenty of common sense and a willingness to use all he has to the best advantage.

Some of the duties of a Christian Workers' Bible Institute leader are punctuality at all of the sessions as well as a habit of promptness at their local churches; the adjustment of old plans and the re-making of new ones; a thorough study of the principles and process of religious education and the study of special methods. He must observe and study his own Institute, testing it, planning for it and cooperating with those who are working with him in seeing and solving all of its problems. All of the leaders must possess a common understanding of the program of the C. W. B. I. Each should do everything in his power for the upbuilding of every good cause, no matter what it may be. Each should strive to make the community he lives in better by the very example of his life and the power of his works. We must have leaders to work out the details of our programs and to direct us in doing the things that must be done. Only a few persons can be experts, so we must learn to take the advice of these experts as to the technical points of our enterprise. Some of the points the ordinary man may never expect to work out for himself. For example—we may decide we want to expend some funds in the construction of a beautiful boulevard, but when it comes to working out the grades, laying the foundations and directing the workers, it is necessary to call in those who know how to accomplish those particular things. Therefore, leaders we must have to accomplish the best results in our C. W. B. I., and to direct the details of special interests that fall in line with their technical knowledge.

Leaders in C. W. B. I.

If it is necessary that the leaders of the Christian Workers' Bible Institute be of good Christian character, common sense, willingness to work, punctual, zealous in the Master's Cause, able to plan and execute a constructive program, live a blameless life in the community, and practice what they preach, then do we have a dependable leadership?

I would say yes! This quarterly Bible School Institute since its inception and its life under the wise and careful leadership of Eld. C. H. Johnson and the other presidents, has convened every three months, carrying out a definite program, deliberating wisely, working faithfully and accomplishing some worthy results. And as the sessions follow each other, weaving a strong web so surely, we know positively that this venture is not a failure, we can say without a doubt that our leadership is dependable.

Gratitude for Gracious Gifts

ALMIGHTY God, we thank Thee for the ears of corn; we bless Thee for the gospel of the wheatfield. Thou dost give us bread, yea Thou givest us the true bread which cometh down from heaven. Jesus Christ is the Bread of Life, and except we eat of Him we shall always hunger. Lord, evermore give us this bread, and may we pluck it in every form whatsoever, on the Sabbath day or upon other days; for when we do such deeds we sanctify all time. We bless Thee for the hunger of the heart, for that inner wolf which cannot be satisfied with ought grown upon the earth; we bless Thee for the weakness which Thy grace and Thy love alone subdue. Oh that we were hungerier still after the bread that perisheth not! May we not pray Thee to awaken in us the appetite which only the Cross of Christ in all its deepest, broadest meaning can satisfy? Thanks be unto God for His unspeakable gift!—Joseph Parker.

A Bridge of Song

BY EDWARD GORDON INNIS

BEFORE she fled to that far land
She left a little song—
A span of fragile harmony,
And yet so wondrous strong!

Once, when the darkness gathered thick,
There sprang from out of the night
This bridge she left, of melody,
To stretch to her far height.

I must not tell the song to you—
'Twould be a song—naught more;
How could you know the vast expanse
It bridges to her shore?

Each tender, filmy, golden strain;
Each rising, falling bar,
I safely travel, for the end
Is lighted by a star!
ANNUAL STATE CONVENTION
of the
Churches of Christ
at
Bristol, Tennessee
Eld. J. W. Penn, Pastor
August 24-28, 1927
CHURCH
Wednesday
Forenoon Session
10:30 a. m. Devotions led by Bristol Delegation.
11:00 Opening Remarks by President, Eld. Preston Taylor.
11:30 Address.—"The Importance of the State's Work," Eld. J. W. Penn.
12:00 Appointment of Committees. Introduction of Visitors.
Afternoon Session
2:30 p. m. Devotions led by Johnson City Delegation.
3:00 Introductory Sermon by Eld. Blair C. Hunt, Memphis.
4:00 Report of Churches by Delegates.
5:00 Report of Committees.
Night Session
8:00 p. m. Devotions led by Jonesboro Delegation.
8:30 Welcome Address on behalf of: Churches, The City by Mayor of Bristol, Local Business, Educational Agencies.
9:20 Response by Dr. J. E. Walker, Memphis.
Thursday
Forenoon Session
9:30 a. m. Devotions led by Rogersville Delegations.
10:00 Ministerial Period.
11:00 Discussion.—"The Holy Spirit's Part in Conversion," led by Dr. W. A. Scott.
Afternoon Session
2:30 p. m. Devotions led by Nashville, Lea Avenue, Delegation.
3:00 President's Annual Address, Eld. Preston Taylor, Nashville.
3:30 Ministers' Report.
4:00 Report of Committees. Election of Officers.
Night Session
8:00 p. m. Devotions led by Nashville, Gay Street, Delegation. Introduction of New Officers.
8:30 Address by the National Worker.
MISSIONARY SOCIETY
Friday
Forenoon Session
9:00 a.m. Devotions led by Memphis Delegation.
9:30 Appointment of Committees.
9:45 Report of Executive Committee.
10:00 President's Message.
11:00 Address by National Worker.
Afternoon Session
2:15 Devotions led by Rogersville Delegation.
2:30 Address.—"How to Raise Finances to Support State Work," by Mrs. Preston Taylor.
Night Session
7:30 p. m. Devotions led by Mrs. W. A. Scott, Johnson City.
8:00 Missionary Sermon, Eld. Monroe Jackson, Nashville.
BIBLE SCHOOL
Saturday
Forenoon Session
9:00 a.m. Devotions led by Knoxville Delegation.
9:30 House called to order by President, Eld. D. W. Bradley.
9:45 Appointment of Committees.
10:00 Address, "The Value of Christian Education," Dr. W. A. Scott, Johnson City.
10:30 Solo by Miss Gladys Perry, Johnson City.
11:00 Address by National Worker.
11:30 Sermon by Eld. B. C. Maloy, Nashville.
Afternoon Session
2:00 p. m. House called to order by President.
2:15 Report of Bible Schools.
2:30 Address.—Eld. Preston Taylor, National President.
3:00 Solo by Eld. Wm. Martin, Johnson City.
3:15 Address.—"How to Best Hold Our Young People," Mrs. W. A. Scott, Johnson City.
3:45 Response.—Eld. J. W. Penn, Bristol.
4:00 Selection by Choir.
4:30 Paper by Jonesboro Delegate.
(Continued on page 8.)

FROM THE BANKS OF OLD KENTUCKY
Eld. C. H. Dickerson, Lexington, Ky.

To the preacher, the world is his sermon,
To the singer, the world is his song;
To the lawyer, the world is his client,
To the doctor, the patient belongs.

Each of us is so accustomed to view life through his little keyhole and draw conclusions from his own angle, that few of us grasp the entire situation. God sees life from all angles, hence He is unselfish and a wise counsellor.

Viewed from some angles our state convention was not all that we desired. There were some national problems that would not clarify; some misdirected energy and perhaps some "bodily exercise," but all meant well.

Kentucky holds, perhaps not by choice, a peculiar position on the missionary map and is the victim of circumstances. Whether we can "dig out" or "dig in" remains to be seen.

But our state reports were wonderfully good and the fellowship fine. Saving Georgetown church was the objective. Their church house—by far the best we have in the state—is heavily indebted. Outside aid must be had.

Among the interested white brethren attending the convention were, Mr. Ira Boswell, the local pastor at Georgetown, Mr. J. B. Lehman, Mr. H. S. Calkins from the U. C. M. S., and Mr. Mohorger of St. Louis, who brought a great message on the benevolences of the church. Eld. H. L. Herod and National President Eld. Preston Taylor of Nashville, were there lifting at every corner.

Mrs. Taylor of Winchester, our state Bible school president led her department into new fields—connecting the State Convention and the School of Methods as to time and place.

Mrs. Susie M. Brown of Mt. Sterling safely steered the women's work, while "your truly" kept the flies off the sessions of the church department. Secretaries and officers of all departments came in for abundance of praise.

A few hundred dollars were left for the Georgetown church whose people had so generously cared for the convention. And now we go—bound for Washington City, "not knowing what shall befall us there."

We trust that all states, churches, departments and individuals will drive hard for subscriptions—old and new—for the Christian Plea. "It must not suffer loss."

How He Kept Fit
A kind old gentleman seeing a small boy who was carrying a lot of newspapers under his arm said: "Don't all those papers make you tired, my boy?"
"Naw, I don't read 'em," replied the lad.
These things leave not undone

SOME things are imperative to a convention and these were given in "These Things Do." But there are other things that mean much in the development of the state. "These things leave not undone."

1. Make some forward move in the entire state that will enlist every church and Christian in the state. There is a special campaign of progress and development going on in all departments of religious activities for the three years leading up to the Pentecostal Year in 1930. You could do no better thing than set certain goals, definite, specific and high in evangelism, religious education, organization, and missions that would be a guide, goal and test for your state work.

For example—an evangelistic aim would include the number baptized and the number taken into the church by accession. Religious education would imply a certain total of missionary education and giving and the support of special educational agency for the state. A young person in school or an aged person in some home is a worthy aim.

2. Plan for a special religious training agency in your state this year. The ones now suggested are Schools of Methods or Young People's Conferences. These are under the religious education department. But if the missionary education adds to its field force it will be in a position to offer special training features that can be profitably projected for educational purposes in the state. Arrange to put some money for training in the budget. Let the entire convention appropriate a definite amount to be spent for a training agency in the conventional year.

3. Locally and individually every one in attendance, either delegate or visitor, should plan to get others, preferably young people and leaders, into a turn over or training agency as soon as possible and as often as possible. To increase the vision, inspire the heart, inform the mind and motivate the action in the entire state, requires these things done through the individual. The state should encourage large representation from the local church. Adapt the program to take care of the individual even if this means simultaneous sessions for the departmental business.

"These things leave not undone" for they are vital in the development of the state work.

PEDAGOGY VS. CONVICTION

(Two opposing theories—pedagogy vs. conviction on every point. But there is a tertiam quid—a combination of the two. First, give the church leadership a conviction and a definite program on which definite advance may be charted. Second, give the necessary education only to meet that particular point but also a step in the meeting of all the situations in the program with definite reasons for the "faith that in them is." That forms the pedagogic task of the church. This education should aid in the meeting of the situation without as well as within the church. As a Rotarian, as a Republican, as a Methodist, as a skilled workman, as a father and husband, all of these should be at least consistent roles that will evoke the same reaction on the subject considered because of the teachings of the church on the matter. Third, the church should offer an opportunity for the expression of these teachings through some religious avenue. Thus the church would encompass both and include a third theory in its activities. First a definite conviction with a social program that will require, second a program of instruction and this latter will necessitate a program of service or cooperation.

So instead of Conviction vs. Pedagogy there is the chain of Conviction—Pedagogy—Service. Can't all of you perceive a greater program and a wider horizon in this cooperation?

COMING CONVENTIONS

Tennessee, Bristol...August 24-28

National Convention...August 28-Sept. 4
STEWARDSHIP STUDY CLASSES

(In view of the fact that some of our churches are planning to conduct such classes, we are printing these suggestions.

—Editor.)

The organization of stewardship study classes is coming to be as much a permanent and recognized factor in our church programs as the mission study class.

During the missionary year 1925-26 many churches organized stewardship study classes for the first time and found them most helpful.

More Classes This Year

Many churches have indicated their intention of organizing stewardship study classes in their church this year. It is urged that every church in the brotherhood have one or more classes this year for the study of this most vital subject. You will find that it will bring the same splendid results in your church as in the testimonials above. It will bring a new vision of service and a deeper spirituality, as well as a joy in giving to others.

When to Organize

In the majority of churches the preferable time is in October or November, or early enough so that the six weeks course may be given before the Christmas holidays. Some churches may want to conduct a stewardship study class preceding their Every Member Canvass.

How to Organize

In larger churches, classes may be held for the various groups—adults, young people, and children. Probably the most convenient time for these classes would be at the Christian Endeavor hour on Sunday evenings. In organizing these classes, the following steps must be taken: 1—Secure competent teachers for each group. 2—Secure textbooks and material for each class. 3—Secure signed enrollment for each group. This group should include officers of the church and organizations, Bible School teachers, leaders of the women's and young people's organizations, and as many members of the church and school as possible.

Material for Stewardship Study Classes

There are a number of good books on stewardship in print which could be used in conducting study classes. The leader, entitled "Stewardship Bibliography," will suggest a wide selection for the various groups. We recommend strongly for adult classes Bert Wilson's book, The Christian and His Money Problems. For young people we recommend Stewardship in the Life of Youth by Williamson and Wallace. For children of the Junior age we would recommend Stewardship Lessons for Juniors by Maud Junkin Baldwin, and for children of the Primary age Stewardship Stories for Children by Harriet A. Kaylor.

NEWS ITEMS

Mrs. R. B. Grubbs, national field secretary of W. M. S. and Eld. William Alphin, secretary of church proper were both in attendance at the Kansas State Convention.

St. Louis sent up a good delegation to the Missouri State Convention at Fulton, Mo.

Mrs. A. B. Green and daughter, wife of Eld. J. J. Green of Centennial Church, St. Louis, Mo., are spending the summer in Kentucky.

Prof. Moss and Miss Blackburn have just closed a successful Vacation Church School in Birmingham, Ala.

The Oklahoma Convention will meet with the Tulsa Church, August 17-21.

Watch for a short item each week on Stewardship. This is a service for those churches who will start their educational year in September or October.

The Missouri State Convention was an excellent demonstration of Christian fellowship and Departmental cooperation.

Prof. P. H. Moss, Eld. William Alphin, Mrs. R. B. Grubbs, Prof. J. E. Lehman and V. G. Smith were the National Secretaries present at the Missouri Convention. All rendered valuable service both on the program and in the business session.

Mrs. William Alphin, National President of the W. M. S. Convention, is doing some pre-convention field work in the Piedmont District.

Let each State send in its Christian Plea apportionment either here or to the National Convention. This can be reached either in donations, payment of pledges or donations from the churches or subscriptions.

THE voice of the whippoorwill is heard in the glooming. Man has a tendency to melancholy. This bird's call out of the gathering gloom has on him a doleful effect. Even so a message of despair out of a discouraging situation casts a shadow over one's optimism.

HINTS FROM FLOMONT

Reporter—A. D. Henry, Rising Star Bible School, Plomont, Texas

Our school is growing in every way. The lessons are full of inspiration.

On last Sunday, our teacher, Mrs. A. D. Henry, gave the class an account of the relationship of David to Christ that took in references from the Old Testament to Revelation in the New Testament. It was full of inspiration.

After the lessons we were glad to welcome one who confessed Christ at this time, Lewis Randle.

Chumps

The Reverend William Norman Guthrie, rector of St. Mark's in-the-Bouwerie of New York, we are informed by the Associated Press, has referred to Matthew, Mark, Luke, John, and Paul, and sung a New Testament writer after this fashion:

The New Testament was written by a lot of fellows who were high in the head. They were thickheads, but their thickheads served Christ, for he was a genius and knew how to make them serve.

Paul, Luke and John may have been chumps who were thick in the head, but up until Dr. Guthrie made the discovery that fact was unknown to the world. We have not very much regard for the opinions of the rector of St. Mark's but we will say that he understands how to get his name on the front page of the daily newspapers.

I HAVE been trying to be a Christian for several years," writes a brother, "but am not satisfied with what I have achieved.

Thank God for that, my brother, and press on toward the mark. Satisfaction with one's attainments, is disastrous to growth. Many of us can sympathize with the lines of the poet who wrote:

Oh, for a man to arise in me,
That the man I am may cease to be.
Only one man has ever lived in this world in whom "the fulness of the Godhead dwelt bodily," but of his nature we all may be, and should be, partakers. And He is the goal of all our spiritual progress.

The highest type of education is the making of human personality.

The obligation to consider the "weak brother" still exists. But some have rejected this doctrine saying that we must not let the weak brother tyrannize over us, which is as complete a denial of the spirit of the brotherhood as can be made.

"EACH CHURCH REPRESENTED"

in The National Convention at

The ratio of "$5.00 per 100 members"
The Stabilization of Protestantism

By U. R. Bell

The stabilization of Protestantism has been a matter of concern to the Church for many years. The author contends that Protestantism is break-up. One of his exhibits is the ascension that the Bible school enrollment is on the decline. This is partly due to the fact that the attendance of three hundred or more is a large collection. The result of dismissing this rating system apparently indicates that the church school enrollment due to the fact that the emphasis is shifting from quantity to quality.

In a recent survey of some seventy churches varying in size from a membership of a hundred to a thousand, there was reported a total of some 6800 young people between the ages of 12 and 24 who were members of the church. In those same churches some 8600 of them were enrolled in the Christian Endeavor Society for special training. The conclusion that subsidiary educational organizations such as the Epworth League, a mission circle, etc. They didn't care whether the children and the young people, sometimes accompanied by the parents, were herded in a revival or even in the Bible school.

The question is, shall the church continue with a program for her young people by which 8600 of them are herded in a Bible school that turns 8900 of them over to the Endeavor Society for special training in leadership while the remaining 8800 of them are left to haphazard programs of their own? The church is breaking up, when the fact of the matter is that for some time to come confusion. This is what is actually taking place. It is too sacred an opportunity to permit it to be abused. Its program must be exclusively one of education that includes specialization.

The future is anything but certain. The present trend is toward a more adequate way of training the young people. The future is anything but certain. The present trend is toward a more adequate way of preparing the young people for religious service. It is not universal acceptance.
Building the Temple Perhaps the answer is this; that public opinion then, as now, might question the propriety of a man with David's record building a house of worship to God. We can understand how such a question might arise in our own day. However, David was permitted to prepare for the erection of the Temple. Before he died he left the plans of the Temple and rich and sufficient stores of material for its building. Read in this connection 1 Chronicles 22:14-16; 29:1-5. Before David died there was nothing lacking of the things necessary to build a house of God.

This suggests something for us today. The names of some people appear much better on the subscription list of the house of God than they would on the building committee.

David comforted—David's request for permission to build the Temple was denied, doubtless to his great disappointment. David was comforted, however, by receiving instead a promise of something that has proven more enduring than all the palaces and magnificent homes of David's dynasty which should never pass away. "He shall build me a house, and I will establish his throne forever." This is God's promise to David. It is more than a mere prediction. More than once the kingdom of Judah was spared "for David, my servant's sake." Read in this connection 1 Kings 11:12, 13, 32, 36; 15:4. Read also 2 Kings 8:19; 19:34; 20:19. God comforted David because of this promise which David received instead of the permission to build the Temple.

David's dynasty—The historical fulfillment of this promise to David is one of the notable things in human history. In the days of Isaiah and of King Ahaz, when it appeared that the enemies of Judah would destroy the city, there was the wonderful promise of Isaiah 9:6, 7, of the child who should be, "Wonderful counsellor, Mighty God, Everlasting Father, Prince of Peace," who should sit upon the throne of David. There is also the other marvelous promise in Isaiah 11: 1-10.

Such Scriptures as these relating to David came to be known as messianic prophecies. Their purpose is to manifest God's people is revealed by such passages as Luke 1:31-33, where the angel applied this promise to Jesus, saying that he should "sit upon the throne of his father, David, and of his kingdom there should be no end." John the Baptist, in his face to face interview with Pontius Pilate, declared himself to be the one who would fulfill this promise of the king and the kingdom. Read in this connection John 18:33-37.

At this distance from the days of the earthly life of Jesus, we note how more and more the idea is spreading that the kingdoms of this world shall become the kingdom of our Lord and his Christ, and this is the ever present fulfilling of this promise given to David.
Christian Endeavor Topic for August 21
The Goodness and Power of God Revealed in Nature
Psalm 19:1-6

By Earl W. McCoy, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
What do we mean by the "laws of nature?"
How does God store up sunlight for future generations?
Why does ice float? What if it sank instead of floating?
What becomes of the carbon dioxide we breathe into the air?
What causes the tides? How do they help man?
What service do the snows of winter render?
What is the law of gravity? What good does it do us?
Is there any profit for man in a drought?
Is it sin against God to waste the natural resources around us?

Paragraphs to Ponder
The world is full of beauty and loveliness, and it may be seen if we have been given an aesthetic sense, a love of beauty, and he has filled the earth and the sky and the sea with things to gratify that instinct God has given, have a surpassing cunning that they may vision, with keener sense of hearing and smell, and a glistening with stars by night; an expanse he sees it.

The earth is not overrun with sect pest or some species of animal or luminate the darkness around them. It is God's goodness.

The Goodness and Power of God Revealed in Nature

Winds blow and cause us inconvenience, and sometimes by their violence cause great destruction. We grumble about the lesser, but greater; but what if there were no winds? Wind is one of the ministering agents of God. They clear the air; they cool the heated earth; they have greatly aided and still aid the progress of commerce. There are prevailing winds like the "trade" and "anti-trade"; there are winds of local origin where a heat column makes a low pressure area into which the air rushes to fill up the partial vacuum there; there are winter winds and summer breezes, and land and sea breezes. Each has its cause and each minister in some way, great or small, to the needs of man. Thank God for the winds.

You know, of course, how you gain a measure of coolness on a hot day. Evaporation gives it. Without evaporation we could not bear the intense heat of a summer day; men could not work in superheated atmospheres, as in steel mills, or deep in the earth, or in the engine rooms of great ships. Without evaporation there would be no clouds and no rain; no rain, no vegetation and no life on the earth. It's a mighty agent for good and an evidence both of the power of God and of his goodness. So the next time the day is hot, thank God that he has provided a way for you to live in spite of the heat. When it rains, give him thanks for the forces that make rain possible. We can't provide them or control them, but God can and does for our eternal good.

Have you ever been far back in the mountains or away on the plains or the sea, where there is a cloud of earth or smoke of furnace and factory to cloud the sky, where you can look up to the heavens and see the stars and planets almost to infinity? One looks into such a sky as that and humbly acknowledges the wisdom and power of our God who can hang all those lights and planets there and cause them to rotate and revolve year after year, century after century, etc., etc., and yet keep their places and not fall, nor can we imagine the report of the discovery of some new star or constellation still farther out in space billions of light years away. It's all too big for our comprehension. We have to believe it, while we can not grasp it. God made it all, controls it all. How is it then, that is the mystery of things it has made. How wonderful is our God!
AN EXAMPLE

(On page 3 of this issue is the suggestion that the state conventions adopt a pre-Pentecostal program. This is the program of work adopted by the Wisconsin State Convention.

—The Editor.)

Evangeline

Number of churches in state by 1930--55
State membership by 7,000 by 1930.
Number added by baptisms each year--500
2 State Evangelists serving full or part time each year.
20 revivals held each year.
Organisation of 3 new churches by 1930.
State mission churches brought to self-support by 1930.
A series of laymen's rallies, planned and promoted by the state evangelistic committee, will be held with program directed toward prayer and personal evangelism, stimulating interest in the winter evan.

BUILDINGS BY 1930

Dedication of 5 new church buildings.
5 new parsonages built.
5 churches paying building indebtedness in full.

STEWARDSHIP

Total offerings to state mission by 1930--$10,000.
500 others signed by 1930.
Endowment fund of $10,000 by 1930.

LEADERSHIP TRAINING

Enrolled in Young People's Summer Conference 70 in 1928 and 191 by 1930.
10 young men recruited for the ministry in the three years.

RELIGIOUS EDUCATION

20 churches adopting and using the 3 year program of work.
650 credits of standard leadership, curriculum earned.
25% increase in Sunday School Attendance.
70 Young People in Tipi-wakan Conference in 1928.
The program for the Missionary Societies, adopted for two years only is:
A Missionary organization in every church.
That this shall be an adult or young people's society.
Total state membership by 1930.
We have 199 World Cubs and 199 Cubs' Builders.
Aims in offerings by June 30, 1928, be $3,500.
Double the number of Children's Organizations.

Making a Garden

A man plows and plants and digs and weeds,
He works with hoe and spade;
God sends the sun and rain in air,
And thus a garden's made.

He must be proud who toils the soil
And turns the heavy sod.
How wonderful a thing to be
In partnership with God!
—Isa M. Thomas.

The existence of the Bible as a book for the human race has over experienced.—Immanuel Kant, German Philosopher.

"We agree to differ; We resolve to love;
We unite to serve."

THE CHRISTIAN PLEA

CONVENTION PROGRAM

(Continued from page 2.)

4:45 Address.—Eld. R. L. Peters, Knoxville.
5:00 Music.

CHRISTIAN ENDEAVOR

Night Session

7:30 p. m. House called to order by President, Cornelius A. Scott.
7:35 Introduction of Delegates.
7:50 Reports of Societies.
8:00 Instrumental Solo by Miss Ethel Mae Meek.
8:10 Address.—Eld. Wm. Martin.

THE HAWK HAS NO SONG, BUT ITS SUDDEN DESCENT IN A BARNYARD CAUSES GREAT EXCITEMENT AND CONFUSION. THE DAMAGE TO THE FOWLS IS SMALL, BUT THE CONSTITUTION IS GREAT. SINCLAIR LEWIS IS LIKE A HAWK. HE IS A BIRD OF PREY. HIS DESCENT UPON THE "BIRDS" OF THE PULPIT HAS PRODUCED NO LITTLE DISCOMFITE AND MUCH DISCUSSION. PERHAPS THE LITTLE FLURRY HE HAS OCCASIONED MAY DO SOME GOOD. THE CHRISTIAN REGISTER SAYS OF LEWIS' ELMER GANTRY.

Most literary critics read Lewis' novel, diatribe too literally. They should understand that Elmer Gantry, is not primarily a history of the contemporaneous churches nor a tract for the times. It is indubitably a piece of fiction, to be read by men as such—imaginative, dramatic, its central character overdrawn with broad sweeps of bombast and lust, of pretence and deceit. No minister in actual life could possibly make his way through church after church as Gantry does, and not be found out. Mr. Lewis intended him a character and a composite. He withholds nothing merely because it is unpleasant, unsavory, immoral. He gives us the thing that is. There are more truths in his book than untruths.

"Elmer Gantry, the occasion may do some good."

—The Christian Register

LAUGH AND THE WORLD LAUGHS WITH YOU

The More the Merrier

Professor—I take pleasure in giving you 81 in mathematics.
Student—Make it 100, sir, and thoroughly enjoy yourself.—Boston Transcript.

Problem of Hygiene

Doctor. "Deep breathing, you understand, destroys microbes."
Patient. "But, doctor, how can I force them to breathe deeply?"

—Contributed.

"Why?" asked a Missouri paper, "does Missouri stand at the head in raising hogs?"

"Because," answered another paper, "that is the only safe place to stand."
—Biblical Recorder.

Speeding Up

First Commuter: "I see you are carrying home a new kind of breakfast food.
Second Commuter: "Yes, I was missing too many trains. The old brand required three seconds to prepare; you can fix this new brand in a second and a half."
—Progressive Grocer.

The Art of Buying and Selling

At a recent dinner given in his honor, Earle Reed, author and artist, tells this story:

"A Jewish couple had come to my studio to look over my etchings with a view of buying. "Oh, isn't this lovely," cried the wife, picking up one. "Sh! she! Anna!" cried her husband. "You talk as if we were selling these pictures. We ain't; we're buying. You keep still and let me do the talking."
—Clipper.

ATTENTION SPECIAL RATES FOR NATIONAL CONVENTION DELEGATES

A SPECIAL round-trip rate to Oakland, Maryland, from any point on the B. and O. railroad or from any point on a connecting road is offered to delegates enroute to the National Convention at Washington, D. C.

Tickets from Oakland to Washington may be obtained on the train at this point. This rate is only on "round-trip" tickets to Oakland.

A special car for Convention delegates will leave St. Louis at 9:00 a.m. on Sunday, August 28, 1927, and will arrive at 2:40 p.m. Monday.

This reduction does not apply to clergy fares.

Get That Subscription to THE CHRISTIAN PLEA in BEFORE THE NATIONAL CONVENTION and Help Your State Reach Its Apportionment
Conference Time!

President Mary V. Moore
Scotts, Arkansas

“WHAT is all this talk about?”

“Why all this rush and stir!”

“Whereof all this registering and great excitement?”

“All this filling of application blanks?”

“Ahh, I see! It is Conference time.”

“Conference time it surely is.”

“T must get mine own possessions in readiness in order to be ready to join the Conference band.”

Indeed those were busy days at the Southern Christian Institute that led up to Conference June 6th, 1927. This day was most exciting of all. In fact the first day is always a Red Letter Day for everyone. All are anxious to know how many of the old students returned and how many new ones arrive.

Attendance

Our slogan was “Each One Win One” and that was nearly realized when with an enrollment of thirty-two, fifteen were second-year students. Our attendance was greatly depreciated by the surging waters of the great Mississippi which covered several districts of the sunny South, thus preventing three carloads of Texas tourists from sharing with us these spices of life. Besides these there were others who were actually prevented by the high waters from coming. In spite of the many obstacles, we that were there, were happy.

The Conference went over in good order. At first the small number was disappointing, for we hoped to exceed last year’s attendance of forty-two. But before the week had passed we found that “It isn’t the crowd that always wins, It’s the fellow who actually tries.”

Joys of the Second Year

There is a certain amount of thrill that comes to the first-year student on being introduced to the fourfold life development, but this thrill is not there for second-year pupils. Instead there is the greater pleasure of an added responsibility. Thus step by step there is normal growth into a Christian character.

Too much cannot be said of that happy week spent at the Southern Christian Institute. On a whole the weather was favorable and we were able to follow our daily schedule throughout the entire week.

Work and Play of the Day

Our first period of the day began at 5:55 with setting-up exercises which were a great asset to all. One could not well go through a Conference day without spending some time in meditation and private devotions, so the period 7:10-7:25 was set aside for that purpose. At 7:30 the regular class work began and proceeded up to the noon-hour—a very welcome period in the day—Dinner time.

Another hour that followed was also much enjoyed by all the students—Quiet Hour, so quiet that the ticking stood out as the sound of doom. Silence might have obtained for several hours were it not for the harsh “ding-dong” of the bell. Next on the list was a period for study followed by recreation. After an hour of study the remainder of the afternoon was spent on the playground in tribal competitive sport. Here one must learn to play the game and be a sport.

The supper time prefaced the evening’s program. The vespers services were always interesting and inspiring. And the social period that followed was enjoyable. The group devotions climaxed the day. These services were instructive and constructive to every student. Thus each day came with its respective duties and passed in the performance thereof.

Special Features

The Annual Picnic on Friday night on the Big Black River was an event to be remembered. And Saturday evening we were able to have our Indian Pow-Wow in Central Park. Blankets and fires were all provided and the silence required made each one feel that he or she was a real Indian. Around the campfire the tribes banished all animosity and “buried the hatchet.”

We came to the Sunday program with a true spirit of worship. To me the most impressive service of the entire Conference was the closing Friendship Circle. And we hope that since the breaking of the Circle each individual is doing some effective work in his community.

Let each Conference-ite remember our slogan—“Each One Win One” or more; and our goal—“88 in ’28.” We MUST make our Conference win. May each one do his part to promote the Conference spirit and attendance.

STEWARDSHIP HINTS

Stewardship in a Prominent Place

It is a most hopeful sign to observe that the young people themselves are making a prominent place in their programs for necessity for Stewardship and Tithing. What a wonderful future for the life of any church whose young people are recognizing in this way the fundamental principles of God’s ownership and man’s stewardship of the whole of life! What a wonderful asset to the building of character to have that great truth imbedded in the young life! The primary object of stewardship and tithing is to build and develop character. Youth is the time of life for that.

For years the “‘Tenth Legend’” has been promoted by the Christian Endeavor Society. Probably the majority of tithers today began the practice of tithing through the influence of this organization. To adopt tithing as a rule of life during this plastic period is the great aim sought in the teaching of this important subject.

One man who has given much time to the promotion of stewardship has said: “If we could have the privilege of inducing one hundred children and young people between the ages of 8 and 18, all without regular income, or one hundred adults between the ages of 20 and 40, all with the ordinary income of men and women between those ages, to adopt tithing as a rule of life, I would without a moment’s hesitation select the young people.” Another leader has said: “God and the world are waiting to see what can be done in establishing the Kingdom by a whole generation of young people committed to the leadership of Christ and definitely enlisted as stewards and partners with God in all His plans for the world.”

SAVE MONEY

Buy a Round-Trip Ticket to Oakland, Md., for Vacation Rates over the B. & O. Railroad. Special car leaves St. Louis, Sunday 3:00 A. M.

Take an Offering in Your Church for Christian Plea Donation Fund

$1,000.00 before the National Convention.
FIFTY-FIFTH ANNUAL CONVENTION HELD AT GEORGETOWN
PREPAREDNESS FOR MINISTRY AND MISSION LEADERSHIP FEATURES

Sent by D. L. Reid, Lexington, Ky.

Advanced cultural preparedness for the ministry and for missionary leadership to be provided by the present constituted organization functioning along that line, seemed to be uppermost in the thought of the delegates and church leaders assembled at Georgetown during the past week in the 55th annual State convention of the Christian churches of Kentucky. How to attain, obtain and maintain without undue compromise, sacrifice or infringement upon the spirit of the Restoration movement of which the church is a party is the problem to be worked out.

The program of the convention beginning Wednesday was carried out without hitch or omission. The Bible school and women's departments proceeded, followed by the church Friday, Saturday and Sunday.


Special addresses by Eld. Ira Boswell, Eld. Preston Taylor, of Nashville, Tenn., Eld. H. L. Herod, of Indianapolis, President J. B. Lehman, secretary of Negro work under the U. C. M. S., Eld. Mohori of the benevolence department, Eld. Calkins, who represented the United Church on the matter of Negro education.

For many years the Christian Woman's Board of Missions did educational work among the Negro Christians and later this work was done by the United Christian Missionary Society.

Schools have been maintained but no outstanding effort has been made to provide for the best in ministerial efficiency and leadership.

This matter was left in charge of the delegate to the national convention to meet in Washington, D. C., in September and to a special committee.

Resolutions of appreciation of Georgetown's hospitality were passed.

The churches over the State sent money and special gifts to aid the Georgetown church.

Officers were elected as follows: C. H. Dickerson, president; William Owens, vice-president; D. I. Reid, secretary; T. R. Everett, corresponding secretary; E. W. Chenault, treasurer; Mrs. M. E. Taylor, of Winchester, president of the Bible School department and Mrs. Susan M. Brown, of Mt. Sterling, president of the Woman's Department; Eld. C. H. Dickerson, delegate to the national convention of the Negro Christians at Washington, D. C. Other executive officers that were selected: W. H. Brown, M. Crittenden, H. T. Wilson, W. R. Dudley, J. B. Duncan, C. W. Davis, M. G. Wilson, Estella Duncan, Anna M. Taylor, Blanche B. Hustell, Edith Everett, F. T. Floyd, I. H. Moore, C. H. Johnson, State evangelist.

Music was directed by Prof. Johnson, of Georgetown, and Mrs. G. E. Leetton, of Midway.—Lexington Leader.

FROM THE BANKS OF OLD KENTUCKY

Eld. C. H. Dickerson, Lexington, Ky.

Lexington lives and lets live, minister and choir oft serve some connected churches and in turn are served. "Get acquainted with your neighbor, you might like him" is not bad policy.

Our church measured lances with leading ones at the convention, Mt. Sterling notwithstanding.

Summer slump has not hit us.

While writing a phone message brings the sad news of the death of Mr. William Taylor, husband of our organist, Mrs. Carolyn Tordify Taylor. She is faithful and loyal.

Let those who would journey to Washington on a bus write D. J. Bonner, 319 Liberty St., Louisville, Ky.

"PERSONAL ACCEPTANCE OF AND ALLEGIANCE TO JESUS CHRIST" IS SLOGAN OF C. E.

"Personal Acceptance of and Allegiance to Jesus Christ" is the international slogan of the Christian Endeavor movement. Christian Endeavor societies everywhere are asked to adopt it as the basis of their work for the coming year. The executive committee of the International Society of Christian Endeavor has proposed suggestions for making the slogan vital in the lives of young people. The following program for 1927-28 is suggested:

Theme Months for emphasis
"Survey, Organization and Extension"—September and October
"Stewardship and Service"—November and December
"World Brotherhood"—January and February
"Evangelism and Mission"—March and April
"Larger Leadership"—May and June
"Summer Activities"—July and August

This program will be used as the basis of Christian Endeavor union programs, and nearly all denominations having Christian Endeavor societies will cooperate in presenting it to their young people.

Three important commissions were appointed: the International Commission of the World's Christian Endeavor Union by President Daniel A. Poling, one commission, consisting of members of all denominations and international Christian Endeavor unions and other youth movements, will meet at the call of the World's Christian Endeavor Union to consider ways and means for making effective a world-wide youth crusade for peace. The general secretary of the International Society of Christian Endeavor was appointed to serve as executive secretary of this commission.

Another commission, consisting of members appointed by the International Society of Christian Endeavor, the young people's departments of all the churches, the World's Sunday School Association, the International Council of Religious Education, the Young Men's Christian Association, and the Young Women's Christian Association, will meet to consider "Youth Evangelism," the secretary of Christian vocations of the International Society of Christian Endeavor was appointed to serve as executive secretary of this commission.

The three commissions, consisting of representatives of all young people's groups, will meet to further the cause of prohibition and law observance. The extension secretary of the International Society of Christian Endeavor will serve as executive secretary of this commission.—Eld. and P. Gates, general secretary, International Society of Christian Endeavor.

A Daily Sacrament in the Sunset

The sacramental glories of nature are continuous, day and night, summer and winter.

"There is no climate, no place, and scarcely an hour," continues Ruskin in his keen observation, "in which nature does not exhibit color which no mortal effort can imitate or approach. For all our artist's color schemes are only the same circumstances, dead and lifeless beside her living color; the green of a growing leaf, the scarlet of a fresh flower, no as an expedient can substitute.

"No gorgeousness of the pallet can reach even the ordinary effects of daylight on ordinary colors. But a different thing when Nature herself takes a coloring fit, does something extraordinary. "She has a thousand ways and means of rising above her self, but nothing better the noblest manifestations of her capability of color are in the sunsets among the high clouds. I speak especially of the moment before the sun sinks, when his light turns pure rose color, and when this light falls upon a sunset covered with countless cloud forms of inconceivable delicacy, threads and flakes of vapor, which would in common daylight be pure snow white, and which give therefore fair field to the tone of light. There is then no limit to the multitude, and no check to the intensity of the hues.

The whole sky from the zenith to the horizon becomes one motion, mantling sea of color and fire; every shadowless, crimson, silvery, metallic, crimson, and blackened red, into many colors, every ripple and wave into unsullied, rich, and colors for which there are no words in language, and no idea in the mind—things which can only be conceived while things which can only be conceived while Nature herself takes a coloring fit, does something extraordinary.

—Christian Evangelist.

Get That Subscription to The Christian Plea

IN BEFORE THE NATIONAL CONVENTION

and Help Your State Reach Its Apportionment

COMING CONVENTIONS

Mississippi (Ch.); Port Gibson; Mississippi August 17-21
Ohio, Springfield; Ohio August 17-21
Tennessee, Bristol; Tennessee August 24-28
National Convention; August 28-Sept. 4
"IT PAYS TO ADVERTISE"

The following motto is found in the Woodland Ave. Christian Church, Kansas City, Mo., Eld. C. E. Craggett—Pastor:

Wake up, sing up, preach up, pray up, pay up, and stay up, and never give up or let up or back up, or shut up until the Cause of Christ and the World is built up.

While I was there in the One-Day Convention I read this motto.

In less than a week after my return, the weekly bulletin of news from the United Christian Missionary Society ran this same motto, giving credit to the source.

Less than a month ago I read the same on the advertising pamphlet of the Duplex Envelope Company that took the same motto with the credit being given as in the bulletin from a Seattle, Washington church paper.

That is how many times and in what unusual places, I have seen that same motto. And then there is all the possibility that it appeared in a dozen other church journals which I have never seen.

If one motto can go the length and breadth of this land, thus advertising the church and communion, think you not that—"It Pays to Advertise."

Advertise your church, your activities, your plans, your membership, your official board, your church program, your methods, your community by brief, regular reports.

T were better to have fifty reports of five lines than five reports of fifty or one of 250. Not that we love long reports less but that we yearn for short reports more. Get the POST-CARD reporting habit. It’s a good one.

TO THE CHRISTIAN CHURCHES

Greetings

We are still broadcasting our invitation to the members and friends of the Christian churches throughout the brotherhood to come to Washington in August to make this one of the greatest meetings in the history of the convention; also to help the Washington Church in the greatest city of the world become better known and our plea creditably established in the East.

You can assist us in two very small ways to this great end before coming here, namely:

1. By starting correspondence with the chairman of the Registration Committee and send him your name and home address and the number of persons in your party who desire quarters together.

2. All officers especially and leading persons and pastors of our large churches could cooperate with us in making up a souvenir program by sending us your cut with your check for $2.00, list of degrees if any, your official position in the convention, and the name and location of your church if pastor of one of our large churches. This would go far toward letting the people of Washington know our strength as a church and the personnel of its leaders. This would introduce our cause to the East and the city of Washington where reside the largest number of cultured colored people in the world.

Come with the spirit and determination as expressed in these words:

"It is not the individual or the institution as a whole, But the everlasting teamwork Of every blooming soul."

Robert D. Brooks, Chairman, Registration Committee of National Convention, 12th Street Christian Church, Washington, D. C.

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ALL ROADS LEAD TO

12th ST. CHRISTIAN CHURCH FOR

ELEVENTH NATIONAL CONVENTION

WASHINGTON, D. C.

"EACH CHURCH REPRESENTED" in

The National Convention

at

The ratio of “$5.00 per 100 members”

THE CHRISTIAN PLEA
Christian Service in Cooperation

By J. B. Lehman

OUR OPPORTUNITY

The great tragedies of history were caused by men who did not see their opportunities and permitted the chance to pass. While on the other hand the greatest deeds for mankind were done by those who saw the opportunity and did what they should have done at the opportune moment.

Of such strategic importance is the opportunity now confronting us.

Genus of Unity

The fathers of the current reformation protested against the divisions of the church and pleaded earnestly for a united people under the spirit of the early church. But we mistrust their thinking. We believe they were considering only the white European people. We are certain that they could not envision the day when the Hindus, the Chinese, and the Japanese would come into the kingdom by the millions. We are also certain that they could not envision the day there would be thirteen millions of Negroes in America.

But there is a law of God that when a great truth is preached as a fundamental principle, it must be held and practiced or disaster will follow the preacher. The Disciples of Christ must now follow to the end their utterances or go down into ignominious failure. We believe they were considering only the white European people. We are certain that they could not envision the day when the Hindus, the Chinese, and the Japanese would come into the kingdom by the millions. We are also certain that they could not envision the day there would be thirteen millions of Negroes in America.

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An Immediate Task

Then what should we do? Here are some of the most urgent and definite:

1. We should come five hundred strong to Washington City the last week in August. There we should talk and work for the larger program.

If difficulties come up we should meet them in the spirit of men and women who are in an important work. If we hang out a big wash line full of "dirty linen" on 12th and S Street the world will little note that a convention has been there. Our faces must be seen toward better things.

2. We must not withhold a cent from the missionary offerings because things have not gone our way. We may be wrong, if so it is good we do not have our way. Or we may be right, if so a little time will vindicate our opinions and we will be great in the sight of God and man. So instead of decreasing let us try to double our offerings.

3. We have the opportunity of an age with the Christian Plea. The budget is now secure if we do our part in sending in $1500 in subscriptions. If all goes well it is only a question of time until we can add a department of social service and then start a campaign to place it on the desk of every white minister who is interested in this problem. We can perform a service for them that they can get in no other place.

And do you see what an opportunity this would be? We know some things well that others do not know. We must teach these things. The old Gospel Plea influenced governors and senators and ministers. The new Christian Plea with its departments could do more. Would not the president, secretary and chairman of important committees of the International Convention be more capable if they were receiving our weekly messages? We want to preach the old gospel of love and good will, excluding modernism-fundamentalism controversy.

Then let us go after these objectives in a united way and do our duty and God will do the rest. "Seek ye first His kingdom, and his righteousness; and all these things shall be added unto you."

WHAT IS THE DIFFERENCE?

In Chicago not so long ago, over two weeks were spent in trying to establish some sort of a basis for the sentence of two boys, minors, for a confessed kidnapping and murder. Able lawyers argued before the judge and so successful were they that Leeb and Leogold were sentenced to life imprisonment rather than death. The "race" of the defence was the minority of the boys.

In Little Rock a few weeks ago, in ten minutes a boy, a minor, convicted by jury on a charge of rape and murder and in ten more minutes sentenced to death. The former boys were brilliant college and university men; the latter, a Negro moron without even grades standing. The white youths were twenty and nineteen, the Negro eighteen. The first case was in Illinois, the latter in Arkansas. What was the difference?

In Kentucky, a white man attacked and raped a Negro girl. In too struggle, the girl's clothes were torn from her and she was severely beaten. The culprit was tried and sentenced to—prison for five years and a $1,000 fine.

In the same state is pending the trial of a twenty-one year old youth who in attempting to save a woman from falling, caught her in his arms. He was chased by a mob and would have been maltreated if not lynched but for police intervention. He is now out on bond under a charge of detaining a white woman.

What is the difference?

In Kentucky, a supposedly confessed rapist, who attacked a Negro extraction, the son of the race was tried and sentenced to death in less than an hour and put to death in the electric chair, which was not tried for the killing of the husband was found to have been the result of a quarrel between the equally low type man and woman, the rape did not occur and confession was the result of the police "third degree," administered by Klan officers to get a speedy conviction.

Less than three months after this case, a white man of a prominent family in the same city attacked two colored girls, beating and disrobing them. He was tried on a charge of rape, found insane and sentenced to the state asylum that is located in the same city he lives in and is now only "rooming" in the institution, having the freedom of the town as cured.

After the war, a race riot was staged in Texas. The United States government sentenced to death and long term imprisonment a number of Negroes on conviction of participating in the riot. The sentences of some were commuted to life imprisonment. After long letters and telegrams to organizations, petitions were circulated and signed by thousands of Negroes for the release of these men as no more guilty than the killers. The petitions were rejected by the president and act upon. Some of the men thus freed were broken in health, some were mentally affected after six years of close imprisonment and harsh treatment.

November 10, 1926, a mob of white men rode up to the cabin of a Negro family and shot to death the man of the house because he was a friend to the man who was responsible for the death of the brother of one of the lynchers. The mob then burned the cabin and destroyed another man and a woman in the flames. The leader of the mob then gave himself up confessing to the murder. On May 29, 1927, this man with two accomplices was brought to trial in Little Rock. Tuesday and Wednesday, he had been acquitted on alibis of sworn friends. The one who had confessed to firing five shots into the body of the Negro was acquitted. Twelve "good citizens" had debated over twelve hours to decide that the poor defendant didn't know what he was talking about when he confessed and the confession was all a lie.

What is the difference?

A woman in Missouri after a heated quarrel with her husband, who had been separated a number of times, playfully pointed a gun at him and on a tantrum pulled the trigger and shot him dead with the "unthinking" gun. Having care-fully planned for no witnesses and by weeping bucketfuls of tears the "beautiful" defendant walked into court room a free woman—justified homicide, accidental shooting, unloaded weapon or some such excuse.

In Tennessee a couple of boys are fighting for the right to suffer their correct sentence since both are too young to send to the penitentiary. They kidnaped the daughter of a former city commissioner and after collecting a ransom of $3,600 returned her unharmed and most of the ransom was rescued. The boys have been rearrested and convicted of murder.

(Continued on page 8.)
Diana Oldways was thoroughly tired, too tired to go home when school was over. Instead she sat behind her teacher's desk, head on cupped hands, trying to calmly think over the events of the day.

"Knowing of the fine work you have done with your pupils in history," wrote the secretary of the Historical Society, "I am asking you to prepare a list of one hundred and fifty tickets for our Annual Lecture and School Contest Prize Meeting, and are also asking you to select from the junior judges of the Historical Society the two that would induce you to school if someone hadn't complained about it and the officer went after her. They say she usually stays about a day in a school and runs away and has to be brought back. She wanders everywhere over the city. Isn't it a shame?"

"You can do it if anyone can," said Miss Oakes, as she turned to go down the street she lived on, while Diana walked slowly home.

She shook her fist at the reflection she saw in her glass when she reached her room. "Diana Oldways," she said, "you may be blind the rest of your life at twenty-eight, but you are just going to carry on until you do become blind,—yes, and afterward too," she added bravely, although she did not know what she should do. The scanty savings in her bank book assured her that she would have to do something.

"Well," she sighed, "there is enough to pay for lessons at some school for the blind, and I suppose I can learn to weave rugs, and do the things they do.

Day after day the closing weeks of school slipped away and still Diana had no idea of what she would do when the term was over. Otherwise, everything was a great success. The tickets were all sold, the essays were read and passed upon, Father's Night was voted the biggest success ever, but best of all to Diana was the fact that her teaching seemed to be less and less a drudgery and more of a pleasure, and she knew she owed it all to Hester Spalding for her interest in teaching, her interest in her pupils, her interest in her success as a teacher.

She raised her face and stared straight into the face of a little girl who had been pretty if her hair had been neatly combed, her face clean, and her clothes in order and neat. One stocking hung around her ankle, but she was smiling sweetly, as she swung a doll in a ragged dress by one arm.

"Is this Miss Oldways?" she asked, without waiting for an answer, continued, "I know it is 'cause I asked a boy out there. I am Hester Spalding and I'm coming to school tomorrow so I thought I'd just drop in tonight and get acquainted."

She smiled, and her whole face was transformed. Sunshine and laughter trembled in that smile and without knowing why she did so, Diana reached out her hand, and laid the little Hester close to her heart, and in that minute Diana knew that no matter what might happen when the school was over, the Hester's sake she would work as bravely and eagerly this term as she had ever done before.

ON HER way home she heard some one running and turning, saw Miss Oakes, the young kindergarten teacher, trying to overtake her.

"You have Hester Spalding," she said, "I am so glad. My cousin knows her people well. They belong in Virginia and are very wealthy, but her grandfather is a selfish old man, sick with an incurable disease, and he keeps Hester, his only child, over to Europe while he tried some baths. He despises children so she had to leave Hester with her half-sister, and she lets her run wild. She just lies on a couch and reads novels and eats candy all day, while Hester runs where she pleases. She wouldn't even have sent her to school if someone hadn't complained about it and the officer went after her. They say she usually stays about a day in a school and runs away and has to be brought back. She wanders everywhere over the city. Isn't it a shame?"

"Indeed it is," answered Diana heartily, "and I will do my best to make school so attractive to Hester that she won't run away."

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"You have Hester Spalding," she said,
YEARS ago I had a friend who was not a Christian man. Whenever he was solicited to become a Christian, he was very ready to say, "I do not repent, I do not repent." A Christian, David, is said to have been a man after God's own heart and I never did see any of his actions. David did this. This friend of mine is not the only man who at one time or other has stopped to exonce himself, hiding behind David's faults. In the time of "a man after God's own heart," David was a very human person and there was a disgracefully base side to his adult life. He invaded the sanctuary of a defenseless home and gratified his lowest animal passion by taking advantage of a beautiful woman in the absence of her husband. In order to cover up his base sin he cruelly and cunningly contrived the murder of a brave, loyal soldier, the woman's husband, and thus by royal robbery David despoiled a man of his life, his wife, and destroyed his home. No man ever knew who did a more dastardly deed. And this is the man who is spoken of in the Scriptures as "the man after God's own heart" (1 Sam. 13:14; Acts 13:22). If this were all we knew of the story, we could have no reply to those who make it a reproach to God and to the psalmist; but this is not the whole of the story of David.

David's Conscience--

David had a sensitive conscience. Later in his life he wrote about this sinful experience as follows:

Blessed is he whose transgression is forgiven, whose sin is covered.

When sin is covered, blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones wasted away through my groaning all the day long.

For day and night thy word was heavy upon me:

My moisture was changed as with the drought of summer.


Another psalm related to the disquiet which David suffered because of his conscience may be read in Psalm 51:1-10. If David, who was a great king, would have been indifferent to the nature and consequences of the deed he committed, but for nearly a year he suffered day and night while he kept silence.

David's Accusation--

When a great man was asked the secret of his life, he is said to have replied, "I had a friend," Fortunetly for David, he too had a friend in this experience. It was Nathan the prophet.

God placed a prophet alongside of every king in order that the rulers of Israel might not forget the will of God. As a rule the prophets were brave men and were sometimes intimate friends of the kings to whom they announced the will and word of God. Nathan was such a friend of David. No doubt he saw that some trouble was eating the heart of the king. We can understand what would set about to find out what it was. Finally by investigation and inquiry he had the whole story of the violation of Uriah's home and the dastardly murder of the brave soldier who was loyal to his king and commander. Conflicting emotions must have stirred the heart of Nathan, sympathy for his friend David, the king, and perplexity as to what should be done, and how he should do it. We can imagine that he sought wisdom from on high and one day he met the king.

Nathan was as tactful as he was brave and it took both tact and courage to stand before a king and tell him something that would make him feel ashamed of himself. A king who could steal another man's wife and who would not care to invade his home would not see the sin in killing a prophet. David's anger flared and Nathan got the verdict he desired before he had named the culprit.

Imagine David's reaction when quietly but sternly Nathan said to him, "Thou art the man." It was David's eternal good fortune that he had for a sympathetic, intimate friend a brave prophet like Nathan.

David's Confession--

As we have studied David, we have noted that throughout his life he wrote about this sinful experience as follows:

"And David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die. But because thou hast acknowledged the word of Jehovah, and hast not declined to receive it, neither hast thou done the deed which Jehovah spake against, and hast not offered thyself to him; therefore the sword shall not depart out of thy house. Yet I will remove the sin of Uriah the Hittite from thee. But because thou hast acknowledged the word of Jehovah, and hast not declined to receive it, neither hast thou done the deed which Jehovah spake against, and hast not offered thyself to him; therefore the sword shall not depart out of thy house. Yet I will remove the sin of Uriah the Hittite from thee. Thou shalt not die. And David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die."

Nathan told the story of the poor man whose one little pet lamb was taken by the rich man who did not care to invade his home. He was dependent on his flock for the entertainment of the guests. David's anger flared and Nathan got the verdict he desired before he had named the culprit.

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The Lesson Scripture--

2 Samuel 12:1-10, 13

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THE CHRISTIAN PLEA

Nathan Leads David to Repentance—2 Samuel 11:1—12:25

By Marion Stevenson

David's Repentance—

We turn now to the fifty-first psalm to appreciate David's repentance. First of all, how he sought to God to cover his sin. Then, how he confessed his spirit and contrite heart. Here are beautiful words of David that all of us have occasion to commit to memory:

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. —Psalm 51:14.

And these are the words of David's repentance.

Have mercy upon me, O God, according to thy lovingkindness: According to the multitude of thy tender mercies blot out my transgressions. Wash me, and I shall be whiter than snow. Cast me not away from thy presence; and take not thy holy Spirit from me. —Psalm 51:1-11.

David's Sorrows—

David heard the prophet say, "Thy sin is forgiven." But he also heard the announcement of the sorrows that were to follow him throughout the remainder of his life. But through the sorrows in comparison with the reproaches of his conscience? David had peace with God through his confession and through his forgiveness and thus was enabled to bear the sorrows that came upon him.

And thus David was a man after God's own heart. If a man sin as deeply as David did, he may have hope in God's mercy if he can repent as David did. It is interesting to look at the wonderful words attributed to David and note the humility of his confession, his gratitude for God's forgiveness. From this time David began to progress spiritually in spite of his tribulations and sorrows, until he became the great king, worthy to be spoken of as the Father of the Messiah, even our Lord Jesus Christ.

Nearly 100 prisoners each year during the past two years have been enrolled in courses offered to inmates of Rockview Penitentiary by the engineering extension department of Pennsylvania State College. Ten courses were given during the year just ended, and at recent final exercises of the night school educational classes 79 inmates received special certificates.

Attendance regularly two hours a day upon instructional and physical training classes is requisite to unemployment relief for single men under 30 and for married men under 25 years of age, under recent rulings of the board of guardians of Salford, England, an industrial center. English, geography, history, and arithemetic are included in the studies offered, and facilities are available for training in handicraft.
Christian Endeavor Topic for August 28


By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

What plan would you suggest for reaching the unchurched in your community?

How can we do home missionary work through the society and the Sunday school?

How can moving pictures help home missionary work?

In what cities is our brotherhood carrying on home mission work?

Do the foreign-born in our cities respond readily to Christian influence?

What is a ‘institutional church’? Is it essential to the best type of home missionary work in our cities?

What is a federated church? Is it a good home missionary agent?

What part does example play in home missionary work?

Paragraphs to Ponder

No so-called Christian country is wholly Christian. The presence of the Christian Church is not only nominally Christian; and in certain other respects it is often pagan. For instance, in the United States it is evident to any honest observer that the industrial system is no more than nominally Christian, though Christian influence grows more and more effective. Then, in our pleasures we are actually pagan at times. This being true, it is at once apparent why we should do missionary work at home.

There are strong forces at work to forever outlaw war and bring the nations into a perpetual relationship of peace and harmony; but there are equally powerful forces seeking to perpetuate war. War is pagan; it certainly is not Christian. Christian principles are all against it. The Christian nations must, therefore, be the ones to maintain peace and maintain international good will. So we see that the nations which call themselves Christian must make truly Christian in order that Christian principles may prevail in the world.

These are days of swift, bewildering progress. Almost every day some new discovery in the field of physics or chemistry, or some new development in air navigation, or some new use of radio activity in our hands. A trained mind without placed new forces whose power is incalculable, terrifying. Can such forces be trusted to a non-Christian people? Do we dare let men unacquainted with God and unfamiliar with, or cynical toward, the teachings of Christ get hold of, and use unrestrained, these forces? We dare not. Our very lives depend upon our making Christian countries more Christian and more dominant.

Education becomes yearly more universal; rays of light penetrate before its advance. Training of the body and culture of the mind is coming nearer and nearer the reach of all. But what of the culture of the spirit? A trained mind without a trained spirit to govern it is a dangerous instrument, capable of all sorts of mischief. No nation, Christian or non-Christian, can safely neglect the spiritual development of its people while it attends only to that of the minds of its citizens. The soul must be made to grow with the mind, lest a nation of spiritual morons be developed and destroy itself.

Democracy, have we often been told by budding orators and occasionally by deeper thinkers—democracy depends for its life upon education; and we have all too often been left to conclude that the education meant is the training of the mind. Democracy depends upon education, but education in its fullest sense, that is, the development of the person so that he may give fullest expression to soul, mind, and body. Democracy, and Christianity, demand that principles, call them whatever you will. There must be sacrifices, unselfish service, mutual help, Christian brotherhood, and these grow only out of love for man. That love comes only from God, finding its truest expression in Christ. The Christian is, or ought to be, a Christian in word and deed. More Christians, therefore, the more perfect the democracy. Without Christian principles widely disseminated democracy must fail.

You know that a healthy body is highly resistant to disease. You know, too, that there are developed in the human body "anti-bodies" and "anti-toxins" to resist the attacks of non-Christian and anti-Christian influences. There are plenty of these at work in America, and plenty more trying to slip in across our spiritual borders. To that extent the human body is protected. To nullify this protection, we must evangelize among us, propagate persistently the plants of Christian loyalty, courage, and love. To nullify this protection, we must be Christianized, but another generation may be Christianized, but another generation may yet come before us as fragments of a literature expresses the work in Samaria, Asia and Rome, the great metropolises of the Gentile world. In the selection of incidents in the Gospels, much attention is given to the labors of Peter, but a yet more extended record is made of those of Paul. As to the sources of information, the reader will bear in mind that Luke was himself partaker in many of these journeys, even the most active and important. And these early evangelists sometimes met on the wide mission field. Luke had opportunity to converse with Peter, the Lord's brother, and with Philip the evangelist (chap. 21:7-14); from the latter he could learn about the work in Samaria and elsewhere, as narrated in chap. 8. Besides the value of Acts as an authentic account of the plugging of the church it serves also as an indispensable introduction to Paul's epistles. Without it they would come before us as fragments of a literature and a life which it would be impossible to reconstruct in any intelligible form.

Account of the Historian

During subsequent times research has shown that with scarcely one exception, if even one, the author is absolutely correct in his descriptions of matters geographical, historical, political, or personal. It is the time; from the mention of Philip as a Roman colony or the "lawful assembly" (Acts 2:41,11; 19:31) to the mention of the voyage on which Paul and his military custodians were wrecked.


Mid-Week Prayer Meeting Topic

August 24

Acts of the Apostles

By Gilbert E. Ireland

Intrinsich and historic value—

Known from earliest times as "Acts of the Apostles," this book relates the events in the field of the original Christian missionary enterprise; of the evangelization of the world. It presents the beginnings of Christ's "administration of his kingdom through his Spirit from his throne in heaven." It is the only authentic record we possess of the first thirty-five years of the history of the Christian Church; the only first-century authority for the momentous events which followed the resurrection and ascension of our Lord.1

One of the simplest for the study of the book is supplied by our Lord's words in chap. 1:8, "Ye shall be my witnesses both in Jerusalem (chap. 1 to 5); and in all Judea and Samaria (chap. 6 to 12); and unto the uttermost parts of the earth (chap. 9: 22 to 28)."—In his introduction the writer testifies to the resurren and ascension of our Lord, and to his predicted second advent (1:1-11).

The work of Christ, through his gospel, is seen as steadily advancing, beginning in Jerusalem. Mid-week meeting in Jerusalem was held; extending to Samaria, Asia and Rome, the great metropolises of the Gentile world. In the selection of incidents in the Gospels, much attention is given to the labors of Peter, but a yet more extended record is made of those of Paul. As to the sources of information, the reader will bear in mind that Luke was himself partaker in many of these journeys, even the most active and important.

We are all too apt to think in terms of the present without sufficient thought for the future. A nation can be made Christian only by persistent effort and eternal vigilance. The present generation may be Christianized, but another generation is just coming through the door. These must be taught Christian and Christian principles, or they will all too quickly lapse into paganism, or, more truly, grow up in paganism, never knowing anything else. Home missionary work must go on in Christian lands to conserve results and to win and hold the oncoming generation. An orange tree always has fruit on it. The grower picks the ripe fruit, but it is careful to see that the new fruit has the proper care and opportunity to ripen. So with our Christian work.

Can we consistently go to a foreign nation, a non-Christian people, and say, "We have come over to make you Christian," when they have but to look over to our country and see that, what we would teach them, we are only half-
Negro. We know that the “submerged
the society, be they Caucasian, Chinese or
19.
The winners of the county contests will
to a district contest and then to
local churches will offer prizes and the
church, the Ohio Council of Churches is
prisoned to an adult penal institution.
We believe that they should be handled in
way that will serve best the interests of
the greatest number in a regularly
manner.
But we do not believe that for the same
crime death is a punishment for the Negro
and five years and a fine for the white crim-
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inal. We fail to see the justice of sum-
mental competents are among every people.
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Program of the Eleventh National Convention of the Churches of Christ

AT WASHINGTON, D. C. AUGUST 29-SEPTEMBER 4, 1927

Eld. H. D. Griffin, Pastor

GENERAL SESSIONS

Monday Evening, August 29th
Welcome Addresses and Local Program. Response.

Tuesday Evening, August 30th
Address-''The Joyous Task of Leading Childhood To Christ,'' conducted by J. E. Dickerson.
Report of Committee on Enrollment.
General Field Workers' Report.-Wm. Alphin.
Report of States by State Representatives.
Address (Topic to be supplied)-President J. N. Ervin.
''Disciples of Christ'-'G. K. Lewis.

WOMAN'S MISSIONARY SOCIETY

Wednesday Aug. 31st, 9:00 A. M.
Mrs. Wm. Alphin, National President, Presiding

Devotional--Mrs. B. B. Hutson
Report of State Secretaries and other State Representatives.

Address-''The Challenge of Our Church to Its Womanhood'-'Mrs. Mary Van Buren, Missouri.
Address-''The Youth and the Missionary Program'-'Mrs. Pearl G. Clark, Maryland.
Address-''Caring for Our Juniors'-'Miss Bessie Chandler, Tennessee.
''The Disciples of Christ'-'G. K. Lewis.

THURSDAY AFTERNOON

Group Conference.

Music.
Address by Mr. Robert M. Hopkins, General Secretary of Religious Education, St. Louis, Mo.
Business.

WOMAN'S MISSIONARY SOCIETY

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''The Disciples of Christ'-'G. K. Lewis.

WEDNESDAY AFTERNOON

Group Conference.

Address-''Why Accept and Raise Our Apportionment'-'Mrs. J. H. Thomas, Virginia.
Address-Representative of the United Christian Missionary Society.
Business Period.

THE CHURCH

Thursday, Sept. 1st, 9:00 A. M.
Preston Taylor, National President, Presiding

Devotional--C. H. Dickerson.
Report of Committee on Enrollment.
General Field Workers' Report-Wm. Alphin.
Report of States by State Representatives.
Music.
Address (Topic to be supplied)-President J. N. Ervin.
''Disciples of Christ'-'G. K. Lewis.

THE CHURCH

Tuesday, Aug. 30th, 2 P. M.-''Administering the Ordinances,'-' conducted by W. H. Brown and Monroe Jackson.

Wednesday, Aug. 31st, 2 P. M.-''Building the Program for Worship,'-' conducted by H. L. Herod and V. G. Smith.

Friday, Sept. 2nd, 2 P. M.-''Financing the Church,'-'W. H. Taylor and Harry G. Smith.
FROM N. LITTLE ROCK, ARK.
Reporter—Mrs. Laura Turner Mitchell, Mt. Sinai, Christian Church

We are glad to report that the little band at this church is making progress in the task that Christ has left for his workers to complete. We have met all of our apportionments and we are now looking forward to the conventions, state and national. We hope that it will be possible for at least two representatives to go to the National Convention from Arkansas. Let each congregation do its full duty and I believe we shall be able to send a good delegation from Arkansas.

We were wonderfully blessed to have had a visit from our Bible School Evangelist, Eld. G. B. Hervey on July 31 who spoke for us. We are proud of Bro. Hervey. He is constantly studying, preparing himself for the great work that must be done by Christ’s disciples. He spoke from the homely but essential theme, “Save the seed that the flowers may bloom next spring.” All who were present were greatly benefited to the end of making a more strenuous effort in caring for, protecting and saving the young people that Christ’s Church might “bloom” tomorrow.

KY. VIA THE EVANGELIST
Eld. C. H. Johnson, State Evangelist

Our state convention is over. I must say it was one of the best that I have attended in the 27 years that I have been in the state consecutively.

We wish to thank the churches with which we worked last year and to ask their hearty cooperation this conventional year. Our financial program must be raised to a higher level or we will not be able to aid the churches that need our help. The Christian Plea must be in every home. The evangelist cannot be successful until he has All the churches better informed through this agency that will keep us in touch with this great brotherhood. May we have many new and renewed subscriptions by August 29.

The “Basket Meeting” at Fairview Sunday raised $200.00.

FROM NORTH MIDDLETOWN, KY.
(In memory of our beloved Sister Mayme Green, who departed this life June 28, 1927.)

We loved her, oh how we loved her for her work in church and home. We loved her, oh yes, we loved her for her wondrous touch of song.

We miss her, oh how we miss her from the piano at church and home. “We miss her, ah yes, we miss her,” comes the whole community’s song.

THE CHRISTIAN PLEA

HANNIBAL, MO.
Eld. Joseph H. Parker, Pastor

I am now pastor of the Second Christian Church of Hannibal. I was called on the 21st of June.

There is a large membership; but they have not been taught to do general work in the other churches of the State; but the brotherhood can rest assured that I shall do all in my power, as pastor, to get the church “lined up” with the other churches in the State, and in National work.

I shall send in a weekly or monthly report.

A REPORT
By Sarah L. Bostick

To the Arkansas people who made Pledges at the State Convention last September, 1926.

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<td>Mahala Moore</td>
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Jesus loved her, oh how He loved her for her obedience, love and joy.
Jesus loved her, yes, He loved her and took her to a home of joy.
Sadly missed by all.

THE WOMEN OF THE LONE STAR STATE
Reporter—L. G. Smith, State Secretary

Our convention is now history. The spirit of the meeting from start to finish was good. The thought uppermost in the mind of each member and delegate was “higher ground” and “better plans” for our new year’s work. Everyone left the convention with a determination to help his or her church and all of its departments do a better work this next fiscal year than ever before.

True Vine Christian Church at Paris, Texas, is making a wonderful start. Her delegates came home with the plan of work on their minds. They had a meeting and started out each department with the full program for the year.

July 17th, the W. M. S. rendered a wonderful informational program. All present express themselves as having been greatly benefited by the program. The society has been divided up into divisions with a leader for each of the four divisions. Each leader will lead for the year. We are very hopeful of success. The president organized since the convention a Triangle Club which will mean much to the young people of our church.

Division leader for the first quarter ending with September report is Mrs. Nena Harmon and she have a very fine leader in Mrs. Harmon. She started off with her first program on the 17th of July. Offering, $3.16.

I want to urge that every local missionary leader throughout the state push your work to the front. It is what our Lord wants us to do greater things for kingdom building.

NOTES FROM WOODLAND AVE.
Reporter—Mrs. William Alphin, Kansas City, Mo.

MEN’S Day was a great day, with the men’s choir and the men doing everything except the giving where women were welcome.

An excellent program put on at 3:00 P.M. by the Negro Insurance Company of the city made us better understand our racial growth in the business world. The offering was over $130.00.

Mother’s Day was another great day given over to the women of the church to arrange the program. Mrs. Richardson gave a fine message in the morning on “Motherhood.” Her husband is president of Western Baptist College. Her association with young life aided in the timeliness of her message. Mrs. Mary Bronon, one of the young mothers of the church, read an excellent paper on “Motherhood” also.

(Continued on page 4.)
The representation of the various departments at the Missouri State Convention was large enough to expect some great things to transpire in this state in the ensuing year.

The plan advanced by the State Board for financing the state work was accepted and Eld. W. M. A. Gibbs, a promising young minister, was elected central secretary-treasurer. This is a worthy experiment on the part of Missouri and will merit close study in its operation, especially in the realm of departmental cooperation.

Watch for the addresses of the departmental presidents of the Missouri State Convention in the Christian Plea.

The subjects for the simultaneous department conferences of the National Convention for the church department are as follows:

Tuesday—Administering the Ordinances—Elds. W. H. Brown and M. Jackson, leaders.

Thursday—Selecting and Training Church Officers—Eld. R. W. Watson, leader.

Wednesday—Building the Program for Worship—Eld. H. L. Herod and V. G. Smith, leaders.


These are conferences and all are permitted to take a part. So, brethren, be prepared to discuss these topics of particular advantage to you in your local church work. A conference is for the enrichment of those who attend and a part of this enrichment comes from taking part on the floor.

The Religious Education department will hold conferences for its workers at the same time on such pertinent subjects as the following:

Administration of the Bible School—Prof. P. H. Moss.

Young People's Conference—V. G. Smith.

Vacation Church School—Miss D. L. Blackburn.

Let all the Bible schools, C. E., and young people come with all the questions that they have and if they are not answered, they will at least be known.

NEWS FROM THE W. M. S.

Mrs. R. B. Grubbs, National Field Secretary

The W. M. S. Convention of Kansas was an abounding success, showing remarkable progress over last year. While this state did not quite reach its national apportionment it did go on record as the first to accept its 1927-28 apportionment. The Convention demonstrated interest and enthusiasm. Mrs. Grubbs wishes to congratulate the officers for the splendid cooperation manifested throughout the year. Mrs. L. H. Crawford is the new president and the delegate from this convention to the National Convention.

The Convention of Missouri met with the Fulton church. It was interesting and successful throughout. The program committee of the state worked out a plan that made the convention from beginning to end thoroughly enjoyable to each department. We suggest a study of this program and plan to other state convention program committees.

The W. M. S. Convention of Missouri was pronounced in its achievements, having reached both its state and national apportionments. Plans were made through the accepted report of the Future Work Committee and conference with the National Field Secretary to make a progressive step this next year. It bids fair to be an eventful year for this state.

The representatives from this Convention to the National Convention will be Mrs. Mary VanBuren, the president; Mrs. Cammie Doolin, the state field secretary, and Mrs. Ethyl Dyson, the treasurer. These officers have succeeded themselves and they are the ones largely responsible for the success of the past year's work.

The W. M. S. Convention of Oklahoma was held at Tulsa. The women came to the Convention rather discouraged but after a day's study of the work and the inspiration received therefrom were enthusiastic over the program for 1927-28. Mrs. L. E. Mayberry has sacrificially led the work for many years. She is the delegate from the Convention to the National Convention. This state also accepted its national apportionment for next year.

We are desiring a large delegation to the National Convention from the W. M. S. The banquet arranged for the honor societies will be one of the outstanding features of the convention. It will offer inspiration to all who will attend.
STEWARDSHIP STUDY CLASSES

Stewardship Reading Contest

1. Teams:
   These enrolled for the contest should be grouped into two or more teams as numerically equal as possible, each team to be in competition with all the others.

2. Leaders:
The leaders or captains of the teams should be selected, so as to assure a successful outcome. Their duties of the team leaders will be:
   (a) To see that his team is always supplied with literature.
   (b) To keep an accurate record of the reading done by members of the team and to report the totals regularly.
   (c) To promote enrollment of tithers.
   (d) To stimulate interest in the contest, enlisting new readers, assisting individuals, recommending books.

3. General Director:
   There should be a general director to have charge of the contest. This could be the President of the Young People's organization or some one properly chosen. His duties will be:
   (a) To see that the contest is in running order.
   (b) To select, order and distribute the literature to the leaders of the teams.
   (c) To promote constantly the enrollment of tithers.

4. Rules:
   (a) The number of points to be awarded for each book, pamphlet, or leaflet must be agreed upon beforehand. It should be made a real game.
   (b) The number enrolled in each team at the opening of the contest should remain unchanged, and the team's final standing should be determined by multiplying the sum total of the credits of all its members by the number originally enrolled. Should any drops occur, the team's credit will suffer. New teams will be formed for those who are enlisted in reading after contest has begun.
   (c) In order to insure uniformly fair credits, the record week by week should be posted in the church.
   (d) To prevent careless reading, the score should be based on very definite evidence of reading sufficiently well done to insure real results.

5. Time:
The contest should cover a period of six weeks and be divided into thirds, each third to last two weeks. The time of beginning the contest so that all will be prepared to enter into it at the start should be announced frequently.

6. Rewards:
   First, second and third awards may be offered to the individual scoring the highest number of points. Good books on Stewardship would be excellent gifts. The team making the highest score may be awarded a banner, or may be given a banquet provided by the other teams.

   The real rewards, however, are the permanent results of the contest:
   1. The spiritual tone of the society raised.
   2. People thinking and talking on Stewardship.
   3. An increased number of tithers or proportionate givers.
   4. The real missionary and benevolent programs of the church carried out as never before.
   5. A more successful Every Member Campaign.

   Of the population of nearly eighty million of North Africa, communicants of evangelical churches number a little less than 121,000. There are 105,000 baptized non-communants, and 57,000 under Christian instruction.

SIDELIGHTS FROM KENYON AVE. CHRISTIAN CHURCH

Reporter—Mrs. Viola H. Laws, Cincinnati, Ohio

Our church is growing in every way. After our evangelistic campaign, have been on an upward move spiritually and numerically. The members have put on a campaign for winning souls and that spirit has not died but is booming. Every member have been so spiritually inspired that they have been determined to win one soul for Christ before the year has closed.

The Workers' Conference has selected the superintendent for the next year. With the superintendent and his coworkers, we expect to put into practice some of the methods learned at the School of Methods which was held at Dayton, Ohio.

All of the different societies of the church are doing nicely. The young people are becoming more interested and are finding their place in the program of the church.

Notes From Woodland Avenue

(Continued from page 2.)

Mrs. Bessie Austin brought a burning message in the evening on "The Women of Today." Mrs. Austin is an ex-school teacher and a college graduate and she is alive to the subject of real womanhood. The pastor gave a sermonette after each address and one mother was added to the church that day.

Youth's Day held our attention on the third Sunday of June. The youth of the church brought us fine thoughts. They pointed out to us some of the obstacles that hindered youth's activity in the church.

Eld. William Ellis, our young minister of the Third Christian Church, Kansas City, Kan., preached an eloquent sermon after the papers.

Miss Martha Jackson, William Alphin, Jr., and the pastor worked out the program.

On the last Sunday in June, the church and departments finished with joy the national apportionments as follows:

   Church $150.00
   Bible School 100.00
   W. M. S. 110.00
   Y. P. S. C. E. 12.50

We were successful in this drive because our pastor stands for missions in every department of the church.

Herculean we have never had a parsonage but have been content to pay the rent of our pastor. But the officers and pastor, Eld. C. E. Craggett, agreed that "This one thing they do"—build a parsonage.

The arrangements were made and a building committee named.

One of the building committee, Mr. Isaiah Hopkins, knew of a splendid piece of property at a bargain. He told the committee and they recommended that we buy this house instead of building one. The church accepted and our pastor and family have moved into the modern five-room cottage estimated at the value of $5000.00.

Our pastor, Eld. C. E. Craggett, was on the faculty of the Young People's Conference at S. C. I. His report of the fine group of young people and the conference activities have encouraged us to take more interest in this helpful educational agency. We hope to have some of our own young people in the next Conference.

Let all of our churches resolve to support this movement with our young people and thus make a better day for the youth of the church.

FROM THE EAST

SECOND ANNIVERSARY

Elder W. H. Taylor
Pastor of Mt. Olive Christian Church
Baltimore, Md.

on Tuesday, August 16, 1927

Opening Chorus—Fulton Baptist Church Choir.
Scripture Reading—Dr. John T. Colbert, Pastor Grace Presbyterian Church.
Prayer—Dr. B. L. Miller, Pastor Union Wesley C. M. E. Church.
Chorus—Pentecost Church Choir.
Welcome Address—Mrs. Pearl Clark.
Response—Lawyer L. G. Koger.
Solo—Dr. Luke G. Reynolds, Pastor Trinity Baptist Church.
Expressions from various Organizations.
From the Bible School—H. M. Evans.
"C.E. Society—J. H. Young.
"Ladies Aid—Mrs. A. E. Johnson.
"Woman's Missionary Society—Mrs. L. A. Staples.
"Choir—N. F. Murdock.
"Tract Board—C. J. Holland.
"Elders and Deacon Board—Elder J. H. Johnson.
"Church Proper—W. E. Dixon.
Chorus—Mt. Olive Choir.

Remarks:
Dr. J. J. Taylor
Dr. B. F. Jackson
Elder S. H. Smith
Elder A. E. Johnson
Dr. E. C. Hicks
Hon. M. S. Calloway
Dr. J. W. McCoy

OFFERING

Benediction—Elder E. D. Smith.
Committee:
Mrs. L. A. Staples, Mistress of Ceremonies
Mrs. Emma Laws
Mr. W. E. Dixon
Mr. John W. Garrett

THE CHRISTIAN PLEA 332
There was a time when our planet was not suitable for mankind; it was too hot and moist. A time will come when it will cease to be suitable; it will be too cold and dry.

When the sun goes out—a catastrophe that is bound to be—mankind will have long ago disappeared. The last inhabitants of earth will be as destitute and ignorant, as feeble and dull-witted as the first. They will have forgotten all the arts and all the sciences. They will huddle wretchedly in caves alongside the glaciers that will then roll their transparent masses over the half-obiterated ruins of the cities where now men think and love, suffer and hope. All the elms and lindens will have been killed by the cold; and the fires will be left sole masters of the frozen earth.

The last desperate survivors of humankind—desperate without so much as realizing why or wherefore—will know nothing of us, nothing of our genius; yet they will be our latest-born children and blood of our blood. A feeble flicker of the regal intelligence of nobler days, still lingering in their dulled brains, will for a while yet enable them to hold their empire over the bears that have multiplied about their subterranean lurking-places.

People and races will have disappeared beneath the snow and ice, with the towns, the highways, the gardens of the old world. With pain and difficulty a few isolated families will keep alive. Women, children, old men, crowded pell-mell in their noisome caves, will peep through fissures in the rock and watch a sombre sun mounting the sky above their heads; dull yellow gleams will flit across his disk, like flames playing about a dying brand, while a dazzling snow of stars will shine on all the day long in the black heavens, through the icy air.

This is what they will see; but in their heavy witeness they will not so much as know that they see anything. One day the last survivor, callous alike to hate and love, will exhale to the unfriendly sky the last human breath. And the globe will go rolling on, bearing with it through the silent fields of space the ashes of humanity, the poems of Homer and the august remnants of the Greek marbles, frozen to its icy surfaces.

No thought will ever again rise toward the infinite from the bosom of this dead world, where the soul of man has dared so much—at least no thought of man's.

John the Apostle

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.
This lesson cannot be fully understood and appreciated without the use of a map showing the extent of the kingdom which Solomon inherited from his father, David.

Inheriting a Kingdom—

David the shepherd lad became the warrior king. His military career began the day he felled Goliath with a smooth stone from his shepherd's bag. A great military figure, whom David had in his hand was the sword of Goliath who had fallen prostrate before him. From that day, until a short time before his death, David was for the greater part of his time fighting battles with his enemies.

When King David died, he had conquered and was holding in secure possession the whole of the land that had been promised centuries before to his great ancestor, Abraham. When Abraham entered the land, he was told, "Unto your seed shall I give this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). The river of Egypt was the boundary between the Promised Land and the possessions of Egypt on the far south. The river Euphrates was five hundred and thirty miles to the north and to the east.

This was the vast region promised to Abraham and secured by David, although it was held completely only for a short time.

David left to King Solomon peace throughout this great dominion and with neighboring nations and their kings. Most of the eastern border which was won by war. On the north, however, was the kingdom of Tyre whose king, Hiram, was David's friend. This great dominion included the conquered kingdoms of Syria, of the Ammonites, of the Edomites, and of the Philistines.

David left to Solomon a scene of great renown. David had won by his sword fame that any king might desire. King David had also left a kingdom that held a high position among the surrounding kingdoms of that day.

As far as we know, Solomon's hand never saw a battle. He was the favorite son of a favorite queen of a mighty king, brought up in the palace amidst its riches and its pleasures. There was as great a difference in the conditions surrounding and its pleasures. There was as great a difference in the conditions surrounding the early lives of Solomon and of David as there was between David's little kingdom at Hebron and the great kingdom which he left to his son.

Beginning with God—

It is to the credit of young King Solomon that he was humbled by the great responsibility that came to him upon the death of his royal father. He had another sense of such a need as God alone could supply. Therefore he sought help from God. In this connection it is worth while to note that one hour a day was set apart for study. This was the Tabernacle that had been brought in to the Promised Land. The Ark of the Covenant had been removed and had been located in the person of the high priest David himself in the city of Jerusalem but before the Tabernacle in its enclosure was the great brazen altar of burnt-offerings. To this the king resorted with all of its pomp and ceremony that was befitting his grand state. He offered a thousand burnt-offerings, the most significant of which could do to symbolize the whole devotion of himself and of his nation to the requirements of God. Here was a king wise enough to begin to enter upon his great responsibility seeking the help of God.

We might profitably contrast this royal inauguration with the present fashion of crowning kings. In the beginning of the present century, the king of the House of Hohenzollern was crowned pristess. To-day when a king comes to the throne he is surrounded by all the possible exhibits of proud pomp of power. When we inaugurate a president on the fourth of March, the symbol of his power is the mass of fighting men who march down Pennsylvania Avenue.

We might ask ourselves. How do we esteem our rulers, as the executives of God's will, or the ones who are to put in force the spiritual, the material, the economic aspects and demands of our nationalism? Do we begin with God? Prayer for an understanding heart—

There are many fantastic stories about the wisest of them all. They are so childish and dignified in themselves that they are easily dismissed as unworthy of consideration. There is no doubt, nevertheless, that was esteemed among the kings of his day as the wisest of them all. Read in this connection 1 Kings 4:29-34. The wisdom which came to him in response to his request was, however, not a mere mass of knowledge, but an understanding heart! (1 Kings 3:9), "wisdom and knowledge," (2 Chron. 1:10), to judge this thy people.

When Solomon considered the greatness of his kingdom, the relations that it sustained to other kingdoms, all of the political and economic issues involved because of these relations; when he considered his people living under so many conditions in the land, he felt in his inexperience as a little child, unable to be the judge of this great people. Then he asked for wisdom that would enable him to administer his great responsibility.

His prayer is noteworthy because of its recognition of God's right in the people. Solomon spoke to God of "thy people." He therefore believed that God had rights in them as should be respected and had uses for the nation in the accomplishment of his purposes.

In other words, Solomon was thinking of his administration from God's point of view and not from mere nationalism. The Hebrews as a people pit themselves in the attempt to carry out the ideal of the people to become a nation like other nations around them. The beginning of Solomon's reign was in the recognition that he was the king of a kingdom among other kingdoms for the sake of God's high purposes.

We hear today a great deal about nationalism. We should consider very carefully what it means and what it ought to mean.

Good gifts from God—

In answering Solomon's petition and giving him wisdom and understanding to judge the people, there came unto him also great prosperity, great honor, and a promise of an enduring dynasty. These were to be the consequences of seeking the good of the nation according to wisdom and knowledge which came from God.

Here we might turn to the study of history. Nations as mighty as ever lived, or as ever can live, have disappeared and left their remains for us covered with dust hills. They were nations fired with nationalism, the desire for "a place in the sun," militaristic, material, selfish. In all such cases "the paths of glory lead but to the grave." Well may we in our beloved land in this modern day ponder the remains of great civilizations and world powers.
**Christian Endeavor Topic for Sept. 4**

**The Use and Abuse of the Tongue**

*James 3:1-18*

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

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**Suggestive Questions**

Is it always wise to say nothing, if we can say so good?

What do we mean by a “quick tongue”? How control it?

Is garrulity an indication of shallow thinking? Is it always so?

Which is more interesting as a subject of conversation, persons or things?

Is he wise who refuses to ask questions? If he is, but and avoid innuendo.

Is one who talks little necessarily a guilty of talking that way yourself? Let’s avoid innuendo.

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**Paragraphs to Ponder**

It is said of some people that they start their tongues going and go away and leave those behind them with a feeling, of course, that they talk a lot without thinking much. Now, we know that a wise use of the tongue depends upon a wise use of the mind. If we will think more, we will very probably talk less; and when we do speak, we will be often more valuable. Thoughtfulness, too, will guard us against hasty, ill considered words that hurt and offend and estrange.

There are people who want to do all the talking. They are usually tiresome folk, too. Anyone with intelligence has thoughts and is moved occasionally to express them; but what chance has he with one of these “victrola persons”? This is a perfect way of conversation. It is usually to prove our contention, not to edify our opponent. We are not particularly concerned about his knowing the truth; we are very much concerned about showing that we are right. A debate under proper supervision is enlightening but an “argument” often serves only to obscure and confuse. We can discuss a question to the enlightenment of all, but so often an argument just results in hard feelings and ill temper. It is better to state your ease and leave it thus, giving others the same privilege.

Who likes a boaster? Can we safely say no one likes a boaster? Oh, we may like him for other traits he has, but we certainly do not like his boasting. Gen-er-tion. A really good praiser and claims too much for himself. Someone comes along from Missouri and demands a demonstra-

**Mid-Week Prayer Meeting Topic**

*August 31*

**Romans**

By Gilbert E. Ireland

Paul’s long-desired opportunity to visit Rome is approaching. This letter is a self-introduction letter. He anticipates mutual good from the visit (1:12; 15:20). It begins with a history of Jews and Gentiles, and then Paul’s second visit to Corinth, early in 58 A.D., just before he started to carry the offering to Jerusalem (comp. Acts 20:3; 24: 17; 2 Cor. 11:8-10). This visit to Jerusalem was fraught with great peril to himself (Rom. 15:31). If he escaped he hoped then to visit Rome. As all that he is doing, it is not known who were the founders of this church. Very probably it was the work of “enemies from Rome, Jews and proselytes,” who heard on that great day of Pentecost the wonderful work of God and the first proclamation of the gospel (comp. Acts 2) to the Jews from the lips of Peter and Paul. It is also known that Paul was well known in Rome, the Philippian apostle who had written to the Romans in his turn to do the same. Yet we do well to hold to “gallows Rule in mind when we turn our tongues to ridicule.

A fault-finder is never good company. People quickly grow tired of a man who says nothing or avoids him. He is unpopular and never much of a help to society. Usually he is hard working, and never builds up, no even offering a plan for improvement. It is a good thing, of course, to have someone who will be honest with us and point out our shortcomings. We want to notice our good points once in a while. And after all, doesn’t he who praises the good. He seeks get better and quicker results?

The "free speech" is a good thing for the country.

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A sarcastic tongue is a gift, some folks think, and there are some who seem proud of it. Now there is no doubt is a use for sarcasm. Sometimes it "gets under the skin" when used properly. But too often it is used without the aesthetic of kindliness, sympathy, or genuine concern for the other person. A sarcastic tongue is apt to be a sharp tongue, and he who has it is prone to use it as a small boy uses a sharp knife, cutting indiscriminately, purely for the joy of cutting.

It is easy to "poking fun" at another, but it isn’t always easy to have others make fun of us. There are times no doubt when kindly ridicule will make another see the foolishness, of his conduct or his plans where argument fails. But so often we use our tongues to twit another for our own amusement and not for his good. We need to be good sports and "take a joke" in the right spirit, and we may expect others to do the same. Yet we do well to hold the "gallows Rule in mind when we turn our tongues to ridicule.

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

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Why the Jew Instead of the Arab?

By Oswald J. Smith

H AVE you ever thought of this significant fact, that it was the Jew and not the Arab that dispersed the human race? That in itself is a most convincing proof of the authenticity of God's Word. The Arab, you know, is half brother to the Jew, and dispersed his holdings through his veins. But travel where you will, and you will seldom see a sign in Arabia denoting that the Arab is in any sense native. In fact there are hundreds if not thousands of cities, without a single representative of Innael's race. They are still in their own land. But travel where you will, and you will seldom see a sign in the nations' That in itself is a most convincing proof of the authenticity of God's Word. But the Jew—go where you will, you can't get away, from him. Travel the world over, and he will be there. Every city, practically, on the face of the earth, even the towns and smaller communities, are familiar with him.

In my journeys through continental Europe I discovered that every center had its Jewish population. Now, why? Why was it that the Arab was not scattered among the nations? Why is he still in his own land? Was it that the Arab was not scattered among the nations, or that the Jew be scattered among all the nations, and thus it has come to pass. What a vindication of inspiration! "God hath spoken." That set the Jew forth in his position in the world. The Jew is always a Jew. Take one of almost any other nationality, transplant him to American soil, for instance, and what is the result? In two or three generations your forefather is absorbed. Italian, German or French, good or ill-conditioned, they produce a race of Americans. But not so with the Jew. Time makes no difference. It matters not whether he settled in the country of his adoption, five hundred or even a thousand years ago, his physiognomy is still the same. He can be recognized anywhere. Like Jonah in the big fish undigested, so the Jew in the midst of the nations still remains. And today he is being cast out of the land. Soon, also like Jonah, he will be going forth, reconstituted, to give God's message to a doomed world.

In Babylon he was a captive. Today he is free. But the land has gone, but the captive is still here. Who could have thought of such a thing? Babylon, that mightiest of monarchies gone, and the despised captive more numerous than ever! In Egypt he was a slave. Today Egypt wanes. Never again can that once conquering kingdom rise to the status of a great nation. But the slave, who by his Egyptian taskmaster was once cruelly flogged, is fast awakening with national aspirations. What a miracle! Think of his present position in the world. The Jew is first in business, first in college, first in finance. The largest and most influential buildings are his properties. What a part he played in the finances of the late World War! How, therefore, are we to explain his success, his miraculous rise to power in spite of his social disadvantages? I again answer—God!

And, oh, what we owe them! It was from their labors that the Bible came. The Bible. In fact, all but two books were written by Jews. What a debt we Gentiles owe! To mention a few, the Psalms, the Proverbs, the Gospels of Matthew, Mark, Luke and John. With the New Testament, there is a modern American city near Jaffa with a Jewish population of forty thousand. Jews only, mark you. Not an Arab nor a Christian. With them, it was an ancient, dirty, Arab village, still unchanged. The city has paved streets, electric lights, modern parks, libraries, and schools.

Hebrew has now become one of the recognized languages of Palestine, and especially of Jerusalem. It is taught to the children in Hebrew schools. Young men and women are seeking to master it. On the streets it is commonly heard:

The Zionist advance in 1925 was the most significant sign of the times since the great war. Intense interest marked every move of the Zionists. They added to the number in their ranks, they gained new friends, they consolidated their program, they pushed forward in every direction. It was the greatest year of genuine performance since the beginning of the Zionist movement back in the nineteenth century. It emphasized the conviction of the multitudes that we fade the true beginnings of prophetic fulfillsments that can only end in the final realization of Israel's glorious restoration and the return of the Lord. The way may seem long, but the rush of the waves in volume and intensity until the Anti-Christ is here, the great Tribulation, peace over the still unbelieving Jew, and their political and spiritual deliverance accomplished.

It is reported that thirty-five thousand Jews entered Palestine as emigrants in 1925, nearly three times as many as in 1924. The various Zionist organizations made provision for their proper reception and settlement. New colonies were laid out. Older settlements were strengthened. The Jews greatly increased their holdings of land. Roads, building, drainage of swamps, founding of factories and the development of the Einbrook department scheme went on with increased energy.

Olive culture has taken on new life. A new mill at Haifa is able to crush twenty thousand tons of olives a year. Jews have planted many thousands of the eucalyptus tree and the myrtle tree of Isaiah 55:13. Work has begun in rebuilding the ancient mountain terraces. Tens of thousands of vines have been planted. Jewish fishermen from Salonica have undertaken to revive the fishing of Palestine. The government experts have reported the mineral wealth of the Dead Sea as being forty billion dollars. In a few years the Jews have invested ten millions in industrial undertakings in Palestine.

Many prophecies about the rebuilding of the old wastes have come to fulfillment in recent years. The Hebrew University at Jerusalem, formerly opened by Lord Balfour April 1, 1925, is becoming the center of a great system of Zionist schools where all teaching is done in Hebrew.

Do you know that fifty-six thousand Jews have been baptized since the close of the recent war? And yet besides this converts, how many thousands of those who have been baptized have been gathered into the fold of Christ! And this is a small fruit in what is known as the church of Christ in America.

For instance, in the case of the Hebrew Church of West Hollywood, Los Angeles, it is reported that the church is thriving with all the evidences of a church of the Bible as described in the New Testament. The church has been holding public services for a number of years and has an active Sunday school with a membership of over two hundred. The church is located in a goodly section of the city and is easily accessible. The church has a fine fellowship among its members and is doing a good work for the Lord in the community.

The church is under the direction of the Rev. J. B. Meyer, who has served as pastor for several years. The church has a fine choir and a good orchestra, and is doing a splendid work in the community. The church has a fine fellowship among its members and is doing a great work for the Lord in the community.

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From the Pacific Coast

By Eld. Arby W. Jacobs, Pastor of the Birch St. Christian Church,
Los Angeles, California

Birch St., Church and Pastor

I T HAS been my desire to write concerning the work of the church here a long time. The Birch Street Church, as you may know, is the mother church among our colored brethren. Within the last five years there have been established from it three other churches, namely: Wadsworth St., Hooper Ave., and Watts Mission. The first two are the result of a very unfortunate siege that the church went through nearly five years ago. The last named was organized in Watts by the Birch Street Church for the convenience of her members who resided there.

We have been steadily moving onward and upward, the Lord adding continuously to our membership. The spirit manifested through the body is one of harmony, loyalty and love.

Organized Efforts

Our membership has now passed the one hundred mark. We have an excellent official board of elders and deacons, presided over by Mr. Sterling Leo, who carries the record of putting business into Christianity. The choir, composed of about eighteen voices, is very ably directed by Mr. Samuel Brown, a talented musician and student in the University of Southern California. The Woman’s Missionary Society deserves great credit for the past year’s work, under the leadership of Mrs. J. W. Sharp, in putting the Birch St. Society on the “Over-the-Top” list. The Ladies Aid Society, Mrs. Sterling Leo president, has meant much toward financing propositions and equipping the church with necessary conveniences. Some of these are lovely choir seats, a rubbish burner, new screens for the windows in the Bible School department, and other useful conveniences. The Social Hour Club under the leadership of Mrs. A. C. Richardson has done much also along the line of improvements. They replastered and retinted the main auditorium and placed an expensive oak rail around the pulpit and choir stand at the cost of several hundred dollars.

Religious Education

The Bible School and Y. P. S. C. E. are also very progressive. The young people enter very heartily and enthusiastically into both services. We have just closed another happy and busy year, not the least feat of which is the sending to the U. C. M. S. over one hundred dollars from all departments.

Revival

Immediately after the holidays, an official meeting was held to perfect previous plans for a pre-Easter revival. In this meeting it was unanimously voted that the pastor be empowered to satisfy himself in the selection of a co-worker in putting on a great revival for the Birch Street Church. My first thought was to get a national worker, as it seems that the missionary spirit takes new life when some true-hearted child of God visits a church that is striving to accomplish definitely set goals. Such was the experience when Prof. P. H. Moss came to us three years ago and called the ministers together to do a greater work for the Master and organized cooperative work. We have not ceased to grow since that date. Hence our first thought was of a national worker. We had corresponded with Eld. A. W. Davis, also Eld. William Alphin, but it seemed that neither would be available. So I got in communication with Eld. B. C. Calvert of Mississippi, the “Gospel War Horse,” with favorable results. We sent him the necessary funds for transportation and on arrival Eld. Calvert found a willing band ready to greet him at the Birch Street Church. These royally entertained him. Prof. T. S. Anderson presided over a banquet given in honor of the evangelist at the church. Big dinners were arranged by the sisters and a scenic trip covering nearly 300 miles of mountain and Big Bear Lake was planned and executed by Mr. and Mrs. Sterling Leo. The revival was a decided success. Though there were few additions, yet we enjoyed it from every point of view. Since the revival there have been fifteen additions.

In July, after the State Convention at Long Beach, the church received the inspiration and conceived the idea of sending its pastor to the National Convention and in a single collection $265.00 were given for this purpose.

We have just closed a FOURTH ANNIVERSARY WEEK, beginning August 10, Wednesday, to Sunday, August 14. Each night was a new revelation of big events.
THE CHRISTIAN PLEA

In my attempt to discuss the problems of the Bible School, I find that they do not lead us very far into the work through their own effort but they are the derivatives of certain conditions for which we are responsible. Since we are responsible for the conditions, there is a solution for all of these problems.

Our Greatest Problem

Our greatest problem is the lack of leadership. We are not saying that the available material in the local schools are scholastically incompetent. There is little about the literature enough of a man to recommend him to the religious work. The views of science are not the spiritual views. The work of the Master requires a reconstructed mind.

Working According to Plan

Another great problem of our Bible School work is the failure to carry out the accepted plan. A plan is nothing more than a form or guide to go by. The architect hands the plans to the contractor. The contractor hands them on to the laborers. And when carried out in all particulars, each one doing his part, the result is a neat, strong building. So it is with our work. If we fail to carry out the plan, in just so much we fail in kingdom-building.

Cooperative Effort

Thus we see it is not so much what I have done, or so much what you have done, but rather what WE have done. If we ever expect to make the Bible Schools what they should be, it must be done through cooperative work.

To the parent, I would say: It is a fine effort to send the child through elementary and secondary schools. It is splendid to send him to the local schools are scholastically in- dependent. Since we are responsible for the conditions, there is a solution to rectify all old mistakes.

Then, too, the office forces here are not infallible and there are at least a dozen ways that your paper may go astray. So we are more than ready to correct any errors if we can have your cooperation and goodwill.

Still they come! Mrs. Alla Foster, of Hopkinsville, sends in one subscription for Mrs. Lizzie Williams and Mr. George Mance of Winches- ter sent in his renewal. Both are of the Bluegrass State.

A GREAT MEETING

By Eld. T. J. Green, Palestine, Tex.

I just closed an eight-day meeting with the Antioch Christian Church. There were seventy-five additions, forty-three by baptism. Most of these additions were adults and most of the men were the heads of families.

We start another meeting at the "Old Union" Church of this same place to battle with sin for some eight days more.

United Presbyterian Young People

The United Presbyterian Young People met in Kansas City for the 35th National Convention, July 21 to July 25. The entire program of the convention was of the highest order, very instructive and inspirational.

Greetings were brought from the Southern Presbyterian Church by Lowell Van Patten of St. Louis. A choir of sixty voices from the two churches at Kansas City rendered the music night after night. Many comments were heard about the music and the director, J. George Cunningham of Idaho. The Sunday evening service was very beautiful and had many features that will long be remembered in the minds of the Young People.

For five days the young men and women demonstrated to Kansas City and to the world at large that religion plays an in- tegral part in the lives of young people today.

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VALUE RECEIVED

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N THIS season of conventions and

special meetings it is well to take

note of the value that is to accrue to

those who pay the bills.

The church is a business organization,
doing “the biggest business on earth,” to use an Alphinian phrase, and as such must take an inventory of those things for which it spends its substance.

The state conventions are beginning to shorten the period of their sessions because it is found that the paralysis that results on the local church that is entertaining the conventions, as well as the weariness that is the portion of the conscientious delegate, makes the week-length convention a liability instead of an asset. The International Convention of the Disciples of Christ meets in about the same length of time that is allotted to our own National Convention. Is that logical?

In other words, is the week spent there worth the money and expenses that it costs the churches? A person goes to the Bible School convention for two three- or four-hour sessions, traveling sometimes from a distance of seven hundred to a thousand miles. Can the inspiration and special training that is there for him be encompassed in two sessions?

The W. M. S. has also just two sessions to carry out all of its business, breakfasts and addresses and fraternize as a body. Then the church takes three days to get less business and has less inspirational addresses than any other department.

If the delegate is conscientious, he attends all the sessions and is worn out when the week is over. If he is more "departmentalized," he attends his own department sessions then "vacations" the rest of the time.

Does the average church have enough money to give its members a vacation?

WAYS THAT SOMETIMES ARE NOT MEANS

The habitual sometimes gets a grip on the throat of a group that becomes as heavy as the Old Man of the Sea. The ways of attacking a problem may be so stereotyped that the solution thereof may never be more than a makeshift. Such ways are never real means.

In the churches we find a rotary motion often in the position held. That is if you are president this year you will be secretary next year and treasurer year after, then back to president. Or "departmentization" is the degree method of promotion. That is you start as treasurer, then work up through opportune deaths and departures to assistant secretary, secretary and so on till the lifetime presidency is reached. Such devices never take into consideration that a person fitted to be president often is a dismal failure as secretary who has details rather than policy-forming to look after.

As it happens the church has not suffered so much heretofore on account of this practice due to the fact nobody expected business methods from the church. But now since the "Alphinian" device was brought on the scene to use an Alphinian expression, is fast becoming the biggest business of the Christian, these methods must be consigned to limbo.

Another shining example of the way that is not a means to the best ends is the set rule in some states that the president is the delegate to all higher bodies. That is the local president is the delegate to the district, the district president to the state and the state president to the National Convention. While for all purposes such a rule may eliminate the problem of selecting a delegate, it distinctly unfair to the rest of the members of the organization as the president may have a long official life. Most people are so constructed that they get things from one angle. Sending such a president to a gathering four, five or ten times means the work in that particular place becomes colored by the slant of that person’s personality. The secretary works often as hard as the president and if it is a question of payment for service, deserves it as much as anyone in the organization. Any member of the Executive Committee or Official Board has a share in the policy-forming for the group and as such should be permitted to find the information and inspiration at the expense of the body politic.

All sorts of disadvantages accrue from such a practice whether a by-law or a custom. For instance which individual should attend the convention, the retiring president under whom the work has been accomplished or the new president that needs the information and inspiration for the next year’s work? The constant attendant will sometimes get a National office that will perhaps pay a part of his expenses, shall the president get the rest from the state, and thus cut another from going unless such a one wants to pay a great part of his own expenses? The problems are constant irritants and cause a great deal of splitting of hairs in the assemblies that could be better spent darning socks or hoeing corn.

A way is a means when it works together for the greatest good for the greatest number and allows for adequate progress.
STEWARDSHIP CLASSES

The Stewardship Library

If the church has no library containing Stewardship books, it would be a fine thing for the young people to accumulate such a library. The responsibility for this library should be in the hands of the Stewardship Committee of the Young People's Society. We should not try to "keep," but keep in constant circulation. This library should be advertised and referred to in the meetings, as well as the church papers.

Stewardship Debates

This is one of the most effective ways of arousing interest in a subject. The topics for stewardship debates should be carefully chosen, and adequate material provided. Below are a few suggestions for debates of this kind:

1. Resolved, That Jesus' "fulfilling of the law" included tithe.
2. Resolved, That a separate account for the Lord increases the spiritual life.
3. Resolved, That the law of the Tithe is just as binding today as it was in Old Testament times.
4. Resolved, That the practice of Stewardship principles will banish the poverty of the world.
5. Resolved, That the Christian obligation is greater than the Jewish.

The Need of Reverence

We are constantly in danger of coming to have too great familiarity with divine things. We allow the great to become small, and have an unhappy way of losing wonder in life and its meaning. We are in a sad state and should arouse ourselves when we see a rainbow. If this spirit spreads to the realm of the soul, and we begin to treat the divine as commonplace, we may know that we are drifting from God.

One of the main objects of the church is to teach reverence. When Moses stood before the burning bush, he was told to remove his shoes, because he stood on holy ground. Moses did this and had the vision which made him the deliverer of a race. When the ark was being moved no hand was allowed to touch it.

These things show the value of reverence. Many church members today come into the house of God as though they were walking into a country store or public hall to hear a mere worldly speech. They sit at the Lord's table as if it were as matter of fact as sitting down in a restaurant. Of course this does not necessarily mean that we miss everything, for God can speak to us through thick walls of indifference. But the highest, deepest, greatest things are only grasped by divine reverence, and generally the lack of it means death to all the higher and better things of which we are capable. In the old true sense, when we come into the house of God, or see a baptism, or partake of the Supper, we are in the presence of great mysteries, by which we should stand with bowed heads. The older churches have their greatest power out of the discipline of mind and heart. Reverence is a truly divine and holy thing.

We suppose that no great and lovely piece of work has ever really been done without reverence. Men who have achieved most have undertaken their work in prayer. It is understood that players have gone into games of football and baseball in the spirit of reverence. They have been the most successful on the field. Undoubtedly, the church that manifests the spirit of reverence has a greater power over people than those churches which think of themselves as "just another institution on earth."

Reverence is the road away from profanity, toward worship; and worship exalts and molds and colors into beauty and power all those who exercise it. It is a good thing and fitting for a man to say when he comes into God's house, "The Lord is in His holy temple, let all the earth keep silence before Him." This suggests the way in which the church can make people reverent. Somehow people must see and mind and heart. Reverence is a truly eternal realities and immensities. When it does this, people become solemn and glad with reverence.

—B. A. Abbott.

PROGRAM OF WORK

for Missionary Organizations

Service Emphasis, Six Months of Preparation

"Prepared for the Master's Use"
2 Timothy 2:15-21

SEPTEMBER

A. The Children's Work.
   a. Is the Superintendent ready to begin work for Juniors?
   b. Has she sufficient assistance in adult leaders?
   c. Has she the supplies necessary? King's Builders?
   d. Could not notes from the Woman's Missionary Society and Circle be sent to parents asking cooperation?
   e. Telephone barrage urging attendance at church meeting.
   f. Definite action accepting quota if not taken earlier.
   g. First quarter's reports and offerings sent in on time.
   h. Announcements of arrangements for open evening meeting in October.

UNITY OF THE FAITH

Unity of the faith is a circle including God and you and mankind. It is an idea to which we should all stand and maintain. In such a state faith would be harmonious, mutual, and universal. God would have faith in man, and man in God; and man would have faith in every other man.

As it is, God has faith in man. He has proved it a thousand ways. In the beginning He gave Him the lordship of His creation and He has added to His knowledge and power through the years. Through Jesus Christ He intrusted man with the incomparable task of building the kingdom of God on earth. He trusts us as a father trusts his children.

Oh, the faith of our God in His own, who we wayward and erring we are.Is a faith unfathomed but known, the glory of sermon and songs.

Since God has faith in us, surely we ought to have faith in Him. "Come now, let us reason together, saith the Lord." Reasoning is the first step toward faith in God. If men will not think about Him, they cannot have faith in Him. If they will think, they can find God in the Bible in nature, and in humanity. Having found Him their faith will grow as their minds grow.

It is deplorable that many have only a mental faith. They believe in a God, but do not believe they are under any obligations to Him. He takes the attitude. I have heard an evil report of a brother peddled eagerly by his brethren. It had been false but damaging, and Christian faith would have squelched the report and saved the brother. Shakespeare was right:

He that steals my purse steals trash, but he that stoles my name steals that which enriches him, and makes me poor indeed.

I have heard preachers berate and abuse our greatest college men and church leaders because of some hearsay or difference of opinion. This same lack of faith a few years back led brothers to burn brothers at the stake. Now it leads to an assassination of influence. "Father, forgive them, for they know not what they do." Lack of faith is generally based upon a lack of understanding, and many times the fault is in ourselves:

Life is a mirror of king and slave.'Tis just what we are and do; A man hath seen, how can he have faith in God whom he hath not seen? If he have not faith in his contemporaries, whom he hath seen, how can he have faith in the apostles and prophets, whom he hath not seen? Our having faith in God and in the Bible depends very largely upon our having faith in men.

A lack of mutual brotherly faith has hurt the Church more than all its alien enemies. I have seen the wicked converted, and heard the "elder brother" say, "He'll shake off in a little while." Christian faith and love would not take such an attitude. I have heard an evil report of a brother peddled eagerly by his brethren. It was false but damaging, and Christian faith would have squelched the report and saved the brother. Shakespeare was right:

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**Education As Conduct-Control**

By E. Morris Ferguson

From the well-thumbed pages of dear old Grimm's Fairy Tales comes back the picture of the palace bedchamber, where, around the royal throne, king, nobles, kinfolk, courtiers, all are gathered to come the newborn heir to the throne. In the midst of the universal rejoicing an old witch comes flying through the taper-tongues; and upon the helpless infant she casts her hateful spell. He shall have a saddened and unfortunate career. Scarcely, however, has this powerful and malicious being disappeared from the terror-stricken company, when in flies the fairy godmother. She cannot reverse the spell already laid; but, warring above the baby's face her star-tipped wand, she gives him power to fight against his destiny and win.

How like the natal hour of every child! Born prince or pauper, of skin white or any other hue, in home of culture or on remotest frontier, over his newborn selfhood with all its intrinsic possibilities is cast the spell of his social heredity. His body will reflect the baby-wearing raiment of his tribe, or of his fashionable mother. Subtle attitudes and reflexes, characteristics of his race, will be his long before he can talk; and as this new power of aspect to the way to an ever enlarging circle of social contacts, the spell tightens its grip upon his destiny. Language, bodily habits, ambitions, codes of honor and ethics, religious sanctions, standards of value—from them, as prescribed by the influences of his child-environment, how can he escape? For a few elected ones the spell is a blessing. For most it is at least a shackle; for many a curse. In any and every case, social heredity is a potent life-control.

But floating through the birth-chamber window of certain fortunate new mortals comes the fairy godmother Education to fight the spell. The star that tips her graceless wand we once called Learning. Now we see its glow as the friendly light of Experience. She cannot lift the spell, as many a patient teacher has good reason to know. Nor is there magic in that wand of Experience. She cannot reverse the evil spell. The star that tips her face her star-tipped wand, she gives him power to fight against his destiny and win.

But how does she come to his help? A school, an orphanage, a set of suggesters, and again, as on the well-thumbed pages of dear old Grimm's Fairy Tales, "... cursing and calling of the evil spirit"—"come the newborn heir to the throne." In any and every case, social heredity is a potent life-control.

Education, however, may be considered as a fairy godmother, and an Education As Conduct-Control. She can not lift the spell, as many a patient teacher has good reason to know. Nor is there magic in that wand of Experience. She cannot reverse the evil spell. The star that tips her face her star-tipped wand, she gives him power to fight against his destiny and win.

This is the way the good fairy works: First, whenever possible she gathers her pupils together in a group or class; not for convenience, or to get over more ground, as our old-eduction notions had it, but because these pupils are social beings and cannot grow except in a social atmosphere.

Then, as lesson for the day, she sets her group face to face with a situation. If a reproduced situation—a Bible narrative, for example—it must be made vivid, human, and emotional, and must present a problem in conduct to which there might be more than one response, and which is severe, like some, to be met by the class today. But it may also be an actual situation in the group's own life. If the fairy teaches by leading the group to discuss the situation and decide on the right way to meet it and all situations where like principles are involved.

This is essentially the problem-project method of which so much is said today. By going through the situation the group gets a new experience and so enlarges its knowledge of life.

PROBLEMS and projects, however, be the never so vivid and interest-producing, will of themselves not avail to fix right control. The controls we seek are permanent; and their operation at the moment of need must be made certain—or as nearly so as anything in human nature can be. So our patient fairy, besides her task of organizing and stimulating the group life of her pupils and her further task of leading them up to and through one situation after another, has before her a task of retention, to make experience stick, and a task of combination, to lodge in each pupil's personality, and in the public opinion of the group, so well balanced and mutually supporting a set of "suggestions," that when they do come into action the sum of their suggestions will with reasonable assurance overcome adverse temptation and produce the conduct desired.

What these suggesters of conduct are is a long story, which later articles will endeavor briefly to tell; and how they are to be planted is a story longer still. To lodge them in the soul will prove a task requiring far more teaching time than any Sunday lesson hour can furnish, and such skill as not many amateurs can claim. There is no "soft pedagogy," either, in the sense of "suggesting" without conduct-control. Drills and memorizations must be utilized in abundance; discipline and interest must go hand in hand. But far from the average School may be from actual installation of the fairy's method, the mere suggestion that such method is connected with results are attainable, and that some day we may win them, should freshly nerve the courage and rene the ambition of every true teacher of Jesus Christ.
Solomon Dedicates the Temple—1 Kings, Chapter 8

By Marion Stevenson

SOLOMON was not a warrior king, nevertheless he had some bloody work to do before he was securely established upon his throne. He executed his brother, Absalom, before David died. He attempted to gain the throne, but failing in his purpose seemingly accepted the situation which made Solomon king. He opposed David against the throne, however, and was executed. Joab, who had been David's military chief, was executed later when he had joined the army of Adonijah. Shimel, who had been paroled by Solomon because of his seeming repentance of his attack upon David, was slain because he broke parole. When all these elements of danger had been removed, Solomon began his reign in great glory and in peace.

One of the greatest responsibilities Solomon received from his father David was the building of the Temple. David had carefully accumulated all the necessary material and had prepared the plans for this house of worship. Solomon undertook its construction. It was seven years in building. The lesson today is found in the story of the dedication of this Temple.

A Splendid Place of Worship—

The word "splendid" hardly does justice to the appearance of the Temple. This building was of hewn stone, of cedar wood, and seemingly overlaid within and without with purest gold. The furnishings may be seen in the Most Holy Place and for the Holy Place, the Ark of the Covenant, the altar, the tables, the light, were covered with gold. Outside of the Temple structure itself in the courtyard were the great brazen altar and the laver of brass. The curtains and hangings of the Temple were of gorgeous color and of the richest materials.

Should we have "splendid" houses in which we meet God? Of course, or should we have them severely plain? The extreme Puritan reaction against Roman Catholicism expressed itself in the plain meeting house. The Puritans, of course, that we can worship God more acceptably in a house bare of all adornment. However true this may be, it is no excuse for an ugly church building. Windows, rugs, pets, dirty floors, dog-eared song books, a dilapidated Bible. The place where God is worshipped and where we assume he meets his people should at least be clean.

On the other hand, we are learning that the architecture of a house, its furnishings, even the colors of the walls, may be so contrived and furnished as to aid us very materially in the proper worship of God. The time is rapidly passing when any kind of a house will do for a house of worship.

A Place to Meet God—

The Temple of Solomon was, as the Tabernacle was, a place to meet God, for Jehovah was present in the glory over the Mercy Seat. Protestant churches are now, as a rule, places to hear a sermon. The central point of the worship is so contrived and furnished as to aid us materially in the proper worship of God. The time is rapidly passing when any kind of a house will do for a house of worship.

A Fountain of Grace and Glory—

The glory of Jehovah filled the Holy Place from the floor over to the Most Holy Place. On the day of dedication of Solomon’s Temple the glory filled the whole house. In the Epistle to the Ephesians Paul says, “This is the habitation of God in the Spirit.” We should therefore think of the church house as the place we meet God, and if we wish to localize it and cause its influences to flow out to the whole community.

A house of worship in a community is therefore a fountain of grace and glory, our lives being the channels through which those blessings flow. The Nineteenth chapter of the Book of Leviticus is interesting in this connection. The spiritual life of the few relative to every thing he did to the name of Jehovah, so that fidelity in life’s relations, honorable-ness, charity, courtesy, all phases of conduct. In the New Testament the same way are exhibited in the New Testament to do all things in the name of Jesus Christ. We see that our lights shine that men may see our good works and thus glorify our Father who is in heaven. From the house of God wherein we meet God in Christian worship we therefore go out, if we have indeed worshipped him, to manifest his gracious disposition toward all men. The purpose of Christian worship is not merely to give us that spiritual purity which will entitle us to enter through the gates into heaven when we die. The purpose of worship is so to unite us with God through communion with him, that his very life may be our life, so that the manifestation of our lives in this world may be God’s life. A house of worship should therefore be in every community the place from which go out the holiest and the most elevating and the most helpful in influences.

A Place of Refuge—

Very early in the Scriptures (Exod. 21:14) we read that the altar was a place of refuge to which one might flee and be safe. It has been the Jew and also the Protestant who had unwittingly shed human blood.

We no longer make the house of God a sanctuary of this sort, but the spiritual house of God, the church, has been and still is, the refuge of many who flee from temptation and from the enemy of their souls. In the house of God, the church of God, has been, and still is, the refuge of many who flee from the life of their souls. If we really build the right sort of a church out of “living stones,” it will indeed provide in its fellowship the refuge that men need when they are fleeing from temptation and the enemy of their souls. There are in every community, in yours, men and women who are good men and good women because they have taken refuge in the spiritual fellowship of the church of Christ, wherein they find God’s presence with his grace and with his help.

The building of the Temple in the City of Jerusalem had supreme values not only for the king who built it but for the whole nation. The church house in any community has the same values in higher degree for all who know God, and need him, and seek him. Therefore we are making our church houses more beautiful, more worshipful, because of a better appreciation of what they may be and what they ought to be to the community.

The man who allows his life to justify itself, and lets his work speak, and who when reviled reviles not again, must be a very great and lofty soul.—Fra Elbertus.
Christian Endeavor Topic for Sept. 11
How Should I Spend God's Portion of My Money?
Malachi 3:8-12; 2 Corinthians 8:1-5, 9

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions
Should church officials give the congregation a monthly accounting of funds expended in its program, and so should seek the largest ligations.

Would require us to keep such a record.

Where church money is unwisely, carelessly, money is given to, too many for us to support all.

Should tithing be made requisite to church membership?

Tithing beyond our means, and so find our-

Is a Christian required to give to every worthy cause presented to him?

Isn't a person's life his own?

Who and promptness are used in the money af-

Are entitled to a strict accounting on the use of the funds.

Church and the society and the missionary agencies need regularly in person to inspect our accounts.

Should church officials give the congrega-

Do what we mean by proportionate give-

Can tithing ever be used as a cloak for hypocrisy?

What is the first thing we should do for the Lord?—sacrifice.

Now, we should do as much for the Lord. Alms giving is ever a dangerous practice.

It is possible to give wisely and for the last-

Is he a good church member who gives anything?

Is a Christian required to give to every worthy cause presented to him?

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Recognizing that we owe a portion of our money to the Lord, we need to keep a strict account of its use. If a trust fund of some friend or relative were placed in our keep-

Recognizing the fund as his, and we should guard its use as though he were coming regularly in person to inspect our accounts.

In giving for the Lord it is not always wise to pledge certain amounts to every cause or tend to support. The church and the society and the missionary agencies need to have a definite idea of what their re-

In most cases the right course to follow will be to give the major portion of the Lord's 'fund' to the church, and to pledge what is left to some agency or group that seeks our support.

By Gilbert E. Ireland

First Corinthians

The date of this epistle is fixed by Cony-

Christians themselves, verses 10-15; the char-

Second Corinthians—

The Gospel was pronounced in the name of the Lord, but is it honestf

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The Purpose of the Christian College

T
to my own mind there are three paramount purposes for which a Christian college exists and ought to exist.

The first one I shall state thus—to give a liberal education to the student. But you ask, "What do you mean by a liberal education?" By a liberal education is meant an education which gives to a student's mind and heart knowledge of facts, inquiry for truth, sympathy for mankind and a devoted love of goodness. A liberal education is one that gives knowledge without arrogance; depth without obscurity; sympathy without sentimentality; vision without vagueness; devotion without fanaticism; and courage without cruelty. President Elliot has said of the man with a liberal education, "He is a man of quick perceptions, broad sympathies, and wide attainments; and courage without cruelty. Preservation is meant an education which gives to a student the rest of existence in the shape of motives and ideals.

The second ideal of the college ought to be that of laying the foundations for graduate, for technical, and professional study. And be it said that the liberal education of which I have already spoken gives such a foundation. It appears to me that our age is suffering from a surfeit of specialization—a specialization which has been carried too far, which in many instances continued too far. We are beginning to specialize in the freshman year and continue the process with ever increasing differentiation to the end of the graduate training; which too often at the same time the vast field of general learning which has ever been the source of highest ideals and the mainspring of noblest endeavor remains well-nigh untouched.

However, there is a happy reaction at hand. Technical and professional schools are beginning to demand more evidences of liberal training as a condition of entrance. Medical schools are coming to demand college diplomas for admission. Law and other professional schools are yearly raising standards. In all this the college has its place, for it is fitted to give to men the preparation they need for such specialization.

It trains men who are to be engineers, bankers, manufacturers, merchants, to put solidarity and integrity into the structures they rear, the institutions they control, the fabrics they produce, the transactions they direct. It trains men and women who will give to domestic and social life that unselfishness and generosity which come of having the mind lifted above the selfish, the artificial, the petty, into the sincere and simple intercourse with the good, the true and the beautiful. It makes men and women have wide interests, generous aims, and high ideals, and it will vindicate itself as the most efficient means yet devised to take well-trained boys and girls from the school and send them either on to the university or out into life with a breadth of intellectual view which no subsequent specialization can ever fake away.

The third ideal of the college and the one which I deem the most important of all is this—to train men and women for Christian leadership in our democracy. The hope of a democracy lies in the right kind of leadership, and whether a democracy is to be a blessing or a curse to humanity depends very largely upon the type of its leadership. For such leadership, culture, scholarship, and consecration are needed, especially in a prosperous democracy like our own. A prosperous democracy is apt to neglect culture and scholarship. A prosperous democracy is concerned with its own well-being. A prosperous democracy is terribly anxious for the morrow as to what it shall eat, and what it shall drink and wear. A prosperous democracy is prone to neglect culture and scholarship. Therefore, the hope of our democracy lies in men and women who have learned the worth of ideas and the glory of ideals. It lies in leaders who know what the world has thought and said and who are acquainted with the best that ages have produced. It lies in men who know the race must which as Professor Edward Woodberry says, "Has been building itself from immemorial time out of the mystery of fight and passion, as generation after generation kneels and fights and fades, takes unerringly the best that anywhere comes to be in the world, holds it to the cleft of faith, and lets all else fall into oblivion."

However, more scholarship and culture are not enough for such leadership. It is needed that we would have men of vision, of sympathy, of courage, and of deep conviction. These come not from the laboratory alone, but from the cloister also. These come not merely as a result of teaching in a classroom, but as a result of inspiration from the altar. Let the college have its supreme ideal the fitting of such leaders, leaders who shall bring to pass the coming of that new heaven and new earth, in which the reign of faith and love and truth will be forever. These are the kind of men that the Christian college has been training through all the years of its corporate life and they have been going forth to shed light and leading even unto the remotest parts of the earth.

Ode to the Lily

Oh STAR on the breast of the river, Oh marvel of beauty and grace, Did you come right down from heaven, Out of the sweetest place? You're as pure as the thoughts of an angel; Your heart is steeped in the sun; Did you come from that radiant city, My pure and holy one?

NAY, my, I came not from heaven, None gave me my, sainly white, It slowly grew in the darkness. Down in the deepest night. From the ooze of the slinky river I won my glory and grace; While I never saw his, O my poet. They rise to the sweetest place.

—Mary Frances Butts.

Gratitude is the fairest blossom which springs from the seed... man knoweth none more fragrant.—Hosen Ballou.

How to Be Happy

Are you almost disgusted with life, little man? I'll tell you a wonderful trick That will bring you contentment, if anything can. Do something for somebody quick. Are you awfully tired with play, little girl? Wearied, discouraged and sick? I'll tell you the loveliest game in the world, Do something for somebody quick! Though it rains, like the rain of the flood, little man, And the elements are forbidding and thick, You can make the sun shine in your soul, little man, Do something for somebody quick! Though the stars are like brass overhead, little girl, And the walks like a well-beaten brick, And our earthly affairs in a terrible whirl, Do something for somebody quick! Do something for somebody quick! Do something for somebody quick! Do something for somebody quick!

The Congregationalist's Mother Goose

(A From the Congregationalist, Boston)

A secretary came to town, And he was wondrous wise, For grest big horn-rimmed spectacles Did cover both his eyes, And when he tried to speak to us, His owl-eyed visage grim Did scare the people old and young— They were afraid of him! And so he talked and talked and talked— And then at last he sat him down, Still in that odd disguise. We all had hoped to see his face, And better judge his style. We never saw his eyes; They were afraid of him! We all had hoped to see his face, And better judge his style, But secretarial dignity. We all had hoped to see his face, And better judge his style, But secretarial dignity. We all had hoped to see his face, And better judge his style, But secretarial dignity.
Is It Dawn or Darkness?

It is common among certain classes of people, in every country to speak of the "next war" almost as if it had already been declared. Just what the black prophecy is based upon we do not know. What skeletons are there hidden away in the closets of the nations that the ordinary man does not know about? Are we living in an era of colossal deception? Are our rulers and representatives false to us? Have deeds been done and covenants been made that they dare not tell us? Have we dropped back into the old, secret diplomacy, where those in authority bargain away the souls and bodies of our young people without even giving them and us the liberty of expressing an opinion? We cannot believe this, although we recognize the sinister forces at work in civilization and feel sure there are men and women who like the diabolical excitement that comes with war. Besides we are told that many war-makers grow immensely wealthy while keeping far away from the danger and suffering brought about by war. But, however all this may be, people high up in the councils of the nations speak of "the next war." One man, a chemist no doubt, enamoured of some secret hidden by the Creator for the benefit of mankind, proposes that some city of ten thousand inhabitants subject itself to an attack of tear gas to show how humanitarian war will be when it is fought with this weapon! The worst prediction we have seen in this connection appears in an interview with Marshall Foch published in the press of July 11. The interview quotes him as saying in substance: that another world war will be fought in fifteen or twenty years, and that it will use "new and more powerful weapons of destruction" and be characterized by "more and more harrowing features of death." Then he goes on to say:

On a vastly larger scale than the last such a war will be a world war and not localized in any sense of the word, for every country will take part and the combatants will include not only the men but the women and children of every nation.

Remember how whole battalions of English women were utilized in the last war, not only in hospitals of the Red Cross, but also in transport work, where they proved invaluable. The younger women probably will take an even more active part in the war of the future.

The nation in arms will comprise, therefore, not only every available man but every available woman and child, since all will have allotted to them some definite task and so will contribute their quota to the final result. Battles will be fought not only by land and sea but in the air, where planes will fight not singly or in squadrons but in massed masses.

He then pictures the navies of the air, the navies of the sea, and those under the sea in desperate action, but says that somehow there will be a way found to combat all these and materially reduce their force.

There is one gleam of hope in Marshall Foch's dark and bloody vision of the future. He says, "An entente cordial remains, today as yesterday, the only safeguard of peace that I know of." Indeed, that is the only safeguard of peace. Not guns, nor machines of death; not gas, nor bombs, nor mailed airplanes can keep the peace. In the very nature of the case such things provoke war. They are potential threats which irritate all nations and especially smaller people who feel their inability to cope with the stronger ones. Yet big armed nations seem to have a fatal fascination that draws the weaker people.

The Prophet Isaiah

And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2:2-4.
THE CHRISTIAN PLEA NEWS

A GOOD PRACTICE—It is well in the writing of letters to this office whether they be reports, the sending in of subscriptions, the inquiry for information or any other business matter, to put your address on the letter so that any question arises the office here can get in communication with you with the least amount of trouble.

The Editor takes this occasion to commend Mrs. C. B. Cain of Knoxville, Tenn., for her diligence in this matter. She ALWAYS puts her address on her letters.

Prof. P. H. Moss, an attendant at the Oklahoma State Convention, sends in three renewed and new subscriptions to the Christian Plea, all of residents in Oklahoma City.

Mrs. P. B. Trammell of Valdosta, Ga., sends in the renewal of Mr. Tookes of Thomasville, Ga.

Mrs. R. B. Grubbs sends in a new subscription from Tulsa, Oklahoma, that she received at the Oklahoma State Convention. This subscription is for Mr. E. P. Jackson.

STEWARDSHIP HINTS

Stewardship Study for Young People

1. Study as a Group:
   The study of a stewardship book, or discussion of stewardship themes may be conducted at the hour of the regular weekly meetings over a period of six weeks.
   If it is thought unwise to divert from the regular topics for the study of stewardship, a class could be organized to meet at some other hour or week. These study meetings could be held at the church or in the homes. The pastor, or some other competent person, should teach this class and lead in the discussion.

2. Study as Individuals:
   In addition to the organized class study group, each individual Christian will want his own private reading and study. A list of all the stewardship literature we have available will be sent to any upon request. This reading will supplement the class study.

LONE STAR STATE

H. G. Smith, State Evangelist

The 1927 State Convention of the Disciples of Texas is now history. It goes without saying that it was the finest annual session ever held in the state. It met with the Grove Street Christian Church at Houston.

Program Constructive

Each number on the program for each department was a prepared message. The program was so constructed from beginning to end to bring out the idea of construction. Each day we were swept to higher ground of information and inspiration.

Field Workers

Mrs. R. B. Grubbs, the national secretary of the W. M. S. came unannounced and could not stay but one day and one night. But she surely did bring a deal of information and left some for every delegate. The message seems to have inspired Bro. David Pettaway at Cedar Lake. He has taken it from his knapsack and has put it to work. I guess it is that-a-way with Pettaway.

Mr. J. B. Lehman, another national secretary brought a message which as one of our delegates remarked is still "ringing in our ears."

Going Forward

The work in Texas is going forward this new year in a pleasing way. I am sure we are in for good results this convention year.

THE CHURCH THAT WILL WIN

ANY people will look out over the divided Church and wonder which church will eventually win. Perhaps the only answer to that question is that they will all win through Christian Union. That is the view that comes out in the Master's prayer as he was entering Gethsemane. "If pray . . . that they may all be one . . . that the world will believe."

This is but another way of saying that no aloof church can in the end be a winning church. For aloofness is in itself spiritual failure, because it does not practice the fellowship. A selfish man or a selfish church will never arrive at the spiritual goal, unless the selfishness is burned out.

The whole case may be stated in another way. The church that is most Christlike, that is most loyal to His teachings is the church that will win.
A DEPLORABLE CONDITION

T H I S condition that obtains among many churches of part-time pastoral services is a deplorable one from many angles. And especially it is so when one man serves four or five points at the same time. It is deplorable from all standpoints.

First, no man however competent can pastor more than two churches. To really perform the duties of a pastor and render sufficient spiritual services to the community demands that the minister live in the community and partake of the public life of the flock. No shepherd would try to herd his sheep by radio. No business man could expect successful results from a business run over the telephone. Absence ownership accounts for much of the trouble between capital and labor. To fully sympathize with a group of people there must be constant and close contacts formed. So no minister can expect successful results from a business run over the telephone. Absence ownership accounts for much of the trouble between capital and labor. To fully sympathize with a group of people there must be constant and close contacts formed. So no minister can expect successful results from a business run over the telephone.

The professional contacts have as much of the spiritual in it as the church requires. He has yet to learn that business has as much of the spiritual in every relationship, every thought. "Probably it is not the platitudes. " And the law killeth, while the spirit maketh alive." Things of the spirit were holy, in the same breath as the more material aspects of human existence.

Such a course is distinctly unfair to the minister himself in the second place. A part-time ministry means that no districting pastoral work can be done by the man. No advantage in program can be made and count him as the originator and sponsor. Rather too many obligations militate against the minister's success in one point since another is requiring an equal amount of his time and talent. He expends his efforts, energy and time over so vast a territory to deeply touch any. It is the same old struggle of depth vs. breadth. No monumental achievements attend the pastorate of a part-time minister.

Thirdly, it is unfair to the churches themselves. Usually such an itinerant minister goes to the place on Saturday night, preaches two or three sermons Sunday and leaves Monday morning with all the financial proceeds of the day on his person. Nothing is left for local improvement. There is no incentive to raise more funds for such a pastor is usually getting little enough and as the increased funds come in the salary of the pastor increases accordingly. Such churches have a squirell-cage existence with no program, standards or objectives. The treadmill of preaching Sundays, radifies, revivals, baptizing and inertia is a true Alpianian "Mercury-Go-Round" of activity that is not action.

From the standpoint of Kingdom-building, from the standpoint of ministerial efficiency, and from the standpoint of church policy the part-time pastorate is a deplorable condition. Hence the remedying of this condition ought to command the attention and support of the national and state work through the conventions and other meetings. It should receive the hearty cooperation of the ministers themselves. And it should be the policy of the local churches.

The conventions should encourage, the ministers foster and the churches demand continuous, sustained, efficient, every-Sunday pastoral services.

COMING ATTRACTIONS

T H E Christian Plea wishes to give some inkling of the future front page articles that will grace its forthcoming issues in the autumn quarter. A front page article on the Eleventh National Convention will be written for it by some competent person that will be to this convention what Eld. B. C. Calvert was to the Tenth Convention last year.

Mrs. Grubbs or some one in that department will write a long article giving the place and status of the Missionary Organizations Department which is now being added to the U. C. M. S.

Prof. P. H. Moss will write a front page on the recent School of Methods as projected and deanied by himself and the field force.

Eld. Alphin, National Field Secretary of the Churches, consunted last year some time to write a thesis on Church Polity and Administration and we are hoping to persuade him to write it for some November number in connection with his promo- tion of church rally day on Sunday after Thanksgiving.

Miss D. L. Blackburn, Elementary Secretary, agreed to write a long article about Young People's Conference. So that is another treat we have in store for you.

Little is said about two departments that are connected with the U. C. M. S. unless there is some need for them. One is the Church Education Department from whom we have a promise of a front page article and the other is the Benevolence Department that we hope to hear from soon on the subject of such an article.

Mr. Warren, editor of World Call, has agreed to write some of the things that makes World Call the magazine it is and that is another one of the attractions.

Besides these we are hoping that some of the seed scattered about the regular reporting, the post-card reporting, a church and state reporter will produce some harvest and we will be better prepared to give real church news in the future.

W A T C H for the BEST in CHRISTIANITY and CHURCHOLOGY that our brotherhood has to offer.

READ the FRONT PAGE of the Christian Plea.

THE SPIRIT

F O R a long time man considered religion as a part of life but apart from life. The spiritual things suffered contamination when thought of in the same breath as the more material aspects of human existence. Things of the spirit were holy, incorruptible, unpolluted, sacred.

But since man has come to understand himself better and to reconcile his beliefs with the facts in the case he has found that there are no things of the spirit worthy of consideration apart from some sort of physical or material counterpart, prototype of expression. The man spiritual expresses something particular part of the spiritual in every relationship, every deed, every thought.

Man once thought he could burn his heretics on Saturday, exile his opponent in religion, Sunday morning he might go down to eight o'clock, worship his God and be truly Christian at eleven o'clock, then spend the evening out trading his fellowman. Man still believes that he has the privilege of voting on Monday for the thing he believes on Sunday exerated. He has yet to learn that business has as much of the spiritual in it as the church relationship. He must learn that his professional contacts have as much to do with his spiritual growth and development as his Bible school lessons.

In other words the spirit is the important thing in every act, contact, relationship and thought that is a part of the experiences of man.

"And the law killeth, while the spirit maketh alive."

S O M E men have a disgust for what they call "pious platitudes." Probably it is not the platitudes that is offensive to them but the piety.
force of the United Society. Then came the Joint-Executive Committee made up of five Negro Baptists and five white people. This panel passed on the great questions arising in the united work. Then came the program of bringing out the efficiency of the churches we have in organized work.

Our evangelistic program looked to developing the churches we have and following the migrating disciples into strategic points. Not much effort has been made to go out with great evangelistic meetings into new territory such as has often been done among the white people. We doubt whether the time has yet come when that can be done. But when our organizing work will be more complete, it seems to us, the time should come when there could be a sweeping evangelistic campaign throughout the land. We are yet working with the twelve and the hundred and twenty, but the day must come when the sweeping pentecost must come.

Brethren, let us not undertake great things now but let us feel that we are preparing the way for great things. Like John the Baptist, we are making the paths straight for the white Christian people and the Negro Christian people to undertake a task that will influence the whole world. What the Disciples of Christ are doing, if they go through with it, will set the standard the world around. Let our prayers be morning and night that we who are preparing the way may be wise, patient and faithful. And let us turn our faces towards Jerusalem. Let us pray often at our east windows.

PRAYER AND THE SILENCE OF GOD

No doubt many choice and beautiful souls have been caused to faint in prayer by the silence of God. They have cried to Him. The heavens have remained dumb, unlighted, cold and apparently impassive. Patience with aching heart has seen hope wither and the sun of promise go down in dark clouds between the cold and barren peaks of two exterminities. We cry aloud, he said, and the only answer is the echo of our wailing cry. We have been lost or bewildered in the forests and mountains when a boy. The feeling of loneliness is unutterable when no kindly voice answers back to one's anxious cry. Only the echo going farther and farther and becoming fainter and fainter until that too dies away in the silence. The stillness bears down on the heart like a crushing load. A lump rises in the throat. So sometimes seem our prayers. But Christ encourages us to keep on—never growing weary— for our prayers are not lost.

The silence of God educates us in patience, faith and pluck, and causes us to reach out in trust and love toward our fellow-men. For it is the will of God that men meet and commune with each other as well as pray. The still, taciturn, unresponsive man is not godlike and needs discipline that will cultivate its social nature.

The silence of God educates us to appreciation, which is not as fully developed in most of us as it should be. If it were, would we not all be religious enthusiasts, on account of the abundant good and perfect gifts of God to his children? The farmer must wait through many days of dew and rain, darkness and sunlight for the rich yield of his harvest.

God's silence is often but temporary. One day he will speak to us. We shall see him, we shall know him. Many of our prayers will be answered in heaven. Let us wait. As the good parents of a loving child will buy toys for Christmas, but put them aside until the beauteous day in music and light breaks upon the world, so many of the things we ask for, God keeps till the crowning time. One lays up treasures in heaven by prayer. The beautiful things for which we have prayed and which have not come, will be ours when we reach the "house of mansions."

How much salary will you want? This is a stupid question asked by stupid pulpit committees. It is most embarrassing to a minister who does not regard his sacred calling a matter of barter. What he wants is a chance to do God's work and to have as generous a living as the church members have the grace to give. If the church members have a ministry with non-merenary ideals it should educate them by standardizing their salaries in a generous way. It gives one a thrill to read of men in public service who indicate high character a regard for principle.

A Christian man is a burning lamp. In the light he radiates others find their way home to the Father.

King Ferdinand dies and Rumania gets a boy king. What a fare the old monarchic system is.
The minister owes to God and to his congregation a good training for his work. This training is partly acquired by long years of schooling and study. In this he must be an educated man, and this education must not be books alone, but he must know the things that are going on around him. He needs to keep abreast of the times in all things so that he may adjust himself to constantly changing conditions, and intelligently conduct himself in reference to the affairs of the day. He must, in addition to education, know the various types of church work done, not only by his own people, but by other religious forces as well. If he is wasting in this he becomes a narrow man and his church becomes a reactionary institution.

After the minister has finished a college and seminary or Bible training course, he must still continually train himself in every line of his work, lest he become rusty, and instead of ascending the heights descend to the lowest plane of his work. A man can afford to wear out but no one can afford to rust out. No church in this day cares for a preacher, who lives entirely in the musty past, but they want him to know the theology of the day also. Indeed, he must be able to apply the past to the present.

Faithful Work

The minister owes to his people a faithful performance of the tasks undertaken. His great endeavor is to lead them into the ways of right and of God. He must ever hold up to them a vision of the great work they can do in the world. The minister has to be a people to gather his immediate church or community alone, or to know first principles only, is not doing the will of Christ, for he said, "The field is the world, the laborers are the people of the world, the harvest is ripe and the Kingdom of God is near." The preacher should have enough doctrine to set the hearts of his people in the musty past, but he must be able to apply the past to the present.

Sending the Gospel to the People

The preacher owes to his people a careful representation of his people before the public. He should demonstrate to other religious forces that he and his people are willing to co-operate with any community movement that does not sacrifice doctrine. If he does not show himself friendly to such things, then the people will regard him and his church, and rightly so, as narrow and unwilling to co-operate in any movement that may arise among his own people. Many a church has lost the sympathy and respect of a community because of arrogance. In unswerving fidelity to at least, examine the merits of community uplift movements.

Good Pulpit Work

As to the pulpit work of the minister, there are many things to be said. His preaching should not be of one kind only, but of the varied kinds which will meet the needs of his people, and build up the church of which he is the pastor. Part of his preaching will be doctrinal, but in this if he is wise he will not ride a hobby. We believe in doctrine, and we have always been doctrinal people, but doctrine extends beyond the so-called "first principles." The habit should be avoided of preaching first principles to the exclusion of everything else. Doctrine is not bound up entirely in first principles. There are many great doctrines which we very often neglect. However, the minister should arrange the program of his preaching so that members of his church will not be indoctrinated and others will come to know the teachings of his church. In all his preaching he should have enough doctrine to set forth the great fundamental teachings of Christ.

The minister must preach many sermons on doctrine. Many of our people do not want a smacker of doctrine at all, but pure consecration on the part of his people. I suspect this is the kind of preaching most needed among our people everywhere. I think our people know first principles fairly well, but sometimes, we are afar off from the things that come to us. I say to you, I think we are very much to blame for not being spiritually alive. The Disciples of Christ need nothing so much as a campaign of preaching that will deepen spiritual life and enrich the power of every heart. If we do this, along with the strong evangelistic emphasis of our people, we will become the greatest factor in the world for its evangelization.

The Bigness of Christianity

The pastor should show his people the bigness of Christianity. He should always try to make his people see that it is the biggest and the best thing in the world. He should impress upon their hearts the necessity of seeing it as an universal religion, not for one nor for a few, but for all men. Dr. Cadwallader says, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He must truly believe that "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." If he does not make his people see the bigness and the universality of the Gospel he is failing in his task. He must be a true missionary of the Lord Jesus and help his people become the same. All these things and many others the faithful minister strives to do. It is often without encouragement that he works, but he must do these things anyway. If he does these things he is pleasing God. If he fails to do them he incurs His displeasure, though he may be high in the favor of men. The preacher owes much to his people and they owe a great debt to him. In mutual payment they will do the will of God, thus, as people like God, they will become like each other.
The Uniform Lesson for September 18

The Kingdom Divided—1 Kings 12:1-24

By Marion Stevenson

The Lesson Scripture

1 Kings 12:15-20

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had said, coming. Come to me again the third day. 13 And the king answered the people roughly, and forsook the word of the Lord, which he had commanded his father. 14 And the kingdom was divided; and a man of the kingdom was cast down, even a man of low degree. 15 And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: go back to your tents, O Israel: now see to thine own house, David. 16 So Israel departed unto their tents. 17 But as for the children of Israel, which dwelt in the cities of Judah, Solomonson reigned over them. 18 Then king Rehoboam sent Adoram, who was over the taskmasters, and all Israel stone him to death with stones: and king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 19 So Israel rebelled against the house of David unto this day. 20 And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto them: and he became the head of the Secondly kingdom.

The Rebellion—

While Prince Rehoboam was growing up in the softness and luxury of the king's house, a lad whose mother was a widow was growing up in the severe experiences of the lower classes. Jeroboam was in all of this by appointment, and the conditions under which he lived naturally molded his character. He was compelled to live among the common people. He had no experience in the life of the mass of the people. He had no respect for them. The companions which he chose and the intimates who were chosen for him were of another class of people. All of these circumstances enter into the explanation of the rebellion which divided the kingdom.

Rehoboam, the Spoiled Son—

Rehoboam had nothing of the stern discipline of necessity which nurtured his grandfather, David, in the pasture and in the wilderness. He was given less restraint than his father had had. He was surrounded by influences which kept him within the royal circles of luxury and self-indulgence. He had no experience in the life of the mass of the people. He had no respect for them. The companions which he chose and the intimates who were chosen for him were of another class of people. All of these circumstances enter into the explanation of the rebellion which divided the kingdom.

Jeroboam, the Widow's Son—

While Prince Rehoboam was growing up in the softness and luxury of the king's house, a lad whose mother was a widow was growing up in the severe experiences of the poverty of such a home. Jeroboam was compelled to work and had to deny himself. He was compelled to live among the common people and because he was one of them he shared their lot with full sympathy for the hardships of their condition. By the strength of his personality, by his faculty for leadership, he attracted the notice of the king and became the head of the labor organizations of the kingdom.

Rehoboam's Son—

David left to his son, Solomon, a great kingdom and Solomon made it a glorious kingdom. Its renown filled the world. It was a kingdom of God's people. Its ideals and the resulting blessings to citizens of the kingdom were higher than the ideals of any kingdom that had ever been. In its ideals Solomon's kingdom was a kingdom of God on earth. God's will was supreme and it was attempting to express his kingdom with the wisdom that came from God. We can only dimly imagine what blessings might have come to the world because of such a kingdom in the midst of other kingdoms. Indeed, according to the announcement in Exodus 19:1-6, this was the purpose God had in calling a people to become a kingdom. It is futile to say that this kingdom was therefore a world calamity. It brought to naught the experiment God was performing for world welfare. The cause of the disruption of the kingdom, and therefore worthy of the gravest consideration.

David, the Warrior King—

The influences which determine personality operate long before a man's birth. David was therefore responsible in a large degree as the successor of Rehoboam for the things Rehoboam did. Rehoboam, under whom the kingdom was divided, was the son of Solomon. Solomon was the son of Ruth-Bathsheba, whom David stole from her husband, Uriah. David's moral sensibilities had been deadened by war. This is the explanation, but not the excuse, for the sin which brought an unloved and an unloving wife into the royal household who in turn should be the mother of the future king. Circumstances compelled David to gratify the wishes and the ambitions of a wife secured under the circumstances which marked the coming to him of his numerous wives as demanded them. He had also to build palaces. He had to build not only to the glory of himself, but for his wives wherein the labor and the financial resources of his kingdom were employed long before a man's birth. David, had planned. In harmony with the ambitions of a wife secured under the circumstances which marked the coming to him of his numerous wives as demanded them. He had also to build palaces. He had to build not only for leadership, he attracted the notice of the young king and became the head of the labor organization. Jeroboam had planned.

Rehoboam's Son—

David, the Builder—

Solomon's first responsibility was to complete the great Temple which his father, David, had begun. In harmony with the splendor of such a building, Solomon had to build palaces. He had to build not only for himself, but for his wives wherein the labor and the financial resources of his kingdom were employed. Such a building program was a tax upon the labor and the financial resources of his kingdom. Solomon therefore compelled men to work for him in the erection of the splendid buildings which adorned his city of Jerusalem and thus Solomon made problems which his son Rehoboam had to face.

Solomon, the Diplomat—

The renown of Solomon's kingdom attracted other nations to him. It was the fashion of the time, seemingly a political necessity, that he have diplomatic relations with world powers. He married many princesses from among the many royal families to his domestic establishment hundreds of other women of lower rank. In such an atmosphere, the future king, Rehoboam, was reared from infancy through youth into manhood. Domestic discord, wealth, and luxury, and display, false religions,—in such a home was reared because of the diplomacy of his father, Solomon.

By Marion Stevenson

The Lesson Scripture

1 Kings 12:15-20

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had said, coming. Come to me again the third day. 13 And the king answered the people roughly, and forsook the word of the Lord, which he had commanded his father. 14 And the kingdom was divided; and a man of the kingdom was cast down, even a man of low degree. 15 And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: go back to your tents, O Israel: now see to thine own house, David. 16 So Israel departed unto their tents. 17 But as for the children of Israel, which dwelt in the cities of Judah, Solomonson reigned over them. 18 Then king Rehoboam sent Adoram, who was over the taskmasters, and all Israel stone him to death with stones: and king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 19 So Israel rebelled against the house of David unto this day. 20 And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto them: and he became the head of the Secondly kingdom.

Rehoboam, the Widow's Son—

While Prince Rehoboam was growing up in the softness and luxury of the king's house, a lad whose mother was a widow was growing up in the severe experiences of the poverty of such a home. Jeroboam was compelled to work and had to deny himself. He was compelled to live among the common people and because he was one of them he shared their lot with full sympathy for the hardships of their condition. By the strength of his personality, by his faculty for leadership, he attracted the notice of the king and became the head of the labor organizations of the kingdom.

Rehoboam's Son—

The Rebellion—

The rebellion was immediately proclaimed. It was inevitable. A leader was at hand, Jeroboam. The kingdom was divided in ten parts to two parts. Only a remnant was left for David. God's own prophet condemned the division.

Testimony—

If anybody reads this lesson or discusses it in class with the idea that these Old Testament stories have no teaching value to us today, he is reading with a veil over his face. There is hardly a single element in this situation that does not have a counterpart in present day experiences. This lesson will be studied in many communities where the conditions prevail or are imminent which caused the division of the Kingdom of Israel.

The natural world shows us God's beauty, wisdom, and power; but to see his love we must look upon Jesus Christ.

The brotherhood of man is not a fancy but a fact, and the Kingdom will not come until we all recognize that fact.

The light of the sun on ordinary evening clothes the planet is an example of God's glory, shining on the duties of ordinary living, can make them beautiful in its radiance. The glory of God belongs in our communities where the conditions prevail or are imminent which caused the division of the Kingdom of Israel.

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Christian Endeavor Topic for Sept. 18

What's Wrong and What's Right With the Movies?

2 Peter 2:1-3; Philippians 4:8

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Should the church ever try to compete with the movie theatre? Should the church ever recommend certain pictures to its congregation? How can the church stop the caricature of the ministry and religion? Is movie propaganda a legitimate and an effective weapon against offending movies? Can it be used? Can the church learn any lessons from the interior decoration and equipment of the movie theatres? Which is the better teacher, the movies, or legitimate drama? Why are movie theatres crowded daily? Are western pictures harmful in their effect on youth today? Are movie magazines a helpful agent in our life today?

Paragraphs to Ponder

Unfortunately, and yet almost inevitably in America, the financial profits are uppermost in the mind of producer and exhibitor in the making of a picture. This is not true in every country in the world; and in many the thought of profit is the only thought. With such a conception of the business, those in it think only of putting on pictures that will draw crowds, disregarding the effect upon the people who come to see what effect on the community. It is easy to say such exhibitors should be put out of the business, but the task of putting them out is one of a higher order. 1)

The sex play has been the vogue for a long time now. It is still popular, though there are those who claim to "be in the know" who tell us that its day is passing. Let us hope that it is, and work to that end. Such pictures are far worse in their effect upon the morals of the whole community than any number of lurid western pictures. The moral value of a picture; it is a very excellent portrayal of the time in which the events shown took place. "Robin Hood" gives a good view of medieval Europe; "Passion Play" presents an illuminating view of the court life just preceding the French Revolution; the "King of Kings," outside of its religious merit, is a remarkable portrayal of the life and times of Christ; and in many other pictures there are historical touches that have great teaching value.

Occasionally there is shown a picture of wild life in its native habitat. "Chang" is such a picture; it is a very excellent portrayal of the life of Asian elephants. "Grass," is another picture that helps us to see how people live in the mountains of Central Asia. Snow's pictures of hunting in Africa and in the Arctic permit us to look at wild life there just as it is from day to day. The western pictures of the better type give us glimpses of the out of doors that are most refreshing. Some of these last named pictures, as "The Covered Wagon," "The U. P. Trail," and "The Flaming Frontier," have real historical value, too.

The moving picture has served often as a silent ambassador of [Christian] acquaintance. The people of other countries have come to know more of the way we live in America than through any other medium. It is unfair to say that many of them have seen a false portrayal, or a presentation of a side of our life that is not typical, though it is not so frequent as one might think. But there are good clean pictures that have shown life as it really is in America and have helped the world to know us better. Pictures frequently have helped to give us glimpses of real life in other countries, and so to make us acquainted with other peoples as they are. Travel pictures have rendered a real service in this field.
Is It Dawn or Darkness?

(Continued from page 345)

to strike at them, heedless of results. The great war is a war of policy, a war of human good intention and the will to peace. We must contemplate the cruelty of war, the wickedness of war, the destruction of war. We must contemplate the value of life and the righteousness of peace. We must seek peace and ensure it—we must think peace and pray for it to fill the earth as the waters the channel of the sea.

We venture to be bold in utterance—there will not be another world war. We predict this because England wants peace, France and the United States have practically pledged themselves to eternal friendship and eternal peace. Germany has a large number of people who are praying peace among the nations, and there are some two dozen societies pledged to the promotion of international good will. But above all there is eternal peace. Germany has a large number of its Great Leader who is the Prince of Peace. The Church which is pledged to it, following the Church in Jerusalem.

The world is making by the gospel of the Eternal Atonement. It has discovered ways out of the jungle. It has discovered what makes a man brother. It loves justice and hates iniquity. Its purpose in the world is to make life safe, and sweet and beautiful.

It is not just as we take it—life's field will yield as we make it. And gather the ripe golden ears of the wheat. This mystical world of ours; Is It Dawn or Darkness?

(Continued from roll over)[1]

Interdenominational Program of Evangelism

As a result of rapidly growing interest in the Pre-Easter campaign of evangelism, Protestant bodies somewhat generally are projecting their plans into the future. Some of them, especially the Disciples of Christ, are putting on programs to culminate in 1928, which will be the 190th anniversary of the founding of the first Christian Church, in Jerusalem.

In accordance with this widespread sentiment, the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America has issued a call and suggested a program for an intensive season of evangelism beginning with September, 1927, and concluding with June, 1928. The Council invites all of the communion and all religious organizations auxiliary to the church to cooperate. It suggests that already many have formed definite plans; and again that some of these plan a study of the life of our Lord Jesus Christ, to be extended over three years or until the celebration of the 1900th anniversary.

1. That the first Sunday of October be set aside as a day with emphasis upon family church attendance.

2. That the Pre-Easter or Lenten Program be organized. A definite program of religious instruction in the church be provided for the people and carefu]l plans made that worship and devotion be everywhere.

3. That emphasis shall be placed on the value of individual and family devotions and neighborhood prayer meetings shall be organized.

4. That the period of work shall fruit in an autumn ingathering of new members at the fall communion service or in some other suitable season.

The Pre-Easter or Lenten Program

That all people everywhere should read during January, the Gospel of Matthew. That during the first 21 days of February the Gospel of John in all churches. That from February 22 to Easter day the Fellowship of Power be used.

That in Rccordo of this wide~spread sentiment, the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America has issued a call and issued a call and suggested a program for an inten- sive season of evangelism beginning with September, 1927, and concluding with June, 1928. The Council invites all of the communion and all religious organizations auxiliary to the church to cooperate. It suggests that already many have formed definite plans; and again that some of these plan a study of the life of our Lord Jesus Christ, to be extended over three years or until the celebration of the 1900th anniversary.

The official call, with reference to this latter, says:

We look upon this as a favorable oppor- tunity to give ourselves with renewed consecration to the holy life with wholehearted determination to bring the knowledge of our Lord and His saving grace to multitudes that know Him not, and to learn how His way of life may be made operative in all the actual and potential relationships in our modern world; and further we do commend those movements and denominations which seek in organized fashion to make their Jesus Christ the fruitful in the spiritual life of the churches and in their ministry to the complex and confused life of the world.

Suggested Fall Program

1. That the first Sunday of October be se- lected for October Sunday with emphasis upon family church attendance.

2. That emphasis shall be placed on the value of individual and family devotions and neighborhood prayer meetings shall be organized.

A careful cultivation of the devotional life of the people.

Through program of religious instruction by the pastor for the young.

The enlistment and training of a body of workers to do personal work in the ingathering of new members.
Our Youth, Their Problems in Kingdom Building

President's Address of Missouri State Christian Endeavor Convention, Fulton, Mo., August 2-7

C. L. Welch, Frankfort, Mo.

A QUESTION every one of us should consider is, "Would the Kingdom be as well off without me as with me?" The consideration of that question will reveal to many of us, perhaps all of us, that we are not doing nearly as much for the kingdom as we are capable of doing. Some will discover that they could drop out and never be missed, so far as the program of the Kingdom is concerned.

Let's not be that kind of Christian. Let's make ourselves indispensable. The art of kingdom building requires us to live clean, pure, righteous lives. Each of us is an animated advertisement for the kingdom. "Some present a page almost or quite blank. Some give the world a sheet clean and full of good deeds and made beautiful with clean living. But some, alas, show only smudges and smears of unwholesomeness of indifference and of selfishness in many forms."

Choice of Companions

We are the kingdom, and what we are, the kingdom is; and by our works and lives the world judges. "Evil companions corrupt good manners." They do more; they destroy spiritual power and moral stamina. Therefore one of the great problems of youth is the choice of worthy companions, companions who will build up in righteousness and beauty of life and power of spirit. We'll be judged in part at least by the company we keep and in turn the kingdom will be judged by us. Then we should seek fellowship with the godly and pure.

Let us not leave support out of Kingdom building. We must support it with all the means in our power, our money, our energy and our time. It isn't enough to say, "I am too busy to help but I'll give something." That something is apt, under such circumstances, to be less than it ought to be. And even if it is all it ought to be, it can't do what a gift of time and effort will do. The money is needed, to be sure, but where there is interest that leads to the generous giving of self the money will come. Support the kingdom by giving self, and substances will be given too.

Place of Prayer

Prayer is expected of all of us. It is the highway to God's throne, the air way of spiritual communion between His mind and ours. It opens the way for God to bestow his great and precious gifts on the kingdom. To pray in private has a tendency to make prayer a habit. And to pray in public makes our prayers an edification for those who hear. Some say they cannot pray in public and perhaps they can't. Everyone can pray in his own closet. As Endeavorers, we ought now to be learning the power of prayer and cultivating the habit. The kingdom needs us. We must ever be in preparation for a larger and more fruitful service.

There is always a shortage of trained workers in the kingdom, and often there is not enough of any sort of workers to properly care for the work. Now the program of kingdom building cannot go forward steadily and aggressively unless there are earnest workers to push it forward. A successful worker makes himself, he is not made by something outside himself. Since this is true, let us get clearly in mind that the making of a successful worker is not a short or an easy task.

An old shoemaker was asked how long it took to learn to make a good shoemaker and he replied, "A lifetime." If it takes a lifetime to make a good shoemaker, it certainly will take no less time to make a successful worker in any other worthy field. We are needed and the better trained we are the more useful we shall be. Give more time now to preparation that later you may give better service.

Knowledge of the Bible

The kingdom is established upon Bible truth and it should expect us to know the Bible. Paul the Apostle speaks of the word as the sword of the Spirit; and we ought to be daily striving to become more and more proficient in handling this weapon of defense and offense. The principles of Christianity are contained in the Bible and these are the principles of the kingdom. How can we set them forth and lay for other lives the foundation and win them for membership unless we know our Bibles?

We are missionaries of the kingdom, representatives who seek to add to its strength by bringing in new members and who seek to increase its power and influence by endeavoring to inject its wholesome and healthful principles into the life of our time, into business, into our school life and into the social life of our community. The kingdom expects us to be reverent and respectful towards its claims and its representatives if they by their lives prove worthy of the respect. There is too often manifested in our day a disregard for the sacredness of God's house, a disregard that breeds disrespect for all things pertaining to his worship. Such a tendency is deadly to a strong spiritual life and must be shunned. Reverence is an essential part of worship; it is an attitude of mind that should be cultivated for the sake of the kingdom and for the sake of our own spiritual welfare.

Jesus commanded us to "Seek ye first the kingdom of God and his righteousness," but the multitude, including a host of professed followers of Christ, are seeking everything else first. We wonder why the world is in such an awful condition. The vacant seats in our church, especially on Sunday nights, tell the story more eloquently than any words can tell it. We hear much about building sidewalks and streets in our cities but these, important as they are, do not make great cities; it is righteousness that exalts a nation, and no amount of material improvement will serve as a substitute.

Whenever the world will come back to God and build with him, all of our problems will be solved.
The recent Missouri Convention chose P. A. Gray as state evangelist and the church at Fulton is seeking a minister.

R. H. Davis of Cincinnati was chosen as corresponding secretary at the Washington Convention.

The New Dormitory at Jarvis is to be dedicated on Wednesday, September 21.

The new classroom building at the Southern Christian Institute is to be dedicated on Thursday, October 20th.

Jesu H. Moore, who has closed his work at Georgetown, Kentucky, has been called to Columbus, Ohio. We are not advised as to whether he will accept.

Miss Rosa V. Brown has closed her first year as director of the Y. W. C. A. at New Castle, Pennsylvania. She is making a real success of it.

The flooded regions of the Delta of the Mississippi are finding it hard to get their children to college this year, but they are bravely facing the problem. Some are seeking work to pay their way and others are helping to harvest the present crop in unflooded regions.

The church at Nicholasville, Kentucky, is seeking a pastor. It has been without a pastor for over a year and greatly feels the need of a good man.

Miss Bessee Chandler was chosen to take the work of elementary worker in the Bible schools in place of Miss Dewey Blackburn who resigned. Miss Chandler will spend a year at the Southern Christian Institute.

Miss Lois A. Lehman, daughter of President and Mrs. Lehman returned from Japan in July and spent over a month at home. She was accorded a very welcome reception at the Mississippi state convention and at the white churches at Edwards, Jackson and Vicksburg. She is now in the National Kindergarten School of the Northwestern University at Evanston, Illinois.

I. C. Franklin has been called as pastor of the Mound Bayou Church. The two churches are uniting to make one good church. The two churches in Jackson, Mississippi are also considering uniting in a common program.

J. D. Hill has preached for the summer at Waco, Texas, and is seriously considering giving up teaching and giving his whole time as minister.

News of Interest

The Arkansas State Convention will convene at the Ellis Chapel Church of Christ at Wabbaseka, Tuesday before the second Lord's Day in October.

We hope to have a large delegation and the local church is spending no pains to prepare a comfortable visit for all who will attend.

THE ARKANSAS CONVENTION

Eld. D. L. Turner, Pastor

The Arkansas State Convention will convene at the Ellis Chapel Church of Christ at Wabbaseka, Tuesday before the second Lord's Day in October.

Eld. Jackson of Nashville, Tenn., also gave his renewal at the National Convention.

Miss D. L. Blackburn, late incumbent of the national office of elementary superintendent, sent in three subscriptions from the Ohio state convention from persons as widely scattered, Eld. Blair of Cleveland, Mr. J.ickerson of Wilber force and Mr. C. H. Bristow of Columbus.

Mrs. S. L. Bostick of N. Little Rock, Ark., brought another subscription from that church. Added to the former four makes five from this church which has only nine families.

Mrs. Jacob Jasper of Indianapolis gave her subscription and Mrs. Carrie Galloway of the same church gave in three renewals from the Indianapolis church.

That raises the subscriptions of those receiving over thirty Christian Pleas.

Eld. J. J. Green of St. Louis, Mo., took occasion to renew his subscription at the convention.

The subscription yet unexpired of Mrs. W. H. Hunter, Springfield, Mo., was renewed by her father Eld. W. H. Brown of Mt. Sterling Ky., at the National Convention.


From Lyons, Texas in an unsilenced letter came two subscriptions for Eld. W. B. Washington and his sister, Mrs. M. Nicks of that town.

President Erwin was a visitor to this office Aug. 26. He was just returning from a summer spent in summer school in New York. He was unable to get to the National Convention due to the pressure of affairs at Jarvis Christian College of which he is president. But he was able to gladden our hearts by a ten dollar contribution on Christian Plea.

It is not often this office receives mail from New York but from Brooklyn, N. Y., came a renewal from Mr. H. M. Kearse for the Christian Plea.

Eld. O. Zollar of Holdenville, N. C., brought ten subscriptions from his church.

Mr. Cornelius Scott of Johnson City, Tenn., sent in three new subscriptions from eastern Tennessee.

Eld. Arby Jacobs from California, brought three subscriptions to the Convention at Washington.

THE CHRISTIAN PLEA

Eld. M. Jackson of Nashville, Tenn., also gave his renewal at the National Convention.

Another visitor to the office of the Christian Plea Friday, Aug. 26 was Eld. J. H. Parker, pastor of the church at Hannibal, Mo. In the absence of Eld. J. J. Green, state representative to the National Convention, Eld. Parker turned over to the editor ten dollars to represent his church in the National Convention as well as six dollars to cover the deficit in state apportionment for the Hannibal church.

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We hope to have a large delegation and the local church is spending no pains to prepare a comfortable visit for all who will attend.
O NCE a politician was making a great speech. He harangued the crowd in silvery words of eloquence with a golden voice. When he had completed the “spouting” he asked his friend what about the speech. “Sound, quite sound,” was the friend’s reply. But a glutton for praise the speaker demanded, “What else? Go on, tell me what else.” The friend answered, “Sound was all. Just sound.”

When some of the denominationalists that clutter up our communion with a great array of “Modes” and “Methods” of procedure, in all of the activities of the church, come forward with one of the “It’s not scriptural” protests, it is often another case of “Sound, just sound.” Those that place so much emphasis on the soundness of doctrine of a fellow-being would do well to remember that Jesus said in His first sermon, “Judge not.” “Who appointed me judge over you” or who appointed you judge over me?

Usually soundness on the doctrine consisted in being rabidly controversial on non-essentials. Most soundness is of the sort like the prayer, “Oh God, bless me, my wife, my son John and his wife, us four, Lord and no more.” The very essence of preened soundness, is selfishness that when discussed in relation to Christianity is merely sound, just sound.

The vicissitudes of human life and the constant revelation of God in man are both so uncertain and changing that soundness today is actionarism tomorrow. With the problems changing so rapidly that the marvel of the last decade is the persistence of lack of a definite program of advancement. With no aims, no goals, no objectives, no tests, no methods, no “nothing” beyond the financial one of keeping out of debt even at the expenses of better and more efficient service to the individual and the community, the average church meanders about with “wool-gathering” and “counting its toes,” performing no real service whatever. Then such a church has the “brass and gall” to ask the community and the individuals who belong to it to support it and propagate it.

Most pastors have a policy—more or less commendable—of keeping the church self-supporting but they have never interested themselves in finding ways of supporting either of itself or by the community. It may be that a good debt incurred in some worth-while pursuit will mean more than a clean slate of “No debts—No deeds.” As business men, as householders, as individuals, no member, may not even the pastor, considers it a disgrace to go into debt for something of value that may be considered progressive. The family cheerfully mortgages its future to get a home, the young person sells his prospects for an education, the business man forfeits his profits to make a substantial extension, the nation spends its taxes for decades to come to protect its interests today. All of these have a species of faith in themselves.

But the church—whose bedrock of belief is faith—is afraid to trust it itself and its Founder to carry it through a program involving expenditures.

But the most of this inertia is due to a pastor without a program. They get nowhere because they have nowhere to go. “IF you are going NOWHERE how will you know when you get THERE and how will you know WHERE to go from THERE?” “Without a vision the people perish.” The extent of the people’s vision is gauged by the leader’s vision. They cannot see over the heads of those elevated by them to lead.

So with no conception of the church as a social institution, with no realization of the importance of the church taking a decided stand on an ethical question, with no consciousness of the remarkable influence wielded by the church in moulding public opinion, such besotted, complacent leaders pursue the even tenor of their way engrossed in raising the pastor’s salary BOTH WAYS. Already such a pastor is worth only half of what he is getting even if it is only a dime a month.

Pastors, the appeal is to you to get a program of local and institutional import that will justify your existence. Your salary will be forthcoming and what is more you will be worth all you get.
We are doing nicely here.

Devotional—Winchester.
Greeting and Appointment of Committees.

"Religious Education in the Family"
—North Middletown and Step-

tone.

"What Forward Move Shall We Make?"—Winchester and Aaron's Run.

SATURDAY AFTERNOON
Devotional—Stepstone.

"The Christian Plea"—W. H. Dyson,
Mt. Sterling.

"What Should We Bring to the Church?"
—South Middletown.

President's Quarterly Address.

"Welcome Address—Winchester.
Response—Fairview.

WHERE SHOULD WE KEEP CHRIST?
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Music—Offering—Adjournment.

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"What Forward Move Shall We Make?"—Winchester and Aaron's Run.

SATURDAY AFTERNOON
Devotional—Stepstone.

"The Christian Plea"—W. H. Dyson,
Mt. Sterling.

"What Should We Bring to the Church?"
—South Middletown.

President's Quarterly Address.

"Welcome Address—Winchester.
Response—Fairview.

WHERE SHOULD WE KEEP CHRIST?
—Mt. Sterling.

Music—Offering—Adjournment.

SATURDAY MORNING
Devotional—Winchester.
Greeting and Appointment of Com-

mittees.

"Religious Education in the Family"
—North Middletown and Step-

tone.

"What Forward Move Shall We Make?"—Winchester and Aaron's Run.

SATURDAY AFTERNOON
Devotional—Stepstone.

"The Christian Plea"—W. H. Dyson,
Mt. Sterling.

"What Should We Bring to the Church?"
—South Middletown.

President's Quarterly Address.

"Welcome Address—Winchester.
Response—Fairview.

WHERE SHOULD WE KEEP CHRIST?
—Mt. Sterling.

Music—Offering—Adjournment.
FIRST QUARTER

Number of letters written, 54; number of postal cards, 20; number of letters written, 30; number of C. E. addresses, 1; number of addresses, 3; number of S. S. addresses, 7; number of business meetings held, 4; number of S. S. lessons taught, 7; number of Church services, 2; number of miles traveled on land, 292; number of miles traveled by rail, 446; Road fare, $35.76. Writing expense, $1.65.

Pastor's salary for Clarksdale, $85.00. Salary for Bethel, $30.24.

Money received on the field, $39.80. Money raised for building purposes at Clarksdale, $134.40. Raised for Church purposes at Bethel, $12.55. Raised for building purposes at Indiana, $23.60. Raised in revival at Clarksdale, $117.13. Total raised for the quarter, $306.09.

THIRD QUARTER

Number of letters written, 30; number of postal cards, 4; number of letters written, 3; number of S. S. addresses, 2; number of C. E. addresses, 8; number of funeral sermons, 1; number of S. S. lessons taught, 1; number of business meetings held, 3; number of days on the field, 5,3 Writing expense, $1.51.

Money received on the field, $396.55. Pastor's salary at Clarksdale, $95.55. Salary at Bethel, $74.65.

Churche's visited during 4th quarter as follows:

THIRD QUARTER

Number of letters written, 11; number of postal cards, 4; number of letters, 4; number of addresses, 3; number of funerals, 1; number of miles over railroad 5404; railroad fare, $136.15. Number of C. E. addresses, 21; number of miles on land, 328. Writing expense, $2.68.

Visiting the following Churches while in Los Angeles, California, as follows:

Watson Church of Christ, March 31, 1927; offering, $6.29; Wadsworth Christian Church, Sunday Morning, April 3, 1927; offering, $1.00; Grand Gulf, Dec. 9, offering, $3.50; Grand Gulf, Dec. 9, collected, $3.50. Money raised in annual Drive at Clarksdale, Jan, 1927, $106.15. Took pledges for the Clarksdale Church, in the Fall of 1926, to the amount of $198.10. Total collected to date, $53.10. Total raised in Drive, and over the state, $156.25. We had planned to raise $1,000 and pay the last lot we bought out of debt, set plans to build at an early date.

During the first quarter we toured the state in interest of the Clarksdale Church. Conducted both the Mound Bayou and West Point District Conventions. Taught the ministerial lesson in both.

Pastor salary for Clarksdale, $65.05. Salary for Bethel, $52.31.

Number of miles traveled, 1449; R. E. Hill, Dec. 8, collected, $3.50; Grand Gulf, Dec. 9, collected, $3.50.

Proof of Mississippi State Evangelist

Eld. B. C. Calvert

Eld. B. C. Calvert

Second Quarter

Number of letters written, 54; number of postal cards, 20; number of letters written, 30; number of C. E. addresses, 1; number of addresses, 3; number of S. S. addresses, 7; number of business meetings held, 4; number of S. S. lessons taught, 7; number of Church services, 2; number of miles traveled on land, 292; number of miles traveled by rail, 446; Road fare, $35.76. Writing expense, $1.65.

Pastor's salary for Clarksdale, $85.00. Salary for Bethel, $30.24.

Money received on the field, $39.80. Money raised for building purposes at Clarksdale, $134.40. Raised for Church purposes at Bethel, $12.55. Raised for building purposes at Indiana, $23.60. Raised in revival at Clarksdale, $117.13. Total raised for the quarter, $306.09.


On Oct. 3, 1926, raised $6.00 at First Christian Church of Clarksdale. Helped John Fisher, a young man of our race, to get a fair trial in the courts. This young man was charged of having killed a white man. All the churches of Clarksdale helped this young man because they believed him to be innocent.

Pastor attended and revisited as follows: Indiana, Nov. 7, 1926; had excellent services. Raised for building purposes, $52.60. Offering for the Evangelist, $67.50. 1st Sunday afternoon, Nov. 7, 1926, at McKinney's Chapel. Offering $3.15. Took pledges for the Clarksdale Church. Rose Hill, Oct. 5, no service; Pine Grove, Oct. 4; no service. Both Churches were on their vacation. At Center Church, Oct. 26; services real good. Offering, $2.75. Held a revival at Vicksburg, Sept. 29th, for Elder L. R. Garrison. Two were added to the Church. One (1) reclaimed, and one from the Baptist. They gave me $12.00 for my service.

Number of days on the field, 58. Number of sermons preached, 48; number of souls brought in at Shaw 3; these souls are our primary obedience. Number at Clarksdale, 6; 1 reclaimed, and 5 baptisms. One (1) reclaimed at Bethel. Total for the quarter, 19.

SECOND QUARTER

Number of letters written, 30; number of postal cards, 3; number of business meetings, 7; number of C. E. addresses, 3; number of Special Delivery letters, 5; number of funeral sermons, 1; No. of S. S. addresses, 6; No. of letters, 8; 12 letters taught, 7; number of days on the field, 80; number of Churches visited, 5; they are as follows:

Second Quarter


Churches revisited with a view to collecting pledges for Clarksdale Church as follows:


Jackson College Addition Church, Nov. 22, collected, $6.00. This was the first church I had the privilege of giving on my trip over the state in this special effort.

Center Church, Dec. 7; raised out. But collected some since that time. Union

Page Five

THE CHRISTIAN PLEA
THERE are some people who say in regard to religion, 'It does not make any difference what you believe, just so you are sincere.' This may be true as far as good intentions are concerned, but certainly it is false as far as consequences are concerned. A man who eats poison believing sincerely it is good food would probably die. A man who uses false good food because he believed it would poison probably starve to death. Religion is the fundamental thing in all human life. The character of a man's religion depends upon his thought of God. He will be like his god because religion is a man's experience of union with his God, to adapt the words of a recent noted writer. Every religion has had its zealots and sincere devotees. Religion determines the human conduct, therefore it enters into social relations, and social relations make society or the state. What a man thinks about God, therefore, determines finally the more or less civilized order in which he lives.

The religion of the Old Testament was planned to produce an ideal social situation, and it failed for this very brief period at the close of the reign of David and at the beginning of the reign of Solomon, when the kingdom was based upon the ideal of God as revealed in the Old Testament. Men received the laws for this kingdom from God.

Religious conditions:

A zealous queen—Jezabel was as strong a personality, stronger in many respects, than her husband. Ahab the King was an Israelite, but complacently indifferent to religion. He was busy with other affairs and therefore was related religiously to many busy men of our present day. Besides this he had a very religious wife and, manlike, turned over the religious affairs of the kingdom to his king and queen. Here again he is related to a modern man.

A prominent man said once, "Two per cent say, That's fine." Very much of our simple-mindedness is due to the fact that people are not as frequently to their own hurt as to their own help. Whatever your sex or position, life is a battle in which you are to show your pluck; and we be to the coward! Whether passed on a bed of sickness or a tented field it is over the same fair play, and admits no foolish distinctions. Despair and postponement are cowardice and defeat. Men were born to succeed, not to fail.—Thoreau.

The Lesson Scripture

1 Kings 18:30-39

30 And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of Israel, unto whom the word of Jehovah came, saying, Israel shall be thy name.

32 And with the stones he built an altar in the name of Jehovah: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid it on the wood, and said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. 34 And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. 35 And the water ran around about the altar; and he filled the trench also with water. 36 And it came to pass at the time of the offering of the evening oblation, that there came fire down from heaven, and consumed the burnt-offering and the wood, and the stones, and the dust, and licked up the water that was in the trench. 37 And when all the people saw it, they fell on their faces; and they said, Jehovah, he is God; Jehovah, he is God.

The Lesson

The story of the contest between Elijah and Baal is one of the most dramatically interesting stories in the whole Bible. It shows on the one hand the helplessness of the situation and the sublime courage of the one lone prophet. No doubt this story has helped many a man to stand alone for the thing he knew was right and according to God's will. This is the spirit in which martyrs do their work. They stand alone, and the sublime courage of the one lone martyr will. This is the spirit in which martyrs do their work. They stand alone, and the sublime courage of the one lone martyr

Mob psychology—Elijah was alone in his firm stand for the worship of Jehovah. Opposed to him was the multitude of the priests of Baal, just as zealous for their god. Between these two extremes was the mass of the people who were "limping between two sides." The people had no mind of their own. They were looking beyond themselves for leadership. They turned to one side or the other because of the absence of convictions of their own. When the fire came upon Jehovah's altar, and not upon the altar of Baal, the people cried enthusiastically, 'Jehovah, he is God.'

A prominent man said once, "Two per cent of men think, the other ninety-eight per cent say, That's fine." Very much of our social life, our business life, and also of our religious life, is based upon this fact that the masses go along with the mob for themselves. It is easier to do as other people do than it is to think correct courses of conduct for ourselves. Fact places heavy and serious responsibility upon those who would lead the people, for, 'If the blind lead the blind, both shall fall into the ditch.' This fact places a heavy and serious responsibility upon those who follow as frequently to their own hurt as to their own help.

This raises the suggestion of carefully trained, and taught, and qualified spiritual leadership for our churches, our schools, for everything that has to do with the life of mankind.

Spectacular evangelism—It is quite easy to cry out against spectacular evangelism. We should recognize the fact, however, that there are times and circumstances which call for strange and unusual programs and circumstances which can be controlled in no other way. The situation in Elijah's day demanded just such a man as Elijah with just such a program. It is to be noted however, that Elijah could only go so far before he had to put his hands around the shoulders of Elisha, a quiet teacher who went about unostentatiously among the people. Elisha could not do Elijah's work. Elijah could not do Elijah's work.

Do prayer change things?

What a conception of God was behind as far as the frantic prayers of the priests of Baal. The conception of their god which Elijah ridiculed was largely true. They had an idea of a god who was indifferent to them when they chose, who would not listen to them when they tried to do their best, who might be imported or planted by their persistence or their mutilations, or whose attention might be attracted by their wild dances about the altar and their leapings upon it.

Many professed Christian people have the same idea of God today, that he is one who can be persuaded by praying to do things that otherwise he would not do at all. People still shout and rave and do fantastic things to attract God's attention to their prayers. Contrast with this the quiet dignified prayer in which Elijah without argument laid the whole situation before Jehovah and awaited his pleasure.

Self-Reliance

Whatever your sex or position, life is a battle in which you are to show your pluck; and we be to the coward! Whether passed on a bed of sickness or a tented field it is over the same fair play, and admits no foolish distinctions. Despair and postponement are cowardice and defeat. Men were born to succeed, not to fail.—Thoreau.

Instruction in English is given in all secondary schools of Costa Rica. In the effort to introduce study of the language in elementary schools as well, seven teachers from the United States have recently been engaged. They will be assigned to elementary schools in the capital of each of the seven Provinces.

A Bible was held up before a clasp of students in Santiago, Chile, and they were asked what book it was. No one knew. When told it was the Bible, they all said they had never read it.

When you shirk your duty, you separate yourself from the mightiest power in the universe—the will of God.

THE CHRISTIAN PLEA

Page Six
Christian Endeavor Topic for October 2

How Can We Make Our Society More Successful?

(Consecration Meeting)

Philippians, 3:13-17

By Earl W. McCash, Minister First Christian Church, San Francisco, Calif.

Suggestive Questions

Point out one good trait of your society and one shortcoming.

Give one suggestion for the improvement of the Sunday night meeting.

What is graded Christian Endeavor? Is it successful?

Should your society have more or fewer committees?

How far is the success of the society dependent on the president?

What do you think of contests in the society?

Have they any real dangers?

Do meetings at jails, hospitals, and other institutions help the society?

Do Sunday evening lunches help the society?

Can they help in any way?

What committee is most important in making a successful society?


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Paragraphs to Ponder

One of the prime elements of success in any society is activity in the general work of the church. The society is not, was not organized to be, an institution separate from the rest of the church, though sometimes it takes on that appearance. Christian Endeavor is a training school for Christians, and the church is the chief agency through which such a society should give expression to its talents.

A society to be a success must have definite and worthy goals, not too many, for the energies are dissipated and nothing is well done. Every your accomplishment should be measured and new goals set. There should be, too, goals that reach for higher ground, distant accomplishment, for there are tasks that need years to complete. Yearly goals lend a touch of freshness to the work, and the five year, or the ten year, goal, brings in the element of permanence to the society's activities. Set a mark and work towards it, not because you can get anywhere, don't move in a circle; a merry-go-round does that. Move ahead.

Are your meetings getting stale? Sometimes they do because of lack of thought on the part of your prayer meeting committee and your leaders. If monotony has crept into your Sunday evening programs, let your president call your prayer meeting committee and your leaders. If monotony has crept into your Sunday evening programs. What do you think of contests in the society? Can they help in any way? What committee is most important in making a successful society?

The society to be successful needs close contact with other societies. There is encouragement and stimulus in such contact; there are ideas to be exchanged; there are common tasks to be performed; and there is value in friendly rivalry. Every society should belong to a Christian Endeavor union and be active in its enterprises. That tends to break down denominational barriers and to advance the cause of Christian union. Such contact should bring us into fellowship with other groups of Christian young people, too, as the Epworth Leagues and B. Y. P. U. But don't be narrow.

Success is not to be had by-gathering to ourselves a lot of "points." Contests serve a purpose, but all too often the real purpose of Christian Endeavor is lost sight of in the pursuit of "points." The intention of the society is nobly praiseworthy; they want to stimulate us to the greatest effort. We, however, are so apt to lay emphasis in the wrong place and center our attention not on "score cards," rather than on the tasks to be done. Count points, to be sure, if it will help, but let the score count in the secondary, incidental, to the doing of worth-while things.

Occasional meetings in the homes of members will lend variety to the meetings, and will promote the fellowship among members. There is a different atmosphere in a home that is more friendly to sociability, and we can with profit take advantage of it once in a while. Such meetings would be social, to invite in neighbors who could not easily be persuaded to attend the services at the church. Friends, too, will come to a home meeting who would balk at church meetings.

No society can be successful that neglects its members. When a member is absent, find out why and let him know he was missed. If he is ill, see that he is visited, so that he may know that the society is really concerned about his welfare.

Christian endeavor cannot succeed without the help of God. Our society cannot succeed in Christian Endeavor without such aid. That calls for prayer. Prayer in the meetings is needful and should be given a large place in the program, but the prayer that counts most is the private and habitual prayer of the members. The society that has a praying membership cannot help being successful. Such members are constantly in touch with the source of light and power, and they will reflect the light and radiate the power. When such members take hold of a task it is far more certain of success.

Mid-Week Prayer Meeting Topic

September 28

Epistle to the Ephesians

By Gilbert E. Ireland

This epistle bears strong resemblance to that of the Colossians. Its 155 verses contain expressions that are also found in that letter, due, no doubt, to the fact that both were written about the same time, about 63 A.D. The writer, as critics while Paul was "a prisoner of Christ" (2:1, 3:1), most likely during the two years' imprisonment at Rome. The church had privileges at that time: "he set his hirelings the keys of the door; and the apostles and elders sent him liberty to preach" (Acts 28:30, 31). Here Onesimus heard him and was converted, leading to Paul's beautiful letter to Philemon. Ephesians no doubt was an "ac- cessional letter." It was brought by Tychicus to Ephesus; thence it was to go on to Laodicea and other churches in the region, perhaps only as "seven churches of Asia," since well known through Rev. 1:4. Tychicus was one of those noble servants of the gospel, inducements, devoted, invaluable (Eph. 6:21; Acts 20:4; Col. 4:7; 2 Tim 4:12; Tit. 3:12).

Teachings of the epistle-

Colossians sets forth Christ's glory as the goal of the church and of Christian Endeavor union, Ephesians sets forth the glory of the church as the great agency through which the manifold wisdom of God will be made clear to all men and be also known to principalities and powers in the heavenly places (1:9, 10; and 3:1-8). Astonishing revelation is this, opening to our view, in distant vista, "the ages to come. For we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). We believe there is a meaning in the dark and mystic, but always remember the promise that Christ will come again. That age of millennial glory may not be the final summing up of all the fulness of divine splendor; but perhaps only as the first mountain top had been reached and beyond it a succession of glorious heights, each more resplendent than the preceding. The church is to fulfil its mission here, bringing in those eras of glory, "all men to see by the church the manifold wisdom of God" (eb. 3:10). The church is to encompass in the spiritual world, "heavenly places." There is life there. How it resembles or differs from life as we know life, we cannot tell. There are intelligent beings of various orders, "principalities and powers," animated therefore by varied motives and objectives. The church is an arena on which those spiritual beings observe the unfoldings of God's wisdom, etc.

The course of thought-

It is very marked, yet not easy to describe briefly. In the first chapter there is a salutation, followed by exalted view of the church, and of the church, carrying forward to the fulness of the church's glory in Christ. In the second chapter we read of the Gentiles gathered into the Christian, the church communities; into the glory of God; into "a holy temple in the Lord and for God." Chapter 3, verse 7, in rapturous language, gives the gospel, industrious, devoted, invaluable (Eph. 6:21). The Gentiles was one of those noble servants of the gospel, inducements, devoted, invaluable (Eph. 6:21); Col. 4:7; 2 Tim 4:12; Tit. 3:12).

THE CHRISTIAN PLEA
To Convene July 11-18, 1928

(Information about the World's Tenth Sunday School Convention, Los Angeles, Calif., July 11-18, 1928, issued by the World's Sunday School and Foreign Missionary Society, Los Angeles, California.)

Los Angeles a World Center

The city of Los Angeles holds the World's Tenth Sunday School Convention as a natural world center. In the world federation of this convention, there are 15,700 National Sunday School and Foreign Missionary Societies in 53 countries, with 53,300 local Sunday School and Foreign Missionary Societies and 53,000 local Sunday School and Foreign Missionary Societies in attendance. In addition, there are 53,000 local Sunday School and Foreign Missionary Societies in attendance. The convention will be held in the new Shrine Temple, a 10,000-seat auditorium platform will seat over 5,000 people.

Other World Conventions

The World's Sunday School Association is the world's largest religious education organization. It is the world's largest religious education organization. Conventions are held irregularly since 1889 for the purpose of promoting and improving the Sunday school method of reaching Christian education throughout the world. Conventions prior to the one to be held in Los Angeles during the days of the Convention should be addressed to Dr. Rufus von KleinSmidt, Chairman of the Board, 229 W. M. Garland Building, Los Angeles, California.

Convention Program Features

1. A world Congress of Youth, beginning Monday afternoon, July 14, and continuing through July 16, a Conference of National and International Religious Education Societies, will be held.
2. A convention proper will open with a social function on Wednesday afternoon, July 16. Daily Conventions will continue through to July 18 inclusive—seven full days.
3. A processional entitled, "The Stars In Their Courses," is being planned for Saturday evening, July 14. This pageant will represent the growth and progress of religious education throughout the world. The proceedings will be the most important event of the convention and will probably be given in the Municipal Coliseum seating 75,000 people.
4. The general Convention program is being planned with the sessions to be under the general theme, "Thy Kingdom Come.
5. The general sessions of the Convention will be held in the new Shrine Temple, a 10,000-seat auditorium with a seating capacity of 6,500 and spacious adjoining lobbies with every convenience to meet the needs of a large gathering of people.
6. A great church will be organized to assist in the Convention music. The Convention auditorium platform will seat over 1,000 people.
7. The afternoon sessions will be of a conference character under the general theme of "Christ the Head of the Christian World Fellowship.
8. A World Congress of Youth in which the youth of all nations will be invited to participate. National delegations will be united from all parts of the world. In the member (ages 10 to 21) This Convention will be addressed directly to the boys and girls who are attending one or more World's Sunday School Convention in Los Angeles.
9. A world-wide exhibit of Sunday school material supplies and equipment will be displayed in the Convention Auditorium.
10. A World's Sunday School Pilgrimage Booklet will be sent for all who have attended one or more World's Sunday School Convention in Los Angeles.

The Los Angeles Committee will arrange a number of social features to be participated in by all the delegates.

How to Become a Delegate

Any adult person now engaged in Sunday school work or who is interested in the propagation of Christian education throughout the world field may become a delegate to the Los Angeles Convention. Application blanks for delegate appointment can be secured by writing to the Los Angeles Convention Committee.

The Los Angeles Committee

Inquirers concerning entertaining in hotels or private homes and other matters relative to the stay in Los Angeles during the days of the Convention should be addressed to Mr. J. J. Von KleinSmidt, Chairman of the Convention Committee.

Railroad Rates

The reduced round trip summer excursion rates will be made available to the State and Provincial Secretaries should be consulted in advance and provided with special delegations regarding all inclusive special tours.

TAT was a great vision of the man on the edge of the desert who cried, "the righteous shall flourish as the palm tree." The Religious Telecast and its Accessories

The palm tree is one of the most hardy specimens of the vegetable kingdom. Rooting deep into the ground, it reaches the secret springs whereby its life is nourished. Hence it is not dependent upon surface conditions. The righteous man is like that. Once a church member said to the writer: "Unless we have a revival in our church I don't know what I shall do. My own spiritual life is drying up, and I fear I will lose out unless the Lord refreshes me." It is possible that the palm tree might flourish better if the atmosphere and temperature are just right. But one of the glories is that it can flourish in any climate. And this is true of a child of God. His growth is from within. Adversities only drive him closer to God.

Bureau of Education Surveys Negro Colleges

At the request of the Association of Colleges for Negro Youth, the Bureau of Education of the Interior Department is conducting a survey of about 70 negro colleges in the United States, most of them located in the Southern States. The survey is under the direction of Dr. Arthur J. Klein, chief, division of higher education of the bureau. It is financed in part by the Phelps-Stokes Fund, supplemented by contributions of $200 or more from other institutions surveyed.

During the past year 250 members were added to the list of negro colleges in the United States, most of them located in the Southern States. The survey is under the direction of Dr. Arthur J. Klein, chief, division of higher education of the bureau. It is financed in part by the Phelps-Stokes Fund, supplemented by contributions of $200 or more from other institutions surveyed.

May and the Poets

By Leigh Hunt

There is May, in books forever; May's in Milton, May's in Prior; May's in Chaucer, Thomson, Dyer; May's in all the Italian books:- She has old and modern nooks,

There is May in books forever;
She has old and modern nooks,

May's in Spenser, May's in Prior,

May's in Milton, May's in Prior,

May's in Chaucer, Thomson, Dyer;

May's in all the Italian books:

She has old and modern nooks,

There is May in books forever;
She has old and modern nooks,

May's in Spenser, May's in Prior,

May's in Milton, May's in Prior,

May's in Chaucer, Thomson, Dyer;
Caring for the Juniors

An Address Delivered at the National Convention on Wednesday, August 31, 1927, for the W. M. S. Department
Miss Bessie Chandler, Nashville, Tenn.

"The World Moves Forward on the Feet of Little Children."
"Children are the Life Insurance of a Nation."

WHEN the pages of history are carefully studied it is found that the nations of the world have progressed through its young people and children. When we carry our minds back to the achievements made in Hebrew History, we see the boy Samuel with his beautiful life and the service he rendered while young, which meant much toward the religious development of his people.

Joseph, another outstanding Character in Hebrew History, when just a boy, began to do kind deeds, to exhibit a great love for others. These and other early impressions helped him to do the great things he did for his people.

David, when a little shepherd boy, made others happy and comfortable with his harp and beautiful verses. As time passes on, and history continues to reveal itself, we come to the Christian Era. Here we find the life of the greatest character the world has ever known, Jesus Christ. One of the most striking events we notice about His life, is when He was just a Child or a Junior as we would call Him today, He was about His Father's Business, teaching and rendering service to mankind.

As the Drama of Life has continued on the stage of time, we find that this characteristic 'spirit of service and love which Jesus Christ possessed when a child, has been exhibited in the life of children down through the ages of civilization to the present time.

The Junior Child delights in adventures and hero-worship, hence the books selected should be governed by the strongest interest of the boys and girls. It is remembered that during these years the desire for reading is so great that it will be satisfied, surreptitiously if not openly. The heroes and heroines will strengthen ideals of their own type whether good or evil in the soul of the child. The Children of Junior organizations who have plenty of well selected wholesome literature, will have no appetite for the baseful. But would enjoy biographies of heroic types, adventures and charming romances like the Waverly Novels.

Realizing this strong reading tendency in the Juniors, the missionary society is now using books as a natural desire in the boys and girls to accept Christ. Special care should be taken by workers of Junior Organizations in leading the Juniors to Christ, Evangelization among the boys and girls will do much in establishing Christian ideals in young people of today.

The workers of such organizations should strive to imbed in the child's life the spirit of giving and a love for boys and girls in other lands and to instill in him the right principles of stewardship, also to lead him to express his love for the Heavenly Father through the right use of God's gifts.

In order for the leaders to develop these principles of stewardship they must encourage such constructive activities in which the boys and girls can give their talents and service as a part of their offering for the Master.

The Church through its Junior Organizations has an opportunity to care for the physical and social life of the child as well as the spiritual. Such development can best be received through out-door life, as camping, hiking, competitive sports and other active games.

Junior Organizations, therefore, can give unceasing care to its Juniors' learning in mental and moral growth. The Work of the Juniors can best be expressed in this little poem:

---

Children ill and lonely,
Children poor and sad,
Father, watch and keep them
Make them glad!

Let us share their joys,
Let us share their fears,
Let us share their sorrows,
Girls and boys.

Make us not forget,
Grow tall and taller,
Kept us all one household,
Growing tall and taller,
Not afraid.
Let us not forget,
Growing tall and taller.
We are still Thy Children,
Brother Yet!

---

Reading in Junior Age

The Junior Child delights in adventures and hero-worship, hence the books selected should be governed by the strongest interest of the boys and girls. It is remembered that during these years the desire for reading is so great that it will be satisfied, surreptitiously if not openly. The heroes and heroines will strengthen ideals of their own type whether good or evil in the soul of the child. The Children of Junior organizations who have plenty of well selected wholesome literature, will have no appetite for the baseful. But would enjoy biographies of heroic types, adventures and charming romances like the Waverly Novels.

Realizing this strong reading tendency in the Juniors, the missionary society is now using books as a natural desire in the boys and girls to accept Christ. Special care should be taken by workers of Junior Organizations in leading the Juniors to Christ, Evangelization among the boys and girls will do much in establishing Christian ideals in young people of today.

The workers of such organizations should strive to imbed in the child's life the spirit of giving and a love for boys and girls in other lands and to instill in him the right principles of stewardship, also to lead him to express his love for the Heavenly Father through the right use of God's gifts.

In order for the leaders to develop these principles of stewardship they must encourage such constructive activities in which the boys and girls can give their talents and service as a part of their offering for the Master.

The Church through its Junior Organizations has an opportunity to care for the physical and social life of the child as well as the spiritual. Such development can best be received through out-door life, as camping, hiking, competitive sports and other active games.

Junior Organizations, therefore, can give unceasing care to its Juniors' learning in mental and moral growth. The Work of the Juniors can best be expressed in this little poem:

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Children ill and lonely,
Children poor and sad,
Father, watch and keep them
Make them glad!

Let us share their joys,
Let us share their fears,
Let us share their sorrows,
Girls and boys.

Make us not forget,
Grow tall and taller,
Kept us all one household,
Growing tall and taller,
Not afraid.
Let us not forget,
Growing tall and taller.
We are still Thy Children,
Brother Yet!

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FROM THE LONE STAR STATE
REPORTER—ELD. H. G. SMITH
EVANGELIST

ON THE fifteenth of August we opened fire on the central-eastern section of the battle zone at Fort Smith Grove four and a half miles east of the town of Lovelady in Houston County. It was a hard fight. The soldiers were not in the best of submission to their captain at this fort. This added to the difficulty of the battle. The captain could not at all times depend on the men. There were times when the cooperation of a platoon could have saved much time and assured greater victory if all had been faithful to the commander. On Saturday evening Aug. 20, when we were sure that we were going to storm a certain point and rout the enemy by a surprise attack, the entire force of under officers fell out of rank, making it difficult even to save the battalion. However this was accomplished by the quick wit of "Capt.," Reed Roberts.

After 10:00 p.m. Saturday the sector was quiet until 10:00 a.m. Sunday. During the early hours of this morning, "Capt." Reed Roberts rallied his forces and everything was ready at the above mentioned time. This engagement lasted until 2:00 p.m. and this time there was no disloyalty on the part of any one soldier who was in the guard house. Every soldier threw himself heartily into the fight and victory was an easy matter. I think we can safely say that there will be no further trouble with the Fort Smith Grove forces hereafter. The victory won there on the twenty-first opened the way to a great section here-tofore closed to us.

All of this triumph is due to the long, hard and faithful services of "Capt.," Reed Roberts who for some time has been in charge of this fort. He is a faithful soldier in the army of the living God. May His blessings ever be on this mighty servant.

We are happy that we could help Bro. Roberts at this time. Two were added and the church saved to the larger services of the King. The offering was $63.65.

SALISBURY, MO.
REPORTER—ELD. W. C. RICHARDSON

My work is fine and I am kept very busy at Kingdom-building. I am just in from Vandalia where there was a great service Sunday, two were baptized into Christ and made welcome to that body of Christians only. That field is a great one for some laborer. I have so much work being called to Blackwater, Houston, and Napan, I resigned Vandalia in favor of Eld. J. R. Gibbs, a great power in the ministry.

THE CHRISTIAN PLEA

FROM MEMPHIS, TENNESSEE
REPORTER—PROF. A. J. EDWARDS
MISSISSIPPI AVE. CHURCH

September 11 marked the beginning of the Sixth Revival of the Mississippi Ave. Christian Church. All of our meetings have been highly spiritual but the best is being served now.

Eld. B. C. Calvert, far-famed evangelist revivalist of Mississippi, is preaching soul-saving sermons. Our hearts burn while he preaches to us. The spirit of the meeting from the start to the time of this report has been good.

We are glad to report that the band of Christians at the Mississippi Ave. Church is making progress in the task that Christ has left for His workers to complete. Our progress in a great measure is due to the leadership of our good and faithful pastor, Eld. B. T. Hunt.

FROM LOVELADY TEXAS
REPORTER, ELD. REED ROBERTS, PASTOR

IT IS with great pleasure that I bring to you this little message.

On the fifteenth of Aug. our evangelist, Eld. H. G. Smith came to us and took charge of the forces and commanded through the twenty-first. With consummate skill he led them through great difficulties. He did not falter. I sometimes trembled as I watched him lead some of the charges. There seemed no chance to win, but each time he marched straight to victory.

It has been a benediction to Texas that the brotherhood could secure the services of a man like Eld. Smith. We should strive earnestly to hold him on the field.

The church at Houston is holding meetings with bulldog tenacity and if the state is not vigilant it may lose him. Brethren, let us stand by this great man.

Nineteen responded financially with $1.00 or over while others contributed varying amounts below that sum.

STEWARDSHIP HINTS
Stewardship Programs

GOD, THE OWNER

Hymn:
Prayer:
Hymn or Solo: "My Father Is Rich In Houses and Lands."
Text: Gen. 1:1; Psalm 24:1; 1 Chron. 29:11-14.
References:
Ps. 50:10-11, The cattle are His. 
Hagg. 2:7, The Silver and Gold are His. 
Psalms, The Sea is His. 
Psa. 29:10, The Land is His. 
Lev. 25:23, The Land is His. 
Exod. 6:19-20, We are His also.

Brief Discussions:
1. Are we owners or merely possessors?
2. In what way can I best serve God with what He has entrusted to me?

Compare the pagan and Christian theories of ownership.

President Franklin and Evangelist Calvert were the delegates from the Mississippi Christian Missionary Convention to the National Convention.

The funeral of Brother Harris Williams, son of Prof. L. C. Williams, was attended by Evangelist Calvert at the Spring Hill Baptist Church, Wednesday, August 24, 1927. A large crowd witnessed this occasion as this was one of the best young men of our times.

To those who would be interested: The Christian Plea suffered not from the tornado of recent date. The office, the publishing house nor the home or person of the editor was in any way injured.

From the dawn even until the eventide and the shining of the night stars may there be joy in our hearts, singing as of angels' voices, and lights that shine from the upper places—Joseph Parker.
An Open Forum for the Youth of the Brotherhood

Second Annual Youth's Convention

REPORTS FROM CENTRAL COMMITTEE

The Age Limit

We had another very profitable and pleasant meeting of the Central Committee of the Youth Convention. Of course there were many problems for our consideration and decision, but one of the most important was that of the age limit for future Youth Conventions including the convention this next spring. You will recall that the first convention made a distinction between undergraduate students and other young people. This distinction was resented by many. A long discussion of this point convinced us that there was no valid reason for making this distinction. We felt that there had to be a uniform age limit in order to be fair to all.

The next question was what that age limit should be. This was more difficult than the first. Of course the decision which the young people should be eligible between the years 15 to 24 inclusive. We felt that if there was any reason for the age group of the youth conventions should be over to those who were under 25 years in age. All of the members of the Central Committee will be under 25 at the next convention and three of them will be over 25 before the third Youth Convention. If leadership for this convention can be found under the limit, then certainly a new leadership within the same limit can be found for the third convention.

We have made what we believe is the best decision and we know that it will keep our convention among those who are strictly young people. —Franklin H. Misick.

Our General Theme

Some time ago four general topics for discussion at our first Youth Convention were announced and work was started on the preparation of the discussion outlines. At that time the Central Committee of the executive committee had no suggestions to offer for a general theme, but at a recent meeting this matter was taken up and out of several suggested, one received the unanimous vote of the committee. The one selected was, “Social Adventures With Jesus.”

It seems to me that such a theme should challenge all of us to a new interest in the topics to be discussed. We are all concerned, the future generation of the church and the world in general, with the question of what to do and how to do it. We find that the world needs an adventure and it must be carried on in a spirit of adventure. This spirit of adventure should not be the spirit of the old self-sacrificing type; rather it should be the true spirit of adventure which ventures out on unknown roads and the unknown for which we are searching, namely, the solution of the four problems above mentioned.

The most significant thing however is that the topics to be discussed are novel or that a spirit of adventure will be needed if we are to reach the solution. Instead, it is that these social topics are to be considered evil. Jesus. We are to adventure in new fields of thought with him as our guide. We are to consider these great social issues in the light of Jesus and his teachings, and of course this will require a great spirit of adventure because the greatest adventure of life is to go with Jesus. This is an adventure on this earth, his way of living, was a great adventure. Never before had a man traveled that way. We feel that as our guide we are embarking on the great adventure of finding what he would have us do in the great issues that confront us.

So our theme is filled with meaning that should lead us to a serious consideration of the problems to be discussed. Will you enter upon these great adventures with Jesus? In “Church Relations,” in “Race Relations,” in “Industrial Relations,” and in “International Relations.” —Myron T. Harper

From the Minutes

Miss Holloway began her new duties by writing the minutes of the committee meeting. A few of the high points recorded are given here:

The following addition was made to the proposed constitution: “The president of the Youth Convention shall not be elected from the city where the Youth Convention is held.”

It was suggested that the discussion outlines be prepared in such shape that they can be used in the Christian Endeavor Guide as alternate topics for the first quarter of 1928, six one-hour discussions to be prepared on each topic, which would be a total of twenty-four one-hour discussions, two to be run each week. Two pages would be given to the general idea of the Youth Convention and its themes. The first three outlines will appear in the January, February, March issue of the Guide, and the outline on Church Relations will appear in the April, May, June issue.

A motion was carried that a pageant, “Bigger and Better Wars,” be given at the second Youth Convention on Friday afternoon from 4:30 to 6 o’clock in place of the open forum, subject to later revision if necessary. The pageant committee was authorized to see about engaging a theater in Columbus in which to present the pageant. It was also decided that a group from Hiram College should be part of the pageant and that Harold Humbert be secured as director. In case they cannot present it, the Columbus conference-ites should be asked.

The age grouping for the Youth Convention shall be from 15 to 24 inclusive, subject to a change in the document, “Statement of Function,” as presented by Robert M. Hopkins.

It was suggested that Mr. Ross be given the responsibility for arranging the three luncheons at the Youth Convention as follows: Conference-I, Thursday; conference-II, Friday noon; regional groups, Saturday noon.

A motion was carried that the four young people suggested to be designated as follows: Roy G. Ross, promotional counselor; Miss Cynthia Pearl Maus, discussion outline counselor; Miss Anna Clarke, devotional counselor; Vance G. Smith, assistant devotional counselor. Mr. Hopkins suggested that a special meeting be held on “Christian Unity,” independent of the International Convention, an invitation to be given to the young people of other communions. This convention should not be held sooner than 1929 or 1930. He also suggested that an invitation be extended to other communions to send representative young people as fraternal delegates to the second Youth Convention, with the idea of later developing this interdenominational convention on “Christian Unity.”

On Being Explicit

There is such a thing as being more explicit than is needed. Doubtless most of us are ambiguous at times because we use words enough to express our meaning but there is a possibility of saying more than necessity requires. For example, it is on record that a jury in Indiana, when called to pass upon the fate of a man who had obviously helped to assuage the appetite of a Bengal tiger returned the following verdict: “That said tiger ate him. There was no other cause of death.” This is paralleled by the verdict of a coroner’s jury in Suffolk, England, to the effect that the death of a man found drowned was “due to accident or otherwise.” Obviously in both of the cases mentioned there was a desire to be too explicit. Many a young man wears out the well-intentioned members of his congregation by reciting unnecessary details as a part of his sermon. As a certain justice of the Supreme Court once put it when an attorney was doing this sort of thing in the process of his argument, “Mr. Blank, there are a few things which the Supreme Court of the United States may be presumed to know.” As we have already indicated, it is a difficult matter to steer between the obscure and the obvious.

Several instances of unsatisfactory regard for principle and the spirit of service have come to our attention recently. Senator Borah, it is stated, to the United States treasury the additional salary to which he is lawfully entitled under an increase which he opposed when it was voted and which he thinks was not in contemplation when he was elected by his state. Senator Frank L. Green, of Vermont, refused a prohibition agent who was shooting at a Reel. He declined the money on the ground that taxpayers cannot properly be asked to bear the expenses of his personal troubles. —The Congregationalist.
The Uniform Lesson for October 16

Elijah in Naboth's Vineyard—1 Kings, chapter 21

By Marion Stevenson

O ur lesson today is an Elijah story which derives its interest from the contrasting characters of Ahab and his wife Jezebel. The lesson gives us also a glimpse into the life and the work of a prophet of God.

An ancient land law—

Originally the children of Israel were a shep­herd folk and had no cities. Abraham dwelt in tents and had much of his wealth in sheep and cattle. This was also the case with Isaac and with Jacob and his sons. When Jacob's family went into Egypt they were located in the pasture region of Goshen and the eleven sons of Jacob became the supervisors of the royal herds and flocks. For a long time after entering the Promised Land, the children of Israel were what we would call a country people. The laws under which they lived reflect that situation. The owners of land, of orchards and vineyards were carefully protected in the enjoyment of their possessions.

It is a curious fact that one of these ancient land laws was recognized in the time of Ahab, although centuries had passed since the children of Israel had come into the Promised Land. As such it is mentioned in the Bible like Jerusalem in the south and Samaria in the north had taken their place in the life of the people.

The law upon which Naboth stood for his rights is expressed in these words in Leviticus 25:13, "The land shall not be sold in perpetuity. The fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his original owners. A land sale was a lease from date until the next jubilee year. The next scene of this tragedy is a private one in the vineyard which had been torn from the dead hand of Naboth, its owner. Ahab who himself had been restrained by some respect for an ancient law, had no scruples against receiving the vineyard from the bloody hand of his queen. For a little so little concern over what had been done that he was enjoying himself in his new possessions.

Suddenly there stood by him Elijah, the prophet whom he had long rewarded and paid to. Elijah was Ahab's conscience. The king cried out, "Hast thou found me, O mine enemy?" Elijah's reply was a pronouncement of doom upon the entire family of Ahab. His descendants were to leave their bodies in the streets to be torn by dogs. The proud queen, Jezebel, was to suffer a similar fate. We do not read far in the history until we find the record of the death of Ahab in the twenty-second chapter of First Kings. There is so little concern over what had been done that he was enjoying himself in his new possessions.

The Lesson Scripture

1 Kings 21:3-15, 16-30

5 But Jezebel his wife wrote a letter to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? 6 And he answered her, I told thee, raising up the vineyard of Naboth for money; and, or else, if it please thee, I will give thee his vineyard. And when he answered, I will give thee his vineyard, and thou shalt destroy it, and make it for thee a fig tree, and I will give thee bread thereof. 7 And he said unto her, Seest thou what Ahab came to me to find out? I will kill thee, and cause confusion unto thy house in Israel. 8 And Jezebel his wife sent a message unto Ahab, saying, Perceive thou how I have avenged myself this day according to the law of Jehovah. 9 And when Ahab heard that Naboth was dead, that he rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. 10 And the Lord said unto Elijah, Go and arise, and turn again unto Ahab, and say to him, Thus saith the Lord, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast found out mine enemy. 11 And now arise, and go to Ahab, saying, Thus saith the Lord, Doest thou visit my wrath upon Jezebel? when thou shalt be consumed, I will visit thine house, and the house of thine fathers, upon the generation of lineages. And Ahab's name, and sealed it with his seal, and sent the letters, saying Proclaim a fast and set the people and the elders and the priests in Jerusalem, and come ye, and be blessed by me in Naboth's vineyard.

The next scene of this tragedy is a private one in the vineyard which had been torn from the dead hand of Naboth, its owner. Ahab who himself had been restrained by some respect for an ancient law, had no scruples against receiving the vineyard from the bloody hand of his queen. For a little so little concern over what had been done that he was enjoying himself in his new possessions.

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