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What Is A Christian Education?

J. B. Lehman, Edwards, Miss.

Three motives have promoted education in modern times. These are, (1) a desire for selfish gain, (2) a hunger and thirst for knowledge of the world in which we live, and (3) an unselfish desire to become useful to society.

1. A Desire for Selfish Gains. While this is an entirely unworthy motive, it is the prevailing motive with a great majority of the people. The thought is that they want to go to school, that they may gain knowledge is born in us and we are a hunger and thirst for knowledge. It is needless to say that those who have this motive always fail at some point before life is over. We cannot conceive of spending missionary money to give this kind of an education, and while we are always glad when any of our young people get good salaries, we never like to have them talk of this, for the best of them have to take small wages.

2. A Hunger and Thirst for Knowledge of the World in Which We Live. This motive is not bad in itself for the hunger and thirst for knowledge is born in us and we are not true to our highest good if we do not encourage it. But missionary money should not be spent to establish institutions of pure science. That can be fostered without appealing to anyone for free will offerings. However, a missionary school can give much attention to the idea of giving the fundamentals of science along with all the other things.

3. An Unselfish Desire to Be Useful to Society. The underlying principle of all education should be to make the life of the pupil more useful to his fellows. Any education that lacks this will fail in the end. It is the cause of the failure of so many young people who come from our high schools and colleges. And it accounts for the fact that so very few of the products of the true missionary school ever fail. The young people are made to feel that they are preparing themselves to become civilization builders. The world is yet far from good, but how is it to be made better? The answer is that we must make builders who will build a new civilization. And they who undertake such work are never well paid for their services. Their work must be a vicarious service in most cases. All the advances that mankind has made were built on the lives of martyrs for the good.

This, then, will enable us to see what we ought to do in our educational work for the Negro. When we consider how he came into America and what he went through to gain his present place we can see that there is a reason why he has not yet gained a good place in the economical, social and spiritual life of our nation. This he must gain before he can have what he longs for. If he should gain this place without making himself a useful factor he could not hold what he has gained. This has been demonstrated in countless instances by the white people who gained position without making themselves real servants of mankind and then lost their places.

There is only one way by which a people can climb from a restricted life to one of full freedom and that is expressed in the saying of Jesus:

If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

The Negro is very much discussed for himself. For example: The agricultural system of the old south is what came down to them from the age before the Civil War. There was no system of restoring soil and there was no intelligent method of cultivation. The white people would not do it and the colored people did not know how. Many white people are desiring of ever doing it with the present forces and so they are securing other countries to bring in other people. But this has not been a success hitherto. If now our Negro youth would know how to do it, the old south would belong to the Negro before this century ends. And with that would come good homes, good schools and good churches.

And there is another field for the missionary school that is a wonderful opportunity. The school system for the colored people of the south is new and not cluttered with old traditions. They are free to launch out and try new methods. It would be strange, therefore, if these schools would not produce many educators who would influence the educational system of the whole world. We cannot yet estimate the influence Booker T. Washington had on the educational systems around the world, but we can clearly see that he was the greatest force at the close of the nineteenth and the beginning of the twentieth centuries. What one man has done many more should do before this century ends.

The Negro is very much discussed throughout the world. This is a great advantage. Jesus said,

Blessed are they that have been persecuted for righteousness sake: for theirs is the kingdom of heaven.

On one occasion, Mr. Charles Garst a missionary in Japan was walking down the street with a new missionary, Miss Bertha Clawson.

(Continued on page 8.)
CONVENTIONS

MISSISSIPPI BIBLE SCHOOL CONVENTION

With the close of our young people’s conferences our attention was immediately turned toward a series of state conventions that we were asked to attend. Our first convention we attended was the Mississippi Bible School, held at Jackson, Mississippi. This being my first chance to attend this Bible School Convention, it gave opportunity for me to meet and know many local and state workers. The opening sessions of the convention were full of enthusiasm and interest on the part of all; much time and thought were given to the discussion and consideration of some of the vital issues of the convention, among which was the consideration of the uniting of the Bible School and Church Conventions. However, no definite decision was made at this convention.

In addition to the message we gave bringing the whole church and church school program, we held an unusually interesting conference where all the workers entered into the discussion heartily.

The climax of the convention was as fine as the beginning. One Saturday night the Christian Endeavor Department under the leadership of Prof. B. L. Jacobs of Mt. Beulah College rendered an excellent program, the outstanding feature of which was several melodious selections by the Mail Carriers’ Band of Jackson, of which Mr. Abe Elmore, superintend ent of the North Jackson Bible School, is a member.

The convention gave me an offering as an expression of their appreciation for presence and service rendered during the convention.

KANSAS STATE CONVENTION

The Kansas State Convention was very harmonious with much constructive work done. The attendance was not very large but the participation in the discussion and program was exceptionally whole-hearted.

The most noticeable feature about this convention was the president’s strict regard of punctuality during the entire sessions. The Kansas Convention is among the first to adopt and use the “Joint Session Plan” for the convention, which serves as a means of conserving time, maintaining interest of all delegates in the work of each department during the entire session of the convention. It is a splendid plan and would be a forward step on the part of all state conventions to adopt the system of putting over a constructive program, both financially and numerically toward the progress of religious education.

The Bible School and Christian Endeavor Department set the pace for all the other departments, agreeing to support it financially and numerically. The program of religious education was full of inspiration and spirit. Baptismal services were held before the morning and evening services. After a forceful sermon on Sunday morning, there was one confession and one addition which added much to the spirit of the services.

The Kansas Convention, in a very fine way expressed their appreciation to us by a liberal offering.

OKLAHOMA STATE CONVENTION

The Oklahoma State Convention had a very representative delegation at its annual meeting. The convention opened its sessions with the understanding that we would put over a well-planned program and that each state in the brotherhood will like- wise get under the task that the program might be put over nationally.

The convention was harmonious and interest during the entire week, both of which were promising fine young people.

The Oklahoma Convention failed to give an offering as the other conventions, as an expression of appreciation.

OHIO STATE CONVENTION

Our next convention was the Ohio State Bible School Convention, which was held at the Asbury Christian Church of Cleveland. The Cleveland Congregation has a magnificent edifice to worship in—modern in every respect for the work in the department of religious education. The Ohio churches must surely have the “convention-going-spirit,” for they were all well represented with an enthusiastic desire to put over a large delegation for the convention.

We were given opportunity to present to the convention the program, aim and general program of the Young People’s Conference, everyone was enthusiastic over the prospect of a conference of the young people with each department ready and willing to support it financially and numerically.

According to reports made it is evident that all the workers entered into the task to put over the program. The Bible school along with the other departments are creating and developing a scholarship fund, which will serve as a means to educate some young man or woman in the state for a larger service.

The Sunday services were full of inspiration and spirit. Baptismal services were held before the morning and evening services. A forceful sermon on Sunday morning, there was one confession and one addition which added much to the spirit of the services.

The Ohio Convention in a very fine way expressed their appreciation to us by a liberal offering.

TENNESSEE CONVENTION

The State of Tennessee closed its fifty years of service to the state at the annual State Convention, which was its Golden Jubilee. The convention as everyone expressed it, was a splendid convention at this session than it has had for many years. The convention was harmonious and interesting during the entire week, each department having a well-planned program and able to a great extent to carry it out. It was interesting to note the large attendance of the young people and their fine manifestations to the convention. The young people rendered an excellent program on Sunday afternoon.

One of the most attractive features of
THE CHRISTIAN PLEA

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and
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Christian Board of Publication, 2700 Pine St., St. Louis, Mo.

The states which reached their apportionments:

State | Apportionment Raised
--- | ---
Mississippi | $369.00
Piedmont District | 231.20

This year we had a gain in offerings over last year of $460.00 and in the number of churches giving as such of 21. Last year there were 65 churches contributing and this year we have contributions to the cause. The churches which raised their apportionment are as follows:

Bloomington, Ill. | Mt. Sterling, Ky.
Baltimore, Md. | Port Gibson, Miss.
Edwardsville, Ill. | N. C. L. Miss.
Fulton, Mo. | Jefferson City, Mo.
Madison, Mo. | St. Louis, Mo.
Wehrman Ave., Cincinnati, Ohio
Lockland, Ohio | Tompkinsville, Ohio
Memphis, Tenn. | Martinsville, Va.

It is interesting to note that of the 350 churches that we have only 169 giving all that was given for missions through the churches as such, Bible schools, Christian Endeavor and missionary organizations. Of these nineteen churches gave through all departments to be $50.00 and $100.00.

Those thus classed are:

Bloomington, Illinois | $55.29
Danville, Ky. | 63.09
Louisville, Ky. | 52.60
Louisville, Third | 72.60
Frankfort, Ky. | 64.00
Madison, W. Va. | 78.75
Lockland, Ohio | 36.00
Muskogee, Okla. | 46.75
Nashville, Ga. St. | 72.25
Chillicothe, Mo. | 58.75
Lexington, Cincinnati, Ohio | 56.30
Louisville, Danville | 81.25
Paris, Ky. | 21.50
Jeffersonville, Ind. | 74.47
Bolivar, First, N. C. | 58.50
Clearview, Okla. | 51.38
Knoxville, Tenn. | 66.35
Dallas, Thomas Ave. | 55.60

Eleven gave between $100.00 and $900.00:

Memphis, Tenn. | 114.69
Rome, N. Y. | 103.00
Pittsburgh, Pa. | 144.75
Port Gibson, Miss. | 127.50
Chicago, Oakwood | 157.90
Cincinnati, Ohio | 139.00
Dayton, Ohio | 129.00
Mount Haven, Va. | 122.34
Baltimore, Md. | 168.00
Tennessee, N. C. | 178.23
Mt. Sterling, Ky. | 190.26

Five gave between $200.00 and $300.00:

Kansas City, Mo. | $206.66
Nashville Ave., St. Louis, Mo. | 234.06
St. Louis, Mo. | 239.67
J. C. C. Texas | 235.56
Martinsville, Va. | 239.46

One gave between $300.00 and $400.00:

Indianapolis, Ind., | $385.00

One gave more than $500:

Southern Christian Institute | $583.60

Grand total in all departments | $7,600.00

Since the last convention I have attended eight state conventions and have brought the program of the National Convention to them in each instance. I have been received with cordiality and I am of the opinion that foundation has been laid for a fine platform this coming year. I have cooperated with the Department of Religious Education, speaking in behalf of this program wherever I have gone and I served on the faculty of one young people's conference. I also have sought to help forward the Christian Plea by speaking in behalf of same, taking subscriptions and offerings.

THANKSGIVING SUNDAY
NOVEMBER 25, 1929

Bible School Offering

Home Missions and Religious Education

ACROSS THE YEARS
By Elder C. H. Dickerson

Approaching conventions, state, national and otherwise, reminds me of the way when the "Plea" was "Christian" but "(gospel)" was its objective and the uttermost parts of the earth was its object; when we were undergoing various sizes, forms, shapes and suspensions to gain momentum and get its breath for another not unlike experience.

From the first the editors have been men of great faith, believing old Father Time would bring co-operation which would justly fulfill the plan made.

That some of our greatest thinkers never write and many of our greatest writers never think. Even so, but by now there should be a constancy in the office of the editor from which the editor could select material for each number while still fresh and sweet.

Features of Future Issues
In the future issues of the Christian Plea will appear some worthy articles. Next issue our front page will consist of an article by Dr. Charles Medbury on the National Convention of 1926. Some addresses of the National W. M. S. President, Mrs. A. L. Martin will appear on the women's page.

Further future work and incidents of our National Convention will appear in subsequent issues.

The addresses of various officers and leaders in our state conventions will be published in these pages.

All of these will set a high standard, but with our change we will be in a better position to handle and magnify news from the states and churches. So appoint your reporter and send in items, articles, postcard reports and news letters. Let us hear from you.
SECOND DISTRICT CONVENTION
By V. G. Smith

The Second District Convention of the State Christian Endeavor is scheduled to convene with the Fulton Church, October 24. This district is composed of St. Louis, N. E. Haven, Channeo, Jefferson City, Columbia and the counties of Audrain and Paris. The Convention Department, J. H. Heathly; W. M. S. Department, Sarah Lampkins; B. I. E. School Department, Anna E. Gilmore and C. E. Department, Charles Rose, Jr.

This district is trying to run its program as a sort of laboratory for the training of officials that the district's present program and thus has its theme sessions arranged alternately, as the state is now using. The convention expenses of the district are rather high and we know that all that is taken is credited upon apportionment, we should strive to cut down on the expense. Perhaps an organizational unity in the officialdom of the conventions would do this. That is, a president for the district, three vice presidents for the three auxiliary departments, a secretary for the entire convention and perhaps an assistant would form the officials of the district. Once it was thought necessary to rule by putting as many as possible but now it is known that if interest is only there when office holding it is not a healthy interest, and if some of the offices were more judiciously distributed there would be added strength instead of dissipated energy and large overlap in our conventions.

The financial side of the district convention is found in the assessment of five dollars for the church department, five dollars for the Bible school department, five dollars for the C. E. department and six dollars for the W. M. S. department as residence fees and as much as possible any department in any church would pay on its apportionment for state. Twenty-five cents enrollment fee is asked of each church for every department carried, all six of the churches report in this district and let the Second District be second to none.

A goal—twenty visiting delegates and $200.00 raised.

CHRISTIAN ENDEAVOR
FUTURE WORK OF NATIONAL CONVENTION

We recommend:
1. That the ministers, national officers of all departments, state officials and especially Bible school department, organize the State Christian Endeavor Convention in as many states as possible.
2. That the convention endorse the move to put a young people's worker on the field.
3. That each state with a state endeavor organization be urged by the national officials to send a representative to the National Convention.
4. That the Christian Endeavor days (national)—first Sunday in February and the first Sunday in July—be more widely reported.
5. That the railroad fare of the presidents and secretaries of the National Christian Endeavor Convention be paid unless otherwise provided for.
6. That this Convention urge the state organizations to establish and support Local Fellowship Training agencies in their regions.
7. That this department have a representative on the program committee of the National Convention in order to make trips to this department by this department, and that such a representative be instructed to try to arrange some of the Bible school sessions with the Bible School Department.
8. That the State Christian Endeavor Department lend whatever assistance possible.

in making our Young People's Conference a success, both by liberal subsidy and promotion of attendance goals.
9. That the Executive Committee of this department of the National Convention be authorized to devise ways and means to increase receipts and if it does not destroy the effectiveness of the organization, reduce expenses of this department. In the latter we greatly exceed the reasonable estimate on the basis of the former.
10. That the N. B. S. S. of thirty young people in our C. E. Convention representing state and local societies be set up and worked upon until realized.
11. That a continued committee on publicity be appointed by this convention to constantly utilize every means to advertise and boost the next annual C. E. Convention generally toward full state and local organizations.
12. That wherever practical and possible, overtures be made to other religious bodies having young people's organizations, to form C. E. Unions in order that we might have a representative in the International C. E. Convention.
13. That all reports be received by the Secretary and greetings be given by the regulars of the state for which he is a representative.

THE COMMITTEE.

FUTURE WORK OF BIBLE SCHOOL NATIONAL CONVENTION

We recommend:
1. That a goal of 10,000 pupils enrolled in the Bible Schools reporting from the state conventions to the National Convention, be set.
2. (a) That the State Bible School Conventions be urged to encourage the employment of religious educational directors in local schools wherever possible; (b) That the State officers of this department be urged to appoint state secretaries of religious education to go among the schools of the state; (c) That this individual (state secretary) appoint a local elementary superintendent where he finds it possible.
3. That we continue the practice of putting the names and addresses of the state presidents and secretaries in the minutes.
4. (a) That each state represent with $10.00 for the state and $2.00 for each local school within the state in the National Convention, and that the corresponding secretaries notify the state presidents and secretaries of this action.
5. That the national report blanks for the local school president be sent the state presidents and distributed by these officers not later than June 1.
6. That our four National Days, namely, Thanksgiving Day, Christmas Sunday, Easter and Children's Day, be more loyally supported and the money sent to the U. C. M. S.
7. That we heartily endorse the leadership training agencies and urge states and schools to support and establish standard leadership training classes and schools.
8. That this department elect a representative on the convention committees of the National Convention and the expense be borne by this department.
9. (a) That the NationalStatistician of the Convention be instructed to collect accurate reports of the Bible schools of our states.
10. That the National Bible School President be authorized to prepare a questionnaire and send it to the National Statistician for distribution.
11. That this department create a scholarship fund for the purpose of giving our higher schools men who have passed on from the Bible schools. We further recommend that a committee be appointed by this convention to work out details.
12. That the Bible school presidents be urged to send the dates of the state convention to be published in the Christian Plea during the month of April.
13. That the Bible School Department adopt alternate sessions with the Christian Endeavor Department on the convention program.
14. That the program committee of the National Convention be asked to send copies of the program of the 1920 convention to each state president in time for the state convention if possible.

THE COMMITTEE.

REPRINTS WORTH A SECOND OR THIRD RE-READING

A SUNDAY THOUGHT

Nothing is more wonderful, gratifying and satisfying than a prop- er understanding. In the midnight of the eternal chaos the living God did make a world. Then he fashioned the form of man, and then, working with himself, he divided man into men. And through the divine process of mutual understanding men have borne one another's burdens. To have understanding is to be able to look at a problem from the other fellow's point of view; to see and appreciate what those of real honesty and integrity have done, are doing and are capable of becoming. Because they were understood and appreciated ambitious young men have scaled the heights of endeavor to bring honor and glory to those who served. Because they understood their fellow's problems men have been able to inspire loyalty stronger than death and form friendships as eternal as the stars.

Wrapped in our own affairs, we often forget the effect of our acts upon others; how we wound and make promises carelessly broken, or how we excite anger and perpetual dislike by forgetting or overlooking the potentialities of natural genius, how we cannot be more helpful to ourselves and others.

The understanding heart has learned the law of compensation. From a Latin writer he gleaned the story of the little boy who, finding his beautiful glass would no longer ring when he filled it with sand, gathered a fragrant flower and made of his vessel a vase for it. From the philosophy of the blind he has learned that without sight, hearing is keener, from the short and simple number of the poor who has gathered the truth, that without wealth the soul is not fettered. And he has learned that when we help another solve problems we are trust to ourselves. Understanding ... appreciation ... these attributes questionable were in the mind of the poet when he exclaimed:

For the love of God is broader
Than the mention of man's mind.
And the heart of the heir is
Most wonderful and kind.

THE CHRISTIAN PLEA
Attention! Attention, and carefully read the copy of telegram sent to National Convention, Winston Salem, N. C., which sent a thrill through the woman's session.

Copy of telegram: To National Woman's Missionary Convention. Care Ross Brown Grubbs: Greetings from Woman's Missionary Society of Woodland Ave. Church, Kansas City, Mo. Best wishes for a successful session. Our interest centered upon growth of local society. Unless we increase membership we cannot advance. We therefore challenge Missionary Societies of brotherhood to increase membership one hundred per cent beginning second Sunday in September and ending the first Sunday of December.—Ethel Dyson, President.

Twenty-two societies accepted enthusiastically this challenge. We have not the date so that there may be twenty-two more to cater.

The societies already enrolled for the contest, Kansas City, Mo., are as follows: Fulton, Mo.; Indianapolis, Ind.; Baltimore, Md.; Washington, D. C.; Lexington, Ky.; Mt. Sterling, Ky.; Dayton, Ohio; Bedford, N. C.; Christian Chapel, Port Gibson; Kansas City, Kan.; Cleveland, Ohio; Louisville, Ky.; Hill St., Md.; Bayou; Minn.; North Little Rock, Ark.; Nashville, Tenn.; Lewisburg, Pa.; day, Pa.; Pulaski, Ky.; North Middletown, Ky.; Bloomington, Ill.; Chicago, South Side; Chicago, Oakwood, Ill.; Paris, Ky.; Indianapolis, Ind.; Nashville, Tenn.; Chicago, South Side; Chicago, Oakwood, Ill.; Wash., D. C.

A committee was appointed on Rules and Regulations governing the contest. The following we herewith submit:

1. Rules and regulations regularizing Contest for Increase of Membership 100%.
   a. That we accept the challenge of the Kansas City, Mo., Missionary Society to increase memberships of local societies 100%.
   b. That the dates of contest be from Oct. 1, 1929, to Jan. 1, 1930, instead of dates mentioned in telegram.
   c. That we use the records as held in office S. as the authentic record at the beginning of contest.
   d. That societies in contest report monthly.
   e. That the final report bear the postmark as of January 1, 1930.
   f. That the reports be sent to the office of Mrs. L. A. Devine, Miss; North Little Rock, Ark.; Nashville, Tenn.; Cincinnati, Ohio; Middletown, Ky.; Bloomington, Ill.

2. That the officers of the convention consist of Mrs. E. E. Carroll, President; Mrs. M. J. Brown, Co-Chairman of Field Secretary; Miss M. F. Miller, Field Secretary; Mrs. M. B. Miller, Mrs. S. L. Thomas, Mrs. L. B. Brazand, who presided over the session in the presence of the president, Mrs. Eva Bingham, Mrs. G. A. Franklin.

A remarkable observation of the convention was the reports of women holding offices under the Missionary Department, working without pay and bearing their own expenses from time to time in order that the work of missions might not suffer. Notably among such reports was the report of Mrs. J. A. Brown, State Field Secretary, who had held office for four years without recompense or a semblance of salary or reimbursement of expense money.

"Greatness lies not in being strong, but in the right use of strength; strength is not used rightly when it serves only to carry one above his fellow man for his own solitary glory. He is the greatest whose strength carries up with him the most hearts by the attraction of his own."

MEMBERSHIP DRIVE

Have you enrolled in the contest for 100% increase in the membership of the Woman's Missionary Society of your church?

Well, let's get busy.

TWENTY-ONE HAVE ALREADY ENROLLED! Who will be the next?

Make your plans, begin to work Oct. 1. Who will be the first to report, "over the top?"

First Sunday in December

WOMAN'S DAY

Let Every W. M. S. Observe It.

From Religious Education
Department Page

SPECIAL DAY PROGRAMS

By Boscie E. Chandler

The time for observance of the Special Days is fast approaching which means that every local superintendent and his coworkers should begin now planning for this program and offering.

The programs are always educational and serve as an opportunity to bring the children and young people, stewardship, missions and life service. The day for numerous recitations to be made by the boys and girls of the school has passed, because of the fact no educational value is involved in such a program, therefore no report is derived from it by the children and young people.

The present special day programs give opportunity for each class or department to have a certain definite part or parts of the program to perform; these parts are especially worked out so as to be within the understanding of each age group, thus enabling them to intelligently carry out their assigned parts.

The programs are also so arranged that they can be adapted to fit the school according to its numerical size as well as its mental caliber. With such a program needed to the school each class or department can prepare and bring to the school the story of the work which the offering for that special day will support.

The time for the preparation and presentation of the Thanksgiving Program is near at hand. The program is very beautiful and brings to the group a comprehensive idea of the work of the department of Religious Education and Home Missions in the Homeland.

The Special Day Programs and literature furnishes the pastors, superintendents, and teachers of each local church with invaluable material through which they can lead the youth of the church into a new world of vision, inspiration, information and enterprises.

The Challenge Is Yours—

Every School Rendering Each Special Day Program.

Every School Sending the Offering From Each Special Day.

SPECIAL NOTICES

November—

Remember: Thanksgiving Sunday.
Offering: Religious Education and Home Missions.

December—

Remember: Christmas Sunday.
Offering: Benevolence.

January—

Remember: Christian Endeavor Sunday.
Offering: General Missions.

March—

Remember: Easter Sunday.
Offering: Ministerial Relief.

May—

Remember: Children's Day.
Offering: Foreign Missions.

Improving on the Preacher—

"The preacher has a great time," writes a Texas pastor. "If his hair is gray, he is old; if young, he hasn't had experience. If he has ten children, he has too many; if he's married, he isn't setting an example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in his work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. Whatever he does, some one could have told him how to do it better."
THE MISSOURI STATE CONVENTION

V. G. Smith, Reporter

The State Convention of Missouri con-vened Under the presidency of C. E. Craggert, Kansas City, in charge. Two or three pertinent changes were evident in the pro-gram. These were the evening sermons each night as well as the series of sermons on the convention theme, "Worthy, Peaceful,"
11:00 a.m. each day.

The opening sermon was delivered by Miss Dorothy Munro of the host church and the response by Eld. C. E. Craggert, the initial sermon on the theme of "Pente-cost,"
11:00 a.m. The sermon, given by E. W. Buren, Jefferson City, in the absence of the pro-grams E. E. D. Gibbs of the same city. This sermon, while not the best, was indeed inspired. Eld. C. E. Craggert, of the same city. This sermon, while not the best, was really the keynote of the program. A. M.

Saturday the business was concluded and the convention officially closed. The late afternoon was reserved for a farewell dinner to give the delegates and visitors an opportunity to enjoy the hospitality of the host church.

The evening session was a series of talks on aspects of our young people's conference activities interspersed with musical renditions by the Peerless Conference Chorus and the Bible School choir. The evening was concluded and the convention officially closed. The late afternoon was reserved for a farewell dinner to give the delegates and visitors an opportunity to enjoy the hospitality of the host church.

"Tuning In on the Mississippi State Convention"

Held August 13th at Greenwood, Mississippi

Advancing the principle of Christian co-operation in all things essential to the de-velopment of races and emphasizing the gospel of the Brotherhood of Man and the Fatherhood of God, the Mississippi Christian Missionary Convention opened at Wesley Chapel M. E. Church, Greenwood, Miss., Tuesday, August 13, in its Annual Session.

Delegates from all sections of the State, representing every department and auxiliary of the church came forth with the most favorable reports. Especially was the repor-t of Mrs. Rosa B. Grubbs, National Field Secretary, who outlined the progress being made along missionary lines, most heartily received and cheered.

The work of the Convention was carried out in splendid accord, education and mission-ary work receiving the most important place. The proceeds of the convention, several hundred dollars were raised, each church throughout the state sending in ten dollars for representation fees. Many of the church men present, in addition to this (Continued on page 8.)
FROM THE BANKS OF OLD KENTUCKY

By C. H. Dickerson

Kentucky State Convention and Little Rock Church and people did credit to each other.

No better people can be found anywhere. Our little church has been all in a day and night in the hands of the leader of one of our Kentucky churches, and not feel the load. Many of the churches reported to our annual meeting.

Remember Kentucky Convention was organized in 1873 with the express purpose to do evangelistic work in Kentucky. The educational objective developed later with the growth of the C. W. B. M. department, all of which accentuated by outside influences until Kentucky came to the point when a state evangelist could not be sustained at all on the field. Hence the falling off of missions points and loss of churches by year.

Only in recent years recovery has been made and the Sunday school and C. W. B. K. again can see the enrollment, Leicester, Lexington, Central, Corbin, Paris, Covington, Hudsonville, Aaron Run, Lawrenceburg, N. Middletown.

A little greater than a hundred per cent fall away from the former count of 55 years ago. It seems to me that the number of Mission Points and churches reported to our annual meeting.

S. C. I. COLLEGE NOTES

By J. B. Lehman

It is especially gratifying to learn that the work of the Southern Christian Institute is being appreciated as it has not been before. The difficult task was to overcome a feeling in our own group that the work of this institution did not measure with the other schools. If this is absolutely necessary we should face it in best of spirit, meanwhile do our best.

Some re-enactments are seemingly necessary in much of our National work. If this is absolutely necessary we should face it in best of spirit, meanwhile do our best.

Our State Evangelist is on the next board meeting in October. Meanwhile we look for church students for our chair in Lincoln Institute which has promise of healthy and effective life.

Lexington Church is beautifying and repairing along with her own annex proposition.

THE CHRISTIAN PLEA

Page Seven
Christian Education?

(Continued from page 1.)

The native children mocked them and called them Jesus devils. The new missionary said, "How can you endure that?" He answered, "Oh, I am glad of that. If they will not mention Jesus in the right way, I am glad they mention his name anyway. After they mention it, they can never get away from it." The fact that the Negro is an issue politically and otherwise is the greatest hope for the future. Such things never go backward.

But the Negro should not let himself be deceived by this. He should let the others do the discussing and he should bend every energy to make himself worthy of the larger things as they will come. The nation is fast dividing into conservative and radical. In this conflict race and color will be forgotten. A man's credentials to be with the conservatives will be his loyalty to the fundamentals of civilization. A man's credentials to be with the radicals will be his bitter opposition to the fundamentals of civilization. When I remember that the Negro had sixty years of experience in the missionary school I feel the great majority of this people will be found with the conservatives in the oncoming conflict.

We want to plead with our Christian parents to do all in their power to get their children into missionary schools where they can be trained, where they can have a chance to know what the Christian white people are thinking and where they can know what the opportunities of their people are. You can, for less money, send them to us than you can put them through your own schools. We will need two hundred ministers and five hundred teachers in the next twenty years. You should offer your best sons and daughters for this service. We cannot guarantee them big salaries. In fact they may have to deny themselves to do what calls them, but if they can be civilization builders, we should say, "That is enough for me." Where he leads I will follow.

WRETCHED CONDITION OF HOMELESS CHRISTIAN CHURCH

Every person who is trying to live the Christian life should have a church home. A child of God needs a church home as much as a child of man needs a home. Nothing can take the place of the home in the life of the child. Orphanages are wonderful places while they last and we thank God for those who make them possible, but they are a poor substitute for a good home. Christ gave us the church to be our spiritual home while on earth because he needed the sympathy, the love, the fellowship which the church, the family of God on earth, can give. The Scriptures tell us that the early Christians "continued steadfastly in the apostle's doctrine, in fellowship, in the breaking of bread and in prayer."

Watchman, What of the Night?

(Continued from page 2.)

our feet as men, I mean that we should redeem our promise.

The work among our group in the last decade has made progress—no one can deny that; but if we would play our full part in the world's work, we would have a secretary on the field among our churches, we would have a young people's secretary giving full time to that work, the Christian Plca would not be the 'fool's school of the neighborhood. We would have a school in Kentucky for the training of leadership for the church.

Let us hope that after Pentecost in 1930, that a new day may dawn for the whole church. Let us do what we promised to do at Winston-Salem to help on the new day. We went down from the National Convention saying that we are really going to raise our budget of $10,000.00 this year. Let us co-operate. If we do our full part we can increase the field force. The Christian Plca will not be the kite in the air as it has been for these two years. The editor worked hard on the job, but received very little encouragement from the Brotherhood. We all are going to get busy and help him put the paper over this year.

Illinois State Convention was good and planned great things for the new year and Pentecostal Celebration.

Kentucky State Convention was at its best, with a very fine spirit. Plans for a Young People's Conference, 1930, Pentecost year.

Missouri State Meeting had one hundred per cent report for both State and National Convention. A series of Institutes throughout the state as special feature of the Pentecostal year.

Texas State Convention was good and planned a big program. The Evangelistic report of Texas is beyond any report to date.

Tennessee—the best I have ever attended. Appointed a new leader in the Bible school to lead them in Pentecost. Eld. Bradley who has been at the head of the work for years has done a good work and should receive much credit. He is back of the new man.

The National Convention at Winston-Salem, N. C., in many ways was the best. We have a new and great program leading up to the Pentecostal Celebration.

Florida has just closed its convention at Cypress. It went beyond the last year's meeting. Plans a program of work in keeping with the Pentecostal spirit.

"Watchman, what of the night?"

"The morning cometh."

CHURCH PULSE OF NATIONAL RIGHTEOUSNESS

Many things do not constitute a wrong in themselves until they displace something of greater value. Many amusements are morally legitimate, but if they keep us from church they do us a moral injury. The church is the pulse of national righteousness. It means hospitals, colleges, civic organizations and national government; it means law and order, spiritual and social life; it means law and order and respect for those ideals that make a nation great; it means the reformation of individual lives, the reformation of the church in the midst of the people, calling them up and on. There is danger of that voice being silenced with unchristian materialism. Let us think of all the church has done, of all it means today, and then give its sacred influence first place in our hearts and minds.

Mississippi State Convention

(Continued from page 6.)

amount, two-thirds of all money raised during the year from a monthly membership fee of fifteen cents.

The history and success of the church were reviewed in addresses by delegates and visitors to the Convention by Dr. J. E. Walker, president of the Universal Life Insurance Company of Memphis. His annual message of the president, Elder I. C. Franklin, of Port Gibson, Mississippi, whose success in administration had won unusual proportions as to merit re-election each year since his first inaugural in 1922.

State Evangelist B. C. Calvert represented the work of the church. His report showed numerical growth over former years in church membership, in improvement in the mode of living, exemplified by the coöperation of coöperative given him in the exercise of his duties. The meeting adjourned Sunday evening, all the officers being re-elected for another year. Mr. L. C. Williams is secretary of the convention. The final reports indicate that more than $1,100.00 was raised in the educational department alone of the like 27 churches represented. Several of the churches reported $100.00 to the convention. The State of Mississippi has the honor of having the highest apportionments for the W. M. S. and church departments, according to reports. This is most commendable under existing conditions.

THE CHURCH AND VITAL FAITH

The church is in the world by divine right. She is no beggar at the hand of the world, but the first of the nation. The Christian is not to let himself be trampled under foot, but to be the salt of the earth. And you must be the salt, if you are going to remain pure and distinct. What are the characteristics of the true church?

The church must minister to all the needs of man, intellectual, social, spiritual. She must guide men in their quest for truth. She must provide for men in their times of need, re-fresh the weary and disheartened, succor the poor and the unfortunate. She must point men to Christ as the only and the all-sufficient satisfaction of human hearts. A church fulfilling Christ's promise must not fear the changes and the conflicts of the age. The world will need her always, for she ministers to men.—Dr. John F. Carson.

Missionary Conferences

The need of special training for leadership in the task of missionary work is an ever increasing need. The proper organization of missionary, has become increasingly important with the need for a technical educational value as well as inspirational value. The conference has come to be a necessity.

Knowledge is power and to know the program and how to present it is the power of our local societies.

THE CHRISTIAN PLEA
The Meaning of Pentecost*

By Charles S. Medbury

Do we welcome this vision splendid in relation to our possibilities? Are we ready to pay the price of its unfoldings? The idealism to which these standards beckon can be attained only by the spiritually great. Let us study more in detail the implications of the big generalities which we are so quick to accept.

Loyalty to the Faith

Pentecost means, as intimated above, the voice of the soul's loyalty to the simplicities of the faith. In a day when the world hears all too much of the clash of arms between so-called modernists and fundamentalists and the Church suffers both at the hands of unwarranted liberalism and the equal threat of ultra-fundamentalism, in a day when there is the hurtful overemphasis of the social or ethical gospel over against the spiritual dynamic of the name and mission and passion of Jesus, we all need to take our reckonings anew.

Unity

But Pentecost means even more than this, more even than loyalty. It cries for that unity which is the one source of fruitful loyalty. And how this emphasis takes this audience back to the heart of those esteemed as our fathers in the faith. The day has come to hear again the great word of Thomas Campbell addressed to the “dearly beloved brethren” of the divided Christian forces of his time. What living appeal there is in his reminder that “it is the grand design and native tendency of our holy religion to reconcile and to unite men to God and to each other.” And how the other side of the picture that he sketches lives as truly now—“What awful and distressing effects have these sad divisions produced! What aversions, what meanness, what back-biting, what evil enmities, what excommunications and even persecutions.”

Brotherhood Unity

But, my dear Brethren, these words are spoken in regard to the unity of great communions. Without the dissent of a single voice, we feel that this unity should be wrought out. There is absolutely no disagreement among us at this point. We even speak as though this universal unity should be easily and quickly attained. But out of sackcloth and ashes, let us recognize that Pentecost cries for a conquest that comes to far closer grips with us. We have passed through days when we hardly dared to voice as a people a testimony for that message which God laid upon our lips, because of divisions among ourselves. May the gracious forgiveness of heaven be granted us! We simply dare not continue to cry out theoretically for Christian unity. The concrete matter of unity in a great convention next year and unity of unparalleled effort in evangelism and missions thereafter is the thing with which our hearts must grapple.

In an upper room of waiting and petition men made ready for Pentecost of old. Can the power of God come now to men approaching obligations of Christian service in any other way? No living man knows how to speak peace to our Brotherhood, that, as a people, we may gloriously exemplify the plea that we love in common.

And yet there is a way. We need not have the bickerings that mark our life. It is a fault of stature of soul.

*Taken from Mr. Medbury's address at the International Convention of Disciples, at Seattle, Washington.
THE NATIONAL BUDGET

Patrick H. Moss

"Playing the Game." To one who played the game, words were not needlessly taken or spoken, as these are the words inscribed on a headstone in a little grass grown cemetery in Flanders. They are the epitaph of a gallant soldier, beloved alike by officers and men. A small group had gathered around their departed hero, to decide upon a fitting epitaph as a monument to the splendid qualities, narrating a personal reminiscence, an anecdote of courage, a tender revealing incident, and so on around the circle. They sought to put all these into suitable language. The inscription will appear formal, cold, inappropriate, if it does not come near to expressing the feeling in their hearts. Then one of them, in protest against the inadequacy of words, exclaimed, "What's the use? All that does not say what we mean. Why not just write, "Here lies one who played the game?""

The emotion, the affection, the respect impossible to express in fifty words, they pour out overflowing in seven words.

Jesus had another way of saying it. "Well done good and faithful servant." In the great undertaking of preaching the good news of the kingdom, every disciple master challenges the best in every disciple.

The command "Go Ye," comes from heaven and rests on earth. It should stir us to learn, live, and give the best that is in us.

Onces more the committee has recommended the National Convention that convened a few weeks ago in Winston-Salem, North Carolina a budget of ten thousand dollars ($10,000.00) allocated as follows:

The Church, as such, $3,000.00
The Bible school and Christian Endeavors, 3,000.00
Women's Missionary Societies, 4,000.00

It is taken for granted that every disciple in all the churches, leaders in all the departments of the church work in world redemption, and play our part in giving comfort to the aged ministers and pay for old ones, we must accept some financial responsibility. Each church with all of its organized forces is called on to "play the game." If the work is to expand we must of necessity be more liberal in our gifts. There is no way to raise the amount requested by the National Convention without asking each Church, Sunday school, Christian Endeavor, and Women Missionary Society to come up with their quota. I have been wondering if it is possible that the local people and leaders in the departments of the church to criticize, in a way, those who endeavor to reduce the apportionment of each church or school to be done may be. The writer has been as careful and painstaking as he knows how to be to bring the apportionment of the offerings to each church. Let us "play the game" fair and square. This work is a partnership business. Have you forgotten so soon the story of the little boy asking to his partners? A true partner never gives up because things go a little bad in business; he must share the loss as well as the gain. If all our churches and Bible schools would "play the game," we would measure up to our full requirement. We have the first time yet to reach our full apportionment. We have already reached the amount of Ten Thousand Dollars as glissly as if it was an insignificant sum, and re- turned some of the National Convention forgetting what manner of conversation we have had.

A good pastor asked me the other day, he had a right to ask the question if he was ignorant of the fact, "What did we do with the money we raised last year?" I must have looked blank. I felt so anyway, for I had no financial Record to come from one whom I have always felt would "play the game"—even when it appeared to be a losing game. Any one who shares the business has a right to ask the question, "where did the money go?" A few minutes of investigation would answer the question. This report to the Thirteenth National Convention of the Churches of Christ held at Winston-Salem, North Carolina shows that $14,828.42 was expended for Evangelism, Church and Bible Schools, Missionary Organizations and Contingent for the last fiscal year. And for the maintenance of our three schools there was an expenditure of $44,000.00; a grand total of $48,828.42. The amount of money spent for the maintenance of the work among Disciples, I grant you is small enough. In fact, it looks very small until we stop to consider the amount of $6,931.87 that was given by our group. This is what was raised in the one state, and $6,931.87 was raised in the one state, and $6,931.87 was given toward the national apportionment last year; 65% gave absolutely nothing for Religious Education and Home Missions. That is to say that only a very small per cent of all of the Bible schools have "played the game." Whosoever it may be who first framed this phrase, it was Henry Newbolt, the poet, who started it on its way. He has made it historic, a real inspiration. This poem, "Porch of life," with its shouting refrain:

"Play up! Play up! and play the game! Caught the imagination of the boys in the great school of England. This elision ever should claim the attention of every congregation in our great Brotherhood and every member in each congregation. "Play the game! Victory may depend on you. There is no time now for retreat. Our nerves should be steady, our shoulders squared, we gaze ahead fearlessly as we shout "Play the game!" Faith in your brother and faith in God always salute the future with a cheer.

BASI S FOR AWARDING THE HONOR SHIELD

This shield is an honor award to the state to be held by the leading school of the state. The basis of awarding the shields has been worked out as follows:

I. Leadership—One or more members of the Bible school as a special agency for leadership training during the year. The following agencies for religious educational leadership:

1. Institutes
2. Vacation Church School Institutes for Leaders of various states
3. Leadership Training Schools
4. Schools of Methods
5. Young People's Conference

Page Two

THE CHRISTIAN PLEA
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II. That the present field forces, Mrs. Rosa B. Grubbs, Prof. P. H. Moss, Miss Bessie O. Chandler and Ed. Hancock, be retained in their respective fields.
III. That Mrs. Grubbs be asked to be re-appointed to the Presbyterian Board of Publication.

The Pension Fund
Because of the establishment of the Pension Fund as the next great task before the Brotherhood, the general theme of the International Convention at Seattle was "Magnifying our Ministry." And great prominence was given the Pension Plan in the Convention.

In the keynote address of President Hancock the plan was strongly stressed. A pension breakfast and pension luncheon Conference were the occasions of further intensive study of the plan and its implications.

In the New Pension Program the first step, the enrollment of at least 2,500 members was completed August 1st. The second step will be the enlistment of at least 2,500 Churches who will pay into the Pension Fund an amount equal to 8 per cent of their pastors' salaries. With January, 1931, the third step is to begin the raising of the accrued liabilities fund of $8,000,000. It is hoped this fund will be completed and the Pension Plan inaugurated by January 1, 1931.

Oh, brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a psalm of praise.

ADDITIONAL RECOMMENDATIONS
From the Joint Executive Committee
II. Missionary Societies $1,800.00
III. Bible School $5,400.00
IV. Evangelism $7,000.00
V. Christian Plea $900.00
VI. Debt on Christian Plea $1,000.00
VII. Contingent Fund $500.00

Total $15,300.00

II. That the present field forces, Mrs. Rosa B. Grubbs, Prof. P. H. Moss, Miss Bessie O. Chandler and Ed. Hancock, be retained in their respective fields.

III. That Mrs. Grubbs be asked to be responsible for promotion of church offerings in addition to her work with the woman's organization and that her travel be supplemented by a special church promotional fund of $800 to be raised by offerings in state conventions.

(Continued on page 6.)
Christian Service in Cooperation

By J. B. Lehman

Visitation from God

And when He drew near, He saw the city and wept over it, saying, "If you had known, even you, the things of God, which are when I desired, you would have known them; but now you see them and do not see them, for the days shall come upon you, when your enemies shall build a great navy and the Bolshevik forces shall have control of this equipment to carry this message to the world, they could have made themselves masters of the world in civilization and they could have hold it to the present day. They had wealth enough to finance anything they might have undertaken; they were the best educated people of their time; and they were the only people who knew the principles of right and wrong. Never did a people sidestep an offer from God as did the Israelites on this occasion.

And the alternative was as bad as this was good. Their misfortune was far more than missing an opportunity. They had to be conquered and destroyed in The siege of Jerusalem, as described by Josephus, was a horrible war of extermination. The law of God is that when we are offered an opportunity and we scorn it, we miss much more than the good things offered. We must suffer disaster. This law is as sure as the law of gravitation.

Now, may we not learn a lesson from this disaster? A great many of us have our eyes set so much on the little annuities of our relationship with others that we do not see what opportunities God is dangling before us, and if we scorn them the disaster will be sure. Our nation is not what it was, has not what it was. If the ruling Jews on this occasion.

And if they miss this the disaster will be sure. Our nation is not what it was, has not what it was. If the ruling Jews on this occasion.

THE MEANING OF PENTECOST

(Concluded from page 1)
MRS. A. L. MARTIN OF MISSOURI
National President of Women's Missionary Society

Glorying the ministry within the W. M. S. is the expressed attitude toward it in thought, speech and service. It means a perpetual ascription therein. This organization and type of service rendered shall be to the end that our gratefulness may be happily experienced by the benefactoris as a natural consequence, and not that we turn aside to pay any special respects to a group, class or caste. It is the unprejudiced service rendered that glorifies it.

Christ came not to be ministered unto but to minister and to give His life a ransom for many. We must think as Christ thought; we must speak as Christ spoke; we must serve as Christ would have us serve. It is evident that we are sent into the world very much as Jesus was, taking our commission as Christ took His, not to do our own will but the will of Him who sent us.

We may familiarize ourselves with the power of a surrendered life by the constant study of Jesus' personal ministry. Paul can point to the point in the career of St. Paul was there on the Damascus way when he caught a clear vision of the risen and reigning Lord and yielded absolutely of self, saying, "What wilt thou have me do?" This is a great surrender and a daring choice. In so doing have we not learned that the grass is always greener, dear and appropriates the power and glory of spiritual forces. This is the product of his acquaintance with Christ.

The fullness of Christ may be strangely and wonderfully experienced more profusely through the fullness of the ministry. The fullness of the ministry rests upon the fullness of Christ. When Paul had a thorn in the flesh he was restless and very impatient, but came at last to recognize it as of God and welcomed it for the grace it brought. The fullness of the ministry may be experienced through the victories of submission. To die on the cross of God's appointment is better than that which I would choose for myself. We are willing to make the sacrifices that makes possible a greater ministry? Some of the things that are necessary to a greater ministry may be the most difficult. Follows the moral, spiritual and financial support. There must be a greater respect paid to the ministry from the local church group as well as from a national aspect. This is very largely responsible for the response we get.

The glory of any organization or any cause is expressed by its efficiency, for this is the only means by which the dignity and pride of our institutions can be sustained.

Christ came not to send peace on earth, but to bring good tidings of great joy. May we advance as agio to the victories of submission. To die on the cross which the Father appoints, though a thorn in the flesh he was restless and very impatient, but came at last to recognize it as of God and welcomed it for the grace it brought.

God bestows upon us. It is required of stewards, that they be found faithful. We must be stewards of the "Manifold Gifts" God bestows upon us. It is required of us to be his witnesses. This is a matchless privilege he has bestowed upon us. Let us be busier for him every minute of the way. The light or training we have. So God is requiring much of the generations of today.

The glory of any organization or any cause is expressed by its efficiency, for this is the only means by which the dignity and pride of our institutions can be sustained.

Christ came not to send peace on earth, but to bring good tidings of great joy. May we advance as a glorious asset to the highest cause, the ministry!

World Call is a channel through which members of each local church may keep informed and "on course" with Christian work around the world.

MEMBERSHIP DRIVE

Have you enrolled in the contest for 100% increase in the membership of the Woman's Missionary Society of your church?

Well, let's get busy.

TWENTY-ONE HAVE ALREADY ENROLLED! Who will be the next?

Make your plans, begin to work Oct. 1. Who will be the first to report, "over the top."

First Sunday in December

WOMAN'S DAY

Let Every W. M. S. Observe It

THE CHRISTIAN PLEA
FROM THE BANKS OF OLD KENTUCKY

Thoughts on the National Convention at Winston-Salem, N. C.

THE SELFISHNESS OF KENTUCKY

"Kentucky is so Selfish." "If Kentucky were not so Selfish," "Kentucky is all for herself," etc., etc., are some of the. statements which have been made by Ex-Kentuckians-Anti-Kentuckians and Ex-Easterners, who think they know what it is all about, and proceed delivering a holy diatribe, as if the reputation of the rest of the Western states were in any way concerned. Those who have poured in and got out less proportionately, from the Organized Interests, thus any other state in the Union is its firm belief. Because we stand on an armistice in protest when a voice is Eason's and the hand is Jacob's, we are dubbed "Selfish." I snatch your hat from your head, you snuff my head, you show signs of life. I grab your shirt from your back, you feeling for your hide, present it. I yell, "Selfish! You are Selfish!" Fez on me! I am badly mixed in my manner of thought. We need an unwiring of thought to see the analogy of my apt illustration. If you only knew, you'd change the word "Selfish" to "Generous." For indeed Kentucky is the most generous state, which fact my files show facts and figures to affirm.

True, about half our churches never did work with the U. C. M. S. or any other S., and none of them are now working with it, for they're not working with us. We're simply working for it, the best we can. All the well-meaning but mismanaged efforts at Kentucky school have taught lessons unforgettatable.

The credit are schools, but no farmers. Schoolhouses built, but no schools. Commercial contribution days but no "Comeback." An Old Bear invited Mr. Rabbit, one springing on the ground to me, "Mr. Rabbit, nearing his den, noticed rabbit tracks all pointing into, and none coming out, and this he gave as his reason for declining to accept Bro. Brain's kind invitation." And withal we have a desire for harmony, for understanding. No, Friend, Kentucky is not "Selfish." Her latchstring hangs on the outside. Her hospitality, a household word in many lands and countries, is inexpressible beyond expression. Who calls us selfish, simply doesn't know. Give us a square deal on plain old American, we say, "A Bunk for Our Money"—will take no less. If you call that selfishness, make the most of it. I hope these few lines will find you well.

C. H. DICKERSON

446 Ohio Street, Lexington, Ky.

We are asking all alike to cooperate in giving wholesome publicity to our Churches. Let every Evangelist, State Officer and Field Worker feel personally responsible for increasing her state work and thus advertise the State.

Page Six
For 1929-30 $10,000.00

Statement of Apportionments to States and Churches by departments.

Bible Schools and Christian Endeavors

The United Christian Missionary Society is an agency created by the Christian Convention of Churches to carry on the work of education and gifts through the Bible in foreign lands and to help provide education, inspiration, and guidance in the Church. Each local church and department thereof is expected to hold our present work and make any adjustments necessary because the churches failed to come up to expectations in offerings last year, the Special Days this year have been arranged for the purpose of increasing June 30, 1929, a total of $2,796,566.40. Included in this total are the following items:

1. In foreign lands:
   - Africa: $120,943.84
   - China: $156,471.49
   - India: $188,165.47
   - Japan: $244,283.48
   - Mexico: $274,771.74
   - Philippine Islands: $326,329.32
   - Porto Rico: $65,619.15
   - Tibet: $24,641.47
   - Miscellaneous: $31,996,144.35
   - Total: $3,949,965.55

Because the churches failed to come up to expectations in offerings last year, the Special Days this year have been arranged for the purpose of increasing June 30, 1929, a total of $2,796,566.40. Included in this total are the following items:

1. In home lands:
   - Church Maintenance: $25,426.49
   - Hispanic: $41,414.35
   - Europeans: $41,749.96
   - Negroes: $151,176.61
   - Orientals: $117,396.28
   - Indians: $11,254.14
   - Miscellaneous: $4,264.34
   - Total: $150,968.42

The special giving Bible Schools are listed as follows:

- Africa
- China
- India
- Japan
- Mexico
- Philippine Islands
- Porto Rico
- Tibet
- Miscellaneous

The offering taken on these days sent to the United Christian Missionary Society, Mission Building, Indianapolis, Indiana, will be credited to the Bible School Special Apportionment.

To be noted—CHRISTIAN ENDEAVOR

Christian Endeavor Day—February 2, 1930. (First Sunday in February.)

Patriotic Sunday—July 6, 1929. (First Sunday in July.)

Gifts sent to the United Christian Missionary Society, Mission Building, Indianapolis, Indiana, will be credited to the Christian Endeavor Apportionment.

To be noted—MISSIONARY ORGANIZATION

Name of Church: $200.00 State Appt. Appt. Appt.

Albany: $200.00 $150.00 $150.00

All funds desired credited to any department or institution as follows:

- $10,000.00 has been allocated to the Gethsemane Convention Building, Indianapolis, Indiana, will be credited to the Christian Endeavor Apportionment.

The offering taken on these days sent to the United Christian Missionary Society, Mission Building, Indianapolis, Indiana, will be credited to the Bible School Special Apportionment.

To be noted—MISSIONARY ORGANIZATION

Name of Church: $200.00 State Appt. Appt. Appt.

Albany: $200.00 $150.00 $150.00

All funds desired credited to any department or institution as follows:

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All funds desired credited to any department or institution as follows:

- $10,000.00 has been allocated to the Gethsemane Convention Building, Indianapolis, Indiana, will be credited to the Christian Endeavor Apportionment.

The offering taken on these days sent to the United Christian Missionary Society, Mission Building, Indianapolis, Indiana, will be credited to the Bible School Special Apportionment.
How Will Our Churches Observe Pentecost?

By Gaines M. Cook

The entire life of the church awaits a renewal of power. Amid a multitude of problems beyond human strength and resources the church of Jesus Christ is turning, consistently we believe, to unused resources, seeking an ever-accelerating flow of power, vitality and life. Is this a visionary attempt to substitute a mystical, unreal means as a final attempt to save Christianity? Or is there sanity in our approach even beyond our dreams? The proposal to celebrate the Nineteen Hundredth Anniversary of Pentecost in the spirit of Pentecost A.D. 30, has met with enthusiastic endorsement everywhere, the reason being, we are sure, because of a conviction that the church has access to spiritual resources upon the fulfillment of certain human conditions.

It may be asked, "Why not tarry? Why not cease from activity, on the presumption that we have no effort involved, and await the Holy Spirit's descent?" Is this not Scriptural? Does it not glorify God more to let Pentecost come without effort on our part? The answer ought to be clear to those who have noted that manifestations of power from above have usually been conditioned upon an intelligent use of that power when channeled into human personality and endeavor. Recognition of this fact is the occasion of pleas to prepare for Pentecost. If there are values in this celebration, we ought to use educational methods to discover them and plan wisely to appropriate them.

D. S. Cairns in his recent book, The Faith That Rebels, says: "The malady of our time lies in its contracted thoughts of God. We think too narrowly and meanly of his power, his love and his freedom to help men." A study of the faith of Jesus through miracle and mighty works might be a background for recognizing a Pentecostal experience when it happens. The faith of Jesus observed by those who saw him perform the mighty works was expressed by a challenge to their own lives: "If ye have faith even as a grain of mustard seed, ye shall say unto this mountain, Be thou taken up and removed hence, and it shall obey you. And nothing shall be impossible unto you."

Perhaps more important than the emphasis of great truths about God, his Son and way of Life, is the emphasis upon the living teacher whose commission to teach children and youth is the Great Commission! Many, if not most, of these children would register little interest in the theological aspects of Pentecost, but not one would fail to respond to the radiance of personality in a teacher in whom the Pentecostal fire burns. It is not merely fires of enthusiasm that are to be kindled, but those resulting from training in the art of teaching. We cannot emphasize too strongly the need for trained leader-

(Continued on page 4.)
Our Thanksgiving Opportunity
SERVING AND TRAINING THROUGH
Home Missions and Religious Education
The Thanksgiving Special Day Program
"FOR ALL NATIONS" is Now Ready for
Free Distribution
UNITED CHRISTIAN MISSIONARY SOCIETY, Missions Bldg., Indianapolis, Indiana

Please send sufficient copies of the Thanksgiving program, "For All Nations" for a school with an average attendance of _______. It is understood an offering will be taken and sent to the U. C. M. S.

Signed __________ Address __________

AN OPEN THANKSGIVING LETTER
To Our Bible Schools
Dear Fellow-Workers:
Again the call comes to the Bible Schools and Christian Endeavor Societies to raise Three Thousand Dollars ($3,000) as our quota of the National Budget of Bible Schools. The amount located to us is very reasonable if we do our full part. Your first offering is to be taken on Thanksgiving Sunday, November 25th. Send now and get the beautiful Thanksgiving Shield. "The money should be reported to us within fifteen days after it is taken.

If you cannot take the offering on the day suggested, take it as soon after that day as possible. Remember that prompt report of the offering to the department of Religious Education counts as one point toward winning the "National Award Shield." The money should be reported within fifteen days after it is taken.

We appeal to you, our friends, to do your full part this year in helping to reach our aim. Last year thirty-two per cent of the Sunday Schools of the brotherhood gave ($3,057.79); sixty-eight per cent of the schools gave absolutely nothing. Just at the present time, the educational interests of the group, the teacher and workers in the church are waiting to fill the need of religious educational activity. It may also be used as a principle or method of conducting a single task in which all is meriting increasing in the formative teaching of religion. It is imperative that teachers and workers in the church school come to understand the nature of the project method, the types of projects which may be used, and the correct procedure by which to carry them to a successful completion.

The utilization of the child’s own purpose in active projects has been called for, for the want of better term, “The Project Method.” The name simply indicates that when the method is used something has been projected. Education swings around an orbit in its progress and strikes with special emphasis, different areas on the educational curve. This is wholesome, it keeps us from stagnation. Just at the present time, the educational pioneers are emphasizing an old familiar law and calling it by a new name. "What utilizes the child’s own interest, his activity, his freedom?" "Why, that is as old as Froebel and Pestolozzi," we exclaim.

That is true, but we see the application of the law in a new social situation with children in a different environment and against a background of newer discoveries psychologically. As we seek to apply it to our present day teachings, it becomes almost new in its manner of working. What then is a project? And just what may we expect the use of the method to accomplish for our children?

"The project method" may be defined as a procedure whereby a group undertakes to carry through a purposed activity; or, it may be defined as a problem which is set before a group, the solution of which requires study and creative thinking on the part of the members. The project method is a task in which all the members of the class are interested. It calls for the whole hearted participation of the pupils. In every case it should be adapted to, or grow out of the needs and interests of the group. The teacher may (Concluded on page 8.)

The Challenge Is Yours—Every School Render Each Special Day Program.
Every School Send the Offering From Each Special Day.

THANKSGIVING SUNDAY NOVEMBER 25, 1929 Bible School Offering for Home Missions and Religious Education

Page Two

BIBLE SCHOOL PRESIDENT’S ADDRESS OF MISSOURI STATE CONVENTION
V. G. Smith, Fulton, Mo.

After a year of efforts that have been fruitful in many ways, we are gathered to close a retrospect of our work in the past, gaining its experiences, for future plans and work.

General Conditions
The Bible schools of this state like those of so many other states are content with the status quo. To meet, to hold, to adjourn is the sum total of the interest. Fifty-two weeks with a numerical increase is an ideal great to be desired rather than the fifty-two periods of valuable teaching and increasing character formation. Loyal to a degree to the state program, reliable in most things to the local church, ministering in part to the religious education of its constituency, the sin of the Bible school is that of omission rather than commission. Many things have transpired since the first Bible school was organized but some of the schools in Missouri have unnecessarily clung unto their first love and not made an advance since the historic day of its founding unto the present moment. With all the wonderful improvements in religious education, a field in which our brotherhood transcends most in its efficient leadership, many of these schools are impervious to change. The only marks of health, the only tests of growth, the only standard of service are attendance, records and increased offering. Efficiency of teaching, adequacy of methods, tests of knowledge, spheres of influence, deeper devotional community life, none of these enter into the final checks on the Bible school’s worth to the community. The only test of value now is that of service. "Does it do what it was instituted to do?" is the pertinent question. Does the Bible school give better citizens to the community, finer workers to the church, nobler characters to the brotherhood, more informed Christians to the tasks of evangelization, education and service, more inspired workers to the life of the world? If not, this Bible school has no claim upon the church, community, world of brotherhood for the support it needs in this task.

To remedy this lapsed lethargy on the part of the Bible schools, I believe three things would greatly facilitate at least an ideal of service.

Teacher Training
With the increasing emphasis on preparation, the time is now ripe to introduce teacher training courses in every school in the state. (Continued in Dec. 1st Issue.)

THE CHRISTIAN PLEA
## THE CHRISTIAN PLEA

Published Co-Jointly By

**NATIONAL CHRISTIAN MISSIONARY CONVENTION**

**UNITED CHRISTIAN MISSIONARY SOCIETY**

Published Semi-Monthly At
Chicago Board of Christian Publication, 2700 Pines St., Chicago, Ill., Mo.

### REPORT OF THE ENROLLMENT COMMITTEE

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## OBSERVATIONS ON CONVENTIONS

By V. G. Smith

Conventions have three or four functions as used in our states and churches. These are, they are used for these purposes, all of which may be legitimate. Judge for yourself:

1. To report work done or excuse failure. When a church has paid its debts, put up a building, paid its appropriations, called a high priced minister or entertained a district convention it is represented in the convention by those who will see that that church gets all the honor due it. Or, if there has been a perceptible drop in activity and a push "church fight" there is some one present to explain away all odium and justify the failure to do.

2. To air opinions or criticize work or workers. This may be a defense more to justify a future dropping off in cooperation. All individuals have a set idea of the correct methods to use or the main objectives to strive after, and there is confusion unless the methods are adopted.

3. To gain information and inspiration. These are the listeners of the convention. They stay in the sessions. They have no part in the mighty battles for supremacy of anything, but they are inspired with the inspirational vigor necessary to increase or maintain activities. To these, "rows" are anathema. They have no part in the mighty battles for power and judge not Christian fights for supremacy of anything, but they are interested in the greater good for the greater number.

4. To socialize. "Friends will be there. I mean long ago, "I'll let God have His way and He will have His way and we shall slow," and since the session is no place to enjoy comradeship, we'll stay out here. The grand handshaking during prayer and disturbing undertones during prayer are the product of the social-seekers. Meals are too important to be used for any purpose, including else.

Some of these are accepted functions; others not subscribed to but nevertheless potent.
November 11th Dayton, Ohio, Norwood Ave. Church.

November 11th Danville, Kentucky, 2nd Christian Church.

November 13th Columbus, Georgia, First Christian Church.

November 15th Montgomery, Alabama, Rose St. Church.

November 17th Southern Christian Institute, Edwards, Mississippi.

November 18th Port Gibson, Mississippi, Christian Chapel.

November 20th Mound Bayou, Mississippi, First Christian Church.

November 21st Little Rock, Arkansas, Cross St. Church.

November 22nd Dallas, Texas, Thomas Church.

November 23rd Jarvis Christian Institute, Hawkins, Texas.

November 25th Oklahoma City, Oklahoma, First Christian Church.

November 27th Kansas City, Missouri, Wayland Ave. Church.

Would you like to take a trip around the world? Then attend one of the One-Day Conventions listed above.

These conventions are planned especially to give vision and inspiration to Christian leaders. The head of every department of your church should attend.

We wish to call your attention to the State Budgets of last year and the New Budgets of the ensuing year.

Ed mirror—Watch for changes in Convention Schedules and Programs.

SERMON DELIVERED TO KENTUCKY STATE BIBLE SCHOOL CONVENTION, LITTLE ROCK, KENTUCKY, JULY 21, 1929

By E. B. Toles, Paris, Kentucky

Brethren, I count not myself yet to have laid hold, but one thing I do, forgetting those things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

Paul, the author of this text seems to be familiar with Grecian games. He is evidently thinking of life in the terms of a race, in which there is a goal to be reached and a prize to be won. A familiar expression is used by him (1 Corinthians 9:24).

Both of these statements are suggestive of my subject, "High Ideals." It is always best to have high ideals and to aim even higher than you hope to reach. The higher the standards, the more perseveringly should we strive to reach them. Our standards virtually determine the heights of our aspirations and ambitions. We who labor in the world's greatest field of endeavor, that of lifting up Jesus as the matchless Lamb of God that taketh away the sins of the world. need to have exalted conceptions of life and our work.

Paul points out the advantages of high ideals in the industrial realm. The successful mechanic or artisan has noble conceptions. He will not succeed to any great degree so long as he looks upon his work with dread. He must have visions of the future. Truly, our future is what we make it. We in our church, as we mount its summit round by round. Our work is our vision. It is our inspiration in dreamland. Visions are the wings which bear us upward and onward.

Another great scholar has said, "All men who have shown us the possibility of great things have had their inspiration in dreaming of things impossible. Our dreams should be coupled up with faith, energy and persistent will power.

The inventor constantly seeks to improve his invention. Hence, he has always been humanity's benefactor. The attraction to excel other men and do the impossible actuated the heart of Col. Lindbergh in his transatlantic flight, in which he soared above the mist and fog, lifting his plane to higher heights and on to "gazette." Before this death, he wrote his name in the sky as one of the heroes of the world as the outstanding hero of the Twentieth Century.

Second, let us recognize the benefits of high ideals in the intellectual realm. As Bible leaders for the ministers, we must continuously have high standards, patience, pluck and perseverance.

In the ancient republics of Greece and Rome, oratory was a necessary prerequisite for a finished or well-rounded education. The great and eloquent orators of antiquity had to struggle against the natural handicaps. Cicero failed through weakness of flesh and lack of persistence, which drove him from the forum in disgrace. Demosthenes combated an impetuosity of speech, which at first wearied his hearers. But afterward their difficulties by assiduous study and self-discipline.

Longfellow said, "Heights by great men reached and kept were not attained by sudden flight, but while their companions slept were toiling upward in the night." Another bard has said, "Heaven is not reached by a single bound, but we build the ladder upon which we rise from the lowly earth to the vaulted skies and we mount step by step by step." Friends, there is no royal road to success or greatness in any vocation.

Finally, let us consider the blessings of high ideals in the spiritual realm. We have an absolutely perfect ideal in Jesus Christ whom we should make our model and pattern. We need to look away from the transitory things to the abiding things of the future. Even the enemies of Christianity have been compelled to admire and admit the noble and glorious character of Jesus. He stands alone unimpeached before the world in all ages and all times. Early in his ministry he challenged his enemies thus: "Who is he that convicteth me of sin?" From that day until this that question is unanswered and the challenge rejected. Jesus is the perfect Rose of Sharon, the fairest lily of the valley, the full-orbed Son of Righteousness. "The sun is 10,000 and the One altogether lovely."

May the exhortation of the text be our life's motto: "Brethren, I count not myself yet to have laid hold, but one thing I do, forgetting the things which lie behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

HOW WILL OUR CHURCHES OBSERVE PENTECOST?

(Concluded from page 1.)

ship. Surely the vessel of truth ought to be filled with the message. The entire church should respond to the call to leadership training. It is revealing to learn how few officers and leaders in local churches have a comprehensive understanding of the organization, plans and purposes of their own churches. In this year of celebration of the church's birthday it is fitting that we honor the church by attempting to learn about its nature and machinery, then to discover how we may fit into its program intelligently. Beyond doubt, trained leadership is the key to the spread of the Christian gospel. We shall give intelligent direction to the spiritual renewal of Pentecostal fires.

One outstanding emphasis of Jesus is his confidence in God's limitless capacity for caring. Our churches cannot be worthy of their Pentecostal experience unless they are concerned about reaching and teaching the hosts of boys and girls who aren't in any church school, and whose home life is such that they are almost totally devoid of Christian influence. Doubtless one vital condition of any experience that we desire will be the acceptance of a real concern about America's major religious problem, spiritual illiteracy. Something of an urgency akin to passion must compel us to survey our communities and make direct contact with every child or young person within the possible scope of our influence.

The Christian home ought to become a major objective of Christians. We are prone to neglect a basic institution in a day of dire need, not to say a crisis, in that institution. We face community and world issues and think because we are doing good there, the home will automatically take care of itself. Adult education can put forth no better goal than to study the fundamental Christian aspects of the home and its corollary, child nurture. Aside from experts on the subject which we agree are vital and necessary, some of the spiritual lift of these days should be devoted to actual experi-

(Concluded on page 8.)

THE CHRISTIAN PLEA
ENTHUSIASM MANIFESTED IN CONTEST

The contest for 100% increase in membership of Woman's Missionary Societies by January 1st grows in interest.

At the National Convention, twenty-two societies enlisted. Since the announcements twenty-three other societies have entered a total of forty-five societies now in the contest.

It is not too late to enter the contest. Sometimes the last to enter is the one victorious. Don’t deny yourself the fun of sharing in this contest. You have everything to gain and nothing to lose—and nothing to lose but the merit.

A letter from a State Secretary of one of the largest states gives information of every society in the State entering the contest.

Even such states have been inspired by the challenge to a 100% increase. We here list the states which were thus inspired and which are aiming at 100% increase in membership by June 30th.

Kentucky—President, Mrs. L. D. McGowan; Field Secretary, Mrs. B. H. Hutson.

Arkansas—President, Mrs. Minnie Gayden; Field Secretaries, Mrs. L. B. Bostick, Mrs. Mary L. Franklin.

South Carolina—President, Mrs. Betsy Davis; Field Secretaries, Roberta Korske, Ellen Patterson.

Missouri—Mrs. L. A. Devine, Paducah, Kentucky, has written a song especially for the contest. We print it: below that all who may use it.

CONTEST SONG FOR W. M. S.

(Sung in tune of War Song, "Over There")

Women get together, get together, don’t delay,
Tell them of the challenge, we’ve accepted today,
Hear them calling you and me, every man and woman you see.

Increase our membership 100% by New Year’s Day,
We’ve accepted the challenge, and will work frantic today.
Tell Kansas City not to pine, but watch for we’re all in line.

Chorus:
Over there, and over here,
We’ll send a word of cheer over there;
That the women are coming, our societies are coming;
So prepare to say your prayers,
Send a word to the Pleas and beware;
Everyone wanted to see the will of God done and had the good of the work at heart.

We did have such a good, happy and profitable time. We met and visited with those whom we had not seen for years.

The spirit of hospitality is as old as the old world. It is made up chiefly of the little things of life such as a ready smile, hearty congratulations, a willingness to be of service, sympathetic understanding in the hour of misfortune, being able to converse unreservedly and friendly.

There are some of the qualities that help to preserve and foster the spirit of hospitality.

It is a fine thing to endeavor to keep things as convenient and comfortable as possible, so that we do not put ourselves to very much trouble, if an occasional visitor drops in unexpectedly or unannounced.

We usually keep our homes unpar to par in the task at this time. We must have faith. Jesus says it and we know that it is true.

"Abide in me and let my words abide in you, and you may ask what ye will and it will be given you. If ye ask any thing in prayer, nothing doubting, ye shall have it.

We must have faith in the Natives, and faith in ourselves and fellow workers—that we can be held of his spirit as well as any other children of the King. We must have faith in ourselves and fellow-workers and our natives; "Be
diligent, let us love one another for God is love. If we say that we love God and hate our brother, we lie. Love one another.

Do we have a full supply of endurance? Do we have the spirit, fire and zeal that the first Missionaries had? Do we really suffer hardship and make sacrifices so that we may know the deep things of God? Do we teach, "He that endureth unto the end, the same shall have eternal life." Are we diligent? Are we always with the one task at heart? At the carpenter shop are we building furniture or are we building Christian character? Are we teaching the girls to make dresses or are we teaching them to make beautiful robes of purity? Are we diligent in service for Christ’s sake? Do we count the amount of patience it requires to put up with the faults of others, the ugliness of the natives and of our own weaknesses? We would surely be more Christlike and charitable.

Another thing that helps much is to be able to fix a wholesome satisfying meal with little trouble. It is an act of faith when great varieties of foodstuff are within easy reach of all one need not find it very troublesome to prepare a satisfying meal in the midst of an emergency. There are many things that we can do to create friendship in the home, the church, and the school.

Our Hotels, Clubs, and even steamships employ women who serve as housekeepers. It is a good order that travellers might enjoy hospitality and the comforts of a well-kept home.

When we think of the many things that we might like to add to the list of things about us, we who carry the responsibilities and enjoy the distinction and great honor of being Missions women should be happy to know that we are adding so much to the happiness of others. Let our leaders teach our folks to be more hospitable. "There will be a peace on earth until there is more good will among men."

FROM THE MISSION FIELD

We have just returned from Conference at Bolenwe. We were gone from Longview nearly three weeks. We had the glad and gloi idea to get back and the Natives were just as glad to see us back.

We did have such a good, happy and profitable time. We met and visited with those whom we had not seen for years. And had great times with those whom we had never met before.

Everyone wanted to see the will of God done and had the good of the work at heart. We felt very near the Master through the six sessions and three days of teaching. The hours were inspirational. We considered the cost. There is one theme and the way we discussed it:

Does a man sit down and count the cost where he begins to build? This is the way we considered the cost of our task at this time. We must have faith. We must have faith in God. We know that God does hear and answer prayer. Jesus says it and we know that it is true.

"Abide in me and let my words abide in you, and you may ask what ye will and it will be given you. If ye ask any thing in prayer, nothing doubting, ye shall have it.

We must have faith in the Natives, and faith in ourselves and fellow workers—that we can be held of his spirit as well as any other children of the King. We must have faith in ourselves and fellow-workers and our natives; "Be
diligent, let us love one another for God is love. If we say that we love God and hate our brother, we lie. Love one another.

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THE CHRISTIAN PLEA
FROM "THE LONE STAR STATE"
By W. M. Henry, State Evangelist, Waxahachie, Texas
Editor of the Christian Plea:
Allow me to make my report for the month of October in order that the brotherhood at large may know what we are trying to do in the state of Texas.
In Quitaque, Texas, I closed a splendid meeting with two for baptism, one restored and one from the Baptist Church, in Fort Worth, Texas, two days with Rev. J. E. Quarela and his congregation. There we had a splendid service and raised a total amount of $85.12. Brother Quarela is handling his program in a very progressive way.

I was in Jacksonville, Texas, eleven days, and for the first time was able to go into the country districts. We had a splendid program at the church, the doors were locked so we could not have services. At Kilgore, Texas, I was with the Corinth Church two days. This is known as a Northeast Congregation. They were very anxious to learn of the State work, and agreed to line up with the brotherhood. Their membership is 150. The total amount of money raised was $35.50.

At Elderville, Texas, Harris Chapel, we failed to have services on account of some sickness. We had a splendid congregation to meet us at the church, but the doors were locked so we could not have services.

At Longview, Texas, we were unable to have church. This church is in very poor condition for want of leadership.

I hope by this time the brethren may understand what we are trying to do to harmonize the work and all work to one aim. We have our program before us and we are trying to develop the work of the State, spiritually and financially by the setting of the next convention, which convenes in August, 1930, at Green ville, Texas.

FROM THE BLUE GRASS STATE
By E. C. A. Johnson, Aaran's Run, Ky.
We have just closed a very successful revival at Hosstonville. Elder Martin of Danville did the preaching.

The District Meeting of District No. 6 at Dayton, Ohio, was quite a success.

The writer held a two weeks’ meeting for Elder H. T. Wilson at Germantown, October 1st to the 13th.

Miss Mary Mace of Winchester has entered school at Frankfort, Ky.

Miss Julia Clay Johnson has returned home from Dayton, Ohio.

NEWS ITEM FROM KANSAS CITY, KANSAS
Elder A. W. Davis of Kansas City, Kansas, has just closed two very successful meetings in Oklahoma. At Muskogee he had 11 by baptism and 11 by confession. There were 17 by all means. He is now holding meetings at Chickasha and Ardmore.

We are asking all alike to cooperate in giving wholesome publicity to our Churches.

Let every Evangelist, State Officer and Field Worker feel personally responsible for reporting his or her state work and thus advertise the State.

FROM THE BANKS OF THE OLD KENTUCKY
The Distinctive Garb
By C. H. Dickerson
Has the Negro gone a fishing or the fish gone a niggering? Is the ship going into the sea or the sea getting into the ship? Are we making disciples of the nations or are the nations making disciples of us?

It was Samuel and Samuel took to the water for a few hours’ favorite pastime, fishing. He somehow lost his balance, and down into the sea went Samuel. He felt the dissecting tag of an oversized, hungry and a bit too friendly group of sea animals. Sitting again on the bank, John said, ‘Scylla is down there, minus his outer garments, Samuel began this soliloquy, ‘Has dis niggah bin a fishing? ’” [echoes of ‘Hammerin’].

Has the preacher gone into all the world or all the world gone into the preacher? Does it matter what the preacher wears? Where? When? Why?

Is there any distinctive garb? Do the clothes proclaim the man? Who hasn’t met the “Are you a preacher?” or “I didn’t know he was a preacher.”

Haven’t you traveled hundreds of miles in company with preachers and never once knew and never was he warned?

“Hello,” says the reader, “what’s the difference?” Exactly! How many an appetizer is passed from hand to hand without who are there—many who respect the minister. Are we “plain clothes men” as detectives, or to avoid detection?

Do not other professions and callings have some distinctive garb that introduces the person or makes us map the man? I’m not declaring for Episcopal forms or churl hats and somber visages; but is there not some distinctive mark for God’s men? Not for his aggrandizement, but for the great board of occult demonstration seekers as those for whom God had prepared a place among the stars. If there was none so the people could see it in “The Wilderness.” Something must proclaim the preacher between sermons.

“Dress as a business man,” they tell the preacher. Why be a hypocrite in that, I answer. What preacher has business enough to “stuff” his check book, keep any accurate account or pay his debts on time?

Even the tramp knows the preacher as the most bedraggled—man in town and but for his oft scolded wife, the preacher would have less than a wheelbarrow full of business. If the preacher would be respected he must be clean. Something must proclaim him, lest he conform to this world and become worldly—of the world.

Anything that makes the salt lose its saltness hinders. Yea, verily, the ship where you are the chief, the sea or the sea getting into the ship.!

The distinctive features and integrity of the Ministry must somehow be preserved. Something must be between the Towning Charybdis and the howling Scylla must be found as the happy means between the two extremes. The preacher must be Translating, Radiant, Mind, Present Tense, Active Voice, First Person, and a plurality in number.

Samuel must go a fishing. Meanwhile, Lexington moves above normal, into a wonderful region, auxiliary active, notices often and Eld. H. D. Griffith, an extra, D. O. L., beginning our fall meeting November 10th.

Twelve baptisms, overflow audience, wonderful time at the Antioch Church. Lexington, School, soulful choir led congregational singing; young people leading devotions.

OLD KENTUCKY
By C. H. Dickerson
The writer held a two weeks’ meeting for Elder A. W. Davis of Kansas City, Kansas. We have just closed a very successful meeting at Sunberger, Kan., home from Dayton, Ohio.

FROM THE PALMETTO
By Mrs. Laura Palmore, Secretary
The Florida State Convention of the Disciples of Christ at Cypress, Florida, with the Antioch Church on September 19-22, 1929. We feel Florida is beginning to move up a bit as the following Future Work recommendation shows:

I. That each Church be appointed in order to support our Evangelistic work, as herein suggested:

1. Episco, Antioch Church $10.00
2. Century, Edwards Point 25.00
3. Pensacola, First Church 25.00
4. Crystal River 10.00
5. Anniston, Galilee 5.00
6. Morteal 3.00
7. Blountstown, New Hope 5.00
8. St. Petersburg, Mount 20.00
9. Tampa (to be reported later)
10. West Tampa (reported later)
11. Bristol 3.00
12. Webster 12.00

B. That appointments be raised quarterly and sent into the State Treasurer by the Secretary of each local congregation on the following quarter:

1st Quarter—December 30th
2nd Quarter—March 30th
3rd Quarter—June 30th

All appointments must be raised and sent through the State Convention in September, 1930.

C. That the State Secretary send out notices to the Churches of the various Districts reminding them of the time and amount of appointment to be sent in.

II. That the Tampa and the West Florida District Convention be neither report, or turn over to the State Convention, one-half of all monies over and above their overhead expenses.

Recommendation Committee
Eld. C. L. Lundy, Chairman
Prof. R. H. Moss
Dr. C. J. Boling
Eld. A. J. Thompson
Mrs. Laura Palmore, Secretary.

“The close of the Convention, the beginning of the effort.”

The States are asked through evangelists, state officer, field worker, special reporters to announce as well as report conventions, district meetings, conferences, etc., that your workers may be informed as well as inspired.

THE CHRISTIAN PLEA
THE CHRISTIAN PLEA

By Eld. V. G. Smith, State Evangelist, Fulton, Mo.

FROM THE "SHOW-ME STATE"

OR THE "SHOW-ME STATE"

By Eld. V. G. Smith, State Evangelist, Fulton, Mo.

Sunday, October 20, St. Louis celebrated the first anniversary of its pastor, Eld. William Alphin. At the morning services, Eld. V. G. Smith, State Evangelist, delivered the sermon on "The Christian Plea," and evening services were conducted by Rev. A. J. Reynolds of the Samaritan M. E. Church, and the choir of that church sang the music. The ladies' evening services, Mr. Goodman, Membership Secretary of the Y. M. C. A., Pine Street Branch, was the speaker and contributed a special musical selection. Due to inclement weather, the attendance was small at all sessions.

The State Missionary Conference held at Fulton, Mo., was a source of much information and inspiration to those who attended. Jefferson City, Frankford, St. Louis, Farmington, and the State Secretaries were represented. While not large, the conference idea was carried out and the basis established for a wider appeal and larger attendance in the future.

Mrs. Ross B. Grubbs and Miss Nora Darnell assisted by Mrs. Mary Van Buren, Mrs. Cammie Doolin and Eld. V. G. Smith, conducted the opening and closing conference services, both morning and afternoon with prepared devotional periods and a recreational period on Tuesday.

The address on "Our Youth" by Miss Darnell, Secretary in the Missionary Organizations Department of the W. C. M. S. was a great appeal to the women and some have been members for forty years and today do not know the difference between the Church of Christ and the denominational churches. There is not a church in the state of the older type that has established a church school or Sunday school anywhere. The Church of Christ, Ohio, has a Methodist preacher preaching for them and four gospel preachers in good standing are in the state that can't get an appointment to preach a sermon at night. In Dayton the Christian Endeavor had a fine program. The ladies served dinner. The receipts for the day were four hundred dollars ($400.00).

NEWS ITEM FROM MILLERSBURG, KENTUCKY

By Miss Julia C. Jefferson

After twelve months' silence we delight to say that we have been able to secure the services of Elder H. L. Hildreth and his good wife, Miss Minnie Hildreth. He began serving us as pastor August 4, last. We feel that the congregation is much benefited by having them. We had our first special drive September 22 at 11:00 a.m. Preaching by the pastor at 3:00 p.m., and preaching by Elder Geo. E. Leaton, pastor of the Norwood Church. Sister Letton is known by the people of Millersburg as the sweet singer of Israel. Elder Leaton brought us a real inspiring message which inspired all.

Our contribution was $108.65.

NEWS ITEM FROM DAYTON, OHIO

By Elder Richard Emel

Editor of the Christian Plea:

I stopped with Brother Wm. Owens. He and his wife gave me a great welcome as well as a home to stay in. We talked some time about our mission and then parted ways.

Brother Owens is a wide-awake preacher and is not afraid to present our plea. Norwood M. E. Church, Dayton, Ohio, is wide-awake in all its departments. He preached at the Central Church (white) on Sunday morning, subject, "Unity." They gave him one hundred dollars.

I preached at the New Norwood Church, Sunday morning. Subject, "Christ Came to Do His Father's Will," and in the evening, "God's Plan for the Redemption of the World." The great commission says, "teach them." There are people coming into the church daily and some have been members for forty years and today do not know the difference between the Church of Christ and the denominational churches.

NEWS ITEM FROM LOCKLAND, OHIO

By Eld. R. E. Pearson, Reporter

The President, Mr. Hoover, visited Cincinnati October 22. It was a pleasure to look upon his genial face and see him stride slowly through the streets, surrounded with thousands and thousands of admiring people who lined the streets, standing in the rain and cold to see the nation's chief pass by. Well, the President.

(Please turn to page 8, Col. 1.)
road in a continuous rain in an open car, and all along the line of march, wherever there was a special expression of recognition, the President would lift his hat above his head.

We gleaned from our President's address the following thoughts:

"If you people will stand exposed to ice, cold and rain, to do me honor, I will give you the same and thus honor you."

Here is an effort at adaptability; here is an act expressive of the Golden Rule.

"If our church work over in Ohio would not grow by leaps and bounds if we preachers and members would find a larger place in our line of marching in the Golden Rule. When the matter comes up and there must be some condensations made, let each be ready to go fifty-fifty."

When the time comes and a real sacrifice must be made to put over a program, let all parties concerned say: "We will go fifty-fifty!" Thus adapting ourselves to the work and circumstances and in this way reflect the Golden Rule in our work.

Brethren tell us when you decide to have a special dedication of any other special services so we can tell it to the Press and its readers.

TEACHING CHILDREN THROUGH PROJECTS

(Concluded from page 2.)

Projects afford rich opportunity to utilize sensory and motor activity. They are sufficiently concrete to make immediate appeal to young people. Projects can be preplanned and well supported make definite co-operation easy expression which heightens the degree of interest and develops a natural experience. The project method results in the integration of the elements involved in the learning process.

It meets certain needs and appeals to district interests of young people. It supplies the right kind of motivation. Responsibility is felt and initiative encouraged. When used in the classroom, the project method stimulates initiative and develops resourcefulness, serious thinking and independent judgment.

This is a method that may be applied to a variety of types of classroom interests and activities. Students may be led to participate in important projects. The development of attitudes, appreciation and aesthetic enjoyment may be secured through the use of this method. Such projects may well involve worship studies, religious art, formulation of prayers and studies of poetry and nature.

Again this method may be used to lead children to acquire certain skills. Children may be led in projects which have as their objectives skill in the use of the Bible from a mechanical viewpoint, skill in the use of the Bible dictionary, hymnal and encyclopedia.

Those who would use this method should be familiar with certain steps in carrying forward a project of which the following would be useful:

1. Statement of task or problem:
   The problem is to discover the nature of the work or study they are to undertake; thus the teacher's part will be that of leading the pupils to discover their own project.

2. The development of a plan of action:
   This represents a very necessary part of a project procedure. The value of the undertaking will lie largely in the democratic way in which the group will engage in arriving at a plan of action.

3. Execution of the plan:
   The teacher's influence may be rendered useless if the teacher is unable to lead the children to carry it through. The pupils will need experience in times of difficulty, encouragement when enthusiasm lags, definite direction at difficult points and constant supervision to make sure that the plan is not experienced.

4. Evaluation of results:
   This is an important part of a completed program. By critically reviewing the pupils will discover their own mistakes and realize where they have achieved significant results.

5. Conserving results:
   If a primary endeavor has been developed every effort should be put forth immediately to apply it to everyday living.

The first Pentecost resulted in evangelism and educational methods. Our sanest evangelism this year will be that which is a combination of preparation for decision and decision itself for Christ. In truth, much of the permanence of this year's evangelical efforts depends up on how thoroughly we teach the basis upon which decisions are made.

The finest kind of a plan may be rendered useless if the teacher is unable to lead the children to carry it through. The pupils will need experience in times of difficulty, encouragement when enthusiasm lags, definite direction at difficult points and constant supervision to make sure that the plan is not experienced.

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Execution of the plan:

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Evaluation of results:

This is an important part of a completed program. By critically reviewing the pupils will discover their own mistakes and realize where they have achieved significant results.

Conserving results:

If a primary endeavor has been developed every effort should be put forth immediately to apply it to everyday living.

The intent of a life always decides its extent and content.

Personally I know what a Sunday school can do. All the best training I ever had was in a Sunday school.—Lloyd George.

The need of the hour is not more factories, railroads, steamships, armies or navies, but rather more religious education.—Robert Babson, the Statistician.

"On to the 1900th Pentecost in the spirit of the First Pentecost."

HOW OBSERVE PENTECOST?

(Concluded from page 4.)

The first Pentecost resulted in evangelism and educational methods. Our sanest evangelism this year will be that which is a combination of preparation for decision and decision itself for Christ. In truth, much of the permanence of this year's evangelical efforts depends upon how thoroughly we teach the basis upon which decisions are made.

We desire every new-born Christian to be fruitful. Provision for an intelligent acceptance of Christ and a follow-up teaching of the implications of that acceptance will do much to stabilize and conserve our evangelical efforts.

The educational aspects of so important a celebration in the Christian church are by no means limited to the above emphases. Enrichment of a complete life is our goal. Spiritual vitality gained from spiritual living is the end we seek. "Learn of me and I will give you life."—World Call, Nov., 1929.
The Proposed Pension Plan

By E. S. Jouett

RECOGNIZING defects of ministerial relief, our brotherhood has decided to abandon it and substitute a modern Pension Plan; and after a long and thoughtful study of the whole subject, conducted under the best professional advice, they decided upon the contributory Pension Plan, which rests not on sympathy, sentiment or charity, but upon social justice; which is maintained by regular, systematic contributions of the beneficiaries and the churches or other employing bodies; and which is conducted according to sound actuarial principles with an assurance of the same safety as the old line insurance companies.

And the church was not hurried in its study. The Cleveland Convention in 1924 authorized the appointment of a Commission on the Ministry to study the whole subject. This Commission was appointed and organized at the Oklahoma Convention in 1925. The work of gathering the necessary detailed data concerning the life and work of our thousands of ministers was begun and has been conducted under the guidance of Mr. George A. Huggins, the most noted pension expert in the country, and has consumed several years.

The first report of the Commission on the Ministry was made at the Memphis Convention in 1926. The final plan was adopted at the Columbus Convention in 1928, and proceedings under it were approved at the Seattle Convention in 1929.

What, then, is the plan? In a nutshell, it provides that a participating minister or other worker shall pay annually into the fund 2½% of his salary, while the church or other employing agency shall pay into the fund annually an amount equal to 8% of its employee's salary. Based upon sound actuarial principles, these payments will build up a fund which will make possible the contemplated pension payments as they become due. It is obvious, however, that in the case of the older ministers their contributions and those of their churches will not be sufficient to pay to them pensions that could be paid if these contributions had been going on through the long years of their past service. To apply the plan, then, to these older men, it is necessary for us to do what the other religious communions have done, namely, raise a fund which will take the place of what would have been the contributions of the ministers and the churches if this plan had been in existence during the prior years of their service. This is called the Prior Service Credit Fund. It is necessary that our brotherhood shall raise $8,000,000.00 for this purpose. This is a large sum of money, but it is no greater proportionately than the like funds raised by other communions.

I have already referred to the amounts of some of these. Some have doubted the ability or willingness of our people to raise this sum of money. It will be remembered, however, that they have ordinarily met in a fine and liberal spirit obligations the propriety and necessity of which they realized. Notable among these was the fund raised in the Men and Millions Movement, amounting to six and a half million dollars. The cause there represented was important, but it was not so important and had not so great an appeal as this Pension cause. Furthermore, it is a fact, not known to every one, that we pay our ministers an aggregate of over $10,000,000.00 a year. It certainly seems not unreasonable to expect the brotherhood to pay once for all to this great enterprise the equivalent of one year's extra salary, payments of which will be spread over three years in five equal installments.

What the Plan Will Do for Its Beneficiaries

The foregoing is the plan. If successful, it will be expected to pay annuities to the minister or other worker, and, in case of his death, benefits to his widow and minor children, all as set out in the literature which has been circulated and with which the membership is doubtless fairly familiar. Time forbids my undertaking to go into this in detail; but, stated briefly, a minister who remains in the fund 35 years will receive one-half of his average salary, whereas in the case of those who because of their present age will be unable to serve that long, the $8,000,000.00 fund will come into play and help to swell their contributions and those of their churches, assuring even the oldest a

*(Continued on page 7.)*
"WHITE GIFTS FOR THE KING"

The Ideal Giving Christmas Service

More than sixty thousand churches all over the world used "White Gifts for the King" last year. This figure stands as silent testimony that this service is deservedly popular because of its large and lasting benefits.

First—It is a reverent, worshipful service incorporating the thought of Christ. It is constructive, in that it teaches and creates the true giving spirit of Christmas.

Second—it gets results by its White Gifts of Self to Christ, Service to the church, and Substance to needy causes.

Third—it is evangelistic and calls up the efforts of the whole school and church for bigger things.

1930—Aged Ministers—Foreign Missions—1930
1929—For Home Missions and Religious Education—1929

TO BE NOTED—BIBLE SCHOOLS

Four special days have been arranged for education and gifts through the Bible School. The special days are:

Every School Send the Offering From

Easter—April 20, 1930—Aged Ministers.
Children’s Day—June 1, 1930—For Foreign Missions.

MO. STATE BIBLE SCHOOL

PRESIDENT’S ADDRESS

By V. G. Smith

(Continued from November 15.)

Two things have handicapped this more heretofore.

If these are answered, the burden of resurrecting some more will at least give the negligent a little mental exercise.

I. Who is to teach this class? If the pastor is resident he would make a good one to start the teaching if there are no others sufficiently religiously conscious. At least such a class would be spiritually motivated and in the hands of one whose interest should lead to success.

II. Which unit shall we take? It is best, so experience teachers, to begin on the unit given to the teaching task. Unit one is principally given to a study of the pupil and is a treatise on child and adolescent psychology. Unit two is talking about the student in the course, the teacher, the organization, presentation, and adaptation of the lessons. If taken by the teachers of the school and the prospective teachers and led by one who knows public school methods, this course can do much not only to give the training necessary, but also to interest all in the teacher training courses as a whole.

Workers’ Conference

A Workers’ Conference ought to be semi-formal, that is it ought to contain certain habit items that supply necessary elements in the program of the Bible school. A Workers’ Conference is not primarily a trouble station to call in the time of emergency for the counsel and support of co-

THE CHRISTIAN PLEA
Des Moines, Iowa; completing his courses kegee Institute in 1920. Brother Freeman sued higher education in Drake University, finishing there in 1920, after which, he pur-

THE CHRISTIAN PLEA

1.

Rundles having died on October 6th, 
express purpose of returning to assist him 
came' to America in 1912 and began his 
coming to Christ at the age of 18. 

CELEBRATES 80th BIRTHDAY

Brother Preston Taylor celebrated his 80th anniversary on November 7th, 1929. He has served in the Christian Church for 80 years, during which time, he has ren-
dered unbounded service, and has been one of our great outstanding pioneers. There are many milestones that mark the path he has 

ELDER PRESTON TAYLOR 

November 7th, 1929. He has served in the Christian Church for 80 years, during which time, he has ren-
dered unbounded service, and has been one of our great outstanding pioneers. There are many milestones that mark the path he has 

PREPARE FOR PENTECOSTAL CELEBRATION 

Recommendation Number 5 of the National 
Convention states, "The Executive Committee of the National Convention shall be in poor to arrange for our 1930 National Convention to be held at such a time and place as may allow all who wish to attend our World Convention to be held in Washington, D. C. (October 19th- 23rd) for Pentecostal Celebration 1930. Now is the time to begin to make preparation and secure the much needed funds for this great occasion. Let us have a great Pente- costal Celebration, and if possible, visit both the International Convention which begins on Tuesday night, October 14th and continues until Sunday afternoon, with the communion service tying the two conven-
tions, the International Convention and the World Convention together. It is probable that our National Convention will precede either of the other conventions the Church will be made relative to the exact dates and place of the National Convention as soon as a decision has been reached.

PENTECOST COURSES

The Disciples knew Jesus. They had lived with Him, and worked with Him. For 

DURING NOVEMBER

Special recognition of the brotherhood's 
pension movement will be given on 

AS A DECISION HAS BEEN REACHED.

AS A DECISION HAS BEEN REACHED.

THE CHRISTIAN PLEA REPORT FROM AUG. 31, 1929

By Prince A. Gray, Jr. (Editor) I. A STATEMENT.

were not granted the usual good 

"HIS GOING A CHALLENGE 

Brother Jerome E. Freeman, the last of our great missionaries in Keene's three 
says to America, for training with the 

THE CHRISTIAN PLEA

Page Three
THE CHRISTIAN SABBATH

By Joseph W. Holmes

The New Testament Church had its beginning in doctrine. That doctrine centered in the Lordship of Jesus. The importance of the idea of Christ’s lordship was marked by the fact that the first notable visitation of the church at Jerusalem "continued steadfastly in the Apostles’ doctrine, the fellowship, the breaking of bread, and the prayers."

The falsification and ultimate abandonment of that doctrine prompted obedience, and the Lord added to the church those who obeyed.

As the churches were multiplied and believers added unto the Lord, it was manifest that there would be those who would pervert the same and fail to comprehend its significance.

In his letter to the church at Rome, Paul warns that those who oppose sound doctrine should be avoided, and in his first letter to Timothy he commands that no other doctrine be taught.

In his second letter to Timothy, Paul seems to have a vision of the apostacy of the church, for he says, "The time will come when they will not endure sound doctrine, but after their own lusts, will heap to themselves teachers, and shall turn away from the truth, and shall be turned unto fables."

But God be thanked that ye were not given to such an instruction, and that the heart that form of doctrine which was delivered unto you.

Church Departed from the Truth

Paul admonished the church at Corinth to "speak the same things, and to be of the same mind and the same judgment, to avoid divvise doctrine."

Because the church has failed to adhere strictly to this admonition, we have the effect of a profusion of believers being divided into a multitude of schools and sects in many instances "teaching for doctrine the commandments of men."

When the modern church becomes of the same mind and the same judgment, teaching the same things, and believing the same things," Christian unity will be assured.

The church is more than an institution with a code of ethics. The church is Christ. The Bridegroom and the bride are one. Their ideals and aims are one. As Christ’s body is holy, so the church, the body must be "holy and without spot or blemish or any such thing."

Restoration Movement Perverted

When denominationalism and sectarian strife were at high tide, there originated a movement in the church that was founded to enable God to restore primitive Christianity in its faith, purity, and doctrine, and a united church on that basis.

For a number of years and more the Restoration Movement was characterized by doctrinal preaching, and likened unto the early church, the Lordship of Jesus was made pre-eminent in every series of sermons.

The supremacy, sincerity and finality of the New Testament church is evident as the birthday of the church were restored for the first time since the Reformation.

Each succeeding year churches were multiplied and led to the Lord through obedience. Those committed to the Movement knew what they believed, and were "ready to give a reason for the hope that was within them."

Scores of ministers serving denominational churches, many of whom are now our best preachers, became emmers with the Plow and identified themselves with the Movement.

THE CHRISTIAN PLEA

The last generation has witnessed a great change within the church. In many of our churches doctrinal sermons are rarely preached, therefore a large part of the membership is deposed of the "conviction" that once identified those connected with the Movement.

Members of free Churches of Christ now join denominational churches without any scruples. Not so in the beginning. Unfortunately the Movement which was intended to restore order and passion for a united church, and a checkenkin spirit of the age, has now become "denominationalized," adding to the complex and confusing situation of which the Movement grew, and our place as pioneers. The Christian unity has been taken by some of our denominational churches, who are now more than advocate toward us for a united church.

Who would say that in our desire to get along without friction with our denominational brethren, we have not been engaged in word and action, and have often failed to "contend earnestly in season and out of season for the faith that was once for all delivered to the saints?"

Unquestionably such failure is in small measure responsible for our weakened denomination, and passion for a united church, and a checkenkin spirit of the age, which has so greatly hindered the world church in its stupendous and urgent task of winning the world for Christ and the riches of His grace among all the nations.

Indianapolis, Ind.

PRAYER

Our heavenly Father, we beseech of thee that thy Church may be made to drink into the spirit of God. We beseech thee to have with thee in all truth, in all fidelity, in all love, in all humanity. May we not, alone in our theory and in our principles, believe in this greatness of God and as made by God and as destined by him to immortality, but that we may have this knowledge internalized in our hearts and minds. May we know how to correct the elevation of pride and its heartlessness; may we have the desire to do good to all men as we have an opportunity. We humbly pray thee that we may be not over-heartened, and that we may have affection that stands ready to flow down. May we know how to pay some tribute of esteem to all men, and may there be a desire in our hearts today that they may be made better and happier by our testimonies toward them. O Lord God, thy Church from this infidelity of our everyday life, and bring us into the spirit of Jesus, that love may rekindle in us, and that we may glorify our Father in heaven. Amen and Amen. When we have done with life—though it hath been an imperfect one sharing throughout by mankind's strife and travail, O Lord, may there be found in us the mercy of God, seeing from every sin, and give us through the infinite grace and mercy of our Savior, an entrance into thine eternal kingdom, and let it be a heaven where pride shall come to us no more, and selfishness no more, and sin no more; and if we may lift ourselves up in miment unstained and indeed purified by thy blood, we will give to thee the praise of our salvation for ever and ever. Amen.—Henry Ward Beecher.
CHRISTIAN WOMAN'S BIENNIAL MEMBERSHIP

Through the years there perhaps has been no one form of giving which the women have so enjoyed as the gifts of "Life membership" in the Christian Woman's Biennial of Missions. Thousands of people shared in the missionary work through these gifts. In the constitution of the United Christian Missionary Society the provision was made that a gift of $500 be paid in five annual installments; a Fellow in Perpetuity by the payment of $1,000, which may be paid in five annual installments; a Life Patron by the payment of $25,000, which may be paid in five annual installments; a Life Member by the payment of $1,500, which may be paid in five annual installments; a Sustaining Member by the payment of $100 a year; or an Annual Member by the payment of $25.00.

There have been some interested friends who have become Life Members and Life Patrons, but there has not been much interest in the paid-up successorship. Article VIII of the By-laws of the Constitution was amended at the recent convention in September, to read as follows: "That a Christian Woman's Biennial Membership be issued for an individual gift of $500.00; those who make an individual gift of $500.00 during the biennial year closing June 30, 1930, be called Charter Members, and that there be the privilege of paying in two annual installments of $250.00 each thereafter. Biennial membership cards will be issued to each of these members and there will be special recognition of the Charter Members in a conference held in connection with the International Convention at Washington, D. C., October, 1930. This recognition of special contributions to the work of the Biennial of the United Society which is provided for in the constitution as follows: "That the members of this society shall be composed of the following kinds of members of the Churches of Christ who are committed to the purposes of the society and who support its work." The following special membership is a gift whereby the individual shares in this special way in the maintenance and growth of the whole missionary program. It may be designated for the support of any particular piece of work or in any way that the donor desires.

INTEREST IN PENTECOST

The item in the Pentecost Program which the department of religious education is emphasizing most right now is the special study of the Life of Christ—attempting to get 1,000 ministers to teach this course during the fall and winter months. Definite reports will be made to the next convention from some of our field workers indicating that plans for this work have already been started by 551 ministers. Other field workers report much interest. This subject will be included in definite reports later.

Several of the states have officially accepted the items outlined in the Pentecost Program in their program for the year.

Women's missionary societies have been making most creditable progress in their Pentecost program—186 new organizations are reported for the September quarter. During the last two years about 250 Young Matrons' Guilds and 350 new Triangles have been organized; 12,000 copies of the Come Ye Apart devotional book and 600 copies of Youth Adventures With God have been sold.

The program, Witnesses to His Power, is being widely used.

There are 42,000 copies of the Missionary Organization's Bulletin being printed monthly. Every conference and convention program held by the women is emphasizing the Pentecost plans and programs for the year. There is manifest everywhere a deepening of the desire for the Lord and out of Him, unselfishly, to give for the store of Montgometry and these many三角形s.

A new book, The Holy Spirit, by E. Stanley Jones will be off the press within a few weeks.

Every convention held this fall is emphasizing the Pentecost anniversary in addresses and conferences. Some conventions, as in the case of Virginia, are building their total program about Pentecost.

Kansas held its biennial Missionary Convention in September. The Missouri and Indiana convention held in September gave large consideration to Pentecost.

THE NERVE OF BEING A MINISTER'S WIFE

In the Illinois State Convention at Oak Park, Illinois, the Council of Ministers' Wives conducted a conference in the La Place Hotel with the president, Mrs. H. H. Reardon, on "The Nerve of Being a Minister's Wife." In face of certain criticisms, was given by Mrs. Frank Barton Ward, wife of the minister of the Christian Church at Shelbyville, Illinois.

Into the new field, into the church parsonage, into the crucible of the community came the minister's wife. Into the Lodge's Aid test tube to be scrutinized, analyzed, evaluated, compared, right volitionally entered this noble young woman. She promised to obey and to love but she is certain to hear the wail, "How can you expect them to develop originality when they are still immature, they remark, "How can you expect them to develop originality when they are wearing out all the grass on the kids' feet?"

When the church family's children are away from home, there are no children in the church's home, they are trying to boss everyone; but when the kiddies are off all the varnish from the woodwork. They are trying to boss everyone; but when the kiddies are away, there is still a new in dress, she horrifies the sisters with her ancient costume.

If she is robust and does her own housework, she is called common; and if she employs a maid she is thought to be lazy and unchoosy. Then, when the church family's children are away, there is a mental airplane on which she could have risen very high if her husband had been a mental airplane on which he could have ridden.

When she is president of any organization in the church, it is intimated that the "old cat" is trying to boss everyone; but if she is the leader of none many opinion, "Really, now, did you ever see such utter indifference?"

If very friendly she is a vamp and they say, "Girls, you had best watch out for your own husbands." If, however, she is reserved and timid, they accuse her of chilling the atmosphere of the church and sigh for a minister's wife who is more friendly. She has married a Ward and so naturally

The nerve of it.

Of course, if she is young, she is green and giddy; but when mature, it is openly avowed, "How decidedly unfortunate that we can't have a physically fit young woman to preside over our church's affairs."

When there are no children in the church's home, they do miss the patter of the happy kiddies' feet; but when boys are growing up there, on comes nervous preoccupation, for they say, "Those little scamps are knocking off all the varnish from the woodwork. They are wearing out all the grass on the front lawn."

If she makes a boasts of a lineage that goes back to a king or chatters about her D. A. R. ship, she is called a prig; but if she is just a modern Toppy from the woods—well, she is impossible.

If her children have matured, they note, so wonder they didn't make more progress in the business world, with such a love and careless mother; but when the kiddies are still immature, they remark, "How can you expect them to develop originality when she continually keeps them in such a strait-jacket?"

If she is tall as she walks down the street she looks ungainly and if short she always appears squatty.

Now, ladies, the job of pleasing sich hundred is below par, but if you think you can do it, step up quickly, please, and try it.

Oh, the nerve you must have if you try to do it.

This task of being a minister's wife is never monotonous. Truly it is exceedingly exciting and enjoyable and I for one thoroughly enjoy it.

Shelbyville, Ill.
Local News Items

NEWS ITEM FROM MT. STERLING, KENTUCKY

Elder W. H. Brown, Pastor
Mrs. L. D. Magowan, Pres. and Reporter

Dear Editor: We are pleased to lend our support to this meeting which was held in the fellowship hall of the First Christian Church of this place. We held a very successful service with a large audience present. The speakers were Brother T. F. Floyd, Pastor of the Third Christian Church of Louisville, Ky., who rendered a fine address, and Sister Letton of the Elliott Chapel Church of Christ, who has been a source of encouragement and advice to our President. The service was well organized and well attended. The William C. Taylor family will be greatly missed in our church location; he thinks it is an ideal spot for a beautiful building and we are looking forward to it.

SISTER BELL EVANS DEAD

By Mrs. Lorena Bush

Sister Bell Evans was the mother of Rev. F. T. Floyd, Pastor of 3rd Christian Church, Louisville, Ky., and former State Evangelist.

She will sleep, but not forever.

There will be a glorious Dawn

There will be another day.

And she will live it each day toiling and working for the Master. She was always agreeable and always ready to help others.

Rev. Floyd is loved by everyone and the officers and members of the church will miss her.

We have just closed a very successful meeting. The instruction period should embrace two or three times until a mark to shoot at. The fare of the president to the Convention was $491.29 and all the financial obligations except transportation by letter and address, no clock, three eighth. There are two schools that have not paid their bills and need revitalization for the tasks of next year. This convention can only realize from other sources than unpaid apportionments more than $115.00 for its own use. Three weeks before the Convention only $150.00 of this has been sent in by the Convention, and the $50.00 which was held by the Convention is in debt.

The exact amount of unpaid apportionments may be briefly outlined and treated as to how they may be paid. The Bible school spending budget last year called for $461.29 and all the available funds that could come in amounted to only $383.93 or $22.36 less than the spending budget. Due to some fortunate circumstances it was possible to hold the deficit for two years. The fare of the president to the District Meetings, the extended services of the field workers, the current bills, and a possible plan for reducing somewhat the deficit. The fare of the president to the District Meetings, the extended services of the field workers, the current bills, and a possible plan for reducing somewhat the deficit. The fare of the president to the District Meetings, the extended services of the field workers, the current bills, and a possible plan for reducing somewhat the deficit. The fare of the president to the District Meetings, the extended services of the field workers, the current bills, and a possible plan for reducing somewhat the deficit.
sitting of the Convention along with Kansas City and Fulton. More honor to the co-operating six schools. Even if in the next year there is no large increase in accepted appointments, at least let every school re-solve to complete the balance of its quota before the convention time.

II. The Mid-West Young People’s Conference. Sad to relate that though the Bible school officials are enough interested in and enthusiastic about the leadership training already to have more than $50.00 for the promulgation of the Conference, still they were not interested enough to give the three or four dollars needed to attract the young people of their section of the state.

Leadership for its youth, let everyone plan to have a hand in sending some one to Convention. An ideal arrangement would be the setting up of a fund to which every church or group of churches, youth and as a convention subsidize the travel fund. This institute shall consist of a representative and financing the trip. On the Convention, is one of the recommendations that to omit would be suicidal to the assembly.

The influence and experience of the present membership of the office are too valuable to permit their being lost to the Church. Perhaps an agreement may be reached in the person of the same field secretary to do both of these jobs with more time on the field and greater emphasis on the adolescent organization in our Bible schools.

Some Other Suggestions

A survey of the Future Work Report of last year shows that seven of the fourteen districts take no interest in repeating again this year and have been carried over from reports three or four years back. These are the recommendations so bound up with the organization of the State Bible School Convention and its orderly procedure that to omit them would be suicidal to the assembly. For instance, each school is asked to report $5.00 for the state and $2.00 for the National Convention, is one of the recommendations that to omit will mean the loss of the Convention, to which some of the Convention will permit any school to evade the fee but which is a standardization that will go on possibly for years. So have this institute, the committee on by-laws should be appointed to incorporate these constant matters in a permanent document.

A committee should be appointed to study the enrollment of youth in our Bible schools. For in January with definite steps in choosing a representative and financing the trip. Our goal at Mid-West is “10 and 30 in 930” and 25 of these should be from the schools of Missouri. With Kansas City with this next year, cannot the rest of the state reach at least sixty. If the local school agrees and would have reduced the amount that Missouri will be asked to give for the next Conferences. In the two years of its life only three churches in Missouri have been to sit out to its--Kansas City, St. Louis and Salisbury with a student from Fulton who served on the faculty. Three things account for this meager response—lack of interest on the part of the leaders of youth in having their young people in attendance, lack of co-operation from the ranks of the officers and estimate the cost of a State Library, a committee on by-laws should be appointed to promote the entire program of Religious Education.

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Why Should Churches Help Pension Their Preachers?

—Because, as Paul declared, it is God's plan that "They that preach the gospel should live of the gospel."

—Because a strengthened ministry means stronger churches.

—Because assurance of a living in old age or disability, and for the widow and orphans of a deceased minister, is just as important as a salary during active service.

—Because the old form of ministerial relief, supported by free-will offerings, has utterly failed.

—Because a man who enters the ministry gives up any hope of making money for himself and his family.

—Because a minister who is forced to divide his attention between his pastoral duties and business affairs is not a success at either job.

—Because by paying 2½ per cent of their salaries into the Pension Fund the ministers will be doing as much as they can without impairing their services to their churches.

—Because no congregation can afford to risk the stigma of failing to do its part toward providing a living for its aged or disabled pastor, or his widow.

To advance the brotherhood's pension program all churches are urged to enroll in the Fund before the end of the year.

Prominent business men and ministers can be secured to speak before official boards and congregations. Write today for full information. Address your letter to the Pension Fund, 711 Chamber of Commerce Building, Indianapolis, Indiana.

If Preachers, then Pensions
The Task and the Way Forward

By S. Lee Sadler

"I AM Limitless—Go—Make Disciples." The task of the Church as conceived by Jesus was to make Disciples. These Disciples, won among all the nations of the world, were to constitute a new order of human society, the Kingdom of God on earth; that Kingdom in which all men were to be brothers and in which the will of God was to be the supreme law.

The first record we have of God's purpose concerning man reveals His desire that man should have mastery over the earth. The last prophetic outlook we have in the Bible portrays a triumphant Christ in a triumphant Church at whose feet and upon whose altars all the world of glory and honor of kings and nations are laid.

That first generation of believers under the magnetic influence of the Limitless One were so energized by this new Gospel and new outlook that they went out to perform the most magnificent spectacle of adventurous achievement the world has ever witnessed. They really believed that with Him they could do all things. They never seemed to reckon with the odds they faced or the difficulty of any undertaking. Their one and only concern was to discover whether or not it was the will of Christ. Having settled this, they asked no further questions. That they were stoned and sawn asunder and shut up in prisons and beaten to death made no difference. They had an unquenchable confidence in the message they proclaimed and in the power of Him who had sent them out. I believe I should be speaking strictly to history if I said that it was the spirit of passionate militancy and uncompromising confidence in which we are indebted for Christian civilization and the Christian Church.

I think we should have to say, therefore, that, stated in its simplest terms, the task of the Church is to make Disciples of Jesus with all that this implies, and the consequent establishing of the Kingdom of God on earth. This brings us to the question, how shall we move forward to the achievement of this task?

My own conviction is, first of all, that we must recapture the confidence of that first generation of believers in the Gospel we are preaching and in Jesus Christ's adequacy to meet the demands of the world. And further, there must be reborn in us something of that spirit of daring which shall sweep us out of our complacency and make us willing to undertake really difficult things for God. We need, above all things else, to lift our visions away from the odds we face to the Source of Power which is available for the Church. It is not as though we were working in a field in which we had had no experience or with instruments which were untried. We are working with a Gospel which has gone up against every condition of life, and wherever it has been honestly and fairly tried, has won the right at least for standing room. The Church has a right to be heard. Her claim upon the world's attention is based upon real values and positive contributions. Around her membership for two thousand years have been stabilized the finest moral and spiritual achievements of the race, while her heralds have ever been found in the vanguard of every movement whose object was the betterment of the common lot of humanity.

I believe in the Church and the Gospel it has to proclaim. I believe in the Church and its Messengers. I believe in the Church and the Christ who is the Author of its being. The Church has a right to be heard.

But I confess to a watchful eagerness concerning this great divine institution and its message of salvation, which on one hand I am met by the compelling convictions and aggressive propaganda of scientist, philosopher, essayist, sociologist, economist; and on the other, by the hailing, uncertain, faithful and unbelieving attitudes of both pastor and people in many of our churches.

The finest chapters in the history of religion are written around the spiritual pioneers, the princes of religion, past and present, gather around the camp fires along the trails that led to the frontiers of the world. The race has been lifted from elevation to elevation by people who have believed the unbelievable and undertaken the impossible. Christianity is nothing more deadly to the religion of the spirit than an idolatry of facts. There is nothing Christianity needs today more than to quit cringing in the face of odds and to shake out of its soul the spirit of the defeatist. I know old anchorages have been lost and in many cases no new ones found. I know our world is different and chaotic, but so was the world of Saint Paul. His world was vastly larger and more complex to him than ours is to us. It took him longer to go from Jerusalem to Rome than it takes us to go around the world. He was reared in a great, cosmopolitan city and knew about the corrupt and decadent life of the great cities of his day. Anyone observing his attitude of both pastor and people in many of our churches.

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"WHITE GIFTS FOR THE KING"

The Ideal Giving Christmas Service

More than sixty thousand churches all over the world used "White Gifts for the King" last year. This figure stands as silent testimony that this service is deservedly popular because of its large and lasting benefits.

There are important features which make this service popular.

First—it is a reverent, worshipful service commemorating the birth of Christ.

Second—it is constructive, in that it teaches and creates the true spirit.

Third—it gets results by its White Gifts of Self to Christ, Service to the church, and Substance to needy causes.

Fourth—it is evangelistic and unitizes the efforts of the whole school and church for bigger things.

1930—Aged Ministers—Foreign Missions—1930
1929—for Home Missions and Religious Education—1929

TO BE NOTED—BIBLE SCHOOLS

Four special days have been arranged for education and gifts through the Bible Schools. The special days are as follows:

Thanksgiving Sunday—November 24, 1929. Offering for Religious Education and Home Missions.


1930—THE CHALLENGE IS YOURS—$3,000.00 OFFERINGS—1930

Easter—April 20, 1930—Aged Ministers. Children's Day—June 1, 1930—For Foreign Missions.

The offerings taken on these days sent to the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, will be credited to the Bible School appropriation.

ADDRESS FROM YOUNG BIBLE SCHOOL WORKER

The following address was delivered by Miss Emma Beatrice Banks of Wilberforce University at the Annual State Convention held in Cleveland, August 6-11, 1929.

As a member of the Religious Educational Department and one interested, I deem it no small degree of pleasure to discuss "The Relation of the Religious Educational Department to the Church."

The closest of bonds should exist between the Religious Educational and Church Departments. The church services are not for the grown-ups alone, and in like manner the Religious Educational Department is not simply for children. The Religious Educational Department was never founded to take the place of the church service for young people. Both are necessary, one supplementary to the other.

The Religious Educational Department affords training along instructional lines while the church service affords a means of expression through worship. The pupil of the Educational Department should get from the church service that which he cannot obtain from his own department.

There is little time, even in the best regulated Religious Educational Departments, that can be given over to worship; therefore, if the pupil does not get a chance to participate in a service that is distinctly devoted to worship and inspiration he is at a great loss. He is taught about God in this department, but he does not become aware of God's presence and power as he would in an atmosphere that is worshipful.

Simply to store the pupil's wind with Biblical facts is not enough. They are of value only as they come with inspiration and guidance to right desires and right actions.

A Religious Educational Department that is doing its supreme work should lead its pupils to Christ and to the church. The Religious Educational Department should train its members in loyalty to the church and to its services. Each pupil of this department should look upon the church as his church; his Father's House.

He should love it and engage in its activities with a sense of satisfaction.

The Religious Educational Department should have a true sense of its relationship and responsibility to the church. It should not rest until all of its members are finally identified with the church.

Allowing me to repeat, I say, "The closest of bonds should exist between these two departments inasmuch as they are supplementary the one to the other."

ADDRESS OF PRESIDENT

By C. L. Welch, President of Mo. State Col. Convention

With what rapidity do the days, weeks, months and years pass, when once we set ourselves to a given task. It seems but a short year since we met to report our successes and failures.

We face the year with great anticipations each month has brought its problems of difficulties, successes, and possibilities. We cannot say that any startling achievements have been attained or any unparalleled victories won. If we have accomplished anything worthwhile it is due you who have shown a kindly spirit of cooperation.

We must realize that at the close of the old year and the beginning of the new year in a positive and not a negative manner, we should mark definite expansion of interest.

Some people live only in the past, sorrowing over its difficulties or staring over its successes. Others think only about the future falling to see that the future must surely be built on the past. Life is both a backward look however is a terrible thing. It is a good thing to join both the old and the new to think both about the past and the future. Some of us do injury to our lives by failing to consider either one or the other.

When we have failures they should not be the same we faced during the past year. Each year should increase our fruitfulness in the Christian faith. A new year is a new opportunity. We should greet it with joy, we should embrace it with eagerness, and welcome it as a new friend laden with great wealth.

Time is the stuff of life. It is more valuable than money, it will help us regain our failures and develop our possibilities and increase our strength of character and capacity to get the most out of life and put more into the lives of others.

Each year should be opened with new resolutions. We often make sport of New Year's resolutions but after all the custom is a good one. The merchant takes an inventory at the close of the year and carefully anticipates the needs of the coming year. There is no reason why it would not be alike profitable in the building of a life.

Individual life is the foundation of any organization and upon this structure layer by layer we hope to make this organization what it ought to be. It is not enough to know the mechanics of our organization or to speak freely and be able to move others by our arguments.

We must organize more societies, preduee leaders trained, leaders that will be able to give direction and purpose to their leading. Help our young people to decide upon their work, encourage them to attend meetings, hold conferences and cooperate with the other agencies in the work of religious education.

We will need a field worker. One to visit the societies that we may hold in full fellowship these already organized, and to organize new societies and attend district meetings, hold conferences and cooperate with the other agencies in the work of religious education.

"The Close of the Convention, the beginning of the effort."

Let us start this Church year off aright by observing the first National Day with an appropriate program and an adequate offering.

THE CHRISTIAN PLEA
to sell the influence and votes of their race for their own gain. These cadgers and their ilk of the political arena, often politically, and socially be quarantined by the law of their type. Do so and you will become benefactors, at least, of being helped in a measure to reduce the amount of useless campaign expenditures.

Advice without direction is not always helpful, I am convinced, and they may be of some value.

Acquire Self-Confidence

"I am not unmindful that the Negro is watched closer and more critically observed than the white man. This may be a liability, but it can be turned into an asset. Let all good men and women, individually and not alone by group effort, seek to excel in what you consider most important to self-confidence in your ability. Let it become a state of mind. No matter what your trade or profession may be, labor to be better. Recognition of merit is bound to come, in spite of disappointments and discouraging delays.

"The literary world does not care that Dunas was a man of color. The audience were not as a rule to assemble for Frederick Douglass, lecturer and journalist. He was colored. He hesitated not to hesitate to air his views, composed by several successful Negro musicians of the present day. Educators did not hesitate to ask the advice of Booker T. Washington.

"These men, and legion of others, did not lean on their race, as some cheap political promoters of the day do. They excelled and by the public were excelled."—St. Louis Globe-Democrat, Nov. 9, 1929.

PENTECOST

The report was approved of the 1900th Anniversary of the Pentecost Committee of Fifteen as follows:

1. That the slogan for this last year in the Pentecost observance be—"On to the 1900th Pentecost in the Spirit of the First Pentecost!"

2. That we seek to make this our greatest year of advance along all lines in our Brotherhood (and we feel that every church and agency should accept the vote of the Convention as the voice of the Church) we would raise $10,000 for the General Fund to be spent for world missions. The Christian Plea being considered true and the truth of the matter is that we actually raised approximately $7,500. The Vance G. Smith Win came to naught. We do not doubt many perfectly good motives, intentions, and have valid reasons for refusing to do with our promises or pledges. We enthusiastically pledged slightly better than $900 to be paid not later than February 1 to supplement a gift from the Religious Education Department of the U. C. M. S. We raised about $485. The amount of which we experienced in collecting something like $350 in pledges for subscriptions and $2,500 for gifts.

"Advice without direction is not always helpful, I am convinced, and they may be of some value."

Editors' Report

We promise to write articles and fail to do so, we promise to pay our subscriptions and invariably put it to the test of failure. It is the test of failure. The majority of us promise every possible cooperation, and usually fail to do so. We are a people of cooperation that makes possible the success of our combined efforts and work. For instance:

Olivier T. Remmers holds up Booker T. Washington

Olivier T. Remmers, former chairman of the Republican City Committee, now chairman of the Board of Election Commissioners, addressing the Negro division of the St. Louis City Council, last night, at Summer High School said:

"May I, aside from this subject of this evening, express the hope that I have reached as the result of observation and through some experience gained by contact with the subject," he said, "that it is the Negro cause. I am at a loss to express in words that feeling of mine by trying to be a politician. It cheapens him. He cannot improve his condition through political effort alone. To do so is fundamentally wrong. It is as fallacious a theory as trying to lift yourself by your boot straps. It is like building a house on sand."

"No person of any race, and especially the colored man, in his development period, can give other permanent or effective aid to his brother, as by obtaining political advancement predicated upon racial grounds. The result is too uncertain and too infrequent. Here, and is usually based upon the desire for self-advancement or personal aggrandizement of the individual."

"The cost of the desire for political power of the individual is born by the group. He who seeks political power too many times capitalizes his race instead of his own fitness."

Should Take Interest

You should, by all means, take an active interest in civic affairs and support honest and progressive candidates, as all good citizens should, but have nothing to do with too far too numerous class of self-appointed and self-anointed men who in every campaign spend all their waking hours de-
PUTTING PEACE ON A BIBLE BASIS

By William T. Ellis

We have of late "made" the first pages of the newspapers; even crowd-try pies and take the Gospel to the great centers of population. We have begun to call them crazy. That is exactly what they did call him. But it didn't make much difference to Paul what followed him so long as they heard his message. The result was that within the compass of his active Christian ministry, he not only planted a Christian Church in the heart, but also spread the idea of the Kingdom of God and his righteousness they will find themselves in possession of both inward spiritual peace and outward political peace.

THE TASK AND THE WAY FORWARD

(Continued from page 1.)

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THE CHRISTIAN PLEA

Page Five

DEPARTMENT OF WOMEN

Editor's Note: This is a personal letter from Miss Ruth Musgrave to our missionaries stationed at Lotumbe, Coquilhatville, Congo Belge, W. C. Africen, to O. P. Speigal, who is trying to support an evangelist in native service.

This letter is printed by request to give Christian Plea readers an idea of some things being accomplished on the Mission Fields of Africa.

We know Miss Musgrave because of her service in the Young People's Conferences and as a member of the one-day Convention Team in 1927.

Mr. O. P. Speigal:

I owe you an apology, but really it was not my fault. It was this way: I was so glad to have got your letter while at Bolenge, where Engambikisa and wife and children are doing their work. We all feel sure that Mr. Speigal is going to rank as one of the finest or the second or even an Engambikisa. That will be a monument to his people for the name of Jesus Christ.

Mr. Smith said that he was sure you would be glad to know that your money ($25.00) does not pay his expenses in the least, for it is quite a bit more expensive to live there than at the village where they have no money, in evangelistical work. Just the difference in country or farm life and city life at home. The amount you are paying pays just about two-thirds of his expenses.

He has to pay tuition, too.

Tell us just what the thing that happened during Conference that made us homes folks so proud of Engambikisa, just typical of him too. Mrs. Holgford, one of the missionaries here, was appreciating what we are doing for him, therefore she cannot go out at night except she calls in some one to care for them while she is gone. She called Engambikisa. He stayed two hours with them and then returned she started to hand him some money as pay. He said, "Why, mamy, I absolutely refuse to take your money; no, yes, but I would not have called you to do it for nothing." He said, "Mama, when I do this I am helping relieve you for other things, but I cannot that helps to do it." She thanked him but insisted on his taking it. He said, "No, I cannot do it. Then she said, "If you say that you should thank God for such a child of the Kingdom, who is appreciating what we are trying to do for them. He is true to Jesus and we are not quite sure that he is planning to be a preacher."

He told me of an experience he had had just after we had read Mark 16:14-20. He said that he saw a bird in a tree and started to climb up for it. When she reached the place to bite him. He said that he was ready to do it. She thanked him but insisted on his taking it. He said, "No, I cannot do it." Then she said, "If you say that you should thank God for such a child of the Kingdom, who is appreciating what we are trying to do for them. He is true to Jesus and we are not quite sure that he is planning to be a preacher."

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THE MISSISSIPPI SOCIETY OF BRISTOL, TENNESSEE

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THE MISSISSIPPI SOCIETY OF BRISTOL, TENNESSEE

By J. C. Hughes, Editor

The September meeting of the Bristol Wesleyan Society was held in the home of Mr. and Mrs. J. C. Hughes. It was planned and quite an inspiration to those present. After a well planned worship program it included songs, the Scripture lesson, and a solo by Elder C. H. Hughes, we next turned to the business part of the meeting. After which we had our regular evening's program which consisted of a recital by Mrs. James Tatum, and a delightful dance by Miss Ruth Musgrave. The theme for the evening was, "The Beautiful Name of Prayer," by the Pastor, a recitation by the president, a duet by Sisters Hightower and other paper and remarks by Dr. A. W. White. Miss Musgrave spoke about her experiences from a financial point of view. He emphasized the importance of having missions women visit our church for the inspiration and information they would bring and the interest they would create in missionary endeavor. We were very grateful to Dr. White for his kindly remarks.
EDITOR'S REPORT
(Continued from page 3)
April was spent in making contacts with Mr. R. A. Long and several members of the Board of Directors and the Executive Committee of the Christian Missionary Society. We were of securing permanent support of the extent of $2000 or any fraction thereof. Much more could be said in regards from the Home Department of the United

He didn't say why, how, when, for what or his only remark was "Go to St. Louis." Mr. Long you can imagine it occasioned no and a few friends of the Cause. The re-

visional for the funds of the Christian Board of Public

to increased, adequate, permanent support for to our efforts to discover new friends and an entering wedge and an excellent begin-

We have worked during the year and some 26 cities and visited 12 (District -most cordial hospitality and loyal support were able to work Missouri and Kansas and . Only limited service obligations of raising National apportion-

ventions: Kentucky, Kansas, Ohio, Mis-

souri, Oklahoma and Texas including two

interest of the general work and the Chris-

in particular. More than 1500 subscriptions and contributions, most of pledges made to the amount of $3000 for

of necessity be used in procuring the needed

The Plea for

(Continued on page 7, Col. 1)

CHRISTIAN PLEA REPORT
(Continued from page 7, Col. 1)

Table I.

<table>
<thead>
<tr>
<th>Class No.</th>
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<th>7-31-28</th>
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<tr>
<td>1.</td>
<td>Mr. T. H. Coleman, Kansas City, Kan.</td>
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<td>2.</td>
<td>Mr. J. C. Martin, Kansas City, Kan.</td>
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<td>5.</td>
<td>Mr. and Mrs. W. H. Brown, Kansas City, Kan.</td>
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The following State and National Auxiliaries contributed, 1928 and 1929:
The Nat'l W. M. S. gave $150.00 5-31-28, $50.00 6-30-28 and $25.00 7-31-28.
The Nat'l Christian Endeavor gave $25.00 8-31-28, and nothing in 1929.

A SUMMARY OF INDIVIDUAL CONTRIBUTIONS

<table>
<thead>
<tr>
<th>Class No.</th>
<th>Class with</th>
<th>6-30-28</th>
<th>7-31-28</th>
<th>8-31-28</th>
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<td>1.</td>
<td>Mr. P. R. McCarty, Mound Bayou, Miss.</td>
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<tr>
<td>2.</td>
<td>Dr. J. J. Walker, Memphis, Tenn.</td>
<td></td>
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<tr>
<td>3.</td>
<td>Mrs. L. E. Oldham, Mound Bayou, Miss.</td>
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</tbody>
</table>

THE CHRISTIAN PLEA
(Continued on page 7)
business into its operation and maintenance and a good deal less of the thing commonly called feelings. Too few of our best churches and fearless leaders actually visualize the tremendous magnitude of the task of publishing a church journal laden with potent possibilities for good; ably manned, adequately supported and unhampered in its service, untrampled in its development, rightly supervised and free to serve the best interests of our Churches.

III. AN ITEMIZED STATEMENT OF INDIVIDUAL CONTRIBUTIONS FROM AUGUST 30, 1928, TO SEPTEMBER 1, 1929.

It is of interest to know just who contributed this year over and above their subscriptions. These classes of givers range from $25.00 down to $1.00. A total number of 65 persons gave from $25.00 down to $1.00, to the amount of $471.50, as follows:

(See page 6; first table.)

THE TASK AND THE WAY FORWARD

(Continued from page 4.)

Many persons observing this have seen in it an evidence of the passing of Protestantism, whose very genius is interrogation, and a growing Catholicism.

But this could, in my opinion, only mean another "Dark Age" for the Church. For, history teaches no truth with greater clearness than that the soul of man will not rest except in reality. Any religion, to be permanently satisfying, must verify itself to the world. The great fundamental doctrines of the Christian religion were not given to the world by dogmas or decrees. Nor can they be so maintained. They were ground out of the experiences of life in contact with Jesus Christ. The Sovereignty of Jesus, the Atone ment, The Fact and the Forgiveness of Sin, the Consciousness of Immortality—These were great truths which men first experienced in their own souls and which they then formulated and proclaimed with passion and power.

Dr. Coffin in his book Portraits of Jesus Christ in the New Testament puts this viewpoint very cogently indeed.

"The early Christians did not sit down and reason out the question, Is Jesus human? or, is he both human and divine? They were not laid hold on by the message of his cross and triumph; they had given themselves to him as their Savior; they had tested and proved his transforming power in the midst of the soiling life of those Asian cities; they knew what he meant to them and theirs. Instinctively, they found themselves adoring him, giving him a trust, a homage, which left nothing leftover to be offered to God Himself. They realized that either they were idolaters, or Jesus belonged on the throne, King of Kings and Lord of Lords. Their acknowledgment was the spontaneous response to their experience of his saving power."

Now, here is the point at which the church is making one of its most costly blunders.

On one hand, it is holding on to dogmas which have no relation to human experience or spiritual needs, and which tend only to confuse and discredit; and on the other hand it has developed an unholy timidity about proclaiming and insisting upon the great doctrines which have been ground out of life and fully tested in human experience.

(Continued Jan. 4 issue.)

THE CHRISTIAN PLEA
### APPORTIONMENT FOR WORLD MISSIONS TO YOUNG PEOPLE'S M.I.O.C. FOR YEAR ENDING JUNE

30th, 1929

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<tr>
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### CHRISTIAN PLEA REPORT

(Concluded from page 7.)

#### I. MONTHLY SUMMARY

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#### II. MONTHLY TOTALS

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### VI. A COMPREHENSIVE SUMMARY

#### NEW AND RENEWAL SUBSCRIPTIONS

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#### FEBRUARY EXPIRATIONS

The following received subscriptions in lots of 10 to 100

1. Preston Taylor
2. J. B. Leaman
3. T. P. R. Moss
4. Miss B. E. Chandler

#### CHRISTIAN PLEA CIRCULATION

1. Alabama
2. Arkansas
3. California
4. Colorado
5. Georgia
6. Illinois
7. Indiana
8. Iowa
9. Kansas
10. Kentucky
11. Maryland
12. Minnesota
13. Missouri
14. Nebraska
15. New York
16. North Carolina
17. Ohio
18. Oklahoma
19. Pennsylvania
20. South Carolina
21. Tennessee
22. Texas
23. Virginia
24. Wisconsin
25. D.C.

#### GRAND TOTALS

$471.30

#### THE FOLLOWING RECEIVED SUBSCRIPTIONS IN LOTS OF

10 subscribers in 10 cities
...
9 subscribers in 9 cities
8 subscribers in 8 cities
...
1 subscriber in 1 city

<table>
<thead>
<tr>
<th>State</th>
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<td>Kentucky</td>
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<tr>
<td>Virginia</td>
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**THE CHRISTIAN PLEA**

Page Eight
Prayer and Pentecost

By Hugh McLellan, Winchester, Ky.

In order to understand the significance of Pentecost and the relation of prayer to Pentecostal events, one must see the successive eras in the redemption of mankind. The Trinity, as three persons in one and one in three, is a great mystery. Saint Patrick’s Shamrock does not help much; but the Trinity as seen in three great successive eras is quite clear. Three dispensations correspond to the three persons of the Trinity. There was first, the era of the Father—that era from creation until the coming of Jesus. There was, second, the era of the Son—the earthly life and ministry of Jesus. There was, third, the era of the Spirit, which era began on the Day of Pentecost and continues. The interval between the ascension of Christ and the advent of the Spirit was spell binding for the disciples in prayer. They had no program, no plans, and no promotion. They waited for the Day and the Spirit in prayer. They were empty vessels waiting to be filled by the Spirit. They stood still to see the salvation of the Lord.

I think this idea of emptiness is highly important when we wait to receive blessing from God. The Pharisee who went up to the temple to pray missed this point. He was full—full of himself, full of pride, full of self-righteous egotism. No grace could enter that choked soul. But the publican was empty. He claimed nothing. Destitute of merit and empty of self, he cried for mercy; and mercy flowed into his empty heart. All true prayer is this emptying of self that the Spirit may have access to the soul. Prayer clears a way for the Spirit. It casts out dead things that living power may enter. Grace rushes into the vacuum.

For days the company of disciples waited in prayer. They did not try to hurry the Spirit. They did not work, they waited; they did not plan, they prayed. They did not let their own ability block the power of God. With these passive souls the Spirit had a free hand. And that was Pentecost. I am afraid that the visible and spectacular accompaniments of Pentecost are mistaken for Pentecost (See page 4, Col. 3.)

To all “Christian Plea” readers we extend hearty and sincere New Year’s Greetings. May the New Year continually express in increasing measure good will toward all.
Beginners Graded Lessons (Revised)

The modern Sunday school begins the development of spiritual personality with the youngest children.

Our Beginners Graded Lessons will greatly aid in this development.

"Let us love one another" is a favorite memory verse for the Beginners and our Graded lessons not only teach this simple verse, but direct the practice of it in the classroom and the home.

It is important to start the children right—so start by using our Beginners Graded Lessons in your Sunday school.

CHRISTIAN BOARD OF PUBLICATION — St. Louis, Mo.

1929 — $3,000 Offering for Pentecost — 1930
1929 Pentecostal Year Challenges the Support of Every School

Send Each Special Day Program and
Send an Offering from Each Special Day Program

Remember: The Challenge is Yours

The offerings taken on these days sent to the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, will be credited to the Bible School apportionment.

AN OPEN LETTER TO CHRISTIAN ENDEAVORERS

Dear C. E. Workers:

Christian Endeavor or Young People’s Sunday, February 2, is the time the second offering is made by the Christian Endeavor Societies for World Wide Missions (first special offering Sunday in the first Sunday in July). The National Apportionment of the Bible schools and Christian Endeavors this year is Three Thousand Dollars ($3,000), of this amount the Christian Endeavor Societies are asked to give Five Hundred Dollars ($500.00). The department of Religious Education cannot reach its goal if the Christian Endeavor Societies fail to do their part.

Send at once for the program of the United Christian Missionary Society, Indianapolis, Indiana.

Our work is now suffering because our Christian Endeavor Societies are not doing their duty. Would you cause others to suffer when your society could help by giving an offering each of the two special days (first Sunday in July and first Sunday in February or one Sunday during the month)? See that your society takes their offering and send it at once to Mr. Roy G. Ross, Missions Building, Indianapolis, Indiana, for free copies of this program.

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Success in your work and victory in raising our apportionment depends on your society’s interest in this work. Help us to raise our apportionment of $5,000.00 by giving your full apportionment.

If you do not have an organized Christian Endeavor Society, we are asking that the young people of the church observe the day with a special program and offering. We are looking for you to help us reach our goal.

Yours for a great Christian Endeavor Society,

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Christian Endeavor or Young People’s Sunday, February 2, is the time the second offering is made by the Christian Endeavor Societies for World Wide Missions (first special offering Sunday in the first Sunday in July). The National Apportionment of the Bible schools and Christian Endeavors this year is Three Thousand Dollars ($3,000), of this amount the Christian Endeavor Societies are asked to give Five Hundred Dollars ($500.00). The department of Religious Education cannot reach its goal if the Christian Endeavor Societies fail to do their part.

Send at once for the program of the United Christian Missionary Society, Indianapolis, Indiana.

Our work is now suffering because our Christian Endeavor Societies are not doing their duty. Would you cause others to suffer when your society could help by giving an offering each of the two special days (first Sunday in July and first Sunday in February or one Sunday during the month)? See that your society takes their offering and send it at once to Mr. Roy G. Ross, Missions Building, Indianapolis, Indiana, for free copies of this program.

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Success in your work and victory in raising our apportionment depends on your society’s interest in this work. Help us to raise our apportionment of $5,000.00 by giving your full apportionment.

If you do not have an organized Christian Endeavor Society, we are asking that the young people of the church observe the day with a special program and offering. We are looking for you to help us reach our goal.

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Yours for a great Christian Endeavor Society,
The Deeper Implications

May we not find the deeper, more vital implications here. Should not the Christmas season be a special season of exceedingly great joy because of “God’s unspeakable gift” to the children of unworthy creatures? Should it not be a season of real joy? When, through prayer and consecrated service, we open our hearts and lives to the presence of God. Should we not open our treasures and give precious gifts to God for Christ’s sake? Why may it not be a season when we would especially attempt with all our soul, might and strength to glorify, magnify and praise God and open our church doors closed on Christmas Day? It does seem to me the occasion is an appropriate time to impress the fundamentals of Christianity upon all: “Christmas season is a fine time to start manifesting good will toward all men, to continue throughout the year, and to close the gates of good will” among the races and nations of the earth, we can never hope for very much abiding peace—the everlasting desire of our hearts and the eternal quest of the soul! This reminds me, can you think of anything we need more, just now, than peace and good will among our Ministers and pastors, our Church officials, our people and the races of the earth.

As Our Editor Sees It

Christmas a Joyous Season. But—How About Its Deeper Implications?

Statisticians tell us the American people spend more money at Christmas time than at any other time of the year. Christmas—this busy season—running a close second. Are we to say in a later issue. Entered as second-class matter at St. Louis, Missouri, under the Act of February 28, 1893, embodied by publication section 321 P. L. & R. Acceptance for mailing at special rate of postage provided for in section 1103 Act of October 2, 1917, authorized February 6, 1927.

As our people are a little short of the spirit of the shepherd who kept watch over their flock, until “they knew not where they were,” we can understand them and the glory of the Lord shone round about them. 1

A New Year—1930—For Us?

Is it possible that we have a New Year or is it just another year, 365 days, 8,760 hours, 525,600 minutes, to be muted out to all alike in seconds? If it is just another year, then let us, with God, do our best. If you and I, church officials, district, state and national workers, celebrate Pentecost out of hearts made clean for the Master’s use, hearts free of hatred, malice, greed, gain and worldliness, doesn’t this a challenge within reach of all, an inestimable gift in keeping with the spirit of the season.

George Washington’s Birthday to Be Observed by All Churches

George Washington’s Birthday is to be observed by all Churches.

The 1930 National Convention

Our National Convention is to meet in Cleveland, Ohio, instead of Washington, D. C., as previously thought. This statement comes from our President after conferring with the Executive Committee of the National Convention, the date will be announced later.

The subcommittee to the National Treasurer for the Ohio convention of Winston Salem, N. C., reads: As previously thought. This statement comes from our President after conferring with the Executive Committee of the National Convention, the date will be announced later.
We want the eloquence and the thousands of additions, but are we willing to first make way for the Spirit into our hearts? We can have no Pentecost apart from the Spirit. Pentecost was not the disciples' day; it was the Spirit's Day. Unless the indestructible Spirit has come to us there will be no Pentecost in 1930 or any other year. It is not the reoccurrence of the day but the return of the Spirit.

And that leads me to say that Pentecost cannot be "promoted." A promotional secretary has his place and uses, and he is a worthy servant, but he cannot promote Pentecost. The Christian Evangelist and the Christian Standard cannot "put on" a Pentecost. They may report it, and publish it, but they cannot start it or create it. The United Christian Missionary Society, a great organization, is great on "days." It can inaugurate Children's Day and Home Day and Benevolence Day, but it cannot send out outside programs for the conduct of those days, but I doubt its ability to inaugurate another Pentecost or provide an outline for the activities of the Holy Spirit. Pentecost is not a program, it is an experience. Pentecost is not a convention, it is an illumination. Pentecost is not a revival; it precedes revival. We must not reverse the order. The three thousand did not make Pentecost; Pentecost made the three thousand. We are planning to get three thousand additions in order to have a Pentecost. If we get Pentecost we shall have three thousand times three thousand.

The Church moving toward Pentecost should pray without ceasing; only so do we invite power. The cleansed heart is the platform of the Spirit. There is no other preparation but prayer. We have substituted money for prayer with indifferent success. We have developed impressive organizations but the results have not been so impressive as the machinery. At intervals we are galvanized into spasmodic fervor by various devices, only to lapse again. We want to recapture the first fine rapture. We want to see again the Flame and hear the Tongues. This is possible only on the plane of the Spirit. We rise to that high plane by the asper of prayer.

The world needs another Pentecost. Why should it not arise among the Disciples of Christ? What is the matter with us that it should not arise in us? Why not with us? I wonder what would happen if, instead of forestalling God by our programs and prearrangements, we went to Pentecost with no program but prayer, and left the outcome to the Holy Spirit? Such a way would be

Prayer and Pentecost
(Continued from page 1.)

Itself. The tongues of fire were but symbols of the Spirit. The three thousand conversions were the fruitage and result of Pentecost. These were accomplishments and by-products of Pentecost. Pentecost was a Spirit-filled people.

It may be that in our ambitions and plans for Pentecost, we are more concerned about Pentecostal results than Pentecostal causes.
A WORD TO MISSIONARY SOCIETIES

Mrs. Rosa B. Grubbs Bracy, Field Secretary

On account of error in the addressograph sections of the United Society the supplies and suggested plans for the observance of Woman's Day were late reaching the local societies. We realize that this would make impossible the observance of Woman's Day on the named day, Dec. 1st. We are therefore delighted that any day can be substituted for Woman's Day and most heartily urge that the societies plan to celebrate one Sunday during December or January as their Woman's Day.

Woman's Day, as you know, is the day when the Woman's Missionary Society has the given right of way to present to the whole church a missionary program, and to take an offering for world-wide missions. To make this a success, special announcements should be made—promoting attendance and offering.

A good program should be arranged with a special speaker for the morning service and for the evening program we recommend the use of the Pageant "Witnesses to His Power.

Special envelopes should be used for the offering as it is not intended that the missionary offering shall in any way hinder the regular church offering.

CONTESTANTS—ATTENTION!!

The contest for 100% increase in membership closes January 1st.

We are delighted with the interest which has been demonstrated on the part of those in the contest. We are sure there will be a very joyous climax.

Remember: Reports must show a postmark of Jan. 1st to be counted.

The last entry into the contest is the Missionary Society of the Jarvis Christian College, Hawkins, Texas.

WHAT IS WOMAN'S DAY?

By Mrs. Arnetta Terry, Kansas City, Mo.

Given at Woodland Ave. on Woman's Day Program

Woman's Day is one of our great outstanding days anticipated and planned for by all Missionary Societies throughout the entire Brotherhood. It presents three great opportunities for the women of the church and the church at large.

The first opportunity is to present a sort of extension course in the study of Missions, during which time we may not only study Missions but may observe the work of our missionaries and its effect. This is a fine chance to reach many of the churches that we have not reached otherwise. Most of the men of the church are reached only on Woman's Day. This is a fine time to inform, inspire and challenge them to accept full responsibility for the church.

Woman's Day also enlarges our horizon and gives us a clearer vision of the task the Master would have us do. It makes us feel that we are related to the whole of mankind. Truly the love of Christ should constrain us in the task of quickening the pulse, firing the imagination, vitalizing the heart and soul of every member of the church who professes to follow the Christ until the world is won for Christ and the knowledge of the Lord literally fills the earth. The waters elsewhere. In the light of Woman's Day presents a fine opportunity to challenge the Church's missionary zeal and loyalty to Christ.

The third opportunity of Woman's Day is a giving opportunity. It is a fine chance to put forth special effort to reach our aims. Woman's Day offers an increased membership, increased offerings, and an increased measure of God's love in our hearts.

One of our great troubles is that we don't give enough, we don't give enough to love. We would love more if we gave more.

You ask me what is Woman's Day? It is the Good Gift Day to the Christian Woman of the church who are striving to lift up the Christ in their own lives, the local church, the community and the world. It is a day of precious opportunities; a day of great endeavor and real challenge to the membership of the society and the Church. Woman's Day is a day of great faith and it is rightly observed by all of our societies throughout the Brotherhood.

INDIANAPOLIS W. M. S. OBSERVES WOMAN'S DAY

The Woman's Missionary Society of the Second Christian Church, Indianapolis, Ind. observed Woman's Day—Dec. 8th with a special service conducted by the Katherine Blackburn Missionary. The Women of the Missionary Society occupied the center front section of the auditorium while the other members of the church and friends filled the house.

Mrs. Rotenberry, wife of the minister of the Third Christian Church of Indianapolis, gave the address—which was of great magnitude and forceful in its appeal for the great Missionary Cause.

The music rendered by the choir was splendid and effective. A generous offering was made for the cause of missions.

REPORT OF MONTHLY MEETING OF THE KANSAS CITY MISSIONARY SOCIETY

By May Brown, Reporter

The Missionary Society, for the month of Nov. met at the home of the sec'y., Mrs. O. Crayton, 3923 Waldash, Kansas City, Mo.

The night was dark and heavy, but after a slight essay of weather, the meeting was called to order at 8 P.M. by Rev. J. H. Gray. The report of the treasurer was approved by the societies. The society at large extended a welcome to Mrs. A. L. Martin, Chicago, Ill., as the speaker of the evening. Mrs. Martin spoke of the privileges and responsibilities of women in the Church, and urged us to take our responsibilities, now that the church is facing a problem of world evangelization. She pointed out that women are the interface of the home and the church, and that we must take this responsibility seriously and dare to do our duty.

The meeting was adjourned.

Concluded on page 8, Col. 3.
DECEMBER AT THE MEMPHIS CHURCH

Memphis, Tennessee

Miss Juanita Howard was baptized in the church.

One other young woman, Miss Logan, was baptized. She comes from the Christian Church in Mississippi.

The "pay-up-day," first Sunday in December, netted more than $300.

A number of our members have been, and some are yet on the sick list. Dr. J. E. Walker, Bro. Lio Callahan, Sisters Lowe, Moore, and Craver.

The Bible school and Christian Endeavor meetings were splendidly attended. The pastor preached a Christmas sermon Sunday, December 24. Excellent music was furnished by the choir.

The W. M. S. has held a series of splendid missionary meetings. Elder Crawford gave a wedding present to a member of the church. Mrs. Campbell, his devoted wife, is a fine example of what it was. Houstonville turned out in large numbers. There is a splendid work of cooperation going on between the newer churches and we hope this will continue.

The convention proved to be a help in giving inspiration and information. All were inspired by the addresses given by the team.

The writer has just a meeting at Proll Street Christian Church, Lexington. Eld. B. B. Tokes is the very popular pastor of the church. He is a fine fellow to work with. No one will have any trouble to carry on a meeting with a man like that.

His good people make it so pleasant with him and Grubbs and all of my friends. Say to him for me that "I can't climb so high now," but I hope to remain a member of the National Convention. I shall be one as long as I live, and when I die, amen.

With best wishes I am

B. J. Gregory.

NEWS ITEMS

By Bessee E. Chandler

The Georgia State Convention was held the last week in October. The convention was not largely attended, but interesting sessions were held. Prof. J. B. Lehman and Miss Bessee E. Chandler were in attendance at this convention. They brought full inspirational messages to the delegations. Georgia is looking forward to a brighter and new day in its work among the churches of the state. Plans were made for the supporting of a State evangelist to work among the churches. The churches and districts were apportioned enough with the help of the board and other agencies to carry the work. They are all anxious to have this worker to commence his work in the state.

Eld. W. H. Dickerson, one of the old pioneer workers of our brotherhood is doing fine. He seems to be having a word of encouragement for all who talk and visit with him. The Lockland Church had a very successful entertainment in his honor with a generous financial gift.

The Missionary Society at Maple Street Church at Lockland, Ohio, states they are determined to win the first prize in the membership contest which will be conducted by the Missionary Women of the Churches. They have interesting meetings, new members, the whole church having the same spirit of the Missionary women.

The Kenyon Ave. Church of Cincinnati, Ohio, is now conducting what is known as Loyalty month, and suddenly the fifth anniversary of their pastor. Interesting programs are being held during the month. Elders G. A. McGowan is now pastor of the church at Xenia, Ohio. He is a very able minister and the church is doing some fine constructive work under his leadership.

THE CHRISTIAN PLEA
THE CHRISTIAN PLEA

Dear Eld. Taylor:

Eld. Preston Taylor.

brotherhood, and we do pray this will be a

but we should not let it interfere with our

do so attend the Jubilee in Washington,

central part of the country, be held at

ational Convention should come nearer the

be held. If our convention is held in Octo-

be in Kansas City, Kansas, as never before. We

and his good wife, assisted by fifty voices

writing we have closed one of the most suc-

were taken and a neat sum given by the

people, both white and colored. We had

things that would save us if put into exe-

I have attended. Everyone came with a

mind to work and made frequent reference
to that thought and recommended such

to Greenville, where we previously passed

some eight years. Here we found the

church moving on safely under the leader-

ship of Eld. Noah Johnson. After shaking

hands with a few old friends we went to

Paris, the place of our birth. Here we

visited mother and was happy to know that

Elder H. G. Smith was still pastoring the

True Vine Church, and principal of the

Girvin High School. Brother Smith and

his good wife have so conducted themselves

that they have grown in the hearts of the

people, both white and colored. We had

a great time in Texas, looking over the

fields, visiting friends and relatives and

then we caught the Texas Special for our

return to the Sunflower State. At this

writing we have closed one of the most suc-

cessful revivals ever held in the 8th St.

church. The church is progressing under Eld.

Frank Brown as pastor, Bro. Meek as

Supt. of Bible School and Bro. Herrig as

teacher of Bible Class.

Yours fraternally,

J. E. Walker, M.D.

FROM THE LONE STAR STATE


Our convention, which convened at Jarvis College, empowered the State Pastor financially and spiritually. Each auxiliary, with

their presidents, labored hard to make the

convention the best ever held. Wednesday, August 14 was C. E. day. Prof. S. J. Samsen presided and carried out the

program with much enthusiasm. The following

papers were discussed by the delegates:

"The Joyous Task of Leading Childhood to Christ," "The C. E. Society as a Saving Agency for Youth."

Thursday, August 15 Bible school period. Rev. Wm. Wilson presiding. Two well delivered addresses were made by Prof. P. H. Moss, National Secretary of Religious Education and Prof. T. W. Pratt President of National Bible School Convention. One of the special features of this period was a musical contest of the choirs of the State. A prize was given to the winner.

Friday, August 16 Church Period. Eld. N. H. Johnson, State President president. This was a busy day. Reports of District Evangelists, State treasurer and evangelist local church reports were heard. Every

moment was used in business transaction.

Much good was accomplished. Greetings from President J. N. Ervin, who was ill in Hot Springs, Arkansas and Eld. Tucker of Dallas, then in Ashville, N. C. for his health, was received.

Saturday, August 18, Women's Missionary Society Period. Mrs. J. E. Quarkes, Vice-President president. The entire session was one of strenuous work and full of inspiration.

We had in our midst Eld. Freeman, a native of Arkansas, located in the schools of America and now residing here to instruct his

people of the true gospel of Christ. Also

Eld. Prince A. Grey, Editor of the Christian Plea, who appealed for the paper. Quite a few new subscriptions were taken and a neat sum given by the Texas State Convention.

Eld. Wm. Brown was selected as reporter to the Plea for Texas.

Yours for a greater work.

N. H. Johnson, State Pres.

WAXAHACHIE, TEXAS

M. Henry, State Evangelist

Dear Editor of Christian Plea:

Please allow me an opportunity to make my report for the month. On October 27, 1929, I was at Waxahachie for 9 days. We had a total membership of 18. Our special effort was in helping out the indebtedness for which we raised $49.50.

Nov. 1st, I was called to Lovelady to meet as called church of God preachers. I met three preachers, and challenged them and their doctrine but to no avail. I was here at Lovelady for 3 days and preached 5 times. Five were added, 3 of them were candidates for baptism. Thecli-

bership of this church is 85 with an aver-

age Bible school enrollment of 38. The

dould no $143.13.

The Red Branch Church of Lovelady was glad to know of the state work. They had been idle for about 4 years. I was at Red Branch on November 4th. I preached 2 sermons and had 1 addition from the Baptist Church. Their member-

ship is 22. They do not have Bible school. They gave the evangelist $3.00.

November 4th to Palestine, Tex., where we attended the North East Convention. Here we made special effort to Unite the work. Three propositions were made: Convert the funds into cash and build a memorial building at Jarvis to be named for them. Second, we would use the proceeds for Texas Missions, or third, we would use the proceeds for scholarships for needy boys and girls. They rejected all three of the propositions. Sermons preached one. One person was re-

claimed.

The attendance at the North East Con-

vention was about 30 with 2 churches re-

porting—Little Flock at Palestine and Red Branch, at Palestine. A very fine effort was made to get the work as far as the work is concerned. Let us get busy on the job!

On the forenoon of November 10th a telegram came saying my granddaughter, Viola Mae was dead. I arrived in time for the funeral which was on November 11 at Waxahachie. The Wyatt Street Church paid me $1.00 on November 17.

On November 23 I was accompanied by Mrs. Neary and family to Jarvis College where we attended the One Day Convention. We plan to attend the One Day Convention, on our next trip. Pres. N. H. Johnson requested us to meet at Jarvis for a conference with Pres. Ervin, but Bro. Johnson was not present for some cause. All who attended were greatly inspired to the extent we are willing to do much more this year, both for state and national work. Our first example is the Wyatt Street Church of Waxahachie which has already raised its Thanksgiving money for Bible school and the Woman's Pen
tioning.

Let me say to the district workers of the state: I think you are sleeping on the job as far as the work is concerned. We have had only $12.00 sent in to the state: I think you are sleeping on

the job as far as the work is concerned. Let us get busy on the job!

Yours for the cause.

Let every Evangelist, State Officer and Field Worker feel personally responsible for reporting his or her state work and thus advertise the State.

Appoint a thorough, conscientious report-
er who will do justice to your state work as he announces your conventions, district meetings conferences, etc. etc. In-

spire, as well as inform, your workers.

Page Seven
NOTES FROM THE SOUTHERN

The American Medical Association has just made a classification of seventy of the institutions for the education of the Negro. It was based on a report recently made by the Federal Government under Dr. Arthur J. Klein. They listed twenty-two institutions. These were all the universities and some colleges. Only one college in Mississippi, Rust College in Holly Springs, got into the first class. Seven went into the unclassified class. This report is very gratifying to note that the young people are grasping the idea of obtaining a much higher education and rendering themselves more efficient for life's work. And this is especially true of students who have gone out from this institution. The principal has worked untiringly to establish this work with its high ideals and his efforts are not in vain as is evidenced by the school environments, which include pride in the most desirable qualities. We speak of these things that the public may see what has been done and what we are still striving to do. But with all of this we are working against obstacles. It is to be regretted that too many fail to realize the golden opportunities that are opened to them in this particular field. Piedmont Christian Institute has a number of extra curricular activities which all young people like and really should like such as tennis, basketball for boys and girls. We also have programs and a number of social affairs which are conducted by the classes and supervised by teachers who train the pupils to maintain a clean and lofty standard which we hope will be beneficial to them and their associates when they enter life's duties.

Dear Editor:

This being our first item, I would like to describe the situation of Piedmont Christian Institute in Martinsville. It is situated as it is among the Blue Ridge Mountains, its natural characteristics make it an ideal location, healthy and much admired for its beautiful scenery. Martinsville has a population of nearly 8,000. About one-third of the whole is colored people and people are economically progressive. The workers of Piedmont Christian Institute have labored untiringly to instill into the minds of the patrons of the school the importance of cultural development. It is very gratifying to note that the young people are grasping the idea of obtaining a much higher education and rendering themselves more efficient for life's work. And this is especially true of students who have gone out from this institution. The principal has worked untiringly to establish this work with its high ideals and his efforts are not in vain as is evidenced by the school environments, which include pride in the most desirable qualities. We speak of these things that the public may see what has been done and what we are still striving to do. But with all of this we are working against obstacles. It is to be regretted that too many fail to realize the golden opportunities that are opened to them in this particular field. Piedmont Christian Institute has a number of extra curricular activities which all young people like and really should like such as tennis, basketball for boys and girls. We also have programs and a number of social affairs which are conducted by the classes and supervised by teachers who train the pupils to maintain a clean and lofty standard which we hope will be beneficial to them and their associates when they enter life's duties.

On the night of Oct. 31, the spirit of Halloween seemed to prevail. Ghost-like figures were seen strolling here and there and theirTALKS by Miss Chandler.

Talk: "The Oracle of God." Mrs. Bowder and Mrs. Terry. We were glad to have these visitors present, some timely remarks were made by all of them. They were favored by another number from the Trio.

Report of the Missionary Convention by Mrs. Craggett was splendidly given. She told us that she really knew what was going on.

MISs Chandler's address was as follows:

Group No. 1, $1.30.

Group No. 3, $1.75.

Social hour by Group No. 3. A delicious lunch was served by Mrs. Drayden.

THE CHRISTIAN PLEA
Pentecost and Preparation

By Dr. B. A. Abbott

The Golden Text

The Lord added to them day by day those that were being saved.—Acts 2:47.

Pentecost—a Climax and a Beginning

The life-giving streams that have flowed through our Church for a hundred years have borne us on toward such a climax as Pentecost. We have been prepared for it by habit, by preaching, by books and by the hopes of such an experience for ourselves and age. We have insisted on the use of the Scriptures, the centrality and Lordship of Jesus Christ, God-given authority for preaching, the Church as a divine institution, Christ's Church an earthly vessel containing the heavenly treasure, man's capacity for God, and God's infilling of man; on the fact that God makes revelations and promises and keeps them,

(Continued on page 3, column 3.)

Thy God hath commanded thy strength: strengthen, O God, that which thou has wrought for us. Psalm 68:28
SYNOPSIS OF "KEEPERS OF THE FLAME"

"Keepers of the Flame" is an inspirational, challenging pageant which will instill in each and every person the realization that through him the flame must be kept alight in their hearts and homes. From the Angles it finally reaches those people, the Pilgrims, who came to America that they might worship in freedom.

Through the efforts of Augusta and forty monks the flame passes into the hands of the Angles, who through adversity and persecution worship in secret, thus keeping it alive in their hearts and homes. From the Angles it finally reaches those people, the Pilgrims, who came to America that they might worship in freedom.

"Keepers of the Flame" is indeed a fitting production for Christian Endeavor Societies and young people's departments during this 1900th Anniversary of Pentecost. It will bring to a grand climax the close of Young People's or Christian Endeavor Week if presented at the regular church service on the evening of Sunday, February 2, 1930.

Observe Christian Endeavor Day, 1st Sunday in Feb., with program and offering. Send offering to U. G. M. S.
The Christian Plea

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Page Three

Our Editor Sees

All Requested to Help Washington City Church on Feb. 22

We have about 400 churches and every one of them are asked to take fellowship in this task. Therefore, let us heed ourselves and try, actually try, and try to do the Master's bidding. It is time we make a daring and concerted effort to face the facts about the work of the Church and attempt greater things for God. God truly will bless our efforts if we try hard enough. The appeal comes justly to every member and congregation. No church can stand or fall alone. Let us strengthen the ties that bind our common hearts and churches together.

One-Day Conventions

The series of one-day conventions during November, beginning on the 11th to the 27th came to Kansas City the 27th, having touched approximately 100 churches in 9 of our 18 states. The representation was not as large as it might have been, yet we are enough to justify the venture. The theme was Witnessing for Christ, and how badly the Christ stands in need of true, courageously bold witnesses in every hamlet, nook and corner. We spend enormous sums annually to get in touch with men and women, boys and girls to entice them to testify to God's great truth, but many refuse daily! Let us take the Stand for God and right this year!

SURPRISES? WELL, "MAKE
THE MOST OF THEM!"

Santa Claus had presents in store for some; for most of us we have received two distinct surprises. As for our National Field Work for the Missionary Societies, Mrs. Bora Brown Grubbs, Santa had a fine present in the person of Dr. Jas. M. Bracy of St. Louis, Missouri.

It would seem, according to a recent January announcement, that Old Santa had much territory to cover, grew a 'wee bit' impatient, finally decided to make this season's gift so as to devote himself more whole-heartedly to an incomplete task at Fulton, Missouri. So, on December 11, 1926, at the residence of Mrs. Ophelia Bickham, 1713 Goode Avenue, St. Louis, Missouri, Mrs. Bora Brown Grubbs became the bride of Dr. Jas. M. Bracy, at 8 o'clock. The pastor, was officiated in a perfectly masterful manner.

One Surprise Hardly Enough for Holiday Season

Our Editor, whose particular business is to get news and not get excited, was bewildered with surprise. When he came to himself he said, "I, even I, will send the Plea Reporter to interview Santa." Why?—the hurried meaning of this apparent impatience on your part, Santa Claus, about Christmas gifts? These were pointed questions and timely.

Old Santa Claus is not the fellow who disappoints you when you want to know things and want to know them ever so badly. Says he, to the official reporter, "Good friend, you do not understand. It is imperative that I hasten to Fulton, Missouri while Holiday-Moods linger, for—", and here he paused for a slight, split second, "what is the magic force without sentiment!" I was just ever so anxious to say something but he had no time for debate or philosophical discussions about love and sentiment. So continuing, without offending in the least, he said "I have a most difficult bargain to drive home ere the bargain season begins, and I says to myself, 'If I were to get at the truth, I daresay it's not so? Then, Sir, be gone!' Away he went in an instant!

Did you ask what result? Well, and I admit beforehand I somehow feel a bit relieved—Elder Vance Grant Smith, Pastor of the Fulton (Missouri) Church, State Evangelist, a Former Editor of The Plea, Conference Director since the introduction of the special rate of postage, provided for in Section 1103, Act of October 2, 1917, authorized Feb. 5, 1927.

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Thou Must Be True

Thou must be true thyself,
If thou the truth wouldst teach!
Thy soul must overflow,
If thou the Lord's work preach;
Thy soul must overflow,
If thou the world's food feed;
Speak truly, and each word of thine
Shall be a true and holy seed.
Live truly, and thy life shall be
A great and noble creed.

—Horatio Bonar.

Pentecost and Preparation

(Continued from page 1.)

that the gospel was his power unto salvation and that Christian people must be free from all authority but Christ's, their thinking from all limitations but the New Testament. At our beginning this was "new," "adventurous," "dangerous" and "audacious" all along.

We have lived much in the 11th chapter of 1 Corinthians, dwelt especially on 1st chapter of Romans, emphasized and taught the world the 17th chapter of John, and the 4th chapter of Ephesians, found the doctrine and the flame of preaching in the 2nd chapter of Acts, got our methods largely from that book, and heard the far cry of the world through Matthew 28, and its answer in the Cross. We can see the trail through books written and we pause now to follow that lead through the rest of this editorial.

One of the features of the era of Pentecost celebration should be reading. It would not be the least achievement of this period if it should restore books to their proper place in the intellectual and heart life of the people.

Pentecost was knowledge transmuted into wisdom and kindled into power by the Spirit of God. There are certain books we would suggest for Pentecost reading, and a number of those will be found very close home. To those who are dazzled by the very names of great publishing houses, and have been obsessed by the "inferiority complex" it will come as a surprise—a welcome one!—that a number of the best Christian books produced in years have come from our own presses.

One rather striking example is the book At the Feet of Paul, by Adam K. Adeock, pastor at Abingdon, Illinois. Dr. S. Parkes Cadman was asked at one of his radio services, "What is the very best book to help one understand the Bible?" and he answered to his millions of listeners: The very best book I know of to help one understand the Bible is a new book with the title, At the Feet of Paul, written by Dr. Adam K. Adeock, pastor of the Christian Church, Abingdon, Ill.

(Continued in Feb. 1st issue.)
A GREAT SPIRITUAL LAW
THAT NEVER FAILS

**J. B. Lehman, Supt. of Missions**
Associate Editor

Christian Service In Cooperation

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**A GREAT SPIRITUAL LAW**
**THAT NEVER FAILS**

"He cannot get away with it." Whenever we do that which we know to be wrong, or whenever we do that which might be right in itself in a way we know to be wrong, we are always led into the worst of disasters. We never can succeed unless we defend the right in the right way. Let us illustrate.

We are not entirely sure that the League of Nations was the wisest thing in all its details but we are certain it was put forth by the man who framed it as the very best they could make. If a man wanted to oppose it he should have done so by clearly stating his objections. He opposed it viciously for political and personal reasons. We are not entirely sure that the League of Nations was the wisest thing in all its details but we are certain it was put forth by the man who framed it as the very best they could make. If a man wanted to oppose it he should have done so by clearly stating his objections. We oppose it viciously for political and personal reasons.

When we vote to enter an agreement, or to enter the International Convention, or to the National Convention, or to the State Conventions, we may find things to oppose, but that opposition should always be calm, clear and open. Any political wire pulling or malicious opposition will most assuredly rum the one position we call the only true position.

Any political wire pulling or malicious opposition will most assuredly rum the one position we call the only true position. The only way to stop such a process is to do it in bitterness and malice. God wants the Disciples of Christ to work out a basis that will be worthy of being a model for others. It may take ten years, it may take fifty years, it may take a hundred or even five hundred years. But be it short or long we must not fail God; and we must not try to do it in bitterness and malice so God will have to destroy us.

We must not make a mess of it like the politicians did.

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**THE PERIL OF EGOISM**

(Concluded from page 2, col. 3.)

square him up in most of our congregations as a first-rate member. What was wrong with him? There were four things that made him unfit for the highest service.

First, he was self-centered, he thought too much of himself, his family and his religion. I know some that can so completely destroy the good that one might do or paralyze his usefulness in the program of kingdom building as self-conceit. Secondly, he was self-righteous, his attitude was that no one can truly worship God if his attitude to his fellow man is wrong. In the next chapter in this same book we have the story of an- other man—but how different in attitude!

"And Zacchaeus stood, and said unto the Lord, Behold Lord, the half of my goods I give to the poor; and if I have wrongfully exacted ought of any man, I restore fourfold." And Jesus said unto him to day is salvation come to this house for as much as he also is a son of Abra- ham." Zacchaeus might have shown an arrogant spirit, and not only driven his guest away from his house, but lost the blessing pronounced upon him.

Thirdly, the Pharisee's motive was wrong. He did not go to pray, instead he went to brag. He was so much unlike other men in so much as he gave fithes to keep up the temple whereas this other fellow's very job makes him despiseful. "I am better," "I fast," "I give," "I pray." Ego may prove to be one's greatest peril. I am sure it can reduce one's standing in the estimation of others. If one is fond of himself, his family, his race, I seek no quarrel with him, but why inflict others with his song of praise? "Me and my wife, my son John and his wife, us four and no more." Occasionally you meet a minister who has no appreciation for a sermon unless he preaches it himself. Some one tells the story of a preacher who had a son that was a preacher. This preacher said, "he only knew two good preachers, one was his son, and modesty, friends, the other. Happy is the man who can appreciate the good in others, and who is Christian enough to deal fair and square with even his enemies.

No man lives to himself no matter how rich or poor, ignorant or intelligent, black or white he may be. The day has come when no man will be called a Christian unless he lives for humanity as Jesus lived.

A new life is stirring in the hearts and minds of men today. It is a new vision of God. Jesus commanded the attitude of this publican, who knew his limitations and the deepest need of the soul. "If I say to you that this man went down to his house justified rather than the other, for every one that exalith himself shall be humbled; but he that humbleth himself shall be exalted."

Fourthly, pride predominated the life of the Pharisee. "A man's pride shall bring him low; but he that is of a lowly spirit shall be exalted." The Pharisee could not do without pride. No one who hates, criticizes, or depreciates the good in all men can ever hope to be a visitation of God.

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**A CALL TO AFRICA**

Jerome B. Freeman

To all Christian Plea Readers I would like to express my appreciation for the many kindnesses and the many considerations given me during the past few months, especially, as I have visited many of your homes, churches and States, to put before you Africa and some of her greatest needs. Now I shall make my last appeal to you, and I take my leave for the Dark Continent, for your prayers, your interest in the growth, development, civilizing and Christianizing of Africa; yes, we need your support, and your sons and daughters who, like our own beloved Jacob Kenoly, will gladly and freely give their all for the Christ. As I think of the vast Continent of Africa with her millions growing in darkness, feeling her way painfully, as it were, to civilization's ever-brightening star, I cannot but help feel that: "Woe is me if I return not to Dark and benighted Africa." My heart goes out to Africa, not only for those of her needs. I cannot rest at ease in the Zion of America while they perish for the want of the truth. Jesus said, "Ye shall know the TRUTH and shall be free," and I believe the truth free is indeed. Africa needs some more Jacob Kenolys who will consecrate their lives in an unchanging task. I cannot stay, I must go! Let me say to the friends of Jacob Kenoly and all devoted followers of the Christian Church who visited the One-Day Convention, we are exceedingly grateful for having had the privilege of knowing Mr. Kenoly as I did. Somehow I can't help but feel that many of you, like me, had longed to see a man of such remarkable experience and zeal about Africa had you been privileged to know him and see him about his daily task. Such men gave freely of their life in Africa. Of all the great workers of the Dark Continent, Africa has offered me I am proudest of the few brief, too brief years. I spent with one of the greatest modern school, America, only to return and accept God's great challenge to liberate a people from bondage. I can't but help love the work he loved, for Jacob loved both his work and worthy, promising students with unyielding love. It was this unyielding love for the task assigned him and his interest to see that that work lives down through the years that kept this great teacher ever on the lookout for the boys who were to carry on some day in his stead. With this in mind he sent two boys, James I. Rundles and Peter C. Dunson, ahead of me, to be trained at the Southern Christian Institute where he received his education. The former two have passed on to their reward, and I alone am left to tell the story of Jesus and the boys and girls of Africa. I must go! I often remember Mr. Kenoly's favorite song, "Cling to the Bible, my Boy!" and his motto, "Though I perish in the heart of Africa, let me be found at my post of duty." I feel that I must be found at my post of duty and must make the sacrifice for others which he made for me. The glorious moments which we enjoyed his companionship still remain with me and I feel that I am not alone as I go back. In one respect, at least, I shall return with God's approval of my work even as he did. He was confronted with many hardships and obstacles, with sickness and privations as he worked, continually worked day and night, teaching the people, even so shall I do! The people of America must not forget, you cannot forget, that even though you have not erected monuments to the name of Jacob Kenoly, his works and the fruits of his labors stand in Schiefflin Liberie, Africa, as a great tower, living monument today, in the hearts of the people with the seal of God's approval upon it. Those whose lives were touched by Jacob Kenoly called him in their dialect language Jesus 'Him whose lives were touched by Jacob Kenoly called him in their dialect language 'Him whose lives were touched by Jacob Kenoly called him in their dialect language "numogee!" which is a very honorable title with the natives and means "The good man." Not every one is good to the natives! Dear friends, the things the Africims need is Christianity. When the natives are persuaded that there is a better life and are not induced to embrace it with their characteristic sincerity, they walk in the light and live a different life. To do a work while work in Africa one must teach by precept and example. The people will not follow you if you are unfaithful and uphold low standards of living.

Oh! you Christian men and women of America who share your light with those of distant Africa. They stand today with outstretched hands saying, "Come over and help us or we perish." Only five of our churches can hold the ropes while others go. Just yesterday Africa was known as the "dark continent", full of mysteries and tragedies, today Africa is best described as the "land of opportunity": tomorrow, through your persistent and determined efforts, the giving of your sons and daughters, your prayers, money, time and all, Africa will be known as the great continent of "marvelous triumphs" in the modern world!

**THE ARKANSAS LETTER**

Mrs. Sarah L. Bostick, 3rd National Vice President Women Missionary Society, Little Rock, Ark.

Dear Editor of The Plea:

We wish to say the One-Day Convention, held at the Cross St., Church, was a great help and inspiration to the Arkansas Missionary Society and the Church Women's and Missionary Societies. We want to use this means of urging our Arkansas churches and workers who visited the One-Day Convention to put into practice what we have heard. That is why these workers come to us with this information. Not just to tickle our fancy or satisfy some whim of ours but to help the church go forward with the Program for God.

Time and time again have you seen the truth of the statement "without vision the people perish." Only a few of you were represented at this meeting. We learned the shower kept our rural churches from coming out. We were sorely sorry about this as we wanted to have a great feast. The messages given by the team were full of fine, spiritual food for the weary souls, and we were waiting to be fed with the Word of God. Every message was timely and just the thing we were needing most in our work.

Do not close the letter without saying a word about our great school at Padmont, or Martinville, Va. We were perfectly delighted to have a chance to visit the school while attending the National Convention at Winston-Salem, N. C. We drove out there and found a most beautiful community and one of our own fine schools, headed by two levied characters, Prof. and Mrs. Jas. H. Thomas, who are doing an outstanding work. This school gave a wonderful welcome and the receptacle of the National Convention with about 15 or 20 of its fine characters who have gone out from the school. Some of them, several of whom, were students and professors of the church. Parents let us not forget our schools when thinking about sending your boys and girls off for training. With all good wishes for you may read this letter, I am yours in Christ.

**THE DECEMBER MONTHLY MEETING OF THE WOMEN'S MISSIONARY SOCIETY, KANSAS CITY, MO.**

Mrs. M. Brown, Reporter

The Missionary Society of Woodland Avenue Christian Church, Kansas City, Missouri, met at the home of the Editor and the charming wife, Mrs. and Mr. Prine A. Gray, 2220 Montgall Avenue, Tuesday, December 3rd. The meeting followed on the heels of Thanksgiving and so everyone seemed buoyed up a bit.

As the regular business the meeting was turned over to the Program Committee for the evening. Group No. 3 had charge. The general theme was: "Wisdom to Guide His Work," and a most well planned and timely remarks. The social hour was full of fun while the entertainment was be-

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COLUMBUS, OHIO
Monroe Ave, Church of Christ
Dr. George C. Campbell—Pastor
Louise Hairston, Reporter

One of the most outstanding revivals in the history of the Church here in Columbus, has just closed against the wishes of the entire public. The meeting, which closed November 24, 1929, was a great success—numerically, spiritually and financially. It was conducted by Elder E. L. Peters, of Winston-Salem, N. C., one of the most outstanding ministers and evangelists throughout the Brotherhood. There were twelve additions to the Church. The interest seemed to increase, as did the crowds, with each and every service. Three of these to take membership with the Church were of the Baptist faith. The climax of the meeting came Sunday, November 24, when the interest was at its highest. There were three to take membership on that eventful day—two of them being little children. Much credit should be given to the choir, which was found in its place each and every service. There was a special emphasis should be placed upon the appreciation of our organist, Miss Janet Hamilton, who has been with us for about three and one-half years. Each evening, questions which had been placed in a container for that purpose by the congregation, were read by Miss Louise Hairston and answered by the Evangelist. This proved to be a great success. Miss Hairston acted as secretary for the Evangelist during his stay in the city.

The Evangelist was royally entertained at the following homes: Dr. & Mrs. Campbell, Mr. & Mrs. Sydner, Mr. & Mrs. C. Vio, Mr. & Mrs. Daford, Mr. & Mrs. Lee Barnett, Mrs. D. C. Fowler, Mr. & Mrs. W. Baldwin, Rev. & Mrs. Searbourgh, Pastor of the Trinity Baptist Church, this city, Mr. & Mrs. Forsky, and many others. The work here in Columbus is very promising under the leadership of Rev. G. C. Campbell. We were highly honored with the presence of the Field Worker, Miss Bessie Chandler, who gave us some splendid thoughts to ponder over. We are looking forward to a great public meeting Monday night, November 25, under the leadership of Miss Chandler.

YOUNGSTOWN, OHIO
Bld. J. E. Blair, Pastor
Dear Readers of The Plea:

We are still on the firing line braving all dangers as a good soldier of the cross. We have a very, very difficult field but we are holding our own. Those of you who have tried it know that much patience and fortitude is required to build a new work. Since our State Convention, last August, we have had splendid success in our efforts. Our membership is steadily increasing. We have had eleven (11) additions recently. We are making plans to invite Miss Bessie Chandler to take charge and come back to the same home in the not too distant future. We ask for the earnest and fervent prayers of the Brotherhood. We were sorry to disappoint Miss Bessie Chandler but that means to invite her to come again and we assure her we will give her a good hearing.

MAYSILCK, KY.
A. D. Gault, Reporter

Maysilck is busy on the job again. Elder C. H. Johnson, our former State Evangelist, is now serving us as our pastor. He has done some splendid work at Maysilck and is going to do greater things. He began the 1st Sunday in November and, beginning December 1st he gives us every other Sunday in the months of January and December. We are glad to say the church is back of Elder Johnson and is working together in a fine way. You may expect to hear from us now. The Willing Workers Club took in $315.00 on Election Day. We thought this was good!

ARAN'S RUN, KY.
Bld. C. H. Johnson

We placed a two-week meeting at Milledgeville Missionary Church. Three were added to the church. We had a splendid service at Shady Grove in November. Two were added to the church. We went to the District Board meeting in November. We are glad to report that this District has lined up in giving its support and cooperation to fostering the General Young People's Conference for Kentucky, Ohio, Indiana and Illinois. We hope to be able to send a good number of students to the conference as well as pay our quota. The Christian Plea is always a welcome guest!

MADISON, MISSOURI, SUCCEEDS UNDER LEADERSHIP
Church-Made, Home-Grown Pastor, Bld. E. K. Burton

The Madison work is moving along very smoothly under the leadership of Bld. E. K. Burton who is the very successful pastor of the churches at Frankford and Napoleon, as well as Madison Church. He is especially proud of the honor of being the first ones to hold The National Honor Shield for the Bible school. In fact we feel that Madison is unique, if not fortunate, in at least two other respects: 1st we have one of our own, home grown, Missionary made boys whom we have known and loved as our leader. If we are to judge from results, that is present results as compared to the past or measured by future possibilities, we must say it is a great advantage, both to the pastor and congregation, for the minister to know his people, their needs and problems and live with them daily.

Elder Burton is a wide-awake young man who has made the Missionary Society of the Missouri State Convention proud of its investment of Missionary money in Scholarships for the last month. Three were added to the church. We went to the District Council meeting in November. We are glad to report that this District has lined up in giving its support and cooperation to fostering the General Young People's Conference for Kentucky, Ohio, Indiana and Illinois. We hope to be able to send a good number of students to the conference as well as pay our quota. The Christian Plea is always a welcome guest!

Mr. and Mrs. Rice Burton Observed 50th Anniversary

Mr. and Mrs. Rice Burton, parents of the pastor, celebrated their fiftieth (50th) anniversary at their home in Madison with their children and families. The plan was to carry out The Golden ideal. The decorations were of gold design, the dinner, gifts and all were reminders of the occasion. The children made the parents a present of a fifty ($50.00) dollar gold piece. Mother Burton gave a short talk to the family circle that brought tears to the eyes of all. The Burgess family gave a gold gift. The following were present with their families: Elder and Mrs. E. K. Burton and baby daughter, Mr. and Mrs. Chas. Burton and son Matthew, Mr. and Mrs. Hayes Burton and three children, Mr. and Mrs. Urel. Mrs. Roxie J. Payne and two younger daughters, Arra Burton, a twin brother to Bld. E. K. Burton, Miss Irene Burgess, Mr. and Mrs. Johnny Burgess and Bld. Vance G. Smith of Fulton, Missouri. Mr. and Mrs. Aara Carter (a second daughter) and their little Mabel were not able to be present nor was Clone Burton, another son who is out West.

Mr. and Mrs. Rice Burton have meant much to the neighborhood, the Madison church, the Missouri work and to all who have known them. We bespeak for them the highest esteem of every one and wish for them many more happy and useful years.

THROUGH 1929 WITH WOODLAND AVENUE, KANSAS CITY, MISSOURI
Chas. E. Craggott, Pastor

Like previous years this past year has been a mixture of good and bad weather. The city carried an unusually fine write-up of the affair on its first page. This brings us to the second unique feature of the Madison church. It is the only known church in the entire Brotherhood that draws its membership from the entire community. That is to say there is not another colored church that has such a large membership. We are justly proud of our young pastor and the record he is making in Madison and the State of Missouri—he is Vice-president of the Missouri State Convention.

There were five additions in our recent revival. Many of these were folk with whom the pastor had never spoke. We doubt that we could have secured an out-of-town Evangelist that would have done the good he did. He preached some soul-stirring sermons and moved some hard-hearted sinners and stirred the spiritual life of the whole church. He has been called to give more of his time to Madison. All departments of the church is working in a fine way.

THE CHRISTIAN PLEA
What Our States Are Doing

News from the Sunflower State

Elder H. C. Poston, Pastor-Evangelist

Our work here in Kansas is moving on in spite of the great financial handicap that we are laboring under, God is helping us some way to "Carry on."

During our last State Convention many wonderful plans were worked out for the year to come. Lack of finance has crippled us.

In September we made our first Evangelistic trip to White Cloud, Kansas. Three were taken into the church, two by Christian experience, and one as a candidate for baptism.

This church is small, and is badly situated for train service—yet it would like to have a pastor for one Sunday per month.

White Cloud is raising its apportionments for the year, and hope to do better from now on.

On October the 27th and 28th, we met in Parsons, Kansas and organized the 1st District Convention of the State of Kansas. It is made up of the churches of Wichita, Emporia, Topeka and Parsons. Rev. Crawford was elected our State President, pro tem, at the meeting.

Officers elected were: President, Edd. H. C. Poston, Vice president, Edd. W. C. Richardson, and Secretary Treasurer, Mrs. B. Ford of Kansas City, our State President, pro tem, at the meeting.

The Emporia Church was the only church to report some money on its state apportionment at this convention. Next month we will be held in Topeka, the 1st week in April.

Much credit and praise go to the Parsons church and pastor Eld. Richardson for the work they have done.

Emporia church is getting along fine. Last Monday night, Nov 4th, the members and friends called at the parsonage and delited the pastor and wife with a pond party. Many good things in the grocery line were given.

Emporia started its fall revival on November 15 with Eld. L. H. Crawford, a real revivalist. We had an outstanding revival, wonderful meetings and a full harvest.

Sunday Nov. 10th the State Evangelist will be in Topeka, to hold services for the Topeka church.

Sunday school at the Emporia church is progressing nicely. The new officers are: Mrs. H. C. Poston, the wife of the Pastor, superintendent! Mr. C. E. Terry, Assistant Superintendent and Miss Doris Collier, Secretary and Charles Terry, Treasurer.

The adult class is growing with Mr. C. E. Terry, as teacher.

Mrs. Alice Henry has charge of providing the programs for each of our special Bible School days during the year.

Word has just come to us that Eld. Duke of Topeka is very ill.

Wichita is still hitting the line for good and Bro. Hicks is doing good work there.

In the adult class we visited Eld. Sims at Lawrence. He is very happy on the outlook for the future of the Lawrence church.

Bro. Sims has done much in Lawrence that is a credit to the Brotherhood.

Emporia has awakened at last, and there is much stirring to raise its apportionments for the year. They have learned the mission spirit; and the young pastor-evangelist is proud of the fact.

APPOINT A STATE REPORTER FOR YOUR WORK.

The Christian Plea

CARLISLE, KY.

Dear Editor of "The Plea"

I have had in mind to give you a write-up of my work and travel ever since our National Convention in N.C., but have put it off from time to time owing to other urgent matters. I must say we had a very fine convention, all things considered and I am in hopes that much good will come as a result of the meeting.

I have a way to see just what was best to say and what best to do in our present condition. I feel and I am frank to say the great need of our convention is the evangelistic soul and spirit.

We have stressed every other point to the neglect of the main one, that is to evangelize. Our rally days and our educational program is yet first consideration in all of our gatherings. The real thing that gave us our history and existence was evangelization. Go where you will and you can see the need of this one feature of our work.

For the last one or two decades we have been falling down at this point.

The home bases have become depleted through this idea of the larger things which we have magnified, education and money. If we had sought first the Kingdom and his righteousness we would have had all else. If we could use the material we have on hands in a gracious way, for the enlargement of God's Kingdom, I am sure we would have started churches in places where we are not now known.

Why not change our procedure and let us put on a drive for means to put more men on the road and in the field. Let us see what we can do to use the resources at our disposal.

The necessity of doing this is a little to bring our Texas work to the attention of the Brotherhood is doing, and yet we know who asserts that the Disciples do not believe in the Holy Spirit. Certainly no work upon the subject is more positive in its influence on our church membership.

I have been out among the people in my home town, Emporia, and gave them our history and existence was the only section where we are not known.

The book is built upon the careful induction of the scriptural passages which deal with the question as interpreted through the pipe line of Christian experience and thought of the author. It would be a good thing if members of all churches throughout the land would read and study this little treatise during the coming year. It is the publication of the Evangelical Publishing Company of Harrisburg, Pa., and the price is one dollar.

From the Lone Star State, Texas

Eld. R. L. Stagner, Vice President

To the Christian Plea readers in our good folk of Texas I want to say we are doing our best to organize Christian Endeavor Societies everywhere we go. On December 15, we were in Houston, Texas, where we had a good meeting with new church added to the church here. This is a very good point for the people are bearing up, and we have a good church. I hope some of our brethren will visit them. We succeeded in organizing a Christian En-

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Your truly,
THROUGH 1929 WITH WOODLAND AVENUE

(Concluded from page 6, col. 5)

ters. Of course, the election of officers is something. The installation of officers which usually is very impressive, though soon forgotten by all apparently! This was some sort of a real celebration of the Pastor's Anniversary, invarably an occasion of particular interest and special emphasis by many participants on various programs. The Sunday School was held on the Church's Red-Letter Days and is usually a great Spiritual Feast for all.

As a general thing, but little time is wasted in canvassing the membership for the year. Getting pledges from the membership is, apparently, the biggest thing in all the world to do, but collecting them,—well, that's a different story!

The high light of the year was a post-Easter Revival for Eld. E. H. Davis of Cincinnati, Ohio. His sermons were illuminating and convincing. There were 18 additions.

All the way through the Men's Day was the Women's Day for the local church. Each year the Church observes Woman's Day and Men's Day for the local church. Last year first time and to our great amazement, the men actually raised more money than did the women.

During the year a very fine spirit prevailed for the church in the various organizations. Under the leadership of Mrs. I. N. Toney, Superintendent, the entire church, with its own so far as attendance was concerned. Sylvester Allen led the Christian Endeavor in one of its most successful years during my ministry. Their meetings and outings were much better attended by the young people and children than previously. Mrs. Ivo Giles and Mrs. T. E. Ziegler organized a Garden Club, made up of a group of young people. This Club raised funds to pay students' way through the Mid-West Conference. As a result six of our splendid young people attended Conference. The effect of this training has had a marked influence on the life and activities of the young folk of the church.

Mrs. Mary Brown headed the Willing Workers' Club during 1929. It was really a great institution to the church and helped to save the day for some of the deacons who failed "to deck" and many of whom seemed to have completely forgotten they had ever made a pledge for the year. Getting pledges from the membership is, apparetly, the biggest thing in all the world to do, but collecting them,—well, that's a different story!

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Our choir is one of the very best in the entire Brotherhood. It was on the job every Sunday throughout the year, mornings and evenings, and then, for good measures, it served often on afternoons and week-day nights. The leadership was divided between Mrs. Katherine Jones and Mr. Sylvester Allen.

A Brotherhood Club was organized during the year and bless its little soul, it is still showing some signs of life. Brother Frank Rector has served as its leader. Sister Ethel Dyson has been the efficient leader of the Missionary Society. This has been one of its biggest years, so far as its program has been concerned in the monthly meetings. The Society's membership is divided into three groups. The men meet monthly to hear the speaker, hear the information, preach the program, social affairs and offerings, and, lest you forget folk, it was our honor to receive the Society of the Young People of the City that sent the Membership Challenge to the National Convention and finally moved many of our societies, in several states, to attempt to double their membership by January 1, 1930.

The organized efforts of the church were fairly good and reasonably successful. We had 27 additions, including an A. M. E. Christian Church before Easter. Each week Day was observed with programs and offerings. The Pastor held a pre-Easter Revival for Eld. E. H. Davis of Cincinnati, Ohio. The Easter Sunday Service was held in June, though it was not quite as big a year for Missions as some of our previous years, though we had a good number of visitors. This year will not do much of a better year. An excellent start has been made with the International Christian Society. Societies observing their respective days on a time with a fine program and unusually good offerings. The New Year finds Woodland Avenue observing new things for the year. A new program for the Kingdom Building and Pentecost. We are facing the future courageously and look forward to one of our best years!

SISTER ANNIE E. RECTOR DIES

Eld. T. J. Green, Pastor, Taylor, Texas

Sister Annie E. Rector, a true and loyal member of our church, passed from labor to reward on November 15 and was buried on November 18. The funeral was largely attended by friends and acquaintances from many far-off neighbors. We had five visiting ministers of the city with us, each of whomrendered valuable assistance at the funeral. The pastor preached the sermon. A mixed choir furnished the music. Two of our good Sisters, Furgerson of the A. M. E. Church and Harrison of the Baptist Church, rendered excellent and appropriate songs. Sister Rector was just fine. In fact I doubt that I have ever seen it surpassed. Sister Rector was laid to rest in the city cemetery. Her age was 68 years. She leaves behind a husband, Brother Jordon Rector, several children and grandchildren and many friends to mourn her going. She was a great woman and never seen to greater advantage than when in her home. She loved her home and family and was generally regarded as a person with whom everyone felt at home. Her entire family is a fine family. We pray God's blessings upon those who must begin where Sister Rector ends!

WASHINGTON'S BIRTHDAY AND THE MONUMENT

C. E. Craggatt, K. G. Mo., Corresponding Secretary, National Convention

The great religious bodies of America are now putting much time, thought, money and man power behind outstanding building projects capital of the nation. The main idea seems to be that of building large congregations and special buildings for worship in the Nation's capital. The capital, commensurate with the grandeur and splendor of the city, with its culture and refinement, that all who live within its domain and those who pass through this building annually, under the influence of strains of soft music and so that they, too, should have a House of Worship in the Nation's great city. Under very serious hand of the Church, the plan was started. These faithful people had neither equipment nor funds and only a very, very limited force with which to work. The entire Brotherhood became interested. Finally a gift was made through the Missionary Agencies of the Brotherhood; also a loan was granted. This enabled the congregation to secure a very beautiful lot and to erect a unit of a building that eventually is to represent the Negro Disciples of Christ in Washington, D. C. The church is to be worthy of representing our Plea and the church is to be worthy of representing our Plea and of the Brotherhood and great. We must help make this possible!

Many of use saw the situation and the most excellent help had been made there when we were there in 1927 in the National Convention. The situation has been and doubtless is still acute. If the church is to be saved and maintained, all of our churches must lend a helping hand. THE CHRISTIAN PLEA
Pentecost and Preparation

By Dr. B. A. Abbott

Pentecost means unity and union. "With one accord, in one place." If the Pentecost life is within us we are seeking the cathedral built by love—and it is a vastly greater and more wonderful search than "the Gothic Quest." Our literature on this subject is devout, humble, deep, able, simple. The best document ever produced on the subject of Christian union is, in our opinion, "The Declaration and Address," by Thomas Campbell. Its spirit of humility, its heart of pleading, its statesmanship of ideas and ideals, its faithfulness to the Scriptures, its spirituality, its love for man and for God, make it a surpassing document on this theme. We have several books on this subject: Christian Union, by J. H. Garrison, and, more recent, The Christian Union Overture, by Dr. F. D. Kershner, and Perfected Into One, by L. D. Anderson. The Disciples are in earnest about Christian union. Perhaps no other subject interests them more deeply. The Pentecost anniversary should make the fires burn still more brightly.

Pentecost means evangelism. Fuel for that will be found in The Everlasting Evangel, a fluent and awakening book on the subject, by H. H. Peters. Stimulating words, examples and helps will also be available in that gem, The Evangelistic Message, written jointly by W. G. Johnston and B. H. Bruner. It was issued several years ago and has stood the test of much use during a rapidly and nervously changing period. If the writer were going into a protracted meeting

(Continued from January 15 issue.)

Pentecost was the coming of the Holy Spirit into human life and society. Several books have been written on this and received in a fine way. One of them is Pentecost and the Holy Spirit, by John B. Hunley; another, God's Great Gift, the Holy Spirit, by Francis Asa Wight; and another by B. H. Bruner, Pentecost, a Renewal of Power. These are all books of worth. They have insight and ideas and will greatly help anyone to a better understanding of this, the most mystical subject in the New Testament—most mystical, yet most fully expressed in wonderful inspirations, words and works.

Pentecost was inspired preaching. The preacher today will want to read some stirring sermons by preachers who live and work in their own spiritual zone. The Disciples are always hungry for good preaching, and they have had it. The spirit of Pentecost has burnt hot in their hearts for that purpose. To our preachers, and laymen also, we recommend Claude E. Hill's recent volume, Keeping the Faith, and that by Hugh McLellan entitled Hugh McLellan's Sermons. Going back further we have The Call of the

(Continued on page 8, col. 1.)
Sharing the Gift of Life with Others
By Bessie E. Chandler, Elementary Supt.

"Lord help me live from day to day In such a self-forgetful way That even when I knelt to pray My prayer shall be for others."

"Help me in all the work I do To ever be sincere and true And know that all I would do for you Must needs be done for others."

"Let self be crucified and slain And burned deep; and all in vain May effort be to rise again Unless to live for others."

"And when my work on earth is done And my new work in Heaven begun May I forget the crown I won While thinking still of others."

The tree that fails to put forth new leaves and bear fruit dies. Whenever the indwelling love of the Christ fails to radiate from our hearts to the hearts of others our spirits become dwarfed. God's great gift of life is ours to the extent we pass it on to others. Christ's kingdom grows by the contact of one soul with a kindred soul. "Go and make Disciples of all nations." The Commission applies to everyone who has dedicated himself as a Temple for the Indwelling Christ. He has no hands, or voice, or feet, or human heart today save those of His Disciples, through whom He may manifest Himself to the world. Each one of us is responsible for sharing the Gift of Life. It is hard to understand the person who says he has found the Christ and yet unwilling to share Him with his neighbors.

Personal Contacts Yield an Abundant Harvest

It is as true today as in olden times the people "hunger and thirst for the Gospel." We must be willing to share "the living waters." Hearts are unlocked when we render some well-thought-out or well-planned program, with its well-kept floors, dusted seats, beautiful windows, suitably decorated walls and ceiling, contribute to the true quality conducive to reverence and adoration.

A Teachable Program for the Church

The supreme importance, in fact the whole program of the Church is expressed in Matthew 28:19, 20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Let us accept God's great gift with open hearts and joy and willingly use our talents, our monies and every resource to win others to Christ and teach them as He alone would have them taught for His use. Let us give Jesus absolute sway in our hearts and trust the guidance of His Spirit for direction in our service for God. Let us share with others the good things that have come to us!

THREE ASPECTS OF CHRISTIAN EDUCATION

I. Worship, II. Instruction, III. Service

Patrick H. Moss, National Secy., Religious Education

We shall attempt to deal with these aspects respectively.

I. Worship

Worship is defined as: "The act of paying reverence, adoration or homage to God." "He who would find Thee, O Lord, let him go forth to seek Thee in love, loyalty, devotion, faith, hope, justice, mercy and truth; for in every place where these are, there art Thou." Through worship we develop right attitudes toward God, our Heavenly Father, and man, our companion and brother. If we are not living in just and helpful relation toward our fellow-associates, we can by no means be on right terms with God the Father. In worship our first attitude to God should be reverence, if deep respect, mingled with awe, affection and veneration. There must be created an environment and a proper mental and social condition if we are to have real worship. The very building itself, with its well-kept floors, dusted seats, beautiful windows, suitably decorated walls and ceiling, contribute to the true quality conducive to reverence and adoration.

If reverence, gratitude, faith, goodwill, loyalty and love are the cardinal principles in Christian worship then there must be a program planned that will call out and develop in the pupil these principles and proper attitude. To often there is no well-thought-out or well-planned program of worship for either church or Bible school. Leading a song that is pitched too high for the older or congregation and praying with a holy tone may be far from real worship; on the other hand, well-selected songs with proper pitch, and theme, and prayer in accord with the subject of the day, may fail to approach the true spirit of worship. I make no attempt to set up a standard of worship for the Bible school or church, but if such suggestion I might be able to help both.

Those who plan the worship program for the Bible school must ever keep in mind the several age-levels and adapt the worship to meet the need of each group. The purpose of worship should be defined to those whom you are leading in this spiritual technique. The little child or beginner is learning its first lesson in reverence to the Heavenly Father and goodwill for his little associate. The song, the prayer, the Bible verse must all be within its comprehension. The words of the song must be understood by the child—therefore time should be taken to explain to the child, when you teach the song, just what the words mean. This should be done before using the song in the worship program. What beautiful words and significant meaning the following lines hold for the little child of four and five years old.

Father I thank Thee for the night, And for the pleasant morning light, For peace and food and health and care And all that makes the world so fair.

Here is portrayed the feeling of gratitude and the sense of dependence upon the Heavenly Father.

If we are to prepare the worship program to meet the needs of the Bible school in its entirety, there must be some way to separate age groups into departments. In the one-room building, the Beginners and the Primaries are the most neglected of the school from the standpoint of worship. The new child needs new interpretation of worship and devotion. He must have a song that is adapted to his small world's way,God's world, God's Day and the common task of God's people. The program of worship should serve to awaken the church and give even the devotions of each group in school. There should be a challenge in the song, and something in the prayer that demands a deeper reverence and the Scripture lesson should call out a response in the life of the boy or girl. The gift should be a part of the devotion. Religious Education, if it is Christian, strives for the cultivation of Christ-like attitudes. It makes for the growth and broadest outlook of life.
These are good resolutions to make and to keep. We are the ones to be adopted by many other churches. We congratulate Brother Boyd upon the attractive way in which he has presented the Pentecost Program.

A PENTECOSTAL COLLEGE AIM

Restoration of Pentecost is the dominant theme at church gatherings—the celebration of the Thirtieth Anniversary of the Pentecost, upon which the church was established. That day that marked the end of the old dispensation, that day which substituted a new covenant, without fault, for the old covenant which was weak; that day when the Holy Spirit was poured out on the apostles, and gave proof that Jesus was at the right hand of God! This coming anniversary, which is awakening such enthusiasm, is a great opportunity for all agencies and activities of the church in this generation. Why should not our schools and colleges be part of this mighty work? Why should not the power of the Holy Spirit be translated into the language of the church?

First: They should secure scholastic recognition and keep pace with the educational progress, moving toward higher attainments.

Second: Our colleges should stress, argue, and constantly, the training of Christian leaders. Their purpose or their existence is Christian education and our colleges of the Bible, or theological departments, should be coordinated to any college or department in our educational institutions. No cost is too great, or effort too sacrificial, to make religious training central.

Third: The anniversary of Pentecost should furnish a challenge to the whole church for patronage of our colleges. This is an opportunity for every Christian to act not as a competitive race for numbers, but as a matter of faith. Let us pray and work in our churches to see that our colleges are not overbuilt, without learning, without money, without ecclesiastical prestige, without political influence, without God's spirit, but that they stand appalled at the task. How shall we project these ideals into succeeding years? How shall we translate such a gospel into the language of the church?

The power came on Pentecost. That day they received power from on high. From on high! That day the apostles were filled with joy and courage. How shall we celebrate this day as a New Year, a real great year for God and the brotherhood?

THE POWER OF PENTECOST

"Ye shall receive power"—Jesus Power—the valedictory promise of our Lord, delivered during the last few moments of his earthly fellowship with his apostles. How urgent we are to translate such a gospel into the language of the mind.

The 1930 National Convention

Our National Convention is to meet in Cleveland, Ohio, instead of Washington, D. C., as previously thought. This statement comes from our President after conferring with the Executive Committee of the National Convention, the afternoon of May 22. This is not too soon to start preparing. There are increased demands for larger attendance, increased offerings and united effort in all of our church work. The call comes to the individual member of our local churches—look forward to a period of self-denial for Christ, during which time he shall deny himself to the time when he should deny himself for us.

George Washington's Birthday to Be Observed by All Churches

Recommendation No. 6 of the Recommendation Committee of the National Convention of Winston Salem, N. C., reads: (a) The United Christian Missionary Society of Winston, Salem, N. C., is considered a National Church, we recommend that the Joint Executive Committee take under advisement completing the Old Kentucky Home there by October 30th, 1930.

(b) Further that our Brotherhood observe Washington's Birthday to be a day of prayer and fasting, and read just received a commission which might well stagger the stoutest heart. From Jesus they could receive a gospel which required faith that could move mountains; hope that could see the stars shining on starless nights; love that could forgive seven times seventy times all racial barriers and embrace all humanity; a spiritual ambition ever urging them to be perfect even as your father in heaven is perfect. Let us, as characterized in verse 4, which placed the cross at its very center; a constancy and consecration which would stand firm and firm and firm, unmovable, unchangeable. How shall we translate such a gospel into the language of the church? How could they carry such a gospel to the ends of the earth?

The schools were just ordinary men, Galileans, without learning, without money, without ecclesiastical prestige, without political influence, without God's spirit, but that they stand appalled at the task. How shall we project these ideals into succeeding years? How shall we translate such a gospel into the language of the church?
The Age Is Eager to Find Truth

This is an eager age. Men are in search of reality with a frankness and a fearlessness never equaled before in the history of the world. There is no need for any self-constituted authority to dictate. It is useless for ignorance and obscurantism to rail against it. It is positively pathetic for the church to try to meet it by explaining the old fashions of human experience, as embodied in the great doctrines of religion, in an effort at good-natured accommodation. It can only be met by an equal frankness and courage, an evident intellectual honesty and moral sincerity on one hand, and on the other, by continuing to bear our own "unabridged testimony to the truth as we see it."

There is a will to believe, even among the most thoughtful today. But they have become suspicious of their desire to believe. Writers like Lewis and Mencken and Lippman have been so adept at pointing out defects and asking confusing questions, and their writings have been so generally disseminated, that thousands upon thousands of people, still holding membership in our churches, have lost the flavor and the religion and the passion to carry on in a great way.

Now, in a situation such as that, it is my humble opinion, that the thing which will go far in overcoming this spirit of skepticism, is the realization that the religious passion in the proclamation of these basic truths, concerning which his own heart is firmly established. After all, we are not here to create a new religion. We are here to proclaim the Gospel. The simple and earnest proclamation of that Gospel has ever been powerful unto the salvation of men. Everything that was ever true of the Gospel is still true of it. The centuries have not outgrown a need for it, nor its power to meet that need. For my church and all those who work with me, it is my own unabridged testimony to the truth as I see it.

Men are saved by great convictions. Professor Mackenzie in his new book "Souls in the Making" it right when he says, "In the end, the task of the preacher is to meet that need. For my church and all those who work with me, it is my own unabridged testimony to the truth as I see it."
sations come only when our instincts are aroused, and our principle of trans-
scends the need. There is much more to the word "sublimation."

But what is it all this high talk about "integrated personalities" and "ideal
ends that belong to men"? Apart from the old answer, the blindness of
all the great truths of youth which long, long ago the Galilean saw
embodied in His Gospel?

Now we preach need not think that we can do—what I am trying to do right
now—convince people by abstract argument and the use of technical phrases. There
is no need that we should. We have, to
hand, in the great doctrines of religion, a
statement of the fundamental needs of
mankind. And I repeat, there is no serv-
ance we more counter the symptoms that are
greatest than an earnest, honest, passionate
presentation of these great truths for their
consideration.

I N THE third and last place, the way for-
toward the making of Disciples and the estab-
ishment of the Kingdom of God on earth
lies in vicarious living.

Moses, when delivering his valedictory,
said to his people, "You are about to
cut the new land where you shall
grapes from vineyards which you did not
plant, and dwell in cities whose walls you
did not help to build. Take heed, lest
when you shall eat and drink and de-
ceanize, you forget God." I believe if Jesus was standing face to
face with this generation, as he stood be-

The Greatest Dilemma is Our Worst Sin

The greatest dilemma which has been
placed upon the Christian message has not
been the lack of:\nunwillingness, nor
the criticism of its enemies; it has been the
selfish lives of those who will spare no
to acquire for themselves and their
child the material things of earth, but who
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Niggardliness Is Our Worst Sin

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Vicarious living is the road to the hearts
of men.

And if, I be lifted up..." One of the great
of God, whose voice and heart hand
may we lift Him up with such
splendid abandon of vicarious living that
the spiritually lonely may catch the winsome
face of His love and feel a
welcome of his smile, that He may draw
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The Christian Plea

Page Five
ELDER VANCE G. SMITH WEDS

Elder Vance G. Smith, Pastor-Evangelist of Missouri, and Miss Ruth Dixon of St. Louis, a Secretary who completed her education in the University of California and a graduate course in Social Service at the University of Cincinnati, were married at the bride's house, 4109 West Belle Place, St. Louis, on the evening of January 11, 1930 at 6:30, Elder Smith, a contributing editor of The Plea, National Secretary (Recording) of the National Convention and Director of the Natioal Young People's Conference, is of course well known to all Christian Plea readers.

Elder Wm. Afghan, former National Field Secretary and present pastor of Centennial Christian Church, St. Louis, Missouri, performed the ceremony. The bride was attended by her sister, Miss Melba Dixon, a teacher in the High School at Indianapolis, Ind. Mr. A. G. Smith, a Law Student in the University of Chicago and brother of the groom, served as best man. The receiving line consisted of Mrs. W. M. Farmen and Mrs. Lloyd Isaac of Chicago and Mr. and Mrs. Danley of Springfield, Illlinois.

Beautiful palms and flowers enhanced by the soft lights of appropriately placed stand lamps completed a perfect setting for a wedding of unusual beauty and loveliness. The ceremony was witnessed by a select group of friends and was followed by a reception at which were friends of both the young bride and groom as well as the family. We wish for the couple many happy years of useful as well as youthful service!

EAST TENNESSEE DISTRICT MEETS FEBRUARY 15, 1930

Elder S. Kenney, President; Eld. Jas. Hughes, Corresponding Secretary

The East Tennessee District meets at Bristol on February 15th. We ask all to observe the recommendations adopted last November at Jonesborough. It applies alike to every Church, Pastor, Superintendent and layman in the district.

We urge all to broadcast the meeting and give every possible assistance to make a great success of our district meeting. If any one knows of persons whom they have reason to believe should be on the program, please send in their names to Eld. James Hughes, 521 College Avenue, Bristol, Tennessee, and suggest the subjects you think should be assigned to them.

Every church should make a complete report either by delegates or through the mail, but we especially urge that a delegate representing the church and auxiliaries. Come and see who gets the Silver Cup which was purchased at the November meeting. Meet us at Bristol on February 15th. Report all cases to the Corresponding Secretary, Elder Hughes.

LEA AVENUE NEWS

Nashville, Tenn.

Elder Preston Taylor, Pastor

Members and friends of Lea Avenue Christian Church have been working very energetically in the annual fall and winter rally. The church is now undergoing some remodeling. The young people and children of the Bible School enjoyed a Christmas Party in the lecture room of the church on Friday night, December 27th. Games and stunts were enjoyed by all for an hour. At the close all were served fruit, cakes, sandwiches and hot cocoa. The Christmas Offering was collected through the classes in the Bible School.

Miss Annie D. Anderson is leading the Christian Endeavor Society in a very concentrated program and the young people are doing some fine work in the church. They plan to give the pageant "Keepers of The Flame" on Christian Endeavor Day.

One of our pioneer members, Sister Maggie Hardison, died on December 29th at her home. Sister Hardison was a faithful member of Lea Avenue, serving in all departments of the church. She was one of our most faithful young women while here in Lea Avenue. Memorial services were held at Lea Avenue Tuesday, January 14th.

MINISTERS--SPECIAL NOTICE FROM LITTLE ROCK, ARK.

By Mrs. S. L. Bostick

Dear Editor Of The Christian Plea:

Please publish this notice: No minister is called to serve the Cross Street Church, Little Rock, Arkansas, at this time. He receives an invitation from Elder John Mitchell (of the congregation) or the State Evangelist of Arkansas, Elder M. M. Bostick.

THE CHRISTIAN PLEA

BIRCH STREET CHRISTIAN CHURCH

Los Angeles, Calif.

C. W. Arnold, Reporter

A. W. Jacob, Pastor

The fourth Sunday in December marked another outstanding day in the history of the Birch Street Christian Church. The pastor preached a very impressive sermon on "The Birth of Jesus," and in the evening the Sunday School's young people presented a Christmas play. A good audience was in attendance at both services. We were honored by a visit from Attorney Adscock of the Broadway Christian Church. The entire congregation was deeply impressed by the reverence sincerity of the young people. Six dollars were raised for some of the distressed members by the young people and four dollars and fifty cents by the Sunday school to report to the U. C. M. S. The play was under the direction of Mrs. Richardson and Miss Kelsa Sharp who is Secretary of the C. E. and a very faithful young lady. She will also have charge of the C. E. play to be given on February 2nd.

A group of young people was called together in November and was organized into a literary society by the pastor. Mr. Chapman was elected president, a graduate of Utica Institute. Mr. Chapman is very faithful and is worthy of the honor given him. Miss Margaret Everett was also elected secretary, who is the organist of the church. The members of the Christian Endeavor have unanimously agreed to raise twenty dollars for World Mission.

The church and its auxiliaries are doing fine. The Sunday school has shown such fine improvement since it has been under the leadership of Bro. Trounce.

A very interesting debate took place at the Birch Street Christian Church on the evening of January 3rd on the subject of resolve that instrumental music is sinful in Christian worship. Eld. R. H. Turner had the affirmative side and presented his argument in a very fine Christian-like spirit and convincingly proved to his audience and to Eld. Rower that there isn't any harm in instrumental music in Christian worship.

Brother Turner has his audience well educated. They never sing with instruments. Our pastor A. W. Jacob, showing a high interest in the subject, was willing to cooperate and tolerate their ideas knowing that later the bright side of the matter would be shown to them if they would only accept it. It was shown that what they termed as "commemoration to sing" was suggestive instead of excluding the instrument. The basis of this argument was 1 Sam. 16:14-23. The medium of the operation of the spirit of God in music.

Celebrate the 1900th Pentecost in the Spirit of the First Pentecost!

Meet us at The National Convention August 17-23, Cleveland, Ohio. Start new and prepare for it.
IN THE article that appeared on these pages containing my address to the State Bible School Convention of Missouri, you have a treatment of the condition of the Religious Educational work of the state that is about as thorough as can be given by the writer. But all of the auxiliaries of the church are in a large way dependent upon the church proper for its vitality. In fact Bible schools, W. M. S., or Christian Endeavors do not exist where there are no churches. While the better local leadership is often found in the auxiliaries of the church, the total motivation and in the final analysis, total support of the entire church program depends upon the health of the church department.

This article has no value if it has no analogous situations in a majority of the states where there are Christian Churches. It is because of a belief that there are more conventions lost in the moras of inefficient leadership, untutored fellowship and mismanaged finances, that we would use these pages to set forth Missouri's forward step in at least one of these fields of endeavor as represented in our budgets here presented.

A budget is just the easiest and most efficient means of presenting a financial program to a group. We are not question-
Pentecost and Preparation
(Continued from Page 1)
and wanted something to quicken his feelings and thoughts, he would be sure to carry a copy of The Evangelistic Message in his pocket and read from it every day. The Disciples are people of evangelism. They will always be so if they keep themselves in the love of God and the doctrine of the New Testament. Besides, we can never rest well while there are nearly 50,000 unchurched people in the United States. These are Christ's "other sheep" that "must also be brought."

Pentecost was a giving time. "They sold their possessions and goods and parted them to all according as any man had need."

Money belongs to God. On this theme there are good books, one by George F. Bradford, Stewardship and Tithing, and another by J. B. Holmes, Financing the Kingdom. More than ever in our history we shall have to think of money in the kingdom, and we are glad that there are such books to recommend.

Pentecost means a redeemed group of people held together by love and controlled by Jesus Christ. "And they that believed were together." That is the Christian Fellowship. It is the organized love of people held together by love and money in the kingdom, and we are made beautiful and happy by the heart of every Disciple leap up like Wordsworth's when he saw a rainbow. In such great gatherings the koinonia and the agape flame and we are made more a "Brotherhood" and more brotherly to all the world. That is genuine progress in Christian union and real Christian conquest.

Pentecost unquestionably means foreign missions. Peter did not fail to say on that day of days which changed the world, that "the promise is unto you and your children and to all that are afar off." Missions—what Disciple has written on that? Well, there are McLean's books, Missionary Addresses, The Primacy of the Missionary, Missionary Heroes, etc.; A. F. Husey's My Children of the Forest, Marion H. Duncan's The Silver Snow, and many others. In fact, we are becoming rather rich in missionary books and most of them have the authority of experience and the power of graceful expression, balance and appropriateness back of them.

Pentecost means baptism. Here the Disciples have written well, ably, with depth and spirituality as well as with logic and intuitive mysticism. Our books on baptism have stressed these phases. We believe the study given the subject has saved baptism from every semblance of magic, certainly so far as our own people are concerned. We have rationalized the mystical and made it a genuine Christian experience. These are reasons why the ordinance of baptism is such a bulwark to the church. It began at Pentecost, we must carry it through to the end. The first great volume on the subject was by Alexander Campbell, and this has been supplemented by The Form of Baptism, by J. B. Briner, Moral and Spiritual Aspects of Baptism, by N. A. Aylesworth (a very unusual work), and Christian Baptism by Dr. F. D. Kershner. Baptism belongs to Pentecost. It means surrender to Christ, fighting the forgiveness of sin, receiving the Holy Spirit. No experience is deeper spiritually.

Pentecost means emphasis on the Lord's Supper. On this theme deep and high and tender, the first book our people produced was the singularly beautiful Communings in the Sanctuary, by Dr. Robert Richardson. Other books on the ordinance, which will prove serviceable are On the Lord's Day, by John L. Brandt; Half-Hour Studies at the Cross, by J. H. Garrison; At the Lord's Table, by David Owen Thomas; and At the Master's Table, by B. A. Abbott.

Pentecost means prayer—Worship. "They continued... in the prayers." This saying (Acts 2:42) must mean the prayers of social or public worship. On this subject we have only a few books. John B. Cowden of Nashville, Tennessee, has written on Christian Worship, in which he says many enlightening and helpful things. We find an excellent manual in W. S. Lockhart's The Ministry of Worship. Mr. Lockhart has studied the subject with great earnestness and followed it through the best books, ancient and modern, and he presents it in the right spirit. He convinces us that worship, mystical and spiritual, may be analyzed and its laws found, so that the soul may climb the altar stairs into the Great Presence.

While we do not read of singing on the day of Pentecost we feel sure that it was part of the exalted spiritual stage of the wonderful day—for what tongue could refrain from singing when the fiery rapture of the Spirit sweeps across it as the wind across harps of gold? At any rate, singing is part of the public worship, and has sprung out of the Pentecost spirit forever flowing down through the ages since the glad birthday of the Church, when mankind was started on another upward march. Thank God, we have had our singing disciples. Love H. Jameson, Knowles Shaw, George Hendrickson, the Christie brothers, and many others from the West Virginia mountains—W. E. M. Hackleman, the Fillmores and many others.

1st Joint Executive Committee is announced for Feb. 12th, at Indianapolis.

THE CHRISTIAN PLEA
The Basis of Christian Unity

THE real basis of Christian union is loyalty to Jesus Christ, the belief of his word, the observance of his commandments, and the experience of his presence according to the teachings of the New Testament.

For a very clear piece of writing on this subject—the most discussed theme of modern Christianity, recently appeared in the form of a letter to The Christian World, London. It will not seem new nor startling to the Disciples of Christ for they have from the first set forth practically the same idea and made it their "plea" to their fellow Christians. The letter is as follows:

For some years past much interest has been expressed in the unity of the Christian Church, and it is strongly felt by many today. But the unity of the Church as the Body of Christ is something very much wider than the union of particular Churches, however numerous and desirable such unions may be, especially as preparing the way for the wider union. The Church as the Body of Christ consists of all Christians, as members of the one Body of their Lord, and its unity can never be reached by the union of Churches as so many ecclesiastical institutions with their variously and constitutionally constituted creeds and confessions or any amalgam of them, or merely humanly devised substitute for them. It must rest on a basis far deeper and broader and simpler, even on a universally accepted relation to Christ Himself.

Paul, in Ephesians, chapter four, sets forth this unity and the basis on which it rests in terms which show how feasible it is, if only there is the will for its realization. I can only at present attempt a brief statement of it.

"There is," says Paul, "one body (the Church as the Body of Christ), one Spirit (animating that Body), one hope (shared in by all), one Lord (of the whole Church), one faith (held by all), one baptism (into the one Lord), one God and Father of all, who is over all and through all and in all. This is the ideal, for its realization the various forms of ministry are given, and the various measures of grace to individual members—all are supposed to have some gift unto the building up of the Body of Christ."

We need to remember that when Paul wrote, none of these separate Churches which we know today existed; they are all later and all have a large human element in them. The unity represented is that of the Church as a whole, as the Body of Christ in the world; "until we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

1) The unity of the Faith, that is, the "one Faith," the truth believed and confessed by all. If we are to be united on this basis of the "one Faith," it must certainly be something very much simpler than any of our Church creeds and confessions, or any summary of them. The unity of the "That Jesus is Lord"—Lord of men, Lord of life, the "one Lord" of the Church, whose Spirit the Church is to express and Whose will all are to obey. Students of church history are generally agreed that this is the only original creed or confession making men members of the Christian Church. It is very simple, open to all with many different opinions on other matters. But there cannot be anything less for allegiance to Christ. It is the acknowledgment of what Jesus was manifested as being; it is His rightful claim and place, the Lord and Head of His Church, the "Lord of all." Because He brings us to God as our merciful Father, because He showed forth in Himself the true life of man, because He proclaimed the truth which all ought to take to rule them, and because of what He did for us all in the great sacrifice of His Cross. He is our rightful Lord, and His sincere acceptance as such carries everything else.

This is a basis for unity of universal applicability, very simple indeed, but amply sufficient. Men can unite on this, whatever more they choose to believe and assert. Fundamentalists and Modernists alike can find their unity here, and no diverse opinions need divide the Church. It is quite sufficient for a basis in unity, and if taken up in earnest by all Christian hearts it would do what is needed for the building up of the body in love," as Paul goes on to show, and for the salvation of the world.—Yours,

W. L. WALKER.
Lochend, Memo, Gosforth, Dumbartonshire.

Mr. Walker is the author of several very able books, among them The Spirit and the Incarnation. This letter reveals a firm faith in Christ and a spiritual conception of his church and religion. It also shows, in our opinion, an understanding of the nature and basis of Christian union far better than most of those who have the front of the ros- trum today seem to possess. It lays stress upon a greatly neglected phase of the subject, namely—what Christian union really is. It is not identity of opinion, nor ecclesiastical readjustment, and it is not quiescent acceptance of anything and everything in a hodge-podge eclecticism. These things must be in the united church:

Unity of the Spirit.
The bond of peace.

(Concluded on page 8.)
DUTIES OF LOCAL ELEMENTARY SUPERINTENDENT

Miss Bessie E. Chandler, National Elementary Superintendent

In our last article we partially discovered the Elementary Department and Superintendent. We shall now specify some of the duties of the Local Elementary Superintendent. The duties shall not be reduced to a definite list as the group is too varied and personal.

1. Be Present Half an Hour in Advance

At least half an hour in advance of the regular Sunday sessions is required to see that the room and platform are in order, materials are in readiness and some one must supervise and mingle with the children prior to the regular sessions. To be more definite, let us say, Pre-Session Work may consist of teaching a new song, picture study, retold stories, games or teaching memory work.

2. Have a Well-Planned and Written Program

A well planned program, consistent with class aims and instruction, is a great need for the Sunday session. This program should be written and not left to memory. The program should consist of a brief, well planned worship and fellowship periods, departmental instruction and work periods. A great need is a definite conference period for teachers. Much may be accomplished if the teachers are able to meet and talk over the requirements of their grades. They may also get some idea about how to supervise class memory work. A definite conference period, established for this particular purpose and other things that might arise from time to time, will prove a great asset to the sessions.

3. Upholding Educational Standards

Educational Standards must be upheld for the benefit of both pupils and teachers. This will greatly inspire them in their efforts to attain these high aims and standards. This doubtless will do much to induce the teachers to read the latest books along the line of their work. In addition to this, high educational standards held constantly before teachers in conjunction with the teachers , community Training Schools and educational standards held constantly before. of their work. In addition to this, high attain these high aims and standards. This asset to the sessions.

4. Follow-up Work Needed

Much can be done to supplement the efforts of the teachers by following up their work six days of the week. Some one must be responsible for knowing why the pupil was absent, learning something about his home environment, community influences and forces, recreation advantages, promotion in the day school, etc., etc. All of this may be of special advantage in helping the teacher to understand the pupil, his particular needs and problems.

5. Monthly Teachers' Conference a Pressing Need

The Local Elementary Superintendent must see that regular Teachers’ Conference is conducted at least monthly. A definite and constructive program should be provided for these conferences with at least three or four periods. There should be a devotional service period with a real, definite program for guidance and a deepening of the Spiritual life of the Teachers and Departmental Officers. There should, of course, be a business session during which time the needs of the department may be considered, orders for supplies and equipment may be made; enrollment reports made, attendance and the general workings of the department and various records may be heard at this time. Third, the business period is a fine time to discuss methods of work, order of the program, new songs may be learned, and a devotional period. It is a fine time to get acquainted with any changes that may be necessary. Much inspiration may be gotten by having the teachers present their plans and methods for presenting their work to their classes during the month. Fourth, the monthly meeting is a fine time to have a study period for the teachers. Some book might be reviewed and some outside person may be invited to give an educational address. I would suggest closing with a social period for fun and, possibly some refreshments.

6. Departmental Co-operation Necessary

A very important duty of a local elementary Superintendent may well be considered to co-operate with the Superintendents of other departments and of course the General Superintendent, and officers in the matter of records, reports, workers’ conferences and Special Days, etc. Needless to say we would expect the superintendents to regularly attend the services of the church and other means of Spiritual development.

If our superintendents and superintendents would carry out these duties and many others that might be named, we are sure she would carry out a fine program and do a constructive work in her department.

THE CHRISTIAN PLEA

THE CHRISTIAN PLEA

1929 The Challenge $3000 Is Yours 1930
THE CLOSE OF THE CONVENTION: THE BEGINNING OF THE EFFORT

P. H. Moss, National Secretary of Religious Education

Miss Bessie E. Chandler and Vance G. Smith

Departmental Editor and Contributing Editors

The Challenge

11. INSTRUCTION

P. H. Moss, Nat'l Sec'y Religious Education

Dr. A. G. Coe says, “As the purpose of the school, the child has the spiritual life, all the technical aspects of teaching should be warmed and vitalized by the teacher’s own sense of God’s presence. So also the act of acquisition on the part of the pupil should be associated with active service of one’s fellows.”

The Purpose of Christian Education

The purpose of Christian education is not only to ‘‘help the pupil to know, but to help him to become.’’ The question to be asked at the end of an educational step is not ‘‘What has the child learned?’’ but, ‘‘What has the child become?’’ The instructor should ever hold in mind that his task is to assist in the development of an immature human being toward the proper goal of life. The end of all education is the formation of character, the making of a life—fitting one for life’s situations.

The Need of the Child, the Law of the School

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Dr. A. G. Coe says, “As the purpose of the school, the child has the spiritual life, all the technical aspects of teaching should be warmed and vitalized by the teacher’s own sense of God’s presence. So also the act of acquisition on the part of the pupil should be associated with active service of one’s fellows.”

The Purpose of Christian Education

The purpose of Christian education is not only to ‘‘help the pupil to know, but to help him to become.’’ The question to be asked at the end of an educational step is not ‘‘What has the child learned?’’ but, ‘‘What has the child become?’’ The instructor should ever hold in mind that his task is to assist in the development of an immature human being toward the proper goal of life. The end of all education is the formation of character, the making of a life—fitting one for life’s situations.

The Need of the Child, the Law of the School

Here again the age levels must be taken into consideration. The need of the child becomes the law of the school. The teacher should realize that the church has called him or her to a most sacred task. There is placed in the hands of the teacher a piece of living clay to be gently shaped day by day. Here it is ‘‘Line upon line; precept upon precept; here a little and there a little.’’ This is the teacher’s weekly task.

Faithful Teachers Consist of Great Tasks

I hold that no teacher who is cognizant of the high and holy service that the church school has assigned him will be indifferent to his task. In this statement I realize there is an indictment against fully sixty per cent of the teachers of the churches of our group. I believe, nevertheless, that the superintendents of our Bible School in general bear me out in this statement. Many teachers are indifferent, possibly I am not calling it the right name, probably it would be more suitable to say many of our teachers are delinquent in their tasks. Sunday after Sunday many classes are left without a teacher who either remains at home or goes visiting without giving any notice to the superintendent.

A Special Request of All Schools

I wish to make a special request of every Sunday school of our group. I would like (Continued on page 4.)
March 2nd is designated a Special Day for the church. The National goal is three thousand ($3,000) dollars, from churches as such, for world missions. Our quotas or national apportionments were mailed to the brethren or editors of each local church in October. Also the November 1st issue of Christian Plea carried the same information. We plan to raise the following:

"Thus saith the Lord!" but rather "be doers of the Word." Give us a corps of "Doers of the Word!" and our states will change with its fruits.

"The cause of the special day is as broad as the missionary interests of the brotherhood. It merits our wholehearted support. The ideal is that we may properly inform the brotherhood about its missionary tasks and secure its co-operation and fellowship this March.

These apportionments represent the brotherhood's yard stick for measuring our share, a minimum share, of the brotherhood's work with others as a stimulative challenge. They are educational and seek to deepen the local church's sense of appreciation and gratitude for world fellowship. They represent a year-around task; so start now and make a concerted effort to reach the goal—$3,000—our apportionments in our share of the brotherhood's world work.

Observe the Special Days as they come; it will be easier, more successful and by far more joyous on June 30. Let us share the love of Christ and His Saving Grace with all men by giving, actually giving our money more wholeheartedly and generously than ever before. Many of us have grown dangerously lax about missions. The "Love of Christ should constrain" and impel us to undertake this challenge. Find those numbered with us to whom there is "no creation greening and travelling in pain;" to whom there is no world soul yearning for God!

WHAT IS EVANGELISM?

Evangelism is sharing. It is sharing Christ with some one else. The same one else may be a friend, a next door neighbor, or one we have never seen in farthest China or Africa.

On that eventful day when Andrew found Christ, he went to share the discovery with his brother, Simon Peter. "He brought him to Jesus." On the day of Pentecost Simon Peter by his witness showed to the Christ he knew with others and three thousand converts resulted. The early church, happy in its spiritual energies, thus everywhere preaching the Word, thus sharing Christ with others in lands afar.

Love prompts sharing. Here is the highest motive. "The love of Christ constraineth us," says the intrepid apostle Paul. He loved Christ. He shared Christ. He counted no suffering too great or any price too high, if only he could share Christ with others. With this evangelistic passion burning in his soul he declares, I am debtor. I therefore he is under compulsion to share.

—The Christian-Evangelist.

CHRISTIAN UNITY COMING—WHEN AND HOW

Dr. S. Parkes Cadman is reported to have said Christian Unity might be expected in about three (300) hundred years. To many who have joined the order of disciples the popular cry for the union of approximately two hundred (250) and eighty Protestant Denominations, this may seem remote indeed. However, it is true that such a union will probably pass quickly enough when we undertake a stupendous project. That the abolishment of Denominationallisms with all its ramifications is such an undertaking is unquestioned. If "The signs of the times" mean anything we are not without hope. Within the last twenty (20) years there have been various movements of National and International scope which seem to indicate there is a remote possibility of the thing for which the Disciples have strived with all the earnestness of their souls, Christian Unity, becoming to realization.

Within the last four years there have been two world Conferences; in England, Scotland, New Zealand, the United States, Canada and other countries there have been actual union or reunion of church bodies; also there are immense enterprises such as The Federal Council of Churches and scores of federations and conventions in a large number of cities; there are establishments of community churches, merging of denominational schools and numerous other developments and experiments along the lines of union and closer fellowship.

Set over against these marvelous developments along the lines of Christian Union are the things that still mar the beauty of our vision and the hope of our sees. As yet there is much to be done to rid the human heart of fear, hatreds and prejudices. One minister refuses to pray with a group of fellow-ministers because of Denominational reasons; numerous church groups refuse to recognize each other. There are many differences over the rites of baptism that seem far beyond reconciliation. Thus Dr. Ainslie says in his recent volume, "The Scandal of Christianity" that "the greatest scandal of civilization is that Christians have not learned how to behavor toward each other."

Three observations. We, as a group, must learn to make "blue prints" far in advance of immediate need, and the wing is launched to way, the desired goal. Even three hundred years pass quickly enough when working in the interest of humanity, Second, one of the greatest needs is that of a wise and sane leadership that will not sverve from the true course of the ages. The third is a paramount need—to discard denominationalism altogether, return to the simple teachings of The New Testament, rediscover its principles, its spirit, its Christ and His Church. To illustrate with Harold Bell Wright's figures, "If one combines all the tallow candles, whale oil lamps and kerosene lamps into one big light he still will not have an electric light; rather an entirely different set of principles must be discovered."

Denominationallism will cease when it is completely abandoned; discarded entirely and the Christ re-discovered, coalesced and given supremacy over our affections. Church divisions may find their end in the empty dinosaur, which nobody went out and killed. "The climate simply changed, and the climate is rapidly changing."

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A Great Challenge to Negro Disciples

The Negro membership in the Church of Christ is not too large to be cumbersome in undertaking a great work. We compare more nearly to the trees than to the multitudes which trade upon one another.

1. We are hedging ourselves into a great brotherhood in such a way that we can undertake pioneer work that others cannot do.

2. But before we can merit God's protection on us, Abraham did we must change ourselves some.

1. First, we must learn to be kinder to each other. This does not mean that we must change absolutely nothing, but we must change our ways of using and overlook every deficiency. We can stand only for the right without being unkind to say one. This habit of unkindness has actually gone so long that we have often seen the election of most unworthy persons to most responsible places because the people were afraid to protest for fear they would start a train of assault on character.

2. We must become a people of vision. Look at Abraham, he held up his head and walked steadily on even though he had the fate of four hundred years after his death to see the promises come to pass. What we are doing now cannot come to pass in a year, but it can away a brotherhood and a civilization if it is done in faith.

3. We must firmly stand for the principle of promoting to place of responsibility only those who live intellectually morally and spiritually able to do the work to be done. We have seen persons elected to places of responsibility who had not a single qualification for the work, because we wanted to spare some one else, or because we wanted to show favor to some one, or because we were afraid of some one. If we are afraid of our own people we are not wise enough for it.

Brothers, we have a big work, a work that will affect the civilizations to come, a work that will bring blessings to all mankind, a work that will have a bearing on all race relations among all people where our missionaries are at work, and we must not fail God in this hour. It would be tragic for us to go on in the way we have sometimes gone and God would have to await the coming of another people to do our work.

11. INSTRUCTION

(Concluded from page 2.)

The Church and the Pentecost Sunday, June 8

Some suggestions will be made to the churches concerning the church's plans and program. These suggestions will center about:

A sunrise prayer meeting (suggested outline is for a church of 100 in attendance)
A great Bible school attendance and Decision Day
Appropriate music
Every member present at the Lord's Table, and for the sermon every Sunday.
All our ministers preaching from the same subject and texts each Sunday.
A list of sixteen sermons and texts has been prepared already.

Daily prayer meetings during the ten days preceding Pentecost. (Subjects and outlines for such meetings will be furnished.)

Every local church to engage in an aggressive evangelistic crusade during the seven weeks is seeking to have every member present at their local church at the Lord's Table and for the sermon every Sunday.

The Pentecost Committee of the International Convention has for some time had a very definite program to suggest to the churches of the Brotherhood to be followed during the fifty days from Easter, April 20, to Pentecost, June 8, 1930.

Program Outline

A united church attendance crusade during the seven weeks is seeking to have every member present at their local church at the Lord's Table and for the sermon every Sunday.
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A TRAINED MINISTRY—WHEN AND HOW

By R. L. Peters, Winston-Salem, N. C.

To the Editor of the Christian Plea and the Disciples of Christ throughout the Brotherhood:

In looking over the Field and taking under consideration our greatest needs, I have reached the conclusion that a trained ministry is our greatest need.

First: Who is the most recognized leader in the Negro Church? Answer, the Preacher. Yes, I say without fear of successful contradiction that the Negro Preacher is the most recognized leader of his race. Then of course they should be trained and well trained, so that they may be able to lead the people in the right way and not be blind leaders of the blind, etc. etc.

I don’t know, but that the Preacher isn’t the most recognized leader in any race or group of people. Paul in the Roman Letter says, “How can they hear without a preacher?” The Preacher is the Bishop of men’s souls, having the oversight of Christ’s Church, purchased with His own blood.

WHEN?

The time to begin this training is now. Lift up your eyes and look over the “Field.” Cook up a great number of churches without pastors and a great many have pastors who are not trained—therefore very poor leadership.

From what source are the Negro churches being supplied with pastors? Answer: Most all of the Negro churches of Christ are being pastored by Ministers trained in our various denominations. Untrained men who know little and in some cases nothing at all about the “42nd Testament Church,” its Doctrine and Teachings.

If a sinner was to ask some of them what he must do to be saved, they do not know, and have no answer from the Bible, in keeping with the Plan of Salvation. Brethren, if you should make a great effort to get these Ministers trained, I am afraid that you would find that the “Well Trained Ministers” are few and far between. Men who know the Doctrine of the Church thoroughly and who are successful leaders.

The Cry now is, “Our churches are dying, spiritually, numerically, and financially. What is the real Cause?”

Next comes the problem as to how to train ministers for our people. Can it be done by giving them religious education? This does seem to be the cry throughout the land. Personally, I do not believe that one-third of our people know what religious education really is. Religious education is not by any means for the purpose of training preachers. I wish I had the time and space to explain, but rest assured that it alone will never make preachers. Please allow me to offer this suggestion as a solution to the problem of training ministers.

First: Let the three schools which are maintained by the U. C. M. S. install a “Bible Chair” and employ a competent man as “Dean” of this Chair and let his salary be included in the budget along with the rest of the school’s faculty.

Second: Let all the pastors of our churches search among their congregations and pick out some “Preaching Timber” and send some young men to these schools to be trained as ministers in the Church. (Every preacher should have a Timothy.) Brethren: What has the Church done toward the training of ministers since closing the Louisville Bible school in Kentucky? Allow me to repeat, that all three of our schools have failed and are now in financial distress.

FOREIGN MISSIONS DAY—OBSERVE IT

The first Sunday in March has been known for many years among the Disciples of Christ as Foreign Missions Day. It is the day which should be written in every local church calendar as a special day.

It is the day when a special program should be given the work which the Church of Christ is doing in foreign fields and around the world should be emphasized and the needs of the people portrayed.

Of the 52 Sundays in the year, the National Convention has set apart two special days to be observed by the local churches in cooperation with the National program for world-wide work.

The two special days are (a) Home Missions Sunday, the Sunday before Thanksgiving, and Foreign Missions Day—the first Sunday in March.

The observance of Home Missions Day is past. Some of the churches observed the day and made fine offerings. But to all of us are left the opportunity and privilege to make the first Sunday in March a great day for World Missions.

The National Convention’s aims through the churches (as such) is to raise for World-Wide Missions $5,000.00. If we are in earnest about this, we will make an extra effort to raise the entire apportionment on the first Sunday in March.

The plan is the National Convention’s plan. The apportionment is the National Convention’s apportionment. It’s fair. It’s reasonable. For once let us have a hard pull, a strong pull—a pull—all together and go over the top.

OKLAHOMA’S YOUNG W. M. S. PRESIDENT SPEAKS UP

Mrs. Bertha C. Fletcher, Chickasha, Okla.

Dear Readers of “The Plea”:

We wish to assure you that you will hear more about us in the future. We are making some progress in Oklahoma and look forward with increased efforts along all lines.

The writer made a visit to Luther and succeeded in organizing a Missionary Society there with ten members. Mrs. M. Paris is the new local president. Elder E. S. Myers, pastor of Oklahoma City, baptized thirteen (13) on the same day of our visit. The spirit is at all time high.

Oklahoma News

The Shepherd Street Church, Chickasha, Okla., sent Elder W. M. Tucker, a former pastor of Oklahoma who is very ill in Texas, a contribution of $15.00. We are all very anxious about Elder Tucker.

Elder E. S. Myers baptized thirteen (13) at Luther, Oklahoma. Elder Myers is our very proud pastor in Oklahoma City and is doing a great work there.

On January 3rd a delegation went from Chickasha to Oklahoma City to have four of our members installed as missionaries. These were installed under the leadership of Elder A. W. Davis of Kansas City, Kansas.

Brethren. E. C. Campbell our former pastor of Chickasha, has become a member of the Baptist church in this city. We feel this is to be Oklahoma’s year of great gain and spiritual awakening. We need more able preachers to come over and help us.

CONTEST NOTICE FOR MIS-SIONARY SOCIETIES

Mrs. Ross Brown Grubbs Bracy, Field Secretary

The Contest for 100% Increased membership has been freighted with great interest and followed through to the end—which marks the beginning of 6 months of real work.

Several Societies are on the honor roll beyond any reasonable doubt. We are, however, not in position to make a statement until reports can be checked with the records of membership as we have them on the headquarters records. These Societies are made up of Miss Trout, Mrs. Herod, and Mrs. Grubbs is scheduled for meeting Feb. 13th at which time the report will be issued for publication in The Christian Plea.

JANUARY MONTHLY REPORT OF WOODLAND W. M. S.

K. C. MO.

Mrs. Ethel Dyson, President
Mrs. Ora Dryden, Secretary
Mrs. May Wright, Reporter

On the outside, the snow was already ankle deep but it kept its frizzles up and you could hear the wind whistling down the chimney r-r-r; it was cold. Not so within the comfortable home of Mr. and Mrs. Jackson who had hot water running and their nice warm living room. We were never more in need of the severe cold. Group No. 1 reported $36.99; group No. 2 reported $6.60 and group No. 3 reported $34.45.

Mrs. Josephine Shoahs won the World Call Contest Subscription for one year. Her group had twenty (20) new members added. There were a total of thirty members added through the contest. Thus Kansas City succeeded in reaching its goal of doubling the membership of the society.

Mrs. Shoahs and the presidents of the societies met a banquet given in honor of new members. The program was good as usual and in spite of the fact there were several absent, we had a grand time.
**JOINT EXECUTIVE COMMITTEE MEETS**

A meeting of the Joint Executive Committee, representing the National Convention and the United Christian Missionary Society, was held on Wednesday, February 12, Indianapolis, Indiana. Excerpts Dr. R. Walker, who has been seriously ill, and Elder Henry L. Herod, who was ill in bed, all members of the committee were present. Miss Wright, of organizations Missionary Organization Department of the United Society. All Field Workers of the National Convention and Christian Plea Editor were present.

Reports were given, observations made, and motions prevailed to receive the reports. The Superintendent of Missions report shows that more than half of our 38 states where our work is represented is receiving Church Maintenance to the amount of $44,850 per month for work and struggling churches and states. The consensus of opinion was that this is a paramount need among us and the present fund is far from being commensurate with the actual need.

A summary of The National Secretary of Religious Education report follows:

- Total No. of days in office: 71
- Total No. of days on the field: 81
- Total pieces of mail sent out: 281
- Total field reports received: 152
- Total No. of charges given: 59
- Total No. of conferences held: 11
- Total No. of articles for the Plea: 8
- Total No. of subscriptions for the Plea: 42

National Elementary Superintendent’s Report:

- No. of states worked: 5
- Pieces of mail sent out: 780
- No. of Leaflets sent out: 100
- No. of Bible schools visited: 45
- No. of Christian Endeavors visited: 12
- No. of addresses given: 45
- No. of personal and group conferences: 28
- No. of articles for the Plea: 12
- No. of Bible schools graded: 3
- No. of subscriptions to the Plea: 12

Field Workers’ Conference visited:

- Assisted in planning and promotion of conferences.

The high points of the Editor’s report follows:

*Christian Plea* re-established at St. Louis. Accorded a hearty welcome and given every possible consideration on the part of both authorities and employees. Budget adjustments approved satisfactorily, with bright outlook for an unusually successful year. One hundred new subscribers added; 50 dropped because of removal and no forwarding of addresses. Present mailing list of 1100. Eleven new churches reporting their news items and one state. Six new contributors to Christian Plea columns. A surplus of $500.00 to the credit of Christian Plea to date. An additional dividend of $750.00 from the Board of Publication was recently granted. The future outlook for the Plea is indeed encouraging.

The National Field Secretary for the

**FROM THE BANKS OF OLD KENTUCKY**

By C. H. Dickerson, Lexington, Ky.

Happy New Year to The Plea, family and friends! Yours truly. I have had six (6) years of service in Lexington with the close of December, 1929. We have had six additions since our fall revival. Two last Sunday, one Baptist preacher. Look out for him! He’s a stem winder.

Was called to preach funeral of Deacon Oliver Elmore at Nicholasville on January 14th. He was a healthy, enthusiastic, Christian life.

Lexington Church moves off well in new clothes and will soon need a new preacher. Yours ever in harness. Wishing you bushels of success.

**CENRAL CHRISTIAN CHURCH NEWS**

Louisville, Ky.

Elder Clas. M. Roach, Pastor and Reporter

To Christian Plea Plea readers:

*Since the rectification of our church last April, 1929, we have had eight (8) additions. Our church choir cannot be excelled in the State of Kentucky. Our Bible School attendance and church attendance, both A.M. and P.M., is growing rapidly. Our aim for this year is 100 members and pay off all mortgages. How is that?*
The following letter has just been received from Mr. Jerome E. Freeman who has just landed in Liberia, Africa.

Clayashland, Monrovia, Liberia

To: Ms. Ester Stith

October 30th, 1903.

Dear Ms. Stith,

I am staying in the home of Mr. and Mrs. C. W. Morris. They are very fine Christian people who are a real father and mother to me since my arrival here and I thank my Heavenly Father for them.

He blessed me with all the teachers and students at this school and me to start the school at a later date. We had the Bible School work of Kansas for two weeks. Here we had foul weather, but the work was done and ten dollars and forty cents was raised.

Mr. Freeman is arriving in Liberia in a day that seems to have been made for him. He was first educated under Jacob Kenoly and then levied on by Mr. Freeman, he cames to the S. C. T. where he remained for eight years and drank in the spirit that Jacob Kenoly drank in. Here he got the real meaning of an industrial education. Then he went to Drake University where for eight years he drank in higher education and then went to Kansas for five years and go to church regularly. Now he is going back to his native Liberia at just the time when everything seems to have been prepared for him. Some years ago Liberia accorded the Southern Christian Institute with thirty dollars and thirty cents.

I am yours fraternally, 

Mr. Freeman.

B. B. Lehman.
Looking Toward the 1900th Pentecost

By Jesse M. Bader
Executive Secretary Pentecost Committee of Fifteenth International Convention of the Disciples of Christ

PENTECOST comes next June 8th. Multitudes within the churches around the world are now looking to this day which marks the 1900th birthday of the Church. First known Pentecost of 30, there has been definite planning for this occasion. In commemorating this anniversary, no one is thinking of celebrating a date on the annual calendar, but rather a significant event in the history of Christianity.

The concern all along has been that the emphasis shall be kept on the spiritual and to this hour that has been accomplished. As one thoughtful pastoral put it recently, "I have been agreeably surprised to see the way our brethren who have written and spoken on Pentecost, have kept the note down on the great spiritual realities of our faith." There is every reason to believe that as the churches come to the climactic day, this will be increasingly true.

During the last two and one-half years, thousands of our members have entered earnestly and expectantly into this Pentecost Anniversary commemoration. A long list of blessings have resulted from the movement. Some of them are worth noting. First, there are many books and leaflets that have been written on Pentecost and the Holy Spirit. Not in any like period has as much been printed on these subjects as in the last two years. Second, many scores of local churches which never had a definite program of work for themselves with worthy aims and objectives, have formulated such and then began seriously to reach toward these goals. This has been worth while. Third, there has been a noticeable increase in evangelistic effort throughout the Brotherhood. Preachers have built a new fire and the altar and the churches have been warmed into a new concern for soul-winning. Fourth, there are new evidences of an increasing desire for a closer unity within our own household of faith. There has been a real attempt through the Harmony Commission and in other ways to bring brethren into a oneness of accord that they may come up to Pentecost with a unity like unto that of the first Pentecost.

Our Greatest Year

There are three reasons, among others, why this should be the greatest year of progress the churches have ever experienced. First, because this is the last year in our first Christian century that has been accomplished. As one thoughtful pastor put it recently, "I have been agreeably surprised to see the way our brethren who have written and spoken on Pentecost, have kept the note down on the great spiritual realities of our faith." There is every reason to believe that as the churches come to the climactic day, this will be increasingly true.

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The 1900th Easter

The 1900th Easter is immediately ahead. The 1900th Easter is immediately ahead. This year lures the Church to high spiritual thinking and adventurous doing. This is a time to attempt something that will result in a never-to-be-forgotten Christian experience. Great experiences are born out of high occasions.

The 1900th Birthday of the church is just ahead and such an anniversary should be adequately commemorated.

With such a year upon the churches, little plans unravel, unworthy programs, and insignificant goals, are entirely out of place. This that would seek to enlist the whole membership of the church in daily devotions would do away with much of superficiality and the anemic in Christian life. Many devotional books and pamphlets are available to the churches to help them at this important point.

No church, small or large, in open country, town, or city, but that should have an evangelistic meeting of two to four weeks' some time from New Year's Day to Pentecost. It is most heartening to know of definite plans along this line by a host of wide-awake evangelistic pastors.

The churches are challenged in this period to Pentecostal sharing. It is said of the first Christians, "they sold their goods and possessions and parted them to all men as there was need." It should be noted that their Pentecostal sharing was on the basis of need. In this twentieth century there is still that need. The greatest need and one that must distress the heart of the Master, is the spiritual needs of men.

Easter Sunday is not to be a terminal this year, already that is being proposed. It can be made a glorious day. The week preceding is "Passion Week." On Thursday night a Communion Service would be most appropriate. In many communities there will be union noonday theater or church meetings down town in many cities. Hold a Sunrise Prayer Meeting on Easter morning. This will start the day right. With the Sunday school, Decision Day, the Easter sermons and music, the day will be wonderful everywhere.

(To be continued.)

The Basis of Christian Unity

(Concluded from page 1.)

(Continued from page 1.)

Oneness of the body. Oneness of hope. The Lordship of Jesus Christ.

Unity of the faith.

One baptism.

One God, transcendent, immem, incarnate.

Christianity is definite; its gospel unmistakable; its doctrines definable; its ordinances permanent; and its requirements certain. No human substitutes will do; no self-assuasion is of any worth; no abolition of its requirements admissible. There need be no bungling of this great matter, the way is plain.

THE CHRISTIAN PLEA
“Honor to Whom Honor”

By W. R. Warren, Executive Vice-President Pension Fund

IN LOCKLAND, OHIO, lives a blind minister of the gospel whose days drag by slowly because he can preach no more. After years of study and forty-four years of preaching and teaching the Word of God, high blood pressure affected his right leg and hemorrhages in his eyes brought on blindness so that he could no longer preach the sermons his congregation loved to hear. He was forced to leave the active ministry, only 63 years old, at a time when other preachers are in their prime.

“Brother William H. Dickerson was one of the most useful men we have in our Negro brotherhood,” writes J. B. Lehman, president of the Southern Christian Institute, director of evangelistic work in Negro churches, and superintendent of Negro Missions under the United Christian Missionary Society. “In fact, I would not put him second to any of our white people. In his early ministry he started and nourished many of our churches. For a good many years he trained ministers in the old Louisville Bible School. He has always been loyal to the highest in our brotherhood.”

Brother Dickerson is a brother of C. H. Dickerson, the well-known and beloved state secretary of Negro work in Kentucky. He is a graduate of Newcastle College in Newcastle, Kentucky. Since his commencement he has not ceased to study the Bible, to attend lectures on the Bible and to welcome every opportunity to keep himself informed about religious matters. He became a member of the Christian church in Tip Top, Virginia, in 1881, and three years later began preaching there. His ministry extended throughout Virginia, Kentucky, Arkansas, Maryland, and Ohio, until 1928 when he was forced to retire because of his health and the condition of his eyes.

Five men were influenced to enter the ministry by Brother Dickerson without counting the number of young men in school whom he guided into a splendid Christian service. He led in the erection of a church building in one pastorate and he assisted in organizing two new congregations. In his long ministry, he often served weak and struggling churches for no remuneration whatever and even in the older churches, where he was paid, his salary was never higher than $300 a year.

From 1899 to 1904 Brother Dickerson was pastor of the church in Hagerstown, Md. Later he was pastor at the Maple Street Church in Lockland, Ohio, two years. From there he went to Louisville to be assistant teacher in the Louisville Christian Bible School under Professor A. J. Thompson. In 1913 he returned to an active pastorate of two years at the Chestnut Street Church in Louisville which was followed by an eleven-year ministry at the Maple Street Church in Lockland, where he had served before.

Few preachers have served with such credit as Brother Dickerson. Not many have given such consistent service to the Cause as he. So it is no wonder that when the committee on Ministerial Relief heard he was sick and in need that he was soon placed upon the honor roll of the church to receive a certain sum from Ministerial Relief each month as a recognition of his long and fruitful ministry. His gracious spirit shines through his acknowledgment:

“I am expressing to you and the Board my sincere thanks for this contribution, made possible by and through those who possess the spirit of Him who said, ‘It is more blessed to give than to receive.’ For 44 years I have been giving unstintedly of time and service in kingdom building and during these years have been happy in the service with no thought of exchanging it for any more remunerative. Again from the depths of my heart I thank the Board for the aid that has been given me when my health failed.”

(Continued on page 4, column 2.)
THREE ASPECTS OF CHRISTIAN EDUCATION

P. H. Moss, Natl See’y Religious Education

III. Service

"No impression without expression," is a maxim agreed upon by all educators. It is said again "that no lesson is learned until it has come out as well as gone in." The things learned fire us to feeling and feeling moves us to action. To put it in the words of E. Morris Ferguson: "Yesterday it was a lesson in a book. This morning it was a teaching that stirred our hearts. Tonight, it is a deed well done."

The lesson has helped to shape our character because by an act of voluntary expression we have made it a piece of our life. Nothing that does not complete this round should be called teaching.

The teacher seeks expressive activities from the Beginners up. The dramatic impulse is strong in the little child, so whenever their imagination is stirred through lesson instruction they seek to live it out in play. The primary child may seek his expression through poster making and drawing, etc. The larger children may find their expression in making a scrapbook for some sick child. Here the spirit of altruism begins to be manifested. Step by step the teacher through instruction leads his pupil to larger service. When through the missionary story we tell our pupils the many things that are being done in the homeland and how the United Christian Missionary Society serves the churches through its Department of Religious Education, maintains schools for the Mexicans, American Indians, Negroes, Highlanders, etc., the pupil when, through their Christmas offerings, the children are presented and the entire matter was discussed in a council and in the various departments. As a result First Church school asked for the privilege of entertaining this guest for the entire year without the help of Magnolia Avenue.

On the basis of one dollar per day, the chisels were given the privilege of entertaining their guest for as many days as they wished, according to their ability to collect offerings up to and including the Christmas Special Day appeal. The results were as follows: first, every student knew exactly the work he was helping to do; second, every student was thoroughly instructed and with great interest in the work we were doing in caring for the aged and orphan; third, every student was challenged to do more than ever before because his sympathy and interest were aroused and enlisted.

The school provided the year’s entertainment for this guest amounting to $350; whereas this same school the previous year, using the same methods of adopting and distributing a quota, raised only a small amount.

This certainly proves that the adoption of a particular piece of missionary work not only is of great value in character building but is likewise as effective in kingdoms support. Suppose they had asked this good school to accept a financial goal of $350 over against $90 of the previous year, what would have been the reaction? But they were ready to undertake a piece of work that meant this larger increase in offering.

The Christian teacher’s task is not complete when he has led his pupils to confess the Christ. He has led his Galahad to the top of the mountain where he must catch a glimpse of the Holy Grail. It is here the quest for the richer and fuller life begins. Here the teacher has to observe all things whatsoever I commanded: and, I am with you always, even unto the end of the world. In other words the teacher must teach the taught. Here begins the training in the stewardship of time, ability and the material things of life. Our pupil is brought to the true realization of the larger fellowship and cooperation with their fellow-Christian in the common work of the unfinished task of our Lord and Master.

"O use me, Lord, use even me. Just as thou wilt, and when and where; Earth, Thy rest, Joy, Thy glory share."

PERSONALIZING MISSIONARY SERVICE

ONE of the greatest advantages of organizing a special drive to support in missionary enterprises should be found in the fact that it enables the individual, class, or school at large to personalize and particularize its missionary gifts. The general appeal of missions is hard to promote because of its remoteness in the experience of the average church member.

The California churches doubtless have gone farther in particularizing and personalizing their missionary appeal than any other group. They have built a year of service projects which emphasize the entire program of the missionary work of the brotherhood.

Last year in California the schools of the state were pointed toward entertaining the guests in the California Christian Home by means of their Christmas offerings. The First Church in Los Angeles was offered the opportunity to entertain a guest for one year in the California Christian Home. It meant a cost of $175 each. The name and picture of the guest were presented and the entire matter was discussed in a council and in the various departments. As a result First Church school asked for the privilege of entertaining this guest for the entire year without the help of Magnolia Avenue.

Oh, brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall our wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

THE CHRISTIAN PLEA
substitute for the mission.

Pentecost, the members of the church now to preach any more and who need care for their old age or sickness.

In vain we build the work, unless...
WE ARE FINDING OURSELVES IN A VERY GOOD WAY

N O D OUBT there were many instances in the past ages when men had to rise up and go to the legislature to get their strangle hold on all progress. But we doubt whether there were very many such instances. In most instances all that was required was to clearly state the truth and the evil finally slunk away and died. There are two kinds of evils. The one is a just habit of individuals, the other is a vice commercialized. The former can be eradicated by simply stating the truth; but the latter generally requires an upheaval. If slavery had been just a practice of the people, it would have yielded before a clear statement of the truth. But when slavery became the greatest commercial institution of its day, an upheaval was required. But our racial problems clearly belong to the first class and are rarely habits of thought or habits of conduct and we need only to wait and see the salvation of the Lord. He who has not been in the South cannot know what a revolution is being wrought out. We have had our mobs and lynchings, our unjust landlords and tenants, and, on the other side of the hill, both sides were instituting there were just sins of the people. Now the South is finding itself. North Carolina is spending more money for Negro education than it spent ten years ago for all education. Mississippi and Louisiana are both undertaking the Herculean task of driving illiteracy. Mississippi brought Mr. Newbold from North Carolina to make a survey of the Negro schools; Prof. Bond, white, of the state university, was made chairman of the commission. Now when this report is about to be made, a plan is on foot by both white and colored people to enable the Negro teacher who come better qualified to teach they will approach the same grade of the white teachers.

Now what does all this mean? It means that in the next generation or two the white people and the colored people of Mississippi will work together to solve their problems and to build up a great state and a great civilization. As our great cities of the North are becoming more and more of the radical type, the old South will become the antithesis of state. The Negro need not struggle for a place in the work. All he needs to do is to thoroughly prepare himself to be ready to take up all that will come to him. Enough will come. The old plantation system is fast passing away. The Negroes now have a chance to buy land in small farms and farm it intensively, such as has not been the opportunity of the white people in ages. The industrial development of the South is yet far from good. It is in the way of things, people, no matter what their race is, to do this developing. Our church life is yet far from well developed and the way is open for everyone to make it better. Our school system needs much development and every body will rejoice if what anybody can do can be made it better. Even Louisiana, with its immense bottoms of illiterate people is now in the race to abolish illiteracy.

The one thought with us should be that we bring the Negroes to our cities without leaving behind a long and bitter feeling. Where evil cannot be overcome without an attack, we should have the courage to do it. But we should always remember that God's first and great method is teaching; that is, growing by evolution instead of by revolution. If possible, we should avoid the long train of bitter feeling that always follows revolution. The bitter feeling engendered by the Revolutionary War cost England and American bilions and billions of dollars and caused a very bad politics in both countries.

Honor to Whom Honor

(Concluded from page 1.)

There are others like Brother Dickerson who are on the Ministerial Relief roll, receiving a small monthly pension for their payment for many years of preaching the gospel. They are constantly grateful to those who have made these payments possible.

On Easter Sunday the offerings in our churches will be for those ministers and mission workers who are too old to preach any more and who need care for their old age or sickness. Until the Pension movement is completed we must not forget these soldiers of the cross who are on the Ministerial Relief of the United Christian Missionary Society, roll, and those who should be there, and let us remember Brother Dickerson and others whose good deeds will never die.

Christian Unity

(John 17:11-23)

Elder Wm. Owens, Pastor, Dayton, Ohio

Editor's note: This sermon of Elder Owens is one of the many fine productions of the Ohio State Convention, which was held in our newly acquired church home for the Cleveland congregation on Cedar Avenue. In many respects the Ohio Convention is likely one of last summer's leading conventions with excellent attendance from practically every church of the state. Several of their best sermons were on the program. This sermon was only delivered and well received. We urge others to forward some of the best productions for publica-

Why We Plead for Christian Unity

We plead for Christian Unity because the types of the Old Testament prefigured Unity; Christ taught and prayed for it and His chosen Apostles taught it both by precept and example. According to New Testament teachings we learn there is one great fold cared for by one Great Shepherd,—The Christ; there is one building resting on one firm foundation—The Church and

Christian Service In Cooperation

J. B. Lehman, Supt. of Missions

Associate Editor

Page Four

THE CHRISTIAN PLEA

"All Christians being many are one body in Christ and every one members of the one body."

We plead for Christian Unity because of the evils and sinfulness of divisions among God's people. Too often the sectarian spirit paralyzes the conscience and alienates families. Fortunately this is not as true today as it was previously.

We plead for Christian Unity in this twentieth century because it is a practical need and should be realized in this age. Before the creation of this creed will always be the children of light.

Some Results of Sectarianism

In many instances husbands are not able to discuss subjects of mutual interests religiously for fear of straining family ties. Sectarianism engenders strife and hatred where goodwill and love should be cultivated among families and religious groups whose common interests are inseparable. We should be able to feel that "One is our Master, even Christ, and we are all brethren."

Again, sectarianism often prevents free interchange of thought and virtually makes impossible mutual fellowship in the greatest work committed to man. It hinders the freedom of the minister in his desire to proclaim the Truth in its fullness, to preach the full Gospel in all of its power—for fear of grave offenses to many.

Sectarianism is entirely too expensive. We are told that four out of every five dollars raised on behalf of Protestant causes is spent on sectarianism, thus fostering the teachings of men instead of the Christ. Peter Ainslie says "Denominationalism is the present-day school of Christianitv."

Undoubtedly sectarianism does much to prevent the world from coming to the Christ. It tends to foster infidelity and division. Thenceforward the world is a world task of much needed service. It cripples many efforts of faithful Christians, discourages loyalty and impedes the furthering steps of the man of the world who seeks God.

The Basis of Christian Unity

There are many today, even in these modern times, whose very souls burn within them for the true Word of God. In this is found the desire for home and community and the doctrines of man which makes for division and strife. The teachings of Christ for Christian living should provide the basis of the Spirit in our lives. The Bible then must be our rule of conduct and the Christ, our guide of faith. We, with the poet, must learn to say, we will not part from our brother's conscience, this to God alone is free; nor condemn we one another, but all in Christ united be. "Thus shall all our doctrines prove Christ the center of our union and founder of Christian love."

What then is the basis of this kind of Christian Unity? All the essentials, as taught in the New Testament, must be included. The Bible alone is the only practical basis. We do not mean mere insinuation of our creed to another creed, as sectarianism does but the Spirit of The Book as it relates to the mind of God and the welfare of man.

We cannot agree on sectarian names or creeds but we should be able to agree on The Christ, His teachings and a triumphant and victorious life. May God help each of us to rest on the old verplomer that we may all be perfectly joined together, possessing the same mind and stand fast in one spirit; subjects together for the faith of the Gospel. Let us continue steadfastly in the Apostles' doctrine and fellowship, and the breaking of bread and in prayers—among families and religious groups whose common interests are inseparable.
AN OPEN LETTER TO MISSIONARY SOCIETIES

February, 1930

My dear Workers:—It is my duty and happy privilege to communicate with you by letter relative to the advancement of Missions through our constructed program. We are in the midst of the springtime of serv-

ice when we are usually, by human nature, happy and gay. May we, by spiritual na-
ture, be stirred by a mighty impulse to do our duty as a cost, individually and col-
lectively. Christ taught the human race "by precept and example" that the best of life's work is done at long range. He taught us marvelous things. The one thing most important of all is that he demon-
strated by humbling himself and becoming obedient even to the death of the cross, that there must be a disappearing, a full, unconditional surrender—a dying before we experience the richer and larger life. The corn or wheat that falls into the ground must die before it can bring forth fruit. Paul said, "If it dieth not it abideth alone." Therefore we must let go all that this world offers, even die to them before we can dominate in the midst of our efforts to view, what should we endeavor to develop spiritual strengths and the things which four thousand dollars ($4,000.00), which our goal for 1930 and which four thousand we must raise, no doubt passes before our eyes as a moun-
tain too steep to climb when it is but a small hill. We are intermingling wide and our latitude of service is broad. We must increase up to the role of international effort. It should not cost a storm to touch the financial goal but a drawing together in quietness and confidence. May peace, happiness and prosperity dominate in the midst of our efforts to prove ourselves equal to the program of our national workers.

Yours for Missions,
Mrs. A. L. Martin, Pres.
Department of Women of the National Christian Women's Missionary Convention.

REPORTS OF MISSIONARY SOCIETY CONTEST FOR 100% INCREASE

Mrs. Rosa Grubbs Bracy, Field Sec'y W. M. S.

The original challenge, accepted by the Winston-Salem National Convention, is re-

established for convenience and informa-
tion to those needing it. It is as follows:

THE CHRISTIAN PLEA

Winston-Salem National Convention, is re-

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EXPRESSIONS OF GRATITUDE COME FROM WASHINGTON, D.C.

Mrs. M. E. Magowan, Correspondent

We have been without a pastor since July 1, 1929, but hold services regularly. Our services are fairly well attended. You know, as well as we, that our attendance and services would be much better if we had a pastor. We are doing the best we can under the leadership of one of our elders, Eld. Geo. F. Hughes, who preaches for us when we are unable to get a visiting minister. In the meanwhile our official board is co-operating with Bro. J. B. Lehman in an effort to secure the services of a worthy and well-qualified minister.

We are exceedingly grateful to the Brotherhood at large for the interest shown in the church here in Washington City. Especially do we wish to express our gratitude to the Winston-Salem National Convention, of last August, for looking forward to the completion of our church. After all, if the church is to exert the influence we expect it to exert in this city, the Capital of The Nation, it is necessary to complete the building. It is true our present unit is complete but it is without a "Church-front" and lacks much in a regular church appearance, in spite of our large church sign.

If all our churches will observe Washington's birthday, as recommended by The National Convention, with $5.00 or more dollars for the completion of the building or rather to pay off the present indebtedness of our National City Church, we feel sure a goodly amount will come in from this source and it will only be a question of time until we will have an adequate church home erected and filled with activity in this city. Since this is the only church we have in this entire District of Columbia we feel it should compete with other church in appearance and service. The property, it is favorably located in one of the finest colored residential sections of Columbus, Ohio.

THE WORK IN COLUMBUS, OHIO

Dr. G. Calvin Campbell, Pastor and Correspondent

The immediate problems of the church here, when I became pastor in September 1928, were as follows: (1) To reconstruct the organization of the church for effective work in the city. To create a powerful atmosphere in which the spiritual life of the church would be reconstituted; (2) To save the property which was dangerously far behind and to put it on a financial basis, and we are finding that this is most essential.

The following factors made possible the solution of these problems: (1) The character and spirit of the small membership of the church. That is to say, most of them are young and can afford to make sacrifices for the work. More than this is the fact that their families are young and thus afford a bright outlook for the future growth of the membership. (2) The members and their relations, as well as the teachers of the church, are young and have a bright prospect of brightening the future of the church. (3) The church is erected by the help of the Blessed Master to raise $100.00 per month for The Christian Church, the United Christian Missionary Society, to keep us on our feet. (4) We found the buildings in good condition; (2) A possible increase in membership was highly probable. Previously some of the membership had scattered but it was well known throughout the city they are beginning to visit us occasionally and always find a hearty welcome in our midst.

Generally speaking, the financial and spiritual conditions of the church were pretty well known throughout the membership. We were anything but encouraging when we came here. Financially, the church was in a perfectly hopeless condition. It did not seem at all possible to save the property by any means. The owners were preparing to take legal steps to dispose of us of our property.

On September 30, 1929 the main debt was $12,563.71. On March 1, 1930 the amount had accumulated, through taxes, interests and other means, to something like $15,000. Thus far our main effort has been to meet the financial obligations. There has been much to encourage us. From March 1, 1929 to May 1, 1930 we have been able to pay a total sum of $1,531.00 on our property aside from current expenses. The following is our financial report:

<table>
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<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church and Society</td>
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</tr>
<tr>
<td>Missionary Society</td>
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<tr>
<td>Missionary Money</td>
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<tr>
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<tr>
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<tr>
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<td>$1638.35</td>
</tr>
<tr>
<td>Grand totals</td>
<td>$3141.12</td>
</tr>
</tbody>
</table>

After the property is paid off, the immediate task is to raise $800.00 by July 1st to take care of interest and taxes. If we are successful in this effort the future of the church is practically assured.

THE BUILDERS

We build, we build Our churches, brick and beam, By gift and prayer By toil and care To monuments, a dream.

We build and build With various skill and art But none can e'er In truth match The vision of the heart.

We build and build With skill and art And soon the flame Will prove the same And sweep the work away.

We build, we build, we build Gold, silver, jewels rare; Amen and amen And the sacred place, To make his Temple there.

—Hermon P. Williams.

THE CHRISTIAN PLEA
Les Johnson was outstanding, while the shots of Ivy, for Westminster, kept the spectators always in suspense as to just who would decide the game. The additional girls making this trip were: Mac Thomas, forward; Hester Stutz, forward and guard; and Coretta, forward, and Carter, forward.

The boys were determined to make their season's record a fifty-fifty proposition, two games won and two lost, which they did. In the first half of the game P. C. I. led off by a 4-0 score. P. C. I., led off by a 10-4 score. P. C. I. rallied in the second half and won the game with a 18-12 count. The high-point player was made possible by Eggleston's effective teamwork, as previously. By P. C. I.'s game's sensation and the popular subject for discussion at the end of the game. He well deserves all credit given him. Martin, captain and guard, showed up well in his position. The other players on this trip were: Marshall Foster, forward and Willis Travis, center. Other games scheduled for the season were Roanoke (boys) at P. C. I.; Winston Y. W. C. A., at Winston; Reidsville and Winston- - (double header) at Reidsville; Danville (double header) at P. C. I. We will give the result of these games in our next report. We are very proud of our boys and girls and the fine spirit they display in their games.

Shady Grove, Ky., News
MRS. MALLETTE ANDERSON, REPORTER

On last Sunday Elder C. H. Johnson spent the day with us. He brought us two inspired sermons which were rewarded with two young people making the good confession. We have recently purchased a new Church Bible—maybe this had something to do with the inspired sermons from Brother John.

The chairman of the sick committee, Mrs. Mollie Penick, reports our sick improving nicely. Just now we are without a pastor but hope to have Elder Johnson visit us as often as possible. We are always glad to receive The Christian Plea and keep in touch with our sister churches and great leaders.

From Southern Christian Institute

BY J. B. LEHMAN

It is pleasant to recount some of the heroic service some of our young people have rendered. In trying to keep up with our graduates, I very often write to those whom I lost knowledge of. One of these was found in the past weeks in a very heroic task.

In years past Evangeline Cooper came to school riding horseback. Regularly she would come entering in on her horse from a seven-mile ride every evening and morning. Some time ago she finished the High School Course and went out to teach. Now we have from her word that she is teaching in Louisiana, twenty-one miles from the nearest railroad. There are so hard that when it rains the mailman does not bring the mail to them. She says it is a very pretty place in the summer time, but now it looks deserted. Shaw Grundy, Wakir, Brown Anglin, and Willis Travis, center.

This week the boys and girls took their first flight on the wall. They have rendered. In trying to keep up with our graduates, I very often write to those whom I lost knowledge of. One of these was found in the past weeks in a very heroic task.

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THE CHRISTIAN PLEA
Music and Hymns In Our Pentecost

"About midnight Paul and Silas were praying and singing unto God"

We are in the midst of a Pentecost campaign. Nothing has been written on the service of music in it. We may rest assured however, that there will be no Pentecost without much singing. More will be said on this later. As to the power of music, and its place in religion we print here part of a sermon on the subject by Charles Kingsley. It shows the reason why music must be used with this movement. It also shows how music must ever be one of the chief helps in spreading the Gospel.

Music
By Charles Kingsley

There is something very wonderful in music; because it is a language by itself, just as perfect in its way, as speech, as words; just as divine, just as blessed.

Music has been called the speech of angels; I will go further, and call it the speech of God himself.

Music, I say, without words, is wonderful and blessed; one of God's best gifts to man. But in singing you have both the words together, music and words. Singing speaks to the heart, to our understanding and to our feelings; and therefore, perhaps, the most beautiful way in which the reasonable soul of man can show itself, (except, of course, doing right, which always is, and always will be, the most beautiful thing) is singing.

Now, why do we all enjoy music? Because it sounds sweet. But why does it sound sweet?

That is a mystery known only to God.

Two things I may make you understand—two things which help to make music—melody and harmony. Now, as most of you know, there is melody in music when the different sounds of the same tune follow each other, so as to give us pleasure; there is harmony in music when different sounds, instead of following each other, come at the same time, so as to give us pleasure.

But why do they please us? and what is more, do they please angels? and more still, why do they please God? Why is there music in heaven?

Consider St. John's vision of the New Jerusalem, in the Book of the Revelation. Who, I say, St. John hear therein harpers with their harps, and the voices of many angels round about the throne, singing a new song to God and to the Lamb; and the mystic beasts, and the elders, singing an antiphon of praise to the Lord, praising him, and magnifying him forever:

If thou art in love and charity with thy neighbors, then art making sweetener harmony in the ears of the Lord Jesus Christ, than psalter, dulcimer, and all kinds of music. If thou art living a righteous and a useful life, doing thy duty orderly and cheerfully, where God has put thee, then thou art making sweeter harmony in the ears of the Lord Jesus Christ, that he may honor and bless the throat of a nightingale; for then thou in thy humble place art humbly copying the everlasting harmony and melody which is in heaven; the everlasting harmony and melody by which God made the world.

For this is that mystery of which I spoke just now, when I said that music was as it were the voice of God himself.

There is one everlasting melody in heaven, which Christ, the Word of the God, makes forever, when he does all things perfectly and wisely, and righteously and gloriously, full of grace and truth.

And there is an everlasting harmony in God; which is a harmony between the Father and the Son; who though he be coequal and coeternal with his Father, does nothing of himself, but only what all things in his Father do; saying forever, 'Not my will, but thine be done,' and hears his Father answer forever, 'thou art my Son, this day have I begotten thee.'

Therefore, all melody and all harmony upon earth, whether in the song of birds, the whisper of the wind, the concourse of voices, or the sounds of those cunning instruments which man has learnt to create, because he is made in the image of Christ, the Word of God, who creates all things: all music upon earth, I say, is beautiful in as far as it is a pattern and type of the everlasting music which is in heaven.

Therefore music is a sacred, a divine, a Godlike thing, and was given to man by Christ to lift our hearts up to God, and make us feel something of the glory and beauty of God and all which God has made.

—St. Cecilia

Saint Cecilia

"Music has been called the speech of angels; I will go further, and call it the speech of God himself."

By Raphael

The Best Memory System

Forget each kindness that you do As soon as you have done it;

Forget the praise that falls to you The moment you have won it;

Forget the slander that you hear Before you can repeat it;

Forget each slight, each spite, each sneer,

Wherever you may meet it.

Remember every kindness done To you what'er its measure;

Remember praise by others won And pass it on with pleasure;

Remember every promise made And keep it to the letter.

Remember the good you did And be a grateful debtor.

Remember all the happiness That comes your way in living;

Forget each worry and distress, And do not give it power;

Remember good, remember truth, Remember heaven's above you,

And you will find, through age and youth, That many hearts will love you.

—Selected.
G O I N G the rounds are many hazy, nebulous, nondescript notions and notions of Pentecost:

The misdirected would say, "The rounds are nothing something." The biologist would say, "Signs of life." The explorer calls it "Fronds winds." The physician would call it, "The panacea." The apothecary in his bill would write "Whosoever will, come forth to the out of doors, where streams of love are flowing."

And what shall I more say, for time would fail me to tell" of the height of Pentecost. That Pentecost lifted the Disciples or followers of Jesus out of their former selves and as many as the Lord, our God, shall call. Revelation 22:18 calls "Whosoever will, let him take the water of life freely."

3rd. The depth of Pentecost is by far deeper than partisan prefixes and prejudices for "All that believed were together, and had all things common." Acts 2:44.

4th. "And what shall I more say, for time would fail me to tell" of the height of Pentecost. That Pentecost lifted the Disciples or followers of Jesus out of their former selves and they, from that very day, became steadfast champions of the Apostles' doctrine and fellowship—breaking of bread and prayers. Exalted to the very highest pinnacle, is borne out by many and varied proofs. Finally it must be remembered that no Pentecost can come into the real life, the heart, the very soul of our churches with one half of the membership at the Communion Table and the other half at card tables; one half at Bible school and the other half at the ball game; one

(Continued on page 4, col. 2.)
SUGGESTIVE HINTS FOR ELEMENTARY WORKERS
Bessie E. Chandlet, Elementary Superintendent

I. The Cradle Roll Department

"As the flowers turn to the sun for its warmth and brightness rare, so the little child looks up to you to know God's loving care."

In the majority of our churches the cradle roll department is not doing any constructive work for its little tots. For the most part, about all that is done is making a list of the babies of the church, their birthday and parents. This is not as it should be. The Cradle Roll Department, with its staff of workers has a great responsibility and we hope you will follow up this series of articles and learn about this department of the church school with its many and varied problems and responsibilities as well as privileges and rewards for service faithfully rendered.

Psychologists and children's specialists tell us the needs of the children must be known before methods of training can be adequately determined. That is: we must know their capacities, limitations and interests. These things must be known about the children before we can do our work successfully.

Many facts may be discovered by noticing the child, his actions and characteristics. Children possess certain instinctive tendencies which we find when they come into the world. According to noted authors we find the "child is not responsible for his conduct, thought, or feelings as these are manifestations of his unlearned tendencies." Certain instinctive tendencies manifest themselves at birth such as: feeding, physical activity, fear and imitation. As the child grows he naturally develops others.

Play is the small child's occupation. It is his way of learning. Dr. Weigle calls it "God's method of teaching him how to work." The child of the nursery class and cradle roll group is imitative, self-centered and individualistic. He delights in playing alone. He has not as yet learned the "give and take game" of life. He must learn to share with others as he goes along.

The small child likes to touch. He wants to touch things about him and not only wants to touch or feel them but he wants to taste them so he naturally forms the habit of putting everything he gets into his mouth. This is a world of make-believe because he is unable to distinguish between the real and unreal. He easily plays a dog, cat, car, bird, horse, etc. These are some of the things we should know about children before we can hope to work with them successfully.

WOODELAND AVENUE ORGANIZES CONFERENCE CLUB
Margarette Brashears, President
Martha Jackson, Reporter

The young people of The Woodland Avenue Church have recently organized themselves into a Conference Club with the expressed purpose of raising funds to pay at least twelve students' way through the Mid-West Conference. It has proven a very attractive feature of our church life for the young people and we have set a goal of at least $100.00 to be raised by Conference time. Our enrollment is 20. Each one pays a 5-cent due each week and co-operates in any other activities the club may sponsor.

On February 14th we sponsored a Valentine's Party at the Church. It proved to be a great surprise to all as we had so many more than we dared expect—something like 65 or 50 young folk. Many of the adult members were out and took active part in the evening's party which was a complete success from beginning to end. We were well organized for the occasion and experienced little or no difficulty in handling the crowd. Our receipts were $10.50 which makes a nice start for the general treasury. Each student is to try and raise $10.00. Those who get their money will have preference and those coming nearest to raising their expected amount will be helped from the general treasury. A joining fee of 10 cents is charged. The joining fee, dues, general entertainment receipts go into the general treasury. A joining fee of 10 cents is charged. The joining fee, dues, general entertainment receipts go into the general treasury.

Mrs. Deetsy B. Grey and Mrs. Iva Jiles supervised club activities. The study conference songs, stunts, games, yells, etc, etc. As a rule we meet at the homes of the different members of the club and plan our activities. Our representation is always good and our young people are eager to come and loath to go. Our club is rapidly growing and beginning to attract the youth of the community, all of which is very encouraging.

We were glad to have Miss Bessie Chandlet meet with us and we encouraged and said we were the only ones. The club was organized in the entire Brotherhood. Mr. Sylvester Allen, a member of last year's Conference, has arranged for us to attend the Mid-West Conference which will be held in Kansas City, Kansas with the thought of helping us to organize a club. Much interest was shown and they planned to organize in the near future. We are glad to have most of last year's Conference-ites with us and especially glad to have Mrs. Grey and Mrs. Jiles who always render valuable service to the club. Mrs. Willis and Mrs. Craggett have been faithful also. We would like to invite the other young people of the States of Missouri, Kansas and Oklahoma to organize themselves in conference clubs and plan to attend the Mid-West Conference at Kansas City, Kansas in the near future. Our club is a success and yours will be if you get the right people interested in conference, which we think is wonderful.

SOME ADULT AIMS FROM JANUARY TO JUNE

By Charles Darnie, Adult Supt.

It would seem to be the first business of the teacher to discover the aim toward which he will work in the six months, January to June. The International Lesson Committee provides us with a choice of five different aims. They are: (1) to give the class a clear and comprehensive view of the entire Gospel of Matthew; (2) to cause the class to see the messianic character of the gospel; (3) to give the class an appreciation of the well-balanced relationship between Jesus' ministry of teaching and his ministry of mercy; (4) to develop faith in Jesus as the Son of God; and (5) to open the way for class members to live the Christian life completely. This last aim is a little too comprehensive to be accomplished in six months. The other four aims somewhat overlap; but the good teacher will take one as his main purpose in this six months and work to do that. Other aims will follow.

Having chosen his aim the good teacher will search for significant activities which would lead to the accomplishment of his aim. He will ask such questions as: (1) What does a class member do when he begins to have a clear and comprehensive view of the entire Gospel of Matthew? (2) When he appreciates the messianic character of the gospel? (3) When he begins to appreciate the facts that Jesus' ministry of teaching and his ministry of mercy are one and in hand; (4) When he has a vital faith in Jesus as the Son of God.

Unless the accomplishment of his aim will make a difference in what the class member does, the aim is poor. In teaching, faith and works go together. The good teacher needs to foresee how the accomplishment of his aim will work out in specific acts. These acts can be taught.
The Watchtower

Beacon Light Sentence Editorials

Christian services begin at 9 o'clock Monday morning; not at 11 o'clock Sunday morning.

"Bear ye one another's burdens and so fulfill the law of Christ."

Our burdens are not too great; our burden-bearers are too few. We need more folk who will get under the burden. Not "too great a burden" but "too few a number" is the problem.

"Whosoever shall compel thee to go a mile, go with him twain."

Manufacturers have learned "by-product" yield large duodromies. The "second mile" is a Christian's "by-product" of service.

We must go the "first mile" to get our daily bread; the second mile pays the largest dividends.

Your job requires a certain amount of work of you—to hold it.

Do the things you don't have to do; that is what brings promotion and pays the most.

Satisfaction is made up of trifles, but satisfaction is not a trifle matter. 


FROM THE EDITOR'S MAIL

It is somewhat a relief to get letters that are so "hot they blister" the reader. It indicates the writer is "brim-full" of fire and in need of immediate relief, which, of course, must be had at the expense of some body; so we conclude that the Editor Sees It this letter may be likened unto a "hug stuck o' dynamite" which, if used just as it is written, would doubtless "blow the lid off" the Christian's world, and that satisfaction of relieving the brotherhood's system.

There are those among us who would go to extremes and unjustly and unreasonably just that—regardless of results. Others would say, "well, our brotherhood's system needs, badly needs relief, but give it to us in broken doses"—just a mild treatment of good dynamite.

That it is far easier to "start something" than it is to "end it" or bring it to a finish, useful, consummation may be readily granted. That some things must eventually be started ere we can hope for changed conditions, relief and healthy development as a result of normal growth may be admitted with equal readiness. Set over against these two facets is a fact of tremendous and vital importance represented by the Church. It is the dire necessity of all followers of "The Great God-man" approaching their problems in the Spirit of The Christ.

Those who are "in on the know" will admit there are things in the brotherhood's system that must come out ere we can hardly dare dream about, much less realize, Pen-"the wrecking crew" to do successful rail- and freight trains. Do we not also need "trail-blazers" and "pathfinders" as well as "trailers" and "path-"erators for them in advance of their needs.

Our hearts seem to rebel so easily nowadays at the least provocation. The tendency to complacency is rising fast. Our masters and God knows they are hard enough, espe- cially if God will let us tell it. Most of us find it so very difficult to find just a little in this world's "mustering our courage!" enough to fill them courageously like Christlike folk. Indoctrination is very much needed even where money-seeking Evangelist have passed.

This is truly "a brutally frank" letter and probably in typical of some things we may well anticipate in a discussion purporting to indicate things needing adjustments. In publishing these extracts it is not our intention to open a discussion of the writer, however much we may wish to do that—rather our idea is to discuss the existing situation, but not the writer.

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The harvest time of the ages

Jesus understood how the ages develop and in His parable of the tarves showed the ages divided into the harvest at stated intervals. The ages are not greatly different from the trees. In the spring they burst forth and bear fruit and height, but before spring is far spent they show no more growth. They just conserve what they gained and wait for another spring. For a time society seems to go on just as it had been going, then suddenly comes a harvest time when the old that is wrong is rooted up and the seed is sown for the new. John the Baptist understood this when he told the Jews that Jesus would come with his fan in his hand to gather the wheat into the garner and to burn up the chaff.

About once in a thousand years comes the termination of the ages. The Jewish era was something over a thousand years, just about twelve hundred years. Just about twelve hundred years after the world the two apostles came the Protestant reformation when the dark ages came to an end and the age of modern enlightenment came. And so it will probably go on.

But we have lesser ages that seem to come to fruition in about sixty years. We can name along many lines; but let us look at it at the capital of the North American. In about the beginning of the 19th century the question of abolishing slavery was coming up. All the northern states abolished the institution entirely and in the South they began freeing the slaves by sending them to Africa. Liberia was very largely the product of southern minds. The capital was called Monrovia in honor of President Monroe because of the prominent part he took in the enterprise. But this effort did not accomplish anything so far as the institution in America was concerned. The people settled back to a dispassionate leisure, and slow progress. Things went on in the even tenor of their ways. There was no harvest time.

Then in 1860, or sixty years later, came another harvest time when slavery began to be abolished. The rack of the ages had to be burned and a new era was begun. And what a harvest time the Civil War period was. No greater revolution ever occurred in a nation than that one.

Then in 1920, at the close of the World War, or just sixty years later began the new age of the church. In some sense the war was not longer possible. In the old fashioning way they dared go on no longer. The new call is coming to the Negro. He must now buy up this land in small farms and improve it or step back and await the coming of another era, or may be, forever. The Negro must now determine whether he is to become a part of the great American people that will improve the producing capacity of our nation, or whether he will become a part of a race of people whose development. The years from 1920 to 1935 will determine much in the life of this people.

To this law, in about 1980 will come another age of protest. Perhaps by that time will mature the long looked for clash between the radicals and the conservatives; and our Negroes will be as like to divide as the white people. Some will become destructive radicals and others will be conservatives appreciating what the grown men and women of the past have done. And if that becomes a hard contest, our American caste system will have to go.

The harvest time will not come in our lifetime. Possibly in the life of this people.

In a great era, or may be, forever. The Negroes must now determine whether he is to become a part of the great American people that will improve the producing capacity of our nation, or whether he will become a part of a race of people whose development.

There is a general demand for the full re-establishment of the prayer meeting in the heart of Church life today. Its neglect has been fraught with bad results; in some cases the results have been disastrous. No doubt the feeble belief in so many cases is due to the lack of prayer. Faith must be fed on facts, but since faith is trust in a personal God and a living Savior, it cannot survive without constant reverence and dependent contact which prayer gives the soul with the Divine.

One of the chief characteristics of the Apostolic Church was the prayer meeting. The Early Christians "continued stedfastly in the prayers"; they came back from prison and all the Church engaged in prayer; Peter and John went up to the temple about the ninth hour to pray; Peter was in prison and the Church had a great prayer meeting for his release, a prayer meeting which had immediate results. The Church was in a prayer meeting at Antioch. The Holy Spirit caused the first missionaries to be sent to foreign fields; and the gospel entered Europe through an outdoor prayer meeting.

There are many more such facts in the New Testament and they call with the still small voice of God to the people to have the Church prayer meeting. Nothing can take its place. Crowds, suppers, dramatics, teachers' meetings, and all these are well enough if managed well enough, but the loss is immeasurable when they are allowed to crowd out the prayer meeting. There the people learn how to pray and there they are ended with power from on high. There deep answereth unto deep and the soul's most pressing questions are answered, the greatest needs supplied.

A Church without prayer is like a garden in a desert—it cannot grow into beauty and fruitfulness. A Church suffused with prayer is like a tree planted by the river of waters; it unfolds with every grace and charm and brings forth the rich fruits of joy and righteousness and multitudes will come to find life in its shelter and teachings.
I am a little late getting around to this but my heart is still rejoicing over the recent National Convention held at Winston-Salem, N. C. Everything went off like a fine day and the meeting was so rich with mountain-top experiences. All of our officers played their parts well. Let us pray that they may be stronger and will do even a better work this year. I must say the good people of Winston did not leave a stone unturned in caring for the delegations. It was indeed a wonderful gathering.

Leaving Winston-Salem by motor we traveled over the beautiful mountain roads to Knoxville, Tennessee where we spent the night. Proceeding to Nashville, the beautiful home of our beloved President Taylor, where we had the pleasure of a most pleasant stay for another two days. Elder and Mrs. Taylor treated us most royally. From Nashville we motored through Memphis and into Cleveland, Mississippi, where we visited the other sworn Griffin brothers and sisters. After a few days' visit here we made our way to the Southern Christian Institute where we left our little daughter, Malvory E., and Elmera Enis. On the fourth of September we ended our journey at Port Gibson, Mississippi. The month was spent in the State visiting and presenting. A number of ten were added to the churches under Elder Griffin's preaching while visiting friends and sister churches.

October 5th found us safe at home in Washington City. We had hardly arrived when we received an invitation to the Vermont Avenue Church for a missionary meeting on October 11th. The pastor, Dr. J. B. Wilkerson and wife, Rev. and Mrs. Wilkerson, who were just returning from overseas. This was truly a grand affair with something like two hundred or more in attendance. The ministers' wives were the guests of Mrs. Wilkerson.

We were profoundly thankful to God for the Covenant of World Peace which was ratified by the Government of the United States on January 16, 1929, and became binding on all the participating nations on July 24, 1929.

We rejoice in the declarations made by the Governments in the two central Articles of this treaty:

1. The High Contracting Parties solemnly declare in the names of their respective peoples their desire and determination to place their hands to the plow of peace, that the plow may take the place of the sword, and that their posterity may inherit the earth in peace.

2. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by peaceful means.

Realizing that the success of this Peace Pact is dependent on the intelligent and determined support given it by the people of each nation, and believing that the church has special responsibility in securing the plow over the sword and maintaining this support, we hereby accept for ourselves these pledges of our Government on our behalf and will do whatever it is in our power to bring to others an understanding of the meaning and significance of the Pact.
ELDER H. HILDRETH "CROSSES THE GREAT DIVIDE"
Millsburg, Kentucky
Mrs. Julia C. Jefferson, Reporter

DEAR READERS OF THE PLEA:

We wish to announce the death of Elder H. Hildreth who came to us from Evansville, Indiana last August, 1932. He was one of our family six months, but proved his calling while in our midst. It is with deep and sincere regret we give him up.

The visiting ministers were present for the funeral. These were: Elders S. Campbell, G. E. Letten, Mason of the C. M. E. church, Furr of the Baptist, Brande of the H. H. Dickerson of Lexington who preached the sermon. Mrs. Geo. Letton rendered valuable services through song.

Elder Hildreth leaves a wife and three children and a dear, aged mother. Our hearts, share their grief and great loss in the passing of Elder Hildreth on January 27, 1932.

NEWS ITEMS FROM TAYLOR, TEXAS

Murphy Street Christian Church
Eld T. J. Green, Pastor

Death visited our congregation again and took away Sister Ada Hall, one of our splendid members who represents one of the very fine families of this city. The funeral was largely attended at the church with Elder G. W. Taylor officiating. Sister Hall leaves three children, four sisters, two brothers and a host of friends to mourn her going.

SAD NEWS FROM GERMAN-TOWN, KENTUCKY

Elder H. T. Wilson, Pastor

BRO. ELEJAH B. BASS PASSES AWAY

One of the most faithful members of the German-Town Church has passed on from labor to reward. Elder Elijah B. Bass departed this life on Wednesday, November 29th, past four days very briefly. He died at the age of 92 after a life of profitable service to the church.

The funeral was conducted at the white church on Sunday. Here gathered something like five or six hundred people of both races to pay their last tributes of love and respect. The order of the service is constantly increasing and the interest is keen with a very fine spirit in evidence throughout the church. The attendance is steadily increasing. We are sure our work will go forward under the leadership of Elder Best.

The members of Antioch entertained Sister W. G. Best with a surprise birthday supper on February 11th with roasted chicken, baked ham, Irish potatoes, fresh salad, hot rolls and chocolate pie. It was an old-fashioned feast and all seemed to have had an enjoyable time. We think a lot of Sister Best and Brother Best.

NOTES FROM LOUISVILLE, KENTUCKY

Elder M. M. Littlejohn, Reporter

Dear Editor of The Plea:

Central Christian Church has been without a pastor since April, 1932. The Elders of the Church have been doing the preaching successfully. Fourteen have been added to the church under their preaching. Many of these are among the best people of Louisville. Our Centre is coming!

At present we do not have a pastor and do not plan to call one for a year and a half. We are yours for a great harvest.

THE CHRISTIAN PLEA
The Twin Kansas Cities’ Progressive S. C. I. Club Meets

Elder Frank H. Coleman, President
Mrs. Olivia Hicks Myatt, Secretary
Professor Roy B. Pfeiffer, Vice-President
Mrs. Eva Johnson Coleman, Reporter

The Progressive S. C. I. Club of the twin cities encourages young men to make a personal knowledge of the Christian Institute. The club has an active part in several very commendable efforts. Very recently it helped to make possible the success of the Christian Institute Aid. It helped to make possible the success of the Christian Institute Aid. It might be said this is a distinct surprise to the family and friends.

Dear Readers:

The church has suffered a great loss, which of course, was a distinct surprise to the family and friends.

Resolution From the Church

Whereas: This, our much beloved Elder has gone to join that innumerable host which journeys on the streets of Glory. So it resolved:

(2) That the entire membership expresses deep regret at the passing of Pastor Doolen.

(5) That we commend them to the One in whom so many have trusted, Jesus the Christ.

(4) That we shall ever hold in profound respect her unerringly correct guidance in all the concerns that affected the church—the same having led us successively

O Thou, in whose hands our breath is, uphold us in such a manner that we may live in immortal peace and abiding happiness.

Respectfully submitted,
Officers and members of the First Christian Church.
Elder E. K. Burton, Pastor.
Pauline Offord, Reporter.

To the Rescue of Our Schools

From the Southern Christian Institute
By J. B. Lehman


“Let all the pastors of our churches search among their congregations and pick out some ‘Practical Timber’ and send some young men to these schools to be trained for the ministry.”

“Allow me to repeat that all three of the schools, namely, P. C. I., Martinville, Virginia; S. C. I. Edwards, Mississippi; and J. C. I., Kansas, should be looked upon as a competent man as ‘Dean’ of the chair. The colored Disciples of Christ are the only religious body that I know of who have schools that have no training department for preachers.”

This is a very timely statement, only it needs some correcting. In the years past we had to beg to register some young men to come to the S. C. I. “For,” said they, “that needs some correcting. In the years past home of Elder and Mrs. Prince A. Grey, Jr. trained to the work of the ministry. We have not called our Alma Mater constantly before the members of club dues, which is small in comparison to the standing of their alma mater. Special meetings were held with prayer by Elder Grey after which the president made several timely observations. He said that the club has an active part in several very commendable efforts. Very recently it helped to make possible the success of the Christian Institute Aid. It might be said this is a distinct surprise to the family and friends.

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THE CHRISTIAN PLEA
The Call of the 1900th Pentecost

Tongues of Fire Preaching Everywhere—Millions at the Communion Table—Climax in Washington World Convention

By Jesse M. Bader

A Changed Situation for Evangelism

**WHAT** is the church to do about it? Throw up her hands in despair? Not at all. That is the situation today. The church now is driving the church back to Jesus' plan and the New Testament practice of personal interviews. If people will not come to church, then take the church to the people: "We have been ringing church bells when we ought to have been ringing doorbells: We have been doing by proxy what we should have been doing by proximity: We have tried to do by purse what we should have been doing in person.

"He brought to Jesus.

Get Your Man

I HAVE always admired the mounted police of Canada. These men, brave and persistent, have this motto, "Get your man.

It is very seldom they do not. No dangers too great—no weather too cold—no distance too far, to deter them from capturing their man. Would that each Christian, at this Easter time, would practice this art of soul winning with as much persistence. Get your man.

Andrew found Peter—Philip found Nathaniel—Peter found Cornelius—Paul found Timothy. Get your man.

Going Two by Two, Winning One by One

CHURCHES are increasingly using the evangelistic plan of sending out a group of carefully selected personal workers, two by two, to call on definite individuals at a set time. A week is set aside, and left free of all other events. The personal workers are asked to give five evenings that week. A supper is served at the church for these workers. They are given a definite list of addresses of persons he desires to interview. After their interviews they return to the church and each minister these days will want to follow in the same experience.

If churches are expecting a large ingathering by Pentecost, the baptism should be made ready, convenient, and beautiful.

Personal Contact and the Modern World

The modern business world gets results today largely through personal contacts. For instance, the insurance companies of the country have built up their enormous concerns with millions of assets, almost wholly by personal contact. If any are inclined to doubt this statement, let him reflect upon his experiences with insurance men. They make their appointments, and are on time. In their interview they stress the certainty of death and the uncertainty of life. If any one of them does not succeed on the first call, he leaves the door open so he can come again. He keeps on coming until he gets an answer one way or the other.

How is the automobile business built up? Largely through personal effort. A salesman finds a buyer and stays with him until the car is sold. What about the grocery trade? It is largely built up by personal going to men one by one, giving personal interviews and taking their orders. Shall the children of light be as wise as the children of the world, in building up the church?

A man's goodness is to be measured not by what he does, but by the things he has done, but by the things he is doing.

The Prospect List

WHEN a church has no prospect list, it is quite a sure sign of a low evangelistic temperature which can be summed up in the one word "indifference." Think of a salesman going on day after day trying to sell his goods with no names and addresses of persons he desires to interview. Lists are carefully compiled—addresses kept corrected—persons cultivated.

A PASTOR may secure his prospect list most easily by a survey of his Sunday school. Again he may take the membership roll and trace back through it, listing members in families not members of the church. When this list is secured, friendly calls should be made by the pastor and members of the church. Literature may be sent to the prospects. Invitations may be sent inviting them to attend the church services. Many pastors should check the homes where he has been called in for funerals and weddings and he will find many persons who should be placed on the prospect list.

USUALLY evangelistic results with pastors are in proportion to the size of the list of prospects, and the calls made on them. This is a period for earnest endeavor to turn church prospects into disciples of Christ.

The Baptistry

IT IS always a joy to see any person obey a command of Jesus, our Lord. Baptism is one of these commands. The church and each minister these days will do well to restudy their baptismal facilities and order of service, to seek to improve on both.

There is nothing in all our church life that is more impressive than baptism, beautifully administered. No man can conduct an impressive baptismal service who does not have a properly built and lighted baptismal. Each minister should study how he can make his baptismal service preach and witness for Christ that those observing the ordinance will want to follow in the same experience.

If churches are expecting a large ingathering by Pentecost, the baptism should be made ready, convenient, and beautiful.
The Reason Back of the Lord's Supper

By Chauncey R. Piety

HE ancient Egyptians built the great pyramids as tombs and memorials for their princely dead, the English have made Westminster Abbey a memorial shrine for their kings and statesmen and distinguished citizens, Americans have built great monuments to commemorate their honored dead; but these are fixed and local. Not one will compare with the memorial of the Lord's Supper in its universality, beauty, and meaning.

Only a master mind could conceive such an institution. Take the emblems: Bread is a common essential article of food among all peoples. Many of the earth's poor have meat only occasionally and never pie and cake, but bread is their staff of life; and the rich never dine without it. The grape bears its luscious fruit under the tropical sun and in the temperate zones and even amid the scanty summer vegetation of the far north. The bread and the grape are within the reach of all mankind at a small price. They are universal and that is why our Lord chose them.

Why should we observe this feast? Immediately the answer rises: because Jesus said, "This do in remembrance of me." That is true, but he does not command as a tyrant; and, if we obey for duty's sake, our act loses all its spiritual significance. The command was given for our good. It is just a marker along life's highway to guide us; and we should greet it with joy as we would a trail marker if we were lost on an American road. Greet it with joy and proceed and it will guide you the way of brightness and beauty into nearness with God.

We should keep the memorial for love's sake. We have a woman whose sister's body rested in the cemetery and she erected a memorial there and went every week to the grave with flowers and tears. It was because of love. We treasure letters and photos and mementos of friends and relatives because we love; and love should be a sufficient reason to draw every child of God to the Master's table.

Here we have fellowship one with another and with the mystic presence of our Savior. We should idealize the fellowship about the Lord's table, and keep "the unity of the Spirit in the bond of peace." It is said that on one occasion the Duke of Wellington went into a little chapel to worship, and it was the custom there to kneel at the altar to take the communion. The Duke went forward and knelt and there came a poor peasant and crowded up against him. An usher seeing this rushed to the peasant and said, "Move over. This is the Duke of Wellington. Give him room." And then the great Duke put his arm around the peasant and said, "My Brother, stay just where you are. There are no dukes here." The Lord's supper should remind us that there is neither high nor low, there is neither rich nor poor, there is no enemy; but all are one in Christ Jesus; and, "Hereby do we know that we have passed from death unto life, because we love the brethren." Some have said to me, "I must not go to the communion table, for I am unworthy, and I would be condemned." That is the more reason why they should go. They are conscientious. If their heart condemn them God is greater than their heart, and they are condemned, if they stay away. This is the place of examination and reconsecration. Paul writes, "Let a man examine himself and so let him eat of the bread and drink of the cup." No person should partake of this memorial until he has first examined himself and repented of his sins, remembering that, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Then we are ready to partake. I believe Jesus had this in mind when he instituted the ordinance. Oh, what a power for good it would be, if every church member would come once a week to this place in penitence and prayer. We would all live better and there would be fewer backsliders. Let us be ashamed, if we partake of this ordinance as a ceremony, not discerning the Lord's body, and neglecting our soul cleansing.

We should be praying and resolving with all the might of our being as we take of the bread and the wine, the symbols of our Lord's body and (Continued on page 4, column 2.)
**AN OPEN LETTER TO BIBLE SCHOOLS**

My Dear Coworkers:

Half of the missionary year is gone. Two days out of the thirty special days are left to bring up your full apportionment as a school. I am glad that some of the schools have reached the halfway mark. We thank you for this expressed spirit of co-operation. There are a few schools that have taken only one of the four offerings. I am sorry, but you can by an extra effort reach your quota in the remaining special days. There are still other schools that have not taken this single offering. This is painful. We hope you will not be listed with the non-giving schools this year. Therefore, Easter and Children's Day Left. Take this matter up with the school, tell the needs, urge, encourage, officer and pupil to make a sacrificial offering on each of the remaining days.

Do you want to share with those who are trying to give a little comfort to those who have about spent their lives in the extension of the Kingdom of God? Do you care whether or not the missionary finds succor for the few hours left in their day? Will your school join this, who are striving under God, to do their full part through the department of Religious Education of the United Christian Missionary Society, to preach the gospel to every creature? Easter and Children's Day offering is for ministerial relief. CHILDE.N'S DAY—offering for those in other lands. 

- The Bible Schools and Christian Educational superintendent to secure a donation of $3,000.00. 

Send for the Easter and Children's Day program, take the offering and report promptly to: 

Department of Religious Education 

Missions Building, Indianapolis, Indiana 

Yours for full cooperation. 

P. H. Moss 

Secretary of Religious Education 

Miss Bessie Chandler 

Elementary Superintendent 

P. H. Moss 

This letter is personal, but it should be read to the school. Place it in your Bible and be sure to take your Bible to school with you. 

**AN OPEN LETTER TO STATE BIBLE SCHOOL PRESIDENTS**

From the National Bible School President 

By Prof. T. W. Pratt, 3612 Thomas Ave., Dallas, Texas 

To the Presidents of State Bible School Convention greetings: I have just received a letter from the Department of Religious Education stating that Miss Bessie Chandler, our National Elementary Superintendent, cannot be retained after a certain date unless $100 be forthcoming from some place. The National Bible School Department has been appealed to. We do not have the funds. Therefore I am now urging upon the presidents of the several states to issue an appeal to each local superintendent to secure a donation of $1.00 and mail it to the Department of Religious Education, Indianapolis, Indiana, 202 Downey Avenue, Missions Building, care of Roy G. Ross (for Miss Bessie Chandler's work).

Miss Chandler has done a fine piece of service for our schools and we cannot afford to permit a few hundred dollars to hamper her usefulness. We are asking each of you to raise $1.00 from every school in your state by making this a direct appeal to the local schools and superintendents, urging them to raise the amount on April 8 and forward it to the United Society, as stated above, at once. This is an emergency appeal to all and we ask for your hearty co-operation. 

Patriotically yours, 

T. W. P. 

**EASTER SUNRISE SERVICE**

**IF THERE is no other organization within the church to lead and foster a sunrise prayer service on Easter, then let the Sunday school take this delightful responsibility. Hundreds of these early services will be held. The day will be better, the atmosphere will be more spiritual and the soul-wining results larger if this early prayer service is held. A day begun in prayer cannot help but end in victory.** A suggested order of service may be had from the United Society. *Illustrated by N. G. Woszech."

**IF I WERE A SUNDAY SCHOOL SUPERINTENDENT**

If I were a Sunday school superintendent there are some very definite things I would do from Easter to Pentecost in commemoration of the nineteen hundredth birthday of the church.

**First, I would commit every member of my Sunday school to attendance for the eighty Sundays. This I would do by a signed pledge.** I would ask each member to sign a card promising to attend every Sunday. I would pass this card out on April 15 and 20 to be signed. There would not be any letting down, letting up, or letting go, on attendance.

**Second, I would plan for the greatest missionary offering of the year on Children's Day.** What is a birthday without a present? Since the nineteen hundredth birthday of the church occurs on Pentecost, June 5, I would urge the school to honor this

(Continued on page 4, col. 2.)

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THE 425 AND EASTER SUNDAY
The actual necessities of life to the 425 devoted servants of our churches, who are honored members of the Ministerial Relief roll, will be provided for on April 20. Easter Sunday, through the offerings of the Bible schools and churches.

Easter is a fitting season to remember the ministers, for the church missionaries who have given their substance, their energy and their all to our churches, find themselves in need of provision in their old age. It is fitting that those who gave life to countless people during their ministry, who interpreted life in our churches, and who have lived in their needs, should be provided for in the season when new life is promised to the world. At a time when the needs they sowed are beginning to harvest and fragrant, it is especially appropriate that these aged people should be furnished with the means of life in their last years.

There are 201 ministers on this roll, 207 widows of ministers, and 17 missionaries. The total active ministry of the preachers alone amounts to 13,645 years, an elongated Christian era in which their baptisms have been conservatively estimated at 459,499. The total churches organized by the 97 preachers was 207, an average of 2.16; a record figure. If the average monthly payment is $25.14, an amount which falls short of their actual needs, their average age is 75 years while that of the 207 widows, whose average monthly relief is $29.80, is 66.

The days of Ministerial Relief are numbered. With the operation of the Pension Fund in 1928 the church will be able to free the need of generous support is now greater than ever. Let us prove to these 425 veterans that they have not been in vain; that there is reality in Christian fellowship and gratitude in Christian hearts.

NO DISTINCTION AT WASHINGTON-CONVENTIONS!
On February 12th, 1930, the Joint Executive Committee was in session accepting the following resolution:

"To avoid unnecessary embarrassment as respects the Peacetime Convention in Washington, D. C., it is resolved that the representation of Negroes (who are members of the M. S. Convention Committee, holding membership on The Joint Executive Committee, is asked to submit to The Joint Executive Committee, our next meeting, complete information as to the registration, entertainment and freedom of access, and participation by Negroes (who attend) in Convention Hall or other places utilized for convention purposes, at The Pentecostal Celebration."

The following statement comes from the chairman of The Joint Executive Committee for publication in The Plea in response to the above resolution:

THE WASHINGTON CONVENTIONS IN OCTOBER
Word has come to the Committee of the International Convention and the World Convention to be held in Washington in October that there will be no distinction made with the Negro delegates. The Negro delegates will be registered just as other delegates and they will be seated just as other delegates. They will be expected to take an active part in their own entertainment in the city.

State conventions are entitled to send delegates to the Recommendations Committee of the International Convention. The States will submit all this privilege to the States as hitherto.

The Washington Convention was made up of delegates of all nations and races. It is not a mass meeting of delegates, but a meeting of the States of the Nation. It is a conference of the States. The States will submit all this privilege to the States as hitherto.

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STATE CONVENTIONS ARE ENTITLED TO SEND DELEGATES TO THE RECOMMENDATIONS COMMITTEE OF THE INTERNATIONAL CONVENTION.

THE CHRISTIAN PLEA

LETTERS OF THE SAME PURPORT BUT DIFFERENT!
Two letters came. One was chuck-full of praises and expressions of deep appreciation for recent improvement, etc. The writer's subscription was far past due. He had been notified. In turn he sent a new address with the comment: "be sure and send The Plea, for I would be lost without it and its Brotherhood inspiration." There was no "news items," no "announcements" or articles for publication; not even a postal money order covering it. Letter No. 2 came the following day. It was brief; enclosed a postal money order and also included an article for publication in keeping with requests. Which of the two writers, according to your idea of co-operation in a great undertaking, really appreciated The Christian Plea most?

It is said: "We beg for our needs and pay for our wants." Obviously it is becoming increasingly necessary for us to actually pay for both the things we need and want. If we want a church paper we must begin, actually begin to pay for it.

When we ask every member of the church to pay $1.00 for a year's subscription, even where there are several members of the same family, we are not asking very much; but, even if only half of the church's membership would pay we could publish a very worthy church journal. Money alone, however, is not enough. Local, State and Brotherhood news items, announcements and contributing numbers by the clergy and laity on topics of vital interest are so briefly stated: we must have money, writers and readers to make a worthy Christian Plea.

There isn't a man alive—or a woman either—who doesn't like to receive letters. You never hear folks tell the postman not to deliver your letters. What makes you can't get to the door fast enough.

We're like that—when the postman passes us by we're unhappy—when he calls with letters someone is with us. So it is with the Editor in the Watchtower.

If it's a letter of praise, we appreciate it. If it's a suggestion which will guide us in improving the service, we appreciate it. If it's a letter of honest criticism, we appreciate it.

Put your ideas down on paper—and send them along. It is a practical way of showing your interest.

A PLEA FOR "THE PLEA"
All those that take "The Christian Plea" await its coming eagerly. The reason why? There is no doubt, it gives them news to talk about.

It gives them facts they did not know. It shows how to make the churches grow; thoughts from those that know life and death. And a poet ever ready to sing of your deeds.

Some compliments to this poet are due. For as a booster, he rings true blue; he tells the world the good you've done. His name is C. H. Dickerson.

Get "The Plea" and never hesitate to read the poem from the "Blue Grass" state.

It inspires, it spurrs, it thrills the soul. It gives one wings, the fliers of old. There are things in life we all must miss. You've often heard the argument is stale. But don't be ignorant, just promise me each month you'll read "The Christian Plea."
Christian Service In Cooperation

J. B. Lehman, Supt. of Missions
Associate Editor

The Grace of Knowing Our Opportunity

The greatest tragedies in human history are the tragedies that came because men did not have opportunities. When Jesus had seen that Jesus could do for them and they had fallen in line under his leadership they had missed the day when the world's civilization would have been in their hands. They did not see it and lost out forever.

It was this thought Jesus had in mind when he was at the house of Mary and Martha. Martha was what we would call a good housekeeper and kept up her home in a neat condition. Her fault was that she could see no worth in the things present. She had none of the vision of the prophet. Mary, on the other hand, saw clearly that here was a man who had his hand on the ages and he sat at his feet like a primary pupil. Martha came in and scolded her and felt like boxing her ears and demanded that Jesus help her to reprimand Mary. Jesus said to her, "Mary has chosen the better part."—She sees the future and you Martha see only dishwashing.

This, then, is a great lesson for us. At every convention see the dishwashers and the prophets. That is; those there who see only the offices to be filled and the honors to be had and the profits to be derived. They see this so clearly that they will even see their friends privately and try to get everyone posted to act on their side. But if no such revelation be had by them they cannot succeed if everything were given in their hand. On the other hand the prophets know that in the end all will come out right and the work will come out by its natural development. The eternal years are theirs.

Now to apply this. The Negro Disciples of Christ have an opportunity to do work that no others can do. The Baptist have a church in every plantation in the South but they have no such an opportunity as this. They cannot affiliate with the white Baptist church of the North, except to get a "handout" from them. But the Negro Disciples of Christ can have no fellowship with the Baptist. They have a church on every plantation in the South but they have no such an opportunity as this. They cannot affiliate with the Baptist because they see only the officesto be filled and the honors to be had and the profits to be derived.

Reason Back of the Lord's Supper

(Concluded from page 1.)

America has some of the very greatest problems to solve and they will make heroes of any man who can show that he sees the way to the solution. No man or no nation will give any man privileges and honors because he has merit. But they cannot help giving them if he comes as a true leader to greater things.

Oh, Negro Disciples of Christ, why will you not see your greatest opportunity and quit coming to the conventions cussing for this and that! The one motive in our heart should be to find the men and women who can do the task and then lay it on them and let them be martyrs to the cause. No greater disaster can come to a man than to assume him to a task for which he is intellectually, morally and spiritually unfit. But if we find the right man for the place and we pray the grace of God on his head we do a great thing for the Kingdom.

If I Were a Sunday School Superintendent

(Concluded from page 2, column 3.)

glorious anniversary by bringing a worthy gift for the children in lands afar.

Third, I would plan for a decision day on Pentecost. For the seven weeks previous, I would talk, pray, and plan for this, that if possible every person old enough to do so would be a member of the church.

Fourth, I would get the whole school committed to the reading of Luke and Acts, a chapter daily, for the fifty days. To help them to do this, I would have every copy sufficient to give each person one.

Fifth, I would put all the officials, teachers, and women, and men, behind this and the church's Pentecost program. I would get some enthusiasm myself on this great program now before our Brotherhood and then seek to pass the fire on to others.

Prayer and Evangelism

By Barclay Meador

Where two or three are gathered in my name there am I in the midst of them.—The Master.

EvangELISM is the proclamation of the gospel—the good news from God to man. Prayer, in connection with the spread of the gospel, is of supreme importance. Concerning the undertaking to build his Kingdom on the earth; an undertaking, initiated through Jesus Christ, which, in the final analysis, depends upon God, but in the intermediate incident, depends first upon men who are willing to be evangelists and second upon those who are willing to accept the terms of salvation.

Since God related the one to the other, he expected that they should be employed by his messengers in enlisting men under this banner. By evangelism, the preaching of the word, the seed—truth, is sown in the soil of the human heart. By prayer, the spiritual energy of heaven is called down that the seed may be made to germinate and grow.

The Ground of Paul's Belief in Prayer

When Paul said, "Pray that the word of the Lord may run and be glorified," he bore fully in mind the words of Jesus, by which he had become familiar during his sojourn at Corinth and his brief visit at Athens.

He had observed that the course on the racecourse were di vided of clothes that might impede progress. He had also seen how the race course was cleared of obstacles. He knew that the owners of the racecourses had had much labour and expense in clearing the obstacles removed. He was persuaded also that God, the owner of all the highways to the hearts of men, could have cleared their obstacles.

Impediments and obstacles are as much in the Christian lives as they are in the life of evil habits; the designs of evil men; the toll of heredity, the fetich of false gods; all hinder the gospel, with a subtlety and a power that only means and agencies, upon which God appoints for their destruction can prevail against them.

Paul believed that the Word of God had in it the power of God, as every word spoken in the name of Jesus had the power of God behind it. But if we find the right man for the place, and let them be woven into our characters. This is one of the chief reasons for the communion, that it may be a real spiritual experience.

Finally, Paul writes, "As oft as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come." According to Paul the Lord's Supper is a memorial and a prophecy. It is a transition in connecting link between Jesus' death and his coming. It should stir the heart of every worshipper with two contrasting pictures: the picture of our Lord's unjust trial by man and that of the judgment of men by the justice of our Lord, the picture of the thorny crown and the crown of glory, the picture of nail-pierced hands and the hand that holds the sceptre of the universe, the picture of our life and that of the redeemed and the angels, arch-angels, cherubim and seraphim singing in unison his everlasting praise.
Honor to Whom Honor

Elder A. J. Thompson
By Georgia May Campbell

Editor's note:
Miss Campbell will give Christian Plea readers a series of fine articles on "Honor to Whom Honor" by guarding those of us who have labored faithfully or shared the labors of a loyal and devoted ministry and are now on the Pension Fund list as a result of that service age or failing health.

N CYPRESS, FLORIDA, there lives a preacher whose health has been very poor in the last few years, whose eyes are dimmed with approaching age, and whose active days are almost finished. Two years ago he was placed on the Ministerial Relief Roll, the honor roll of the church, to receive a small monthly allowance to provide the necessities of his existence.

He still preaches occasionally, but more and more, as the days come and go, his strength is going. He can meet fewer appointments. Behind his dimmed eyes, however, he still recalls the active years he spent in the ministry. He can still remember the days in Georgia and Florida when he preached over an hour or more, and would want to hear "the old, old story."

Brother A. J. Thompson was born in Leon County, Florida, in 1853. He was brought up, though, in Georgia, where in 1880 at Thomasville he made the good confession and joined the Christian church. Two years later he began his ministry in Thomasville, and was untiring in his efforts of Christian work for forty-six years, when he preached in the Georgia and Florida churches.

Over two thousand people were baptized by him—many of them in creeks or rivers in the summertime following a successful protracted meeting, some of them in the cold winter, when earnest seeker gathered to pray for those who were following Him, and others in the more modern baptistries of the churches.

Elder Thompson organized twelve organizations, led in the erection of the church buildings at Cypress, Gray's Point and Blountsm, Florida, besides several mission points, and influenced twenty young men to enter the ministry. He preached over forty-six years, and though he was one of the most successful ministers in those days, his salary from these young churches was never enough to meet his needs. He often supplemented his income with manual labor.

It was not surprising therefore, that when his health failed, when his eyes grew weak, and he became too old to preach regularly, he turned to eager audiences that wanted to hear "the old, old story." It was not surprising therefore, that when his health failed, when his eyes grew weak, and he became too old to preach regularly, he turned to eager audiences that wanted to hear "the old, old story." And it was not surprising that, after years of service, he found himself unable to support himself.

Ministerial Relief was immediately granted him as a small appreciation of his noble life.

Ministerial Relief is providing for 425 similar needy cases—for 201 retired ministers, who cannot longer serve the churches, for 207 ministers' widows, who were left without a means of support upon the death of their husbands, and for 17 missionaries, who are spending their last days on home soil, dreaming of their active years in foreign lands.

Ministerial Relief is supported by the Easter offerings in our churches. It is supplying only the real necessities of life to these 425 souls on the roll. Without it they would be subjects of charity and charges of the county. Our churches must not fail this year to make their offerings larger than ever for the need of Ministerial Relief is a definite and continuous one. When the Pension Fund is finally operating, Ministerial Relief will gradually be abolished. A systematic pension system for every preacher will automatically replace the free will offerings of Ministerial Relief. In appreciation and love for these soldiers of the cross, who have planted and nourished our churches in their younger days, let us support Ministerial Relief and the newly formed Pension Fund. Without our co-operation this great brotherhood enterprise cannot be unanimously successful.

PENTECOST AND SHARING

By H. B. McCormick, Promotional Secretary U. C. M. S.

Can the nineteen hundredth anniversary of Pentecost be observed fittingly unless we make a serious attempt to reproduce in our churches today the experiences of the first great Pentecost? Can we discover the prime purpose of this first Pentecost any better way than in the words of Jesus as recorded by Luke who gave us the story of Pentecost and linked it definitely with the closing scenes of Jesus' ministry as recorded in Luke 24:46-49?

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Christ makes clear in these compelling words that one purpose of Pentecost was that of sharing with his saving power with all men. "If you are my witnesses, share my message with every creature, but tarry for power." He links the story of Pentecost that leaves out this central fact misses the whole meaning.

Certainly one of the deepest needs in our church today if we are to reproduce the experiences of the first great Pentecost is that of tarrying for and of receiving the divine power. Jesus said, "Tarry," and as they tarried they were in constant prayer. It was only after days of prayer that the divine Spirit came.

If these needed to tarry for power, surely we all need more than they needed to tarry.

But if we fulfill the conditions which make possible the coming of the Spirit and the Spirit be manifest in the Church, The note of pessimism will give way to the note of victory. Then we shall see Paul, "Who is sufficient for these things?" But we shall also say with Paul, "I can do all things through Christ who strengtheneth me."

We can discover the action of the Spirit as we read the story of Pentecost in the second chapter of the Acts. Surely if the Spirit divine comes, the first great activity will be that of giving testimony. Can anyone be filled with the Spirit and withhold the testimony? Can anyone be filled with the Spirit and refuse to give the good news of salvation through Christ?

It is the act of the Spirit through the preacher that will make the message of salvation by grace through faith effective. Let us make a serious attempt to reproduce the message of Pentecost as recorded in Acts 2:38. Let us make a serious attempt to reproduce the message of Pentecost in the second chapter of the Acts.

(Continued on page 8, col. 3.)

Easter Hope

He is not here, but is risen. Ever since the first Easter, the hope of eternal life has animated human struggle, fortified men and women against their adversaries, proved its power to create Christlike character and inspire lofty human service.

Faith and reason lead us to the empty tomb on each recurring Easter Day. They have a single message for all believing hearts. "He is not here, but is risen." That empty tomb is God's answer to our question, "If a man die shall he live again?"

Easter offerings and the Spirit are inseparable. The giving of testimony will begin at the fire-side and in social and business circles; it will by no means end there. The Spirit will give us the story of Pentecost and linked it definitely with the closing scenes of Jesus' ministry as recorded in Luke 24:46-49. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Christ makes clear in these compelling words that one purpose of Pentecost was that of sharing with his saving power with all men. "If you are my witnesses, share my message with every creature, but tarry for power." He links the story of Pentecost that leaves out this central fact misses the whole meaning.

Certainly one of the deepest needs in our church today if we are to reproduce the experiences of the first great Pentecost is that of tarrying for and of receiving the divine power. Jesus said, "Tarry," and as they tarried they were in constant prayer. It was only after days of prayer that the divine Spirit came.

If these needed to tarry for power, surely we all need more than they needed to tarry.

But if we fulfill the conditions which make possible the coming of the Spirit and the Spirit be manifest in the Church, The note of pessimism will give way to the note of victory. Then we shall see Paul, "Who is sufficient for these things?" But we shall also say with Paul, "I can do all things through Christ who strengtheneth me."

We can discover the action of the Spirit as we read the story of Pentecost in the second chapter of the Acts. Surely if the Spirit divine comes, the first great activity will be that of giving testimony. Can anyone be filled with the Spirit and withhold the testimony? Can anyone be filled with the Spirit and refuse to give the good news of salvation through Christ?

It is the act of the Spirit through the preacher that will make the message of salvation by grace through faith effective. Let us make a serious attempt to reproduce the message of Pentecost as recorded in Acts 2:38. Let us make a serious attempt to reproduce the message of Pentecost in the second chapter of the Acts.

(Continued on page 8, col. 3.)

Easter Hope

He is not here, but is risen. Ever since the first Easter, the hope of eternal life has animated human struggle, fortified men and women against their adversaries, proved its power to create Christlike character and inspire lofty human service.

Faith and reason lead us to the empty tomb on each recurring Easter Day. They have a single message for all believing hearts. "He is not here, but is risen." That empty tomb is God's answer to our question, "If a man die shall he live again?"
"AND IT CAME TO PASS"  
(From the Banks of Old Kentucky)  
By C. H. Dickerson

After six years' service with the grand old, historic, old-time Church the writer has "felt" enlivened—something "tugging at his coat tail"—to another field. Lexington is no mean city; couldn't be here in the heart of Fayette County with Blue Grass too well known to need description. The Lexington folk have been good to us and will stand by the next man. He, however, must be a "hustler," going ahead or he'll get "run over."

Wasn't Greece the head of Europe and Athens the head of Greece, and Pericles the head of Athens? Just so with this church; it claims some four hundred members here, elsewhere, good, bad, different, indifferent, lazy, crazy, able and disabled! A splendid working force—as loyal and true as may be found anywhere. I am told, and I believe it, that when the preacher gets word: "Go ye into all the world!" most of them rushed to the station saying "gimmie a ticket for Lexington." Political, racial and denominational atmosphere in Lexington would readily yield "As You Like It." No better place on earth to live! Here they make or unmake, raise or lower the preacher's monument and his administration becomes his glory or his grave.

One thousand, twenty-four dollars and sixty cents ($1,244.60) were raised and placed in the bank here for the building of an annex, which the majority of the officers did not think best to tackle last fall. This money is "tagged" and to attempt to use it otherwise would start another revolutionary war. Don't do it! The next captain of the ship will find another water, friendlier winds, newer torpedoes and Levia-thans than we found. He must build, like Solomon, of the stones which we, like David, quarried. No success to say he must be a man of God. Nothing doubting, "This kind goeth not out except by fasting and prayer."

Present indications are that, having our own home here at 446 Ohio Street, we'll live here for a season, taking the Quantrell Oath in the morning and the Quantrell Oath in the evening. We have had some real winter here, and of course that has made some difference. We have quarried. Needless to say he must be a faithful worker in the Master's cause. There is great demand for men of his kind. I notice the splendid progress Bro. Cothran made since he went to Rockford.

Cothran is no mean city; couldn't be here in the heart of Illinois with the splendid progress Bro. Cothran made since he went to Rockford.

Our church in Rockford has had some splendid ministers in the past, but I am sure none of them has been able to solve the real problem as well as Frank C. Cothran.

He was just about to march the Old Zion forward into a glorious church where the saints of God could worship Him in spirit and in truth. He began his ministry there last May in a revival meeting, and was elected pastor of the church in July. I was present when this was done. He won the confidence of the entire church which of course secured for him a glorious ministry.

The church in Rockford has a fine group of loyal workers which was plainly demonstrated by them at the funeral. They stood by their leader to the end.

Sister Cothran wanted me to come over and take charge of the funeral on Saturday, the 15th. He left to mourn his loss a widow, two daughters, one Methodist and two Baptist. They spoke very highly of Bro. Cothran as a minister and as a Christian. I used for my text 2 Tim. 4:8 ver.

His remains were placed in a vault until his widow decides on a final resting place. He left to mourn his loss a widow, two daughters, a brother and a grandson. Servant of God well done. Rest from thy love employer. The battle is over. Glory went. Enter thy Master's joy.

NEWS ITEMS FROM ANTIOCH CHURCH  
(Clayton, North Carolina)  
Elder W. G. Best, Pastor  
Mrs. Roberta Prunty, Reporter

Dear Readers of The Plea:

We are glad to say that we are getting along splendidly. Elder Best is doing a great work and we want to thank God for him. The membership feels that Elder Best is a high class Christian gentleman and a faithful worker in the Master's cause. There is great demand for men of his standing. We now feel as though we could not accomplish very much without Elder Best.

We had our quarterly meeting on last Sunday and our pastor seemed at his best at 11:30 as he broke to us the "bread of life." On the subject of ministerial work Elder G. E. Buls, Eld. A. L. Bridges, and Mr. and Mrs. Henry Cruped of Selma, N. C.

THE CHRISTIAN PLEA
REPORT OF EAST TENNESSEE DISTRICT CONVENTION

By Mrs. W. A. Scott, Johnson City, Tenn.

The East Tennessee Christian Churches have just closed a very successful District Convention in Johnson City, Tenn., on February 14-16. The meeting was considered a success from every angle. The hospitality of the church was well known. Every moment of the delegates’ stay was made delightful. The spiritual phase of the meeting was helpful and inspiring. Financially the convention was a great success. All the sermons and addresses were laden with timely messages that deeply interested the hearers.

One of the outstanding events of the meeting was the visit of the ministers’ Union from Johnson City. All of these well-prepared city pastors made excellent addresses. The Silver Loving Cup (awarded to the church making the best all around report) was awarded to the Johnson City Church, which had nine active delegates in attendance and every auxiliary of the church represented. It may be said that this church, under the leadership of Elder S. Kenney, is doing splendid work. Elder R. L. Peters has just closed a great revival for the Johnson City Church.

The West Tennessee District Convention was a success from every angle. The hospital building is one erected under the leadership of Elder Mike Handcock who served this church the first year and the interest constantly increased until it finally became necessary to hold the concluding services in the City Auditorium. Many of the best spiritual and intellectual leaders of the city were present and the great spiritual and financial effort, which was a great success. The Woman’s Missionary Society held an excellent union meeting on the first Sunday in March. The Willing Workers are also doing a splendid work. The visits of Bro. Moss and Miss Chandler were very helpful to the church and others, visitors and friends, who heard them. They brought helpful and inspiring addresses.

We pray that we may continue in the same fine work as they are rendering invaluable service to our churches and Sunday schools.

Tours in His Name, Mrs. W. A. Scott.

ANOTHER SOCIAL GOES OVER "BIG"

(Sponsored by Woodland Ave., Conference on Sodality)

Margarette Brashers, President

Martha Jackson, Reporter

Tuesday evening, March 15th the K. C. C. of Woodland Avenue gave a Saint Patrick’s party which was largely attended by young people. The 22 members of the club who were present were their own guests for the evening. They made themselves very much at home and took active parts in all club matters. It was a most happy and enjoyable party, thoroughly enjoyed by both the young folk and the older-young folk. Our young people look upon themselves (especially Messrs. Hambright and Loyd) and their guests as the Kansas young ladies enjoyed themselves and were well provided for.

The Service Committee Chairman provided us with a delicious luncheon for the small sum of 15c per plate. The entertainment, mostly games and stunts, were lively and enjoyable. Two musical games were played and prizes given. The first was an Observation Basket Contest in which 27 took part. The four making the highest number of correct answers were Mr. Floyd Dotson, Misses Martha Jackson, Margarette Brashers and Steward (Kansas). Each was given an honor roll credit. The Word Contest, a game in which we used as the basis for making one-syllable words, was won by Lucile Howard who had 111 words.

Our K. C. C. C. is very fortunate in so much as it is made up of a group of fine young people who believe in "team work," no one disregarding their part, and this makes it a joy for our club to be taken care of by the club. Once we agree, as a group, every club member gives his or her full enthusiastic cooperation, and in this way is made much towards the success of our efforts. I am sure that the Kansas young ladies will mean even more to the club members as we grow into womanhood and manhood and play our parts in the larger places where "team-work" and cooperation is invaluable. Doubtless we will always remember The Mid West Conference and our Conference on Sodality, the lessons in "team work" by "playing the game" and co-operating in conference and club.

Just in two more months before conference time! We can hardly wait until the time comes. If you ask us what conference means to us it will be "greater joys than we have ever known."
The MANNERS OF A CHRISTIAN

By T. B. Livingston, Pastor
Oakwood Blvd. Christian Church, Chicago

The importance of good manners cannot be overstated. It is a great thing to know that one is accepted as a person and that one's presence is a contribution to the life of the group. Here, let us consider the following thoughts:

1. Good sense.

We should be aware of the value of our words and deeds. We should be mindful of the impact we have on others and the reputation we create for ourselves.

2. Kindness of Heart and a Proper Self-Respect.

We should be kind to others and respect ourselves. Kindness is the foundation of all social interactions. It is what we should strive to be. We should be considerate of others, showing them respect and kindness in all we do.

3. The Fruit of the Spirit.

The fruits of the Spirit are love, joy, peace, forbearance, kindness, goodness, faithfulness, meekness, and temperance. These virtues are essential in our daily lives and should be practiced in all our interactions.

In conclusion, the practice of good manners is essential to our growth as individuals and as a community. Let us strive to be kind, respectful, and considerate in all our interactions, and let us be guided by the virtues of the Spirit in our daily lives.
The Clarion Call

I Am Conference!

I am the clarion call from the valleys up to the mountain peak of inspiration. I am a doorway out of the commonplace into a vast new adventure experience. I am the place where youth learns the joy of play without a sting, of fellowship without regrets, of creative effort that warries not, and of a good time that leaves no headache—or heartache behind. I am a new purpose for life that will make the years different. I am a guidepost pointing the way to God. I am a means of preparation for service. I am Youth—and buoyancy and enthusiasm for a great task. I am Today—and also the Tomorrow that is being shaped.

Sir Galahad

George Frederick Watts said, "My desire has been to suggest great thoughts that would appeal to the imagination and the heart and kindle all that is best and noblest in humanity."

The Legend—

The story of Sir Galahad is based upon the legend of the Knights of King Arthur as revived and made famous by Tennyson in his poem, "The Idylls of the King." King Arthur, like King Cole, was a legendary King. In his Court there were always twelve who held positions of high honor, among whom was Sir Galahad, the Chaste. King Arthur's Knights were known as the "Knights of the Round Table," because they met with him at Merlin's Round Table, made round to prevent jealousy arising on account of precedence. "There Galahad sat with many a group, young maiden meekness in his face." [Scott.] In the legend of King Arthur, the heroic elements of Medieval chivalry and the highest aspirations of religion were linked together. Tennyson made the legend live again in his "Idylls of the King," a poem in which the Knights of King Arthur go in search of the Holy Grail, the cup from which our Lord drank at the Last Supper with His own. This cup was supposed to be guarded by angels on the top of a mountain somewhere, and when one of imperfect purity of life came near, it disappeared from sight. Its quest became a source of adventure for the Knights of the Round Table. In "The Idylls of the King," one knight, alone, Sir Galahad, the Chaste, the Knight of the Virgin Heart and Will, the Knight who knew no fear, he alone saw the Holy Grail, clearly and distinctly.

The Picture.

Watt's picture is a portrayal of the moment the vision of the Holy Grail came to Sir Galahad. Through the break in the trees and by the light from a luminous sky, the Holy Grail is revealed to him. He has dismounted from his horse and stands fascinated with the vision that lights up his face and armor.

Sir Galahad

"It is only Galahad who can say to the King:
I saw the Holy Grail and heard it cry—
"O Galahad, Galahad, come, follow me!"
"Ah, Galahad, Galahad!" said the King,
"for such as thou art is the vision,
Not for these."
[Teutonics]

A Meditation—

We must not forget that the Holy Grail was a mystical symbol. It could not be seen with the physical eye. It was real nevertheless! It could be seen only with the eyes of the soul, and things seen by the soul are real, eternal! But the soul that sees the mystical, the real, the eternal, must be spotlessly pure! In Walter Pater's "Marius, the Epicurean," an Italian mother tells her son that his soul is like a white-feathered bird which he must carry in his bosom day after day through the crowded streets of the Highway of Life. The mother was anxious to know whether her son could keep the bird's feathers from becoming soiled. Herein, is revealed the most difficult task in life. We do well to remember that the greatest achievements in life are the result of the greatest efforts. "The things that count most are the things that cost most."

It should be pointed out as an encouragement to Youth, that the only Knight of King Arthur's Court, who saw the Holy Grail, was the youngest Knight of the Round Table! The strength of Youth lies in its ideals; the wisdom of Youth lies in its white-souled vision. The soul of Youth is not yet soiled by the entangling alliances of the years. As in the physical realm, great things have been accomplished for God and humanity by Youth, so it is in the spiritual realm, wherein the greatest things accomplished for God, His Christ and His Church, have resulted from the far-reaching, white-souled vision of chivalrous Youth. To reject the Words of Youth is not always wise, for wisdom cometh by capacity and not by age. "Let no man despise thy youth, but be thou an example to them that be in years."

The Clarion Call
The Christian Plea Conference Number
Promoting Four Summer Conferences for Our Youth

ANNOUNCING

MAGNOLIA CONFERENCE—May 26-June 1
SOUTHWEST CONFERENCE—June 2-8
MID-WEST CONFERENCE—June 17-23
CENTRAL CONFERENCE—July 7-13

Goals

MAGNOLIA CONFERENCE
SOUTHWEST CONFERENCE
MID-WEST CONFERENCE
CENTRAL CONFERENCE

WHAT IS CONFERENCE?
Berenice Andrews
Assistant on Summer Conferences

The above question is one often asked and is happily answered by those who have had any experience in the conference movement. The usual answer by one who has been to conference is “Come and see!” But words cannot describe what it means to me.

There are doubtless many readers of this page, however, who are asking about conference for the first time. To you, then, let me say that first of all conference is the summer school of the church for young people. For a whole week those who attend get intensive training in courses which enable them to help carry forward the various tasks of the local church.

Conference is an opportunity for character development. Ideal conditions are provided as far as possible so that students who come find themselves in an atmosphere in which it is possible for them to grasp the meaning of the Jesus Way of life. It is truly a mountain-top experience from which young people come away feeling that they have been in touch with God. Is it small wonder that they return home inspired to new ideals for living and challenged to work as never before in the service of the Master?

Then again that week at conference is rich in fellowship. Often young people feel so alone in trying to live as Christians. It is very common to hear a first year conference-ite say: “I never dreamed there were so many other young people interested in the serious things of life.” This discovery brings an impetus which sends them forth to work with courage and strive constantly for higher levels because they have seen a vision and know they aren’t alone in the task.

There are many other answers to the question “What is Conference?” To the young folks let us say: “Come and see!” “To the older ones: “Send your young people and see!”

Page Two

To an increasing remainder, Conference is synonymous with a week of real fellowship, recreation, worship and instruction that is the mountain peak of inspiration—a veritable Mount of Transfiguration.

What does Conference mean to you?

HI! CONFERENCE-ITES
Cynthia Pearl Maus
Pioneer Young People’s Superintendent

I have just learned from Mr. Swearingen and Miss Berenice Andrews that I am to have the privilege again of leading the Magnolia Summer Young People’s Conference, our oldest conference for Negro youth; and that I am to have associated with me as directors, Mr. John Long, and Mr. P. H. Moss.

My what a joy it’s going to be to turn my face toward Edwards, Mississippi, in May, with the opportunity of leading again the fine group of boys and girls whom I had the privilege of working with during the first year of the history of this young people’s conference.

We are going to have a great time in our vespers sessions in the shadow of the old mansion and I am going to have the privilege of seeing all the splendid new equipment which they have added to Edwards since the first conference was initiated there some five years ago. It doesn’t seem possible that it has been that long since we initiated our first conference at S. C. 1. Since that time this project has grown until we now have four conferences for these young people, and the total number of our conferences has swelled to nearly sixty, including six in Canada, one in Hawaii, one in China, one in the Philippine Islands, and one in New Zealand.

This conference movement has indeed gone ‘round the world. I count it a great privilege as the pioneer young people’s superintendent to have the opportunity once again to lead Magnolia Conference.

“Follow, follow, follow the gleam, Standard of worth, o’er all the earth.”

THE CHRISTIAN PLEA
Our youth may become "Keepers of The Flame" in their local churches and help to live the ideals and program of Jesus throughout the world. It is a quest, a search for various things pertaining to life—such as New Discoveries, Great Truths, Lasting Friendships.

Pathways in the Quest

A search for way
A search for inner best self
A search for attainment of heights
A search for understanding the quest
A search for the group idea
A search for new friendships in God
A search for new experiences with the group
A search for new understandings with God

The key of education should open the doors of opportunity for larger service.

The Author's Quest

There is a force always at work making the best better and the worst good.

Good, better, best, never let it rest until our good is better and our better, best.

Help the Young People to help themselves; self-help is the best help.

THE CHURCH'S SUMMER SCHOOL

The Summer Young People's Conference Movement, among the Disciples of Christ, grew out of the earnest desire of people who were tremendously in earnest about their problems and are vitally interested in the fundamental realities of life. The church gave birth to the movement and found itself free to face with the task of developing it.

Fortunately, there were courageous, foresighted leaders in the church who had vision enough to see the church's great opportunity and the opportunities of an awakened, well-informed, eagerly-inspired youth. These fearless leaders actually believed it possible to give youth a higher and greater challenge to responsible church membership, clearer and nobler personal living. They had faith, faith in the youth, the best youth of the church and introduced the Conference Movement with the thought of safeguard of that supreme faith! The first conference was held during the summer of 1929 under the auspices of the Joint Committee of Disciples Missionary Education, before the United Christian Missionary Society became operative.

The whole Conference Movement and Program tends to develop the best in our Young People and develop a needed, trained leadership for the church. The best educational and Christian standards are upheld. Summer Conferences are truly the church's summer schools and represents a great investment on the part of the church.

A few of the demands in this particular:

1. (Force of character.)
2. Readiness of resources.
3. (Tremendous possibilities of an intellectual level of intellect.
5. Earnestness of purpose.

No further comment is made by him on his 8 horses of successful men.

The Conference Slogans and Quotus

A mere glance at page 2 (top of the page) tells the reader we have four summer conferences for our youth.

The Magnolia Young People's Conference is to be held at Mt. Benaiah College, better known to the Brotherhood as the Christian Institute of Edwards, Mississippi, from May 26-June 1.

The Southwest Young People's Conference meets at Jarvis Christian College, Hawkins, Texas, June 2-8.

The Mid-West Young People's Conference meets at Western University, Kansas City, Kansas, June 18-20.


The goal for attendance in these four conferences is 180 young people. These are to be the church's choicest young people in any age of intensive religious worker training. This will doubtless be a real test of parents' best interest in their sons and daughters, the church's foresight for its future interests and the young people's desire to accept a great challenge, do and dare for and with Christ—the world's greatest hero! The whole work on the part of the church has been concerned—the parents, the young people and the church workers will enable us to realize our quotas easily. In fact we could as well say that this number has already realized the value of Conference. It affords a week of splendid fellowship with the best people of the church, the best inspiration, earnest study, wholesome recreation, world-wide vision and leadership training.

These are some of the benefits to be derived from the Summer Young People's Conference.
BRETHREN, DO YOU KNOW WHAT WE ARE DOING?

Word has just come that W. H. Dickerson, one of our veteran ministers of the Gospel, is lying at the point of death. Then when that word came I began to look over the list to see how many of the old veterans have been falling out and at least fifteen have been gone the past twelve years and in the next twelve years probably twenty-five or thirty more will fall out.

We have not produced fifteen new ministers in the next twelve years we cannot turn out twenty-five or thirty ministers to take their places. Why? Why not face about and save the situation like a shepherd goes through his flock and find the girls and boys who ought to be gathered early the first Easter morning to pay homage to the Christ. The joyful remembrance of our Lord's resurrection is intimately associated with a mournful recollection of His death. This was true then; it is true today; long ages have not lessened the sorrow that filled the hearts of the followers of Easter brought the cross and the tomb, the crucified Savior, the risen Lord, the crown of thorns replaced by the diadem of the King of Kings.

I am asking every one, every member of the Missionary Society and the church this day. It goes to help support our worthy and zealous ministers and their wives when they have lost their work. These faithful followers of the Cross and of Christ have borne the burden in the heat of the day. They protected our spiritual interests as representatives of the cause of Christ. They have never failed in preaching the 'unspeakable riches of God' and we must now say, as did Paul, 'You are if I preach not the Gospel free from all fear.' As much as you have done it unto one of these, ye have done it unto me.'

Your Easter Offering, large or small, is credited on your quota or assessment.

I especially want to ask you to see Becoming an Easter Offering, and request that each society that reaches its re-
quirement, please notify me as soon as your work is done so we can know how many certificates to prepare.

Also I want to urge all to work hard on No. 8. Especially note some of the things that contribute to (1) That we might know the Christ. (2) That we might work with Him. (3) That we might walk by faith. (4) That we might be right at feet. (5) That our eyes may be opened. (6) That He may search our hearts. (7) That we may know Him and the fellowship of His sufferings. That men may be drawn to Him. It is all to make a substantial contribution on Easter Sunday for the Church and His Church.

They were present when a dear one passed away and they were called upon to render any service.
Dear Brother Grey:

I visited my home in Mt. Sterling two weeks ago and found all auxiliaries of the church in fine shape. They are looking forward to the building of a parsonage and church in the near future. I enjoyed my visit but a feeling of sadness was over all. Our beloved pastor, Elder W. H. Brown, has resigned to take effect weeks ago and found all auxiliaries of the church in fine shape. I am sorry that he is going but to be able to make a feeble attempt to express our deep appreciation to him.

Death has visited our church at Mt. Sterling the third time since the beginning of the year and took Brothers Mark, Olden, James Walker and Samuel Anderson.

Yours for Service,
Mrs. L. D. Magowan, Reporter

MT. STERLING NEWS ITEMS
Mrs. L. D. Magowan, Reporter

Dear Brother Grey:

The church gave Brother W. H. Brown, our retiring pastor, quite a surprise on March 14, his seventy-fourth birthday. Sister Viola Y. Chennault and Amy V. Stockton were the leaders in this joyous affair—joyous not because of Brother Brown’s going but to be able to make a feeble attempt to express our deep appreciation to him.

All the pastors, their wives and congregations were invited to have fellowship with us. A splendid program was readied with many taking part. A silver offering was taken which was $32.60. However, since that night others, most of whom could not be present, have contributed so that the amount is now $40.60 or more. After the offering the good women served pink and white ice cream and cake to all present.

The official board sat together with their wives and followed the ministers and their wives, led by Brother and Sister Brown to the table which was beautifully decorated with cut flowers and pink candies. We were glad to have with us Brother and Sister C. H. Dickerson and Mrs. William McElroy of Lexington. Everyone seemed to have enjoyed themselves. When Brother and Sister Brown left the church they had four large cakes, two of them containing seventy-four pink candies each. They were laden with flowers of every variety, it seems! We hope Brother Brown will live to enjoy many more happy birthdays. Sisters Chennault and Stockton and their committee deserve great praise for leading in such an elaborate affair.

Our church work is moving along nicely. We are now getting ready for a great Easter and planning for our annual rally. We are divided into two clubs, an adult club led by Brother W. H. Dyson and Miss Luecell Tipton and a young people’s club led by Brother Albert Kieth and Sister Estella M. Rank. Nothing less than $1,000 will satisfy these leaders!

NEWS OF THE WASHINGTON, MARYLAND AND DELAWARE DISTRICTS
Prof. P. H. Moss and Miss Beatie Chandler held a very successful institute at Washington, D. C., despite a steady downpour of rain each night. A representative group was present each night. A very successful and constructive program is being fostered in this district.

The Second Christian Church of Hagerstown, Md.

Dr. M. F. Robinson has led in remodeling the Second Christian Church at Hagers-
town. It is a very beautiful structure, both the interior and exterior. The church is now going forward with their plans for a Pre-Easter Campaign.


This is a very faithful little group of loyal workers who have put on a con-
structive program throughout the various departments of the church. Though they are few in numbers they are very de-
moted to have an adequate church home worthy of our Plea. They, like most congregations, feel that an adequate church home would mean to foster our cause in a great industrial center like Philadelphia.

The Calvary Christian Church, 87 Irving Place, Brooklyn, N. Y.

While these good folk have had quite a struggle in organizing, they are ‘carrying on’ in a heroic way and doing some constructive work which will eventually yield an abundant harvest. The membership is steadily increasing and yet, were all the members of the Christian church connected with the church there it would have an amazing increase. Apparently some of these experiences difficulty in locating the church.

It was the good pleasure of the field workers, Bible school or Department of Religious Education, to visit these good folk and help organize the Bible school. The young people are lined up in the C. E. Society and are doing excellent work. They are also actively engaged in the work of the church.

Elder W. M. Johnson is the pastor and a very faithful leader and a tireless worker. He is anxious to have representation in our National Convention at Cleveland, Ohio.

NEWS ITEMS OF EAST VINE STREET CHRISTIAN CHURCH
(Knoxville, Tennessee)
Elder R. F. Hayes, Pastor

The membership and friends of East Vine Street are proud of their new church home. Elder R. F. Hayes is the very successful pastor who has led in rebuilding a beautiful modern edifice with classroom for the elementary department, assembly rooms and other advantages of modern equipment for Religious Education. The churches of East Tennessee have taken out a new lease on life as was plainly seen in the District Convention as the churches contested for the Loving Cup honors.

COLUMBIA, MISSOURI, CALLS NEW PASTOR

Elder Frank H. Coleman, Pastor

Elder Frank H. Coleman of Kansas City, Kansas, has accepted the call to the Columbia church. For several years he has pastored the Atchison, Kansas church and headed up the Kansas State Work. He comes to his new field with years of experience and great hope of a rich field of labor. Elder and Mrs. Coleman are well prepared for their new work and have been heartily received into the pastorate at Columbia.

The Columbia church now ranks easily among our leading churches, as far as modern building equipment is concerned. Recently they dedicated a new building estimated to have cost approximately $50,000. However, much remains to be done yet before they are ready to entertain the 1920 Missouri State Convention. This church has wrought well through the years and God has wonderfully blessed their efforts. The building is a great monument of towering success to the efforts of those who have supported the work regardless of any existing conditions.

The installation services held March 10-14th were well attended. Elder C. C. Hicks, who had charge of the music each evening, deserves much praise for his appropriate selections and for securing some of the best musical talents in the city.

(Continued on page 6, column 1.)
Miss Lucile Washington, the pianist, served each evening except Friday, she was away on a trip. The church bell gave out to the choir rendered excellent music. (Monday evening.)

Monday evening the deacons and elders held their program. The program was well arranged and instructive addresses were given. The choir rendered excellent music. Elder O. A. Calhoun of the C. E. Church delivered the message and Sister Washington, Deacon A. L. Hicks presided in a very efficient manner.

Tuesday evening the Missionary Society rendered its program. Sister J. L. Mappin presided. At this program we had a large audience. Sister H. G. Gregory read Scripture, Roman 12th chapter. Mrs. W. H. Wisely, a faithful member of the church, brought a fine message on "Woman's Responsibility in Missions." Sister Wisely seemed to be so enthused over the work; we talked our hearts burned within us. Sister N. H. Smith, wife of the pastor of the M. E. Church, delivered a fine address on "Woman's Responsibility in Church Attendance." It was enjoyed by all.

Sister W. R. Washington, a faithful member, brought a heartfelt message on "Christian Responsibility in Bondage to Sin." Sister Washington is a very consecrated worker. She has five children and still finds time to be a useful leader in the church. Elder J. W. Garner of the St. Paul A. M. E. Church delivered the sermon. He gave us some inspiring thoughts on the subject.

Sister Mappin deserves much credit for the way in which she presided and also her efforts in getting the women out. We are quite sure the Missionary Society will take on new life from the meeting. Mrs. Zelda Donaldson, music teacher at Frederick Douglas, rendered a special number to the program. Prof. J. O. Richardson, mathematics teacher, also of the Douglas, gave a number on his violin accompanied by Nellie Blanchet. These were enjoyed by all.

Wednesday evening the Bible school gave its program. Elder H. G. Gregory presided. The program was well arranged but on account of some hindrance some of the participants were absent; notwithstanding that Brother Gregory used what he had at hand. Mrs. Doss, principal, teacher at the Douglas school, also Supt. of St. Paul A. M. E. Bible School, brought a striking message on "Bible School Responsibility." He gave some facts that opened our eyes to a vast field of unachieved boys and girls. His message raised the horizon for the Bible School. Elder W. H. Hill of the Broadway Baptist Church presaged an interesting sermon. A warm fellowship was felt throughout this meeting.

The Church "The Christian Endeavor rendered its program. Miss Vera Washington, another daughter of the faithful Sister Washington, presided in an impressive manner. We are proud of her. "The C. E. Responsibility in Church Attendance" by Mrs. H. Wisely was all that could be desired. Brother Gregory is a loyal worker in the church. Mrs. J. Z. Moseley, wife of Prof. Moseley, brought a soul stirring message on "C. E. in Training."

Miss Vera Washington gave an address on "The C. E.'s Responsibility in Missions." Her message was enjoyed. The Elder, W. H. Sturdivant, brother to the minister, seemed to put his whole heart in his message. We are proud of such fellowship.

Friday evening, the church's program.

Sister Hubert Washington gave an address on "Woman's Part in Indirectation." It was enjoyed by all.

Elder Carl Agee (white) of the First Church brought the message, a very fine one on "The Power of the Church." It was just the thing we needed. We were enlightened as to the many ways in which the power of the church can be directed.

Following this program the ladies, under the direction of Sister J. L. Mappin, prepared and arranged the program to suit the occasion. Beautiful screen curtains decorated each window. The table was spread in up-to-date manner. Several vases of beautiful flowers on each of the three tables added more splendor to the occasion. Amount raised was $55.25.

Services are better each Sunday. We have planned to study The Life of Christ. A Pre-Easter Revival is planned also a Union Communion Service, on behalf of the five Christian churches in Greater Kansas City and vicinity, for June 8.

A number of the captains for our $500 rally held an enthusiastic meeting at the church on Monday evening in spite of the rain. The captains are: R. P. Jackson, S. Barnes, Wm. Dyson, M. Allen, I. N. Toney, A. G. Nelson, Edwin Lee, John Patillo, W. E. White, and Wm. Burton. The captains for the women are: Mrs. Mary Brown, Dyson, Freeman, Brasher, Jones, Fickls, Hayes, West, Jackson and Mrs. Mappin.

Our young folks had a "serumptuous" time on Saint Patrick's Day. Several members of the Kansas City, Kansas Conference Club were present and had a delightful time. The Willing Workers Club had a splendid meeting at Sister Mary Brown's. Plans were more fully worked out for The League of Nations' Dinner for the last Thursday in April. Mrs. Murray will represent Japan, Mrs. Jones represents China, Mrs. Scott is Holland's representative, Mrs. West represents Mexico and Mrs. Nettie Jackson is our American representative.

The Aid Society had a fine meeting at the home of Mrs. Dryden. Little banks were filled with the contributions to The Quilt Contest. Reports are to be had at the close of the barn."
Conference to All Men

As seen by a National Bible School Officer:
THE CONFERENCE MOVEMENT—an EFFECTIVE MEANS OF DEALING WITH YOUNG FOLK

By Prof. T. W. Pratt, Dallas, Texas, National Bible School President

The most effective organization we have for dealing with our young folk and their problems is the Conference Movement. Every church should see that their most faithful and worthy young men and women have access to a week of Conference Training in one of our four Conferences each summer.

As seen by a Conference Director:
CONFERENCE IS INDISPENSABLE TO OUR CHURCHES

By Prof. John Long, Director of Magnolia Conference

There are some things that one just can't afford to be without. They are indispensable. Fortunately for most of us many of these essential things may be had for the asking. Others may be had with but slight effort. This is as true in our churches as anywhere else. Leadership ability among the young people of our churches is an absolute requisite for the future success of the church. How grateful we should be that it is within the means of any church to furnish its young people with leadership training.

Our young people's conferences are doing this training of our future leaders in an unusually fine way, and at a cost that is surprisingly low. Not one of our churches, not even the smallest, can afford to fail to have at least one young person in a conference each year. The future of our work demands it!

Conference as Seen by a Pastor:
Dear Coworker:

I have this to say about the benefit the Young People's Conference was to those who attended from our church:

Increased interest in church work; gave them a greater idea of their responsibility as Christians; heightened their vision and made them know the power of co-operation.

P.S.

We are working hard for a large attendance at this Conference. Just returned from Adair County where I think we will be able to get two or more. Planning to visit Stanford, Houstenville and some other points soon.

Eld. Wm. Martin, Danville, Ky.

GET YOUR PAL

By Mrs. Zellie M. Peoples, Southwest Conference

The call goes out both far and near, for every Conference-ite to hear; So get in line and Cheer! Cheer! Cheer! Go get your Pal!

To go to a Conference is fun, but selfish people go alone.

The Magnolia Conference—Four Years Old

As seen by Conference Students:
Young People, Go To Conference, Why?

IT begets enthusiasm
IT brings inspiration
IT increases information
IT strengthens consecration
IT widens Christian acquaintance
IT provides spiritual-mindedness

IT rejoices the Christian heart
IT strengthens consecration
IT increases information
IT widens Christian acquaintance
IT provides spiritual-mindedness

Search for a friend and lead him on; Go get your Pal!

Conference gives you inspiration And there's no end to Recreation, Conference builds a new nation, So get your Pal!

Bring one, bring two, bring three, or four; Wide open stands the Conference door It beckons for a million more, So bring your Pal.

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Young People, Go To Conference, Why?

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Conference week is one of great fellowship and inspiration. "—Conference Graduate, Isaac Henderson.

"Conference meets our needs." —Cyril Robertson, Conference-ite.

"One of my impressions of Conference is that it is the introduction to some of the implication of religious living. It leads the mind of youth from the low and degrading things to the clean and spiritual heritages of this age." —Manuel Welch, Frankfort, Mo.

"Conference has been the medium through which I have learned to stress more the Jesus Way of Life." —Conference Graduate, Mary Moore.

HIGH POINTS ON THE CONFERENCE PROGRAM

By Conference-ite

Chapel Exercises—Portia Payne

Chapel exercises have for the most part broadened the knowledge of the Young People, causing them to have self-confidence, causing them to have increased faith in the program of the church. It was the desire of the Young People to return to the local church being able and willing to plan similar worship services.

Morning Watch—Walter O'Bannon

One of the most inspiring activities of the conference that we have is Morning Watch. At this time, each conference-ite seeks some nook or corner alone, using the same spot daily. Every morning is a chance to commune with God in your own way. In this way we prepare to meet the challenge of the day. The topic of our morning watch is "Searching Self With Jesus."

Peaks of Inspiration—John Powell

If we should name just one peak of inspiration it would have to be the conference itself. Each meeting attended seemed to have been building over with interest, and just a bit more inspirational than the one previously attended.
By Mrs. Deets Blackburn, Grey, Kansas City, Mo.

This affords me an excellent opportunity to give you a glimpse of the business end of our conference. We realize mothers are anxious to know just how their child is being cared for and protected in their absence. And, of course, we are eager to give them the facts so that they may rest assured that their children are cared for. Where mothers do not reside in the dormitories they are under the supervision of their "Dean." If they need medical attention we see that they get it. The youth are taught to guard their morals, and we have carefully searched out the places that are popular with the young of both sexes. If they are on a hike, they have their heads turned; if they are in the dining hall, they are under the supervision of our "Deans." If they need medical attention we see that they get it. The youth are taught to guard their morals, and we have carefully searched out the places that are popular with the young of both sexes. If they are on a hike, they have their heads turned; if they are in the dining hall, they are under the supervision of our "Deans." If they need medical attention we see that they get it. The youth are taught to guard their morals, and we have carefully searched out the places that are popular with the young of both sexes. If they are on a hike, they have their heads turned; if they are in the dining hall, they are under the supervision of our "Deans." If they need medical attention we see that they get it. The youth are taught to guard their morals, and we have carefully searched out the places that are popular with the young of both sexes. If they are on a hike, they have their heads turned; if they are in the dining hall, they are under the supervision of our "Deans." If they need medical attention we see that they get it. The youth are taught to guard their morals, and we have carefully searched out the places that are popular with the young of both sexes. If they are on a hike, they have their heads turned; if they are in the dining hall, they are under the supervision of our "Deans." If they need medical attention we see that they get it. The youth are taught to guard their morals, and we have carefully searched out the places that are popular with the young of both sexes. If they are on a hike, they have their heads turned; if they are in the dining hall, they are under the supervision of our "Deans." If they need medical attention we see that they get it. The youth are taught to guard their morals, and we have carefully searched out the places that are popular with the young of both sexes. If they are on a hike, they have their heads turned; if they are in the dining hall, they are under the supervision of our "Deans." If they need medical attention we see that they get it.
Jesus Christ Shows Himself Alive

By Many Infallible Proofs He Demonstrates His Living Presence

HATSOEVER else may be said about the translators of the King James Version, they were not afraid to make spiritual affirmations. Turn to the strength of the sweeping affirmations. The witness of the resurrection came not during the flash of a wing, or the shaking of a leaf—it covered a period of forty days. The proofs were not doubtful—they were not circumstantial evidence; they were not few in number—there were many infallible proofs. Not all came to the same person, as to one man or woman who might habitually imagine visions, or to impressionable people who might be morbid by disappointment, by longing and by clouds of rumors that filled their sky; but they came to hundreds of people.

What a fine list, for example, Paul gives:

He appeared to Cephas;
Then to the Twelve;
Then he appeared to five hundred brethren at once;
Then he appeared to James;
Then to all the apostles; and last of all but certainly not least—He appeared to Paul.

There were many infallible proofs of different places.

He was proved alive in every way that knowledge can come to man—they saw him; they heard him; they touched him; they walked with him and he with them; they perceived that he was near—their hearts burned within them. He was thus known to be alive by many infallible proofs of sensation; of intuition; and of those higher ranges of understanding which psychology is feeling after, which everyone who has thought about it knows man possesses.

He came to them in all states of their souls—when they were expecting him, as in the mountains of Galilee; when they were not expecting him, as on the road to Emmaus; in the room in Jerusalem on the First Easter evening when they were wrapped in mystery, wonder and grief; and when they had given up and were going back to work. There were many infallible proofs of surprise.

He appeared to all sorts of people: fishermen, farmers, politicians; to men, to women, to the saintliest, to the broken who had been healed; to his apostles, and to some who had never met him before.

Thus were there many infallible proofs of differing personalities; he shone through many windows; he made all types of people understand. He appeared in many different aspects of his nature and established his unbroken identity. He faded upward into the glory of a bright cloud, away from one of the humanest and closest conversations. He ate with them, he walked on the waters; he reproved them; he gave commandments and outlined plans for the Kingdom that should rule over all. That is to say he re-established himself as companion, friend, teacher, preacher, miracle worker and Kingdom builder.

He gave the infallible proof of unchanged and unbroken personal identity—thus showing that life goes straight on, and that while we shall know more and be able to do more with ourselves, we shall have the same characteristics and powers—only how glorified, only how enlarged, only how much more adaptable.

This Christ we may know by experiences of many kinds. He gave courage to the timid; the power of his resurrection has purified life; the knowledge that he is alive has quickened the dullest into activity, the most phlegmatic into rapture, the most matter of fact into vision, the most selfish into kindness, the inert into energy and movement, and the most quiet into crying aloud the witness.

Many infallible proofs of the soul-experiences, spirituality, prayer, ethics, aesthetics, and all the prophetic instincts, dreams and longings of the heart and mind—as vines climb and bloom on the sunward side of trees—the many infallible proofs of a power above, an Over-Soul, the call of the Living Christ lifts and purifies man.

So Jesus showed himself alive by many infallible proofs. Why then, friend of mine, do you remain shackled in Doubting Castle; why weep, why grieve over departed friends; why be afraid of death; why make plans for a poor little short circumscribed life when thou hast eternal things, eternal life, eternal tasks—eternity in which to grow!

Somebody said, I do not know who, but I thank God:

I pass but do not cease. I go to those who have gone. I go to him in whom is no after nor before, and in whom all work is Yea and Amen. To die is Christ. It is gain—gain in reality. I go nearer to the great reality, the eternal, holy love. I do not just sink into the Unseen, I move deeper into God and the Kingdom of God, I see His face. I am rapt into the energies of the Eternal. Here I am not where I should be because others are not. But I go where all souls are filled with Christ; where the public opinion is the Holy Ghost; where all moves in righteousness, service, and worship.

Many infallible proofs—the Eternal fitness of things—the everlasting consolation—The Christ! The Christ!
The special giving Bible Schools are listed as follows—century giving, those giving $100.00; three-fourths century giving, those giving $75.00; one-half century giving, those giving $50.00; one-fourth century giving, those giving $25.00. The offerings taken on these days sent to the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, will be credited to the Bible School apportionment.

THE LAST NATIONAL SPECIAL DAY FOR BIBLE SCHOOLS

Children's Day—June 1, 1930. Offering for Foreign Missions

The Challenge Is Yours—June 1

Remember: Children's Day, your last Special Day; observe it!

MAKE WAY FOR YOUTH!

By V. G. Smith

VIII. Young People's Conferences—Physical

"And He increased in . . . stature . . ."—Luke 2:52

The Body

For a long time the religionists posted a continual conflict between the body and the soul. The spirit required that the flesh be brought in subjection by suffering, torture, scourging and neglect for the soul to reach its fullest development. A weak and anguished physique argued the existence of a hearty soul. Conversely any sort of athletic robustness was destined to barter a puny soul or preserve spirit.

In these latter days, mankind has come to see that the foundation of all development is physical. No intense mental effort can take place where muscles, organs and nerves are in conflict with the best rules of health. No amount of social pleasure or contribution can spring from a diseased body. In fact nurses are paid as much for the bad temper of the patient as for vigilance. Also, "You can't save a soul in a damned body."

The Physical in Young People's Conferences

The opening event of conference is to chase the last vestiges of sleep from the bodies of conference setting-up exercises, which are five-minute periods of calisthenics to prepare for breakfast. All the muscles and organs are given an opportunity to stretch and "fall in" for breakfast.

The meals of conference are planned to give plenty of good old vitamins and calories. Breakfast consists of a cereal, milk and a calorie-producer. Dinner anticipates a strenuous afternoon and puts in proteins and aluminoids with some fat. Supper is lighter and has plenty of the body-nourishing foods served.

In the afternoon every conference-lie is scheduled for an hour of outdoor exercise in the inter-group sports and competitive games. No one is excused unless physically exempt. Every one "plays the game" to win and the greatest victory is over the ills of the flesh.

Quiet Hour and eight hours at night gives enough of sleep and the body is reverenced for the next day's task. The foundation of all development is then fitted for the superstructure of religious training.

1929 The Challenge $3000 Is Yours 1930

The Magnolia Young People's Conference is to be held at Mt. Beulah College, better known to the Brotherhood as Southern Christian Institute at Edwards, Mississippi, from May 26-June 1.

The Southwest Young People's Conference meets at Jarvis Christian College, Hawkins, Texas, June 2-8.

The Mid-West Young People's Conference meets at Western University, Kansas City, Kansas, June 17-25.


DECISION DAY IN THE SMALLER SCHOOLS

Most of the Sunday schools of the Brotherhood are under 100 in attendance. Many such schools do not have the privilege of a regular pastor. However, in each Sunday school there is a superintendent and a number of faithful teachers. These can observe a decision day on April 13 and also on April 20, thus giving the scholars the opportunity of making their public confession of faith. Some can take the confessions and conduct the baptismal service.

There is no valid reason is any Sunday school, no matter how small in number, for not seeking to win every person to Christ by Easter.

THE TEACHER-EVANGELIST

It is often stated that the pastor should be evangelistic. For this work, he should have a passion for winning others to Christ. This is likewise true of the teacher. It is no longer true, and more often than the most of us realize, that teachers go on in their work, week after week, without a thought or concern about the winning of the unchurched members of the class to Christ and the church. The great privilege is overlooked. The teaching is perfunctory. When there is a burden on the heart for those interested and a passion in the soul for each unchurched person, the lessons take on a different meaning, teaching has a new purpose, and the work is rewarded. "He that is wise winneth souls."

GET YOUR MAN

The Mounted Police of Canada have a motto that is one step in the tradition, which says, "Get your man." No weather too cold, no distance too far, no dangers too great, to deter them in their hunt for their man. They persist until he is captured and brought to justice. This is the way men hunt others for the government.

In the same way, each Christian determination should be, "Get your man." Bring him to Christ like Andrew brought his brother Simon Peter. The man may not be 'structured for Christ' on the first interview. Be persistent. Don't give up easily. Get your man. Each one should win another. "Tell us: they believe it; Christ does it."

SPECIAL NOTICE TO THE BIBLE SCHOOLS OF MISSISSIPPI!

By Elder S. R. Garrison, Supt. of State Bible Schools

The Mississippi Bible School Convention will convene at Fayette on July 18-20, 1930. Each member is asked to give one ($1.00) dollar as we are asking the Bible Schools to raise $500.00 at the Fayette Convention as we hope to help at least 12 young men prepare for the ministry. We must reinforce our ranks as many of our fine ministers are gradually dropping out. Brother Wendell Jackson, G. W. Williams and R. B. Brown have passed on to their eternal reward. Their places must be filled.

Paul says "if man desires the office of a Bishop he desires a good work." In view of our great need for ministers the Mississippi State Bible School Convention has decided to take the initiative in persuading 12 young men to enter the S. C. I. and prepare for the ministry. In order to get help they must be recommended from the church in which they hold their membership; the State Bible School Board will say what school they shall attend; they must work on church school term and then the board and the church will help them in school until they are sufficiently prepared to fill some of these vacant places. The entire church is as though it were a Macedonian call. We must do something about it.

Each district is asked to have a contest during the April quarter for the superintendents and teachers. The questions are taken from the lessons of the first quarter. They must memorize the first five subjects and golden text in order to be eligible for the contest. We hope every school will observe the 4 National Days. Do not let anything prevent us from doing this; we must observe them! Remember our motto for the Fayette Convention is: $500.00 and 12 young men for the ministry! Yours for service, Elder S. R. Garrison, Supt. of Bible Schools.
SUCCESSFUL LEADERSHIP

Many of our States are now holding their District Conventions, and will soon hold their State conventions and then comes the National and International Conventions! We have a little 'sad' here, which seems to pass on to the leaders with the hope that it may ultimately do some good as we attempt to 'select' our leaders in the local church, but especially those who are already located and thus able to lend our larger work in the District, State or National Conventions.

This is a rather thorough analysis of the qualities and attributes of successful leadership. In our Young People Conference we have 'Self-Evaluation Charts' that help the individuals to become better acquainted with themselves, their weaknesses and strong points. While this can hardly be considered for either adults or young people, we wonder if it may not help those who are in earnest about their work? These are conveniently divided into three major divisions as follows:

1. The Soulful Attributes of Successful Leadership

The formula may be stated: Sympathy plus Sincerity plus Enthusiasm equals Likability. These constitute the personal forces that tend to make one like and perchance loved by those who come under his guidance and authority.

Sympathy. Sincerity and Enthusiasm—what are these? Real sympathy is said to be a constant revelation of real, heartfelt, unselfish interest in others; a thing always thoroughly appreciated. Enthusiasm is the source of vision and optimism—an indispensable prerequisite for every successful leader. Sincerity is a positiveness, a genuine-ness of character, stripped of all pomp and pretension. These soulful qualities make for likability in a leader and may be discovered to a certain degree and developed to an extent.

2. Mental Attributes of Successful Leadership

Fairness plus Reliability plus Scholarship plus Tact equals Vitality. These constitute the forces within oneself which lubricates the points of contact between the leader and the led. Without harmonious and co-operative operation, leadership is impossible. Reliability is that rare force which gives to the other fellow a certain un-deniableness; a coveted distinction! However, it is the aim of true Christian Education to make one so thoroughly acquainted with a given subject that it becomes an integral part of his thought, purpose, motive, or act!

3. The Physical Attributes of Successful Leadership

The third group of abilities of the successful leader are called the physical ones: Personal Appearance plus Vitality plus Poise equals F ailability. These are the forces that plant vigor and, without a fit of willingness-to-do, a kind of stick-to-itiveness is those who would lend.

Personal Appearance, Vitality, Poise—whom are these attributes? Personal Appearance we mean neatness, cleanliness, a certain unconscious attractiveness void of excess or ostentation. Vitality is that something about the personality which implants energy with no apparent effort; it does not bruise or make any mark with which to identify it. Poise is a rather uncommon combination of the mental and physical that spells poise and reserve force; it is this that reveals the man whose has thoroughly organized and systematized.

Let us then say these three abilities may be recognized as essential to successful leadership: Reliability, those personal forces that tend to make one popular by using clever schemes and devices to gain the respect of others, the man as he rises, is indeed a rare opportunity; a coveted distinction! However, it should be remembered that genuine achievements do not come from a dash-in-and-fall-out spirit but from a conscious effort of seeking recognition and places of great trust and high honor; nor simply through an aim to detract but is believed to be popular by using clever schemes and playing up to or down to the crowd for 'spot-light' positions on the stage of life. This is not the way of real leadership and proven leaders. Real leaders come by way of individual merit and inherent abilities.

The chance to rise, whether in one’s local church, community, State or nation, and demonstrate one’s ability, command respect of all physicians and nurses; the man who gives a true account of himself as he rises, is indeed a rare opportunity; a coveted distinction! However, it should be remembered that genuine achievements do not come from a dash-in-and-fall-out spirit but from a conscious effort of seeking recognition and places of great trust and high honor; nor simply through an aim to detract but is believed to be popular by using clever schemes and playing up to or down to the crowd for ‘spot-light’ positions on the stage of life. This is not the way of real leadership and proven leaders. Real leaders come by way of individual merit and inherent abilities.

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LOOKING TO THE GREAT THINGS OF THE FUTURE

One time when James A. Garfield was a student in school at Hiram he was challenged in a debate by an atheist. The atheist said the motion was to prove himself on the affirmative and Mr. Garfield on the negative. The atheist spoke first and tried to show the unreasonableness of the idea of salvation for the good and a loss for the bad. He said, If we should place all the men in the world in a row beginning at one end to put the best man and then the next best man until we would end with the worst man in the world; where could we divide the line and send one group to heaven and the other group to hell? Mr. Garfield answered by saying, Very well, if we take this line we will find at some place down the line where they are all looking forward and the rest all looking backward. There I would divide it.

The argument is correct. The men of the world are divided into two classes. One class is looking forward and the other is looking backward. There may be some men in the good group and some in the bad group, but they are struggling for better things. There may be some quite good men in the bad group, but they are utterly selfish and are looking for nothing farther on. God is trying to show the utter reasonableness of the idea of salvation for the good and a loss for the bad. He said, If we should place all the men in the world in a row beginning at one end to put the best man and then the next best man until we would end with the worst man in the world, where could we divide the line and send one group to heaven and the other group to hell?

Heaven and the other group to hell MI'.

The worst man in the world; where could be the idea of salvation for the good and a loss for the bad. He said, If we should place all the men in the world in a row beginning at one end to put the best man and then the next best man until we would end with the worst man in the world, where could we divide the line and send one group to heaven and the other group to hell?

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AN OPEN LETTER TO OFFICERS OF THE NATIONAL WOMEN’S MISSIONARY SOCIETY

Dear Officers:

In April (12th, 1930), Unpreventable circumstances necessitated postponement.

The president has authorized me, the corresponding secretary (Mrs. R. W. Watson) to urge each national officer to meet in a conference at Louisville, Kentucky 9 a.m., Saturday, May 3rd, 1930, at the 16th and Chestnut Streets Christian Church. Each officer is requested to present as base meeting, the list of names which will consist of travel, room, board and incidental expenses. We have no funds in treasury for this, so each officer will be expected to bear her own expenses. We will consist of travel, room, board and incidental expenses. We are asking every one can arrange to be present. Very sincerely yours,

Mrs. R. W. Walton, Corresponding Secretary.

REPORTS OF THE WOODLAND AVENUE W. M. S., KANSAS CITY, MISSOURI

Mrs. May Brown, Reporter; Mrs. E. C. Dyson, President

There are times when it becomes necessary to the hearers, a large majority to circumstances. This is a "double leader" report of the Missionary Society for March and April. The March meeting was held at the home of Mrs. F. F. West, 1718 Euclid Ave., with 16 members present.

The total amount of dues collected was $6.10, group No. 2 led with $3.10. One violence under the influence of strong excitement; some timely remarks; this was Mrs. Kinkley.

The April meeting was at the home of Mrs. E. Raylan, 2004 E. 37 Street. Twenty were present at this meeting, only $3.25 were collected as dues. We are sure our good people will not forget we want to win some of the National prizes and we must keep up our interest, attendance and especially dues until June 30 or the setting of the National Convention in August. The April meeting was largely interested in meeting State claims in our District Convention, which was considered a success.

Mrs. E. C. Craggutt led a game of "Gossip." Mrs. Edwards, of Independence, Mrs., and Mrs. May Brown won the prizes for the best "Gossipers." It was a delightful evening in every particular.

WHAT IS IT THAT MADE PENTECOST GREAT?

By Elder B. C. Duke, Topeka, Kansas

Pentecost, as most of you know, was a Jewish feast day. It is far more remote than the destruction that took place at Jerusalem about 2,000 years ago. The Jewish Pentecost came 15 days after the

THE CHRISTIAN PLEA

Page Five

PLANS FOR THE OBSERVANCE OF WORLD MISSIONS MONTH

During the month of May, a special effort to be made to enlist every member of the church with a gift of $1.00 each for the World Missions (Concluded)

1. The month of MAY to be known as World Missions Month.

2. During the month of May, a special effort to be made to enlist every member of the church with a gift of $1.00 each for the World Missions Month.

3. Since there are four Sundays in May, 10 cents disposed to give the $1.00 at time may give in four installments of 25c each.

4. To each one giving $1.00 will be given a button which will identify him or her as one who cares and one who shares. The button should be worn until the National Convention.

5. On World Missions Day churches will offer an offering be taken every Sunday during May. Special care, however, should be taken to list the names of giver. When the $1.00 has been reached a ribbon or other button.

6. In larger churches, the group plan may be followed by selecting an interested active leader for each group of members. The leaders may work promiscuously as they are able to influence. At the beginning of the third week, a check-up should be made and during the last five days, those who have not given should be especially listed with group leaders and personally solicited to make the gift.

7. A program will be placed on the wall of the church on which will be written each week the names of those who give the $1.00.

8. Plans have been made whereby each church paying its National apportionment of $1.00 for each member will be honored guest at the banquet to be held at the National Convention this year.

We are coming to you at this time to ask you to cooperate in a plan to raise in a single effort the entire church with the $1.00 which is equal to World Missions as requested by the National Convention.

This year we have scarcely made an attempt through the hard winter months to make any collections. We rather felt that it would be better to make a hard pull—a strong pull—a pull altogether, and in a single effort raise the entire amount due.

The month of May is to be known as "World Missions Month" during which every member of the church will be asked to make a $1.00 donation for missions which will be credited toward the church annual apportionment. We have had some unique little buttons made which we think will help, and will thus greatly facilitate to the end of a success.

Herewith are enclosing a sheet giving plans and suggestions for the success for the "World Missions Month." The plan is another link in the Christian unity chain.

ON TO PENTECOST

Every pastor and church will need to guard against a let-down and a letting go after Easter. The usual "slouch-up" following Easter can be overcome by frequent announcements and by a definite program that goes on to Pentecost.

The Protestant churches of America, among others, are working to prepare for Pentecost plans and programs. These are being carried on now and have been for some time. However on Easter, all these interests are in competition and excited. To prevent their intention to go together on a common program and work at it unitedly.

A Church Attendance Crusade

The hope of the church is that there shall be such a united vigorous church attendance crusade as shall seek to put every member of every church in church somewhere every Sunday from Easter to Pentecost. Why not our own Brotherhood take the slogan "Every member of every local church at the Communion Table every Sunday." On Pentecost Sunday, the climax every member should be present for the Communion Service.

A Bible Reading Revival

There will be a simultaneous reading of Luke and Acts, a chapter daily, during the fifty days. The American Bible Society is co-operating heartily in this plan and will furnish at no cost to any church a little book by the thousands. Radio stations will put the chapter on the air and daily papers will print a chapter each day. This is to be national in scope.

Preaching on the Same Subjects and Texts—

The preachers of the Protestant churches of the nation are being asked to preach on the same subjects and from the same text on Sundays. This list has been prepared and will be sent out to the ministers soon. Here is another link in the Christian unity chain.
THE PASSING OF A GREAT PIONEER PREACHER
By Dr. G. Calvin Campbell, Columbus, Ohio

Elder Mitchell Williams passed away on March 26th. He was truly a pioneer in the Gospel among our group. He had the courage to expose erroneous teaching in the Christian religion. He was associated with many of our pioneer ministers, among whom were: Elders Andrew Walker, Jackson Brayboy, Jordan Rodgers and many others who laid the foundation of our work in Alabama.

He was born on St. Simons Island, Georgia, in 1842. He founded the church on the Brooks' Place, Lawrence County, Alabama in 1872 and was baptized by Elder Wm. Brooks. He was ordained to the ministry along with Groser Edwards in 1875. Prior to his ordination he was a local preacher in his church. In 1875 he entered the Louisville Bible School where he remained for some time preparing for the ministry. While there he was associated with other students such as Alexander Campbell, Wm. Richards, Jackson Brayboy, Alexander Campbell and others.

The active ministry of Elder Williams began in 1875 and was spent in Alabama, returning to the Sinto when he finished his schooling. He pastored the following churches: Mt. Pleasant, City Hill, Salem, Clay Hill, and Flatwood. The Ross Street Church represents his outstanding piece of work. He organized and built up this church in Montgomery, Alabama. He gave up his church in 1918 and came to Columbus.

On coming to Columbus, Ohio, his first effort was to connect himself with the church, on Ohio Avenue. He was a great help to the congregation and gave freely of his time to help make possible the present and future church. He gave his service without compensation. He always felt he made a mistake by coming to the North and wished he could have made possible the present and future church. He gave his service without compensation. He always felt he made a mistake by coming to the North and wished he could have returned to the South. His faithful wife is still with us and lives with her daughter and nieces.

Elder Williams was quiet and unassuming in his manner and lived an exemplary Christian life. He was loved and respected by those who knew him. Many souls were won to Christ by him and several became ministers. Truly our pioneers are passing rapidly. Their ranks are becoming thinner and thinner. It will not be long until our pioneer ministers who went about building up New Testament Churches among our people will be no more! It must be called 'The Sayings of Jesus.' It is as though we were on the Mount of Vision.

Elder E. B. LaTouche, Pastor, Brother

DEAR READERS OF THE PLEA:
We wish to say a word about our work under the leadership of Elder G. W. Best. Elder Best is doing a most efficient piece of work. There is steady increase in interest, attendance and offerings in all departments. We now feel as though we could not accomplish much without Elder Best and The Christian Plea.

NEWS ITEMS OF SOUTH SIDE CHRISTIAN CHURCH, CHICAGO, ILLINOIS
Elder E. B. LaTouche, Pastor; Brother

DEAR READERS OF THE PLEA:
We have been silent because we wanted to surprise the Brotherhood; we have not been asleep as some might think! We have been in our new church home a little more than a year and have made rapid progress. We had our grand opening on the first Sunday in March; since that time many events of importance have occurred in the life of the church and its auxiliaries.

Elder LaTouche was one of the Chicago Missionary Society, preached for us on March 2nd, our grand opening day; Elder Wilson of Evanston made some very timely remarks; Elder Williams and the Oakwood Boulevard Christian Church Choir, under the leadership of its able leader, Mr. E. C. Welch, rendered the music for us that afternoon. We had an overflow crowd and a generous offering for the day.

The church is showing steady progress under the leadership of our worthy pastor, Elder LaTouche. We have regular additions, harmony and peace prevails in the membership, we are taking care of our obligations in a fine way and the departments of the church are working effectively. It is only a question of time until we will have a splendid, up-to-date church home, modern in every particular.

NEWS ITEMS FROM AARON'S RUN, KENTUCKY
Elder C. H. Johnson, Pastor

DEAR EDITOR OF CHRISTIAN PLEA:
Please allow space for a few words about our work. We were with the Church at Little Rock on the 3rd Sunday. Splendid services. The funeral of Sister Della Mae Hughes was preached. She was a member of the choir, loyal to the Bible School and a genuine Christian. The District Meeting was held on the 4th Saturday and Sunday.

It proved to be the best held in the last 2 years. Sixty-one dollars and ninety-five cents were raised. The next meeting will be at Little Rock in June on the 5th Sunday.

We were with the Church at Shady Grove recently. The good Sisters brought their baskets and served dinner on the grounds. Two young men and 3 young women were baptized and fellowshipped into the church. Elder C. H. Dickerson now takes the field. Our prayers and support go with him in every possible way.

NEW ITEMS OF TAYLOR, TEXAS
By Elder T. J. Green, Minister

To Christian Plea Readers:
This comes to say the word here moves along nicely. We had fine services all day April 29th or Easter Sunday, excepting the Sunrise Prayer Service. The minister was there and rang the bell on time, but no one met him (and of course he prayed); so that was a prayer meeting too but at the 11 o'clock service we preached to a splendid congregation from Matt. 7:24-29 using as a subject 'The Sayings of Jesus.' It was as though we were on the Mount of Vision.

At 3 o'clock Rev. Mrs. Maude Davis, a member of our church and a product of the Moody Bible Institute, Chicago, Illinois, brought us the message on 'The Risen Christ.' Rev. 1:18 was the text. It was a wonderful message. We met again at 7:30 and heard a fine program, such as has not been heard at Murphy Street Church for a long, long time. Mrs. Arab Garrett furnished the music and Mrs. Meddy Travers gave us a fine sermonette after the program. She used the 21st chapter of John for a text. We had two for baptism. The offering for the day was $20.00.

FROM THE BANKS OF OLD KENTUCKY
By Elder C. H. Dickerson, Evangelist

Unlike the proverbial thoroughfare who slid from a friendly-earthen bank to the ground and exclaimed when resuming consciousness, "I've learned how to fly but not light!"—Lexington knows how to light! More than 200 members, friends and citizens attended the reception given the retiring pastor and wife (Elder and Mrs. C. H. Dickerson) at the palatial "Heirs Home" on N. Broadway, March 28th. This was the last week of 6 years' service. Everybody was dressed and paid into the church treasury. The West End Club is leading now while the East End is planning their development of forces.

(Continued on page 8, column 1.)
FROM THE SUNFLOWER STATE
8th Street Christian Church
By Elder L. H. Crawford, Pastor
Dear Brethren:

After being silent for some time I am learning that Kansas is on the map. We held a meeting for the Emporia Church since our state convention. Fourteen additions and $225.00 raised and our debt of $200.00 is wiped off. We presented Dr. J. E. Walker of Memphis. After devotions and reading of the minutes of the February meeting, the regular business was transacted and the Executive Committee presented Dr. James F. Mason, President of Central Christian College.

There was nothing of unusual interest attached to the Superintendent of Missionary Societies report. The Jubilee Fund made its report and stated its findings. The committee was appointed to draw up resolutions expressing the deep gratitude and sincere appreciation of Joint Executive Committee for Mrs. Bracy's outstanding service. The sub-committee on the Oakwood Christian Mission was appointed for the second time.

The President recommended that the Jubilee Fund of $10,000 was given. The Kansas City Church, April 3-5th the first session was Wednesday night. It was given over to addresses of welcome, response, dedication, laymen to the pastors of each church. The Jubilee Fund was to have the credit of the States. The Jubilee Fund was to be the subject of the state work.

The sub-committee on the Oakwood Christian Mission reported the resignation of Dr. A. F. Edmonds, effective from the church.

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I regret very much to say it, but it is true, we have not had the co-operation in our State work we should have to do an outstanding work. Let all officers and pastors get behind the State program and push.

JOINT EXECUTIVE COMMITTEE
MEETS APRIL 23

The Joint Executive Committee met at Kansas City, Mo., April 3, 1900. All members, 10 members in number (5 of whom represent the United Society and five represent the National Convention) were present, with Dr. J. E. Walker of Memphis. After devotions and reading of the minutes of the February meeting, the regular business was transacted and the Executive Committee presented Dr. James F. Mason, President of Central Christian College.

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From THE LONE STAR STATE

By Eld., N. H. Johnson, Pres. of State Convention

Page Seven
Broadcasting Local News

“What Thou Seest, Write . . . and Send it to the . . . Churches”—Rev. 1:11.

NEWS FROM THE CAPITOL CITY

12th St. Christian Church

By N. W. Magowan, Reporter

Dear Editor:

Our Church is on the map and roll of the pastored churches again, after being without a pastor for 9 months. Eld. J. F. Whitfield, B.S.L., formerly of Brookside, Va., was at home last week in the City and is pastor.

Elder Whitfield preached his initial sermon on Easter morning. His subject was, “Endless Power for Endless Living.” His evening subject was, “Under The Shadow of The Cross.” Each was logically discussed; he held his congregation in amazement throughout.

In all fairness, it may be said that Elder Whitfield conclusively proved his superior ability as a pulpit orator and a Scripturian equal to any in the Empire. He surpassed, by none in the Capital City.

Elder Whitfield received his education in Kinston College, Kingston, N. C., and Virginia Union University, Richmond, Virginia. He has also been an apt student in some of the best Bible schools of this country.

He is a quiet and unassuming gentleman, a pastor of whom any congregation might well be proud. He gave assurance, in his first meeting with the official board, that his intentions were to do all in his power to meet all obligations and create a spiritual awakening in its membership.

He took the lead in an impressive way, so much so that the membership and officials feel he is equal to the occasion. However, we know he can’t do the work alone, consequently, we’ve pledged our earnest and unqualified support.

Sister Whitfield is here and on the job as his valuable assistant. Her affability and willingness to join the Sisterhood of our church makes her a very valuable asset.

Mr. Bragg is leading the choir. We had splendid music for Easter.

We feel safe in predicting the future of 12th St. Christian Church: With the Whitfield first, elders and deacons 2nd and a united membership or fellowship, success will surely crown our efforts. Our motto, written on our banner now floating high in the skies, is, “All for Christ and Christ for All.”

I am yours for the final triumph of the Christian Church, not only here but everywhere.

FROM THE BANKS OF OLD KY.

(Continued from page 6, column 3.)

We preached the funeral of dear old affiliated Elder Beverly J. Taylor at 4th and Kerwood Streets on April 6th. He never forgot the church in life or death. Elder T. R. Everett, State president, Tokes, Crittenden and Campbell assisted. The following day was spent, the funeral of the old friend and member at Nicholiville, Brother Seneca Riley. Spent Sunday with old home church at Nicholiville who has called our own L. Dickerson of Cleveland, Ohio, as pastor. Lexington wants “strong man.”

The Christians Plea is vibrant, better and better each issue. Every day, in every way, getting better and better: The Plea is pleading some.

Brother Moss and Miss Chandler gave splendid music for Easter. They made up a program of Kentucky and Miss Chandler measures up here in Kentucky. They made telling hits.

As the result of stirring sermons by our minister Rev. W. H. Taylor, the church is growing. A rally is now on foot to help us meet the demands made on us, as a result of a long cold winter season. We feel sure we can win.

We were glad to have Prof. Moss and Miss Chandler with us. Our only regret is that we were unable to have our Leadership Training School as we had planned.

Mrs. James Thompson announced the marriage of her daughter Mrs. Ardell S商铺 to Mr. John L. Milhern last month. A reception was held at the home of the bride following the announcement.

Our Bible School Assistant Superintendent, Mrs. Esther Stacey is now completing our Bible School for the past month. Much credit is due Mrs. Scott, for she was efficient, reliable and did her work well.

A Tuesday Evening Bible Class has just been organized. Mrs. Essie Gilmore, is president and Mr. Harrison M. Everson, is teacher of the class.

Our “Ladies’ Aid Society,” under the direction of its president, Mrs. Deborah Johnson in the assistance of a dozen ladies, had a very successful supper on Thursday night April 3. The affair was beautiful, unique and profitable. Nearly $50.00 was raised, aside from introducing scores of strangers to our church.

The members and visitors of our Christian Endeavor meetings are always given a treat by the bearing the best talent in the city, through the efforts of the President Executive, President Harry L. Gantt and his co-workers.

The quarterly convention, comprising the Church of Maryland Union and the District of Columbia will convene at this church on Palm Sunday.

The Women’s Missionary Society has several plans on foot for future enlargement numerically and financially. One of these plans is a “Flower Rally” to be held in the near future. More will be said at a later date concerning this event.

NEWS ITEMS FROM THE NORWOOD CHRISTIAN CHURCH, DAYTON, OHIO

Elder Wm. Owens, Pastor; Viola M. Rife, Reporter

Dear Readers of The Plea:

We had one of the most outstanding revivals ever known in the church last fall. For 3 weeks Elder R. L. Peters of Winston-Salem, N. C., preached to us as only he can do. We had 41 additions, one of whom was an elderly man of 86. Elder Peters seemed a this best and we regretted seeing the meeting close.

At present each department is working heroically. We celebrated our 6th anniversary on February 9th. The crowd was so large it was necessary to turn some away because of the church not seating capacity. Each month we sponsor a rally for our building fund. Elder Owens is doing a wonderful work here. Our young deacons are doing a splendid work.

We were glad to have Brother Moss and Miss Chandler with us the latter part of March. Miss Chandler attended the Young People’s Conference and Religious Education in general. We enjoyed their visit very much. Each department sponsored a special program on Easter Sunday. This leaves us facing the future courageously with hopes of making this our banner year. We are looking forward to two great conventions here and the National meets at Cleveland and we expect Norwood to play a great part in both.

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THE CHRISTIAN PLEA

NEWS ITEMS FROM BALTIMORE, MD.

Elder W. H. Taylor, Pastor

Mrs. Pearl G. Clark, reporter

To Christian Plea:

Spring has reached Baltimore. Its influence is being felt in every part of the Mt. Olivet Church here. As Mother Nature begins to tap around waking the trees, bulbs etc., so our various organizations are beginning to stretch their bag. Here the plan for the growing of dormant ideas.

As the result of stirring sermons by our minister Rev. W. H. Taylor, the church is growing. A rally is now on foot to help us cope the demands made on us, as a result of a long cold winter season. We feel sure we can win.

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Joint Executive Committee Meets

(Continued from page 1, Col. 2.)

$1930.70, or such part as may be needed, along with the proceeds of sale of the Shoppardsville property, which approximates $9,500 be used to liquidate the overdraft special fund held against Jarvis College in amount of $10,306.27, the Christian Womans Board of Missions approving.

This was indeed a happy solution for a most difficult situation and may be regarded as the outstanding and constructive piece of work of the Joint Executive Committee, since its too brief life.

Temporary arrangements were made whereby the temporary members re-ceived, as far as Miss Bessie Chandler’s work was concerned. This was largely due to the generosity of our fine member, Preston Taylor. Generally speaking, it may be said the meeting was constructive and looked forward to the better and larger interests of the work.

The Program Committee for our 14th Annual National Convention, to be held at Cleveland, Ohio, will not be finalized until the date is finalized (note the change of date), 1930, is probably rightfully regarded as the best program gotten out for the National Convention.
The Child in a Christian World

Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.—Matthew 19:14

By W. G. Johnston

Jesus' disciples thought that the children should belong to the background, not the center of the picture; but Jesus said in clear and emphatic tones, "Let the children come to me, and forbid them not." And throughout the Christian centuries the child has been in the conspicuous place.

Central Place of Child Welfare

The welfare of the child must be one of the chief concerns of civilized men and women. It has been supposed that the shepherds searched several villages looking for the newborn babe; for although they were instructed that they would find him lying in a manger, still they could not bring themselves to believe that the heavenly-heralded one would be found in so lowly a place as an inn stable. Yet our modern civilization permits innumerable children to be born and reared in the midst of the most forbidding surroundings.

Was it permitted that Jesus should be born in such lowly circumstances in order that the world might be convinced that heaven lies about us in childhood regardless of circumstances?

Opportunity of Mothers

An old saying declares that "God could not be everywhere, and therefore he made mothers." There is also a Spanish proverb which puts the mother before the Church in this manner, "An ounce of mother is worth a pound of clergy." The virtues of the mothers will certainly be visited upon the children, even as the sins of the fathers.

The mother's first ministration is to enter the valley of the shadow and win the life of her child at the peril of her own, and hence her affection thus founded is necessarily different from all others; and hence, also, her teaching and influence must be more compelling.

"The future destiny of the child is always the work of the mother," said Bonaparte. Mothers have their best opportunity to influence the human trend by building into their children the ideas and ideals they wish to see prevail in the world.

Just at this time, the matter that needs particular emphasis is the religious training of children. A certain type of psychology, much in vogue at the present, would allow children to follow their impulses, without restraint or admonition of any kind. Of course it is spurious psychology, and the test of experience is already relegating it to the limbo of worthless things. If we never have any headaches through rebuking and correcting our children we shall have plenty of heartaches when they grow up. Children must obey their parents in the Lord. The parent must see that this is done without equivocation.

Can the Child Do Anything?

Much every way. The child Jesus interested the shepherds. The birth of this child was the birth of a new hope. They left their flocks, so great was their interest, and went "even unto Bethlehem" that they might see this newcomer, this new hope.

The angels, too, were interested. Doubtless they could see further into the future than men. They knew that the birth of this child was the beginning of a new era in the history of the world. They foresaw that through him the peoples of earth were to be lifted to a higher dignity, to a new and overcoming spiritual life.

Parenthood has transformed many a young couple from a life of mere frivolousness to one of sobriety, dignity, and usefulness. The child in the home becomes the teacher of life's most beautiful lessons. It makes the
MAKE WAY FOR YOUTH!
By V. G. Smith

IX. Young People's Conference—
   Intellectual
      "And He increased in wisdom"

The Mind

The history of an individual's religious experience is chiefly that of an emotional reaction. Especially in the more inadequately trained ministers' churches there is a constant appeal for a "right feeling." Too much mental effort breeder heresy and agnosticism. Down with the heady, it was unfitted to be companion to the heart. So martyrs of science arose to die for the truth the church was supposed to stand for. Investigation was "taboo" in the circle of so-called spiritual world. This same Christ who observed and utilized in parable the laws of nature's universe was the name used to extirpate all now discovered in nature.

The mind of a person precluded from thinking in constructive terms on religious turns to the earth earthly and growls in the mire of immortality and the dust of triviality. Young people taught to think while they are given an ideal of intellectual investigation will not be limited at "Thus with the divine." If he is not heretical in things heavenly, he is biased in things earthly.

"You can't save a soul in an immoral mental world."—The Intellectual in Y. P. C.

Conference is building a curriculum that will in one short week inculcate much of the needs, problems and life situations of young people; a leadership that will guide youth wisely in meeting their deepest needs and in accomplishing their utmost desires. The church must make an honest effort to cultivate the spiritual needs of youth as well as to provide for its material equipment and comfort. Therefore we must learn to enlist our young people in the program of the church so that they might learn more of the church's program and the right way of life. Effective work programs should be planned and the young people might take part in it. The church should help its young people in applying Christian principles in their social and recreational programs. Christian fellowship should be developed in its social and recreational program.

The challenge is to the churches of today to build a program in which the youth is given the predominating place.

RELIGIOUS EDUCATION IN THE FAMILY

By J. L. Law, Martinsville, Virginia

The challenge is to the churches of today to build a program in which the youth is given the predominating place.

The great problem confronting the church today is that of influencing the world for righteousness and applying Christian principles to the affairs of our everyday life. The splendid example of parental influence in the home, left on record by the celebrated patriarch, Noah, was due to the fact that he succeeded in putting the ideals of Jesus in the experiences of the family.

The true value of history lies not alone in relating man's achievements, and interpreting the value thereof, but also in stating the means by which it was accomplished. In this respect we are well to remember God works according to fundamental laws and leaves it to man to discover, interpret, and apply or conform to these laws. We have discovered the laws of God for adopting the children of men into His family. The correct methods of evangelism and an adequate expression of religious truths.

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THE CHRISTIAN PLEA

THE CHURCH'S 1900th BIRTHDAY
Christendom's Greatest Testimonial to Christ

NOT only are the plans that are being made for June 8 unique, but they
comprehend the greatest concerted testimonial of loyalty and faith
that has ever been planned in the history of the church. We as a people
have had some great assemblages, running into the tens of thousands—the
Roman Catholic Church assembled some hundreds of thousands at the
Ecumenical Council at Soldiers Field Chicago some years ago. This
present plan is built with a view of near six millions participating, and
many other millions receiving inspiration and instruction.

Six Millions to Participate

There are about two millions of "Christians only" in America, America,
Australia, Great Britain and in various missions. There are nearly four
millions of "Christians only" in Russia, Siberia, Poland and contiguous
countries, according to most recent authentic reports. All these millions
are joining in this great, unified and concerted celebration of the
birthday of the church on June 8.

Common Features for Every Land and Language

On June 8 the "Christians only" of every land will read as their Scripture
lesson the story of the birth of the church in Acts 2. In every service in
eye land and language at least two songs will be sung; they are "My
Faith Looks Up to Thee" and "All Hail the Power of Jesus Name." The
simple and worshipful breaking of bread will be common to all these services,
whether in New Zealand, the starting place, or in Japan, Australia,
Africa, Russia, England or America. A prayer for the unity of God's people
and a sermon on the New Testament church will be common features.

World-wide Plan

The first churches of Christ west of the international date line are to be
found in New Zealand. When 11 A.M. Sunday, June 8, arrives in New
Zealand, the twenty-four-hour, world-girdling service will begin. It will
then be 9 A.M. in Melbourne, Australia, and Tokyo, Japan; 7 A.M. in Peiping;
6 A.M. in Batang; 5 A.M. in Calcutta, India; 2 A.M. in Jerusalem, and
midnight, Saturday, on the Congo. It will be 6 P.M. Saturday, June 7, in New
York; 5 P.M. in Chicago; 3 P.M. in San Francisco, and 1 P.M. Saturday in
Honolulu.

Church Bells to Sound Beginning of Service

When the service begins in New Zealand, church bells will be rung in
many lands, including churches that have bells or chimes in America. When
the communion hour arrives in Jerusalem, nine hours after the beginning
in New Zealand, there is to be held a communion service in Bethlehem,
birthplace of the Savior, and one in Jerusalem. We are attempting to ar-
range for the use of that upper room in Jerusalem that is pointed out as
"the upper room."

Everybody Working

A 100 per cent participation of the breaking of bread by every member
of the church of the Lord is the aim. Brethren who have not the privilege
of membership in a church of Christ should plan to attend the nearest
church that day. Where this is not possible, small groups should be gath-
ered together in homes for the memorial service. Closed churches should
be opened and the emblems spread. Three hundred thousand should be
brought into the church membership in all lands on June 8. There is some-
ting for every man, woman and child to do to make the day what it can
be for Christ and the church. Are you doing what you can

How It Is to Be Accomplished

Our weekly church journals are unitedly helping to get word to all the people.
All our Sunday school periodicals will help. Thus will most of the families
of churches of Christ be reached. Practically all our State papers
have joined in. Our Christian papers of Canada, Great Britain,
Australia, Russia and other lands have joined the chorus. The secular press,
including the press associations, are carrying the story to all who do not
read the church or Sunday school papers. Plans have been completed for
large, simultaneous announcements at 4 P.M., New York time, June 1.
In this service the second chapter of Acts will be read, the songs
that are to girdle the globe the following Sunday will be sung, and a sermon

Page Three
When the Disciples of Christ set out to overcome the narrow sectarianism of the Christian World a hundred and twenty years ago they found about ten thousand dollars—keeping all the folks in the ship till the work of rescue could be accomplished. It was an occasion in their history when they were found the same causes of confusion that rent the Protestant World was sure to work among their forces. They did not seem to know that these were the very ones that usually made work for those who remained to accomplish the work, and almost before they had begun this danger beset them.

In the face of this leader would feel that they had well begun the people known as The Christian Church went off. This was a severe loss, for those who went would not have exerted a very wholesome influence on those who remained, for it would have kept them from becoming quite so dogmatic; those who went would lose a large number of the people who remained, for they accomplished very little.

2. Forty years later the people known as The Church of Christ lowered their boat and went off. This greatly hindered those who remained in South Africa and when it was found that its head was a fugitive from justice and not a member of the Christian Church it collapsed. Probably seven thousand dollars was lost.

3. In about 1000 the group known as The Restorationists lowered their boat and departed from the organized work. This proved from the first that they had remained and had in a Christian way made their plea for loyalty to the Word of God, they could have swung a Brotherhood easily. As it was, the conservatives among those who remained were not able to hold back the liberals and they went to extremes that would have been impossible if they had remained. And look what it did to those who went off. In all ecclesiastical history there has never been such an unbroken chain of failures as they have made.

1. They backed the George F. Hall Investment Company in Louisiana which utterly failed. Most was invested by preachers. As it was, the conservatives among those who remained were not able to hold back the liberals and they went to extremes that would have been impossible if they had remained. And look what it did to those who went off. In all ecclesiastical history there has never been such an unbroken chain of failures as they have made.

6. They promoted the Thomas B. Kahuna mission in South Africa and when it was found that he took a harem and went back to heathendom the company was broken. Probably seven thousand dollars was lost.

7. They backed the Evangelistic Campaign in South Africa to the amount of over forty thousand dollars and it collapsed, or at least it sunk back to the proportions it was under the Australian workers.

"HONOR TO WHOM HONOR"
Elder M. C. Walker
By George May Campbell

"I beg to say that I do not know a worshipping man better anywhere. In point of service, he is the oldest minister, now living in this area, of the Negro group. While laboring through the week with his hands most of the time, he has been either pastoring or evangelizing for more than forty years, and we haven't a man whose labors have exerted a very wholesome influence on those who remained, who could feel that they had well begun the people known as The Christian Church went off. This was a severe loss, for those who went would not have exerted a very wholesome influence on those who remained, for it would have kept them from becoming quite so dogmatic; those who went would lose a large number of the people who remained, for they accomplished very little.

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Liberia, Africa Sends Out a Macedonian Call for Help

By Jerome E. Freeman, Missionary, Liberia, Africa

CLAYSHALAND, MONROVIA, LIBERIA, WEST AFRICA

FEBRUARY 28TH, 1900.

President J. B. Lehman,
Mt. Beulah College,
Edwards, Miss.

Dear Brother Lehman:

Your letter dated January 27th was received February 25th. I was exceedingly glad to receive such a good letter from you. It was a source of joy to note your interest in me and at the same time I hope to do for the unfortunate boys and girls in Liberia. I am very grateful to you for having the Plea sent to me. I had just written a letter to Mr. Kenoly last week requesting him to send me the Plea, but I did not send him any money. Now that you made this possible I appreciate your kind consideration in this matter.

I have not been able to visit the location of the Tuskegee Institute. In fact I understand that they are waiting until the man who has charge of the sanitary department arrives before they will go on with the erection of the school. Since my arrival here I have found that there are many things needed in this section of the country for the unfortunate ones and I have found that I need to start a school and church in Clayashland to train the boys and girls in Christian service and send them into other communities as light bearers. I am now negotiating for a thirty-acre tract of land for the site of the Christian church and school. As all the government land in this section is taken by individuals, I will have to purchase the land from a party who promises to let it to me at the rate of five dollars per acre. I am trusting God that this work may be made possible by my fortunate position. It would be a great help to have a part in this great task. I am sure if such an opportunity is given the boys and girls they will make good use of it.

I have met several of the boys who attended Mr. Kenoly’s mission the same time I did. I am glad to relate that some were able to attend school at the college of West Africa after Mr. Kenoly’s mission was abandoned, and now some are working for the government and all of them are trying with their meager knowledge of Christianity to live a Christian life.

I have organized a Bible Class which meets every Lord’s day at 8:00 a.m. I also teach a Bible class each Monday during the school week and at nights I am doing something for other business in connection with the work. I have delivered eight addresses and have preached several sermons to different audiences. I am trying very hard doing something all the time. I will endeavor to do my best and trust to God for the results.

I am enjoying good health at this writing. In fact I have been in good health since my arrival. I have been taking quinine very frequently and have the water boiled before drinking it. I will have to get a mosquito net for my bed to protect myself from them.

I am yours very truly,

JEROME E. FREEMAN.

SHARING A PART OF PENTECOST

We cannot have a proper celebration of Pentecost unless we carry out the Pentecostal purpose of sharing. We detect life in the body by the surging of the blood and the pulsing of the heart. We detect the life of the Spirit of God in the man by his testimony, by his fellowship, and by his sharing.

Wherever the Spirit of God was, the manifestation was the same. God’s Spirit prompted Him to give His only begotten Son. The Spirit of God prompted Him to give His life upon the cross. The Spirit of God in those first Christians prompted them to share all that they possessed.

Sharing is the outward sign of the Pentecost as the coming of the Spirit itself.

The coming of the Spirit in Pentecostal power will express itself in the day of the first Pentecost in definite action. We are used to definite action, and to get best results we need a definite plan.

A definite Pentecostal salvation plan will make possible unity of action in all of our churches throughout the world. This unity of action can thus be centered on the great objective of sacrificial sharing with our missionaries and workers to the end of the earth.

WHAT HAPPENED AT PENTECOST

At the first Pentecost there was the restoration of the proper relations between man and God. This resulted in the beginning of Christian Discipleship. There was the restoration of the proper relations between man and man. This resulted in the beginning of Christian Fellowship. There was the restoration of the proper relations between man and property. This resulted in the beginning of Christian Stewardship.

If Discipleship, Fellowship and Stewardship can be coupled in our thinking and planning for a Pentecost celebration it will revolutionize our thinking and planning and at the same time make the Disciples a greater power for good than they have ever been.—Carl S. VanWinkle.

THE CHRISTIAN PLEA

Page Five
NOT GUILTY,” MY REPLY TO “DISSATISFIED CLERGYMAN”

By J. S. Conway, Box 127, Hopkinsville, Kentucky

Dear Christian Plea Readers:

In reply to “Dissatisfied”’ letter in which he brings up “indictments against the Church of Christ.” I want to say No, the Christian Church is not guilty! These are false charges and were born out of vain pride. For forty years my membership has been in a Christian Church and I shall not permit this sectarian churchman to dump his false charges and “get away with it!” as he hopes to do. However, this dissatisfied brother and his charges must be handled with skill and great care, without offense to any one. Evidently the brother came among us without conviction; that is he had but little concern with New Testament teachings and principles. It seems that he came out of some man-made church, with man-made creeds and rules for regulations and man-made officers, all of whose are doublets for New Testament teachings and requirements. It also seems that our good brother came among us for refuge in our great church.

Now brethren, this is a serious matter and these are serious ‘indictments against the church. I, Paul, am the follower of the Lord Jesus. To the charge that our people are “not a spiritual people,” we are wondering just what standards our brother is using as a means of determining spirituality. Paul says the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, etc., if we were entirely void of these traits, we could have no place in the church, but we have not stayed in our midst as long as he did.

To charges that we do not have any government for members, we must say our brother is wrong again or still, for Paul says: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works,” also notes, “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discriminator of the thoughts and intents of the heart.” According to this there is sufficient law in God’s Word to correct His children. Now of course, it must be admitted that some of our churches and ministers are long-suffering, long-suffering at times when it comes to enforcing proper discipline, but discipline is finally secured somehow, some day at the last. It has been my privilege to see ministers, elders and laymen disciplined. This is done when thought expedient.

The 3rd charge is that “Old church elders boss the church and want to boss preachers or pastors; when pastors displease them, they must go.” That is partially true. Most of our church elders do the best they can and they have little to do with “fear and trembling.” Even where there are strong desires and inclinations to boss preachers or the church, it doesn’t succeed if pastors do their part and have a father’s tenderness, a shepherd’s care, a leader’s courage, a ruler’s awe, a fisher’s patience, a watchman’s wakefulness, a lawyer’s tireless effort and energy, the dexterity of a seaman, a prophet’s inspiration and a teacher’s knowledge. In other words, congregations make elders in the Christian Church. Whenever an officer willfully oversteps his bounds and attempts to boss, our churches usually call a halt somewhere.

AS “I THINK ON THESE THINGS”

From 8th St. Christian Church, K. C. K.

By Elder L. H. Crawford, Pastor

Dear Brother Grey:

I have been studying our problems—religious, educational, missionary, financial and ministerial. It is a question in my mind whether we are moving forward or backward. When I think of the men who have been in the Church of Christ, all lives, have added thousands of souls to Master’s cause, they have gone from us into the world of Denominationalism, it makes one stop for a while and wonder what is the trouble.

As I sat in my office “Thinking On These Things” I compared the good old days in the church we love so well with the present decline in our work and it makes my heart ache. We read, somewhere in the Scriptures, that Jesus left the ninety and nine went to seek the lost one, but, instead of our Brotherhood seeking the lost it seems that this great Brotherhood of ours is trying to drive men from them. Think of the days of S. W. Scott, Hillison, Hancock, G. W. Crawford, Sr., D. C. Allen, M. T. Brown, Cochran, Alphin, Knight, Campbells, Pleisters, Langford, B. E. Dick, Taylor, H. G. Smith, Johnson, Durdeen and hundreds of others, most of whom are no longer numbered in our State and National Conventions. Some of these have gone on to glory, but others are still living and “marking time,” as far as convention attendance and cooperation is concerned, while a few are struggling and trying to carry on our work. Don’t you think it’s enough to make us “Think On These Things?” I am yours for larger service.

THE LONE STAR

DEATH VISITS 2ND CHURCH, COLUMBIA, MISSOURI

In the passing of Sister Anna L. Hicks, Second Christian Church loses one of its most faithful members. She was a leader in everything she undertook. While she lingered quite awhile, she never lost interest in the general welfare of her church and always had something to say for the church as long as she could speak. Even in her unconscious moments she was still a silent witness of her Lord. She was truly a faithful member to the end.

Sister Anna L. Hicks was born near Mexico, Adrian County, Missouri, in 1877 and passed away April 9, 1930, in Columbia, Missouri. At the age of 14 she became a member of the Christian Church and was baptized by one of Missouri’s pioneer ministers, Elder Wm. Hancock. She was a faithful servant of her Master for 39 years. She was married at an early age to A. L. Hicks, one of the faithful officers of Second Church and business man of Columbia. Two children were born to this union: a son, Victor, Detroit, Michigan and Mrs. Vivian Gardner of Buffalo, N. Y. She leaves a faithful husband, two children and four grandchildren.

Elder H. G. Gregory of Columbia, conducted funeral services on April 11th. He was ably assisted by Elder J. W. Draper of Jefferson City, Missouri and her fraternal order, who rendered valuable services. Second Christian Church shares with Brother Hicks and family their loss.

SENIOR ELDER OF CENTENNIAL DIES

By Elder Wm. Alphin, Pastor

Brother Elijah Gouch, Kirkwood, Missouri, Second Christian Church, St. Louis, Missouri, passed on to his reward Monday, April 17, 1930. His is a fine record of faith and service.

The funeral was conducted at the home in Kirkwood. Elder J. J. Green, an ex-pastor, delivered the eulogy.

To State Bible School Presidents

By T. W. Pratt, National President

The church year is growing old; each state president is asked to push his state to the front on the last of the four special days—June 1st and by all means ere June 30th. Remember, the year closes June 30th. Many of our Bible schools have paid their apportionments in full; all of our schools can do this. Let us put our backs to the wall and clear the books by June 30th!
ON THE KENTUCKY FIELD
By C. H. Dickerson, Evangelist
The 1st Sunday in April found us at the historic 'Old First,' Nicholasville. We had a splendid day with these good people. The 2nd Sunday found us with the lively young church at Covington; where Elder E. E. Hancock has led them in completeness of the 1st unit. I found some young men of the ministry here. The 3rd Sunday we found us with Brother E. H. Allen at good old Lawrenceburg, our first pastorate. We built the church house they now occupy. The young people and Church members are among the old 'standbys.' I found more active young people in the church there than in any place yet visited. Elder Allen and his good, active wife have things well in hand. We had a great Easter. The 4th Sunday will find us at Germania with Elder Wilson and his good people. Stan- ford and Odd Fellows get us 2nd Sunday in May and so we go! - C. H. Dickerson, Evangelist.

A OPEN LETTER TO CHURCHES OF BROTHERHOOD
By Dr. J. B. Walker, Financial Secretary-
Treasurer National Convention, 234
Henderson St., Memphis, Tennessee
Dear Fellow-Servants:

We are approaching the Fourteenth Annual Convention of the Churches of Christ. It is our purpose to call all of the churches of the Convention to the Convention convenes.

The 1st Sunday in April found us at the Christian Church in Edwards Arkansas. The 2nd Sunday found us with the lively young church at Covington; where Elder E. E. Hancock has led them in completeness of the 1st unit. I found some young men of the ministry here. The 3rd Sunday we found us with Brother E. H. Allen at good old Lawrenceburg, our first pastorate. We built the church house they now occupy. The young people and Church members are among the old 'standbys.' I found more active young people in the church there than in any place yet visited. Elder Allen and his good, active wife have things well in hand. We had a great Easter. The 4th Sunday will find us at Germania with Elder Wilson and his good people. Stanford and Odd Fellows get us 2nd Sunday in May and so we go! - C. H. Dickerson, Evangelist.

The fellowship was all it should have been. The Toppeka Church was a wonderful hot. The meeting ended with a firm resolve to do more that we can. The Kansas 1st District has at last stopped the disgraceful habit of paying out its money for railroad fares, thus letting the State development work lag far behind. Such a change is warranted. Today the district can hold up its head proudly because it has kept faith with the people by letting the fellowship where money is raised.

The Christian Plea

AN OPEN LETTER TO CHURCHES OF OHIO
By Elder B. Wesley Watson, President

My Dear Co-Workers:

This comes to bring you greetings and urge each church to do its daily work. The Days and report monies to the United Christian Missionary Society. The work must go forward and it takes money. Let the 1st Sunday in April be set apart for your church to send up a large

What the Senior Christian Endeavor Society at Mount Beulah College Has Been Doing

We have been wide-awake this year, doing things for those around us and developing leaders among ourselves. We gave our annual program at the beginning of the year. It was also shown to the Christian Church in Edwards as the Christian Endeavor program for the District Convention. At the Christmas Holidays each member brought some kind of a gift and all was placed in a basket which was given to a needy family in one of the near-by towns. We showed our sympathy to one of our teachers while sick by sending her flowers and the teachers of the Academy have done the same. This year we went to Shiloh and on this occasion we had a very enjoyable time.

During the summer the Intermediate and Senior Societies come together for their regular Sunday evening meetings.

THE CHRISTIAN PLEA

Page Seven
The Call of the 1900th Pentecost

Tongues of Fire Preaching Everywhere—Millions at the Communion Table—Climax in Washington World Convention

By Jesse M. Bader

Aggressive Evangelism

Jesus said, "Upon this rock I will build my church and the gates of Hades shall not prevail against it." When the church becomes aggressive and pushes the battle with vigor and power, even the gates of Hades cannot stand. These gates have always been strong. They are still, however, when the Church rises up and marches forth on her crusades for right and righteousness, gates crash, strong citadels give way and a new situation takes place. Trench warfare is unbecoming to the Church anywhere. They mean no battles won, no trophies captured and no new positions of aggressive aggressiveness. Here is a sure cure for "defeatism," and all other such kinds of "isms," may be possessing us. The weapons of our warfare are not carnal but spiritual. As churches press on to Pentecost they need to remind themselves of the real purpose of so-called pentecostalism. There were gate-crashing, new positions captured, and advances made. How much of this aggressive evangelistic spirit is in your church?

An Effective Evangelistic Combination

If I were a pastor of a church there is one thing I would plan for now with all thoroughness possible, I would determine on a date for a week of Home Visitation Evangelism. This date would be either March 30th to April 6th or April 6th to April 13th, preferably the latter. I would follow this week of personal evangelism, perhaps one or two of preaching every night in the church culminating on Easter Sunday. If my situation justified it, I would invite one of our evangelists in to help me. Such a combination of personal evangelism and preaching will get surprising results. Again begin before Pentecost, I would plan for another week of personal work and a week of preaching, making Pentecost Sunday a day of ingathering. What if several thousand ministers among us followed such a plan? The results would be tremendous.

A Word to the Wise

From now to Pentecost our churches are stressing loyalty to the community taking care of men for a Sunday evening communion service every Sunday in addition to the one held Sunday morning. The Australian brethren hold such a service in a room separate and apart from the main auditorium every Sunday evening. While a hymn is being sung just before the service, many members of the church who were not present in the morning are asked to retire to the communion room. The service is brief and reverent. There are some in every church who cannot attend the Sunday morning services. Why not arrange for such an evening service each week until Pentecost at least? The Lord’s Supper was given for men and not men for the Lord’s Supper. There is no scripture giving the exact hour the Lord’s death is to be commemorated each Sunday. The Lord’s Table should be made available to all so far as possible.

Effective Publicity

The most effective medium of publicity today is the daily paper. It reaches the people of a community. It is a dignified way to present the appeal for the public’s consideration. More churches might well give more attention to news articles for the papers. If well written, surfaced roads, together with the loss by death and removals of many strong leaders in the country church, has already closed many doors. More doors are going to close in spite of all that can be done. If these sources of supply are not increasing, what congregations will take their place in the maintenance of our world program? If new churches are not organized in the fast growing cities, how can we expect to conserve our membership that moves, and they are moving rapidly, to the cities? If the new congregations are not organized then how can we do our full share in the redemption and Christianization of the city? It looks very much like there are five things that are preventing the organization of new churches among us.

(1) Selfishness: Preachers and churches don’t want to contribute any members or money.

(2) Lack of vision and Christian statesmanship: Too many are opportunists, not the present or tomorrow.

(3) A loss of the sense of mission of our Brotherhood.

(4) "No concern: Our leaders in our states and cities are not thinking and planning in terms of new churches.

(5) Many times a lack of funds hinder, but it is still true that we can get money for anything we want to do if we want to do it badly enough. No one wants to advocate overchurching a community. Such a thought is foreign these days in the country when there are so many opportunities to organize new churches in neglected communities all over the nation. How many will raise their voices in behalf of a movement, for the next ten years, to organize more new churches across America in these fast-growing cities?

Religious Education in the Family

(Continued from page 2, Col. 2)

The ideals of Jesus in the experiences of the family remain to be discovered. Ere we can do this we must know just what the modern family wants and needs to satisfy its real demands. We need to know the true import and value of the Christian religion. We need to know what it is as it relates to our work or business, social and political life. We need to stress giving; giving of life, time, influence, opportunities and money. The family budget plan is an excellent means of teaching members of the family to support Christianity. These are some of the things we want today in the modern family; worthwhile work and wholesome recreation, freedom from superficialities and excesses, a better evangelism in home and church, a true knowledge of the intrinsic values of the Christian religion in the modern home as relates to pressing social obligations. Then will the family take its rightful place in society and the word for righteousness.
He Ascended on High and Led Captivity Captive

His Hands are Forever Lifted in Blessing

THREE wonderful spiritual events especially stir the heart and imagination these days. They are Easter, the Ascension, and Pentecost. On Easter, Jesus Christ rose from the dead. By the second great event he ascended on high, "Led captivity captive," and is seated at the right hand of the Father whence he presides over the destiny of the church every day. The third was Pentecost: the Spirit came and entered humanity to be the Inner Guide and Light, and to abide forever.

Ascension Day, which is forty days later, falls on May 29 and Pentecost, as everybody knows, will be June 8 and be observed world-wide.

OF THESE three the Ascension was one of the most striking. It is marked by the grandest demonstration of Christ's power and glory, of Heaven's interest, and gives tokens of a realm where redeemed souls leaving this world find the presence of God. G. Robinson Lees says in his Life of Christ, which is one of the latest and most brilliant of all the human lives:

The Ascension of Jesus was the exaltation of humanity; it perfectly identifies the earthly and the heavenly body, visibly exchanged to the last verge of sight from its resurrection state, and we are reminded by this fact that the Resurrection and Ascension are organically connected. As the angels expressly declared that Jesus will return as He went, it is not mere assumption to believe that in heaven we shall see our Lord as the disciples saw Him at His departure, but not in garments made by human hands; and if we behold Him in the body of His Resurrection and Ascension, we may not unreasonably expect to recognize those whom we have known on earth who are one with Him.

Re-read the story in the New Testament and think upon it.

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, blessing God. Luke 24:50-53.

And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven. Acts 1:9-11.

IT WOULD be impossible to imagine a scene with more tenderness, sentiment, beauty, sublimity and wonder than this. Jesus has through the forty days of association with his people been exalted in their minds and hearts beyond their highest dreaming. They have at last learned that the earth is too small to comprise the whole of his kingdom and they have learned to worship him, to discern the atmosphere of light, wonder, divinity, and eternity which he ever carried. They have found out, also, that they could only be spiritually educated by an unseen though real Christ, who called out by that very fact their own faith, and strengthened the gravity always drawing them toward another world. It was the sweetness of a power ever falling upon them and shining within them, and urging them on to the adventures of a Kingdom not of this world but in it for awhile—then altogether in the Heavens so that it cannot be shaken.

THe old scenes of Bethany enchanted them, and the uplifted hands of blessing—the hands they had seen break the bread of the first Communion; the hands that were pierced by nails which he had shown to Thomas to convince him; the hands that lifted up the palsied man, that were also laid on the heads of little children to put the divine grace which should never be forgotten upon them; the same hands that raised up the little daughter of Jairus out of the white silence of death, into the glow and roses of life; the hands that touched the eyes of the blind man and made them sparkle with joy—these hands of wondrous doings were lifted in blessing upon them. That was their parting vision of Christ, and from it they understood his eternal attitude.

(Continued on page 4, Column 3.)


The existence of an almost inherent tendency to seek and cultivate human companionship is the basis for much that influences the Christian world. Men to gain money and power must associate themselves with each other; they find pleasure there must be cooperation. So to work out a program of religious adequacy means to be saturated with Conference spirit. I hope everyone who is working hard will be able to go to Conference this year. I dropped in to see Naomi Allen; she was telling Geneva Price all about Conference. Geneva, many will remember, worked hard last year but found at the last moment she could not attend, but willingly gave her money to the one nearest to her $10.00. It was a fine spirit shown on Geneva's part. Miss Price is still interested in Conference and plans to have her $10.00 in time for Conference. We hope she succeeds.

One of our members visited in Chicago through Easter holidays and brought us the good news that Margarette Simpson from Oakwood Boulevard Christian Church is making and selling Conference tags. We hope Margarette will be with us for conference.

(Continued on page 8, Column 2.)

THE CHRISTIAN PLEA
A BIGGER AND BETTER "CHRISTIAN PLEA"

By N. J. Dickerson

1. Send the news from your church.
2. Never allow your subscription to get "past due."
3. Read "The Plea" from cover to cover.
4. When you enjoy something you read share the joy with others—talk about it.
5. Interest others in subscribing.
6. Write to the editor occasionally. He needs inspiration.
7. Write the editor NOW, telling him what you like best in this issue.
8. Write and tell him what you would like to see in "The Plea."
9. Apply yourself diligently in thinking of ways to improve "The Plea."
10. When you think of a new way, put it into practice.
11. Then put it on paper and send it to the editor.

THE NEWSPAPER MAN

(Original Poem)

What do you think of the newspaperman?
His paper, new or old, is much a paper.
Oh, how we rave when time for our paper,
As it comes in, or when we get such a paper,
"Old Nick" has his inning; we brown at the gate.
As mad as a wet hen: "My paper is late!"

The printers are human—no matter how strong;
A slip of a cog may turn matters wrong.
Instead of condemning and raising limbs
Just bring up the difference—just cough up the dough!
A great many readers we know have the notion
That newspapers run by "perpetual motion."
Instead of throwing a fit of compunction
Just ride your foals and pay subscription.
The little mistake that occurs in your church
Blinds the editor, spoiling the patter.
Offtimes the copy comes in in such way
They all can’t divine what you’re trying to say.

Everyone in the shop, from his hat to his toes
Is going the limit to give you the news.
Good weather or bad, in storm, rain or shine.
His goal is to get your paper on time.
Now if you would witness a newspaper grow.
Fetch in the "spi-ju-lix" that makes the mare go.
The editor could eat further back on the hog
If the public would carry their end of the log.
If you would do business you must advertise.
Success only comes to the man who is wise;
Don’t call business “quiet” and let things go.
And never tell folk what you have for sale.

The newspaperman is not drawn-in wealth,
He works for a living, and not for his health.
They put in long hours, from valet to boss,
Delivering the goods—then let us "come across."

G. H. Dickerson.

THE CHRISTIAN PLEA

By Mrs. Read-It-Over, Mr. Think-It-Thru
Mr. Would-B-Great (Young People) Miss Look-And-Wonder

The Watchtower Editor Asks a Couple Questions
(Please pardon the seeming inquisitiveness)
Individuals, like churches, have "Fightings within and foes without.” Too frequently their only source of trouble is doubt and dreadful fears that master their souls and crumble confidence. Could it possibly be that our "Dissatisfied Clergyman" was fighting some such battle? If so, why, Mr. Interested Spectator (The Editor).

It has been suggested that an Editorial be written regarding the very excellent piece of work done by our National Field Secretary for Missionary Societies (Mrs. Rosa Brooks Dickerson) the last 15 years. Some gestures are very effective and every man or woman of even limited experience knows there are times when strategy is purely "hit and run." Most of our Missionary Societies are wondering if our Secretary "Is or isn’t” resigned "for true” and if so, "Is you or is you ain’t” is the question. If "You” and write and tell "The Christian Plea” readers all about your work for these many years; if "You” then just keep quiet and we’ll understand the rest! Mr. Interested Spectator.
That will be all for this time. I thank Readers.

THE CHRISTIAN PLEA

By J. B. Lehman, Secretary

As God leads the Individual soul of man,
So it is with Christ’s Church which forms
The church of today is taxed to its
Times of spiritual dispersion
When prayer seems to be fruitless;
When the sun shines brightly and the complete
Long, weary wistfulness;
Too frequently the great eternal
If missing or late, we cut such a caper.

THE NEWSPAPER MAN

(Original Poem)

What do you think of the newspaperman?
His paper, new or old, is much a paper.
Oh, how we rave when time for our paper,
As it comes in, or when we get such a paper,
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As mad as a wet hen: "My paper is late!"

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A slip of a cog may turn matters wrong.
Instead of condemning and raising limbs
Just bring up the difference—just cough up the dough!
A great many readers we know have the notion
That newspapers run by "perpetual motion."
Instead of throwing a fit of compunction
Just ride your foals and pay subscription.
The little mistake that occurs in your church
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Everyone in the shop, from his hat to his toes
Is going the limit to give you the news.
Good weather or bad, in storm, rain or shine.
His goal is to get your paper on time.
Now if you would witness a newspaper grow.
Fetch in the "spi-ju-lix" that makes the mare go.
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If you would do business you must advertise.
Success only comes to the man who is wise;
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And never tell folk what you have for sale.

The newspaperman is not drawn-in wealth,
He works for a living, and not for his health.
They put in long hours, from valet to boss,
Delivering the goods—then let us "come across."

G. H. Dickerson.
"EXCEPT THESE ABIDE IN THE SHIP"

Those who have read the article in last issue with this heading will remember how badly the white people fared who were left in their little boat. It is a common law and will work the same way always, every time, everywhere. We are at our best when we have checks on each other. If this were not so, Jesus knew how badly the white people fared who went off and will work the same way always, everywhere. We are at our best when we have checks on each other and will work the same way always, everywhere. 

And, brethren, let us avoid coming to district, state and national conventions with some scheme for ourselves and our faction. The moment we do that we become weak as a child. We even become so weak we look weak in our faces. Have you not felt sorry for the weak look some people carry on their faces? God has given us a great task and we must stand right by it till it is done. It is no less a task than building a new civilization for our land. That is a bigger job than building skyscrapers fifty stories high.

The one thing the Disciples need more than all else is a harmonious cooperation. Our people, I mean the white people as well as the colored people, act often like a drove of wild asses that do not know where they are going. He that never gives us a larger building than should be, will show more efficient cooperation.

HONOR TO WHOM HONOR

Elder Virgil W. Moorer
By Miss Georgia May Campbell

In 1890 Elder and Mrs. Virgil W. Moorer and their little family moved to St. Petersburg, Florida, and were greatly distressed to learn there was no Christian church there. God had given them a great task and they did not long time feel discouraged. Shortly after their arrival in the little community they sent word to their neighbors, friends and such people as they thought would be interested in attending church, that Elder Moorer would preach in his home.

Only a few attended the first service, but this did not discourage this good couple. They, at least, were attending to their Father's work. A second service was held and then there were a few others who attended this church service in their home became an established church. Sometimes there were not many to attend the meetings and others they had people sitting on the windows sills and gathered outside in the yard.

But the work went on steadily, and after a few years had prospered and strengthened so that they organized definitely into a church. Then there was talk of buying a church, but the little band had very little money. However, they finally did succeed in buying a lot and erecting a small church building. This served the group until 1921, when the church being stronger, the present building was bought.

That was a rapid, brief history of the Mt. Zion Christian Church in St. Petersburg, Florida, and a cross section of part of the life of Brother and Sister Moorer. This is not the whole of their story, for Brother Moorer has directly influenced fourteen young men to enter the ministry.

Brother Moorer was born on February 18, 1856, in Lowndes County, Alabama. He moved to the good country of Logan, Kentucky, in 1875. Fourteen years later he began preaching, his active ministry being entirely confined to the white people. His first pastorate was at the Philadelphia Church, Summerton, New Salem Church, Tampa, and Mt. Zion Christian Church, St. Peter's Church.

In 1924 Elder Moorer was forced to leave the active ministry because of his failing health. A few years ago Brother Moorer moved upon this church, the Ministerial Relief roll, from which he receives a monthly allowance for the necessities of his existence. After he gave up his pastoral work, he tried to tend an orange grove, but his health was poor, and finally he was forced to retire completely even though his pioneer ministry had not provided him with means to lay away provision for his old age.

He lives with one of his six children, and with the little help Ministerial Relief provides, he is able to live, not in luxury, but at least in comfort, remembering the days of the founding of three churches and his labors in which he exhorted his people to 'come unto me, all ye that labor and are heavy laden.'

Brother Moorer, like others who receive this help from month to month, is genuinely thankful for the favor that has been extended to him. He has written many gracious letters of thanks to the brotherhood that supports this splendid work through its Easter offerings.

"I beg to state that I am indeed grateful to your Board for consideration shown me," he writes in one letter, "and more than this I realize more than ever that this board considers me no longer active for any task whatever." I feel that this act of our Ministerial Relief Board will serve as a stimulus to other ministers. In his work to make full proof of a life of service, knowing that they will not be forsaken in the hour of adversity, when these feeble hands can no longer work.

"Gentlemen, I am unable to express by words my appreciation, and will have our pastor ever in mind the minds of all our people the necessity of supporting our Board of Ministerial Relief."

April 20, 1933, the Easter offerings will be taken in our churches and Bible schools. Let us remember the genuine gratitude of the painted and desecrated members of this church, and the unforgotten contributions to the life of the brotherhood. Their work still lives. Let us make life possible for them.

He Ascended on High

(Concluded from first page.)

It is most reasonable to believe that the first prayer meeting was held in the Upper Room where the Last Supper had been celebrated. It was held in the same order and with the same faith and unity and brotherhood and expectancy and in the very early morning. On the thirtieth day—when Day—I am sure that the year 33 A. D., Jesus Christ answered by the flame of Pentecost which sat on every one and which started the Church on its way to the establishment of the kingdom of this beautiful, self-sacrificing service in Kingdom building. A more detailed account of his pastoral work would be as thrilling as this one instance.

For instance, he organized three churches and erected three houses of worship. Any other minister would be contented with organizing one church or erecting one building. But Brother Moorer was enthusiastic in his service to the church and everywhere he went he eagerly sought Christ by serving his people. He baptized a great many people too, and brought scores to a belief in the Lord. He directly influenced fourteen young men to enter the ministry.

THE CHRISTIAN PLEA
REPORT OF EXECUTIVE SESSION OF NATIONAL WOMEN
Louisville, Kentucky, May 3, 1930
By Mrs. A. L. Martin, National President, Chicago

I am just back from Louisville where we held our executive meeting of National Women and officers. All of our officers were not present but we felt their fellowship in the work through their communications. These present worked very hard on important matters for immediate consideration. Some good work was accomplished in the spirit of "One accord." The oneness of aid and work through the group gathered together, resembled the group gathered together in "An upper room" in Jerusalem. A report is being prepared for our Cleveland convention, August 25 to 31, 1930. We are inviting every woman who is interested in missions to be present; do not feel our conventions are for officers only. It is for every woman of the sisterhood whether you have an organized society or not. In fact, if you do not have a society we are the more anxious to have you for the good you can do for us and we can do for you. We want to ask our men to take more interest in our women and in our conventions also. Come early; a day or two in advance of the regular program will help you get rested up, see some of the city, get located where you will, and it will enable you to meet the women in their conference sessions.

Recently I was asked, "Why have the conferences?" My reply was: "It is the fellowship of brethren; because we are hungry and are taught; here we enjoy the great commencement day of our National Women Christian Missionary Society." Further, it is at our conferences that we get a real survey of mission fields, the objectives of mission and determine methods of procedure, appropriate and accomplishment. This one day of conference means more to the untaught than many fine books placed in their hands. We must help inspire our women everywhere we can interest them in reading about the work and workers, the needs and hurts of the world and accept the ringing challenge that comes to Christian womanhood throughout the world.

Now that we have before us the "whys" of our conferences, let us remember our annual requirements: $10.00 representation fee; $2.00 for local representation for each society reporting in state conventions, and $5.00 from each unorganized state and each succeeding day of the week, thus it will be necessary for everyone to be present during the opening meeting and give close attention to business of the convention. We are having what is commonly called "Rotating Sessions"; this means we will have some of our sessions on one day and each succeeding day of the week, thus we have an appeal from him for some of our delegates to get very much out of the conventions of the various departments will rotate every hour of each day throughout the week. Please be here and from the start to finish.

Let Us Pay All Missionary Claims

To societies which have paid all apportionments, please send them in with your assessments; please send your quarterly reports to Sister B. B. Huntzal, General Secretary, for we pay for your Program Materials if you have not already done so. Our Sister L. O. Allen seems somewhat discouraged about our young people's work; no reports have been received by her. Now, dear Sisters, we must remember our future work depends entirely on our young people. We must try to interest them in mission work. Please see that Sister Allen gets your reports, 911 Hill St., Louisville, Kentucky.

A FINAL WORD TO KENTUCKY MISSIONARY SOCIETIES

By Mrs. Lizzie D. Magowan, Mt. Sterling, State President

My Dear Co-Workers:

In my last letter of the missionary year I want to call your attention to some things before our State Convention meets at Carlisle, July 23, 1930. First of all, I want to thank you for your cooperation thus far and hope it will continue to the end. I am especially anxious to have each society do all it can to accomplish aims for the year. One of these aims was to raise $600.00. This will not be an impossible aim at all if each society will raise its share of the total amount. This is what we will do this! As each of you know, our Special Days have passed and I hope they have been well observed with programs and offerings. If you have done this, I am sure you know how well you have been rewarded with increased interest in your local society and richly blessed with a larger fellowship in the task of World Missions.

THE CHRISTIAN PLEA
From Fort Worth, Texas, J. E. Quarles, in every way: 500 letters were written by Elder J. E. Quarles. The method used was unique under the leadership of our pastor, Elder J. E. Quarles. These letters told of Community Day. This is a new day for our elders of these homes to come out to our services and hear us say “Thank you!”

We were well paid for our efforts. They came, they sat, they heard a well-prepared program; a program of which we were justly proud. A splendid showing was made. A motion prevailed that March 9th shall be set as a day to prepare a program; a program of which we were justly proud. A splendid showing was made.

The pastor, Elder Poston, and officers have sponsored a plan by which we hope to remodel or build a new church. Our big rally ends the 2nd Sunday in May. This will be a big day for us as it will also be the 2nd anniversary of the pastor. Appropriate services are planned.
**What Our States Are Doing**

"Declare ye among the nations, and publish, and set up a standard; publish and conceal not." - Jer. 50:12

**'LONE STAR' STATE WORK**

*Evangelist Wm. Henry's Report*

Waxahachie, Texas

**March Report**

March 1 found me at Jefferson, Texas for 2 days preaching 3 sermons; received an offering of $4.00. One was added to the church. March 3 I was at Lodi, Texas for 1 day. The weather was too bad to have services but I received $2.00. Membership 13 and an average attendance of 12 in Bible school. March 4 found me at Lanear, Texas for 1 day. One preached 1 sermon. $1.00 was paid me. Here we organized a missionary society with 25 members. This church has a membership of 35 and an average Bible school attendance of 30. March 5 found me at Dangerfield for 1 day. Sermons preached 1; additions 1. Total amount of offering was $6.00. This church is a membership of 90 and an average Bible school attendance of 50. March 6 I was at Casson, Texas at Oak Grove Church for 1 day. Sermons preached 1; additions 1; amount of offering $5.25. Here is another excellent membership of 75 with an average Bible school attendance of 25, but the congregation is very much confused because of elders who do not believe the church should have a regular pastor. If these good elders would stop and think, they would realize the Master has not asked any of us to believe in a minister but believes and uses the Church because we do believe in Jesus Christ. We were at Pittsburg, Texas for 2 days beginning March 9. 2 sermons were preached; no additions and an offering of $3.00 was raised. This church has a membership of 20 and a Bible school attendance of 30. The church is wake-awake. March 11 found me at Greenwood with State President N. H. Johnson for 1 day. This is another wide-awake church, very active in service. I preached at Baptist Church on this night. I found Brother P. Thomas, pastor of Holiness Church, had all the people while our church was closed, so I went over there and preached at Baptist Church this night. March 13 I was at Rockwall, Texas for 2 days and preached 2 sermons; no additions. $1.00 was the pastor. We raised $1.00 and the evangelist received $2.50. This church has a membership of 40 and an average Bible school attendance of 35. On March 22 I was at Dallas, Texas, to preach 3 sermons; no additions. Rev. Edditts is the pastor. We raised $1.00 and the evangelist received $2.50. March 22 I was at Dallas, Texas, to preach 3 sermons; no additions. Rev. Edditts is the pastor. We raised $1.00 and the evangelist received $2.50.

**April Report**

April 8 I was at Corsicana, Texas for 2 days and preached 2 sermons; additions none. $2.50 was received on church debt. April 10 I was at Ponta for 4 days and preached 3 sermons; no additions. The church has been organized and is working with the name of the church. Amount of offering $9.72 paid me $9.00. Present membership 30 with an average attendance of 17, but the congregation is very much confused because of elders who do not believe the church should have a regular pastor. If these good elders would stop and think, they would realize the Master has not asked any of us to believe in a minister but believes and uses the church because we do believe in Jesus Christ. We were at Pittsburg, Texas for 2 days beginning March 9. 2 sermons were preached; no additions and an offering of $3.00 was raised. This church has a membership of 20 and a Bible school attendance of 30. The church is wake-awake. March 11 found me at Greenwood with State President N. H. Johnson for 1 day. This is another wide-awake church, very active in service. I preached at Baptist Church on this night. I found Brother P. Thomas, pastor of Holiness Church, had all the people while our church was closed, so I went over there and preached at Baptist Church this night. March 13 I was at Rockwall, Texas for 2 days and preached 2 sermons; no additions. $1.00 was the pastor. We raised $1.00 and the evangelist received $2.50. March 22 I was at Dallas, Texas, to preach 3 sermons; no additions. Rev. Edditts is the pastor. We raised $1.00 and the evangelist received $2.50. March 22 I was at Dallas, Texas, to preach 3 sermons; no additions. Rev. Edditts is the pastor. We raised $1.00 and the evangelist received $2.50.

**Western District National Evangelist's Report**

*Elder A. W. Davis, 2217 North 5th St., Kansas City, Kan.*

Dear Readers of The Plea:

The following is my report for month of April. I left Kansas City on April 2 for Rogersville, Tennessee. April 3 to 6, I visited with Brother and Sister C. C. Devine in Paducah, Kentucky. They are doing an outstanding piece of work. I preached for them and we drove over to Brookport, Illinois, 10 or 12 miles away, for afternoon services. We later returned to Brookport for Brother Bird's morning service. We spent the night. They have a very nice building and property valued at $8,000.00; their home is framed; their barn is framed. The church has a regular membership of 40. Eight sermons were preached, church revived but no additions; offering $35.00.

From Brookport, I went direct to Rogersville, Tennessee, where we were compelled to stop for a few days under orders of the state. April 16, 1 o'clock, Wednesday afternoon. Sunday, April 20, the first sermon of the series was preached and received $2.00. They have an estimated 12 sermons. Total amount of offering, $187.50.

**The Christian Plea**

Page Seven
Southern Christian Institute
An Open Letter of Unusual Interest to Parents, Ministers and Church Workers
By J. B. Lehman, President, Edwards, Mississippi

The Southern Christian Institute is a school where character is built. None of its graduates has ever been arrested, none is not now earning an honorable living as a student, doctor, or laborer, and less than a score are not now at the head of the church where they live—Methodist, Baptist, or Christian.

The president of Fisk University, after studying the record of the graduates, wrote: "I wish to congratulate you on the outstanding service which you have rendered the school and the race as a whole." Dr. Leo M. Favrot, the Southern Field Agent of the General Education Board, wrote: "I thank you for the list of graduates and their work. Not only have these on the whole made excellent records in service rendered, but you are to be commended for keeping up with practically all of them. The service of an institution, after all, has to be measured by the products in the form of men and women." Dr. Stephen J. Convy, President of the United Christian Missionary Society, who has traveled around the world many times and has seen all mission stations of the Protestant bodies, writes: "I admire the work of the board of the Southern Christian Institute a second time, I am amazed at the work done. It has been one of the most fruitful ministries about which I know anything. My heart goes with new faith and enthusiasm as I pursue these historical pages."

The president of the old men who came out of the slavery days said, "Professor, why is it when we send our young people away to school they take no interest in the church when they come home?" We said to him, "That is not true of the Southern Christian Institute. You can scarcely find one that is not now helping the church in every way he can."

If you want your children prepared for Christian citizenship, write to the Southern Christian Institute for a catalog.

The Southern Christian Institute is fast coming into its own. A few years ago there was a feeling that others were so much better off for the work of the S. C. I. and it had been caught up by some of our own people. Now the whole region is beginning to recognize the needs of the church. The Department down to the people are turning to us.

The new catalogs will soon be out. Send in the names of all prospective students and friends who should be interested in Mt. Boulah, and who should receive a catalog.

Notes From the Southern Christian Institute

The closing exercises were held from the fifteenth to the twentieth. The baccalaureate sermon was preached by Dr. Charles Darrie, the Superintendent of the Adult Work under the United Christian Missionary Society. His theme was "True Service." He treated it in a very unique and fresh way which was highly appreciated by all present.

The class address was delivered Tuesday morning, the twentieth, by Dr. D. H. Griffin, the pastor of the church at Meridian, Mississippi. Dr. Griffin is a native Australian and spent some years in the department of Religious Education under the United Christian Missionary Society. His theme was "the Measure of a Man." In his masterly address she showed how different standards have been set up to measure men, military prowess, station in life, wealth, etc. But Jesus set up the standard of service to the cause of mankind.

The class consisted of two in the Junior College, twelve in the Senior Academy and four in the Junior Academy. Not many in the Senior and Junior Academies requested diplomas as they will remain for the higher courses. For scholarship and all-around development, Dean John Long awarded scholarships to Moses Lambert, Carrolle Janisim, Violet Martin, Maurice Welch, Cyril Robinson and Mallory Griffin.

At this writing the young folks are coming in for the Youth Conference. We cannot yet know how large the attendance will be, but we hope it will be large. Isaac Henderson, who graduated in our conference last year, was given credit for his work when he entered Hiram College last fall. The training he got was a great help to him in his work there.

Miss Ruby Redd who was a student here for two years dropped out last May to teach a year for the Conference and to remain for the summer. She reports having a very fine experience. She placed her membership in the S. C. I. church the first Sunday last fall. Prof. T. B. Fosst delivered the baccalaureate sermon at Jarriss on the twenty-fifth. He and his family tried to drive our best students for the Conference and to remain for the summer and next year. She has traveled around the world many times Conference and to remain for the summer and next year. She reports having a very fine experience. She placed her membership in the S. C. I. church the first Sunday last fall.

Y. M. and Y. W. Elect Officers

New officers for the Y. M. are: President Frank Lewis, Vice Pres. Gauntlett Fisher, Secretary Cyril Robertson, Treasurer Mitchel Redd.

New officers for the Y. W. are: President Alice James, Secretary Mallory Griffin, and Treasurer Julia Walls.

We are pleased to announce the gift of $10,000 from the General Education Board for our new boys' dormitory. President Lehman is going into the field next week and raise the additional amount needed so that our building can commence immediately.

Attention Alumni

We want an up-to-date list of the names and addresses of every student who has ever attended the school. We want this list to include not only those who have graduated, but also those who attended for only a short time.

Help us by sending in your own name and address together with the names and addresses of your friends as you know who have ever been here.

WATCH MT. Boulah GROW GROW WITH US.

"And Still Another"

(Concluded from page 2, column 3.)

in Mid-West this June. Let's give her three cheers!" We are trying to make a right spring contest of all Conference years and ask every one to help make it so. We plan to have from 50 to 75 in attendance, and would be delighted if you are like for this to be our "springboard" to greater Conference Attendance and enthusiasm. Conference-sites, let's keep Mid-West on our minds and get our friends and their friends' friends to go to Conference!

Youth's Program

Give me hills to climb, O Lord; Rugged hills and hard.

That when I reach the crest, I'll be By victorious battles scarred.

Give me hills to climb, O Lord, Hills of joy, and hills of sorrow; Teach me ever just to watch For the sunrise of tomorrow.

Give me hills to climb, O Lord, Rugged hills and hard; Help me to give without stint, Nor ask of thee reward.

Give me hills to climb, O Lord, Rugged hills and story; And if the shadows fall, ere then, May I thy banner wave.

Adrienne K. Bradley


"Not Guilty, My Reply"

(Concluded from page 6, column 3.)

fail in the Christian Church. Jesus puts discipleship on an entirely different basis when he says, 'Herein is my father glorified, that ye bear much fruit; such ye be my disciples. 'If ye keep my commandments, ye shall abide in my love; 'This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends, if ye do whatsoever I command you. 'Whatevcr 'feelings' or emotionalism that may be implied in these statements, this is the way we know with the inner state of the heart; it is within and without; it is absolutely foreign to what we know as church-emotionalism or expressions of spirituality that ought to be manifestations of religion by certain denominations. A tree is known by the "fruit" it bears; men are known by their deeds or works, this is the way we know when a man or a woman is a Christian or has the spirit of Christ in his heart. To some extent this means that our good brother play the part of a real man and stand by his convictions. If he serves us better interests, let us recognize that denominationalism is wrong and sinful in the sight of God and that he was bound duty to support the church, according to New Testament specifications, then, no matter what obstacles or problems he encounters, he should feel, as a minister of our Lord and Savior, that it is his duty to "go on" to the end. On the other hand, if he came among us for convenience, grievances, large followings, prestige or any other than as just a reason before God, then it seems to us that it was unfortunate for him and the group that he came. Surely he doesn't mean to tell us that officers in the Baptist Church are any less bosy than in the Christian Church; surely he doesn't mean to imply that he will experience less difficulty in proving his worth or creating a demand for his services (especially since it will be generally known that he once deserted Baptist ranks) among Disciples of Christ or Christian Churches than he will have in the Baptist Church. In the light of this entire situation I believe our brother needs "God to renew a right spirit within" him and "to renew a right spirit within" him after which he needs to go back to the last Christian Church he pastored and say, "brethren and sisters I have sinned against the church and against our Lord; forgive me, restore me to my former ministerial rank and send me out into God's vineyard to harvest precious sheaves for His Kingdom."
"AS I THINK ON THESE THINGS"

By ELDER L. H. CRAWFORD

750 Everett Ave., Kansas City, Kansas

This is our second letter on the above caption. Don't you know you can teach me, from the cradle up, that a dog has teeth and you can hardly change my mind and make me disbelieve it after I get to be an old man; especially so after I have been bitten once or twice by dogs. We must stop trying to make our people believe "dogs haven't teeth" when every child in the Bible school knows better and certainly every man who has been bitten by a dog knows better! It is folly to tell one he doesn't know what he knows—he is wise; follow him" so says the sage.

Congregational Government for Churches; Democratic System for Conventions

For years and years the Disciples of Christ have been taught that local congregations are self-governing; that the local church is its own solvent power; that every well-organized church has elders and deacons who constitute church boards along with others that may be added according to need; that, according to customs, practices and teachings of the Disciples of Christ, in the light of New Testament examples and doctrine, it is the duty of church boards, after they have agreed among themselves, to recommend someone whom they believe best fitted to serve the local congregation as pastor; that the orderly procedure is to call the congregation together for the express purpose of considering the choice the board has made, and experience teaches us that, as a rule, when the church agrees on its pastor with one mind and one accord it becomes satisfied, happy, and prosperous; and why? Because first and most important of all our churches have been taught all of their lives that this is the New Testament method of "calling" a pastor and they believe it! Since time immemorial—in fact the very incipience of our conventions, we have always believed in representative gatherings and thus supported the democratic system instead of a plutocracy, aristocracy or any of the other oecasies, isms or chisms.

You may travel over this entire brotherhood of ours and you will find that our churches and members will all agree that we do not support ecclesiasticism or the Episcopal form of church government. We have always opposed the one-man-ruleship system of church government in the Christian church and, no matter what you may say or do, you can never make our people "swallow it!" There are no bishops with appointive authority in the Christian church or among Disciples of Christ; it is contrary to our doctrine, beliefs, and practices. You can no more make us disbelieve this than you can by saying dogs haven't teeth.

Some Changes Necessary

Brethren, if we are to have our schools filled with young hearts anxious to know more about the Master; money sufficient to put over big brotherhood programs; flourishing churches throughout the length and breadth of our fair land; successful district, state, and national conventions we must change some of our methods and practices in dealing with our churches, workers and members. Too many of our people and churches are dissatisfied, staying away from our conventions and refusing to cooperate with the brotherhood's larger program. Of course I don't know of a man in the church today who has been more misunderstood, persecuted, kept off our national programs, attempts made to push him out of the church and everything said about him excepting he was a child of God than I; but, I did not quit and even though it is enough to have made me quit, I do not intend to quit. When I study the matter over, the thought comes to me as it did to the disciples of Jesus when he asked them if they, too, would "go away" they said, "Lord, to whom shall we go; thou has the words of eternal life." As I see it the church belongs to Christ; it is foolish to talk about going to some other church.

There isn't but one church—the Church of Christ.

I am appealing to our great brotherhood to march with the orders-of-the-day. Don't mark time by staying at home but come out to our conventions—district, state, and especially the national which meets at Cleveland, Ohio, August 29-31 this year. Brethren, the convention is ours; it will be just what we make it whether it be by constant attendance, interest, and attention or absence, indifference and careless neglect. Why should we neglect a thing we love and turn it over to somebody else to do as they please with it? We must go to Cleveland and stand united in our efforts to put a man on the field as Field Secretary for our churches; we must be wise in filling the place made vacant by Mrs. Rosa Brown Grubbs Bracy's resignation—effective at National Convention; we must encourage Prof. Moss and his coworker in the Elementary Department, Miss Bessie Chandler; we must encourage our worthy editor of Christian Plea, Brother Prince Grey, by giving liberal support and cooperation in making the Christian Plea a bigger and better paper. Finally we must give Brother Vance Smith more definite encouragement this year about the work of our young people. With matters such as these and other matters of great importance before us for consideration and adjustment, no one who loves the cause we represent for Christ can afford to stay at home and leave the fate of our work to mere chance. The time has come when determined efforts must be put forth and we all must help!

We Are Challenged; What Will We Do About It?

Think of this: when we try to go through our congregations and comb them for ministerial timber we frequently hear this remark, "What's the use; there's no opportunity." Our young men are challenging the brotherhood today with this grave remark. Several of our young

(Continued on page 5, column 3.)
MAKE WAY FOR YOUTH!  
V. G. Smith
XI. Young People’s Conference—Religious.
“And He increased . . . in favor with God.”—Luke 2:52.

The Spirit

Youth responds to challenges and none is more thrilling or thrilling than the call to the spirit of youth. Men are made, and great men discovered, with the new blood of a vitalized social gospel, Christianity stands out as the only practical as well as the finest way to God. Forcibly to the mind the Jesus way there is any self-criticism there is brought to check up on the day’s activities and if the Spirit of a man is the only friend and Christ; by consecration to the sail of personality.

The Religious in Y. P. C.

Before the tasks of the day are undertaken, conference devotes fifteen minutes to the spiritual nature in a period of individual meditation and prayer. This is the morning watch. What the setting-up exercise is to the body, the morning watch is to the soul.

Chapel has its worship program built around some continuous theme that is carefully prepared and presented each day by some one person.

Vespers also include a more informal but nevertheless effective worship service that is the result of well-directed preparation. Both of these programs contain fruitful suggestions for use in the local youth auxiliary. All the principles that should guide a worship service are demonstrated and many unique innovations brought in.

The last thing in the evening, a small group devotional period of fifteen minutes is observed in the dormitories. Usually the groups are not large, of ten or less, and the program is intensely individual and personal. Each one has an opportunity to check up on the day’s activities and if there is any self-criticism there is made forcibly to the mind the Jesus way as the practical as well as the finest way to God.

AND NOW—ALL K. C. CONFERENCE-ITES FOR MIDWEST

By Martha Jackson, Reporter, Kansas City, Missouri
Margarettes Brashear, President

Dear Conference-ites and Readers of “The Plea”:

We had the pleasure of being guests of the Kansas Club the second week of May. The admission fee was 10c but we were forced to hide the money until lights were turned on. When we entered we were instructed to find 10 dimes hidden about the room. You can imagine how we scrambled about looking for those dimes, only to discover they were posted on the walls and ceiling—an unexpected place! We had a very delightful evening which was enjoyed by all.

Monday, May 19, a cold, damp night, the K. O. C. C. gave its famous Indian Treasure Hunt. We were not expecting very many to go, but to our surprise, they came out all ready and anxious to go! At the end of our trail we were to have gone to a nearby park, Spring Valley, for a hot dog roast but found it necessary to return to the church, where we were boiled and served. Indian Treasure Hunt netted us $2.

Sunday, May 25, was Young People’s Day at Woodland Ave. The Conference Club furnished the entertainment program for the day. Several compliments were received and appreciated. Mr. Vincent Harris supervised the music for the day. Mr. Raymond Marshall, Physical Director for public schools and Boy Scout Secretary, gave a splendid address at morning services. Miss Mary Mountain, a noted writer, rendered an enjoyable solo. Evening services were fully as good or better with Mr. Sylvester Allen, president of Midwest Conference, presiding and Miss Elsie Mountain, executive secretary of Y. W. C. A., as main speaker. Miss Mountain dealt with the problems that confront us during the day. We hear a good deal nowadays about ‘United we stand; divided we fall’ as true as with a Bible school as it is with a nation.

Preparation

Preparation is the next key of a successful Bible school. We must revive in the world task and program. Preparation is the very best preparation we can make. In addition to this we should prepare our final plans and efforts for Midwest, June 16-22. We have several advanced registrations already and hope to secure enough for the enrollment of at least 10 young people from Woodland Avenue. Some of the parents and all teachers in the Bible school are helping. Doubtless it will be necessary for all parents to give some help as well as the church. Only a few days and the time for which we have been preparing will have arrived—Midwest Conference; Hurrah for Midwest!

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The Watchtower

BEACON-LIGHT SENTENCES
By Mrs. Read-It-Over, Mr. Think-It-Through, Mr. Would-B-Great, Miss Look-Ann-Wonder

EDITOR'S NOTE:
Friends, you will want to know the additions to our Editorial family. They are: Mrs. Read-It-Over, Mr. Think-It-Through, Mr. Would-B-Great, Miss Look-Ann-Wonder, our two young friends just out of college. You will find these, our new friends and servants (as strange as that may seem) very, very faithful, likeable, and congenial but terribly in earnest, plain and frank. They don't know how to "Put-on,"—not even clothing! They are very "simple" as you see.

They have charge of Watchtower BEACON-LIGHTS. It's their task to keep Beacon-Lights burning; supply "Editorial-Punch" for the family on subjects of particular interest to the church, ministers, church workers and friends and give occasional observations on timely topics and church problems. They make their debut in June 1 and 15 issues.

"Some people are paid for playing while others work (apparently) for fun," so says our young friends "Miss." Making a living is one thing while making a life is entirely different. We should find sufficient time to live and actually get real, genuine joy out of making a life. Making a living beforehand in order to make money or enjoy "a career" is not a bad idea; achieving success in the midst of hunger and impending starvation is far more difficult and less certain; Miss Look-Ann-Wonder.

Our ambitious "Mr. Would-B" thinks, "There are many opportunities for Christian Service in the field of Religion." In spite of all the ridiculousness that somehow manages to attach itself to Christianity (and particularly the church), it is infinitely more than a hollow mockery—it is God's vital contact with humanity. The ministry is in the very center of Christian Service; there are many gracious opportunities! Mr. Would-B-Great (gets credit for the idea).

Apparently "Mrs. Read" is a bit disgusted about something her pastor said in his sermon. Hear her statement: "Don't forget it: congregations have a perfect right to make up their own minds about the message. .. don't think about it, don't do it!" Say, if the pastor could hear her say that, he would at least respect "The Mrs.'s" rights. Every pastor must learn (if he doesn't know it) that the opinions of his congregation are to them what his are to him. Of course pastors need not expect to please everybody. It is regarded as quite natural that those in the church whom it is a duty to offend.

A timely observation seems to have been made by "Mr. Think" who says, "The propriety of Amishism is proselytism too much on the popularity of the pastor, his voice, speaking, ability, physique, personality, charm of manner, social relationships (including money and prestige), eloquence, enthusiasm, organizing ability, power to attract crowds and raise large sums of money." To each preacher even drifts the hearers who approve his style and away go those who prefer an other! It does seem, however, that the spiritual feeling of the church and the church's actual needs—in the light of its world mission and obligations to Christianize the whole of its life in various aspects and relatively know secondarily or, more often completely sacrificed. Preaching is a small, but essentially vital part of the Christian Ministry. The object of good preaching is not entertainment or even edification alone—it is to move hearers to do and become! Mr. Think-It-Through.

I am wondering if "Mr. Think" is really getting interested or disinterested in the church and its activities. Listen to his recent statement: "There is too much churchanity and too little Christianity; too much interest in building spacious churches and too little interest in discovering God." That we have almost a surplus of church machinery seems unquestionable and, that we either misuse or abuse much of the machinery may be both readily and advantageously admitted.

Present trends in church life seem to indicate that we support preachers, not church—Church is need in thoroughly disliking the pastor, our support ceases then and there. As far as that individual and the pastor is concerned, "That will be all for him." Careful ob- servation seems to tell us there are three classes of members in the congregation; those who belong to an expatriate, those who belong to the pastor and those who "belong to the church" regardless of whom the pastor is and their personal likes or dislikes. In like manner we support missionaries instead of missions; believing personality unacquainted with the missionaries, we fail to heed the call of missions. The true success of the church is not measured by the number of its members or piety toward God and charity toward our fellow-man. No matter how strong human attachments may have been or may be, every Christian professing supreme loyalty to Christ. Frankly, there is too much of the world and too little of the Spirit of God in the life of the church and the heart of its membership! Mr. Think-It-Through.

THE EDITOR'S QUESTIONER
(Pardon the inquisitiveness)
By Interested Spectator

What's the Trouble?

Christian Plea readers, in your estimation, just what is wrong with our work? Is it merely a matter of the "Outs" versus the "Ins" in the "Unrecognized" wanting recognition just for the sake of being "of it around" or is it that we lack "merit in-office" system and there are those in the back closet who manage to have it at any price? Is the whole problem a mass movement for self-assertion and expression? Is it that we are no longer willing to accept authority or willingly concede leadership to any one—whether it be the ministry or some other executive? Very frankly now, just what is the trouble anyway? Is it that our laity nationally has an insufficient wage scale, which casts its shadows in church receipts or just a restless tendency in ministerial ranks? How about it, Mr. Reader, what do you say?

Questionnaire No. Two
(What's Our Greatest Need?)

If our greatest need in the ministerial ranks or the laity locally is the possibility, why may we not have peace, harmony, good-will and unity in our hearts, churches and conventions? Why are we not making greater headway in evangelizing the world, advancing the work and taking new fields? Why are we not making progress? Why do we need more schools, better buildings and wealthier members? Tell us, Mr. Reader—frankly, now, just what is wrong? Do we need more schools, more "educated" ministers, more members, finer buildings and wealthier members? Let us pass up the little "side-shows" and get down to the "big tent" for the "Ministry Exhibition"—the one paramount need—what is it, Mr. Reader?

Questionnaire No. Three
(What's Our Greatest Need?)

Now Mr. Reader, inasmuch as you have decided on some things that are decidedly wrong, that just clear out of the spiritual bounds of the law and liberty of the church, perhaps you know there never is a time but that we don't need something—in fact many things, we want to know how? Just tell us how we are going to right these wrongs and actually get and do the things we most need. If we need to "expand," to "extend" or "widen" our tents or strengthen our stakes" tell us how to go about it. What is your approach, your procedure?—(The Editor)

The reward for work well done is more work to do.
THE SIN OF FAILING TO CO-OPERATE

The greatest difficulty the Christian people have had to contend against has been the tendency of many people to refuse to co-operate in the essential things. It was this that Jesus had in mind when he said, "Behold your house is left unto you desolate!"

The sin of the Jews was right along this line. They recognized that what he was doing was good, but in the heart they had determined not to work with him, but to break off and do something else; and this finally led to a crash where they crucified him and left their nation desolate and wandering people among the nations of the earth.

This is our fault. We see it in the Methodist and Baptist churches, but more so among us. When we adopt a program, we are supposed to use the best wisdom we have and it is our program. It is right even if it is wrong. That is, if we have used our best wisdom we have done what God wanted us to do and that is right till we prove it wrong. He who votes for a policy and then goes out working against it commits as great a sin as the Jews did. Jesus did not vacate a single thing that the prophets had not long before predicted and so it was a Jewish policy. When they failed to co-operate they sinned against God.

If all our people would earnestly cooperate in the things we have adopted as policies we could easily become one of the most impressive bodies of Christ on earth. The amount of work we could do is almost limitless. But we are not doing it because of the sin which doth so easily come upon the soul. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. The sin of the Jews was right along this line. 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THE PENSION PLAN AND PARTITION WALLS

By J. B. Lehmann, Supt. of Negro Missions

T he Pension Plan is finally launched. Whether it was providential or accidental that this came in the nine hundredth anniversary of Pentecost we know not, but we do know that the greatest things have come to the Church in the past on the hundredth anniversaries of Pentecost, and we know the spirit of Pentecost is working mightily in the hearts of the people. If we establish a safe and sound pension plan in this year of our Lord 1931 it will be a great event in the work of the Church.

The Plan

The plan is that when a man enters the ministry he will also enter the pension plan. From the time he enters till he retires he will pay an amount equal to $1/2 per cent of his salary each year. The church he ministers for is to give an amount annually equal to one-half of the salary he pays their preacher. That is, if his salary is, say $1,000, he would pay $50 annually and his church would pay $50 annually to the pension fund. He can retire at 65 with one-half his salary as long as he lives. If he dies his wife will get her pension as long as she lives. If he leaves any miner children they get a part of his pension. It is the cheapest insurance in the world. There is no overhead expense so every cent goes to the minister and his family. In secular life insurance companies over fifty per cent goes to overhead expense. Insurance pays when a man dies, this pays a wage as long as he and his family live.

But there are a large number of men who are not now going in the ministry, but have been in for many years. It is evident that they cannot pay in enough in the remaining years to get their portion on retirement. To meet this the brotherhood is going out from November 9 to 16, just after Thanksgiving, to try to get a new place in the Kingdom. It shall be called the Haven of old age who have sung for untold years: "I was glad when they said to me, 'Come and let us go up to the House of the Lord'!"

Blessed is the Church Beautiful

Blessed is the Church for it shall be called the Haven of Hope, which opens wide its doors and shelters all; whose arches are symbols of its everlasting Span of Service; whose stones are symbols of its strength and beauty; whose altars are symbols of its Fires and beauty; whose arches are symbols of its everlasting Span of Service; whose stones are symbols of its strength; whose altars are symbols of its Fires; whose entrance doors are symbols of its Front;

All of these are to be found in the Church Beautiful. But there are a large number of men who are not now going in the ministry, but have been in for many years. It is evident that they cannot pay in enough in the remaining years to get their portion on retirement. To meet this the brotherhood is going out from November 9 to 16, just after Thanksgiving, to try to get a new place in the Kingdom. It shall be called the Haven of old age who have sung for untold years: "I was glad when they said to me, 'Come and let us go up to the House of the Lord'!"

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ECHOES FROM 12th ST. CHRISTIAN CHURCH, CAPITAL CITY

By N. W. Magowan, Reporter

The week of May 26 was installation week for Cross Street Christian Church, Washington, D.C. Monday night, May 26, the Christian Endeavor held very appro- priate services under the direction of its president, Brother Andrew Samuels, who presided. It was the host of the Golden Rule Endeavor Organization which is com- posed of 13 local societies.

Tuesday night, May 27, the Sunday school entertained. It was under the direction of its superintendent, Bro. W. C. Bowles, who presided. Rev. Graham of the Baptist church preached an interesting sermon. The music and other numbers on the program made it a night of great interest and long to be remembered.

Wednesday night, May 28, the Woman's Missionary Society was the host of Rev. R. A. Fairly and his excellent choir. Rev. Fairly is pastor of Tabor Presbyterian Church, Mrs. Rosa Bogan is president of the Missionary Society and led the women music and other numbers on the program. The evening's services were equally as gratifying and inspirational; both were well attended.

On Tuesday night, May 27, the Sunday school was opened; the attendance was good. It was under the direction of Miss Clark. Rev. Clark's sermon was full of interest and instruction from beginning to end. The rendition by the choir was one of the highlights of the evening.

At 8 p.m., Thursday evening, May 29, the Ladies' Usher Board was the host of Rev. Larry L. Astis, pastor of Sharon Baptist Church, and his good congregation. Mrs. Birdie Fisher is the capable president of the Usher Board and led them in the evening's program. The sermon was full of fire and the Holy Ghost. Good congregational singing added much.

June 1, Sunday afternoon at 2:30, the pastor, Rev. J. J. Whitfield was installed. The chairman of official board, N. W. Magowan, presided. Rev. Earle Willey of Vermont Avenue Christian Church preached the installation sermon. Rev. Harry Baker Smith of Columbia Heights Christian Church delivered the charge to the pastor, and Rev. Josephine, former pastor of 12th Street, delivered the charge to the members, after which the pastor, Rev. Whitfield, responded in his characteristic manner. His response was full of lofty thoughts and high ideals expressed in language sublime. Mr. J. L. Bogg, a student at Howard University, directed our robed choir. The choir thrilled the audience with its renditions. The offering for the week was $230. Thus ends the second Echo.

CROSS STREET CHURCH, LITTLE ROCK, ARKANSAS, "SPEAKS UP AN' SPRESSES HERSELF"

By Mrs. Minnie Guydon, Correspondent

Dear Readers of "The Plea":

Cross Street has indulged in a prolonged silence for some time. Doubtless has permitted "hearsay" and silly gos-sipers to have "the-right-of-way" but we think Madam Rumor has about spent her force, since Cross Street Christian Church is not going down. We are therefore prepared to tell you that our hearts are yet as strong as ever. In spite of the fact we haven't had a pastor since October 30. With all the odds against us, we are striving to hold our membership together and prove our worth to the Christ and His Church and our larger work. All four de- partments are active and we are endeavoring to meet obligations, both spiritual and financial. You know we could not do this if we were either dying or dead—of some would have to give a church like us! That could have done better with a minister as leader goes without saying.

A district meeting was held at Cross Street on March 22, 23. The church (de- partment) and W. M. S. together contrib- uted $40 for state and $45 for national. We served the sunrise prayer meeting on Easter morning. Brother Geo. Jones, superintendent of Bible school, conducted our services. The services were very impressive. An Easter offering was also taken in the Bible school amounting to $4. Christian Endeavor Day was well observed; the attendance was good. President Taylor H. Cole taught. Mrs. Willie B. Gudyon, the regular teacher for juniors assisted. We raised our apportion- ment of $5. As yet the W. M. S. hasn't made its great showing but is now con- ducting a drive for its funds. The first of June, Children's Day was observed in a very fitting way. We have paid our church apportionment and we are now un- dering our members to pay each $1 for Mis- sions Month. Already we have been able to report some of this to the United Chris- tian Missionary Society. We observed Pentecostal Sunday, June 8 and had a great spiritual feast.

Now dear readers, trust you will see that Cross Street Christian Church is still alive and in the thick of the fight. While we have no pastor, we are doing our best and are trying to meet obligations even though we are up against hindrances. We have faith to believe we will overcome by the help of God. We have our little flock together and conquering almost impossible difficulties. May God help us to succeed and secure a pastor who will help us to prove ourselves worthy.

THE DEATH OF MRS. DELIAH SNEED BLACKBURN REPORTED, HERMAN-

By E. J. Jenning, Correspondent

Dear Readers of "The Plea":

This is my first attempt to write to The Plea since it changed editors. I am sorry our article is of a sad nature. Mrs. Deliah Sneed Blackburn was one of our splendid young mothers who was loyal and faith- ful to the church. She confessed her faith and was baptized at the age of 12 and was faithful to the end, which came on May 21. Funeral services were held May 25, conducted by Elder K. R. Brown and Elder S. D. Yarbrough. The young people, some of whom were associates and friends, had charge of the program, E. J. Jenning presiding. Her schoolmate, Mrs. Lula J. Minnis, sang a beautiful solo. We were glad she was present.

Deliah, as we always loved to call her, was a devoted wife who loved her home, her church and tried to beautify her surroundings. She made friends easily and always honored her mother and father. She leaves a host of relatives and friends to mourn her going from labor to reward. We feel our earthly loss is heaven's gain.

STATE AND NATIONAL CONVEN- TION TIME IS JUST ABOUT AT HAND.

YOU WILL DO YOURSELF, YOUR CHURCH, AND HUMANITY NO INJU- STICE BY STAYING AWAY.

COME AND BRING THE REQUIRED REPRESENTATION FEES AND A FRIEND OR TWO.

THE CHRISTIAN PLEA
By Mrs. L. D. Devine, Correspondent

Dear Readers of "Christian Plea":

Some months ago I received a letter from one of our very efficient and untiring editor, Brother CTL. Watson, saying: "I wonder why it is I can hear so much more about your church and your new building project than I do about other churches, and wonder maybe you have a secret in it?"

We made no mistake in having Brother CTL. come to us. His appeal was so convincing that sinners could not resist his messages. We had 18 additions, all of whom are now splendid workers. The meeting was a success both numerically and financially. The local church received $800 from the meeting and Elder CTL. received $70.

Readers, have you ever prayed and hoped for a program, but you were a little afraid you wouldn't? Well, that was just our predicament. We often read The Christian Plea and saw, according to statistics, churches were having great success. Of course we naturally wondered about some of the reports. Finally we decided to invite Elder C. T. CTL. to give us a report of Woodland Avenue where he gave the high peaks but let us know there were also blue valleys and barren wastelands in the church. That was really encouraging to us and so I said I would write a letter to The Christian Plea and tell the story of our Paducah endeavor.

Friends, the dream of the good people of Paducah and their desire for a new church plant has borne fruit; their dream is becoming a reality. We dedicated our first unit on the 15th of May. It is a thoroughly modern building, adequate in every respect and very efficient. We have done the work we came here to do; it has not been an easy task. We knew it could be done; we knew just who was planning it, the hearts that were praying, and the hands that were working and willing to work untiringly to enable the Paducah Church to stand the test of time and be a credit to the community and brotherhood, and so we "pitched in!" with all of our might and soul to put the program over in Christ's name. We are now looking forward to Central Young People's week, where we hope to meet all of you at Cleveland, Ohio, in August.

SPECIAL APPEAL IN INTEREST OF 14TH ANNUAL NATIONAL CONVENTION

By Elder B. E. Watson

2110 E. 36th St., Cleveland, Ohio, Pastor

Dear Brethren and Readers of "The Plea":

Cedar Avenue Christian Church, Cleveland, Ohio, is host of our 14th Annual National Convention, August 25-31, 1930. We are hoping you will come from parts of our great brotherhood in large numbers as we are preparing for you. Let us make this a real Convention to all Christians. Cleveland is the largest in the history of our work. Cleveland is a great city with many interesting churches, public buildings, parks and art museums. We have some wonderful churches, places of business and welfare agencies that will be an inspiration to our Convention Entertainment Committee is sparing no effort to make your stay a most enjoyable one with mountain-top experiences. We understand the Convention program is the best we have ever had; we expect to give you the best entertainment you have ever had here. We are attempting to arrange a trip to Niagara Falls, which, if all possible, will be a free trip. We have also arranged sight-seeing trips, banquetes, etc. We are very anxious to do all we can for you and hope you will make plans to come and arrange early for advance registrations if possible.

Delegates will be housed in homes among the membership and fed in our beautiful and comfortable dining room at the church. All who register with us will be thus cared for. Otherwise hotel accommodations may be had for $2 per day and upward. Our local committee is doing its best for everyone. We will appreciate and prefer advanced registrations which will make it better for you and make for better advanced provision for you. Please cooperate with us. Hotel accommodations may be secured from the Majestic, 2291 1 E. 55th or the Cedar Avenue Christian Church, Cleveland, Ohio. All who register with us will be thus cared for. Otherwise hotel accommodations may be had for $2 per day up to $4.50. Our local rates are the same as last year's rates. The Cedar Avenue Christian Church is very young and has large obligations. Your coming will mean much to us in many ways. Come and bring your friends and all the Christianity you have!

NEWS ITEMS FROM AARON'S RUN, KENTUCKY

Elder C. H. Johnson, Pastor

Editor of Christian Plea:

Our work at Hustonville goes on nicely and nice at Little Rock; each has a fine Bible school. We were called to Hustonville on the 15th to preach the funeral of Brother T. M. Cooper. Brother David James has January 20th. He is in the hospital with labor of the 20th. He was 81 years old and had served as an officer in his church for 41 years. We had an excellent service. The Bell of Paris, Kentucky, delivered the funeral sermon. Elders W. H. Brown, C. H. Dickerson, T. B. Everett, Wm. Martin, Geo. Nelson and H. H. Wilson were present and assisted. Brother January lives forever in memory of the good people of Little Rock.

THE TEST OF THE HOUR

(An Answer to "Dissatisfied Clergyman")

By Prof. A. J. Edwards, Memphis, Tenn.

Dear Readers of "The Plea":

This is my answer to the "Indictments Against the Christian Church" from the Editor's "Mail Bag." I am sure the former pastors of old Trimmble Street Christian Church rejoice with us as they hear of our new building on Clay Street. We solicit your prayers and fellowship as we continue growing. Our bapistry keeps wet most of the time; we have had 27 additions since we moved here. We hope to meet all of you at Cleveland, Ohio, in August.

THE CHRISTIAN PLEA Page Seven
Replies to "Dissatisfied Clergymen"

MY DEFENSE OF "INDICTMENTS AGAINST CHRISTIAN CHURCH"

By "A Prospective Minister" of Christian Church

From the Editor's Mail Bag
Dear Brother Grey:

In regard to "indictments against the Christian church" in the May 1 number, evidence is that some of them, to say the least, are mere treas.

I have in mind a man, a product of one of our schools, who says our people do not want to be taught. And, knowing the field many years, has attempted work in a few states, and seemingly, without a great measure of success. He talks of going to the Baptist church. Another who has been in the field many years, pastored a number of places, taught in the public schools many years, says he thinks often of going to the Baptists for "our people don't want intelligent preachers." Another college graduate, also a teacher, without a very clear story. Another teacher for several years, also a college man, seems to see it the same way.

The work in four states and indications in all the churches visited in some of those states, and some in all of the four states, lead me to the conclusion that "Wright is so much smoke there must be some fire."

Certainly one with a little experience in the field the public would not expect a preacher's job to be easy; but there seems to be unnecessary friction in the ranks somewhere. It seems inconceivable that a man should have more inefficient preachers than various denominations. But that is the indictment of a "faithful" Beacon with others.

I have been intimately associated with preachers of two denominations and have not heard of such dissatisfaction as exists among too many of ours.

Having in mind to be actively engaged in the work in the future, I have given the matter considerable study. I conclude that our churches are hard to handle and that we have too many preachers who are not efficient leaders. Our membership needs to be trained and to be sympathetic with all leadership. And that training must come through our best leadership.

TAYLOR, TEXAS, REPLIES TO "Dissatisfied Clergymen"

By Elder T. J. Green, Murphy St. Christian Church

To Christian Plea Readers:

I wish to say a few words as a humble member and minister of the Christian church. I read our "Dissatisfied Clergymen" letter in The Plea and thought we well to read it to Murphy Street congregation. Personally, I think there is a lot in it that we can profit "thereby. I am glad you speak up so God can and plainly" so we can all understand him. I only hope he spoke from the depths of his soul. I don't believe in convictions like we may "blue pencil" parts of the letter, taking it as a whole, there is more truth than fiction in the things our brother says; we must accept it, whether we like it or not. The Christian Church is somewhat guilty!

Just about two years ago I went into a community where there were many old enemies against the Christian Church. I had neither personal workers nor singing evangelist, but I went anyway because I wanted to know what was the trouble. I went directly to the clerk's home; the source of the trouble, though I did not know it at that time. We went into conference for four hours and, of course, I learned the real trouble.

A letter had been received from a young "teacher-preacher" who gives his time to teaching and making large salaries, but, when it is especially convenient and profitable he "comes home to his brother clergyman."

I went back and found no fault with the church to which this brother I will say it sort of appears that he didn't know that I was the pastor, though I am not so sure about that; anyway I gave him a sermon I believe that an injustice was being done but to keep any reproach off the church and particularly its clergy, I held my breath because I wanted to know what was the trouble. On arriving, I went directly to the clerk's home; the source of the trouble, though I did not know it at that time. We went into conference for four hours and, of course, I learned the real trouble.

I preach two Sundays each month for one of our smaller churches. Several times we have had visitors from Texas, and particularly one of neighboring towns. It seems that our visiting friends from neighboring churches were favorably impressed with the truth many years and the cause for years and "borne the burden of its' cause" during the years. I had neither knowledge of the Christian church is somewhat guilty!

I have been intimately associated with two denominations and have not heard of such dissatisfaction as exists among too many of ours.

I agree with the understanding that I seem one year, which is to say many. My last visit was made on April 27. A general congregational meeting was planned for May, during which time final plans were made and our machinery was to be set up for the year's work. On May 5 I received a letter from the church asking that a meeting of the official board had been held and it was decided to discontinue its'' service, so I was asked not to return any more. I had made a very strong personal appeal to the vestrymen and learned that some of our leading ministers can't "side talk" some leading sectarian preacher to come into the Christian church. With his "degrees" he is satisfied that he begins to show signs of being an Appollos from Alexandria but he will find in all of our congregations there are some Priscillas and Aquilas who take notice of strange doctrines aside from language, eloquence and much learning. Many of our highly educated are now being corrected, especially by those who do not claim to be highly educated; this is the breaking point for many of the preachers. They all mean well to all the sectarians and all the teachings of the "sectarian preachers" who come to us "a wolf in sheep clothing." We are not consistent in our treatment of those who come to our churches. Some of them exalt too highly from the very beginning while "winking" others wearing the same costume, many of our own good men who have stood by the cause for years and "borne the burden of the heat of the day" are "chewed up and thrown out of the church." We are not constant in our treatment of those who come to our churches. Some of them exalt too highly from the very beginning while "winking" others wearing the same costume, many of our own good men who have stood by the cause for years and "borne the burden of the heat of the day" are "chewed up and thrown out of the church." We are not consistent in our treatment of those who come to our churches. Some of them exalt too highly from the very beginning while "winking" others wearing the same costume, many of our own good men who have stood by the cause for years and "borne the burden of the heat of the day" are "chewed up and thrown out of the church." We are not consistent in our treatment of those who come to our churches. Some of them exalt too highly from the very beginning while "winking" others wearing the same costume, many of our own good men who have stood by the cause for years and "borne the burden of the heat of the day" are "chewed up and thrown out of the church."

My dear brother, I agree with your understanding that it is almost impossible to convert to these little "manuscript" sermons most of us preach and "the other fellow" prepares.

Our ministers and official boards "up north" of Christian Church will find that our congregations "up north" are made up of southern people, that in many places, local memberships, who have "been used to" real preaching from the Book and are rooted and grounded in first principles of the Church. They will never to be satisfied to sit Lord's Day after Lord's Day and hear "manuscript" sermons or something taken from the preaching that we believe is too much to say. Most of our congregations are starving for real Gospel preaching. Brethren, you can say what you want about science, philosophy, etc., which is all right in its place, but it is any other substitute will ever take the place of the Gospel of Jesus Christ, preached in all its power in all its purity and without fear or favor as a loving, consecrated heart prepared for God's use.

Our good brother's letter suggests another thing that we need to think about. We have a few congregations that seemed to have gotten "beyond Christian preachers!" in the minds of their officers. It looks to me like many of these very strong, very serious, devoted, assisted until some of our leading ministers can "side talk" some leading sectarian preacher to come into the Christian church. With his "degrees," he is satisfied that he begins to show signs of being an Appollos from Alexandria but he will find in all of our congregations there are some Priscillas and Aquilas who take notice of strange doctrines aside from language, eloquence and much learning. Many of our highly educated are now being corrected, especially by those who do not claim to be highly educated; this is the breaking point for many of the preachers. They all mean well to all the sectarians and all the teachings of the "sectarian preachers" who come to us "a wolf in sheep clothing." We are not consistent in our treatment of those who come to our churches. Some of them exalt too highly from the very beginning while "winking" others wearing the same costume, many of our own good men who have stood by the cause for years and "borne the burden of the heat of the day" are "chewed up and thrown out of the church."

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Amen: Come Lord Jesus
An Old Exile's Prayer

When Jesus Christ was caught away in the cloud of glory from the summit of Mt. Olivet the apostles stood "rooted in the ground," gaz ing at the spot where He disappeared. The spot had suddenly become the most sacred in the world to them and the vision of the vanishing Christ far, far the most wonderful they ever had, or ever would have.

It is ever true that the best is yet to come. At first glance it must have looked to those astonished apostles like an anticlimax or something vastly worse, that they must turn from rapture to service, from vision to task, and learn to wait long and late till Christ should come again. We do not like to go down the mountain—we do not like to wait.

Then came the assurance of the two white pilgrims from the heavens. It was the divine doctrine of vision and task. Vision is given for the task—and the task prepares for a greater vision still. For at the end of the rainbow of hope Christ will come again and that will be greater than anything else we shall ever see in this world. But beyond it lies the wonder of the Great White Throne, and of the Judgment with its rewards according to the deeds done in the body.

In the meantime, happy assurance, the work will bring its own reward, and the sum of the daily raptures will weave a life of glory on earth.

The saint must never give up to mere contemplation; the glory must be transmuted into service. The sermon, the dream, the prayer meeting, the song, in the mystical laboratory of spiritual understanding blend together to make up the dynamic which does the deed.

In the light of it all I want a word with the reader on the topic of the "Second Coming of Christ," or as I prefer to call it "The Coming Again of Christ."

I believe in many and perpetual comings of Jesus Christ, and I believe in a final, complete, wonderful climax of history in which the temporal, and material order will be abolished, and that God and Christ and all the redeemed will work together and see face to face in the final, eternal form of the quiet conversation at the Supper Table. He said, "I will not leave you comfortless; I will come unto you." I suppose that is an oft repeated experience in life. When there is sickness or trouble, or anxiety—and life has abundance of such dark things, the Power we feel that gives us peace and strength must be that Christ has visited us. "I will not leave you comfortless." He could not—our cries and his heart would not allow it.

Jesus also said "If I go away I will come again and receive you unto myself." Someone has given this the beautiful translation, "I will see you again." As if he were just going on a short journey; as if it were one of those simple words we have heard many times, but never without tasting their sweetness—"I will see you again—soon." I suppose those words of Christ are the most comforting definition of death to be read anywhere. What is death? "I will see you again—and receive you unto myself," he said. Who will meet us first when we burst out of time into eternity? Who is the Radiant White Figure walking toward me on the cold, agitated waves that fill me with such dread? "I will see you again," he said. "I will come again and receive you unto myself."

The mountain of the ascension was the completion of the Transfiguration and from its radiant summit shines the promise that he will come again, in like manner as he was seen go, with love and blessing. This is "the Christ that is to be" who will destroy "the darkness of the land" "with the brightness of his coming."
NATIONAL BIBLE SCHOOL DEPARTMENT OF THE CHRISTIAN CHURCH
T. W. Pratt, President
To the Presidents of the State Bible School Convention:

At our last National Convention held at Winston-Salem, North Carolina, it was decided to make our next National Convention surpass all previous records. I am sure you have observed all your National Days. Put your State over big. Schools at $2.00 each and $10.00 for the State at large. Presently secure 25 per cent per State Schools than your State reported last year.

Send some delegates from your State to the National Convention at Cleveland, Ohio, August 25 to 31, 1930. To the Local Superintendent in every State.

Greetings:

Upon you depends the success of your State. Put your Bible School Forces behind your School. Send your $2.00 for each school to your State. Mrs. Anna Willis, Kansas City Mo.

Corresponding secretary, 1308 Wallack Pl., N. W., Washington, D. C. Send a postal card to your President.

MAKE WAY FOR YOUTH!

By V. G. Smith

MAKE WAY THROUGH CONFERENCES

"I am come that ye might have life and that ye might have it more abundantly."—John 10:10.

The Jesus Way

Youth responds to challenges. Jesus went to them when the fishing men and John and Peter were young men heard the call, left their nets, their homes, their father and followed the Christ. Young people today should answer to this clarion call even as the Sons of Thunder did. The mission field is teeming with young men who heard and answered. The social service means the social gospel of Jesus to the youth. The Jesus way is the challenging way. It speaks to the special ability and utilizes the spirit and mobilizes it for action. The Jesus Way of Life is the way of surrender, challenge and service.

The Abundant Life

The Conference is interested in building a fourfold development into the life of youth. There are places for weekings in the Jesus Way—a strong body for Christ. There is no place for the mentally—without a substantial mind for the Master. There is no place for the misanthrope—a congenial disposition for service. There is no place for the spiritual dwarf—a religious development that is much of heaven life in the fourfold life lived the Jesus Way—forever.

THE FIVE KEYS OF A SUCCESSFUL BIBLE SCHOOL

By Mrs. Emma Willis, Kansas City Mo.

(Concluded from June 13.)

Worship

By worship we mean an expression of the relationship between individual and his Heavenly Father. Certain principles underlie our successful worship program. A central theme should be used and the whole program built around this theme. Our programs should begin and end on time. Each one should have just so much time to render his part and no more. All who have been notified in advance about their parts should come at least 10 minutes early and especially when they accept places in a worship program. Needs to say they should make special preparation, start and stop on time. Our songs, Scripture lessons, prayers and talks should express and emphasize our theme-topics. This means, as was previously said, we must prepare in advance.

To carry out a worship program successfully we should have quiet, peace, harmony and the best kind of cooperation on the part of all. Conversation between leaders, announcements of programs and late comers should not disturb a worship program. Well-trained ushers will prevent late comers from coming in at any time. There should be a regular time to introduce visitors instead of being at a loss where to go at any point; unplanned items should be left as much as possible. In short we should bear in mind that our aim in a worship program is to know God and thus we endeavor to do away with disorder and interruptions.

The common elements of a worship program are: music, which expresses these-topics; prayer, which varies from time to time such as invocation, prayer-song, sentence-prayers, chain prayers, voluntary prayers, and responsive prayers; Scripture which needs not be long but must be relevant and of good content; stories or short talks full of meaning. Offering come later in the morning's session. Anyone desiring of building successful worship programs may secure literature or reference books from Religious Education Department.

Service

Service means engaging people in a particular project for the good of others. This type of service carries with it certain educational values—for those who take part, for the school, church and community. There are many things that our Bible school workers and pupils can do to help save the world. God expects something of each of us. When we accept positions in the church school we should do so with the thought of rendering service to God by helping mankind. Bible school workers should never neglect "the loaf and cup." We are not setting a good example for young people and children when we leave as soon as sessions are over. Remember we are showing little children and young people how to live and serve God and humanity by the things we say and do. Every teacher and officer should be careful of examples set for others.

Finance

The last or fifth key we shall name of a successful Bible school is that all-imperative subject of money! We realize the necessity of having money for our homes and living but we seem to forget or we don't care about it when we come to matters pertaining to God's work. Our trouble is that we want to give just as we please when we come to God's work instead of giving as we should give—according to the Bible plan of giving, to say nothing about giving as Christ gave. If Christian men and women boys and girls would even give the tenth of their earnings (to say nothing about using the nine-tenths only as God would wish) we would have sufficient money for every demand made upon the church and we could carry out our program with wonderful success and great joy. We would be able to meet our local, district, state and national claims and rejoice while doing so instead of dreading our obligations. A real Christian will not stint himself in serving God with his time, money, talents and strength; he delights in bringing to the Master lost ones found; weary ones renovated and the suffering ones who have been comforted for His sake. These are they who shall stand before Calvary's Cross for a suffering and realize a precious price has been paid for our souls' redemption. How much owest thou the Lord? Dare you answer: "So much for thee blessed Jesus; so much for the world and the remainder for self?" It cannot be so with Christians!

The Christian Plea
THE CHRISTIAN PLEA

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OBSERVATIONS ON CONVENTIONS

Convention Sessions
By V. G. Smith

There are a number of things that might be said about the arrangement of the convention sessions whether they be state or national or district. Under the present regime or another, voluntary or by force, the National Convention is going to come to some considerable session. It may be a withdrawal of one or more of the state conventions from the national to a separate convention, a reorganization of the present convention or a new idea of organization. The national or district Convention, composed of some seven or more conventions, takes only about two days longer than the National Convention. Though the need of a session of four or five days is now made of the sessions by each department. Last year in the national, infrequently in our state and almost never in the smaller conventions, does the use of a real organized devotional service lift the convention to the spiritual plane where business for God is possible. The inclusion of all sorts of earthy things therein. The convention should be worshipfully inspired as well as pungent and inspiring. The soul of man should feel and know God better after a session of the convention as well as know the present progress of Christianity in the church, the missions and conferences. Haphazard planning in the church department of the National Convention and none at all in most of the state conventions present a barren waste for the culture of the soul. In the fixed experiences that come from a prepared worship program enlisting the cooperative and unselfish deeds, in an exalted state of spiritual seeking, lies the secret of less "splug-splug." The purpose of the convention is to bring people together and properly arranged these twenty-six letters can write the history of the world. This is cooperation. We have ten digits in our numerals, counting as one digit all the numbers that can be expressed by any one standing alone is nine, but when these digits help each other they make more than twice the value of one single digit. Eleven, or twelve times as much as one nine. In like manner the physical world is made up of the combination of the individual units standing together. The sandstone can be a stone only as long as the individual grains of sand hang to each other. It is possible to do this; it ceases to be a stone. The human body is a human body just as long as the members of it hang together, and each keeps its relative position. There are many parts to a printing press. There are many wheels, cogs, springs, nuts, bolts, shafts, cylinders. As long as each part is in its place and doing its work all is smooth, but let a cog of some small wheel be broken and the jar of its discord is felt through the press. It is apparent then that cooperation can hardly be over-estimated. There can be no home without it, there can be no church, and if there be no state without it, there can be no great movement along any line without it. It binds men together in politics, in finance, in religion, and in social relations. We need it in our church life. With a people of one mind no task will be too great.

THE BEAUTY OF COOPERATION

There has been a great deal said and written about cooperation, and it is interesting to look at this thought as it is expressed in the material world, and see the relations between the material and the spiritual. It is next to impossible for one to kindle a fire with just one piece of coal, but it becomes much easier with two pieces. This is cooperation. There are twenty-six letters in our English alphabet. Not one of these letters means a thing or expresses an idea but when taken together and properly arranged these twenty-six letters can write the history of the world. This is cooperation. We have ten digits in our numerals, counting as one digit all the numbers that can be expressed by any one standing alone is nine, but when these digits help each other they make more than twice the value of one single digit. Eleven, or twelve times as much as one nine. In like manner the physical world is made up of the combination of the individual units standing together. The sandstone can be a stone only as long as the individual grains of sand hang to each other. It is possible to do this; it ceases to be a stone. The human body is a human body just as long as the members of it hang together, and each keeps its relative position. There are many parts to a printing press. There are many wheels, cogs, springs, nuts, bolts, shafts, cylinders. As long as each part is in its place and doing its work all is smooth, but let a cog of some small wheel be broken and the jar of its discord is felt through the press. It is apparent then that cooperation can hardly be over-estimated. There can be no home without it, there can be no church, and if there be no state without it, there can be no great movement along any line without it. It binds men together in politics, in finance, in religion, and in social relations. We need it in our church life. With a people of one mind no task will be too great.

THE Watches Tower

Beacon-Light Editorials (Editorial Characters)
Mrs. Read-It-Over, Mr. Think-It-Thu. Mr. Would-Be-Great, Miss Look-Ann-Wonder (The Editor "Turns In")

Our Editorial Characters have charge of Watchtower Beacon Lights. It is their task to keep Beacon-Lights burning; supply "Editorial-Punch" for the Editorial family on subject of particular interest to the church, by informing church workers and friends by giving occasional observations on timely topics and church problems.

JEAN VALJEAN

Editorial Dialogue
By Editorial Characters

Mr. Would-Be-Great: "Jean Valjean was the hero of Victor Hugo's great masterpiece, "Les Miserables." You will remember that after his criminal experience a new life came into his soul, and he became the subject of much speculation on the part of his neighbours, always to his disadvantage until their eyes were opened at last to his real worth." Mrs. Read-It-Over: "He had discovered a new purpose for living, manufacturing beads which brought him a large fortune. Later he was tendered an appointment as Mayor of the city by The King, and later still another high honor came from The King—The Honor of The Order of The Crown. Look Ann Wonder: "From beginning to end Jean Valjean was bitterly misjudged." Mr. Would-Be-Great: They first said, 'he wants to be rich!' Then they knew that he gave more to the poor than he kept for himself. Then they said, 'It's political power he wants!' but to their great surprise he disregarded the sufferer when offered. Finally came the Honor of The Cross thrust at his feet. Said his critics: 'He is the subject of the scorn of his ambition; this has been his motive all along!'—but—even this exalted Churchly Honor seemed to Jean Valjean a thing not worth to him, astonishingly no-touched." Mr. Think-It-Thu: They never thought unselfish and generous motives might have been back of the inspiration to him. Yet they themselves were strangers to such an unselfish spirit." The Editor "Turns In":

There are no tasks of us today of us like the characters of Victor Hugo's novel. When we are continually impugning unworthy motives to others we are doing both them and ourselves an injury. Many a broken man has been remorse because he was made to feel that some one had faith in him and trusted him without reservations.

For the sake of the broad, tolerant, generous spirit that inspires great living and unselfish deeds, we ought always have this attitude toward others. We do so badly need to have it cultivated in our relationships. May God help us to believe in other fellow. It will help both him and us.

THE Beauty of Cooperation

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The Watchtower
Christian Service In Cooperation

J. B. Lehman, Supt. of Missions
Associate Editor

JESUS THE CENTER OF THE SPIRITUAL WORLD

"And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end." (Rev 21:6)

"He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." (John 15:5)

Jesus belongs to the cosmic process of God's creation. God could not make the solar system without putting the sun in the center; and in doing so, He set a pattern for Himself. In His creation process He had to put Jesus in the center of the spiritual world around which all human progress must revolve like the planets go in their orbits around the sun. As the ages go on men will finally all know how essential Jesus is to all human progress. He is the center of the spiritual world around which all human progress must revolve.

For example: our teachers of psychology in the universities think they have found the essence of thinking that will give them great power in thinking and in influencing others. They call it a new science. But when they will arrive at their goal; their Jesus was there before them long ago. They have made an entirely new discovery, and then in a little while they will see that Jesus was there before them long ago.

The modern psychologists have made the discovery of a new science, and then they find out that Jesus was there a long time before their discovery, and then in a little while they will see that Jesus was there long before them.

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THE WAY OF LIFE, AS IT RELATES TO RELIGIOUS AND SOCIAL SERVICE WORK

By Eunice F. Chandler, Nashville, Tenn.

In the early Christian Era, the Christian Life of the Apostles and other Christ inspired Paul saw this long before

"Some men have called me 'Christians' and it did not please me. I was born into it and there is no escape!" In Acts 11:20 "The Disciples when Jesus died Christians living and service!" and Acts 2:1 reads, "When the day of Pentecost was fully come," No "Pre-emption" Appropriation! No man knows and knows that he knows. "Tend them." We baptized 3 "Pentecostians."

"I am just in from a fruitful trip through southern Kentucky. I visited Airhar and Taylor counties,-Columbia, Fluitwood, Cane Valley, Stony Grove, etc. These churches are small but faithful and responsive. They are off the railroad but on the highway. "Happy" describes them.

"Neither for these only do I pray, but for them also who believe on me through their word; that they may be one, even as thou, Father, I in them, and thou in me; that they also may be in us, that the world may believe that thou didst send me." (John 17:21)

Jesus did not only have in mind the little group of Jews that then believed in him but he said all men. We can never leave Jesus out of our praying. We must pray that our children may have Jesus in mind. What can we do to help our children get to Jesus? He wanted them to set their faces to the future and carry our church. "You will receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses." (Acts 1:8)

Our departments of psychology in our universities stress the "Coming of the Holy Spirit" in the chapters of Acts of Apostles, and tell our rural folk that you are of the people. Dickerson is my name; it's mine by birth. This is definitely done by the missionary program or service to one that will bring many of such people and then try to move them. Many are taught to know and realize that Jesus is the "Soul" means the Whole Life developed and cleansed.

The Christian life is then nothing less than the way the whole human life is to be lived and developed. Through study, service, and survey we are trying to help others to enter or continue in this Way of Life, are often forced to realize that men, including the Negroes that the whites have, may prefer a change—but that they may choose to remain in the "old burdens of the soul," in which they are not willing to come to the field of Pentecost 1900 years ago, found recorded in 1 and 2 chapters of Acts of Apostles, behold we find a great host of Pentecostians, -white, black and brown. They have publishing houses, conference and a whole "outfit" operating like anything else except that the name "Pentecostians" has been "Pre-empted" and is the name of a group of such people and then try to move from within such conditions to some upward and uplifting. This is definitely done by the settlement houses of the country, thus we can make more racket" then we and the masses "fall for fuss." This "Pre-emption" of names is no new thing.

"I know states our people fear to call themselves "Christians" because some folk, who are not, call themselves "Christians." My name is Dickerson, if the Devil calls him by that name, I will never change mine. Dickerson is my name; it's mine by heritage—I was born into it and there is no escape!" In Acts 11:20 "The Disciples when Jesus died Christians living and service!" and the Acts 2:1 reads, "When the day of Pentecost was fully come," No "Pre-emption" Appropriation! No man knows and knows that he knows. "Tend them." We baptized 3 "Pentecostians."
Will Our Negro Ministers and Negro Churches Qualify for Their Share?

By J. B. Lehman, Supt. of Missions

In the fall the Disciples of Christ expect to go out and raise $8,000,000 for the deferred liability of the older ministers. For the young minister just now entering the ministry, say at twenty-four, there is no deferred liability. He and his church will begin to pay in as he enters on his service. But for the minister of our present age, it is different. Take for example K. R. Brown of Port Gibson, M. F. Robinson of Fayetteville, W. C. Brown of Mt. Sterling, and a goodly number of others who have passed the usual time of retirement at sixty-five and now retire, there can be no building up of a reserve like the young man at twenty-four is building up. They must get their share of the $8,000,000. Then take men like R. H. Davey and R. W. Watson who are in the forties. They have served close unto one half of their time. They, too, must get their share of the $8,000,000, for they must have the share they would have built up if they had paid in from twenty-four. Take W. H. Floyd and C. H. Dickerson of Kentucky, both of whom are probably in their fiftieth year. If so they cannot put in many more years and they have coming to them a big share of the $8,000,000.

But, brethren, our Negro ministers and Negro Churches cannot benefit by these things if they do not sign up and come into the Ministerial Relief, for we will discontinue except for most outstanding cases. For example, Monroe Jackson, W. H. Brown and M. C. Walker are now getting an allowance from the Ministerial Relief. W. H. Dickerson and William Tucker get theirs until the time of their death and their widows probably get it also if the Pension System had been in operation since 1810 and they had refused to go in they would not have been helped.

We do not have money enough to send a man out to see each minister and each church, so we must depend on voluntary service. We appeal to the brethren in all the states to do your best to help us to find men and to get men to help like Ministerial Relief, for that will do much towards helping the cause and perhaps nothing is more needed than the setting apart of their money for the Lord's service.

THE CHRISTIAN PLEA
SECONU CHRISTIAN CHURCH, COLUMBIA, MO.

By A. D. Gault, Reporter

The Rev. F. E. Coleman,pastor of the Second Christian Church, had good services throughout the day. Bible school opened at 9:45 with an increased attendance, Elder H. G. Gregory,superintendent. The officials are manifesting great interest in the Bible school. The pastor delivered two well-prepared sermons to a very appreciative audience. The church has been divided into clubs and they are striving to do their part to uplift the cause. Among the many other future entertainments is the baby contest which will be held Wednesday, June 4.

The church work is moving along nicely with larger attendance each Sunday. Pentecostal services were a success. Next Sunday we will have our monthly social. Our choir has sung several nice songs. We have been without a choir for several years, and we are glad to have them with us over this summer. Prof. Bro. Crosswhite, who has undergone an operation, came and brought his pillow in order that he might enjoy the communion services. Bro. Crosswhite is a deacon. Even though he is not well, he felt he could not miss these services. Bro. and Sister Moseley, who are well stricken in years, were present. Sister Moseley is more than ninety years old. There were other faithful ones who were present. All have much credit for their efforts in making Pentecost a great success. Evening services closed with a hearty hand-shake. Bro. H. D. Logan, captain of "Give Us a Trial" Club is feeling just great. We make it a practice in this financial crisis. Deacon Mumpin is doing nice work around the church. All the deacons are doing their part in caring for the church. Bro. Wisely has just finished his turn. Sister S. Turner is beautifying the church lawn with many varieties of flowers.

NEWS ITEMS FROM WACO, TEXAS

By Helen F. Henry, Reporter

Dear Readers of The Plea:

We have just closed our revival at Clay Street. Our State Evangelist, Rev. W. M. Henry, did the preachers. We realize a revival has a constant power to draw the unmoved; also it has inspiration and spirituality enough to revive the Spirit within those of us who are struggling in the church. We feel that we had a great meeting in spite of the fact we did not have any additions. Rev. Henry delivered some wonderful messages.

This year has brought us several distinguished visitors and leaders of the brotherhood: Prof. R. E. Peoples and wife were with us in May, also our Bible school president, Mr. W. F. Falgout and Mr. F. Curnow. All of these were Jarvis visitors whom we were glad to have with us over the week-end and Sunday. Prof. Peoples preached for us. April brought us Prof. and Mrs. J. N. Ervin and Dean L. B. Curson. All of these were Jarvis visitors whom we were glad to have with us over this summer. Prof. Peoples preached for us. April brought us Prof. and Mrs. J. N. Ervin and Dean L. B. Curson. All of these were Jarvis visitors whom we were glad to have with us over this summer. Prof. Peoples preached for us. April brought us Prof. and Mrs. J. N. Ervin and Dean L. B. Curson. All of these were Jarvis visitors whom we were glad to have with us over this summer. Prof. Peoples preached for us.

We are yet pushing forward. The church is showing wonderful progress under the leadership of our pastor, Elder W. H. Brown. We have started a "Church Crop" for the purpose of raising funds for our new building project. This is our second year with "The Crop Plan" of finance.

Children's Day was a well-spent day with us. Our dear Sisters brought "dinner baskets" and we had dinner on the grounds. Afterward we enjoyed a well-prepared program. Three additions, an overheard audience and a generous offering were the final results of the day.

We are glad to see Misses Mary Ella Roe and Ethel Lee Bailey, students at Jarvis Christian College, back full of life and the Jarvis spirit. Mr. Major L. Turner, a student of Arkansas State College, is with us again. We are glad to have him, Miss Susie Turner, who has been quite ill, is improving nicely.

A DEATH NOTICE COMES FROM SCOTTS, ARKANSAS

Dear Readers of The Plea:

We wish to tell of our loss in the person of Sister Lee Armstrong who passed away June 4th. She was one of the faithful members of Oak Grove No. 2 Christian Church. Those who knew her agree that God has taken from us a midwife of a very kind and a helpful friend who has been a young woman—only 33 years old. She leaves a husband, 3 children, other relatives and a host of friends.

The pastor, Elder Wm. Martin, and visiting friends conducted the funeral services Sunday, June 5th. The burial was at Hickory Grove. Mrs. Mahala Holden Moore.

THE PASSING OF A PIONEER PREACHER

Elder W. H. Dickerson, Lockland, Ohio

By His Brother, Elder C. H. Dickerson

When Elder W. H. Dickerson, long-time pastor at Lockland, Ohio, passed into that "Rest that remains for the people of God," there was a strange mingling of sorrows and joys. His friends, a great host of both races, were loyal and helpful to the end. His faithful wife was eyes to him. For seven years he had been blind, but his spiritual vision was the keener for it.

Forty-seven of his sixty-five years were given to the ministry and teaching in our Christian schools. He was a 'preacher of righteousness' never doubting a word in what he called, 'The man of my coun-

THE CHRISTIAN PLEA
What Our States Are Doing

"Declare ye among the nations, and set up a standard; publish and conceal not."—Jer. 50:2

NEWS ITEMS FROM SYCAMORE, SOUTH CAROLINA, THE PALMETTO STATE

By Elder Leroy Kearse, Evangelist

Dear Readers of "Christian Plea":

It has been some time since you had a letter from the Palmetto State. We have a few items of interest here who are doing the best they can under existing circumstances. We have our handicaps and the chief one is our lack of efficient men to put the programs over. We have a few capable men who are doing the best they can under the circumstances. We have our handicaps and the chief one is our lack of efficient men to put the programs over. Our efforts are directed to a wholesome and well-prepared ministry and workers against more or less well-prepared denominational missionaries and workers. The denominations have schools from which they are getting well-prepared leaders to care for the work. As State Evangelist, I would welcome suggestions through The Plea or personal correspondence, telling us how some of these handicaps may be overcome. I am sure our brotherhood is large enough and has sufficient trained leaders, well prepared and capable of helping us solve our problems.

We are confronted with the problem of holding our own, to say nothing about extending our tent; lengthening our cords and strengthening our stakes," with an ill-advised and misunderstood method of doing things. They believe Christianity and everything else is primitive and this has hindered the progress of our great church in this state.

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Our church buildings are old, falling down and poorly equipped to meet present-day demands. For years and years the people have lacked sufficient training and are naturally backward in many respects; they lack advanced ideas and methods of doing things. They believe Christianity and everything else is primitive and this has hindered the progress of our great church in this state.

SOUTH CAROLINA, THE PALMETTO LINE

"An Appeal to Texas State Convention and Auxiliaries" by Elder N. H. Johnson, President, Greenville, Texas

Dear Brethren and Readers of Christian Plea:

The 9th annual state convention meets at Clark Street, Christian Church, Greenville, Texas, August 13-17, 1930. We are taking advantage of this occasion to urge the churches and auxiliaries of Texas to send a large delegation to attend the largest State gathering we've had in the history of our united work. We urge every pastor, Elder, Brother, and Miss of the Missionary and Christian Endeavor Societies to take an active interest in helping to put our program together. This is the history of our Texas work. Our Convention slogan is: "A Better and Bigger Convention; On to Victory!" We expect to publish the convention program through articles of Christian Plea. Each church will receive copies also. Prepare and get ready to publish the program when we give you whole-hearted cooperation. Yours for a greater work.

The 14th annual National Convention meets at Cleveland, Ohio, August 26-31, the program is regarded as the best in the history of the convention; there are matters of grave interest for consideration; it is the end of our pre-Pentecostal program and the beginning of a post-pentecostal program; the local church is planned for a spiritual advance; all things are ready; come to the feast.

RELIGION VERSUS EDUCATION

By N. J. Dickerson

Is there a conflict between education and religion? In answer to the question two other questions are in order. What is the purpose of religion? And what is the purpose or aim of education? According to our own church buildings are old, falling down and poorly equipped to meet present-day demands. For years and years the people have lacked sufficient training and are naturally backward in many respects; they lack advanced ideas and methods of doing things. They believe Christianity and everything else is primitive and this has hindered the progress of our great church in this state.

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Dear Brethren and Readers of Christian Plea:

The 9th annual state convention meets at Clark Street, Christian Church, Greenville, Texas, August 13-17, 1930. We are taking advantage of this occasion to urge the churches and auxiliaries of Texas to send a large delegation to attend the largest State gathering we've had in the history of our united work. We urge every pastor, Elder, Brother, and Miss of the Missionary and Christian Endeavor Societies to take an active interest in helping to put our program together. This is the history of our Texas work. Our Convention slogan is: "A Better and Bigger Convention; On to Victory!" We expect to publish the convention program through articles of Christian Plea. Each church will receive copies also. Prepare and get ready to publish the program when we give you whole-hearted cooperation. Yours for a greater work.

The 14th annual National Convention meets at Cleveland, Ohio, August 26-31, the program is regarded as the best in the history of the convention; there are matters of grave interest for consideration; it is the end of our pre-Pentecostal program and the beginning of a post-pentecostal program; the local church is planned for a spiritual advance; all things are ready; come to the feast.

RELIGION VERSUS EDUCATION

By N. J. Dickerson

Is there a conflict between education and religion? In answer to the question two other questions are in order. What is the purpose of religion? And what is the purpose or aim of education? According to our own
How Missouri Goes About It

By Elder Vance G. Smith, State Evangelist of Missouri

Editor's Note: Missouri is at least attempting a constructive "Educational Enterprise" program along some lines. See what our youngest Evangelist says about some things, concerning which he seems to have strong convictions.

A situation often existed that the whole official staff of a convention moves as a unit. Deplorable as this condition is, it obtains all too often. That is if the president is moved, all the other officers are moved to prove that it is not personal animosity against that person on the part of the nominating committee. If the terms of office are more or less synchronized, the whole executive board is replaced with a new official staff. This new group has to have some one who represents in this per cent of its dollar comes back di-

Very few churches realize that at least 75 per cent of its dollar comes back directly to it in terms of service provided by the state. It is common to meet a person who thinks that convention funds are used to pay the travel of state officers on useless trips and doing worthless business. Many times the fact that all is seen going in and nothing in refunds is seen coming back that a disgruntled pastor or leader can convince many the state is a profitless investment for the local church. The clear outline of expenditures as shown in the budget prove that only a very little of the grand expenditure on any church the fruits of the new concepts are increasing with an increasing social life.

Three Great Needs of State Work

Leadership—Most of our state work is handicapped by a lack of adequate leadership. The various functions of officers are mostly defined by who fills them. Certain routine tasks each one performs in the convention. But in Missouri as well as other states, there is a laxity during the year on the part of all and every officer. Tax in correspondence, lack of emphasis, failure to urge the advantages of a field worker's visit, irregularity in forwarding orders, procrastination in pushing the state days, and inability to give the time and effort necessary to make the office effective, are only a few of the hindering causes in developing a state program which is ade-

A Field Force—The personal touch often means the difference between lethargy and activity. To have some one who represents in this person the interests of the state work and when they appear or are heard from, there is a corresponding response in the local organization to the departments he represents, is to bring each auxiliary up to a measure of efficiency not yet attained.

The church work is becoming increasingly specialized and there is a renewed need for expert technicians in this field. The functions and scopes of every church are increasing with an increasing social life in a neighborhood relationship embracing the world. Some person must bring to each church the fruits of the new concepts and their implications in a larger program for the local church in its own community.

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A perfected budget will take care of the funds and a consecrated management—money.

Asking Budget

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Total          | $2000.00 |                | $958.89 |

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Isolation breeds introspection and introspection breeds self-pity, the most despicable sort of selfishness. Some time an outside touch will confront the ingrrowing tendency on the part of a church or auxiliary. A trained field force with financial backing and universal interest, will be the answer to the needs.

And I will just mention the third as these accompanying budgets will present it to the Missouri Churches more powerfully and to other churches more appealingly than any long dissertation on my part. I will call it by a name that we all can readily know—MONEY.

A perfected budget will take care of the funds and a consecrated church will attend to the supply of same. (Concluded in July 13th Issue.)

State and National Convention time is just about at hand. You will do your self, your Church, and the Brotherhood an injustice by staying away. Come and bring the required representation fees and a friend or two!!

Page Eight

THE CHRISTIAN PLEA
The Christian Plea

VOL. XIII  ST. LOUIS, MO., JULY 15, 1930  NO. 19

The Cure of Souls

The Task of the Minister

It is a great calling, isn't it, this cure of souls? Instantly his face was alight with a smile I shall never forget, as he answered with a simple, "Yes." Half unwittingly I had touched upon the great passion of his life—the motive back of his long years of training and of what were probably to be arduous years ahead.

The cure of souls. It is a great calling. In the fine, large meaning years of training and of what were life—the motive back of his long years of training and of what were probably to be arduous years ahead.

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It means education—the self is an important task, one that is often baffling and fascinating. It has in it the entire oversight of souls. It means education—the guidance of growth, as someone has defined that word. It means the prevention of damage to life, by whatever means, whether social agencies or the reorganization of society. Everything that makes for fine, wholesome living, that in its widest sense is caught up in the phrase. Ultimately, too, we Christians believe, the goal is not one which is terminated by death. We have to do with individuals whose far destiny no one of us can even begin to foresee, and whom we can aid in the early stages of their pilgrim's progress in immortal life.

This cure of souls is the chief task of the Christian minister, no matter to what branch of the Church he belongs, or whether his phase of the ministry be that of the pastor of a parish, the teacher, the social worker, the missionary, or the secretary of voluntary agencies in student fields. of knowledge. These are, of course, important—yes, indispensable. Piety is no honest substitute for expertise in teaching method or mastery of one's subject. The teacher is recreant to his trust, however, if he does not see as primary in his calling the guidance of the individuals who come into his classroom—and not simply guidance to more information and more independent growth in the branch of learning which is his specialty, but counsel in every problem in which the student may honor the teacher with his confidence. The Christian teacher thinks of his students not as receptacles into which to pour information, or as potential experts in his special field, but as individuals with whom it is a privilege to establish friendships which will enrich both teacher and pupil. So, too, with the social worker. He is not dealing merely with agencies and forces, or even with "cases," but, ultimately with individuals, each different from every other, and each suffering, struggling, hoping. The social worker may help to mold institutions and movements—and that is part of his proper functions—but these have meaning only as they in turn shape human lives. We have conferences, set up research projects, and appoint commissions on race relations, industry, labor problems, literature, rural conditions, and education. All of these may be useful and even necessary, but unless they contribute to the welfare of individuals, they are a criminal misdirection of time and effort. Programs of organization, the technique of discussion groups, and educational theory are worse than useless if they are not ancillary to the enrichment of lives.

When, however, we have added to our equipment all that the present generation has to give us—and it is of great and growing importance—we will discover that the primary and most useful qualifications of our calling have not altered very greatly. We still need to exercise sympathy—in the original meaning of that word—the ability and the willingness to enter understandingly into the sufferings of another. We need the contagious hope which not only keeps us from despairing but which gives to the discouraged souls who touch us the courage to carry on. We need the faith in others which sees and holds onto whatever is good, no matter how flickering and feeble.

(Continued on page 4, Col. 2)
The Basis for Awarding the National Bible School Honor Shield

Editor's Note: We will no longer have The National Loving Cup for Bible Schools. Instead The National Convention at Winston-Salem accepted The Shield which is to be awarded to the leading Bible School on the basis stated below. The Honor Shield is now held by the Bible School of Second Christian Church, Madison, Missouri. Who will be the next to hold it? Come to the National Convention and see.

This shield is an honor award to the school to be given to one Bible school of that state. The basis of awarding the shield has been worked out as follows:

1. Leadership-One or more members of the faculty of the school as a special agency for leadership training during the year. The following are recognized agencies for religious educational leadership:
   - 1. National Christian Endeavor Society
   - 2. Vacation Church School Institutes
   - 3. Leadership Training Schools
   - 4. School of Methods
   - 5. Young People's Conference
   - 6. One Day Conventions
   Any school having one or more in any of above is graded 100%.
   A state gets its percentage by averaging the schools reporting to it.

II. Finance—Two more items have been added besides amount:
1. Highest per cent above appropriations:
2. Observing all four special days with projects and school.
3. Reporting offering promptly after special day (within fifteen days after special day)
   Grading—No. I will receive 50%, the other two 25% each. Perfection is 100%.
   A state gets its percentage by averaging the schools' average.

III. Educational-Christian Endeavor Societies—a medium for getting together the spirit has been fine in both.

IV. Representation—The National Convention ought to be interested in the welfare of the state and district conventions within the states and to restore honor there must be cooperation.
1. Delegate in the district and state conventions—50%
2. Participation in some Stewardship demonstration—25%
3. Stewardship program under auspices of Bible school—25%
Respectfully submitted,
The Committee.

MAKE WAY FOR YOUTH!
V. G. Smith

XVI. Place of Overhead Organizations

There are a number of regular and special conventions, conferences and gatherings that the youth has a part in that could well be mentioned. From these emanated some of the thoughts that went into the selection, amplification and distribution of literature for youth. Certain standard topics are sweeping the world like a conflagration and engaging the interest of youth everywhere. So while all are essentially and basically Christian there is much reaching over former lines of denomination.

The Gatherings

Some of these conventions are as follows:

State Christian Endeavor Conventions, which try to do for the local societies what church conventions do for the local churches—provide a means for expression and an organization for service to themselves and each other. Most states consider the C. E. session a sort of unnecessary adjunct and put it off until the last afternoon and evening. This attitude is fostered by the National Christian Endeavor Convention which is to the states what the state is to the local societies—a medium for getting together and for finding a fellowship that is lasting. However, as aforementioned the C. E. sessions are appended to the convention rather than a part of it.

The Young People's Convention, which meets at the time and place of the International Convention, is the Disciples organization for the promotion of information and inspiration among the youth of the brotherhood. Two have been held with excellent response and the spirit has been fine in both.

The Student Volunteer Convention meets every four years and is composed of those young people, students mostly, who have definitely decided upon some Christian field as their life work either home or foreign. It usually embodies a large contingent of foreign students who listen to inspiring lectures by experts in world politics, etc.

The World Christian Endeavor Convention is made up principally of representatives of C. E. units and local, state and local, federated, organizations of local societies, etc. It consists of study groups, lectures and speeches by experts in Young People's work.

World Christian Endeavor Congress meets every four years for the inspiration of the Bible School workers. It, too, has discussions with groups with findings submitted to the entire group.

Special National and International gatherings, such as the International Youth Peace Convention, meet at irregular intervals to stress some phase of the world problem of social adjustments.

As a local society or young people's department, our youth is affected by all of these as we will later try to show.

FROM NATIONAL CHRISTIAN ENDEAVOR PRESIDENT

Elder L. L. Dickerson, Nicholasville, Kentucky

Christian Endeavor Societies, Greetings:

June 30 is now a matter of the past; the books are closed for this missionary year. Our department (the National C. E. Society) was asked to raise $500 this year. Any school having one or more in any of above is graded 100%.

A. TEACHER'S ODE TO LOVE

Though I teach with the skill of the greatest of teachers,
And have not love, I am but a thing for mere display,
A discordant note in my School of Religion.

Though I am an artist in story, music and drama,
And though I have the keenest understanding of modern theories
Regarding democratic processes,
And though I have all faith so as to overcome
The most stubborn obstacles to progress,
And have not love, it profiteth me nothing.

Though I give all my time and my resources
To teaching, and though I consume my strength in overwork,
Yet have not love, it profiteth me nothing.

Love suffereth patiently and is kind;
Love knoweth notenvy nor jealousy of other teachers,
Love is herself teachable;
Is not boastful of success;
Doth not behave unbecomingly when new methods are in use;
Seeketh not to exploit the child for personal prestige;
Is not easily overwhelmed;
Doth not bear over slight;
Rejoiceth not in caut nor in formal rightness;
But rejoiceth in that which is genuinely true.

Love patiently heareth discouragement.
She trusteth the best in children, hopeth for the best—a thing for mere display.
Confidently waiteth for the best to come.

Love never faileth.
Whether there be liberal or conservative theologies, they shall be changed;
Whether there be differing schools of psychology they shall be reconstructed;
Whether there be variant ideals of education, they shall be recognized.

For we know but little and we teach but imperfectly.
When that which is better is discovered, that which is surpassed should be disowned.

When I was but a child in my own religion
I felt as a child and thought in childish thoughts.
Now that I am striving for a religion worthy
Of adult, scientific study,
I feel as a child and think in childish thoughts.

Now I know but in fragments;
When I was but a child, in my own religion
I spoke as a child, speaking as one should who is a child;
Now I know in part.

Now I know not in part, I know even as fully as
When I was but a child, in my own religion
The love of God and the love of men, which is surpassed should be disowned.

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And though I have the keenest understanding of modern theories
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Now I know but in fragments;
Relief and the Pension Fund, this in spite of careful explanations on the part of both the officials of the Pension and Relief Boards. The loss in the church offerings has been evident for several months. It has been parallel with business and financial conditions in America.

However, the fact that the women and the foreign fields went ahead, is eloquent of the abiding principles in missions. The former have less to lose than those at home, and the field workers are always progressive.

The churches, missionaries, and institutions on the field gained more because they are close to the task and realize its primary importance.

**Missionary Preaching Must Return**

Many of the State organizations have faced the same difficulties. Many of our churches are experiencing serious problems with their budgets and programs. Many of the churches have made heroic efforts and are doing their best. They have increased their giving, in spite of serious industrial conditions. However, for many months, the churches were not adequately provided with missionary budgets, every missionary had to be reallocated, and only its committee can report to it, the need for a stronger organization is the missionary morale in all the churches.

Missionary work demands a strategy that is based on careful planning and mobilization of resources. The churches, missionaries, and institutions on the field gained more because they are close to the task and realize its primary importance.

**The Financial Year of the United Society**

By Stephen J. Corey, Acting President

The financial year, on the closing of the General Conference for 1928, the year of July, shows that the income for the General Fund of $2,326,851. This was a decrease as compared with the year ending July, 1929 of $1,024,483,000, which occurred in the column of the churches, Sunday schools and individual gifts. The missionary organization met on September 15, 1929, for the year and the churches and institutions on the mission field gained $16,000,000.

The loss from the churches as such was $1,000, which was just about the amount received from the "Self Denial" gifts of 1929, two-thirds of which came through the churches as such, and the $2,000,000, which occurred in the column of the churches, Sunday schools and individual gifts.

There are a few peculiarities resident in convention committees that can well be considered.

1. Their sluggish attitude toward precedent. One would think they were the U. S. Supreme Court, and they look for some tradition to back their judgment. Let a future work convention meet and one of the necessary items of equipment, even more important than paper and pen is, the former year's report of the committee. These former recommendations are copied verbatim, and only its committee can report to it, the need for a stronger organization is the missionary morale in all the churches.

2. Their formulation of the committee's report. The committee's report is based on careful planning and mobilization of resources. The churches, missionaries, and institutions on the field gained more because they are close to the task and realize its primary importance.

**Observations on Conventions Committees**

By V. G. Smith

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**Possible Confusion Over Ministerial Relief**

The explanation for the Sunday school church relations is that the fact that the weather was unusually forbidding at Christmas time and the further fact that there was confusion at Easter because of questions having to do with Ministerial work being done, ability to suggest a constructive program, loyalty to the present task, and the obligation to the churches with the year before and Children's Day held at Christmas time and the further fact that there was confusion at Easter because of questions having to do with Ministerial
THE ONLY MOVEMENTS THAT CAN SUCCEED

"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. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake shall find it."

The only movements in the history of mankind that have succeeded were based on altruistic motives of building something better. No mere protest against what someone else is doing ever succeeded. Perhaps we can understand this better by tracing two movements which illustrate this well. The Crusades and Protestantism.

1. The Crusades. In about the year eight hundred the Crusades started for the avowed purpose of driving the Mohammedans away from the Holy Sepulchre. They did not have in mind doing anything for mankind, but they were bent on driving the Mohammedans out that they might have something for themselves. These movements ran over about four hundred years and millions of lives were lost and an immense amount of property was lost, but nothing was accomplished. They did not drive the Mohammedans out and they did not gain anything for themselves. In fact they lost Constantinople as the last act of the Crusades.

2. The Protestant Reformation. The Protestant Reformation was not to drive anybody out of anything. It was a movement to gain for the world the benefits of Christianity. All they asked was to have the privilege to do their high and exalted task and whatever persecution there was came because the Catholic hierarchy was determined they should not have the opportunity to do this advanced work. There was the same difference between the Crusades and Protestantism as there was in the balanced sentence Jesus gave. The Crusades were sent to gain something for the Christians and they failed utterly. Protestantism was sent to do good and it gained complete control of the world. It was one of the world's greatest successes.

Now let us apply these principles. On the first of May the socialists the world over held demonstrations against the capitalists, not because they wanted the privilege to do something for the betterment of mankind, but because the capitalists do not give them work. Recently in Indianapolis about eight hundred white men and four hundred Negroes, met and violently protested for something for themselves. They did not protest for two hundred years and they will get nothing. If the world is not what it should be, the way is open for them to make it better. No one can hinder them, if they will seek to do what is undone. Why protest against the capitalists? If they know a better way to do it, let them go and do it. Why do the Robhestics seek to destroy all the churches and send all the Christians into exile? If they have something better they can do it, let them do it. Why do they not go and make it? Christianity would disappear before something better, if indeed Robhestism is better.

The Negroes of our country are in great danger right along this line. It is easy for them to spend their time in protesting against what the white people are doing, or not doing for them. They can protest for a thousand years and they will not lose their own souls. They will accomplish as little as the Crusades accomplished. Whenever the Christian Negroes set out to make a better world instead of protesting that someone else is not making a better world they will become a great people in our land. The great Negroes we have thus far produced gained their greatness along that line. Those who spend their time in bitterness against others who do not do what they think they ought to do will disappear like a shooting star.

The Negro Disciples are an integral part of the great Church known as the Disciples of Christ. If they remain faithfully at their task, doing a constructive work, they can easily influence the great brotherhood. But if they seek to show bitterness against others for every undone task, they will get no better situation in a thousand years of protest, than a thousand years of work. We accept the teaching of Jesus and we know what that means, but in practice we are not yet from that high standard. But this is not to be wondered at. Ever since the beginning of human history we have had some form of caste. In the United States it is along the color line in all the other countries it is along the station line. It will take yet some time to overcome this. The good white people must have the help of the Christian Negroes to overcome it. If they are going to take the course of the socialist and the laborer and spend their time in protesting, then the work will not be done. If the Christian Negroes would take the Christian course, in less than fifty years they would be in the first line. The whole race could gain as prominent a place in our social order as Booker T. Washington was among the educators. Not in all the history of the Negro race has such an opportunity opened up to them as is coming in their being taken in as brethren. True they are only in a small fraction of the entire body, but that is the best thing of it. It will give them a chance to mold the spirit of the whole movement as they could not if they were fifty or seventy-five per cent of the whole. This cannot be done by raising a ruckus if things are not right. It must be done by doing a large, unselfish and sacrificial work for all mankind. Oh, brethren do not lose your opportunity, the greatest in ages. You cannot use force, physical, mental or spiritual to compel the people to do things. Only the highest kind of force, unselfish service will elevate a people to great eminence.

THE CURE OF SOULS

(Continued from page 1.)

We need the faith in God—the confidence that we do not work alone, but that with us and through us is working one mightier than we. Above all we need that unmelancholy love which gives itself with abandon.

I scarcely need tell you of the temptations and the sorrows which beset us as we try to give ourselves to the cure of souls. You are as aware of them as I—or, if you are not you soon will be. There is the danger of being absorbed in the machinery of church and school—of blindly believing that attendance at committees, boards, and faculty meetings will in some way be a substitute for personal dealing with individuals. There is the temptation to seek first professional advancement—by ecclesiastical or scholastic policies, or by shunning time-consuming labor with individuals. There is the leisure of what is sometimes known as productive scholarship. There is the discontent which threatens us as we discover how imperfect, after all, is the Church, and that even those high in the ecclesiastical and educational world and whom we may have revered from afar have very human frailties. At times some of us—perhaps all of us—after a glimpse behind the scenes into the inner operation of any of our great denominations or universities, may wonder whether Christianity is not a hollow sham. Time and again those whom we have sought to help will prove ungrateful, or, what is worse, will fail to become the men and women that we know they might and ought to be, will deteriorate before our eyes, and will crumble under an emergency. We will know something of the quiver of Paul's heart when he cried: "My little children, I am in travail again until Christ be formed in you" and we will understand a little better why Our Lord wept over Jerusalem.

To most of us, I suspect, the chief obstacle and the greatest perplexity in the cure of souls are not the failings of others, but ourselves. How can we dare, we, with all the weaknesses, the shortcomings, and the ignorance of which even the best are so painfully aware, how can we dare to attempt the cure of the souls of others? Can it be that this is a foreordained presumption? We, who often stand so desperately in need of healing and guidance ourselves, how can we heal and guide others? Each of us as a Christian has begun to find in his own life, the validity of that Gospel of which we are ministers. Often we serve best by disclosing that experience to others—our failures as well as our victories. We in turn are ministered to by what we have seen in the lives of others. The cure of souls is not a one-sided giving, but a reciprocal sharing. We are each of us comforted by the other's faith. After all, it is by grace—the unmerited favor of God—that we and those whose souls we have the cure of—are saved.
Why the Church Is Unbending

O NE of the complaints against the Church today is its refusal to make compromise with evil. By some it is called "bigoted," "narrow," "faultfinding" and what not. To men and women of a type of thought and life it is undoubtedly hateful. A grade of cartoonists never get tired of caricaturing preachers, deacons, and church elders, especially of the Protestant persuasion. We should not be hard on these "artists"—they are working according to their "lights" which are not dazzling. There is such a thing as "the light that is within thee" being "darkness."

But what makes the church unyielding is not resentment against attacks—these do not affright nor disturb it. It is that the Church knows a better way and has good reason for seeming "narrow" and "bigoted." It knows well enough it cannot conquer by stoothing. It was recently well stated by Dr. J. H. Hutton in his paper, The British Weekly. He said:

"We may sometimes think that the attitude of the Church of Christ toward certain things is too unbending: that she might all along have tried to hold human nature within its own bounds. We forget that the Church of Christ is the only Society in the world today which once upon a time saw paganism on its own ground. The Church elders, especially of the Protestant persuasion. We should perhaps assume that we urge every society, large or small, to enter the contest. 'Not failure, but loss' is the message of the New Testament."

Findings and Recommendations regulating Contest for 100% Membership made by Committee of National Convention.

1. That we accept the challenge of the Kansas City Missionary Society to increase membership 100%.
2. That the date of Contest be from October 1, 1929, to January 1, 1930.
3. That we use the records as held in office of U. C. M. S. Headquarters as the authentic record, at beginning of Contest.
4. That societies in Contest report monthly.
5. That the Committee's report bear the postmark of January 1, 1930, to be counted in Contest.
6. That the report be sent to the office of the U. C. M. S. c/o General Field Secretary, Rosa Brown Grubbs.
7. That we have articles of boost in each issue of the Plea from members of the Committee and others interested.
8. That we recommend that each Society approaching the Contest will be placed on Honor Roll and be responsible for other details not worked out in the meeting of this Committee.
9. That two prices be given.
10. That the Contest be open to all Societies which enroll in Contest, and maintains through the year the largest number above its aim of 100% increase.
11. That one to the Society which enrolls in Contest and maintains through the year the largest number above its aim of 100% increase.
12. That the Committee, which receives the report at the close of the Contest, is responsible for other details not worked out in the meeting of this Committee.
13. That the January 1st reports of the Minis- try's Plea reveal the church increase of contesting Societies as follows:

Arkansas
Little Rock
Kentucky
Louisville (Hill St.)
Louisville (2nd St.)
Louisville
Missouri
St. C. & I.
Port Gibson
Jackson
Florida
Pensacola
Mississippi
Jefferson City
Kansas City
Fulton
Savannah
Tennessee
Gray Street

The Church today is its refusal to make compromise with evil.
ALBERT STREET CHRISTIAN CHURCH, YOUNGSTOWN, OHIO

By Elder J. E. Blair, Pastor

Dear Readers of Christian Plea:

We are very glad to be able to say the Lord has been with us. We have succeeded in purchasing a small church building—a little over 40 years ago. We have purchased it for $1,160 but valued or appraised at $2,600.00. We did not overload our small congregation but tried to get something we could handle. Thus we see we have advanced another step on the frontier of Christian warfare even though we have had many trials, opposotions and problems.

We held our dedication services the latter part of May. Elder Claude Johnson, pastor of the Second Street Church of Christ, Warren, Ohio, delivered the dedication sermon for us. He used Joshua 3:9 as his text and "The Church of Christ an Everlasting Monument" as his subject. He treated his subject under these four subtopics: (1) a church building speaks in terms of our obligations, (2) it reveals our attitude toward each other as Christians, (3) it is an indication of our prosperity, (4) it is an indicator of our stability. It was indeed a great reason well suited to our need and the occasion. We were glad to have Brother Duvall and his good choir which rendered splendid music for us. This leaves us looking forward to greater and better things. We ask for the Brotherhood's prayers.

MUROPHY STREET CHRISTIAN CHURCH NEWS, TAYLOR, TEXAS

By Elder T. J. Green, Pastor

Just a Few Lines to Readers of Christian Plea:

We are looking forward to our state convention which is to be held August 13 at Greenville, Texas. As someone just will say I am hostile to our convention, I hope to alter this one. I attended the Bennett Convention four years ago and offered my services, but it was clearly shown that my services were not needed. I shall again offer my services and my services Isaiah 1:3 says, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

The work at this point moves along nicely. Rev. Mrs. Mable Davis, a member of Murphy Street, has closed a wonderful meeting with the old Truexan Christian Church, Bentomin, Texas. She had 12 admissions, most of whom were conversions. She made a recent trip to Divalla, Texas, where she preached two sermons and had 10 admissions, most of whom were conversions. She is a splendid evangelist. Churches will do well in the next few years and can be reached at Taylor, Texas. Much love and best wishes to all the Christian Plea family.

FROM OLD FIRST (NICHOLASVILLE, KENTUCKY)

Elder L. L. Dickerson, Pastor

By Anne Mae Taylor, Reporter

Dear Christian Plea Readers:

Old First is back on the map once more. Within the preceding installment we said for our new pastor, Elder L. L. Dickerson of

SPECIAL NEWS FROM CLEVELAND, OHIO

By Mrs. Josephine Watson, Chairman, National Convention Entertainment Committee

Delegates of 14th Annual National Convention assembly May 15.

We are here at work preparing for your coming August 25-31, 1930. It will be a great help to us and add much to your comfort, convenience, and delight if you will register in advance. In fact we would like for you to "Do it now." The sooner the better for you and us! Mail your registration fee of $2.00 to Mrs. J. E. Moore, 2110 East 36th Street, Cleveland, Ohio.

Cleveland, Ohio. We are proud of our young pastor and hope to do our best to build him and "Old First" up. We had a very successful rally on June 6th. We raised over $300—two months' effort.

Our Installation Program was observed June 15th. Elder C. H. Dickerson, State Evangelist preached the sermon from 2 Timothy. His subject was: "Endure Hardness as a Good Soldier of Jesus Christ." He preached a powerful sermon to a crowed house throughout the day. At 9:30 we had the Pentecostal Discussion in our hall. A. J. Jefferies, "What Thou Seest, Write...and Send it"—The sooner the better for you and us! Mail your registration fee of $2.00 to Mrs. J. E. Moore, 2110 East 36th Street, Cleveland, Ohio.

On Monday night Rev. T. J. Young of the Methodist Church brought the main message of the evening. His choir rendered a great message well suited to our need and indications of our prosperity, (4) it is an indication of our prosperity, (2) it reveals our attitude toward each other as Christians, (3) it is an indication of our prosperity, (4) it is an indicator of our stability. It was indeed a great reason well suited to our need and the occasion.

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MIDWAY OHUROH OF CHRIST, NORTH TAVEZELLE, VIRGINIA

(Formerly King's Chapel Christian Church)

By Elder G. M. M. Dickerson, Pastor

Dear Readers:

We have just closed a two weeks' meeting resulting so far in 14 confessions—4 confessing their sins and reclaimed, 10 confessing their Savior and being baptized. The meeting was conducted by home forces. We believe in evangelists and mean to use an evangelist this fall, but we thought we would use "home forces" this time. In fact, we believe it is a fine thing for local churches to follow their pastors in a soul-winning campaign once in a while. It increases their faith in God, in their pastor's ability, and strengthens confidence in their own efforts. It also tends to build them up in the community and offers excellent opportunity to conserve the results of the meeting, as the promoters remain on the grounds.

To all the ones still others to follow as a result of this meeting. From the very first we labored, prayed, preached and sang for three special objectives:

(1) to revive the church; (2) to convert sinners; (3) to reclaim backsliders. The membership was greatly revived, our efforts rewarded, our objectives answered and our objectives reached. Yours in His service.

FROM THE BANKS OF OLD KENTUCKY

By C. H. Dickerson, State Evangelist, Lexington

Thirty years ago this month (June) a hailing, kindly faced, earnest speaker addressed our graduating class in Louisville, Kentucky. Instead of empty oratory he, in conversational tone, spoke on "Self-Help, Self-Denial and Self-Control." As he stressed these three he gradually grew to tremendous proportions. Last week's paper carried a brief notice of the passing of that speaker, Brother W. J. Loose of Maysville, Kentucky. His words, like the soul of Old John Brown, go marching on. By heeding the first of his words: "The wolf has been kept from my door!" by heeding the second: pride has been kept from my heart and the third has kept the devil from my soul. Verily, "They rest from their labors and their works do follow them."

Our state work is going good. It's hot as where Editor would send a delinquent subscribers or reader, we're having great continued Pentecost in Hustonville, that prince of small towns. Some Kenlucky "horses" are "swooping tracks"; some "bottlers" are trying "for" pace. Well, we'll see when we get to the barn (the convention). Wishing you cool clime.

State and National Convention time is just about at hand. You will do yourself, your church, and the Brotherhood an injustice by staying away. Come and bring the required representation fees and a friend or two!!
What Our States Are Doing

"Declare ye among the nations and publish, and set up a standard; publish and conceal not."—Jer. 50:2

By Elder Vance G. Smith, Evangelist

(Caunted from July 1st.

Other Items

Besides the things found necessary for the state financial activities, there is a number of things recommended as a help to the general spiritual tone of the Christian Churches in any city or town of the state that the church can furnish for itself. These are embodied in the recommendations of the convention and future work report of each department. There are given in detail below so I will not dilate thereon here.

Another is support of special leadership training agencies. In the aggregate we will vote money to buy leadership then wont out of which to pick and train leaders. These are given in detail below so I will not dilate thereon here.

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FUTURE WORK FOR MISSOURI

Church Department.

1. A That a course in stewardship be promoted this year in every church.
2. A That any stewardship effort point to the gaining of at least 25 tithers in Missouri.
3. A That our missionary giving be placed on a sounder basis with emphasis upon stewardship giving.
4. A & b (concerning the payment and sale of the church tent).
5. A That a committee be appointed to revise the constitution and report at the next annual convention.
6. A That the offices of recording and corresponding secretary and treasurer be combined.
7. A That the departments be asked to share in the expense of the Central Treasurer.
8. A That the pay and registration fee of the delegate to the National Convention be paid.
9. A That such be the case forever Shall we ever awake to prayer opportunities before they are withdrawn!

MISSOURI, like other states, is suffering from a shortage of pastors. At least four churches in the state are in need of preachers. At least three of the present ministers are overworked with too many churches to do justice to the jobs they have. This is not only due to the fact that some of the churches are not preaching anywhere but also even if these are utilized, there would still be some unoccupied pulpits.

MINISTERIAL SUPPLY

MISISSOURI, like other states, is suffering from a shortage of pastors. At least four churches in the state are in need of preachers. At least three of the present ministers are overworked with too many churches to do justice to the jobs they have. This is not only due to the fact that some of the churches are not preaching anywhere but also even if these are utilized, there would still be some unoccupied pulpits.

(Continued on 8, Col. 2.)
Replies to “Dissatisfied Clergyman”

FROM THE GREAT LAKES

As I see “Dissatisfied Clergyman”

(From The Great Lakes, Cleveland, Ohio)

By Elder R. Wesley Watson, Pastor, Cedar Ave.

Dear Brothers and Readers of The Plea:

I enjoy The Christian Plea. It is full of “Pep”, oratory, information and “Argument.” I have read “Indictments Against the Christian Church” by “Dissatisfied Clergyman” with a good deal of interest.

If you want to know what I think about the “charges” and our good brother, it is this: I think the brother’s “indictments” were only his personal “grievances” against a local congregation which he had pastored. It is because of this belief that I wish to suggest that our Editor would get in touch with the church which our “Dissatisfied Clergyman” pastored and have them draw up and present to Christian Plea readers their “Indictments Against Dissatisfied Clergyman.”

Surely there are two sides to this. This Brother Minister was not a Peter or Paul and I am sure the church has its “personal grievances” against him as well as he has against it. Let the congregation, his ex-congregation, “speak up” and “spare” themselves.

Some Lessons to Be Learned

Here are the lessons that come to us out of all this discussion and “indictments” or “personal grievances.” I mention two:

We should not take “Saul of Tarsus” and place him at Corinth until he has spent some time (perhaps 3 years and frequently more) in Arabia. We should know (by their works) that these “Sauls” have been converted and are well prepared to “Preach the flock the sincere milk of the living Word.”

Finally, we must remember, as long as we have different people to deal with we will have church problems and difficulties. The minister, and especially the pastor, must be as wise as serpent’s and harmless as doves.” I have heard much about a trained ministry—and I do believe in a trained ministry—but many times our trained men have not been trained “The New Testament Way” and are not inclined to be “teachable” by the common folk or church members. It’s probably true that the trained man knows some things the common man doesn’t know. However, no man, regardless of his professional training, should overlook many valuable lessons to be learned from laymen or the common people. Some of our good Elders or faithful Sisters can give a pastor pointers, especially regarding a particular congregation, which if followed will enable one to avoid many pitfalls in life or a pastorate. The impressive words of Jesus to Peter were: “Preach my word.” One writer says, “The hungry sheep look up and are not fed.”

The Good Shepherd. By Scord

The risk, the adventure, the tenderness, the love, the wonder, the glory of evangelism part of the brotherhood. He is the one consulted about the total program. He is the one hailed when success attends the efforts of the larger work. He is responsible to the brotherhood for the inspiration and information in most cases. He is consulted by all departments concerning special missionary days and drafted into service to do much work. Hence a church’s missionary program is almost dead if it has no pastor. And with the few men that bill it when they pastor, the number of co-operating churches are reduced in proportion as the pastors decrease.

The local program can never make any consistent and tangible advances unless there is a nominal head to do the thinking. The official board can be as good as possible but their job is not planning for the church. The pastor is the one hired to give his time and thought to the church work and unless he is willing to put the necessary consideration and consideration therein, the local church is doomed to innocuous desuetude. One expects in any line of endeavor the expert to think further, discern more clearly and plan more accurately the job at hand. The pastor has usually the executive task of keeping the boards working harmoniously and without him there is a fuss or laying down on the job on some one’s part. He has the task of financing the program at least in sources of revenue and constant placing of these sources at the command of the deacons. He has the inspirational work of enlistin the church to a point of active loyalty to the program. And he must be ready to suggest alternatives if there are failures and tactfully still the waters if there are ruptures. With a local church without a pastor is an anomaly—death to the departments, inertia to the church, cessation of missions and final dissipation of the church period.

At present, Lathrop, Columbia, Vandalia, Bolivar and Blackwater have no pastors. Anyone interested in any one of these churches can get in touch with the State President, C. E. Craggett, 1919 Michigan Ave., Kansas City or V. G. Smith, 229 E. 6th St., Fulton, Mo., and they can put you in touch with the local board.

CHECKED BUDGET FOR W. M. S. DEPARTMENT 1928-1929

<table>
<thead>
<tr>
<th>Item</th>
<th>Leadership Training</th>
<th>Missionary Institute</th>
<th>Mid-West Conference</th>
<th>Totals</th>
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<td>Budget Provision</td>
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<td>$ 125.00</td>
<td>$ 125.00</td>
<td>$ 623.00</td>
</tr>
<tr>
<td>Spent</td>
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<td>$ 125.00</td>
<td>$ 37.53</td>
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Ministerial Supply

(Concluded from page 7.)

and agreeable opportunities are remaining more. The schools are supplying none that are entering the active pastoral work. At the present rate, the vanishing point is not far off. And then to consider the effects upon the church life of our states.

I believe that I will have the support of the field forces of this state and of other states as well as of the National work when I say that a church without a pastor is consistently hard to extract missionary money from. For a long time the personal representative of the teaching of the Bible has been the pastor. He is that is expected to feel the weight of criticism when his church does not play its part as an integral

Page Eight
Preaching in the Cathedral Not Made With Hands

If the people will not come to the Church, the Church ought to go to the people. The Master himself said in his parable—illustrating that the feast must have its guests—"go out and compel them to come in." This is not the high pressure of "force," but the high pressure of persuading people to do right; the high pressure of good sense.

Outdoor preaching commenced very long ago. The greatest of all sermons, the greatest that ever will be preached, was delivered outdoors. Jesus went up into the mountain and sat down. Across all the years, the "Sermon on the Mount" has carried the freedom, freshness, and fragrance of the outdoors in Palestine.

No cathedral, or building or man ever gave such a setting for the Master preacher and the master sermon. Unless we misread it, much of the New Testament carries the outdoor atmosphere. There was preaching by the seaside and on the mountains. The market places heard those voices crying with the urge of divine passion and eloquence. As the Church has carried preaching across the ages, the fields and highways have given space and place to those who had the message to deliver.

The first time I ever heard "All Hail the Power of Jesus' Name" was in a great "Sugar Grove" between a clear mountain stream and a high cliff which formed a good sounding board. Oh, of course, it had been sung in my presence and all around me before; but it had only broken upon my eardrums. This time I heard, and the surroundings, the room, the height of the sky, and the far-off clouds, God's own decoration of His vast free cathedral seemed to belong to the majesty of the hymn.

Summer is here. Numberless thousands are on the road. They love the beautiful in nature. They pour out of the hot stuffy city after freedom and peace and rest. They love the flowers, and the clouds, the brooks.

(Continued on page 4, col. 3.)
The Basis for Awarding the National Bible School Honor Shield

Editor's Note: We will no longer have The National Loving Cup for Bible Schools. Instead The National Convention at Winston-Salem accepted The Honor Shield which is to be awarded to the leading Bible School on the basis stated below. The Honor Shield is now held by the Bible School of Second Christian Church, Madison, Missouri. Who will be the next to hold it? Come to the National Convention and see.

This shield is an honor award to the 
state to be held by the leading school 
of the state. The basis of awarding the shield has been worked out as follows:

I. Leadership-One or more members of the Bible School as a special agency for leadership training during the year. The following are recognized agencies for religious educational leadership:
1. Institute of Vacation Church School Institutes
2. Leadership Training Schools
3. Schools of Methods
4. Young People's Conference
5. One Day Conventions
Any school having one or more in 
of each department will be graded 100%.
A state gets its percentage by aver-
ging the schools reporting to it.

II. Finance—Two more items have 
been included besides amount:
1. Highest per cent above apportion-
ment.
2. Observing four special days with program.
3. Reporting offering promptly after special day (within fifteen days after special day)
Grading—No. 1 will receive 50%, the other two, 25% each. Perfection is 100%.
A state gets its percentage by av-
erg the schools' average.

III. Education—This includes the or-
ganizational features of the church 
school work with grades for each as follows:
1. Graded—25%
2. Monthly Workers' Conference—
25%
3. Organized adult class (functioning 
for three months before state conven-
ience) —20%
4. Regular monthly missionary in-
struction (Work Call Material—Birth-
day Books) —20%
5. Graded worship program—30%
Grading for schools on the above 
grading by items; for states by aver-
ging the schools.

IV. Representation—The National 
Convention ought to be interested in 
the welfare of the state and district 
conventions within the states and to 
receive honor there must be coopera-
tion.
1. Delegate in the district and state 
conventions—50%

V. Stewardship—This is a negated 
item in our Christian education and 
there should be a premium placed upon 
this great principle of Christian char-
acter.
1. Stewardship instruction—50%
2. Participation in some Stewardship 
demonstration—25%
3. Stewardship public program under 
the auspices of the Bible school—25%
Respectfully submitted,
The Committee.

MAKE WAY FOR YOUTH!
V. G. SMITH

XVII. State Youth Gatherings

State C. E. Conventions

So far, there are only about five of the 
seventeen states with organized state work has a C. E. convention. Many times 
it is because the state is not large enough to give the church, W. M. S. and Bible School all the needed space on the program and insert the C. E. department also to take up 
adequate space on the program and give the church, W. M. S. and Bible School 
there is not even a demand for the C. E. work. The almost demand that a "pro-
gram" of interest be presented on Saturday afternoon and night given is the 
one department with one business 
and mother for an exhibit like the usual Saturday afternoon program. The business 
session should not be the uninviting Satur-
day afternoon when all are recruiting energy for some special activity. The session should be devoted to adver-
sitement and popularizing the work among the church leaders at the convention. Some young person, some Bible School delegate 
may get the vision and the local work be strengthened through contact in the state convention. A "C. E. Convention" in the state is the manifest token of a recognition 
of the young people as a part of the state work.

What a "C. E. Convention" Should Be

The time allotted to the C. E. convention should be in accord with the number of 
societies. At least two sessions should be allotted this department with one business 
and mother for an exhibit like the usual Saturday afternoon program. The business 
session should not be the uninviting Satur-
day afternoon when all are recruiting energy for some special activity. The session should be devoted to adver-
sitement and popularizing the work among the church leaders at the convention. Some young person, some Bible School delegate 
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of the young people as a part of the state work.

A WEEK OF INSPIRATION AT IDYLWILD PINE

Young People's Summer Conference

By C. W. Arnold, Los Angeles, CALIFORNIA

"Oh, Conference Chum, dear Conference Chum, a week has come, a week has 
gone."

Old Conference-ites have heard that 
before and new Conference-ites are beginning to realize something of the 
feeling that goes with those words.
Six young people of Birch Street 
Christian Church and some 232 others spent a most inspirational week at 
Idylwild Pine. It was one of those 
weeks that one will never forget.

Our young People's Department of 
Birch Street Christian Church raised 
or rather invested $128.40 in Conference-ites this year and the church 
rightfully expects more of its youth. Those of us who enjoyed the good 
fortune of Conference should see that 
our churches and those who had faith 
in us are not disappointed. The follow-

ing represented Birch Street in Conference this year: Misses Marie 
Davis, Mae Morrison, Kelso Sharp, 
Margarette Everett and Messers. Wil-
liam Sharp and C. W. Arnold.

IF MY HEART WERE RIGHT

I could see God tonight
If my heart were right
If all the rubbish of my soul
Were cleaned away, my being whole.
If only my dull heart were right.
Tonight!

Tonight!
At all the wonder in my eyes—
How God meets man down here below—
Tonight!
And in the radiance of his face
I could see God tonight.

IF MY HEART WERE RIGHT
Supporting Church Membership

By Editorial Characters

Miss Look-Ann-Wonder: "I heard one of our good pastors say that 'He who comes to church for worship and spiritual uplift but who is bossing' and two or three leaves away with a blessing,' that reminds me of the incident at church this morning. Do you remember a certain member got mad at the pastor and said, 'I have been coming here, and I won't be here any more. I don't want to worship any more.'"

Mrs. Read-It-Over: "When one becomes a Christian in the New Testament, he becomes obligated to live the life. He should support the work of the church, give his means, accept fellowship, and through this twin relationship, Christ and his church, owns something to humanity."

Mr. Would-B-Great: "It does seem so unreasonable to me that some people who seek their heart's contentment in the world for different reasons. Some will go as far as to defend church worldliness. We do not always mean we are going to live a right life. If we did not mean things which any other church brings people, and some really use their power to influence people for Christ."

Mr. Think-It-Thru: "What constitutes membership in the church?"

Miss Look-Ann-Wonder: "I would think one is a member of the church when Christ is accepted, obeyed, and fellow-ship is accepted in a congregation. That person becomes obligated by virtue of that action, to the disciple of Christ, whom he has accepted and emulate his life."

Mr. Read-It-Over: "When one becomes a Christian, he must accept fellowship and discipleship. Following Christ is accepted, obeyed in baptism and fellowship, he becomes obligated to live the life."

Mr. Think-It-Thru: "It is all right to talk at the big gate but we had just as well remember people are different, very different in fact and theory. Some require more food than others; some require more food for their minds than others and it seems to me that some require more for their souls than others. We mustn't forget that there are those who are less religiously inclined by nature and not only they have as much right to gratify their longings as those who seek their heart's contentment in the life of the church. It probably is a case of people misunderstanding the real meaning of Christianity, discipleship and church membership."

Miss Look-Ann-Wonder: "Grant all you say but think human nature is fundamentally the same and that the blight of sin on the soul has the same effect and that Christ alone has made possible the happiness and joy of being a Christian comotes that all who are saved shall emulate Christ in our daily relationships and make, even though limited, a contribution toward that 'One Divine event toward which the whole world moves.' It isn't a matter of being too religious but that which is the chief concern, if one is a Christian he should be that."

Mr. Would-B-Great: "It does seem so needless for one to dissipate his energies and perform the duties just to satisfy a none too legitimate desire. The practice of the church in keeping such persons on its membership roll has given them the wrong impression. Further ad-

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CAPITALIZING OUR INDIGNITIES IS A CHRISTIAN VIRTUE

J. B. Lehman, Supt. of Missions
Associate Editor

Christian Service In Cooperation

page four

The central arch of Christianity, and today, except of course to the cross, it is sung in every nation and in every clime.

Now what is the lesson from all this?

The overwhelming evidence that our people are going to fail to capitalize the very things that will make them a great people. The great calamity that is coming to the race is that the leadership is drifting into atheism. Very many of those who are graduated from the finest universities are frankly unbelievers, and so they are missing this finest of Christian perception.

Now we mean this. There is almost no reference to Africa in slavery except as it is in bitterness against the men who enslaved them. There is a great effort to not use the term Negro in certain quarters because it was associated with the days of slavery. The term Freedman is never used now. If our people would reverse all this and would return to the faith of the fathers and would sing with union, "Give me the old time religion!" and would begin to capitalize all the indignities that came from the time when one tribe was against another in Africa and sold the captives, through the horrible slave traffic and the two hundred and fifty years that slavery was going on in America with not a particle of bitterness against all the men who brought the indignities, they could make themselves a blessing to the people before the year 2000 would come around.

As it stands now they stand a good chance of losing every thing in the turmoil of corrupt politics. Instead of shaming the term Negro we can make it the power that the Hebrews made of Egyptian bondage. In this course worlds can be conquered.

There is another thought that comes here. Unless a people can forget self and can begin to want to make themselves a blessing to the world they should not win out. In all Jewish history there is almost no bitterness against the Egyptians because the Hebrews always recognized that they were partly responsible for all they suffered. That is, if they had been a better people they would not have suffered at all. Occasionally we hear one of the very best of our leaders refer to the faults, shortcomings, and sins of his people as being responsible for what they suffered during the past three hundred years, but it is a very rare thing to hear it now. Especially is this true in those who are dealing Christianity. If, like the Hebrews, they would begin to view the whole program of slavery from their own standpoint, without any bitterness against those wicked white people who perpetrated it, there would go a thrill through the entire race from sea to sea that would lift them into new kingdom. Unless we do this, we may as well get our house ready for a humiliating debacle. In fact the preconceived program is a certainty. When a bishop is hailed before the courts to make an accounting, when a great national convention must deal with men who have as foundations for the stream of young men from the universities who have nothing but contempt for the innocent faith in the Bible, we may take heed.

We need a prophet who can call us to the childlike faith in the verities of the ancient truth.

PRESIDENT NATIONAL CONVENTION

Dear Brethren:

Our great Brotherhood is in the midst of a great drive to enroll all of our churches and ministers for the Pension Fund. The final effort to raise $8,000,000 begins early in November and we must sign up now so we will be ready for the drive.

When this work is finally consummated the Old Ministerial Relief plan will fade into the picture. We must meet and shake hands if we are to remain friends. The very young men issue from the universities are going to sit down and study the word and then they will talk to all comers and any old minister could chat, sing together, see one another, meet as God's children, and get a new interest in Jesus and his religion. I can see how this biggest and greatest thing that ever came to teach America waits on outdoor evangelism. I wonder if the day of Pentecost is not really an example of outdoor evangelism?

PENSION FUND NOTICE

BY ELDER PRESTON TAYLOR, PRESIDENT NATIONAL CONVENTION

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We must protect our ministers.

Most of us know something of life insurance. You can scarcely go into any home today but that you can find insurance of some kind. Our churches must help insure the ministry against the day of need and anxiety. The Pension Fund is much better than ministration to the sick or to the old. We must protect our ministers.

We must protect our church houses.

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THE CHRISTIAN PLEA

PREACHING IN THE CATHEDRAL NOT MADE WITH HANDS

(Continued from page 1)

and the trees. It is the mood that would bear fresh, natural, majestic preaching—man's church not so much.

Outdoor preaching might prove to be the redemption of summer. I notice that Ernest H. Jeffs, an English preacher, thinks the same thing. Read his appeal to the churches and pastors of his country:

It will be a great day for the Church when she rebels against the tradition that summer is her s l a m b e n t season. It makes up her mind to go out into the air and sunshine, where the people are, and regard her outdoor modern open-air habits as an opportunity rather than a handicap.

Open-air preaching has been unsuccessful, again and again and culpably neglected by the modern church. She has been tremendously interested in Paul's theology, but she has positively ignored Paul's methods of preaching his theology. She talks learnedly of Paul's familiarity with contemporary philosophies; she overlooks Paul's familiarity with contemporary faces—whosoever would bless him, God would bless; he make the cross with its thieves easily triumph over the forces that would make themselves a very powerful people—he make the cross with its thieves easily triumph over the forces that would make themselves a very powerful people—over the companies of his enemies. The Churches have come to America waits on outdoor evangelism, on the street corners and in the parks of the cities and in conversations with all your people who will not come in to their church. The same kind of crowd, with the same kind of need and purpose, that would be seen today in every city and town. But where is Paul, telling the people good news about the Unknown God?

A few thousands more or less at our Sunday services—what do they matter? The millions are outside. The Church claims to have a glorious gospel for the millions, but that does not mean that she can sing with aunction, "Give me the old time religion!" and would begin to capitalize all the indignities that came from the time when one tribe was against another in Africa and sold the captives, through the horrible slave traffic and the two hundred and fifty years that slavery was going on in America with not a particle of bitterness against all the men who brought the indignities, they could make themselves a blessing to the people before the year 2000 would come around.

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We need a prophet who can call us to the childlike faith in the verities of the ancient truth.

(Continued, page 5, Col. 3.)
Replies to “Dissatisfied Clergyman”

Dear Brother Grey:

Enclosed herewith is a word for the improvement column. I expect to be here a little while, and will try to create some interest here during that time.

The “Dissatisfied Clergyman” is giving us a real challenge to talk about, I would like to read more than this. I believe that the man has started something that will improve conditions considerably.

FROM THE EDITOR’S MAIL BAG

By “Interested Contributor”

I was sorry to read the letter published some time ago by “Dissatisfied Clergyman” who was leaving the Christian Church. Of course I think he is a bit radical, but I also have a feeling that some of his indictments are true. At any rate you were right in publishing his indictments against the Christian Church. The brotherhood needed just such a challenge— for numerous reasons.

“DON’T THROW ROCKS AND HIDE YOUR HAND”

(My Reply to Dissatisfied Clergyman and His “Indictments”)

By Elder M. M. Bostick, Evangelist of Arkansas

Brother “Dissatisfied” give us your name and “whereabouts.” You remind me of a minister who tells me to drop a rock and hides his hand. Come out in the open, man and tell us who you are. You have made some “indictments” against the Christian Church, and I think deserve consideration from the Christian people as well as you. You likened the Christian people to the Laodiceans, whom God threatened to spew out of His mouth because they were neither hot nor cold. I regard you as a perfect example of the Laodiceans. In fact, we may even liken you to Judas who fact, we may even liken you to Judas who was leaving the Christian Church. Of course I think he is a bit radical, but I also have a feeling that some of his indictments are true. At any rate you were right in publishing his “indictments” against the Christian Church.” The brotherhood needed just such a challenge—for numerous reasons.

A REPLY TO “PROSPECTIVE CHRISTIAN MINISTER”

(From The Great Lakes, Cleveland, Ohio)

By Elder E. Wesley Watson, Pastor

To “Prospective Christian Minister” and Readers of The Plea:

I was delighted to read “Brother Prospective’s” article in The Plea. It gives us a sense of what he is doing. It is true he is considering the Christian Church. I hope it is serious consideration. In the event you decide on the Christian ministry you should not let any “intelligences” or “shepherds” or “prophetic messengers of God” keep you from taking your stand. It is well to remember that you will face problems no matter where you go. “Dissatisfied” we’ve got to bear our crosses and go through perils if we are to glorify Christ in establishing His kingdom in the hearts of men. You will be judged by what you do, as God would have you do it, like a God-fearing man rather than running away and hiding out like some Joash! Let me hear from you.

PENSION FUND NOTICE

(Concluded from page 4, col. 3.)

5. There is no overhead expenses for annual conventions, etc. All money are for insuring ministers and so we not only get more for our money but a much cheaper plan is possible.

4. The minister pays only 2½ per cent of his annual salary and the church he serves pays 8 per cent of the annual salary they pay his pastor. The accrued liability fund is $8,000,000 for the future care of our older ministers. We urge all of our State conventions to give the Pension Fund its support and our local churches and ministers to sign up for the full drive. Write to Brother J. B. Lehman, Edwards, Mississippi, or Mr. E. E. Smith, 711 Chamber of Commerce, Indianapolis, Indiana, for information on the Pension Fund.

Start now and plan to be at the Cleveland National Convention in August. If you find it absolutely impossible, you no doubt will at least want to be present at your State Convention and help send up a large delegation and, by all means, your state representation fees.

National Convention meets at Cleveland, Ohio, August 25-31. It will be a great gathering in every respect; prepare and meet us there.

THE CHRISTIAN PLEA
Knowing “Mother Ross,” Her Son Emory’s Attitude in African Jungle No Surprise!

“Patient Asses”: A Compliment!

By Emory Ross, Presidential Protestant Congo

Loepolwala, Congo, Congo, Africa

(From Congo Mission News, April, 1930)

An unfortunate incident marked the visit in January of Gen. C. S. Smuts to the United States.

One of the very few opportunities he had of addressing American audiences during his hurried visit was in New York under the auspices of the Civic Forum at the town hall. Special effort had been made to get as large a representation of Negroes as possible at the meeting. A well-known Negro quartette had beautifully sung a number of Negro spirituals, which General Smuts applauded with the rest of the audience. Dr. R. R. Moton, principal of Tuskegee Institute, was on the platform with the speaker.

General Smuts spoke to the audience, recalling the sweet singing of the spirituals, he said:

“The voice of Africa, singing contentment amid suffering and tragedy...”

He mentioned the troubadours who had seen hundreds of black men chained together, singing as they were marched to the sea. They were hundreds of Negroes and the ass, the most patient of all animals.”

General Smuts finished. Whether he sensed a tension in his audience we know not. He avoided directness in answering it even at this distance in time and space the speaker.

Dr. Moton is one of the most courteous and forbearing of Christian gentlemen—too much, in fact, for some of his more impetuous and radical fellows, who criticize him severely at times on that score. It would be to be a very rare wound indeed to cause him to do what he did at the time and place he did it.

When General Smuts had finished there was a moment’s very deep silence. Then Dr. Moton arose. Even the savage thrust he felt in his mind had received did not deprive him for a moment of the skill for which he is noted. It was that the heart of things with a quiet humor and a turn of phrase that carries his audience with him into the calm consideration of the noted social questions.

In his deep voice he said:

“I know I oughtn’t to say this and I know my wife would tell me not to. I wish I had patience, but I haven’t. But what I want to ask General Smuts is what he meant when he associated the Negro with the ass—meant the ass—what he meant when he called us ‘docile animals.’

I’m sure no insult was meant by the words. I know my dear wife has a bad taste in her mouth if no explanation was forthcoming.”

Again the awkward deep silence.

The chairman of the meeting began to get something out but he was interrupted by General Smuts:

“I used those words in a spirit of admiration. I have all respect for the patience of the Negro race. I think it is something we white people might learn from Negroes. We’d be much happier if we did.”

With all respect to the distinguished maker of that explanation, it seems a lame one, very lame. "Animals" and "asses" are words not usually ingredients in the confection of compliments, and the erudite proponent of Holian would know that well enough—he who in philosophy and diplomacy and foreign languages can make English words say with considerable precision just what he wishes.

Why General Smuts would allow himself such a stupid slip permits a special speculation of interest. The most tangible ground in view of this whole career seems to be that such a statement exactly expresses his outlook and epitomizes his attitude.

NATIONAL CONVENTION MEETS AT CLEVELAND, OHIO, AUGUST 25-31.
IT WILL BE A GREAT GATHERING IN EVERY RESPECT; PREPARE AND MEET US THERE!

With other governments in Africa, however, he has been ‘able to stir up something of the same distrust that his “patient ass” allusion will now strengthen in America.”

No, we repeat that we believe the difficulty to be one of impaired sight. Blind does not register quite properly within his eye. It has surrounding it the flashing and disturbing colors only of the defective lenses: the yellow of uncertainty and the red of fear, the blue of discouragement, the purple of anger. Proper correction of such lenses would block out those disturbing colors and emotions which exist not in the subject being viewed but only in the imperfect crystal of the beholder, and would reveal only the deep warm black which, in combination with the clearest white as upon the printed page, is capable of conveying the most sublime truths of heaven and earth, and of recording imperissably the greatest lessons and achievements of all mankind.

In America a discussion group was arranged with General Smuts and Howard University at Washington, the leading Negro seat of learning in the north, and some interest in the study or at least the study of race relations in that country. General Smuts was asked to his flock.

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Some of these defects were duplicated in South Africa by private groups and others are being taken, and the spirit of those leading out thus was never more determined than today that new methods shall have a trial based more squarely on Christian justice and Christian love.

Broadcasting Summer State Conventions

Mississippi Bible School, July 18-20, Fayette

Tennessee at Nashville, July 16-20

Kentucky at Carlisle, July 22-27

Illinois at Bloomington, Aug. 3

Ohio at Dayton, Aug. 5-10

Missouri at Columbia, Aug. 6-10

Kansas at Atchison, Aug. 6-10

Oklahoma at Muskogee, Aug. 6-10

Texas at Greenville, Aug. 13-17

Mississippi (State) at Jackson, Aug. 14-17

Piedmont District (Va., N. C. & W. Va.) at Spencer, Va., Aug. 20-24

To the Ministers’ Wives

By Mrs. J. H. Thomas

The days are passing, drawing us nearer to the time when we shall meet again and greet each other with a smile and a hearty handshake.

I am wondering if, since such greetings were last exchanged, we shall be able to meet in Cleveland with increased spiritual power— with a power generally seasoned with patience, fortitude, forbearance and love.

Or shall we feel because of our lack of effort and enduring love?

We should go to Cleveland feeling that we have been in a measure influential in helping to put the church program over successfully; that we have worked to promote the progress of the various departments of the church; and that we have done our best to fit in harmoniously in everything pertaining to the church in our several communities; that we have not in any way hindered the success of the pastor, but have proven to be a far sweeter benefaction to him than even he may have been to his flock.

Before we meet again, therefore, in counsell, let us engage more habitually in secret prayer, both for the minister and his family, and more completely consecrate ourselves to the Master’s service. Let us surrender wholly our concern to His will. Let us pray to be free of all malice, envy, selfishness and bickrings.

“THERE IN HEART, O GOD, HELP US TO BE!”

Let us meet, Sister Wives, so full of the Spirit of Christ that our influence for good may be felt in all the deliberations of every department of the Convention’s work.

Martinsville, Virginia

Editor’s Note:

The minister’s wife is the good angel of the community, the helper and friend of her husband’s congregation. She must be an accomplished cook, a florist to care for her family on such limited income, a charming hostess, a teacher in the Bible school, a leader in the Sunday school, a pastor to the home, an active member of the church, and her husband’s ablest assistant and critic. Her patience, her faith, her love, her purity are an example to all. In time of trouble she is the first to share the heavy burden; in time of joy she is the first to lift the burden and to help; in time of joy she is the first to share; in time of strife and misunderstanding she is there to restore the friendship.

Celebrate the 1900th Pentecost in the Spirit of the First Pentecost!

Meet us at The National Convention, Cleveland, Ohio. Start now and prepare for it.

Our 14th Annual National Convention meets at Cleveland, Ohio, August 25 to 31, 1930. This year’s program is regarded as the best! Start now and prepare to be there for the 1st day. Let us celebrate the 1900th Pentecost in the spirit of the 1st Pentecost!

Convention Goers—Take Notice!

By C. H. Dickerson, Ky., Evangelist

A Good Convention Motto:

“KEERFUL, CHEERFUL AND KIND”

Five Things to Remember

1. Complain less and convention.

2. The feelings of others should be regarded.

3. Don’t play pig at meal time.

4. Everybody “Gives your number” at conventions.

5. Never use report blanks for excuse blanks.

The Christian Plea
Support Our Schools—They Are Deserving

By J. B. Lehman, President

Southern Christian Institute, Edwards, Miss.

A few months ago we sent a letter to every one of our ministers urging them to do all they can to get worthy young men and women to have schools to prepare for leadership for Christianity work. In this letter we urged two points; namely:

1. That we must have at least two hundred boys and girls in the next twelve to fifteen years or our churches must disappear from the earth. And that we must have five hundred teachers to man our own schools and do their work that will last a lifetime in building a good school system in the land.

2. We urged the folly of trying to man our best churches with men just coming to us from an environment so foreign to ours that they could not succeed. And too often these men were not a success among the people from whence they came. It really has been a tragedy that some of our leaders have allowed themselves to believe that they know worthy of notice. If we had been a unit in support of the schools we started we could now have schools that would stand at the head.

These letters are now showing results. We are getting many letters from leading ministers who have never shown much interest in this matter. A great majority urge students who must work at it. In one sense we regret this, for we must have more pay students to balance the income of the school. But in another way we rejoice, for it shows that these people know how our greatest hope can be realized in these poor boys and girls who are willing to work their way through school.

If we were endowed so we could afford it we would take every one of them. But brethren, let us urge you to lock out boys and girls who can pay their way. The U. C. M. S. now has a fund of $10,000, the interest of which is to go for scholarships for the three schools. The terms of this will be announced soon. But we presume it will be given only to new high school graduates entering one of our schools. Each scholarship will go as low as the tenth or eighth grades. It would be well for you to write in about this for by this time the graduates of your schools will know what all this means, will know not to slacken up your efforts. We must make a great forward movement this fall.

NOTES FROM THE SOUTHERN CHRISTIAN INSTITUTE

Items

The cost of water mains are now laid, the good express tank is up and the well is finished. The school will soon have an up-to-date water system.

About thirty-five of our most promising boys and girls are remaining for the summer to earn their education for the winter. You could have no better use of your funds for the fostering of Christian citizens and Christian servants. It is the only way they can do their part in carrying the message of Christ to the world. It is the only way they can do all they can to give us religious service in thirty years. Why this negligence? It is because the church does not know their obligation. Others, like Christian work at Battle Creek, Mrs. Thomas is taking a summer at Winona Lake, Miss Raver is doing work at Pleasant Grove, is about to get an eight teacher school in Arkansas.

In the immediate past many of our men have cast asperion on our industrial work at the Southern Christian Institute, but in the past six weeks we have had letters from almost every southern state and many northern states importing us to take boys and girls to work beyond the number we can take. The explanation is that these brethren must see the opportunity it is to build real Christian character when they come and work their way through school. They come with a strong faith which must be made to work and the men believe that if we could afford it, we would take a few hundred of these needy boys and girls, but we cannot afford it. So we urge all our friends to do all they can to give us religious support.

Helen—Pentecost, picture by van der Werff. This prayer meeting illustration of what all might be—The fiery tongue is the frontispiece of Church History.

SOME ACHIEVEMENTS OF OUR SCHOOLS

The Southern Christian Institute at Ed- wards, Miss., has just concluded its Junior Academy, twelve from the Senior Academy, and occupies a position of high standing. The State Department of Education of Virginia has condensed Professor J. H. Thomas that Piedmont Christian Institute, at Mar- shalville, Va., has been placed on the accredit list of Negro high schools for 1929-30. By this, our colleges can enter college without special examinations. This gives Piedmont Christian Institute the unique position of having the only accredited Negro high school in all the area from Roanoke, Va., to Winston-Salem, N. C.

This year Piedmont Christian Institute has a graduating class of fifty. Six young women, one of the largest classes in thirty years of its history.

Jarvis College at Hawkins, Texas, held its commencement at which time certificates were awarded to a few promotional students and nine high school diplomas. Diplomas were awarded to college students, together with their Texas certificates to claim.

SUPPORT OUR SCHOOLS—A PARADOX?

(Unchristian Method of College Support)

From Editor's Mail Bag

By "Interested Alumni of Southern Christian Institute"

Dear Sirs:

It has been reported that the principal at the Southern Christian Institute, Professor John Long, referred to students as "niggers" and "dumb brutes." I am not sure that the report is true, but—if it is true—it is more than should be tolerated at a Christian Institution whose purpose is to build Christian character as well as give the necessary preparation for world citizenship and Christian service. I am afraid our school is losing its usefulness as a cultured influence and is about to sacrifice its place in the life of the community. In fact, I know this is true if it condemns such teachers. Those of us who have known our teachers will naturally wonder that this can be occurred. I should have definite notice of the thorough disapproval of all alumni of the Southern Christian Institute and its professors at large. This is a matter that requires serious consideration and goes farther than a mere complaint.

EDITOR'S NOTE:

To say the least this is very, very unchristian. Even if it is nothing more than an individual, then the kind that can do the S. C. I. a little harm, then whatever. The damage from the standpoint of all too much of the life of our beloved Brotherhood. And, such a thing, if it is true, is such a thing as is tremendously great need. Let no one doubt the power of a thing (it may seem small and trivial to some) will unite the world into a great school, and this quite disregarding of the interest in support to support our schools; these responsible for their existence and management or supervision must help make possible the much needed support.

We have a right to bad the spirit, mind and place of The Christian Religious. Particularly so where Cooperations and agents of far-reaching import are involved. There are times when the Church can serve a blunder too dear by far for the man who occupies a position of high and sacred trust to a people none too justly dealt with in general.

THE CHRISTIAN PLEA
We Need Fellowship One With Another

The 14th National Convention of the Churches of Christ will convene in Cleveland, Ohio, August 24. It is hoped that our workers from all over the country will rally to this meeting. The reasons are numerous. We need a bit of fellowship one with another. Not many of us have the privilege of seeing frequently and associating with members of our brethren. Our stations of work are far removed from one another and often remotely isolated. We are liable to get lonesome, discouraged and in a groove of our own making. Let us come up to Cleveland and look each other over. It is necessary.

Big Objectives Constitute Goal for All

Then there is the work. How goes the program in our Zion? The individual pastor or other worker can speak for the necessarily small field under his immediate care. There is the wider field of action of which our limited effort is but a part. There is the big objective whose achievement constitutes the goal for all. Sometimes we lose the sense of direction in the face of fierce individual struggle and much general marching and countermarching. We need at our earliest moment to seek the greatest elevation possible and from it survey the starting point, the distance traveled, the present conditions and surroundings and the out and the forward look. The Cleveland Convention will be that elevation.

The Secret of Evangelism

And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified.—I Cor. 2:1, 2.

Problems to Be Solved

We hear it frequently stated that we have great problems to solve at Cleveland. That is true. However, most of them are in the process, including ourselves. We can do much to strengthen the positions already attained and to make real advancement if we come to Cleveland in the Spirit of Christ.

Greatest Convention in History of Organization Expected

By Elder Preston Taylor, President National Convention

To Churches, State Conventions and Readers of Christian Plea, Greetings:

One of the greatest conventions in the history of our organization is expected at Cleveland, Ohio, August 25-31. It is very urgent that every minister, church and state convention perform their duties to the letter. Money is needed to keep our Field Workers at their tasks. Each local church is required to send up $5.00 through their state convention for National representation. In the event some should fail to send up their $5.00 for National Representation, we ask the states to be responsible for every church reporting to the state convention. Raise whatever apportionment that is assigned to you. See that nothing is lacking for our faith cannot stand without our works.

Every loyal Christian wants our Field Workers to continue but we are living in a day of economy when workers are cut to the very minimum and budgets are greatly reduced. Much has been said but our Brotherhood wants our force increased instead of reducing it. Let us do our duty: send in your requirements—let every minister and member enroll, let every church send in its $5.00 for representation to the National Convention and let all pay up their apportionments and double them! We must prove our faith so all will know what we are doing to help the Master's cause.

Yours in the "One Faith."

AN URGENT REQUEST FROM FINANCIAL SECRETARY

By Dr. J. E. Walker, 224 Hernando St., Memphis, Tenn.

Dear Fellow-Servant:

We are approaching the Fourteenth Annual Convention of the Churches of Christ. This is our convention and it will function for the good of all in proportion as we support it.

The strength of our local churches will be maintained and made stronger if we build up a strong central organization. The strength of the convention is reflected in the local churches.

For yours the Disciples of Christ were inclined to the belief that we could grow numerically and spiritually without adding that other essential grace—"giving."

The minister of the gospel should be an example to whatever congregation with which he is connected.

We are requesting each minister to see to it that his congregation sends through him to the financial secretary $5.00 before the Cleveland Convention convenes.

If the $5.00 is not sent direct to the financial secretary be sure to send it through your State or District Convention to the National Convention.

Each minister pastoring a church is requested to send his enrollment fee, name and address to the financial secretary.

Each minister who is not pastoring a church is requested to send his enrollment fee, name and address to the financial secretary.

The Lord is depending on us to put across His program. May each do his bit.
Preaching in the Cathedral Not Made With Hands

On that day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables.—Matthew 13:1-3.

Apostolic Additions

The First of a Series of Midday Inspirational Addresses Given at 56th Annual Missouri Christian Missionary Convention

By Dr. C. E. Lemmon, Pastor First Christian Church, Columbia, Mo.

It is customary to speak of those who unite with the church as "additions." At first glance this does not seem to be a very good word. There is for it hardly any substitute. The word "souls" seems unnatural and pietistic. The word "persons" seem abstract. The word "additions" seems just a little mechanical and hardly adequate but we still use it as a blanket word to denote the success of our evangelistic effort.

When one searches the story of the early church as given in the Acts the word additions takes on some spiritual significance. It seems to be a favorite expression of the New Testament writer. When people unite with the church he speaks of them being "added" to the Lord. We have apostolic authority for the use of the word. There are at least four times when this word is used in the Acts and out of these four uses we can find four methods of evangelism approved by the experience of the early church.

There was the evangelism of a great revival. At the death of Jesus there was no church. The little group of disciples keep together in prayer after his resurrection and planned what they might do to carry on his work. They decided to use the opportunity that the day of Pentecost afforded to begin their work of preaching. Peter was chosen as the first spokesman of Christ. When the day arrived for the great revival they were all together of one accord in one place. They had prepared for it carefully, unanimously, prayerfully. Thousands of people were at the temple for the Pentecostal celebration. Peter rose up and preached Christ and him (Continued on page 2, column 2.)
REACHING THE MASSES
Delivered at State Convention, Nashville, Tenn., July 16-20
By UTILIS PHILLIPS, TENNESSEE PRESIDENT BIBLE SCHOOL DEPARTMENT

Nowhere in recorded or traditional history do we find that any organization or any movement in the long-grown child being in one day with ideals, methods and sentiments fully established, but that time, force and experience were not expended in a waste upon a non-existent, while the strong institution and organizations which we justly boast of throughout our vast nation. So as we come to you each year having reviewed the work of previous years and studied it from every angle, cautiously are we adding to and taking from, with a hope of strengthening our weak points and if necessary redoubled our strong ones.

Co-operation is essential to growth. Our objective should be to weld our local, our state, our national organizations into a strong body of consecrated Bible workers. This can be done only by selecting the right leadership. A leadership that will build up and not tear down, a leadership that is not passive but one who can readily see the requirements of his group and put his shoulder to the wheel to meet the responsibility. Leadership and actions are characterized by rashness, but with perfect poise will weigh every plan and then with swift energy move forward to accomplish them. As resolution without energy is dead, so is energy without ambition. Leadership without both energy and ambition is like machinery without steam—a mass of inert matter. Ambition is the steaming converting potential energy into actual work but the magnitude of the work depends upon the strength of the resolutions, for a double-minded man is unstable in all his ways and accomplish nothing.

Nowhere in all of human experiences is the office of the Good Samaritan to be so clearly seen as in the lives and experiences of Bible School Workers. He who superintends or teaches in the Bible School is the office of the Good Samaritan to be thoroughly prepared one should be to whom such responsibility is given. We cannot consent to entrust such responsibility to one who has not acquainted himself, first, with himself, second, with his pupils, and third with the subject to be taught.

To be acquainted with oneself means the development of patience, conversation, sobriety and other virtues that are essential to a well-rounded character. Since the child furnishes the greatest amount of material upon which we must work, it is the greatest of importance that the teacher should know its tendencies, its capabilities, and its general qualities. We should be able to read human nature generally and put his shoulder to the wheel to meet the responsibility. This is your mission and mine to go into the highways and hedges, to reach them, to guide and lead them to a mark of high calling those already in the church be alive and prayerful and help the church be alive and prayerful, give the church authority for revival and growth.

CATCHING AND HOLDING
(Address and Discussion Outline For Bible School Period, Kentucky State Convention)
By P. H. Moss, Nat'l Sec'y, B. E.

Holding:
1. Through Lesson Presentation. (A) Story-Telling for Children. (B) Lecture—For Busy Adults. (C) Discussion—For Young People.
2. Follow-Up: (A) Phone and Visit. (B) Written—Visitation. (C) Personal—Visitation. 3. Recognition of Those Who Attend Regularly.
4. Through Service: (A) Give—The Pupil Something to Do. (B) Expect Them to Do It. (C) Commend Them When They Do It.
5. Through Social Life Programs.

The Christian Plea

III.
There was the evangelism that came as the by-product of the church's life. It was indirect but it was fruitful just the same. The little band of disciples were now augmented by three thousand converts. They began to be called together and it was called a "church." The church was meeting regularly for prayer and the breaking of bread. There was much of this same living. There was an interesting and dynamic program of religious activities. And the Acts tell us that as a result of this "the Lord added to them day by day those that were saved.

But now is one of the best ways to get additions to the church. Let the church be alive and prayerful and active and we will see people will be drawn to the Lord as an inevitable consequence of this activity. A healthy adult class is sure to bring people into the church. A fine group of young people are sure to be agents of evangelism. A healthy church service will bring in the unsaved gradually and must. That is what the church system of evangelism and has been productive of rich results throughout the 1900 years of Christian history.

APOSTOLIC ADDITIONS
(Continued from page 1.)

(Continued on page 4, column 3.)
With his stories of evil and strife,
We ought just to look him right square in the eye
And ask him his mission in life.

Miss Look-Ann-Wonder:
"We ought to refuse him a chance to re-tell
The false, idle rumors he 'hears';
He ought to be locked up somewhere in a jail
With the man with the gossipy ears.
—Jean Waterman, in C. E. World.

THE EDITOR "TUNES IN"

Among the many uncompromising things James says about the tongue may be found the saying that it is "An unruly evil, full of deadly poison."

It may be seen, according to "The Editorial Family," like most of us in our various relationships, need help or we would probably go out of business. The moral: The best way to put a stop to gossiping tongues is to deny them an audience!

ONE BY ONE WE LOSE OUR MINISTERS!

One by one we are losing our mighty men of great faith! We must have fresh recruits for the ministry or our churches too shall disappear. This year has too well marked the passing of several of our most faithful ministers. Great veterans of the Cross and courageous followers of the Lord Jesus Christ. We will next go to the Cleveland National Convention and erect a towering monument of faith in our hearts for the unselfish efforts of these who died in the faith of the Church Fathers. Our memorial service for the more than half dozen ministers who have fallen from our ranks this past year should be unusually appropriate this Pentecostal year.

Particular mention is hereby made of Elder W. H. Dickerson who was one of the three men whose great vision gave birth to our National Convention. Although our Convention "Grand Old Man," a prince of ministers, Elder Monroe Jackson, was not one of the three organizers he seemed a very part of it. So much so that you scarcely could think of the one without the other. This year has seen the passing of more of our most faithful ministers. Great veterans of the Cross and courageous followers of the Lord Jesus Christ. We will next go to the Cleveland National Convention and erect a towering monument of faith in our hearts for the unselfish efforts of these who died in the faith of the Church Fathers. Our memorial service for the more than half dozen ministers who have fallen from our ranks this past year should be unusually appropriate this Pentecostal year.

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THE REAL TASK OF AMERICA

The most common mistake of mankind is to fail to comprehend the real task of the nation and so fail to function as God would have them function. The leading men like Abraham and Moses had great problems of mind and so comprehended the purpose for the nation, but the rank and file were too selfish and so failed to see this.

The land of Canaan was a small strip of land on the east shore of the Mediterranean sea wedged in between the great eastern nations and the great western nations. There was probably not another strip of land on the globe where the work done by the Jew through twenty-one centuries could have been done as it was done by them. Their civilization was a break-away from paganism and the old pagan instincts in the Hebrews were very real yet. So Moses commanded them to have no dealings with the nations round about. This was very wise to make them a very chaste and self-sacrificing people but it was very hard for them in this day and for that task. If every Hebrew in Canaan had clearly seen the purpose of his civilization they too could have brought forth most wonderful results in a great religious social experiment. But they did not see it and so the results were just barely passable.

After Christ had come and the Jews had forfeited their place in the world by resisting the real fruit of their civilization the task was very real yet. They were a kind of intermin people. It was their task to break the strong hold of a ruthless imperialism that held the world in its grasp. During about four hundred years they did their work. Then came the age of the Gothic peoples from the North. This was to be the civilization lasting about three hundred years like the other great civilizations had lasted. In this age came the real work of this age: universal education, home and foreign missions and social regeneration. If we measure this Anglo-Saxon age by the good things alone we see it to be the most wonderful age in all the ages. But alas, we have another side that is very bad, and if we were to measure ourselves by that we would be among the worst.

One phase of this Anglo-Saxon civilization is American. When we study it carefully we see its great possibilities. It shows as much providential leading as Canaan of old. Let us enumerate some of these.

1. It was not discovered till Europe had progressed sufficiently to start the Reformation. It then became the spillway for the religious and political martyrs of Europe. The Swiss, from England, the Huguenots from France, the Quakers from England, the Moravians from Holland and Switzerland, the Lutherans from Germany and others were the leading people who settled in the wilderness.

2. Conditions were such that no one nation or race could gain the mastery and hold it. The Spanish, the French and the English each had their turn. It failed. It was clearly to be seen that America was made up of all the peoples of the earth. The African people were not mature enough to take the lead. They were and are being led in by the upsurge of the others as slaves. America is made up of just about ten groups and about one per cent in each group. The African people are one of these groups.

3. America was destined to be the ground where the great inventions come to be made. No people who are not free can make such inventions. None were better fitted for it than the spiritual and political martyrs from Europe. The discovery of steam to the practical use of man, they discovered electricity, the telegraph, the telephone, the telegraph, the hundreds of thousands of devices that have revolutionized living.

4. America must demonstrate how these different races live together and help each other or it will utterly fail in its mission. A great many of our people think we are divided into two groups, white and colored. But that is a very grave mistake. Many of the groups among the white people are farther apart than the colored are from some of the white people. Our problem is in that sense a different one. Now how are we going to settle these things? What is the approach to be? There are just two possible approaches: namely, the Christian approach and the militaristic approach. When Jesus was fasting in the wilderness he was sorely tempted to appeal to the spirit of nationalism. To substantiate Satan said to him, "You are foolish to attempt to make the world better by the slow process of appealing to the hearts with preaching, throw that idea away as foolishness. Come and talk to me, the god of battles and you can force the world in a short time to do what you want." But Jesus said, "Get thee behind me, Satan." He knew it would not settle anything but it would bring on many more new difficulties.

Lynching is a species of race war between a small group of white people and the Negro race. Every element of the spirit of militarism is present in every outbreak. To every man who has faith in Christianity, are anxious to meet these things. What is the approach to be? There are just two possible approaches; namely, the Christian approach and the militaristic approach. See the spirit of the early church in upholding Christ. This will not be the Christian approach. It is the spirit of nationalism. It was the spirit of the early church that made the nation. It will take both sides of this, the Christian approach. It will take the Christian approach. It will take the spirit of the early church in upholding Christ.

APOSTOLIC ADDITIONS

(Continued from page 2.)

"Believers were the more added to the Lord." The power of a definite and friendly interest in other people will always be an agent for good in salvation. A few years ago the writer approached in company with one of the elders of the church a man with the words of Christ and the church. When the writer asked him to make the decision he made no response. But when this good elder asked him he broke down in tears and immediately said that he would come the very next Sunday with his family. It seems that this elder of the church had the previous year helped this man to a position in a time of great need. "You were so kind to me in a time of need that I cannot refuse this further interest in my welfare." Now if our churches could be helpful, generous, and friendly in a definitely vital and spiritual human service the result would always be many additions to the Lord.

IV.

There was an evangelism in the early church that was a response to character. It was not long until the gospel spread to outlying districts. It was not long until the response was forthcoming. In this place were many Gentiles to which the persuasion of the Jewish Messiah was not as convincing as it had been in Jerusalem. It took something entirely different there to impress the people with the Christian message. Barnabas was the preacher commissioned to this important field. Hundreds were responding to his eloquent appeals to accept Christ. And we are told that "he was a good man and full of the Holy Spirit and of faith and much people was added unto the Lord." The success of his evangelism rested therefore in part at least upon the virtue in his character. The fact that he was a good man was convincing to a pagan community. This will always be the great apology for Christianity. Many a preacher has had his messages destroyed by the lack of character of the laity. If we want to have a fervent evangelism we must have the message a righteous life. If our churches would put more emphasis upon good work we would have more additions to our membership.

It is well to note in this survey that additions came to the early church from no single method of evangelism. There are at least four distinctive influences which led people to Christ in the early church. We should employ them all. We should not let one method quarrel with another. Let us again survey in our thoughts and incarnate in our action the spirit of the early church in upholding Christ.
A CALL TO NATIONAL MISSIONARY CONFERENCE

By MRS. A. L. MARTIN, NATIONAL PRESIDENT

Dear Sisters:

We are especially anxious to have a representative National Conference. We hope every state organization and, if at all possible, every local organization will be well represented in our Missionary Conference this year. I am writing for Conference Accommodations. Please notify me if you plan to be there as I am planning to go in advance with the thought of locating a central place for all Conference-ites during Saturday and Sunday. This will enable us to work with more freedom and convention. The fee of $5.00 will be charged for the Convention week. The local committee prefers to care for all delegates who wish to register. We urge all to be present on time so as to get the full benefit of the conferences and be ready for our general sessions. To do this we will need to be in Cleveland Saturday morning, 9 o'clock, August 23. There are some recommendations coming from the Louisville Conference. We should take action on these recommendations before going into our regular sessions for final action. In order to cast an intelligent vote, we urge all to come to the conference and learn the how and why of things. We want you to bring your problems and observations. You will find that the regular agenda is very helpful also.

Let each state president see that her state is fully represented. Our state representation fee is $10.00 and $2.00 for each local society within the state. We ask all unorganized states to pay $5.00 for each society in the state. Yours for a great Conference and a successful National Convention.

RESOLUTION ON THE DEATH OF ELDER MONROE JACKSON

By TENNESSEE STATE MISSIONARY SOCIETY

Whereas it has pleased our Heavenly Father to remove from our midst our friend and Brother Monroe Jackson, we, the officers and members of the Women's Christian Missionary Society of Tennessee offer the following resolution:

Be it resolved, 1st. That we as members and officers shall strive to render the same kind of unifying service as did our deceased brother and friend in the services of the Master; 2nd. That a copy of this resolution be spread on our minutes, a copy be sent to the bereaved family and a copy be sent to "The Christian Plea", "The Nashville Globe" and "The Nashville Call".

The long watches of the night are over and this, our loving friend and true brother has gone. His going is but a reminder of the words of Tennyson:

Sunset and evening bell,
And one clear call for me!
I hope to see my pilot face to face
When I have crossed the bar.

Respectfully submitted,
Mrs. Dora White, President
Mrs. Rosa Griffith, Secretary

W. H. Dickerson
Monroe Jackson
An organizer and 1st V. P. National Convention

A TRIBUTE TO THE MEMORY OF MONROE JACKSON

(AS I REMEMBER HIM)

By C. H. Dickerson, Evangelist of Ky.

The writer was looking through "Sermons and Sayings," a book of the years, and came across "Sayings" regarding our "Grand Old Man" and "Prince of Ministers." The following was written years ago in my booklet; every word is true, yea truer.

Brother Jackson later became First Vice President of our National Convention and beloved pastor of our Dayton, Ohio Church where he served till failing health caused him to retire. Early in July, while surrounded by family and friends, he peacefully passed on to join his faithful wife and blessed Master whom he had loved and served so long and so well.

Move my armchair, faithful Pompey,
In the sunshine bright and strong,
For this world is fading Pompey.

Massa won't be with you long
I'm gladlyhearkening to the south wind
Bring once more the sound to me
Of the wavelets softly breaking

On the shores of Tennessee.
Then the trembling voice grew fainter
And the limbs refused to stand
A prayer to Jesus and the soldier
And his soul to God a better land
When the flag went down the River
Man and master both were free
While the rite dove's note was mingled
With the Tennessee.

"Twas amid some such scenes not far from the "Rolling Tennessee" more than three score years ago that the boy lived who has since become my man. While Brother Jackson was born at Huntsville, Ala., he is a product of Tennessee and a splendid representative of the rugged manhood which that state has given to the world. Without early schooling (for there was none) neither money nor ambition, he faced a hard fate, fished and played in the sand drift of the Tennessee. Someone has said that "a college education is good for those who have not enough to get along without it." With some training as my man advanced he gave his life to the Lord and said with it, it can be woven together of those who love the Lord, to serve and help the children of God.

In those days preaching was not lucrative among us, particularly not in Tennessee. No church pronounced a salary and made overtures for a pastor. It was a day of "Free Gospel" money was scarce, libraries career and contributions scarce. Many of the people really thought it an unpardonable sin to expect to pay a minister for his services, but at this stage of the game Brother Jackson entered the Ministry and was ordained by Eld. Turner Hardison. Then we began a useful ministry which he continued in leadership and devoted to evangelist. No state board behind him to pay a salary and oftentimes no board ahead of him; but he went on. He became a farmer. Leaving his work Saturday morning he would leave wife and children and ride or drive to his "Point," preach all day Sunday, be back at the river and by Monday night be back on his farm for the rest of the week. God blessed him and his "ground brought forth plentifully."

He never doubted God. These are the men who put the church "on a hill," and we young men might well pray. God led "his church\" man to man and woman to woman twenty years he preached in Tennessee. That his children might have advantage of school, he sold his farm and moved to Nashville where he still owns valuable property. Coming to Kentucky, my man pastored Hancock Street Church in Louis- ville four years, during which time they bought the church from the white people. He was twice elected State Evangelist and did excellent field work, and retired in good standing. He is now Pastor at Millersburg, Kentucky, where he is doing the best work of his life. He's a clean man and will preach and have as long as the days are long. His consecrated wife has ever been his stay. He is justly proud of his family of ten children, and grandchildren, and then "Grand Old Man" and "Prince of Ministers," and are they whom the Lord has given me."

The Millersburg church appreciates Bro. Jackson's worth and lets him know it while he lives.

NATIONAL CONVENTION MEETS AT CLEVELAND, OHIO, AUGUST 29-31. IT WILL BE A GREAT GATHERING IN EVERY RESPECT; PREPARE AND MEET US THERE!

THE CHRISTIAN PLEA
KENTUCKY STATE CONVENTION GOES OVER BIG

( Held at Carlisle, July 22-27, 1930 )

By ELDER C. H. DICKERSON,
EVANGELIST

The Brotherhood will be interested in knowing the Kentucky State Convention, Car- lisle, Ky., July 22-27, was a decided success and will be re-membered as one of our most outstanding conventions within the 58 years of convention's work in the Su- nshine State. The apparent proof the final Sunday evening session offered. It had been feared by some that the convention was going to be a failure clear up to within 10 days of the opening session.

The State program provided for alter- native meetings in the departments or auxiliaries every hour through the day, which re- quired the skill of the program chairman. The last session of the convention was held in the large Convention Hall, which seated 1,500 people. The program opened with the usual call to order by Elder T. R. Everett, president, Elder Wm. Martin, secretary, and Elder Wm. Humphreys, treasurer. The convention was called to order by Elder T. R. Everett, president.

A National Address of Brother Dickerson, Young People's Summer Conference with demonstrations. Yours truly, still on the field.

REPORT OF KENTUCKY STATE CONVENTION

By D. L. REED, STATE SECRETARY

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NATIONAL CONVENTION MEETS AT CLEVELAND, OHIO, AUGUST 25-31.
IT WILL BE A GREAT GATHERING AT EVERY EVENT; PREPARE AND MEET US THERE!

By ELDER W. D. JOHNSON,
BIRMINGHAM, ALABAMA

Dear Brother:

I am using God's invitation to Israel, as recorded in Isaiah 1:18, for my sub- ject: 'Come let us reason together.' This was God's great invitation, extended through the prophet Isaiah, to a rebellious people who needed to know that God was reasonable and that their condition was condition of our Alabama work today not only in the district but throughout the state. Why do we not seek to go helping along on crutches? If we cannot get this to exist today what are we to hope for tomorrow?

Come let us reason together.' We have come safely thus far over a well marked road, not without difficulty how- ever; for 'the Unsearchable Riches of Christ' have been pro- claimed by our older men of great courage and faith; some churches have been established and souls have been 'Added,' many of the states and territories are today the most pros- perous today than ever before; The King's Orders are urgent and the church stands like a mighty army waiting to be led on to victory.

Let us awake from our peaceful slumber, as Disciples of Christ, and be- stir ourselves in an effort to better our present condition. Disciples should be always ready to make great leaders than it is to reach out after 'ready-made' leaders who are engaged in a great work. We need leaders to take the work into their own hands and fight the battles of victory but we must help make such leaders.

I recommend, first, That as nearly as our district and state leadership is poor, Dis- trict No. 2 shall manifest interest enough to assist some young person through one of our Christian Schools and second, That we shall endeavor to raise $100 each quar- ter (instead of $35 and $40) to help someone through school and Young People's Summer Conference with demonstrations. Yours truly, still on the field.

ANNUAL ADDRESS OF BIRMINGHAM, ALABAMA, DISTRICT PRESIDENT

By ELDER W. D. JOHNSON,
BIRMINGHAM, ALABAMA

The Christian Plea

Dear Brother:

I am using God's invitation to Israel, as recorded in Isaiah 1:18, for my sub- ject: 'Come let us reason together.' This was God's great invitation, extended through the prophet Isaiah, to a rebellious people who needed to know that God was reasonable and that their condition was condition of our Alabama work today not only in the district but throughout the state. Why do we not seek to go helping along on crutches? If we cannot get this to exist today what are we to hope for tomorrow?

Come let us reason together.' We have come safely thus far over a well marked road, not without difficulty how- ever; for 'the Unsearchable Riches of Christ' have been pro-
THE CHRISTIAN PLEA

Broadcasting National Convention Program

Representation is Expected From Every Church In Every State!
Climax the 1900th Pentecostal Celebration With a Great Fellowship Convention

To be held with the Cedar Avenue Christian Church, Cleveland, Ohio, August 18-24, 1930

ELDER PRESTON TAYLOR, President
ELDER R. WESLEY WATSON, Pastor

THE CHRISTIAN PLEA

Page Seven
ON WEDNESDAY, February 9, 1921, a band of faithful disciples met at the home of Bro. C. W. Neloms, 2364 East 55th Street and organized The East 55th Street Christian Church. C. W. Neloms was chosen pastor.


After worshipping at E. 55th Street for a year, we moved to E. 46th Street for a short while, then we returned to E. 55th Street, during which time we were without a pastor. Brothers Abraham Smith and Owens occupied the pulpit. Sister Ada Smith, wife of Elder Abraham Smith, though not a member of the church, was a prime factor in keeping our work to the front.

At this time Sisters Mattie B. Lively, Elizabeth Moore, Brothers Paul Scott and Oliver Dickey were very energetic workers and are still faithful.

Choir of Cedar Ave. Christian Church

The Ohio Christian Missionary Society assisted in the support of Bro. C. W. Neloms. In the year of 1922 our work came to the attention of our great Brotherhood and through the co-operation of the Ohio Christian Missionary Society, The Cleveland Disciples Union and The United Christian Missionary Society, we secured the services of W. P. Martin, under whose leadership our church moved into The Phillis Wheatley Annex, on Central Avenue, and then became known as The Central Avenue Christian Church and during his stay our work made rapid progress up to the time of his death, Jan. 4, 1925. After which the following ministers supplied for us: Bros. J. J. Cahill, Jackson, Chaplain, Caleb Davies, C. H. Chryer and Franklin D. Butchart.

On recommendation of Pulpit Supply Committee, R. Wesley Watson was called and took charge of the work, May 9, 1925. Under his leadership and with the splendid co-operation of the church, The Ohio Christian Missionary Society, The United Christian Missionary Society, and Cleveland Disciples Union, we have been able to go into our new church, 7401 Cedar Avenue, and we now have grown to a membership of two hundred and fifty members and known as the Cedar Avenue Christian Church.

The church feels greatly indebted to Bros. J. B. Lehman, Supt. of Missions, L. J. Cahill, Franklin D. Butchart and George C. Hansen and to the Committee on buying property, Chas. H. Patterson, Mark McCave and E. F. Wiles, for their untiring efforts in securing our present location.
The earthly life of Jesus is set in a small land—very small to have the influence upon the world that it has. There are areas a thousand times larger that have never even been heard of by nine-tenths of humanity. But here is Palestine with its coast line, plains, foothills, mountains, lake, river and desert. There are flowers and grasses, birds and scattered trees. Cities seem to have had small attraction for Jesus. He loved the grassy slopes, the pasture lands about Galilee, the bright waters and the fishing smacks. He loved the mountains and He frequently retired to their inner recesses to saturate His spirit with their calm and strength. Though He spent His life among people, it must not be overlooked that He was constantly taking time to be alone—an example we must follow.

But in thinking of "The Jesus of the Waters" I am not thinking of periods of rest, but rather periods of crisis, hours when He decided "the way His soul should go." I am thinking of three of those decisive hours.

At the Jordan
The Seleucid kings had walked over Israel; the Maccabaean princes had fought successfully but for a brief time. Then came the Roman legions with their burnished armor, their iron discipline, their organization. But all through no challenging voice of a prophet claimed attention. But now a voice was calling in the Jordan valley; it was the voice of John, the austere man from the Desert. His voice was lifted against the sin of His generation, and his call was to repentance.

The voice of this messenger of the Lord reached the carpenter shop in Nazareth, and this strong young man of whom the world knew nothing laid cause. He was baptized. Something happened. The gospel writers say "the heavens were opened and the Spirit of God descended upon Him." One would conclude some great awakening had come—some mighty experience grasped Him. At any rate He never returned to Nazareth to take up the saw and the plane, or to live as a citizen of that village. From henceforth He saw the world; He espoused the cause of humanity.

At the Sea of Galilee
A little time elapsed between the baptism and the calling of His disciples. Why did He not, upon coming forth from the waters of baptism, begin preaching and calling His disciples? If all had been divinely predestined, then there is no reason why He should not. But instead "the Spirit driveth him forth into the wilderness forty days to be tempted of Satan; and he was with the wild beasts." Why this desperate period in the wilderness, this consuming fast, this prolonged battle, this terrible wrestle? It would seem to indicate that He had not seen the far implications of His choice even at His baptism, but now under the driving power of the Spirit of God He must face what His choice meant. How could He invite men to become His disciples until He had determined upon His own course? He had to see His cause, and know it thoroughly before He could challenge men with it.

(Continued on page 4, vol. 2.)
CENTENNIAL HOLDS VACATION CHURCH SCHOOL

The Centennial Christian Church of St. Louis, Mo. has closed a successful Vacation Church School. All classes were held in the regular building of the church at Newstead and Aldine Avenues.

Much credit is due the principal, Miss Bessie Chandler, and her excellent corps of teachers. Our school was a standard one in every respect, extending over a period of sixty hours and having each department represented. Eighty-four pupils enrolled.

Many of our boys and girls attended public school in the morning and came to Vacation Church School in the afternoon which showed a deal of interest and fortitude.

One cannot estimate the worth of a Vacation Church School until he sees one in action. Pupils learn more Bible material in a few weeks than they do in an entire year of the Sunday school. The motor activities of the pupils are utilized fully in handwork. Too, we would not forget the materials that tended to promote ethical character and lift the pupils toward God.

The following served as teachers and helpers in our school: Miss Bessie Chandler, Mrs. Ruth Flowers, Mrs. Geneva Dowell, Mrs. R. E. Logan, Miss E. Givens, Mrs. Mary Pryor, Miss S. Wian, Miss Virginia Anderson, and Miss Fannie Williams.

Rev. William Alphin is the pastor of the church.

ECHOES FROM CENTRAL YOUNG PEOPLE SUMMER CONFERENCE

Held at Lincoln Institute, Lincoln Ridge, Ky.

By ILA STOVALL, CLEVELAND, OHIO, REPORTER

Central Young People Conference was held at Lincoln Institute, Lincoln Ridge, Kentucky during the week of July 7-13, 1931. Thirty-one young men and women were enrolled—22 from Kentucky, Ohio 5, Tennessee 2, Missouri 1, and Illinois 1. Nine capable teachers made up our faculty representing the states of Kentucky, Indiana, Kansas, Missouri and the country of India.

We enjoyed a great educational program. Ours was a straight preparatory conference which has as its purpose: Orientation, personal enrichment, self-discovery and a discovery of leadership possibilities. The courses offered were: Orientation courses as follows:

- Self-Analysis
- P.2.a. Life Evaluation
- P.2.b. Life Problems and Relationships
- Personal Enrichment
- P.3.a. Youth in the Church
- P.3.b. World Program of the Church
- P.3.c. How to use the Bible
- Activity Courses:
  - P.4.b. Story-telling
  - P.4.c. Worship
  - P.4.d. Social Life

This curriculum made special appeal to the youth of Central for we found an opportunity to become better acquainted with our youth and the brotherhood. Our spiritual development was provided for in the Vesper and Chapel services. We were governed by means of a Student Council which decided on the discipline, regulations and helped to determine in a large way the future of Central Young People Conference by electing officers who were to help promote Conference and particularly foster the Conference spirit and seek new students for 1931.

Several Conference Character Bonds were paid and many were promised or pledged. Character Bonds have three purposes: Conference promotion which aims to secure additional students who will train for service in our churches; a comprehensive program of religious education for Christian youth and third, world-wide fellowship developed through the Conference movement or new conferences.

Two certificates were issued to John Webster Smith of Danville, Kentucky, and Margarettes Simpson of Chicago, Illinois, for the completion of the two years of preparatory Conference work. This admits them to the Older Young People Conference. The Central Young People Conference was an inspiration to the young people in attendance for not only were our needs adequately provided for but the curriculum and faculty personnel were the things we seemed to have needed to complete the challenge of the Jesus Way of Life.

We covet every year young people the fine fellowship and friendship of Conference. It would be a good thing if our young people were to start now and prepare to attend one of our Conferences. The Central Young People’s Conference will be held at Lincoln Ridge, Kentucky, Lincoln Institute, from July 6-12, 1931. “The place is subject to change,” says Prof. P. H. Moss, the Dean and our National Superintendent of Religious Education. Our slogan for 1931 is 75 students enrolled with 50 advanced registrations by June 20, 1931. Come on, young people, the victory depends on us. If you were not at Conference last year plan to come next year and bring a friend along with you.

SUMMER C. E. AT THE SOUTHERN CHRISTIAN INSTITUTE, EDWARDS, MISSISSIPPI

By Arcola Hall, Secretary

This has been a very successful summer for our Christian Endeavor at Mt. Beulah College. The summer has passed rapidly but not without work. At the close of school our leaders, Carnella Jamison and Viola Martin, made out the plans for the summer activities. They have proven to be worth while. A plan for each Sunday in the month was made. The members were divided into two groups, the two leaders taking charge of these groups. On every first Sunday, Consecration Meeting, each member was supposed to contribute something on the top of the program. It could be a Bible verse, a talk, a prayer, or anything the person chose. The second Sundays the girls had charge of the service; the third Sundays the boys had charge of the program; on the fourth Sunday nights a program was given by one of the groups; the fifth Sunday nights were “Quest” nights. After our devotional service each group ad

(Concluded on page 8, col. 3.)

THE CHRISTIAN PLEA
Mrs. Read-It-Over: "The publishing of that affair or 'Reported Rumor' about racial nick-names (when we all use them ourselves) reminded me of a bit of the Baptist Auditor. Plessy's old rumor has it that the murder probably was done to put an end to some things—publicity for instance? I can't see what any one would hope to accomplish by murdering a man to put down publicity. That doesn't end it—that starts it! By showing the worst of any of it, I mean that I can't see how The Editor of The Plea could imagine he was putting an end to this kind of a thing by giving it unfavorable publicity. Wouldn't it have been much better to have taken it up with the authorities privately?"

Mr. Think-It-Thru: "A medical authority says, 'A disease known is half cured.' That replies to socialills and re-forms as well as diseases. Editors must of necessity differentiate between strictly personal wishes and public duty for there may be tasks that are personally unpleasant and distasteful but the doing of them means the public welfare. Hasty failure would be a little short of treason and most certainly would mean sacrifice of public confidence. In the case of this 'Paradox' business; if we don't get time to say more about General Smuts and others, they might call 'The Policeman' of the publication a 'Watch-dog.' The press must see to it that foreign persons or foreign matter (in the case of a Christian Brotherhood) is insufficient to offset that idea. No it was worse. The press doesn't mention such things in the publication. In fact, we must admit it was one of those unpleasant tasks that one feels he must do in a sort of imperfect way—simply having the guts to do his duty by virtue of the office he holds. Thus, in the event there is a mistake, it is one of the 'head and not of the heart' or a mistake in judgment.

The real purpose of the letter "From the Editor's Mail Bag" and "Editor's Note" that followed was to get much needed information from the proper authorities in behalf of public confidence and support and thereby correct the false alarms or rumors which may exist—or, as the case may have been, correct the existing condition by turning the light of public attention and, of course, by bringing to the front the sources of the rumor whether white or black. The article served its purpose!"

Let us not be more hopeful than the S. C. I. has been harmed in the last because of this bit of publicity which has been the means of procuring much needed and greatly desired group information of vast importance to our group, The Disciples of Christ, The Southern Christian, the Negro and American and a fair southland for Negro education and Christian Leadership. Possibly the very best of two or three reasons for maintaining Negro schools with white faculties is for the good the contacts do rather than scholastic attainments. In order to express the same in a little different way let me illustrate: Some years ago we met a splendid Christian gentleman (for this was the impression he registered) in the hills of Tennessee, who said, "I resolved to rid my mind of human hate some years ago by knowing men and learning to appreciate the thought there was in them, or their races or their nationalities. I decided to actually know at least one person, in as many different races and ideas as I could really know and appreciate as a genuine friend—thus enabling me to better know and understand individuality in all his nation." Then he added, with unusual calmness and a deep satisfaction expressed in his very personality, "I am glad I can say, in my perfect feeling I feel at peace with the world of men for I have 17 intimate friends whose language I understand better than others and whose language I understand better than I understood a year ago, because they are my very personal friends indeed. They have helped me to know their races and (Continued on page 6, col. 2)."
MEN DO NOT KNOW THEIR WORTH

Wherefore let no one glory in men. For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, whether things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

The man who believes in Christ and surrenders himself to him and seeks to be like him has been promoted to the most exalted place in the world. He is master of all things and he need not worry lest he does not get his own. Perhaps no better illustration of this can be found than the life of Abraham. He walked through Canaan and made it his own. He made it his own, though there was no one else who had ever been there. Abraham was not a living man in it that would have admitted that he really did own it. He made no fuss about it. What is the use for a man to make a fuss about a thing that is an established fact? The baby cries because it assumes that it has nothing and will get nothing and that nobody intends to give it anything. The man who has a profound faith in himself and in God and who knows that he really owns a great kingdom will never cry. What good would it do anyone to dispute what is an established fact? If they try it, just let them go. Their crying will make no difference.

Our political scrabbles are all based on the assumption that we have nothing and will not have anything. Our conduct is the outgrowth of our utter lack of faith in ourselves and the good intentions of others. This is why really good men cannot run for office except in times of crisis. If Abraham Lincoln had offered for the presidency any other time than 1860 he would have been laughed out of the race. But coming in just when this country was wrought up over the most momentous problems Lincoln was elected. The political scrabbles at the present time are conducted by men who have no faith in themselves or in the triumph of God's great truth in the world.

From this let us learn a lesson. Study the world as it is going on now. Pick up some of our religious papers and see how they fuss at somebody or something. If they felt like Abraham that the world and all its fullness is there they would not do that.

The most hesitating sin of all people has been the utmost fear of a people to get up from their petty life to the eminence of feeling that God is giving everything to them on their own. Then we doubt not many of the Greek philosophers were able to take the advanced step because Paul told them to do so. In just a few years the Christian church was poped. Abraham, on the other hand, had been growing all the time. He first gained control over his own descendents, then over the Greeks, Romans, Goths, and now he is getting control of all the others.

Now, brethren, why do you fuss at me? Why should I fuss at you? If I have the faith in God I should have, and if I believe in myself as I should, then all things are coming to me. I have three lives. One is the life of the world, and if I have faith I can walk through the earth as majestically as Abraham walked through Canaan. The man of faith can claim all things. All are his.

The Jesus of the Waters

(Continued from page 1.)

"He was with the wild beasts." The roar of the literal lion and the scream of the literal panther would have been sweet music compared with the wild beasts that raged about His heart when vicious ambition claved at Him, and mighty desires leaped upon Him, and hot breaths blew in His face. Some people think that every step of the way Jesus walked was predetermined, and that His life was simply a matter of following a daily schedule. If that is true then He is not much of a Christ—almost anyone could have done the same thing. But if there were great choices to be made, and if upon these choices hung destinies, and if He always chose right, then I can see in Him the marks of God.

We are down by the Sea of Galilee. The morning is like any one of a thousand mornings that have broken over that historic lake. By the harrows, and moorings, and anchorages little boats rock on the easy swell. Some of the men are in their boats mending their sails, adjusting the gear, some are bailing out water which overambitious waves had thrown in during the night, others were casting nets, or sitting on the beach repairing them. All were engaged in conversation: the small talk of the market, the political situation, the temper of the message of John in the Jordan valley. Along this historic beach walked Jesus. He passed by many of the fishermen to stop at the boat that was Simon's, not because it was a larger or better boat, but because of the type of men who sailed it.

This morning there was an earthquake—not a literal shaking of the earth, but when Jesus said: "Follow me," the world in which these men lived turned over. In that terrible battle in the wilderness an authority had come into the voice of Jesus: "Come ye after me"—who could resist? They looked at Him—they looked at Galilee. Galilee offered boats, nets, fish—a living. Jesus offered long roads, weary journeys, strange peoples, far cities, burnings, crucifixions. Galilee was small—but it was home. Jesus was challenging to a world, and to heed meant becoming "pilgrims and strangers with no continuing city."

When at the Jordan, Jesus was not compelled—He chose; so here with these men, they were not compelled, they looked upon alternatives. But there was a nobility of soul, an heritage of spiritual ancestry that rose splendidly. They had the wisdom to know that when a man approaches a crisis—a life crisis—that he either withers, or he joins the immortals. In either case he must live with himself forever. If he shrink back, then no sea voyage, no balm of Araby or wind out of the north, or great altitudes, or appalling depth, can rub out the marks or bring him peace. What is written, is written.

At the Cedron

"And he went forth with his disciples over the brook Cedron, where was a garden. And Judas also knew the place." From the Greek it is translated, "knew the place: the Lord Jehovih offered thither with his disciples." In Jerusalem was the Temple covering the dome of rock upon which Abraham was supposed to have offered Isaac; the Temple into whose courts millions of Israel's sons had streamed for centuries; here they bowed in prayer, shed their tears, shouted and sung, and entreated the Lord Jehovah for a deliverer. This area had been pressed by the feet of Israel's great kings: Solomon, Josiah, Hezekiah. The Temple—where tradition and history were piled high; the Temple where oriental ceremonial flowered in procession and chant, where alabaster and gold and precious stones shone and sang, and sacrificial victim struggled and bled; where pompous priests swung and swaggered and bowed and intoned ritual, whose worship was no deeper than their lips and the vestments that covered their well-fed bodies.

To Jesus the atmosphere of the city was stifling—its close-crowded buildings choked Him and His spirit longed for free air. Here were the walls against which the armies of the east and the west had battered and broiled; here were the paving stones that had been washed with blood of Jew and alien—paving stones over which had clattered the iron-shod feet of Nebuchadnezzar's horses, the battle-chariots of the Seleucidae—pavement stones that had measured the measured beat of Roman Legimaries. The heat of it, the smell of it, the discord of it, the tragic memory of it—fighting men, screaming women, terror-stricken children—smothered Him, and he went forth with his disciples (Concluded on page 8, col. 1.)
Support Our Schools—They Need and Deserve Our Best

Some Results of Southern Christian Institute

By J. B. Lehman, President, Edwards, Mississippi

By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

Editor’s Note:

Those appeared in the August 1 issue of The Christian Plea, page 7, column 3, a letter “‘From the Editor’s Mail Bag,’” followed by “Editor’s Note,” all of which came under a general heading: “Support Our Schools—A Paradox!”

We are indeed happy to have the privilege of submitting a statement regarding this matter at an early date and, of course, we hasten to correct any false impressions or “rumors” that may exist. Some of the most prominent Christians feel that the “rumor” may have grown out of one of three sources: “A deliberate untruth started by a personal enemy or an enemy of the school or some misunderstanding.”

Our readers may find on “The Editor’s Page,” 3, a statement from Professor John Long, President Lehman and an additional word from the editor of Christian Plea regarding the “rumor.”

We are now publishing “some results” of more than 40 years of earnest endeavor period was very important in the life of the school. Randall Faurot, the first president, lived only about nine weeks when he succumbed to acute malaria, or as they called it in this region, “swamp fever.” Jepthah Hobbs, the next president, labored seven years with insufficient support and under great difficulties. In 1890 Mr. and Mrs. Lehman took charge. There were no graduates up to that time, but in that year a course was mapped out and in 1892 the first graduates were sent out.

A RECORD OF CHARACTER BUILDING AT S. C. I.

During the following years the work had to struggle with inadequate support as compared with other schools, but one thing we could do and this we did; namely, we stressed character building. Early in the work we saw that we could not do much without a good church which we could use as a kind of laboratory in the Department of Religious Education. We made this nearly a model church as we could. Practically all students joined and all members took an active part in all its activities, including contributions. Under these circumstances the graduates learned to depend on the Church to work out their results. This must be held in mind as the record below is studied.

In the end, every school must be judged by the kind of men and women it sends forth into the world. They are what the school made them. They are the product of the spirit of the school; and the teachers of the school make the spirit of the school. A school cannot be judged by a few exceptional students. It must be judged by the rank and file of students.

We are glad to have the Southern Christian Institute at Edwards, Mississippi, judged by that standard, and we are proud to show the fruit it has borne through the years. When I had been in the work a few years I was surprised to see that both the white and colored people were holding me accountable for any fault in any of our students and were ready to give me all the credit for any good thing that any of them accomplished. At first I said it was unfair to me and the students; but when they would not change I began to feel that possibly I ought to give the matter serious consideration. And then I said, “All right, I will accept the challenge. We will put into the school such a spirit that will make of our young people the characters that they should be.” This made it necessary for us to regard the moral and spiritual development of these young people as much a part of their education as the various subjects of their school course. This necessitated our having a definite course of discipline as a part of the school.

Some of the more than 1,000 Negro young people who have received training at Southern Christian Institute, Edwards, Mississippi

at the Southern Christian Institute to train Christian leadership for the Disciples of Christ. Even if the reported “rumor” were true, no one would be willing to sacrifice a school that has and is doing untold good because of “reported unchristian conduct” on the part of one person. We urge “support our schools—they are deserving” of our best in every particular.

We are exceedingly anxious to better acquaint our Christian families, Churches and Brotherhood with our Christian Schools and Colleges. We would appreciate having a brief history and the results of our other schools for Christian Plea readers.

THE Southern Christian Institute was built on its present site in 1882. It was begun by the collaboration of Northern and Southern people, some of them prominent army officers in the Northern and Southern armies. For the first eight years there was a struggle with primitive conditions and with inadequate funds because the Disciple churches had not yet learned to give liberally to missionary causes. Not much fruit could be shown for the work done but this

THE CHRISTIAN PLEA
FALLEN ASLEEP IN BLOOM OF YOUTH
By J. S. Conway, Hopkinsville, Ky.

Thomas Henry Walker was laid to rest July 30, 1930. He was 20 and was baptized at the age of 8 by Elder J. E. Anderson. He was carefully reared by a Christian mother, was a graduate of the high school and a stalwart and promising youngster when we had selected to send to S. C. L. to be trained for Christian leadership. Thus a bright and promising life has closed. We can only bow in humble submission to the will of Him who "doeth all things well." We say in peaceful memory of Thomas Henry Walker and to all young people:

"See the leaves around us falling
Dry and silent to the ground
A funeral march to the tomb
In a sad and solemn sound.

Youth on length of days presuming
At the path of pleasure true
View us late in beauty blooming
Numbered now among the dead.

What though yet no losses grieve you,
Gay with health and many a grace
Let not the seasons cleanse you
Summer must give autumn place.

On the tree of life eternal
Dying is only our hopes to stay
This life forever verpal
Bear a seal that shall not fade.

NEWS ITEMS FROM MT. STERLING, KENTUCKY
By Mrs. Lizzie D. Magowan, Reporter

Dear Readers of The Plea:

I am a little late reporting our annual July Rally. We raised $638.35. Some of our out-of-town members are still sending in their rally money. Considering the dull weather in those times we thought this was a very successful rally.

Elder George Letton took charge of work the last two days in June. We had a new parsonage ready for him and his good wife. Just before the rally the members and well wishers gave him a tea party. The party numbered about 300. I'll not take the time to tell the amount of damage they did. It seems that food was piled up everywhere it could be placed. We are looking forward to a great work by Elder Letton and the church.

Our state convention is over. I believe I forward to a great work by Elder Letton and the church.

If, after having had the contacts of the schoolroom, the fellowship of our churches and common tasks and problems for 40 centuries—if we are to meet and face the problems confronting the two races in America, then we Disciples of Christ are, of all religious bodies, the biggest failures at a most crucial hour in the life of the world! We are engaged in the greatest task confronting the world today; let us emulate the Christ in our thinking, meditations and doing, and reciprocate His Spirit and attitude toward all men alike. This is the goal toward which we are working!

 Replies to "Reported" Unchristian Methods

As for the truthfulness or untruthfulness of the "Rumor" arrest this entire discussion with a statement from "The Dean" himself supported by an additional statement from the President.

The statements follow:

"Mr. Gray, I swear before God and all that is good and right that I have never in all my life called anyone, student or man in the street, the name charged in that article (August 1st Issue of Christian Plea, Page 7, Column 3). There is no one, white or colored, who can prove that I ever did. The names and scores of my students can testify that on numerous occasions I have preached before large gatherings using unchristian are such names as 'nigger,' 'dago,' 'chink,' and the like. Why, to charge me with the use of such terms is worse than to charge William Jennings Bryan with saying that man descended from monkey.

I give you my sworn word, Mr. Gray, that I have never called anyone, white or any similar ones; and that the rumor which you published is either a deliberate falsehood started by an personal enemy or by an enemy of the school, or else it is based on some misunderstanding. A time or two I have used the expression 'nigger' when quoting the exact words of someone else, and it ('it') is possible that some person has heard me use the word, but has not heard that I was quoting another. In your position you ought to know how easy it is for one to be misunderstood when people do not take the trouble to get the whole of statements which he makes. You ought to know, too, that in positions like yours and mine there are always people around like hounds on a fence watching a struggling dog and eagerly waiting for a good chance to pounce on. The rumor may have been started in some such way. Certainly it is untrue."

President Lehman says, "In all the years at Southern Christian Institute we have never had a teacher there who has more con- stantly and sincerely urged our students of mixed Chris tians and has done more to so order all the work of the school on that basis than I have."

I am glad to offer these statements as we do not want to do an injustice to any one nor in any way hinder the school in its great work.

The Christian Plea
REPORT OF MISSOURI CONVENTION OF DISCIPLES OF CHRIST

By Elder C. E. Craggett, State President, Kansas City, Mo.

The 56th Annual Missouri State Convention of Disciples of Christ or Christian Churches was held August 6-10 at Columbia, Missouri. The attendance was the smallest in years, due to the economic depression throughout the state. Yet the Convention was a good one. A very fine spirit prevailed over the entire convention and every one rejoiced in the splendid fellowship maintained. Alternating Sessions were held by all departments at both morning and afternoon periods with one or the other departments having charge of the entire evening program. The departments of the convention are so combined as to have only one treasurer who holds and pays out money for each department. This has served to reduce convention expenses and to unify the program of state work.

There have been workers in the field representing each department during the year, the Women's Missionary Society held a Missionary Institute. All four of the Departments contributed to the support of the Mid-West Young People Conference. A very fine program of work was outlined for this next year, which if carried out, will put our Missouri Work on a higher basis. Three of the special phases of the convention were: The Evangelistic addresses by Dr. C. E. Lemon at 11:30 a.m. each day; A Demonstration of Monthly Meetings by the Missionary Society and the Young People Conference Demonstrations.

Officers for the year are: C. E. Craggett, President, F. H. Coleman, Vice President, I. N. Toney, Secretary-Treasurer and E. Doelen, Central Secretary-Treasurer, all of whom are in the so-called “Church Department”; the following are for The Missionary Society: Mrs. Mary Van Buren, President, Mrs. Pearl Craggett, Vice President, Mrs. Eva Gilmore, Secretary-Treasurer; Bible School: Mrs. Eva Coleman, President, S. Poindexter Jr., Vice President, Mrs. Essie Welch, Secretary-Treasurer; Christian Endeavor Society: C. L. Welch, President, J. C. Trigg, Vice President, Miss Berniece Washington, Secretary-Treasurer. The following Field Workers were appointed: Mrs. Cammie Doolen, Missionary Society; Mrs. Retta Logan, Department of Religious Education and Elder Prince A. Grey, Jr., State Evangelist.

Finally, we might add, the Missouri Convention was held in the beautiful new church at Columbia, recently dedicated. It is the very best church we have in Missouri and is appraised upwards of $25,000.00. Sunday services were revived with fresh roots. From several of our churches who motored over. A very appropriate Memorial Service marked the closing services Sunday afternoon. A Thank and Fellowship Offering was taken prior to the Memorial Service for the local church. It may be said that we had one of the best convention sessions we have had for the last few years. We now look forward to greater achievements.

THE FOLLOWING RECOMMENDATIONS WERE ADOPTED FOR THE YEAR:

We recommend:

I. (a) That a course in stewardship be promoted by the churches.
(b) That in accord with the above, any stewardship effort point to the gaining of at least 25 tithers in Missouri.
(c) That our missionary giving be placed on a sounder basis with emphasis on stewardship giving.

II. (a) That a committee be appointed by the Convention to ascertain the remainder due on the tent and prorate the same to the departments on the basis of their interests in making possible the payment of the bill at once.
(b) That the above named committee be empowered to sell the tent at a reasonable price.

III. (a) That a committee be appointed to revise the Constitution and report at the next annual meeting.
(b) That the faces of the President, Secretary-Treasurer and Central Secretary-Treasurer be bonded by a sounder basis. The State Convention and State Board Meetings.
(c) That the departments be asked to share equally the expense of the Central Secretary-Treasurer.
(d) That the Secretary-Treasurer and Central Secretary-Treasurer be bonded by a sounder basis. The Central Secretary-Treasurer at $600 and the Central Secretary-Treasurer at $1,000—and the expenses shall be borne by the Church Department for the Secretary-Treasurer; the Central Secretary-Treasurer’s bonding fees shall be borne by the departments.

IV. That the bonds and registration fee of the delegate to National Convention be paid.

V. That every church and its auxiliary plan to send not later than two weeks preceding each district and the state convention, a sum not less than one-third of its state apportionments to the secretary-treasurer of its department or to its district convention.

VI. That evangelism be the dominant note in our state and local churches and an evangelistic committee be organized to stimulate the spirit in the local church.
(a) That each church will seek to hold one or more Evangelistic Meetings during the year.
(b) That the State Evangelist direct the churches in their Evangelistic Programs.
(c) That the stronger churches shall assist the weaker churches in their evangelistic efforts by: (1) Permitting their pastor to spend some time with the weaker churches; (2) By encouraging the membership of stronger churches to attend meetings at the weaker churches to stimulate interest in evangelism.

VII. That the Missouri State Convention shall consider the feasibility of permitting field receipts to count on state apportionments.

VIII. That the first clause of No. 7 be stricken out and made to read: That all pastors and church workers plan to get their young people into Mid-West Young People’s Conference.

IX. That the Missouri Christian Missionary Convention, led by the Women’s Missionary Society, begin a movement to raise a Jacob Konya Memorial Fund.

X. That the Missouri State Convention goes on record as endorsing the Pension Plan and request that our local officiating in the churches give it their earliest and earnest consideration.

XI. That the president and state evangelist shall constitute a Finding Committee for the purpose of investigating abandoned church properties.

XII. That the heads of the departments and state evangelist shall constitute the Program Committee.

XIII. That the minutes be sent out not later than ninety days after the convention and the convention programs be sent out not later than thirty days before the convention.

XIV. That the State Board shall employ the State Evangelist.

XV. That we shall have a Joint Enrollment Committee and a Joint Finance Committee representing the four convention departments and that the proceeds from these two committees shall be prorated among the departments or auxiliaries of the convention, two members being named from each department to serve on one of the two abandoned committees.

XVI. (a) That the president shall authorize all orders and same shall be issued by the Secretary-Treasurer and counter-signed by the President.
(b) That all checks for the Church Department shall be made payable to the Central Secretary-Treasurer and forwarded to the Secretary-Treasurer (I. N. Toney) for record only and that all checks after being properly recorded shall be forwarded immediately to Central Secretary-Treasurer.
(c) That the President shall submit an annual financial report for an auditing committee.

XVII. That the following support be given The Christian Plea, our National church paper:
(a) That each local auxiliary give $1.00 for its support.
(b) That each local church shall make a definite contribution to The Christian Plea, the amount to be determined by the local church itself, and that a day be set apart for the purpose of raising the amount.
(c) That the four departments of the state convention shall make a contribution to The Christian Plea to the very best of their several financial abilities.

XVIII. That the State Evangelist shall make a monthly detailed report and the State Board shall make a detailed report to the convention of the work done by the evangelist and any other matters of business pertaining to the work of the convention.
Where Do Country Churches Go When They Die?

I HEAR much talk these days about the desirability of getting rid of the "little struggling country church," and men have even gone far enough in my hearing to say that it is the most pathetic sight in the world.

I will own, of course, that there seems to be something pathetic in an old country church with the windows nailed up or often broken, the doors battered to pieces, no sign of human touch or sound of children's voices for a long while. They say all that is the sign of a dead church. But it is quite likely that not far away one will often see a fine new church and the old one still standing there full of memories and faces and sermons and songs, and comfort and cheer to him who has eyes to see and ears to hear. That fine church is the offspring of that dead church. The fine church rose up out of the remains of the dead church. It is a spiritual succession. If a grain die and is cast into the earth it may spring up and bring forth a hundred others and some of these "dead" little country churches have had that glorious experience.

The Jesus of the Waters

(Concluded from page 4, col. 2.)

over the brook Cedron, where was a garden.

Before Gethsemane was known as a place of struggle, it was a place of intimate fellowship, and in its enclosure the meaning of a great comradship took form. Flickering lights from the far distances might pierce the night for a moment; shadows of belted travelers might pass like black ghosts along the highroad, but here, sitting close to the Teacher with his hand sometimes touching theirs, twelve men absorbed a Spirit that set the world on fire.

Beyond Cedron is the place of quiet, of intimate companionship, where a character and danger brookside. No one will ever know just what those hours of quiet in that garden have really meant to humanity; and who shall say that it was not here that Jesus gave His greatest impress to the spirits of His disciples? The whispering of the olive leaves, softness of moonlight, wandering direct a death song of night, all mingling with the passion-laden soul of Jesus: is it any wonder that Christianity is "different"?

The Jesus of the Waters: men make much ado about "following Him," but they make strange detours when they approach the Jordan where a great Cause must be espoused; and they turn aside from Galilee where a great choice has to be made; and they prefer to tarry in Jerusalem with its "escapes" and "pep" instead of going forth with His disciples over the brook Cedron, where there is a garden.

Some Results of S. C. I.

(Concluded from page 5.)

Harry G. Smith, Robert A. Gooden, Thomas Bancroft Kalana who went to Africa.

Twelve of our graduates have become general workers in our own brotherhood or for other religious bodies or Y. M. C. A., or Y. W. C. A. These are Patrick Henry Moss, I. C. Franklin, Lebanon D. Ebelman, D. Arthur Cook, Rosa V. Brown Grubbs, Deesey Blackburn Gray, Rosa Braum, Presley Burroughs, Prince A. Gray, Jr., Vance G. Smith, Cynthia T. Yarber and Bessie Chandler. The last named just took postgraduate work here.

Twenty of our young men have become ministers and state workers; ten young women are ministers' wives and seventy-five are teachers in our schools or in state schools. Most of these young people have made a reasonably good success and some have done an outstanding work. To their number could be added a very large list of those who did not complete the requirements for graduation but are doing fine work as ministers, evangelists and teachers.

Having grown up in a "little, struggling, country church" that never had more than 70 members in its rather lengthy existence, knowing the so-called "barenness" and "crudeness" of the services, and yet out of it getting the gift of eternal life that has filled me with the enthusiasm to live and be happy day in and day out, all the years, I am very well prepared to commiserate the little country church and do not think its services are barren or uninteresting.

I do love a great pipe organ and many times I have heard the whispers of the Spirit in its low, sweet tones, but God has also come to me through the little, wheezy reed organ in the little gray wooden church. Often I have met him and he has met me there, despite the absence of pretentious program and "rich, warm, colorful form of worship."

Churches do not die. They decompose only to recompose in a more beautiful way. Let the little country church live. Let us not be foolish enough to smash it or commiserate it. Somehow it has the power to produce great souls and other churches.

We know of none that are not making an honorable living by honest work. Our young folks are modest and seek to win out by real achievement, not by the drive of propaganda. They are what a group of people who want to build a new civilization on the foundation of eternal truth should be, though many of them have their personal faults and show mistaken judgment.

While we give the list of 197 graduates, we could add a group of half a thousand who did not graduate but remained here four or five years, whose achievements are but little short of what these have done. We have felt that our students must become civilization builders; and this they can do only as they are grounded in the solid faith of Christianity.

C. E. at S. C. I.

(Continued from page 2, col. 3.)

journeyed to a room where the discussions took place. Our first quest was "Turning Troubles into Things Worth While." Our second, "As I Think on These Things," followed by a list of questions pertaining to Campus Barge. These discussions have really meant much to the students. They have helped them to find themselves and have stimulated the fourfold development.

The first pageant, presented under Miss Janison's management, was entitled "Slipers of Friendship." For our second fourth Sunday night, Miss Martin wrote a pagelet entitled, "Is Education Worth What It Costs?" which was the Christian Endeavor Troupe for that night. Both programs were well given and well received.

Page Eight
Making This the Greatest Year

By Dr. Jesse M. Bader, Sec'y Home Dept. U. C. M. S.

(National Convention Issue of Christian Plea; Broadcasting Its Work and Recommendations)

THERE are two reasons why this should be our greatest year in our brotherhood life. (2) Because we have just celebrated the 1900th anniversary of Pentecost. At this time we have also commemorated the 1900th birthday of the church. The 19 centuries are now in the past. A new century lies before the church. We enter now into the first year of the next 100 years. Because of the fact that we are the inheritors of all the last 1900 years in spiritual things, a certain responsibility rests upon us to go forward in an unprecedented advance. When I think of the tears, heartaches, labor and money spent by Christians during the last nineteen centuries which makes the present church possible, I feel so unworthy of the responsibility and privilege that rests upon me as a Christian.

The second reason for making this our greatest year is that our brotherhood in a peculiar way is 100 years old this August. It was 100 years ago at Austin-town, Ohio, that the Mahoning Association was dissolved. Up to that time our people were almost all together affiliated with other religious bodies. It was at that time that we began a separate movement known as the restoration movement period.

One hundred years has brought us to a membership of 1,679,000 with 9,000 churches and 6,000 ministers. We have churches in thirty countries of the world. We have grown more rapidly than any other religious body in the same length of time.

For the first time in our history, we are coming together in the capital of our nation to hold a world convention. Representatives from all the thirty countries will come together in Washington in October, 1930. Preceding this convention the regular annual international convention will be held. The new National City Christian Church will be dedicated on Sunday morning, October 19. Over 40,000 members in our churches have contributed to the building of this beautiful church.

H. L. Herod, of Indiana and the Piedmont Academy Quartette will appear on the world convention program.

If this is to be our greatest year, then some very definite things must be done in every local church. The delegates here assembled in this Cleveland National convention will want to go home and secure the unanimous action of the entire membership on the following things:

(1) Make this the best year in ever,

(Continued on page 3, col. 2.)
Department of Religious and Missionary Education

P. H. Moss, Kansas City, Kan., National Secretary; Miss Bessie E. Chandler, Elem. Supt.

Picture of Annual National Bible School Exhibit, National Convention, Cleveland, O.

Ten Bible schools representing six States made this exhibit possible; we are looking forward to our Kansas City, Kansas, National Convention and hope to have a "Bigger and Better National Exhibit" representing, if at all possible, every one of our Bible schools with a bit of handwork of some kind. Help us realize the aim!

The above picture of National Bible School Exhibits was made at Cleveland National Convention

The following schools were represented with handwork: Norwood Ave., Dayton, O.; Oakwood Blvd., Chicago, Ill.; Lea Avenue, Nashville, Tenn.; Second Christian, Frankfort, Ky.; Centralia, St. Louis, Mo.; Woodland Avenue, Kansas City, Mo.; Second Christian, Jefferson City, Mo.; Second Christian, Topeka, Kan.; Eighth Street, Christian, Kansas City, Kan.; First Y. P. S. Church School, Centralia Christian, St. Louis, Mo., and Piedmont Christian Institute, Martinsville, Va.

Annual National Bible School Exhibits Attractive and Educational

By Miss Bessie E. Chandler, Nat'l. Elem. Supt.

This year's National Exhibit, held in connection with the Cleveland National Convention, was a great success. Ten schools from six States represented with excellent handwork consisting of posters, maps, handbooks, drawings and the like. We make special mention of Piedmont's Domestic Art Work. Each year Piedmont Christian Institute is represented through this department of the school.

Missouri led the states with the largest number of schools being represented with fine selections of handwork and one Vacation Church School, Centennial Christian Church, St. Louis, Missouri. Our Juniors' Motto "Be ye doers of the word and not hearers only" is very appropriate for emphasizing expressional features, and particularly handwork, in classes of the Elementary Department. Let us begin now, the first of the new Missionary or Convention Year, and continue throughout the year to do some type of handwork in our local schools.

Handwork a Part of Religious Education

We are fast realizing the value and need of handwork in the Church school as well as the public schools. The National Exhibit is a fine demonstration of handwork being done in our local church schools during the entire year. It helps us to know that our local children's workers are realizing the educational value of this one form of expressional work in our church schools.

By handwork we mean the various activities of the hand in which we work with materials; it is not an end in itself but a means to a desirable end. Handwork is valuable because it provides an avenue of expression, clarifies concepts, deepens impressions and vitalizes truth in a way that it motivates conduct. We are sure that our local superintendents and teachers who have emphasized this phase of expressional work have received gratifying results—both in the conduct of our boys and girls as well as deepened the impressions of lesson truths.

Handwork is a means of expression to strengthen and deepen the impression which we have made through eye and ear. It allows the child to illustrate or express, by means of the work of the hand, the story which has been told. Great care should be exercised that our handwork is linked inseparably with lesson truths. There are lessons which do not readily lend themselves to expression through work of the hand, but through dramatization, song and play. Our teachers must use great discretion.

The following statement was made by a noted worker in regard to handwork in the church school; "With more and more study of the relation of activity to the learning process and with a better understanding of children, we have come to think of activity as not limited to the muscles of the hand, but as employing the whole personality of the child. Instead of giving a reason for not having handwork, we now are called upon to give our reasons for using it. In other words, what we are seeking is the development of all-round personalities and the most effective means of developing them."

With this outstanding statement and the above picture of our National Exhibit showing the handwork of nine church schools and one Vacation Church School, we are sure that every conscientious child's worker will introduce and carry out the idea of handwork and project this one form of expressional work in our church schools.

GREETINGS TO STATE AND LOCAL OFFICERS AND MEMBERS OF C. E. SOCIETIES

By Elder L. L. Dickerson, National President, Nicholasville, Kentucky

Dear fellow-workers and friends:

We have just returned from our 14th Annual National Convention in Cleveland, Ohio. It was there that we reviewed the work of last year and completed plans for this year's work. We may say the outlook for our Christian Endeavor Societies is very promising indeed. We received more recognition this year in our National Convention than we have previously. This was due, of course, to several things, but largely to the tireless efforts of Prof. P. H. Moss, National Secretary of Religious Education and Prof. T. W. Pratt, our National Bible School President.

Although our Christian Endeavor Societies failed to raise their full apportionment quotas the C. E. Department, as much, was the only one of the four that showed an increase over the previous year. This is very encouraging and we are grateful to all who made this possible through their whole-hearted co-operation. If we are able to meet on those who gave us full co-operation last year to double their efforts in an attempt to secure $5000 worth of apportionments for World Missions and enlist new workers and active interest, we feel sure that our National Christian Endeavor Department will play its part in the great Missionary Program of our Brotherhood.

Let's begin now! At best our time is all but too short and June 30, 1931 comes when we can quite reach our goal. If we are to receive equal recognition in our National Convention we must play an important, if not an equal part in our National Program for World Missions and Brotherhood obligations.

THE CHRISTIAN PLEA
MAKING THIS THE GREATEST YEAR

(Continued from page 1.)

gaiety. One of the best places I ever saw for a thermometer was while preaching in a Missouri church. I looked down at the side of the pulpit and saw a thermometer hanging there. I said to myself, "That is the best place I have ever seen for a thermometer." When it gets warm in a pulpit, it is warm in the pew. We need to have a spiritual atmosphere. It is a tragedy when any church, no matter how small, goes through any year without any confessions or baptisms. Numbers are not everything in evangelism, but numbers are indicative of the passion and concern of the church and preacher for the lost. Jesus' passion for the lost is seen in his following statement.

"The Son of Man comes to seek and to save that which is lost." How can we claim to be His disciples unless we share His passion? (2) It must be the best year in religious education. So many in every community are untaught. Every Sunday school should draw the circle wider to take in more boys and girls who are not now receiving instructions from the Bible. There should be a greater missionary spirit in every Sunday school. This is the time and place to teach missions, when boys and girls are in the morning of life.

The Sunday school presents one of the greatest opportunities of soul-winning that is before the church today. For every new scholar secured in the two years, there will be a new member of the church. This is the record. (3) It must be the best year in missions. Last year, we were told, the Protestant churches of America spent $20,000,000 more on their local church work and $10,000 less for world missions than the previous year. In other words we are giving more to ourselves and less for others.

We cannot love missionary churches without missionary information. If I had my way about it, every home in the church would take some missionary magazine. Let me recommend World Call $1.50 a year and King's Builders for children $50 a year. There are many missionary books available for the churches' use. The reason why so many people are down on missions is because they are not up on missions. Many times members do better for missions because they know so little about the missionary program and opportunities of the world.

Again, if I had my way about it, every woman in the membership of the church should be a member of the Woman's Missionary Society. Every preacher should, in the words of Paul, "help these women." One of the reasons why some churches are not more missionary is because our ministers are not preaching missionary sermons regularly. May I ask my brother ministers this frank question, "How long has it been since you preached a genuine, earnest missionary sermon to your congregation?" It is not too often to preach a missionary sermon, once every three months or even once every month.

(4) It must be the best year in giving.

No longer can our brotherhood say that we are a poor church. We are not afraid to give each other as much per capita as any other religious body. We spend just as much for automobiles, theaters, vacations, clothes and luxuries. There are two classes of people in every church. Those who can give and ought to give and those that can't give and should be on the benevolent list and give too.

I sometimes think that the attitude of many members in their giving is much the same as if I would go down to one of the department stores here in Cleveland, and purchase a suit of clothes for myself for $50, a hat for $12 and shoes for $12. I would not think twice to make that purchase, that I told Mrs. Bader before I left for this convention, how much I loved her. With this in mind, I would go to the dry goods counter and ask the saleslady to show me some of the handkerchiefs. I would purchase one for twenty-five cents and ask her if I really could afford it. Then she would say, "Just wait until I show you what I got for you." I would take out the little package. When she saw it, her imagination would begin to work quickly, thinking of some beautiful gift instead of a cheap handkerchief. How long do you suppose I would need to talk to Mrs. Bader to make her believe that I love her as much as myself. We have been singing "My Jesus, I Love Thee," but our practices in giving have been out of proportion and in keeping with the theme of the song. We are spending money on ourselves, but giving our spare change to the work of world-wide evangelism.

A brotherhood so rich in history, so blest in memory of such a great many men and women, who lived and dwelt in the past ought not to look lightly upon the endowment needs of the church. This is the time to give. I am not suggesting that we give less to the church, but we are not giving enough. We must become rich in history, so blest.

Prayer

O GOD, the Father of our Lord Jesus Christ and Our Father who art in Heaven, we thank Thee that Thou hast reserved for Thyself to use Thyself to us as a refuge in time of need. We know Thy Presence whether we must walk in the shadows or in the light. We pray that Thou wilt ever keep us from being blinded by the glitter of knowledge, and prevent our hearts from being won away from Thee by the lure of things. Above all else, we ask Thee that when we seek Thee and would have no voice but Thine in the control of our lives. Deliver us from evil and guide our steps in the way of the Lord. Amen.
Annual Report of Joint Executive Committee
TO
14th Annual National Christian Missionary Convention
Cleveland, Ohio, August 25-31, 1930
PRES. J. B. LEHMAN, Chairman; DR. HENRY L. HEROD, Secretary

This Joint Executive Committee was appointed at the 13th Annual Convention held at Winston-Salem, North Carolina, August 26-September 1, 1929. It was constituted of the following persons:

Representing the National Convention of Churches of Christ:

Preston Taylor
Cynthia T. Martin
H. H. Ladore
C. H. Dickerson
J. E. Walker

Representing the United Christian Missionary Society:

J. B. Lehman
Daisy June Trout
Ora K. Lewis
Boy G. Ross
H. B. McCormick

During the year, Daisy June Trout resigned and Ora L. Shepherd took her place. Also H. B. McCormick was replaced by C. O. Hawley.

The committee was in session during the Winston-Salem Convention. It was convened twice during this year, on February 12, 1930, and on April 23, 1930.

J. B. Lehman has served as chairman, and J. E. Walker as secretary. At these meetings, the three field workers and the editor of Christian Plea were present and made reports. Also J. B. Lehman reported regarding the work of evangelism. At these meetings, various items for which the committee carries responsibility were considered. All actions of the committee have been recorded in the permanent book of minutes.

The administration term of this committee is from September 1, 1929 to August 31, 1930, coinciding with that of the Winston-Salem Convention.

1. Field Workers for the Years 1929-30.

At the Winston-Salem Convention, the Joint Executive Committee selected the following field workers who were approved by the National Convention:

Secretary of the Women's Missionary Work, Boss Brown Bracy.
Elementary Superintendent, Bassie E. Chandler.
Secretary of Religious Education, P. H. Moss.

Also Prince Gray, Jr., was selected for Editor of Christian Plea and his choice was approved by the convention.

2. The Budget of Askings for the Years 1929-30.

The Joint Executive Committee recommended, and the Winston-Salem Convention approved, the following budget of askings from the various local organizations and bodies made to the United Christian Missionary Society for the year 1929-30:

From Churches: $3,000.00
From Bible Schools: $3,000.00
From Women's Missionary Societies and other Organizations: $4,000.00

In the light of these askings, it is interesting to note the comparative receipts for the last three years from these sources as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Church</th>
<th>Evangelism</th>
<th>Christian Plea</th>
<th>Religious Education</th>
<th>Missionary Organizations</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1927-28</td>
<td>$1,321.96</td>
<td>$7,600.00</td>
<td>$2,700.00</td>
<td>$3,326.18</td>
<td>$2,080.00</td>
<td>$16,775.00</td>
</tr>
<tr>
<td>1928-29</td>
<td>$1,498.36</td>
<td>$8,088.02</td>
<td>$2,680.96</td>
<td>$3,180.65</td>
<td>$2,194.70</td>
<td>$17,984.37</td>
</tr>
<tr>
<td>1929-30</td>
<td>$924.55</td>
<td>$8,088.02</td>
<td>$2,680.96</td>
<td>$3,038.30</td>
<td>$2,040.03</td>
<td>$17,984.37</td>
</tr>
</tbody>
</table>

These men reported 449 additions to the church and they raised $19,739.04 for church maintenance. The sum does not include what went through the Woman's Missionary Society and the Sunday School into missionary work. In these places, welfare workers could presumably have remained without the help we gave them. In many cases the church would have died.

We have frequently said that our white and colored churches are cooperating together. This is not only true in that they work on the same missionary program, but it is true in a large sense. This shows that cooperation begins where it ought to begin.

The evangelistic effort we have had the helpful co-operation in practically every place. In Houston, Texas, the white church has undertaken to support the colored church as a city enterprise, and all the help brother Harry G. Smith gets outside of his congregation comes from the white church. In Austin and Dallas, the white churches are supplementing what the United Christian Missionary Society gives. The same was true in Tulsa, Oklahoma, until Brother Gies died. In Birmingham, Alabama, the First Church meets the fund given by the United Christian Missionary Society to build a good church in that city. In Chicago the Chicago Christian Missionary Society has given time and money to aid the church. In Ohio the Ohio Christian Missionary Society has aided at Cleveland, Columbus, the churches in Columbus have aided in every way to carry on that work.

Wherever any of our men were training are preaching, they have developed a real fellowship with the white churches. This is as it should be. We cannot solve all our problems in a day, but we can begin to work together and learn each other's problems.

The Christian Plea.

In October the Christian Plea was removed, with the approval of the Joint Executive Committee, to St. Louis, Missouri, and has been published by the Christian Board of Publication since that time. Because of strictly modern, up-to-date printing and building equipment and a staff of specialized printers of religious journals and books, the fact that the Christian Board belongs to the Brotherhood at large and is granting an annual dividend for the publication of the Christian Plea confirms the conclusion that the Christian Board was possibly the best place to publish the Christian Plea.

We find at the Christian Board a battery of Linotype and Intertype machines in charge of skilled workmen and expert proof readers, the finest press room to be found anywhere, with two-revolution cylinder presses, the very last word in press room equipment for a perfectly printed edition. Of course, there is the bindery where the sheets are fed into the folding machine, which automatically folds the paper down to its finished page size with edges in proper sequence. There is a stitching machine and a cutting machine. Also there is a well equipped mailing room where names of the individual subscribers are run from stencil plates on a large strip of paper which is rolled and put into a machine called The Molder, which applies paste to the label and cuts each label off, affixing it singly to the wrapper in which the paper is packed for mailing. All of which is invaluable for publication of the Christian Plea.

Some distinct advantages have followed. The general make-up, appearance and quality of the Christian Plea have been greatly improved, material and cuts were available that otherwise could not have been had, public confidence has been restored and
The Christian Plea is a valuable ministry for the Church, and it is important to support it by providing the needed funds from our Christian Plea.

1. The Promotion of Church Offerings.

The work of promoting church offerings has been hindered by the lack of budget funds. (A $1,016.43) Such meager promotion as has been possible this year has met with good response by the churches. This year, Mrs. R. B. Bryce carried the imposed responsibility, in addition to regular work with the Department of Missionary Organizations. Literature and letters have been sent and conventions attended. Also, an 'annual fund program' was scheduled and executed with considerable success. Every effort is being made to arrange for adequate promotion next year.

2. Religious Education and Young People's Work.

The Department of Religious Education of the United Christian Missionary Society is justly proud of the fine educational progress made through the services rendered by the department to our Negro churches and church schools. This year, P. H. Moss, manager of the department for a number of years, and Miss Besse Chandler, who recently came to the staff as an elementary specialist, have very effectively carried on their work.

3. Progress in Our Three Schools.

The Home Department of the United Christian Missionary Society, with inadequate funds for utmost efficiency, has done well in its administration of these three centers of educational and cultural life.

4. Total

<table>
<thead>
<tr>
<th>Institution</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Southern Christian Institute</td>
<td>$45,387.09</td>
</tr>
<tr>
<td>Jarvis Christian College</td>
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<tr>
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</tr>
</tbody>
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Total: $99,552.03

(1) For Southern Christian Institute, President J. H. Thomas says:

"The entire enrollment was 187. This was a slight decrease which was mostly in the lower grades. Thirty-five were in the Junior College, fifty-one in the Academy, and fifty-one in the lower grades. Two graduated from the Junior College and thirteen from the high school.

"The Junior College and the high school work that is manifest throughout the region where we work.

"Our students came from eight states and from Jamaica, and the tuition is paid for another from Liberia. We have not been able to send students to Liberia since 1896. When some interested parties in Liberia began to plan to send a boy to America, they asked advice of the American Consul in Montgomery, and he told them of the Christian Institute in the best place in America to send Liberian students."

5. The Woman's Missionary Organizations.

The Woman's Missionary Organizations have been strengthened, new subscribers and local representations have been gained, and the churches express satisfaction and encouragement over present and future prospects of the Christian Plea.


The work with the Woman's Missionary Organizations for this year has revealed a substantial growth in the number of members, several organizations having more than doubled their membership. The State Department has declared its purpose to go on and build up a first-class school system for the Negro.


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During the past four years, four summer conferences have been initiated which have gone far in helping our Negro youth to higher living and service preparation, and leadership training schools have been promoted by these as by other field representatives. In addition to the summer conferences which have formerly been held in Mississippi, Texas and Missouri, a new conference was instituted this year at Lincoln Ridge, Kentucky.

The response of our Negro schools and churches to the program of religious education is most heartening.

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Total: $99,552.03

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"The entire enrollment was 187. This was a slight decrease which was mostly in the lower grades. Thirty-five were in the Junior College, fifty-one in the Academy, and fifty-one in the lower grades. Two graduated from the Junior College and thirteen from the high school.

"The Junior College and the high school are accredited by the Department of Education, and both the National and Southern Teachers' Associations are co-operating to give the Negro schools a proper rating.

They are approaching the problem in a sympathetic way, which will do much for the Negro. The State Department has declared its purpose to go on and build up a first-class school system for the Negro.

"We have had twenty-three in force of workers, including teachers, matrons and directors of departments of industry. We have ten teachers in the school proper.

We rejoice in the fine recognitions of our work that is manifest throughout the region where we work.

"Our students came from eight states and from Jamaica, and the tuition is paid for another from Liberia. We have not been able to send students to Liberia since 1896. When some interested parties in Liberia began to plan to send a boy to America, they asked advice of the American Consul in Montgomery, and he told them of the Christian Institute in the best place in America to send Liberian students."

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RECOMMENDATIONS OF THE JOINT EXECUTIVE COMMITTEE

The Joint Executive Committee submits to the National Christian Missionary Convention assembled in Cleveland, Ohio, August 24-31, 1930:

First: That the budget of askings for offerings to the general fund of the United Christian Missionary Society for the fiscal year beginning July 1, 1930, and ending June 30, 1931, be fixed as follows:

From the high school, $3,000.00
From the Bible schools and Christian Endeavor Societies, $3,000.00
From the Women's Missionary Societies, and other organizations, 4,000.00

Total $10,000.00

Second: That the following church calendar be approved:

Thanksgiving Sunday, November 30.—For the missions, to preach the gospel of Christ and to give education in both church and Bible school.

Woman's Day, Sunday, December 7.—On this day the service of the church should be supervised by the Woman's Missionary Society, in the effort to give missionary information and inspiration with a special effort to have the whole church give to missions through the missionary society.

Remembrance Day, Sunday, December 21.—In the interest of the widow and the orphan.

Foreign Missions Day, Sunday, March 1.—Preaching and offerings in the church on behalf of foreign missions.

Worship in Action week, consisting of devotional services, to be observed by Missionary Societies.

Ministerial Relief Day, Easter Sunday, April 6.—Offerings towards the minister's aid fund, and a thank offering in the Missionary Society.

Children's Day, Sunday, June 7.—For foreign missions in the Bible school.

By means of special sermons and programs on these special days, information and inspiration will develop generous offerings for the support of the world-wide work of the United Christian Missionary Society. Offering these special days will greatly assist the church in realizing their missionary budgets for the year.

Third: That the Joint Executive Committee be authorized to send quotas to the local churches, Bible schools, and missionary societies immediately following this annual convention, and that all these local organizations be urged to undertake a definite financial obligation for the support of this great work in order that we may realize, at the end of this fiscal year, our total askings of $10,000. If approved by the convention, this recommendation should be referred by the Joint Executive Committee to the promotional division of the United Christian Missionary Society for execution.

Fourth: That a schedule and all necessary arrangements be made to conduct One-Day Missions, beginning before Thanksgiving Day and concluding with the Joint Executive Committee to the promotional division for execution.

Fifth: That we express our very great appreciation to the Christian Board of Publication for its popular and generous contribution in behalf of Christian Plea and for its hearty co-operation in its publication throughout the past year. And that we urge the preachers, Bible school superintendents, leaders of missionary societies, and all other workers to give every assistance possible to the editor and to the promotion committee in their efforts to extend the list of subscribers, and thus increase the usefulness of the Christian Plea and assure its permanency as a religious journal for our Brotherhood.

Sixth: We recommend and urge that each one of our State Conventions, National Convention and their auxiliaries or departments, superintendents and leaders of missionary societies and any other workers, to give every assistance possible to the editor and its promotion committee in the effort to extend the list of subscribers, and thus increase the usefulness of the Christian Plea and assure its permanency as a religious journal for our Brotherhood.

THE CHRISTIAN PLEA
National Convention Accepts Recommendations; Objectives Set

Budgets for 1930-31 Determined and Program of Work Outlined

(Joinf Executive Committee's Recommendations Concluded)

Seventh: The following pieces of work for the Department of Religious Education be approved:
1. That we maintain and enlarge our four-year college conference in Pennsylvania.
2. That our Vacation Church Schools' leadership become indigenous as rapidly as possible; we suggest that at least four institutions for Vacation Church Schools be held.
3. That we hold at least three leadership training schools.
4. That we organize five teacher training classes.
5. That we hold at least three Religious Educational Clinics; one of each of the following types: Rural, City, Small Town.
6. That we organize five adult Bible Classes.
7. That we follow and try to make more effective the similar program of field work and promotion.
8. That we cooperate whenever possible in interdenominational leadership training agencies.
9. That we encourage the appointment of elementary superintendents in local church societies and that they shall emphasize the expression work of the department.
10. That we attempt to increase our field receipts in every way possible.
11. That we endorse the Religious Educational goals set by National Workers.

Eighth: That the following program of work for our Missionary Organizations be approved:
1. To organize ten new Women's Missionary Societies.
2. To increase membership of the Societies ten per cent.
3. To have a seventy-five per cent observance of Women's Day and the Easter Week of Prayer.
4. To have personal contact with each local society through state conventions, state or district conferences, or local visits.
5. To promote fifty organized missionary study classes.
6. To do regular promotion through national and state workers through desk correspondence and through work toward the end of achieved goals for 1930-31.
7. To assist in the organization and promotion of ten girls' Circles, ten Triangle clubs, and ten Junior Missionary Societies.
8. To hold one National Conference in connection with the National Convention for 1931.

Ninth: That the following rules be applied by the Joint Executive Committee and the Home Department of the United Christian Missionary Society in the administration of the income of the special $10,000.00 scholarship fund created to help worthy young men of the Negro race who desire to enter the ministry and go to college:
1. The applicant must be a high school graduate.
2. He must be recommended by a local church, the Joint Executive Committee and the Home Department.
3. The applicant may elect to take the first two years of his college work at Southwestern Christian College or Jarvis College.
4. The applicant may elect to take his junior and senior at any college maintained by the Disciples of Christ, where arrangements may be made for his matriculation.
5. The applicant shall submit a case record with his application, giving the following items:
   a. Statement of purpose
   b. Endorsement of local church
   c. Statement of purpose
   d. Endorsement of local church
   e. Statement of purpose
   f. Endorsement of local church

Sixth: That no other budget be approved.

Eighth: That the following budget for the Christian Plea be approved:

**Christian Plea** Raising Budget for 1931

1. Christian Plea Receipts:
   a) New and Renewals (Subscription) $1,550
   b) Income from Contributions 480
   c) Advertisement (Pension Fund) 900
   d) Field Receipts 2,140

2. Appropriations (U.C.M.S.) Home Department 750.00
3. Dividend (Christian Board of Publication) 750.00

Total Plea Raising for 1931...$5,150.00

**Christian Plea** Spending Budget for 1931

1. From Christian Plea Receipts:
   a) Publication of Christian Plea 750
   b) Office Expense and Promotion 200
   c) Contingency and Reserve 200
   d) Editor's Travel 150
   e) Office Editor's Salary 100
   f) Office Editor's Salary 100

**Christian Plea** Raising Budget for 1931...$5,150.00

1. From Christian Plea Receipts:
   a) Publication of Christian Plea 750
   b) Office Expense and Promotion 200
   c) Contingency and Reserve 200
   d) Editor's Travel 150
   e) Office Editor's Salary 100
   f) Office Editor's Salary 100

2. From Appropriations (U.C.M.S.) Home Department 1,050

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1. From Christian Plea Receipts:
   a) Publication of Christian Plea 750
   b) Office Expense and Promotion 200
   c) Contingency and Reserve 200
   d) Editor's Travel 150
   e) Office Editor's Salary 100
   f) Office Editor's Salary 100

2. From Appropriations (U.C.M.S.) Home Department 1,050

Total Plea Spending for 1931...$5,150.00

Thirteenth: That the following resolutions be approved:

Whereas the receipts to the U.C.M.S. from our churches, Bible schools, Missionary Society, and other organizations fell down by approximate $963.00 and the total receipts from all promotional sources to the U.C. M.S. fell down by approximate $102,000.00; thus adding to its total deficit $113,000.00 and the present budgets are already too small to prosecute our growing work, therefore, be it resolved,
1. That we respectfully request the U. C. M. S., if at all possible, to continue the grand appropriations at present.
2. That we pledge ourselves to renewed conservation and effort to raise our future contribution of the $10,000.00 set as our goal for the general fund of the U. C. M. S.

Fourteenth: That the following resolutions be approved:

Whereas there is no provision for a budget to promote offerings from our constituency, and whereas we believe our constituency would respond generously to an intelligent systematic promotion of our work, therefore be it resolved that we respectfully request the U. C. M. S. to provide the Promotion Division with a sufficient budget with which to render this needed service.

NATIONAL CHRISTIAN CON-
VENTION SENDS COM-
MISSION AND GREETINGS TO
NATIONAL CONGREGA-
TIONAL BODY IN CLEVELAND

ASSEMBLY

(Note: This is a reply to commission sent to invite earnest consideration of Christian union of the two national bodies.)

Greetings: The National Convention of Congregational workers among colored people in convention assembled, Cleveland, Ohio, August 30, 1930.

Whereas we believe our constituency has received your commission with sincere appreciation and joy. We appreciate more than we can express the wonderful service your church has rendered and is rendering the cause of Christ in so many essential ways.

We rejoice in this contribution and in the prospect, under God, for a greater service through co-operation with others who above all else long for the coming of the Kingdom of God on earth.

Be assured that our group stands ready and is anxious for the union of all God's people as pleased for by the Christ Himself. We are especially happy in the thought of unity with the Congregational brethren with whom we have so much in common and are ready to appoint a commission for further conference.

COMMITTEE:

H. L. Herod, chairman
G. C. Campbell
T. W. Pratt
Preston Taylor, Pres. of Nashville, Tenn.

The Search

"I have been seeking God down into the creeds. So small and rude; I gazed into the sky, so wide and high; I searched through nature deep; Pain glimpses lurked me on, I begged him to reveal himself— I turned and found him in my fellow-man."

—Lee Spencer.
Minutes of Fourteenth Annual National Convention, Cleveland, O., Aug. 24-31, 1930.
By Assistant Recording Secretary, Elder J. F. Whitfield, D. C., Church Department

1931—Meets at Kansas City, Kansas, 8th St. Christian Church, Aug. 16-23—1931

MINUTES OF NATIONAL CONVENTION
Pres. Preston Taylor, presiding; Elder J. F. Whitfield, Acting Recording Sec.

Monday Evening
According to the decision of the Executive Committee of the National Christian Missionary Convention, the Fourteenth Annual Christian Missionary Convention officially opened its session at 8:00 P. M., Monday August 25, 1930, with the pastor and choir of the local church leading devotional service.

An elaborate program of welcome was rendered as follows:
Welcome address in behalf of the Interdenominational Ministerial Alliance of Cleveland, Dr. James F. Foote; words of welcome in behalf of the citizens, Atty. A. H. Martin; welcome in behalf of medical profession, Dr. Owens; in behalf of local church, Mr. W. D. Boger; in behalf of the Christian churches of the city, Dr. J. H. Goldner; in behalf of the Phyllis Wheatly Association, Miss Jane E. Hunter; for the city, Mayor John D. Marshall. These addresses were interspersed with appropriate music. The address of response was made by President Preston Taylor.

At this time Eld. H. L. Herod, Ind., made announcements. Offering, $17.00 (for the local church) Benediction.

Tuesday Morning
The session was opened with devotional services conducted by Eld. O. Zollar, Ga. Then the president took the chair and pronounced the house in order for business and proceeded to appoint the committee on enrollment.

After the committee on enrollment was appointed the president presented a letter from Mr. Vance G. Smith in which he expressed his regret for inability to attend the convention.

The general theme of the convention, "Developing the Church," was opened by Eld. Preston Taylor, Tenn. He emphasized the importance of enlisting all the members and all the agencies of the local churches for the enlargement of the Church as a whole and the enrichment of its spiritual life. "Christian Leadership as it Relates to the Ministry" was very thoughtfully presented by Prof. R. H. Peoples, Jarvis College. He spoke of the need for a greater appreciation of the ministry on the part of those who are ministered unto, and the need of thorough preparation for efficient and faithful service on the part of the minister in order to merit the highest possible degree of appreciation. "Christian Leadership as it Relates to Auxiliaries" was presented in a most interesting and practical way by Mrs. H. L. Herod, Ind., who said the auxiliaries as agencies of the church have a greater opportunity now than ever before to help the Church in the solution of the many difficult and perplexing problems with which it is confronted. Mr. N. W. Magowan, D. C., speaking on "Christian Leadership as it Relates to the Laymen," emphasized the fact that "a knowledge of one's place and function in the church and one's willingness to function in that place was absolutely necessary to the growth of the church." All these speakers presented their messages in such an unusually interesting way that a general discussion followed from which inestimable benefit was derived.

PICTURE OF FOURTEENTH ANNUAL NATIONAL CHRISTIAN MISSIONARY
Fourteen States Are Represented, Sixty Churches With Approximately Three Hundred Delegates, and Thirty

AN OUTSTANDING NATIONAL GATHERING, SIGNIFICANT IN MANY RESPECTS: One hundred years ago The Disciples of Christ began their crusade of worshiping in one of the most adequate and most modern church buildings in the Brotherhood, in spite of its youth—being hardly more than a year old. The "Great Divide"—nor have we ever had a more touching Memorial Service; an Acquaintanceship was formed with The Congregational Brotherhood "Highways"; most assuredly local hospitality and entertainment were exceptionally good; the program was probably the most timely ever presented.

Eld. H. L. Herod, Ind., opened the theme, "Christian Co-operation" in a practical address of thoughtful preparation. He showed just how impossible it will be for the Church, its various auxiliaries, the State work, the National work, etc., to make satisfactory progress without the fullest extent of cooperation on the part of all. "Christian Co-operation Between Church and State" was briefly and well presented by Eld. B. C. Calvert, Miss. "Without co-operation between churches and state, there can be no State work because the State is the creature of the local churches within its borders.

"Christian Co-operation Between Church and National Convention" was led by Eld. C. H. Dickerson, Ky. He indicated that the necessity for co-operation between the churches and the National Convention was too obvious to require comment. He said the greatest necessity was to "FIND THE CHRISTIAN PLEA"
commendations From a Representative Committee
Columbia and Maryland

"O love the Lord, all ye His saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer"; "Be of good courage and He shall strengthen your heart."

An Excellent Motto: "The Close of Convention—The Beginnings of Efforts"—1930-31

TIAN and co-operation would automatically come.' The discussion which followed brought expressions of a most hearty approval and commendation of the fine type of program prepared for the broadening of the missionary vision of our brotherhood.

President Taylor made remarks relative to the enrollment of delegates. The committee on enrollment made a partial report.

Benediction by Ed. L. H. Crawford, Kansas.

The Restoration Movement at Austintown, Ohio; Cedar Avenue Christian Church, Convention Host, has a membership of 2,500 and enjoys the distinction of being the only church in the state with a membership over 2,000. The church was organized in 1866 and has a history of nearly 150 years. It has been described as a "church of the people," reflecting the diverse demographics of the community.

An appropriate hymn was sung and Benediction pronounced.

THE CHRISTIAN PLEA
Christian Plea has no Hands, Feet, we fail—Then What? and How? These Questions

Wednesday Morning

Devotions conducted by Bro. S. B. Daniels, D. C.; Eld. H. H. Davis, Ill., had charge of conference. Eld. L. H. Crawford, Kansas, brought a very fine message on "Christian Evangelism by the Week-to-Week Method." "Everyday should be utilized for evangelization," he said, "and, therefore, we should be constantly working in the various communities with which we come in contact, doing even as if we were attending a crusade in some of our larger cities." It is very clearly shown that this form of evangelism is the best suited to the present time. The "Weekly Method" was presented in its practical way by Eld. O. Zollar, Ga. "This method affords every Christian an opportunity to save someone for Christ and the church. The church is the most powerful force for the advancement of the Kingdom of God." He cited examples of this method in the Southern States and in other parts of the country. The message was well received by the audience.

Atty. Jesse D. Locke, O., had charge of the second conference period. Mr. Locke read the message which was published by Eld. Vance G. Smith and was to be delivered by Mr. Smith on "Developing the Church through Christian Brotherhood." "Christian Co-operation in the Local Church" was presented in a very comprehensive and logical way by Eld. G. Calvin Campbell, who emphasized the thought, "The church from the earliest time organized to the extent of its needs," "therefore, any organization or agency that is organized to do this work and that is necessary has the right to exist in the Christian Church," he concluded. After a lengthy discussion in which many took part, Dr. J. M. Bracy, Mo., husband of Mrs. Rosa Brown Grubbs Bracy, Dr. R. S. Fields, Tenn., and Dr. Frank G. Brookins, pastor Trinity Baptist Church, Boston, Mass., were presented to the Convention. Announcements, Adjournment.

Wednesday Afternoon

Devotions led by Eld. Wm. Martin, Ky., after which Eld. Preston Taylor presented Mr. Grant K. Lewis who read the second report of the Section of the Joint Executive Committee's Recommendations. (See report.) There was strong objection to adoption of the recommendations concerning the designation of Jarvis College and Mt. Bulah College or S. C. I. as preferred to any of the other schools of the brotherhood. The recommendation was adopted without modification. The entire report was adopted.

THE RECOMMENDATIONS COMMITTEE SUBMITTED THE FOLLOWING REPORT:

1. We recommend that we reaffirm our convictions as to the indispensability of an educated ministry. The minister is still the key man in our community and should be the best educated. All other communions are more and more realizing this fact and acting upon it. We urge the United Christian Missionary Society, with whom we cooperate in our missionary work, to act more in this way. It has taken much more than a generation to work up to a junior college; the failure has not been due to lack of funds or students. We therefore urge that the Southern Christian Institute and Jarvis College be pushed up to 4 year class "A" colleges as rapidly as possible. We feel that if we were more and pledge our support to the efforts of Dr. Mahew of Vanderbilt University, Nashville, Tenn., and those with him in establishing a school of ministerial training in connection with Fisk University. We urge our men to take advantage of educational opportunities offered at our own schools, such as Drake, Butler, Eureka, and Cotner. We recommend that as soon as economic normalcy obtains a camp fund for $10,000 (Ten thousand dollars) additional scholarship be launched.

2. It may be observed truly that Negro Disciples of Christ are no less able than other Negro Religious Groups to meet the difficulties that a lack of church loyalty, pride and unselfish interest. We, therefore recommend: That a larger liberty, on the part of our churches, be built up in behalf of our local and general work; that our churches accept cheerfully the apportionment sent them; and endeavor to meet all requirements; that a royal welcome and a generous support be given our Financial Secretary, Dr. J. E. Walker, as he seeks to raise and collect our financial forces. We further recommend that at our next convention the roll of states and churches be opened to every church to the extent of its apportionment and that the representatives read reports covering such financial facts as are pertinent to the occasion. In order to under-gird this principle we should demand that state or district convention officials appurtenant the several churches in their respective states. We urge the national convention to strengthen the financial ability, so that the state can make faith-ful and full financial representation in the National Convention. We suggest a rate of not less than 25c per member.

3. We recommend that the United Christian Missionary Society give representation on its executive committee to the National Convention. Such a relationship is not only desirable from the standpoint of Christian brotherhood and democracy, but absolutely necessary for an accurate and adequate interpretation of the conditions, needs and possibilities of the clientele of the National Convention.

4. We recommend that every possible effort be made by the respective states to maintain State Evangelists in order that the cooperating churches shall be strengthened and the work opened. It is suggested that the state boards of our white brotherhood be asked to share some of the responsibility of evangelizing Negro people in the states.

5. We recommend that our colleges be urged to do away with all racial discrimination in the matter of educational opportunity. Both Christian and educational idealism demand equality of cultural opportunity.

6. We urge a clear understanding between the churches and the Joint Executive Committee in recommending ministers to congregations so that the current impression that "WE HAVE A BISHOP" will be corrected.

7. While appreciating fully the beneficial co-operative relationship existing between the U. C. M. S. and the National Convention, we recommend that every effort be made to increase our field force rather than decrease it. We especially need a man to work among the churches.

8. We recommend that the Southern Christian Institute and Jarvis College be pushed up to 4 year class "A" colleges as rapidly as possible.

9. We further urge that we endorse and recommend that the Southern Christian Institute and Jarvis College be pushed up to 4 year class "A" colleges as rapidly as possible.

10. We recommend that the Southern Christian Institute and Jarvis College be pushed up to 4 year class "A" colleges as rapidly as possible.

11. We recommend that we seek the enforcement of all laws embodied in the American Constitution, including the 14th, 15th, and 18th Amendments.

12. We recommend that "A FACT-FINDING" commission be appointed looking toward the creation of a literate and informed Christian people everywhere to work and pray for the triumph of Christian principles and ideals.

13. We recommend that we seek the enforcement of all laws embodied in the American Constitution, including the 14th, 15th, and 18th Amendments.

14. We recommend: That the 14th Annual Convention of the Christian Church (Disciples of Christ) in the United States, now in session in the city of Cleveland, Ohio, go on record as being opposed to the partial and unfair administration of the law and absolutely opposed to lynching.

15. We recommend that the 14th National Convention will here and now go

THE CHRISTIAN PLEA
Sessions and Recommendations for 1930-1931

"Bear Ye One Another's Burdens, And so Fulfill the Law of Christ"

Our Local Churches Need More Burden-Bearers; Our Brotherhood Needs More Shoring Churches


Time and place of next convention
8th St. Christian Church, Kansas City, Kansas, August 16-23, 1931.

This report was adopted after amending article 13 so as to make it read, "All laws under the National Constitution including the 14th, 15th and 18th Amendments." Before amended it declared for the enforcement of the 18th Amendment only. Then Ed. F. E. Smith made a stirring address on the Pension Fund. Many of the ministers and churches enrolled as the result.

Meeting of the Executive Committee
Cleveland, Ohio, August 28, 1930.

The Executive Committee of the National Christian Missionary Convention met on above date, President Taylor presiding.

The Treasurer, Dr. J. E. Walker, made his annual report. (See report.)

The Corresponding Secretary, Eld. C. E. Craggett, made his report.

The matter of expense of officers of the convention was discussed pro and con. It was voted that the present rule be adhered to.

Bro. Pratt stated that Mr. Raymond Walton had failed to send order to the Bible School Convention treasurer. This accounted for the fact that Dr. Walker could not make a complete report. The matter was deferred until the Bible School period, at which time adjustment was to be made.

The following persons were selected and appointed as an auditing committee: Atty. Jesse D. Locker, O., Mrs. Adella Staples McMillian, Md., Eld. Wm. Martin, Tenn., Secretary of Committee.

The duty of the committee is to audit all books and accounts of the various treasurers of the convention and balance the same.

It was voted that all departments of the Convention make reports to the Executive committee:

Dr. Walker made a report of progress made in effort to merge with the Church of Christ, Holiness.

Elder Whitfield made report on work in East North Carolina and Virginia. Ther...ing no further business claiming attention, the meeting was adjourned subject to call of chairman.

State Delegates
Brooks, J. S.----III
Crawford, L. H.----Ky.
Calvert, B. C.----Miss.
Everett, T. R.----Mo.
Gray, P. A.----Ind.
Herod, H. L.----Md.
Johnson, W.----------N. Y.
Konn, E.----------Kentucky
Maginn, N. W.----D. C.
Patt, T. W.----------Md.
Taylor, W.----------Mo.
Walker, J. E.----------Tenn.
Watson, R.----------Va.
Zollars, O.----------Ga.

Arkansas
District of Columbia and Maryland 5.00
Georgia 15.00
Illinois 15.00
Kansas 15.00
Kentucky 10.00
Mississippi 10.00
Missouri 10.00
Ohio 10.00

Total from States $257.62

From Individual Churches

Boll Street Church, Dallas, Texas 5.00
Calvary Church, Newburgh, Indiana 10.00
Indiana Church, Indianapolis, Indiana 5.00
Mt. Olivet Church, Baltimore, Maryland 5.00
Savannah Church, Savannah, Tennessee 2.00

From Registration:

Preston Taylor, Tenn. 2.00
H. L. Herod, Ind. 2.00
J. E. Calvert, Miss. 2.00
Mrs. Preston Taylor 2.00
Mrs. Susan Offutt, Ohio 2.00
S. Brooks, Ill. 2.00
J. E. Walker 2.00
Mrs. R. H. Davis, Ohio 2.00
Mrs. J. E. Walker, Tenn. 2.00
R. W. Watson 2.00
R. C. Elliott, Ohio 2.00
N. W. Magowan, D. C. 2.00
Mrs. Mary E. Magowan, D. C. 2.00
J. E. Walker, Tenn. 2.00
J. F. Whitefield, D. C. 2.00
Mrs. H. L. Herod, Ind. 2.00
Mrs. Preston Taylor 2.00
Mrs. Cartaway 2.00
Mrs. H. L. Herod 2.00
Mrs. Susan Offutt, Ohio 2.00
B. C. Crawford, Tenn. 2.00
W. H. Taylor, Md. 2.00
R. W. Watson 2.00
R. W. Watson, Ohio 2.00
E. Walker, Tenn. 2.00
C. E. Craggett, Mo. 2.00
L. H. Herod 2.00
J. B. Hankai, Ind. 2.00
W. H. Martin, Ky. 2.00
P. H. Moss, Kan. 2.00
W. C. Bowie, D. C. 2.00
R. C. Elliott, Ohio 2.00
L. H. Crawford, Kan. 2.00
J. E. Walker, Tenn. 2.00
J. E. Walker, Tenn. 2.00
J. A. B. Walker, Tenn. 2.00
J. E. Walker, Tenn. 2.00

Recapitulations:

From States $312.00
From Individual Churches 27.00
From Delegates Registration 8.00
From Local Offering 10.00
Grand Total $357.02

APPENDIX

Delegates From Congregational Church

Three representatives from the National Convention of the Congregational Church which was also meeting in Cleveland at that time brought greetings to us.

Dr. A. L. De Mond, National Secretary, Nashville, Tenn., brought an official communication and greetings. Dr. W. H. Holloway and Rev. Geo. Hinton of Brooklyn and Corunas, N. Y., respectively, were the other two representatives, and both spoke on the need for the union of the various denominations, and pledged the co-operation of the Congregational church with us, assuring us that we may be eventually united.

Their communication was officially received by the convention and the National Secretary, Dr. Preston Taylor, appointed a commission to go at once and take greetings to their Convention.
Resolutions of 14th National Christian Missionary Convention, Cleveland, Ohio

REPORT OF RESOLUTION COMMITTEE

Cleveland, Ohio, Aug. 25-31, 1930

In as much as our 14th Annual Christian Convention has been an unusually successful effort on the part of those who made it possible, both at home and as representatives of the local Disciples of Christ; and further, that they in Cleveland; and further, that they Ohio Christian Missionary Society and the and pride of our years of struggle to the and particularly adequate church home for our brethren and our contribution to the United Christian Missionary Society, the and certain terms, the genuine joy of our hearts and position of the Disciples of Christ to be better understood and appreciated by the membership of Cedar Avenue Christian Church and its excellent entertainment and accommodations—all of whom contributed largely to the success of one of our most outstanding National Conventions, and thus Cedar Avenue Christian Church and her good people merits the highest commendation of the National Convention for its excellent entertainment and accommodations.—The Committee, Prince A. Grey, Jr.

Only Convention Goers Can Measure Magnitude of Conventions

(From The Banks of Old Kentucky)
By Elder C. H. Dickerson, State Evangelist, 446 Ohio St., Lexington

Only convention goers can accurately measure the magnitude of conventions, and, at times, “Even Homer nods.”

Our Cleveland National Convention was not unlike other conventions in essential con- ventionalities. It did, however, voice some emollient words which may think, point to a better and better springing of the regrettable “Group Question.”

Cleveland was not second in entertainment. Pastor Watson showed discreet management and judgment in arrangements. They, like the cornets’ nest, are organized.

One of the best phases of our national convention was our movement of the Disciples of Christ, which movement began August, 1839 in Austin-town, Ohio.

Be it further resolved that, 1st, The 14th National Convention assembled at Cleveland, Ohio, shall express, in no uncertain terms, their gratitude and pride of our years of struggle to the United Christian Missionary Society, the Ohio Christian Missionary Society and the Cleveland Disciples Union. For all of their efforts in acquiring this magnificent adequately adequate church home for our brethren across the country, that we shall not only continue to assist them in their struggle to pay for these fine properties, but that they will also give every possible aid to build an outstanding work among our group in Ohio.

9th. Finally and foremost of all, that we do hereby thank the good people of Cleveland and particularly our own loyal people of Cedar Avenue Christian Church for the outstanding and unusually satisfactory way they have given us a joyous, stimulating and considerable phase of entertainment of the National Convention. We do so much appreciate the efforts and the genuineness of their hospitality, their hearts commend everyone who helped in any and every way to make success possible. We also thank the citizens of Cleveland and particularly those who served as hosts in their homes and those who made possible our sight-seeing tour—but no less truly do we appreciate the Christian fellowship of our Congregational brethren in sending their commission to think through together with us the problems and possibilities of Christian Union. Let us the leaders of our most eminent prayers for a successful year’s work for Cedar Avenue Christian Church and express every good wish for its pastor, Elder E. Wesley Watson whose tireless efforts have born such abundant fruit. We hereby make special mention of the splendid services of their choir, kitchen, dining room and housing-committees—all of whom contributed largely to the success of one of our most outstanding National Conventions, and thus Cedar Avenue Christian Church and her good people merits the highest commendation of the National Convention for its excellent entertainment and accommodations.

THE CHRISTIAN PLEA

NATIONAL CONVENTION OFFICIAL DIRECTORY

Church Department

President, Preston Taylor, 449 4th Ave., North Nashville, Tenn.
Vice President, H. L. Herod, 2738 Boulevard Place, Indianapolis, Ind.
Vice-President, B. C. Calvert, Box 2 Gow- dery, Miss.
Vice-President, M. F. Robinson, 60 North Street, Hagerstown, Md.

Recording Secretary, J. F. Whitfield, 1908 12th St., N. W., Washington, D. C.
Assistant Recording Secretary, J. B. Brooks, Chicago, Ill.

 Corresponding Secretary, C. E. Craggett, 2319 Michigan Ave., Kansas City, Mo.
Statistical Secretary, B. Wesley Watson, 446 Ohio Street, Lexington, Ky.
Financial Secretary-Treasurer, Dr. J. B. Walker, 234 Hernando St., Memphis, Tenn.

Members of Joint Executive Committee

Preston Taylor, 449 4th Ave., North Nashville, Tenn.
H. L. Herod, 2738 Boulevard Place, Indianapolis, Ind.
C. H. Dickerson, 446 Ohio Street, Lexington, Ky.
J. E. Walker, 234 Hernando St., Memphis, Tenn.
Mrs. A. L. Martin, 600 E. 39th Street, Chicago, Ill.

Field Secretaries

General Superintendent, J. B. Lehman, Ins. Rural Sta., Edwards, Miss.
Secretary of W. M. S., Ross B. Bracy, 1234a Franklin Ave., St. Louis, Mo.
Secretary of Religious Education, P. H. Moss, 2045 No., 5th St., Kansas City, Kan.
Elementary Superintendent, Miss Bassie B. Chandler, 2045 N. 5th St., Kansas City, Kan.

Editor Christian Plea, Prince A. Grey, Jr., 2921 Montgall Ave., Kansas City, Mo.

Bible School Department

President, T. W. Pratt, 3012 Thomas Ave., Dallas, Texas.
Vice-President, W. M. Jackson, 3228 Home Ave., Dayton, Ohio.
Vice-President, Mrs. Pearl Clark, 1619 Greenwood Ave., Edwards, Miss.
Vice-President, Dr. H. Phillips, 1139 Mississipi Blvd., Memphis, Tenn.
Secretary, Miss Emma Buckner, 1158 Wallach Place, N. W., Washington, D. C.
Assistant Secty., Mrs. James Brooks, 620 Pershing Road, Chicago, Ill.
Treasurer, Mrs. Alice Henry, 999 Commercial St., Emporia, Kan.
Representative on Program Committee, T. W. Pratt, Texas.

NATIONAL PROGRAM COMMITTEE

H. L. Herod, Ind., Chairman.
P. H. Moss, Kansas.
Prince A. Grey, Missouri.
Mrs. Ross Brown Grubbs Bracy, Mo.

Kansas beckons and to Kansas we go. Elder Crawford and Brother Joe Willis are gathering "Sunflowers" now and—

NATIONAL CONVENTION OFFICIAL DIRECTORY

The Christian Plea

THE CHRISTIAN PLEA
Women's Missionary Society, Aug. 28, 1930, Cleveland, Ohio

EDITOR'S NOTE: We regret W. M. S. Minutes are not available for our regular Convention Issue of "Christian Plea"; if available, they will appear in a later issue.

1. That each organized State hold a series of one, two or three-day conferences, connected with National Field work, and assisted by the State officers. Time to be fixed by Workers.

2. That the bursary for 1930 and 1931 be the same for State and for Local Societies as of last year, and that all Societies will make a very special effort to attract new members, believing this recommendation to be made because the entire Committee feels that reenforcements in the work which is being done in the homeland or on the foreign field would be disastrous.

3. That we donate to The Christian Plea as much as the treasury will allow after general subscriptions have been made.

4. (a) That we raise this year a special fund of $1000 to be secured through special love gifts ranging from $5.00 to $50.00.

5. That a committee be appointed to study the advisability of establishing a Mission Station in Africa in memory of Jacob Kenoly, through Jerome E. Freeman, whose primary education was received from Jacob Kenoly, and who was so inspired through the sacrificing efforts of this visionary teacher that he later came to America and graduated from Southern Christian Institute, Nashville, Tenn., and from Drake University. Mr. Freeman, after receiving the degrees of A.B., LL.B., has returned to Africa where he plans to spend his life in service for his people. The proposed committee is made up as follows: Mrs. J. H. Thomas, Mrs. H. L. Herod, Mrs. Ora Leigh Shepherd and Mrs. Rosa Brown Bracy.

(e) That the THANK OFFERING BOXES (exact pictures of the United Society stage) be used in connection with this effort.

5. That a committee be appointed to study the advisability of establishing a Mission Station in Africa in memory of Jacob Kenoly, through Jerome E. Freeman, whose primary education was received from Jacob Kenoly, and who was so inspired through the sacrificing efforts of this visionary teacher that he later came to America and graduated from Southern Christian Institute, Nashville, Tenn., and from Drake University. Mr. Freeman, after receiving the degrees of A.B., LL.B., has returned to Africa where he plans to spend his life in service for his people. The proposed committee is made up as follows: Mrs. J. H. Thomas, Mrs. H. L. Herod, Mrs. Ora Leigh Shepherd and Mrs. Rosa Brown Bracy.

6. That an honor roll be maintained with the following points of merit: (a) The Society that has the greatest number of members, according to National Field work in the State. (b) The executive committee shall meet at least six times a year. (c) Four quarterly reports shall be sent to the State treasurer and to the United Christian Missionary Society. (d) There shall be a 25% increase in membership. (e) 50% of homes represented in the membership of each society shall be subscribers to the World Call. (f) The entire membership shall hold a convention at least once a year. (g) There shall be at least one organization of young people fostered by the society.

7. That the training the largest amount above its apportionment be given the award of a LOVING CUP to be held one year only, the winning committee appointed by the president shall handle this feature.

8. That $100.00 be set aside (if possible) for the development of our young people's work.

9. That all officers, National, State and local, be subscribers to World Call.

10. That the expression in the National Convention by the payment of $10.00 with an additional $2.00 for each local society in the State, and that such expression in an unorganized State represent with $5.00.

11. That where there is a local society in which there is a National officer, we urge that society to send that officer as a delegate to the National Convention.

12. That the National President be authorized to set aside a fund at the Convention which invites her, and that the National Convention board of the railroad fire where the State is not in position to pay it.

13. That the Committee of Grouping the States to the end of better development and urgently recommend that steps he taken in such cooperative work.

14. That we continue the Membership campaign through a 100% increase. Plans for contact to be made by a special committee and presented for the pasting and duty, and that the winning societies receive the same prizes as were given this year. Committee in charge of this feature: Mrs. Ora Leigh Shepherd, Mrs. H. L. Herod, Mrs. Rosa Brown Bracy.

15. That our aims for the year will be as follows:

- **Finance**
  - $4,000

- **Membership**
  - 2,000

- **Nets, organized Women's Societies**
  - 80

- **Boys and Girls Organizations**
  - 30

- **Mississippi**
  - 60

- **"World Call" Subscribers**
  - 500

16. That our National Field Secretary give special attention this year to our less organized states in an effort to explain the missionary program as it relates to the entire church, thus helping them to realize the importance of larger fellowship in the task of kingdom work.

17. That to our former Executive Secretary of Missionary organizations Miss Daisy June Trout, the staunch and untiring interest which she so kindly marked her whole attitude toward all missionary enterprises.

The Committee:

- Mrs. J. H. Thomas, Virginia.
- Mrs. A. McMillan, Maryland.
- Mrs. K. W. Watson, Ohio.
- Mrs. T. Abernathy, Illinois.
- Mrs. G. E. Letton, Kentucky.
- Mrs. J. Taylor, Tennessee.
- Mrs. L. H. Crawford, Kansas.

**What Is Success?**

It's your job the best you can, and being just to your fellowman.

It's doing your job the best you can, and being just to your fellowman.

It's daring blithely the field of chance
While making labor a brave romance;

With what is finest in word and deed,
And being just to your fellowman.

And making better this good old earth;
It's sharing sorrow and work and mirth;

It's struggling on with the will to win,
While making labor a brave romance;

It's being thorough, yet making speed,
And being just to your fellowman.

In the homeland or on the foreign field;
It's being clean and it's playing fair;

The instinct to create through this avenue of expression;
And being just to your fellowman.

The Christian Plea has made something of which he is proud, he glows with the results of this achievement. He seems to have more time to his church school work.

4. To Fix Ideas. There is an old saying "What goes in at the eye must come out at the muscles." This saying is true of the child in the elementary department. If he is permitted to touch, to feel, to make or express in some way the ideas or thought he gained from the lesson his learning of the lesson will go farther and make a deeper impression than it otherwise would do.

Handwork may be free-hand drawing, cutting, modeling, handbooks, scrapbooks, folders and posters of different kinds such as seasons of the year, health, missionaries, holidays, nature and lesson themes. The actual handwork was well illustrated in the handwork that made up the national exhibit, along with some beautiful art work done by the pupils of the National Department of Piedmont Christian Institute.

We appreciate the splendid co-operation of the workers from the nine church schools in connection with the work of the Piedmont Institute in helping to make this Exhibit a success. It attracted much attention and interest of the group on the lesson thought through this avenue of expression.

Handwork is a part of Religious Education work in the local schools. There are several outstanding reasons for the use of handwork as a part of Religious Education which we are passing on to you for consideration.

1. To afford an outlet for Physical Energy—In our consideration of the physical characteristics of children from 4 years to 12 years, we find that problem solving, organizing, and overworking with energy. Their little muscles are fairly aching for activity and their minds work better when this long-continued hard-working can be satisfied each Sunday at the Experiential Period which is a part of the churches.

2. To Maintain Interest. We can hold the interest of the group on the lesson thought through this avenue of expression. The instinct to create is found in all of us, therefore can be satisfied in the church school activities.

3. To Insure Study of the Lesson. As teachers we are seeking to secure fruitful study which we hope will lead the child to the deeper study and deeper devotion. When the child in his home study or classroom work has made something of which he is proud he glows with the results of this achievement. He seems to have more time to his church school work.

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We appreciate the splendid co-operation of the workers from the nine church schools in connection with the work of the Piedmont Institute in helping to make this Exhibit a success. It attracted much attention and interest on the part of the delegates and friends. Many local workers expressed themselves as willing to introduce handwork into their work of Religious Education in their local schools.

The following schools were represented with handwork at the National Convention:

- Norwood Ave., Dayton, Ohio; Oakwood Blvd., Chicago, Ill.; Lov Ave., Nashville, Tennessee; Second Christian, Frankfort, Ky.; Centralia, St. Louis, Mo.; Woodland Ave., Kansas City, Mo.; Second Christian, Jefferson City, Mo.; Second Christian, Topeka, Kansas; Eighth St., Rockville City, Kansas; Christian School, Centennial Church, St. Louis, Mo.; and Piedmont Christian Institute, Martinsville, Va.

We are looking forward to having a 'Bigger and Better National Exhibit,' at our Kansas City National Convention. We urge all local schools to emphasize this phase of its work in Religious Education during the church school year.
MINUTES OF ANNUAL SESSION
Thursday Evening, August 28, 1930

At 8:05 P.M. Professor T. W. Pratt, Texas, National Bible School President, made his annual address and recommendations. Committees on Nomination and Finance were appointed. A partial report of States was read by the Corresponding Secretary. An offering of $16.00 was taken. Elder J. D. Locker, Ohio, and Doctor Hankel, Indiana.

Friday Morning, August 29

The Bible school period opened with devotions led by Professor Moss, National Director of Religious Education. Opening music—"Beulah Land." Prayer by Doctor Robinson. Maryland. Members of the Convention each quoted their favorite verse of Scripture. Song—"Savior Like a Shepherd Lead Us."

The meeting was then turned over to the President, Professor T. W. Pratt. Roll call of Convention officers.

The National Elementary Superintendent, Elder L. B. Chandler, gave us a very helpful message on Religious Education. She related in detail the agencies that worked with better leaders in religious education. She explained:

I. School Methods.
II. Leadership Training Schools.
III. Religion in the Schools.
IV. Local Training Classes, or Teacher Training Classes.
V. Community Courses.
VI. Young People's Conferences.
VII. Non-standard Schools.
VIII. Week-end Young People's Conferences.

Professor Moss also told us of a plan to hold three types of schools—one for a large city, one for a small town, and one for the rural districts. Time was allowed for questions on this topic.

Elder W. M. Martin, Kentucky, spoke on Missionary Education, which may be given by:

I. Mission study classes.
II. Church schools.
III. Missionary leaftlets.
IV. School papers.

Brother Utiliss Phillips, State President of Tennessee, brought us a message on "Developing the Church Through the Bible School." He said in part in his forceful speech that Christians should change their lives and more closely perform their duty in supporting the church in order to win the young people, who demand practical religion.

Professor Lehman, President of our oldest school, spoke on Mount Beulah College, urging us to train men and women to train our own work. He spoke of the great accomplishments of Edwards, and urged us to give our school greater support. He touched on the question of race relations.

Doctor Walker, Tennessee, commenting on the above talk urged that we continue and we make Edwards a college second to none. Elder Herod, Indiana, also made remarks on race relations.

Brother R. H. Peoples spoke next, telling us just what we had accomplished at Jarvis College. Mrs. Thomson of Piedmont Training School was at that school.

A partial report of the Enrollment Committee and also the names of the persons on the Bible school Honor Roll were read.

MINUTES OF ANNUAL SESSION
Friday Afternoon, August 29

The afternoon session opened at 2:00 P.M. Devotions led by Elder G. Zollars, Georgia. Songs—"Throw Out the Life Line," and "Onward Christian Soldiers." Prayer by Elder Zollars. Song—"What a Friend We Have in Jesus"

The meeting was then turned over to the President, Professor Pratt.

Attorney J. D. Locker, Cincinnati, Ohio, addressed us from the subject, "Developing the Religious Educational Consciousness of the Church." He brought us a very helpful message, saying that we should train children to be good because it is right to be good and not because of ulterior motives. He gave us a splendid illustration of how we, like the ant, should be conscious of another's need and work without questioning what we will gain.

(Early period followed.)

At 4:40 the Bible school resumed its session with the president in charge.

Professor P. H. Moss, National Superintendent of Religious Education, made his Annual Report on states visited, vacation church schools conducted, conferences and conventions attended during the year. He said we should have a Young People's Conference at Piedmont Christian Institute and one, perhaps, in Georgia to take care of the young people in these regions. He said the Bible school leaders should be interested enough to ask the field workers to come to their state and local schools at various times during the year.

He reported a slight gain in missionary offerings for this year over last year.

Report of the Future Work Committee. After some discussion on sections 17, 18, and 14, in the order given, it was voted that the report of the Future Work Committee be received and adopted as a whole.

At this time the President allowed Mr. N. W. Magowan, Washington, D. C., to make a statement, urging us to be a better giving church and raise the salaries of our ministers. He received the hearty applause of the Convention.

Elder Watson made a motion, which prevailed, that Elder Whitlefield be allowed to make a statement regarding a recommendation passed in the church sessions and Elder Herod, Vice President of the Church Department, again took the chair.

Miss Park, Social Worker in Mission Relations, was introduced by Mrs. Herod and made brief remarks to the Convention and promised to speak at the evening session.

Announcements.
Afternoon session adjourned.

Friday Evening, August 29

The session opened at 7:45. Brother J. H. Phillips and his devotions.


Song—"Have Thine Own Way, Lord." Scripture selection in concert.

Prayer by Elder Kinney, Tennessee.

Song—"My Hope Is Built on Nothing Less."

We then gave way for the Christian Endeavor period.

MINUTES OF ANNUAL SESSION
Saturday Morning, August 30

The Bible school sessions resumed at 10:40 A.M. with the President in the chair. Report of Miss Bessie E. Chandler, National Elementary Superintendent, on the school's work. The outstanding feature of the report was the statement that the Central Young People's Conference was successfully launched in Kentucky this year.

"The minutes of the Bible school sessions thus far were read by the Acting Secretary, Emma Buckner, District of Columbia.

Report of the money received from the local schools and states for the U. C. M. was made by Professor Moss.

A motion prevailed that all these reports be received and adopted.

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Final report of States by the Corresponding Secretary.

Annual Report of the Treasurer, Mrs. Alice Keyser, Kansas City.

Report of the money received from the local schools and states for the U. C. M. was made by Professor Moss.

A motion prevailed that all these reports be received and adopted.

Report of the Nominating Committee was read. Adopted.

Report of Committee on Awarding Honor Shield. Adopted.

Elder P. A. Gray, Editor of The Plea, announced that we were publishing a convention issue of The Plea in order to disseminate the information about the convention to the local churches.

The Bible school session was then temporarily suspended while three representatives from the National Convention of the Congregational Church, which was also
meeting in Cleveland at that time, brought official greetings from that body to us. At the Bible school President Professor Pratt, was appointed on the Commission to take our expression to the Congregational Convention, Professor Moss at that time took the chair and the following items of business were completed.

The Finance Committee report was read and received.

Doctor Fields, Memphis, Tenn., made a report to the Convention concerning the Ladder of Organization, which had just been formed and is to have a part in succeeding conventions.

Announcements.

Adjournment of Bible school session.

Committees of Bible School Department

Enrollment.—W. M. Jackson, Ohio; Mrs. Peoples, Texas; Mrs. J. H. Whiffen, D. C.; Miss Rosm Brown, Mississippi; Mrs. M. J. Letten, Kentucky.

Finance.—W. G. Bowie, D. C.; Mrs. Alice Henry, Kansas; Miss Minnie Smith, Maryland; Emm Buecken, D. C.

Nominations.—H. Peoples, Texas; B. C. Calvert, Mississippi; C. Phillips, Tennessee; Mrs. L. H. Crawford, Kansas; Mrs. Ross Wicks, D. C.; O. Zollars, Georgia.

Attorney.—J. E. Walker, Tennessee; D. Locker, Ohio; P. H. Moss; Miss Bessie Chandler; Mrs. James Brooks, Illinois; Mrs. Y. S. Lewis, Illinois; W. M. Martin, Kentucky; Mrs. Pearl Clark, Maryland.

Honor Shield Award.—Miss Bessie Chandler; Cleophas Haggard, Alabama; M. J. Ayres, Ohio; G. E. Letten, Kentucky; W. D. Bradley, Tennessee; W. H. Taylor, Maryland; Mrs. M. M. Magowan, D. C.; J. F. Whiffen, D. C.; Wm. Boger, Ohio.

Motion Picture Machine.—Dr. J. E. Walker, Tennessee; Miss Bessie Chandler; P. H. Moss; Mrs. Ross Brocy.

Reports

Report of Future Work Committee

We endorsed the President's recommendation that we carry out the report of last year's Future Work Committee modified as follows:

I. That a goal of 10,000 pupils enrolled in the Bible schools reporting from the State conventions to the National Convention, be set.

II. a. That the State Bible school conventions be urged to encourage the employment of Religious Educational Directors in local schools wherever possible.

b. That the State Bible school conventions be urged to appoint a State Secretary of Religious Education to go among the schools of the State.

c. That this individual (the State Secretary) appoint a local Elementary Superintendent where he finds it possible.

III. That we continue the practice of publishing names and addresses of the State presidents and secretaries in the minutes.

IV. a. That each State represent with $10.00 for the State and $2.00 for each local school in the state in the National Convention and that the Secretary notify the State presidents and secretaries of this action.

b. That the National Report blanks for the local schools be sent to the State President to be distributed by these state officers not later than June 1.

V. That our four National Days, namely, Thanksgiving, Christmas, Sunday, Easter, and Children's Day, be more largely supported and the money sent to these days, and Children's Day, be more

VI. That we heartily endorse the leadership training agencies by:

a. Urging the states to send young people to the Young People's Conference, even to the extent of bearing part or all of their expenses.

b. Urging the states to place these agencies in their regions as soon as possible by financial appropriations.

VII. That the National Convention urge states and schools to establish and support standard leadership training classes and schools.

VIII. That this department elect a representative on a program committee of the National Convention and such representative send in his program suggestions to the National Program Committee.

IX. a. That the National Statistician of the Convention be appointed to collect accurate reports of the Bible schools in each state.

b. That two report blanks be made—

1. For local schools.

2. For states.

(Somewhore made by the Committee and accepted by the Convention.)

X. That this department recommend to each state that it create a scholarship fund for the purpose of giving our students higher education in our schools.

XI. That the Editor of The Plea get in touch with state presidents and secure dates of the state conventions, to be published in The Christian Plea during the month of April.

(EIGHTH NOTE: In as much as Editor may not and frequently does not know state officers, it is hereby suggested that the Convention President or State Workers inform Christian Plea of its state officity at an early date.)

XII. That the states urge the schools to make effective organization, increased and regular attendance their major objective in 1920-21.

XIII. That the Bible School Department have alternate sessions with the Christian Endeavor Department on the Convention program.

XIV. That the Program Committee of the National Convention be asked to send copies of the programs of the 1901 Convention to each state president in time for the state convention.

XV. We recommend the purchase of a projecting motion picture machine for national field workers and that a special committee be appointed to arrange for the same.

XVI. That the offices of Recording and Corresponding Secretaries be combined into one, and one of that of Secretary.

XVII. We recommend a Dollar Ball Night to take the place of the Honor Roll and that the enrollment fee be raised to fifty cents.

XVIII. We recommend that the Honor Roll be printed in our church paper only.

XIX. We recommend that all officers, teachers, and members of Bible schools, together with the officials of the state and national work be urged to name the National Bible School Convention as beneficiary in their wills and in some insurance policies.

THE CHRISTIAN PLEA

Report of National Bible School Committees

Professor Pratt

Succeeds Himself

Profs T. W. Pratt, Dallas, Texas, Pres.

Report of Nominating Committee

We, the Nominating Committee, beg leave to make the following report:

President—Prof. T. W. Pratt, Texas.

Vice-President—W. M. Jackson, Ohio.

Vice-President—Mrs. Pearl Clark, Maryland.

Vice-President—U. Phillips, Tennessee.

Secretary—Emma Buckner, District of Columbia.

Assistant Secretary—Mrs. James Brooks, Illinois.

Treasurer—Mrs. Alice Henry, Kansas.

Representative for the Program Committee—Prof. T. W. Pratt, Texas.

Report of Honor Shield Award Committee

We recommend: Since no schools reported through the State Convention points they have made toward the Honor Shield, thus giving no definite record, we had to rely upon the knowledge of the field workers for that information. From this report the Woodland Avenue Bible school of Kansas City, Missouri should receive the award for the following points:

Leadership 100%

Finance 50%

Education 65%

Representation 100%

Stewardship 100%

Report of Finance Committee

Received from states and local schools $231.00

Received from Enrollment Committee 8.50

Public offering Thursday evening 6.00

Total receipts $277.50

Report of States

AMOUNT OF MONEY SENT TO NATIONAL CONVENTION

Alabama $11.00

Arkansas 4.00

Georgia 2.00

Indiana 14.00

Illinois 2.00

Kentucky 12.00

Louisiana 18.00

Michigan 12.00

Mississippi 10.00

Missouri 5.00

New York 24.00

Ohio 28.00

Texas

($Post dated check [Oct. 1, 1929] does not appear in total shown above.)

Eleven states and districts reported state fee of $10 $110

Sixty-one local schools reported a total of $121

Total from states and local schools $231

Corresponding Secretary.

Treasurer's Report

To the president and officers and members of the National Bible School Convention, I wish to make the following report:

Page Fifteen
Minutes and Recommendations of National Christian Endeavor Society
Cleveland, Ohio, August 29, 1930

Miss Elizabeth Mitchell, Ind., Rec. Sec'y; Elder L. L. Dickerson, Ky., Pres.

MINUTES NATIONAL C. E. CONVENTION
By Elizabeth Mitchell, Recording Secretary

The National Christian Endeavor Convention of the Disciples of Christ, held in Cleveland, Miss, the evening of Friday morning, August 28, 1930, at 11:00 o'clock. The topic for discussion was "Developing the Church Through Religious Education. Devel- oping the Church Through Training the Child" was presented by Mrs. Buckner. Developing the Church Through Adult Education was presented by Mr. Wm. Boger. After discussion and announcements of the World Convention by J. F. Whitefield, the session was adjourned until 2:45 p.m.

The second session of the Christian Endeavor department opened at 2:45 p.m. with a song. An address on "How to Build a Christian Endeavor Society" was given by Eugene Burris, president of the Christian Endeavor Society of Cleveland, Ohio. After the address the president opened the business session. The following committees were appointed by the president:


The Nominating Committee: Miss Emma Penn, Mr. J. C. Hughes, Elder I. Hicks, Mr. W. C. Bowie, Elder P. A. Gray, and Mrs. Ross Bracy.

The Social Committee: Mr. Eugene Burris, Miss Geneva Howard, Miss Bessie Chandler, Mr. Cleophus Heygood and Mr. L. L. Boggess.

The Finance Committee: Mr. Utillus Phillips, treasurer Miss Emma Penn, and Mrs. Grace Ford.

The Enrollment Committee: Mrs. McMillan, Miss Howard, and Mr. Heygood. The president then called for a report of officers. Greetings were given by the state president of Ohio and the various representatives of visiting states.

For the next thirty minutes a model Christian Endeavor was held. Mr. Burris presided. The meeting was adjourned with the watch word.

The Saturday morning session of the Christian Endeavor department was opened with devotions led by the president. After a song and prayer by Rev. G. C. Campbell, the congregation read in unison the eighth Psalm.

At 9 a.m. Rev. Campbell opened a conference period on "Christian Idealism," "Christian Idealism in Racial Brotherhood" was presented by Miss Howard; "Social Justice" by Miss Elizabeth Mitchell; "Abolition of War" by Dr. J. B. Rankin; "Christian Unity" by Miss Emma Buckner. After a general discussion the conference period was closed.

The report of the various committees:

The Future Work Committee:—We recommend:

1. That the ministers, national officers of all departments, state officers and especially Bible school workers organize State Christian Endeavors in as many states as possible.

2. That each state, with a state Endeavor organization, be urged by the National officer to send a representative to the National Convention.

3. That the Christian Endeavor days—First Sunday in February, and the first Sunday in July—be more lively supported and observed.

4. That the railroad fares of the President, Secretary, and Treasurer of the National Christian Endeavor Convention be paid unless otherwise provided for.

5. That the Executive Committee of the State organizations to establish and support Leadership Training Agencies in their region.

6. That the Christian Endeavor President send in suggested representatives from this department to the program committee for next year's Convention, and that we continue to alternate business sessions with the Bible School.

7. That the State Endeavor Department lend every assistance in making our Young People's Conference a success, both by liberal subsidy and promotion of attendance generally.

8. That the Executive Committee of this department of the National Convention be authorized to devise ways and means to increase receipts and, if it does not destroy the effectiveness of the organization, reduce expenses of this department since the latter greatly exceeds the reasonable estimate on a basis of the former.

9. That a goal of fifty young people in each of our Christian Endeavor Convention, representing state and local organizations, be set up and worked upon until realized and that they be urged to remain until close of the Convention.

10. That a continued committee on publicity be appointed by this convention to constantly utilize every means to advertise and boost the National Christian Endeavor Convention, generally encouraging full state and local organization.

11. That wherever practical and feasible every young people's organizations be organized and we have separate discussion groups to meet together for closing.

12. That reports be received by the Secretary and greetings be given by delegate for the state he represents.

13. That in churches where there are few young people, we suggest: organize an adult Endeavor with the young people holding offices and have separate discussion groups to meet together for closing.

14. That the representation fee of local society be ($2.00) two dollars instead of one in the National Convention.

15. That we appoint a finance committee to be made up of representatives from various states to function throughout the year.

The Nominating Committee's Report:—

We, the Nominating Committee for the Christian Endeavor Department, beg leave to submit the following names in our report:

President—Mr. L. L. Dickerson, Kentucky
Vice president—Mrs. Hayes Peoples, Jarvis Institute, Texas
Second vice president—Mrs. E. Penn, Virginia
Recording secretary—Miss Elizabeth Mitchell, Indiana
Corresponding secretary—Miss Rhoville Howard, Ohio
Treasurer—Mr. U. R. Phillips, Tennessee

The Finance Committee's Report: We the finance committee beg leave to make the following report:

Enrollment committee $13.00
Committee on Reports $5.00
Total $18.00

The reports of the various committees were accepted as read.

A motion was then in order for adjournment. Thus the second session of the Christian Endeavor closed until August, 1931.

Respectfully submitted,
Elizabeth Mitchell,
Recording secretary

BIBLE SCHOOL COMMITTEE REPORTS

(Concluded From Page 15, Col. 2)

Balance on hand September 1, 1930, following the convention at Winston-Salem, $54.43

Disbursements since the Convention:

Sent to President T. W. Pratt, September 15, for report blanks and bulletins $15.00

Balance in Treasury $70.43

Respectfully submitted,
(Mrs.) Alice Henry, Treasurer.

Honor Roll National Bible School Convention, 1930

All of the following persons made a special gift of $1.00 to the National Bible School work:

Prof. P. H. Moss, Supt., Religious Education
Miss Bessie E. Chandler, Elementary Superintendent
Prof. T. W. Pratt, National Bible School President
Miss Emma Buckner, National Secretary
Mrs. Alice Henry, National Treasurer
Mr. F. E. Smith, Secretary of the Pension Fund
Mr. Utillus Phillips, President of Tennessee Bible School
Attorney Jesse D. Locker, President of Ohio Bible School
Prof. J. B. Lehman, Superintendent, New Work
Mrs. Pearl G. Clark, Baltimore, Md., Vice President, National Bible School
Elder Wm. H. Taylor, Pastor, Baltimore, Md.
Elder R. Hyatt Davis, Pastor, Illinois
Elder B. C. Calvert, Evangelist, Mississippi
Elder Wm. Martin, President, Bible School, Kentucky
Mrs. Jessie Mae Watson, Corresponding Secretary of the National Missionary Convention, Ohio
Mrs. A. L. Martin, President, National Women's Missionary Society, Illinois
Elder G. Calvin Campbell, Pastor, Columbus, Ohio.

(Cont'd in Oct. 15 issue.)

THE CHRISTIAN PLEA
Developing the Church Thru Its Youth

By U. Phillips, Memphis, Tenn. (Delivered at National Convention)

HOW true is it that without a vision the people perish! Where the pursuits are sordid, where the highest aim is the all-absorbing ambition to make money, everything that is finest, cleanest and most beautiful in life evaporates; the nature of the church is the threatening picture of American character today.

The vast resources and great commercial prizes of this country are so tempting, so fascinating, that by the time they are ready for active life our youth are so saturated with mercerlalism, so ambitious to coin every bit of their ability, their education, their influence, their friendship, almost everything into dollars that the church and all nobler pursuits are neglected.

The church is the backbone of society and moulder of character. It is the sustaining force in every community. It is the world’s greatest social center where great and sober minds, forgetful of the hustle and bustle of money-making pursuits, meet and commune in the effulgent rays of the divine spirit. There is no other body on the face of the earth that represents what she represents—the noble destiny of the human soul, the great capacity of human faith, the inexhaustible and unutterable love of God, the Christ, who stands to manifest them all. The grave question facing us today is: “How may we develop the church so that it will be attractive to the young people.” (I say young people advisedly, for if you gain the young the older will follow.)

We are living in a time when the youth of the land are calling for practical religion—doing not saying. The church is suffering from ethical insensitiveness because some church members are in no moral way different from non-members. They aid and abet, or nod and wink at things that remain unchanged. So if we would develop the church ethically we must lift our thoughts to a higher plane, draw a line of demarcation between the church and the world and live a life of self-denial.

The church, just as the industrial (Continued on page 6, vol. 2.)
Statement of Receipts to United Christian Missionary Society
and
Annual Report of National Secretary of Religious Education

(OUERTEENTH ANNUAL NATIONAL CONVENTION, CLEVELAND, 0., AUG. 29, 1930)

ANNUAL REPORT

By P. H. Moss, Kansas City, Kansas

Building A Schedule of Work for the Year. We began, with the beginning of our Conventional year, to build a schedule of work which took into consideration the whole field; goals, touching every phase of work in the field of Religious Education, were suggested. How swiftly the days, weeks, months and even years pass when we set ourselves to a given task; nature seems to 'strip a coat' and another year passes.

At Winston-Salem, N. C., a National Apportionment of $10,000 was suggested and accepted by our National Convention, and $5,000 were allocated to our Bible Schools and Christian Endeavor Societies. Apportionment assignments were made for every School in the Brotherhood, from the smallest to the largest. It is to be regretted that we did not reach our apportionments of $5,000; possibly the present economic depression had something to do with the failure.

It is encouraging, however, to know that there was a little increase in gifts coming from our Christian Endeavor Societies. The total amount raised last year for the Brotherhood, for the C. E. Department, was $169 last year and $185 this year, which shows an increase for the C. E. Department.

State of Kentucky

<table>
<thead>
<tr>
<th>School</th>
<th>B.S. C.E.</th>
</tr>
</thead>
<tbody>
<tr>
<td>High St., Carlisle</td>
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</tr>
<tr>
<td>Danville, 2nd St.</td>
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</tr>
<tr>
<td>Fairview, Sharpsburg</td>
<td>$3.75</td>
</tr>
<tr>
<td>Hootenvill, Paris</td>
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</tr>
<tr>
<td>Lexington, E. 2nd St.</td>
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</tr>
<tr>
<td>Louisville, 3rd</td>
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</tr>
<tr>
<td>Midway, 12th St.</td>
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</tr>
<tr>
<td>High St., Mt. Sterling</td>
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</tr>
<tr>
<td>Maple St., Nicholasville</td>
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</tr>
<tr>
<td>Winchester, Broadway</td>
<td>$6.00</td>
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<tr>
<td>Luther</td>
<td>$8.35</td>
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<tr>
<td>State Convention</td>
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<tr>
<td>Total</td>
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State of Ohio

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<thead>
<tr>
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<tbody>
<tr>
<td>Cleveland, Cedar Ave.</td>
<td>$25.15</td>
</tr>
<tr>
<td>Cincinnati, Kenyon Ave.</td>
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<tr>
<td>Columbus, Monroe Ave.</td>
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<tr>
<td>Dayton, Norwood</td>
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<td>Lockland, Maple St.</td>
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<td>Oxford, Elm Ave.</td>
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<tr>
<td>Warren, Fulton St.</td>
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<tr>
<td>Xenia, Main St.</td>
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</tr>
<tr>
<td>Ohio State Convention</td>
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<tr>
<td>Total</td>
<td>$96.64</td>
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State of North Carolina

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<tbody>
<tr>
<td>Winston-Salem, Cleveland Ave.</td>
<td>$13.50</td>
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| State of Virginia

<table>
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<tr>
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<tbody>
<tr>
<td>Corinith, Chatham</td>
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<tr>
<td>Martinsville, Fayette St.</td>
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<tr>
<td>Mt. Zion, Floyd</td>
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<tr>
<td>Roanoke, 9th Ave.</td>
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State of Pennsylvania

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<tr>
<td>Piedmont Convention</td>
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</tr>
<tr>
<td>Miami, 7th Ave.</td>
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<td>Total</td>
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State of Texas

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</thead>
<tbody>
<tr>
<td>Austin, 12th St.</td>
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</tr>
<tr>
<td>Center Point, Greenville</td>
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</tr>
<tr>
<td>Dallas, Kimro St.</td>
<td>$10.00</td>
</tr>
<tr>
<td>Dallas, Thomas Ave.</td>
<td>$20.00</td>
</tr>
<tr>
<td>Ft. Worth, E. Annie St.</td>
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</tr>
<tr>
<td>Greenbriar, Creek St.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Jarvis Inst., Hawkins</td>
<td>$105.00</td>
</tr>
<tr>
<td>Paris, True Vine</td>
<td>$1.00</td>
</tr>
<tr>
<td>Shady Grove, Cason</td>
<td>$8.10</td>
</tr>
<tr>
<td>Shelton Hill, Paris</td>
<td>$1.00</td>
</tr>
<tr>
<td>Tyler, Little</td>
<td>$1.00</td>
</tr>
<tr>
<td>Vine Grove, Bay City</td>
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</tr>
<tr>
<td>Waco, Clay St.</td>
<td>$2.00</td>
</tr>
<tr>
<td>Total</td>
<td>$189.46</td>
</tr>
</tbody>
</table>

Annual Statement of Receipts

- U. C. M. S. From Bible Schools & C. E.

The total amount raised last year by the two departments was $1,158 while the offerings from the two departments this year (1929-30) amounted to $2,259.68, a slight increase over the previous year though faced with drastic budget conditions.

The final check of the year's receipts is an increase for the C. E. Department. We served in these by bringing messages, motivational work, and regular field work.

ANNUAL STATEMENT OF RECEIPTS

<table>
<thead>
<tr>
<th>School</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Antioch, Plummerville</td>
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<tr>
<td>Edwards Chapel, Rassville</td>
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<td>Elliot Chapel, Wabasheka</td>
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<tr>
<td>Cross St., Little Rock</td>
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<tr>
<td>Mt. Seeing</td>
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<tr>
<td>Oak Grove, Scott</td>
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<tr>
<td>Oak Grove, Kerrs</td>
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<tr>
<td>Pis Ridge, Kerrs</td>
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<tr>
<td>Bible School Convention</td>
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<td>Total</td>
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State of Louisiana

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<tr>
<td>Chickasha, Shepherd St.</td>
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<tr>
<td>Clearview</td>
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<tr>
<td>Clearview Special</td>
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</tr>
<tr>
<td>Luther</td>
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</tr>
<tr>
<td>Muskogee, 2nd</td>
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<tr>
<td>Muskogee Special</td>
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<tr>
<td>Okla. City, East 6th St.</td>
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<tr>
<td>Tulsa, Pine St.</td>
<td>$3.75</td>
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<tr>
<td>Total</td>
<td>$55.06</td>
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State of Texas

<table>
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<tr>
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<td>$5.90</td>
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<tr>
<td>Total</td>
<td>$189.46</td>
</tr>
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(Continued on page 7, col. 2.)

REPORT OF NATIONAL ELEMENTARY SUPERINTENDENT

Miss Beatie E. Chandler
This has been a year of intense work. We have attempted to go forward, although faced with drastic budget conditions during the year, and have increased faith and courage. Despite a very testing year we have enjoyed fine fellowship and wonderful co-operation. This has enabled us to go forward with greater zeal.

Our work has consisted of various types of Leadership Training, Young People's Conferences, Vacation Church School Institutes, Conventions, contributing Editor to the Christian Plea, general office promotion work and Vacation School work.

Annual Conventions—We attended state and district conventions during the year, namely, Arkansas, Georgia, Missouri and Texas. We served in these by bringing messages, serving on committees, holding group and personal conferences and organized the Christian Endeavor Department of the Arkansas State Convention.

Many of the conventions are now doing Institute work in connection with the convention, which is a means of bringing valuable information and inspiration to the local and state workers.

Types of Leadership Training—We planned two Leadership Training Schools for this year; plans were just about completed with local workers, but we were disappointed at the last moment. We trust, however, that our pastors and local workers of Religious Education will make definite plans for the training of their "Teaching Forces" through Standard Leadership Training Schools this year.

Institutes—We held several institutes during the year. Institutes are non-standard schools meeting one or more days with informational and inspirational messages. Institutes were held with the schools and local workers at the following places:

Philadelphia, Pa., Knoxville, Tenn., Xenia, Ohio, Dayton, Ohio, Chicago, Ill., and Washington, D. C.

The schools were properly graded and general information of the Program of Work for a Standard School were given to the schools.

Young People's Conferences—Our Conference Program is going forward in a fine way, many of the local churches are awakening to its untold value and are co-operating both numerically and financially. This year we held our three conferences already projected, and projected a new one in the Central District known as the Central Young People's Conference. This conference was a fine success the first year, and we trust it shall continue to grow and every church in that district will send its young people to conference.

We served on the faculty of these four conferences and spent much time and energy in the promotion of the same. We are still looking forward to receiving greater co-operation from both our state and local workers in helping our Conferences be "BIGGER" this year.

Vacation Church School—After serving in our young people's conferences, we

(Continued on page 5, col. 2.)
NATIONAL CONVENTION MEMORIAL SERVICE

Affectionately remembering our fourteen deceased Christian Ministers and a multitude of faithful, godly men and women throughout the land, and in the midst of our brotherhood, we came to the hour of our Memorial Service with grief-stricken hearts and hallowed, bleared eyes in submission to the will of God. The following expressions of condolence were read by the Editor of Christian Plea—Brother Prince Grey:

"What tug at our heart strings as we recall the passing of our great leaders who have given the best years of their lives for the cause of Christ. No leaders surpass God's choice of leaders in devotion and consecration. They are the promises the earth will ever know, its own sorrows made light. They are the lights that guide men from the darkness of sin. They are the stars that lead men to the path of life. They are the ones who have made this cause so strong and so great. They will be remembered by all for years to come."

Editor's Note:

"Many chapters or pages would easily be written about the great work that was done for the Gospel by these leaders. They were men of God and the 'cloth' who gave tirelessly of their lives for the work of their hearts. Each one of them filled his place well and, doubtless, some from Christian homes for our Christian schools and the already whitened harvest of the ages.

"Many chapters or pages could be written about the great work that was done for the Gospel by these leaders. They were men of God and the 'cloth' who gave tirelessly of their lives for the work of their hearts. Each one of them filled his place well and, doubtless, some from Christian homes for our Christian schools and the already whitened harvest of the ages."

Special Notice

All matter for publication and personal communication should be sent to Prince A. Grey at 2301 Montgall Avenue, Kansas City, Mo., single copies at four cents and two copies at five cents per page, per month, otherwise it will appear in a later issue.

EDITORIAL WATCHTOWER

Broadcasting National Convention Sessions

President Preston Taylor conceived the idea of omitting publication of National Minutes which, as was thought, cost entirely too much for service secured. It was estimated that two years' minutes cost approximately $200 for about 2 months' service. It is deemed advisable and most profitable to publish the entire Convention Proceedings in an early issue of Christian Plea, using this medium of communication to literally Broadcast the National Convention Sessions and Recommendations. Therefore, we will want to take the best of our National Convention Issue of Christian Plea as it will be our only means of reference for the year and the years to come.

Four thousand extra copies, at a total cost of approximately $180 will be sent to 20 different States, 24 different towns and cities and nearly 200 churches, Bible schools, W. M. S. etc. Please remember these extra copies are sent to you for the express purpose of distribution—with your permission, of course! Tell the membership that they will have to special features, recommendations and the high points. Take advantage of the occasion to "Boost!" the entire program and then repeat, and repeat until you get action.

THE CHRISTIAN PLEA

Published Co-Jointly By
NATIONAL CHRISTIAN MISSIONARY CONVENTION
and
UNITED CHRISTIAN MISSIONARY SOCIETY

Published Semi-Monthly At
Christian Board of Publication,
2700 Pine St., St. Louis, Mo.

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PRINCE A. GREY, Jr., Editor
MISS B. E. LEHMAN, Business Manager
J. B. LEHMAN, Associate Editor

Departmental Editors
P. H. MOSS, National Secretary Religious Education
MISS R. BRACY, Field Secretary
JESSE M. BADER, Head of Home Dept.
V. H. L. HEROD, Secretary Joint Ex. Com.
S. J. COREY, Acting President

SECRETARY Joint Ex. Com.
едакторы

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**Suggested National Apportionment for World Missions**

"I thought it necessary therefore, that they would go before unto you, and make up beforehand your aforesaid bounties, that the same might be ready, as a matter of bounty, and not extortion."

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<th>DEPT.</th>
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Missions Were Established Prior to the Church; It Gave Birth to the Church—Thus the Church Can No More Afford to Disregard Missions Than a Child Can Afford to Utterly Disregard Its Parents.

**SCRIPTURAL BASIS FOR MENT. OR AS PAUL BOUNTY,' SECOND CORP.**

"And he that supplieth seed to the sower, shall multiply your seed for sowing, and increase being enriched in every WAY."

**APPORTIONMENTS B**

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**MISSISSIPPI**

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</tbody>
</table>

**THE CHRISTIAN PLEA**
But this I say, He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart.

If You Wish to Re-enforce Your Ministry and Increase the Effectiveness of Your Church, Then—Preach Missions and Make Your Church Truly Missionary “At heart.”

Miss Bessie E. Chandler’s Report

(Continued from page 2, col. 2.)

turned our attention to our Vacation Church School to be held at Centennial Christian Church, St. Louis, Mo. For three weeks we were engaged in this school which was very successful, with an enrollment of eighty-five boys and girls and a faculty of eight. We received the hearty support and co-operation of both pastor and members in making the school a success, for they realized what it meant to their church and community. We trust that other local churches will supplement the Religious Education of its boys and girls through the Vacation Church School.

Christian Plan—We served as contributing editor for The Christian Plan—endeavoring to keep before our local workers and readers valuable information and suggestions for the development of the Program of Religious Education in the local churches. We have written twenty articles, assisted with “Special Conference” issues in conference promotion, and secured subscriptions.

Office Work—A few weeks out of the year were given to office work, at which time we did the “follow-up-work” in respect to our Special Day Offerings and general promotion of the program of the church. Time was also given for special office promotional work of our young people’s conferences, making and planning the bulletins and other promotional ma-

THE CHRISTIAN PLEA
Christian Service In Cooperation

J. B. Lehman, Supt. of Missions
Associate Editor

LESSONS FROM THE CONVENTIONS

There are some lessons we should get from our Conventions that are valuable. We have noticed for years that just before our National and International Conventions there are often threatening thunderbolts on the horizon but when the Conventions come the thunder does not peel and the lightning does not flash. It was just a threat of a storm. The situation came illustrates a fundamental character of men.

If we did not hold conventions or some kind of get-together meetings, not go for years without a break-up. When we are apart we hate each other, but when we get together we find we think more of each other and when we get into a struggle with other yoke fellows, we actually love one another. Then when we get out and our imaginations get to work we get into a mood before the year is out where we begin to see thunder clouds.

In the state conventions it is different. State convention differences are usually the ones that are not dissipated and, as a rule, last to the next convention and seriously affect the work all through the year. It is like a personal affair between neighbors.

This is another phase that is peculiar to our situation that we should consider. The National Convention and the United Christian Missionary Society are linked together by the Joint Executive Committee which is made up of five representatives of the National Convention and five from the United Christian Missionary Society. We say we are not divided into colored and white—and we are not, but so far not all of either colored or white are participating. Perhaps this is as it should be. This becomes kind of a leadership training school for the men and women who will carry the message in the masses in the next generation. God still rules in this world. Some times there will come a clouset over our land. We know not what. It may come in a thousand different ways but let us imagine one. Suppose the idea of communism grows to dangerous proportions in Germany so they got control, as we are told they may, and this spreads to the U.S.A. and suppose we then discover that our classification of colored and white is wrong because we know there is a far greater difference between groups of white people than there is between colored and white—we will need all these leaders we have developed in our great enterprise to show the masses how we can save our Christian faith.

Developing the Church

(Concluded from page 1.)

business requires beauty of structure, the same of proficiency, the strictest of punctuality, diversion, practicability, moral power and a spirit of brotherly co-operation. The tasks and problems are too big to be met and conquered by any one man—the problem of building up the church challenges each member to do his best to help strengthen the edifice in any way that he can. The specific tasks which each might do would vary with the talent and environment of the individual, but there are some general things in which we all have a part. Some of these are: Regular attendance upon all of the public meetings of the church, cheerful giving to support the work, and faithful attention to any assigned duty. We must remember that both our ministers and ourselves need divine help and guidance; hence we should pray often for wisdom and strength.

When the church becomes true to the faith which it already holds; when it is true to Doctrinalism's Sole instead of substituting Doing for Man's Approval, remembering that the imputed righteousness of Christ is practical righteousness; when we realize that heaven is reached by living, not dying, then can we lift the church from its mediocre state and place it high above the world and worldly influences, and the young, the old; the rich and the poor will find contentment within its sanctuary, solace in its assurance and pleasure in its responsibility.

Page Six

Prof. P. H. Moss' Report

(Continued from page 2, col. 1.)

We wish to express our appreciation for the very fine way some of our Bible Schools and Christian Endeavor Societies have cooperated in the work of extending and maintaining our Religious Education program. Some of our Schools and Societies observed our four special days according to our plans and reported their offerings promptly. There were other schools which observed only two of the special days in their program, and there are other schools and Endeavor Societies who failed to observe any of the days or take any part whatever in our common task of fellowship. Still, the days of Adam there have been those who fail to do their full duty and seek to excuse themselves by making excuses and criticizing objectives, etc. It seems that this has become a custom with some of our schools, both large and small.

Leadership Training Schools.

Vacation Church Schools. One of our aims for the Missionary or Convention year was to hold Institutes of Leadership Training; thus making possible for local leaders to hold their own Vacation Church Schools. With proper co-operation in this respect we could establish a number of such schools throughout our Brotherhood. One school was held this summer. Miss Chandler will report it.

Young People's Conferences. Our aim was to maintain and enlarge our three Young Peoples Conferences already established and, if possible, project another. Two of our Conferences increased in attendance while one decreased. Central Conference was the new Conference that was projected this year and was held at Lincoln Institute, Lincoln Ridge, Kentucky. It had the largest attendance of the four. A total of 111 young people were reached in these four Conferences; the number should have been at least 200 and doubtless will be another year if our present plans are carried out.

Our Conference Curriculum is standard and approved by The Council of Religious Education. Our teachers are fully accredited and the young are protected and safeguarded with the tendererness and carefulness of parents and, in some cases, much better protected than at home. Our older men know just where our Conference sites are from the time they enter Conference until they finally turn their faces homeward.

(Concluded on page 7, col. 2.)

THE CHRISTIAN PLEA
ANNUAL REPORT OF RECEIPTS TO UNITED CHRISTIAN MIS- SIONARY SOCIETY

From Negro Churches (as such) for 1929-30

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GRAND TOTAL FROM CHURCHES $1,016.43

Miss Besseie E. Chandler's Report

(Concluded from page 5, col. 3.)

Field Work—A large per cent of our time during the year was spent on the field. We worked twelve states, visiting all or practically all of the schools and Christian Endeavor Societies.

We have put forth strenuous efforts in getting the Elementary Departments of our schools organized, emphasizing the work and the organization of Mother’s Clubs and stressing the value of the ex- pressional work in the church school. At- tendance has been given in the promotion of the National Exhibit.

We wish to express to you our heartfelt appreciation for words of encouragement, the fellowship, and spirit of cooperation.

THE CHRISTIAN PLEA
From Every Pulpit
Let the
Pension Message
Ring Out!

Love for the Gospel
Inspires It

The Honor of the Church
Constrains It

Fellowship and Brotherhood
Invite It

Without shrinking or apology
the men of God will plead this
cause—not for personal gain or
with selfish motive

but

To Exalt the Preaching
of the Word of God

and

To Free the Ministry
for Prophetic
Abandoned Service

The Five Goals
1. Every Minister Preaching Pensions
2. 100,000 Workers
3. 250,000 Pledgors
4. $8,000,000 in Pledges
5. Every Member Praying