1905

Gospel Plea, Volume 10 (1905)

Joel Baer Lehman

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HELPFUL TO ALL.

Gifts from Educational Rally Day from December 15th, to December 31st.

Missouri—Salisbury, Second Church and S. S. (sent by Woodson Moss, Elder, $2.50).

South Carolina—J. L. Wood, Walterboro, $1.00.

Alabama—Lum, Teachers and Students, and Church, $23.15.

Those giving one dollar each are—

Vernon W. Barnett, Principal,
E. L. Brayboy,
Mrs. M. A. Butler,
Mrs. D. C. Brayboy,
Mrs. E. L. Mc Cain,
H. J. Brayboy, Jr.,
J. O. Brayboy,
W. T. Brayboy,
D. C. Brayboy,
Charlie Mc Call.

Kentucky—Louisville, Duncan Street Church, (sent by Jas. D. Burns), $8.53.

Mississippi—Center Church; (sent by K. R. Brown), $2.00.

Total from December 15th to December 31st, $37.18.

Amount previously reported, $13.61.

Grand total $161.86.

Statement, by States, of Amount Received from Educational Rally Day up to the last day of December 1904.

Arkansas, $13.61.
Kentucky, 18.83.
Georgia, 31.95.
Virginia, 6.35.
Texas, 27.60.
South Carolina, 2.00.
Mississippi, 20.13.
North Carolina, 4.15.
Florida, 4.43.
Missouri, 11.25.
Tennessee, 12.00.
Ohio, 5.05.
Total, $161.86.

Note: Alabama led at this time.

Texas is a close second; Mississippi is third.

C. C. Smith.
1373 Burdette Ave. W. H
Cincinnati, Ohio.

There is much talk of diverting this year's foreign immigration to the South. During the past year the papers made a cry of the scarcity of labor in the cotton districts and the transportation companies are taking up the work of supplying the deficiency. It is their plan to bring in the class of foreigners that now go to New York and Chicago to this section to occupy our idle land.

We hope this will not be tried, as it is sure to prove a grievous disappointment to the Southern white man, to the Negro and to the foreigners themselves. This section does not need these foreigners as this year's mammoth cotton crop will testify. If the labor could have been secured last year we would have made a sixteen million bale crop and cotton would not bring the price it takes to transport it. It is evident that we cannot make a much larger cotton crop until we find more market for our cotton goods. We need more drummers in the Orient to induce those people to wear our cotton.

But there is a more patent reason why these foreigners should not be brought here. Wherever they go labor troubles begin. They would not be here ten years until we would have a union of cotton hoers, a union of cotton gin bands, a union of cotton hanless etc. This would demoralize the Negro laborers who are doing this work efficiently and cheerfully. It would prove a grievous disappointment to the white men who would employ them and these laborers themselves would find themselves out of work and destitute.

The South has a race problem to solve and it will be wisest to let them solve it through the next century or two without these complications of foreign ideas. There is no power on earth that can separate the Southern white men and the Negro. No matter how much they might dislike each other they are

(Continued on 7th page.)
The Gospel Plea

A Weekly Religious News Paper

Issued every Wednesday from the Press of

The Southern Christian Institute

Published in the interests of the cause of Primitive Christianity and the general interests of the Negro Race.

Price per annum $1.00.

Send all Communications to

The Gospel Plea

Edwards, Mississippi.

Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

Personals and News Items.

Robert Brown sends the following: "I have changed my post office from Esther to 409 Thobala Avenue, Greenville, Mississippi. I hope to hear of all the Sunday Schools in the state. I am going to do my part to make the work go on."

With Robert Brown and a number of others we ought to have a church in Greenville ere long. What do you think?

Roxie Sneed has sent in one dollar on her subscription. She is now at Beadland, Arkansas. She writes that she made a two years' license.

Mr. D. M. West of 2037 Madison Av. Kansas City, Mo. has sent in $1.00 on his subscription.

For some time the plea will be a little irregular and we feel sure our readers will bear with us. B. O. Hurdle of our printing office force went home on account of the death of his mother. Cynthia T. Yarber another of the force is detained at home on account of sickness. We are training new help but the process is slow and full of disappointments. We hope by February 1st. to be on full time again.

J. E. Anderson sends in a one year's subscription for Mrs. Eliza Davis of Kansas City, Kansas.

David Medina of Biloxi. P. O. Box has ap-

plied for a place in our industrial department next September.

Mary A. Hart of Long Branch, New Jersey has sent in one dollar on her subscription.

J. H. Russel of Ravenden, Arkansas sent in 50 cents and adds: "Continue the plea. I could not do without it. It is just the paper for our people. I trust it will find more new homes this year."

It is not so much a man's actions as his motives that give him his reputation. His evil intentions he can not long conceal, no matter what his outward actions are. On the other hand if his intentions are good, the world will know it, no matter how much he is defamed by his enemies. God knows us as we are and he has so set his laws that in the end the world must judge right.

It is an inborn quality to admire manliness, courage, and fidelity. We make a warrior a hero, not because he did not fear to expose himself to death but because we believed him devoted to a great principle at the risk of his life. We praise a man who can do great deeds, even though the deeds done are not always good deeds. This is because we have such great admiration for devotion to a purpose that we sometimes forget to discriminate.

The Educational collection, which we have been reporting from week to week, has been very encouraging in one way and very discouraging in another. It has been very encouraging in that many new churches have been added to the list. Never before have so many people been reached by the appeal. This was the main object sought. It was to be educational in more ways than one. The churches were to be educated in the giving. We have been disappointed in not hearing from many from whom we certainly expected cooperation. So far only K. R. Brown and T. P. Porter in Mississippi have taken up the collection. Some others will yet be heard from but the period of real enthusiasm has passed.
(Continued from 1st. page.)

But if much of our land continues to lie idle either because it is worn out or because we do not need it, this foreign emigration idea will be sure to take root at some future time. The solution must come by the negroes buying up the idle land. 'Tis true that some of this is not for sale, but enough is for sale to make many homes and the time is not far off when all these vast plantations must be. The planters will find new lines of work opening up for them which will more than satisfy them. The farmers will find that forty acres well farmed will mean much more to them than they now realize in scratching over a few hundred acres. When this new arrangement comes it will be as clear as daylight that there is wisdom in educating the Negro. It will be so clear that compulsory educational laws will be passed. School houses will be abundant everywhere. The appearance of shiftlessness so manifest everywhere will be no more. We do not want foreigners to wedge into our growing state of affairs.

(Continued from 5th. page.)

that Christ spoke of in Matt. 9: 38. The harvest truly is plentiful but the laborers are few. And in accordance with the command given the disciples, verse 39 I pray that the Lord of the harvest may send forth laborers into his harvest. I wish dear fellow-worker to give the reason why I have spoken so well of Kansas City and the adjoining territory. Three months ago I was elected to the office of superintendent of Summit St. Christian Sunday School and after three months service with the hearty cooperation of eager hearts and willing helpers, the secretary is able to set forth the facts which are given below.

Kansas City Mo.

Jan. 1st 1905.

Mr. Superintendent and school:

I your secretary beg leave to submit the following report for the month ending Jan 1st 1905, that the Sunday School at Larga may become better acquainted with the financial and missionary standing of the school.

Mission work done since Oct. 2nd 1904. 22 families solicited. Testaments and Bibles placed in the hands of 58 children. The school was increased from about 30 to 97.

The money raised has been expended as follows:

Paid on Organ $11.36.

“ for Sunday School supplies $4.70.

For entertaining the children three times $50.24.

Paid for 52 Testaments $5.50.

“ “Bibles $1.04.

(Continued in the next issue.)
SUNDAY SCHOOL LESSON.

THE FIRST MIRACLE IN CANA.

John 11. 1-11.

GOLDEN TEXT: whatsoever he saith unto you, do it.

TIME, FEBRUARY A. D. 27.
Geographical notes: Cana of Galilee was a village three miles north of Nazareth. It still remains a small village and the ignorant priests may tell the visitor to the small chapels which stand in the village that each is the one in which the wedding feast took place. This, however, the visitor knows is not true for the chapels are both modern.

Central Thought of the Lesson, Jesus in the home, sharing our joys, supplying our need.

THE LESSON.
It is a pleasure to find the Master’s ministry of signs introduced into a place of sacred joy. The lesson before us is a protest against the thought that Jesus cared for human kind in the Lime and places of sorrow only. While his ministry was linked more closely with the burdens of humanity such incidents as these show Heaven’s sympathy with humanity’s joys.

The Third Day:—Two days since Jesus talked with Nathaniel in our last lesson. He is now in a happy circle of friends.

And the Mother of Jesus was there:—As she shows some authority in ordering the servants it is probable that she was related to the family in which the marriage takes place.

Jesus and His Disciples were also there:—Probably these Galileans knew not of the events in Judea, the baptism, the descent of the spirit, the voice from Heaven, the open proclamation of John. Had they known they would have been agitated by his presence and the peace and joy of the occasion disturbed by discussions as to the character of his person and ministry. He is allowed instead to show the quiet joy of this Galilean feast.

When the Wine Failed:—Whatever the occasion of this, whether not sufficient provision at the first, or the presence of an unlooked-for number of guests, the failure if noted by the company, would be a lasting disgrace to the family involved.

Mary’s approach to Jesus indicates a quiet confidence that Jesus would be able to help relieve the condition. She had always found him helpful in time of perplexity and she turned to him naturally. Why cannot we all do the same?

“Woman, what have I to do with thee?”
The term woman, in eastern usage was one which might be addressed to the highest, and so tender it might be addressed to those best loved. There is nothing harsh in what follows from the lips of Jesus.

Mine Hour Is Not Yet Come:—What He did must be done in his own time and in his own way; much depended on his every move.

His Mother Said:—She was perfectly satisfied with His answer. Knowing her son well she knew he meant to do something. She left all in His hands, ordering the servants to obey.

When the Ruler of the Feast:—The miracle has been performed. The first of this miracle working Jesus. The water had become wine. Fermentation takes time, and we have every reason to believe that this was pure, sweet grape juice. How many knew of this wonderous miracle we do not know. We have witnessed however, the beginning of his miracles or signs. In these He manifested forth His glory; and His disciples believed on Him.

“The very works that I do bear witness of me that the Father hath sent me”, says Jesus himself.

GRACE W. CHAPMAN.

So Goes the World.

Our varied days pass on and on.
Our hopes fade unfulfilled away,
And things which seem the life of life
Are taken from us day by day;
And yet through all the busy streets.
The crowd of pleasure-seekers throng;
The puppets play, the showman calls,
And gossips chat the whole day long—
And so the world goes on.

Our little dramas come to naught;
Our lives may fail; the schemes
May crumble into nothingness;
Our firmest castles fall to sand;
And yet the children sing and dance,
HELPFUL TO ALL.

A WORD OF EXPLANATION.

When we sent you the last issue of the Plea we explained to you that we were hindered with smallpox. We have at no time suffered from this pest and the school has gone on as usual with the exception that we had to dismiss the day pupils. We knew that some of our students were exposed to smallpox during holidays and so we exercised great care when school opened, but we did not succeed in confining it entirely to the first case. An unfortunate circumstance occurred about this time. A young man from Arkansas had a case of chicken pox and the doctor pronounced both smallpox, which was the only thing he could do under the circumstances. Three young men with this harmless disease were put in the hospital with the case of smallpox and two weeks later they came down with the smallpox too. In all we had six cases of smallpox and about twenty of chicken pox. None were very sick and we are indeed thankful that we escaped so well. We ask our readers to send in the items now and we will try to come regularly each week.

We are truly thankful for their patience during the time the Plea failed to come.

There is a force at work that will mean better houses for the tenant farmer. The high price of cotton for the two years previous to the recent fall of prices made cotton very profitable. A few planters have believed that it pays to get the more substantial families as they will save more and do more work. And to get these, they discovered that nothing is so effective as building good houses. We recently drove through a plantation where the planter had just opened up much new land. The houses he built were the best we had ever seen. Besides this he advanced money to build a church and made a donation of considerable money towards a new school building. He did not do this because he had a profound interest in the hands of his place, but because he believed it to be a good business proposition.

Now it is for the Negro farmers to prove whether this is a good business proposition or not. If they go to work in earnest and save their means and work their crops well and prove the wisdom of their experiment, all other planters will soon be forced to do likewise or take the most trifling hands. On the other hand, if they become spoiled by this and become overbearing and inordinate in their demands, no other planters will try it. Many planters have been grasping and even unfair to their tenants, but the tenant farmers should remember that reforms on these lines depend as much on the course they take as on what the landlord may do. In fact, we believe that wise and thoughtful actions on the part of the Negro tenants will bring about a more speedy reform than anything the landlord can do.

On the other hand the planters should remember that the Negro tenant is like all peasant people, a man who is greatly influence by the example of those higher up in life. The majority of vices now laid to the charge of the Negro are traceable directly to influences for which the white man is responsible. However, we should forget the past. We should have discovered long ere this that all men are not angels, and it is good men's place to make them better. Every complaint of their meanness is a reflection on us who have been commissioned to disciple the whole world. How many of the white man's faults are due to the Negro's shortcomings, and how many of the Negro's faults are due to the white man's shortcomings, we can never know, but we do know that we are commissioned to reform the world. Feeling this way we can easily say with one of America's greatest statesmen, "With malice toward none, with charity for all."
Perseverance is one of the essential attributes of success. He who is enthusiastic for a year and then drops everything cannot succeed.

Vascilation is a sure sign that proper development of character has not taken place. He who vascillates in his purpose will have to be content to be ignored by the counsel of his fellowmen.

What a pity that the patriots of the Revolution had to suffer through those awful years of hardship, and yet how could they otherwise have been tested to see if they would be strong enough to champion the cause of liberty for the whole world?

The wisdom of negro education through missionary effort is proven by the fact that without exception the class of negroes who went through these schools are now the dependable class in mill, factory, school, church and reform work. They are universally looked up to in all emergencies.

On the other hand the cigarette smokers town loafers, craps shooters, criminals and degenerates are entirely recruited from the class that has never been touched by the missionary schools. The planting of these schools saved the South from disaster.

The young men in these schools are made perfect by discipline, are taught industry and frugality, are taught to be long suffering and patient. What will one hundred years from now see as the result? Their lives full of the Christian grace will compel a new kind of thinking. The unfeeling and uncharitable Tillmans will be displaced by a new class, the Galloways and Curries.
THE GOSPEL PLEA.

“MARRIAGE AND DIVORCE.”
By J. E. ANDERSON.

Editor of Plea:— Please allow me space to write upon the subject of marriage and divorce. First we find that marriage is a Divine Institution, Matt. 19: 6. Christ said, What therefore God hath joined together let not man put asunder—Forbidding to marry as properly does the clergy, is a doctrine of devils. (1. Tim. 4: 1-3.)

Paul said “marriage is honorable in all Ministers of the Gospel as well as others but whoremongers and adulterers God will judge. (Heb. 13 4.) But let us first of all settle one question which is this, “Who are scripturally entitled to marry?” In order to answer this question we must appeal to the word of God, (2. Cor 5: 14). Paul said: Be ye not unequally yoked together with unbelievers. Here we see that the word of God forbids holy people to marry sinners. I would charge upon all children of God to observe these scriptures because they cannot afford to set aside the counsel of God in this matter, with the hope that they may find peace and happiness in this life without obedience to God’s Holy Law. Let not the father of lies tell you that you can find a happy life outside of God, especially when you know what the word of God teaches. Well, some one may say he does not know just what the word of God teaches concerning this matter. To all such I say you ought to read the scriptures that you may know, hence you are without excuse, John (5: 39). The Pharisees came to Christ tempting him and asked him if it was lawful for a man to put away his wife for every cause? Jesus said in reply to their question, “Have ye not read that lie which made them at the beginning, made them male and female. For this cause shall a man leave his father and mother and cleave unto his wife; and they twain shall be one flesh. They are no more twain but one flesh. What therefore God hath joined together let not man put asunder. Then the Pharisees ask Jesus why Moses commanded to give a writing of divorcement and put her away. Jesus answered them by saying Moses suffered you to put away your wives because of the hardness of your hearts, but from the beginning it was not so, “And I say unto you whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; And whosoever marrieth her who is put away, doth commit adultery. (Matt. 19: 3-9). From this language of our Savior is it very clear to me that none is allowed to be divorced from his wife for any cause except it be fornication. But some one may ask whether the person who is not guilty of breaking the marriage can marry again. I answered no. Please read (Mark 10: 11 12). Here Jesus says whosoever shall put away his wife and marry another, committeth adultery. And if a woman shall put away her husband, and married to another, she committeth adultery. Here both the man and woman are placed on the same footing. If either one puts away his or her campaign and marries another, the Law of Jesus Christ holds that person an adulterer.

There is one exception. I know that it is a very common thing now-a-days for the Civil Courts to divorce a man from his wife and give him license to marry another. But this is contrary to the law and principle laid down in the New Testament by Jesus Christ.

There is not a court on earth that has any right to change what the Son of God has said about this matter. A man has the right to put away his wife, if she is guilty of fornication or adultery but he has no right to marry another. Now for the proof of the statement, see what Paul says (Rom. 7: 2-3). For a woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead she is free from the Law of her husband so that she may be married to another man. I say therefore to the unmarried and widows, it is better to marry than to burn.”

But if her husband be dead she is at liberty to be married to whom she will; only in the Lord. No difference what lust may clamor for, what earthly courts may grant, what human laws may provide, or the devil himself may suggest. Let not the wife leave her husband, nor a man put away his wife. And all of satan’s power and man’s devices together cannot set aside the authority of the Lord Jesus.

J. E. ANDERSON,
215 Morgan, St.
Rock Ford, Ill.
Reports from the Field.

MISSISSIPPI LETTER.

Greenville Miss.
Feb. 5th 1905

Dear Editor of Gospel Plea,

Please allow space for these few words I find that the name Christian is unknown to most of the people in this section of country. I am located one mile east of the town in a little Negro village called Paducah, located on the Fish Lake road. I like my home very well. I have read the Proverbs of Solomon which is full of wisdom and instruction in industry and the use and abuse of money. He that is slothful in work is brother to him that is a great waster. Go to the ant, thou sluggard consider her ways and be wise. Poverty he says shall come upon the idler as one that traveleth and waiteth an armed man. But of the industrious and upright the hand of the diligent maketh rich He who will not plow by reason of cold shall begin harvest and have nothing. The drunkard and the glutton shall come to poverty and drunkenness shall clothe a man with rags. The slothful man says there is a lion in the streets. Seest thou a man diligent in his business he shall stand before kings. But love all it is better to get wisdom than gold, for wisdom is better than rubies and all the things that may be desired are not to be compared to it. I hope to hear from the Sunday School work often through the paper.

Yours for the work.
R. B. Brown.

Summit I. T.
Feb. 16th, 1905.

To the Gospel Plea:- Please allow me a little space in the Plea for these few words. I am a member of the Christian family also moved away from my membership where we have no church, no Sunday School or anything pertaining to Christianity. We have a very large neighborhood and no church of any kind. I would be glad if this community would become a settlement of all Christian people. Brethren consider that we are to bring souls out of darkness into light. I think that a large portion of this territory is in darkness and needs light. I hope in the near future we will do a great work in this territory. I will enclose fifty cents for a six month subscription so that I may learn of the great work being done elsewhere. Please send me a copy at once.

Yours in Christ.
Mrs. Nellie Bowman.

THE LESSON THE DOCTOR GAVE FRED.

"Fred, I think I left my spectacles upstairs," said grandpa, after he had searched the sitting room for the accustomed helpers.

"Oh, dear!" began Fred, who always thought it a great nuisance to go up and downstairs unless he wanted something for himself and couldn't get anyone to go; but before he had finished his grumbling sentence, little Lillie had deposited her thimble of patchwork upon the sofa, and with a cheery, "I'll get them," was on her way upstairs.

"Fred, you forget to put your tools away," mamma said a little later.

"Oh, dear! It's such a bother to put everything away!" fretted Fred. "Can't I leave them until tomorrow, for I will want to use them again?"

"No, I want them put away at once," said his mamma, in such a decided tone that Fred knew she required instant obedience.

Dr. Morton had dropped in for a little chat with Fred's father, and he looked up as he heard the impatient exclamation.

"What do you think I've been doing today, Fred?"
"What sir?" asked Fred, glad of a diversion.

"Breaking a little girl's arm."

Don't mean mending it, doctor?" asked Fred, thinking the doctor had made a mistake.

"No, I broke it," answered the doctor. "Some time ago this little girl broke her arm, and it was very badly set, and has been so stiff ever since that she could not use it as she wanted to. She makes lace very cleverly, and her earnings have been a great help to the family, but since her arm was hurt she has not been able to work at all. We held a consultation at hospital to-day, and decided that the only way to help the child would be to break her arm again and set it.

"I think I'd rather never be able to do anything to have that done!" exclaimed Fred.

"Why that's unfortunate," remarked the doctor. "I've been thinking there's a bone about you that ought to be broken very soon if you expect to become an active man. I've been meaning to mention it to you for some time, my boy."

Fred turned pale. He was not at all fond of bearing pain.

"Where is the bone? he asked with a frightened tremor in his voice. "Will you have to break it?"

"No, I can't very well break it for you," answered the doctor. "You can break it yourself better than anyone can do it for you. It is called the lazy bone."

"Oh, is that what you mean?" and he was so relieved that he smiled at the Doctor's words.

"Yes, my boy, that is the bone I mean, and it is a bone you ought to break very soon, if you ever expect to be of any use in this world. It will take a pretty determined effort to break it, for it's one of the toughest bones I know anything about; but you can break it if you make the effort. Will you try?"

"Yes, sir, I will," promised Fred manfully, his face flushing with shame at the thought that he had earned a reputation for laziness. 

GOD WILL PROVIDE.

S C. LETTER.

Dear Editor,—Please allow me space in your paper for a few helpful hints.

Some years ago Elder John Mainard was ordained to the ministry in Barnwell County. S. C. Mainard was an able preacher. He organized the first Christian Church (colored) in S. C. and labored very hard for the cause, even now. One of his greatest labors was to set up an Institution some where in S. C. for an education of the rising generation. After a long toiling he located a place in the town of Summersville S.C. Sec. C. C. Smith of Cincinnati came down and dedicated the school place calling it Mainard Institute. C. C. Smith left Prof. D. M. Braker in charge of the school, but by some means the school grew weak. But God will provide! Later in life one J. C. Counts came over from the A. M. E. church who is an able preacher, and so far has proven to be a Christian brother.

Eighteen months ago he bought a lot in the town of Fairless S.C. for the sum of $600. He has talked, lectured and rallied his people until he has paid it down to $200 and we mean to raise that money with little or no troubles. Our next convention will be held in the city of Charleston S.C. Nov. 9-13-1905, and we want to raise $700 or more, should all money of the several district meetings be turned in then. We want $800.00 as we have never held an annual meeting in Charleston City we pray that it will be one long to be remembered. On the fifteenth of November next or soon after we want to have our debt for lands of our college spot paid for and be ready to take steps for building. Our Church Antioch has taken just such steps so to raise $50.00 with less than a hundred members. What will those with 300, or 400, do?

Yours for the cause.

BEVERLY E. DAVIE.

Varnerville, S.C.
C. W. B. M. DEPARTMENT.

All C. W. B. M. dues; that is, the ten cents a month paid by each member should be sent to Helen E. Moses, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Jewell, Ark.
Jan. 28th, 1905.

Dear Editor of the Plea:—Please allow space to report the first meeting of this quarter.

The sisters of the above place mentioned met on last Lord’s Day with hearts full of interest in the work and listened to a good sermon from Bro. G. W. Ivy of Sherrel, Ark. Then the program was carried out. Bro. M. M. Bostick and Bro. G. W. Ivy gave talks encouraging the sisters to go on in the work. Oh, that every leader would do likewise.

Collection $2.90.

WATCH WORD AND AIM FOR 1905. TO WHO HATH REDEEMED US—OUR MINDS, OUR MEANS, OURSELVES.

20,000 Tidings: $185,000. 50,000 Women. Members of Auxiliaries to the Christian Woman’s Board of Missions commenced with January a study of our mission stations and the workers in charge of them. We hope as these studies progress, there will grow in the spirits and minds of those showing in them a real appreciation of our fields and a sense of kindred nearness to those serving in them.

Let prayer—definite, sincere single hearted prayer—accompany the studies. Do not be content with poor or hasty preparation for your auxiliary meetings. Go to the meetings ready to give and to receive information and inspiration.—Tidings

TOPIC FOR THE MARCH MEETING OF AUXILIARIES:

Bina and Pendra Road, India. Song “My Father Is Rich In Houses And Lands,” Study of our work at Bina and Pendra Road, India.

BINA.

This station was opened Feb. 1st, 1894. A Sunday School was organized February 7th, 1894. The church was organized three years later.

Our missionaries there are Mr. and Mrs. C. G. Elsam, Miss Elsie Gordon, and Dr. Rose Lee Oxer.

The native church members forty-eight in its membership. We also have an English Church of thirty members, where were nineteen additions by membership last year; the appearance of the dreaded plague in and about Bina has retarded the progress of the work. None of the Christians suffered from it.

The buildings in Bina are: Mission bungalow, with and other out houses: Church for the English speaking people and school house for boys.

Buildings rented are, Rooms for girls, school, for native evangelist and Braman, for hospital and dispensary and for the native Christian doctor.

PENDRA ROAD.

This station was opened November 1900. Our missionaries there are Mr. and Mrs. Madsen and little daughter Theodore, two and a half years old, who already loves and prays for “our people.” They are conducting evangelistic, village, Sunday School, training school, and colportage work.

There is now a Christian community at Pendra Road, India, numbering one hundred and twelve. Nine young men are under special training for Christian work.

The buildings in Pendra Road consists of Missions, bungalow with necessary out houses, chapel, boy’s house and four small houses for native workers.

The C. W. B. M. has in India: Twenty-eight missionaries, Four assistant missionaries, Fifty three native helpers, eight stations established thirteen schools, with eleven hundred and eight pupils. Four orphans, with three hundred and ninety-seven orphans, ten bungalows, four hospitals, with about fifteen thousand patients, six dispensaries one hundred fifty homes open terms.
Corrent Event.

The Townsend-Esch bill, concerning railway rates has passed the House. It enables the Commerce Commission to declare a just rate in place of one found unjust; and also provides for a Court, of five judges, for appeals. The bill will probably not pass the Senate during this session.

A bill for the Kansas House, providing for the establishment of an oil refinery, to cost $400,000, at Peru. This action is due to the Standard Oil Company, which buys the crude oil from that region, and has so depressed the price of crude oil that owners of wells can no longer pay expenses.

Crown Prince Gustaf, of Sweden and Norway, is now ruling in the stead of King Oscar, his father. King Oscar is seventy-six years old, and, not feeling able to conduct the Government, has made his son regent.

The Commission to decide upon the North Sea Incident has received all the testimony. The testimony of the Russians and that of the fishermen are exactly contradictory; one maintaining that Japanese torpedo boats were seen near at hand; the other that there were none, and that there was no excuse for the firing. The labor movement is still more serious in Russia, as the trouble in St. Petersburg has not been quieted, and more Polish cities are affected. Procurator Soininen of Finland has been assassinated.

ROOSEVELT AND THE RACE PROBLEM.

"It is in the South that we find in its most acute phase one of the gravest problems before our people; the problem of so dealing with the man of one color as to secure him the rights that no one would grudge him if he were of another color. To solve this problem, it is of course, necessary to educate him to perform the duties, a failure to perform which will render him a curse to himself and to all around him.

"Our effort should be to secure to each man, whatever his color, equality of opportunity, equality of treatment before the law. As a people striving to shape our actions in accordance with the great law of righteousness we can not afford to take part in, or be indifferent to the oppression or maltreatment of any man who against crushing disadvantages has by his own industry, energy self-respect and perseverance struggled upward to a position which would entitle him to the respect of his fellows, if only his skin were of a different hue.

"Every generous impulse in us revolts at the thought of thrusting down instead of helping up such a man. To deny any man the fair treatment granted to others, no better than he is, to commit a wrong upon him, a wrong sure to react in long run upon those guilty of such denial. The only safe principle upon which Americans can act is that of 'all men up,' not that of 'some men down.' If any community the level of intelligence, morality and thrift among the colored men can be raised, it is humanly speaking, sure that the same level among the whites will be raised to an even higher degree; and it is no less sure the debasement of the blacks will in the end carry with it an attendant debasement of the whites.

"The colored man's self-respect entitles him to do that share in the political work of the country which is warranted by his individual ability and integrity and the position he has won for himself."

Simon Peter was very far from being a rock when he came to Jesus, but Jesus saw in him the capacity for becoming a rock, and hence called him Peter. It is characteristic of Jesus that he was able to see in men possibilities of development which others did not see. There is that in him which appeals to the noblest and best there is in our human nature and if we yield ourselves completely to his guidance, and enter into fellowship with his plans and purposes he can accomplish in us and for us results far above anything of which we have ever dreamed.
HEALING OF THE MAN BORN BLIND.

March 19, 1905.

Golden Text:
I am the Light of the World.
John 9:5.

Time:—During the Feast of Tabernacles, in the month of October A. D. 29.

Place:—In the Temple in Jerusalem, and at the Pool of Siloam within the city wall.

Introduction.
Jesus had been in conversation with his Jewish opposers charging them with being the children of the devil. He affirmed that Abraham rejoiced to see his day and saw it and was glad that he had an existence before the days of Abraham. Then they took up stones to stone him, but "going through the midst of them he passed by."

The Outline:—(1.) The disciples' question Jesus as to the cause of the man's blindness. (2.) He bids the man wash in the pool and he is cured. (3.) The miracle caused a discussion among his neighbors.

(1.) The Blind Man.
And as he passed by, he saw him:
—In this case it was Jesus who came to the blind man, not the blind man to him. Blindness from birth was and is universal. Like most such unfortunate ones, the man was a beggar. There were no blind asylums then, or hospitals for the unfortunate. These are products of Christianity. Hence it was a matter of absolute necessity that the helpless appeal for charity. It is still so in Palestine and the East. Travellers are beset by piteful appeals for charity on every hand from the blind, lame, aged, lepers and from children.

Master who did sin?
The disciples observed the Savior's look resting sympathetically on the sufferers. They ask the solution of a troublesome question. It was current among the Jews that such an affliction was a punishment for sin. This man, usually our sorrows are the direct result of our own sins. Men are broken in health, reputation or fortune because they have sinned. The disciples knew this to be true, and did not stop to consider that the man's own sins could not have caused him to be born blind.

Or his parents:—The disciples knew well that the sins of parents are often visited upon the children. Many a child has received the legacy of a feeble constitution, or a disease, or of a vicious habit, or of a shameful name from its parents.

(3.) Neither hath this man sinned, nor his parents:—Jesus does not affirm that they were sinless, but that their sins were not the cause of this man's blindness. We are not justified in asserting that the sufferer is a sinner. Job's friends tried to prove his guilt by his calamities; the enemies of Christ, when he suffered on the cross, said, "He is smitten of God and afflicted." Christ here shows that there may be other reasons for sorrow.

But that the works of God should be made manifest in him:
By his miraculous cure the work of God should be made manifest. It is the work of God to believe on Christ, and the blindness of this man was the occasion of faith being produced not only in him, but others.

II. The Working Lord.

(4.) The night cometh, when no man can work:—The workers of God are to make manifest in the blind man; Christ must work those works while the short day of life lasteth, the light soon cometh to every one, when no man can work. His night of death was near at hand, and he was diligent to finish his work. So, too, it soon comes to every man.

5. I am the Light of the World.—He was the sun that caused the day of life and hope to the soul. He sheds moral and spiritual light upon the world. It was prophesied that he should give sight to the blind eyes. At that moment he was about to be light to one who had been wrapped in darkness all his life.

He spat on the ground: and made clay of the spittle:—

Why he did this we cannot be sure. It is probable that this means was adopted in order to send the man to the Pool of Siloam to wash. It was Christ's rule to give all who were healed something to do as a test of faith.

Grace M. Chapman.
On Monday, March 6th, 1905, the better class of Negroes of Jackson met and organized "The citizen's Reform League," which has for its object, as stated, "to reach a high standard as a race, reduce the opportunity for committing crime and lawlessness among our people, and to obtain the protection and respect which we merit." The resolutions state more specifically that they propose to cooperate with the officers of the law to break up "quality, prostitution or the illegal selling of liquor."

The organization of this league probably marks the beginning of a new epoch in the history of the state. It should be distinctly noted that this league is not organized to secure their rights or to attain citizenship or any thing that appeals to their self interest or to the jealousy of others. It is an effort to add a merit to the common interest of a community, and this will be the entering wedge of a new line of co-operation. The Negro will be prosperous in direct proportion as he has valuable assistance to give the people in common. This has been the law of all other people and his race will not be exempt. If the work of this league is faithfully done, it will make this "better class of Negro" allies of the reform element of the white race; and it will incur the presistent enmity of the vicious element of both races. In this way this "better class of Negro" can assist in bringing about reforms which will be sung by posterity a thousand years hence. This is an advantage as great as many for which Providence had to perform miracles to lead Israel into.

The work is now as good, perhaps, as we can reasonably perhaps, it to be, considering everything. A thousand years ago the barbarian hosts of the North were arraying themselves against the Roman Empire. When we compare the world of to-day to those hosts, we can see that the progress has been almost immeasurable. Compare the present Negro with his African progenitors three hundred years ago, and we can see that the progress has not been insignificant. At any rate, it does no good to grumble at the badness of the people. The whole question is, will the present rate of progress be sustained during the next thousand years? It all depends on the efforts the Christian people put forth to reform the world. If we could only get all the Christian people to desire to see the world better, the work would go on rapidly. Many people yet believe that ignorance and the undeveloped state is preferable in some instances.

There is danger that we forget the great importance of evangelistic work. Building schools is important, but the work of evangelizing is the most important. The various church enterprises must be worked up so as to put to work those who are in the church, that they may do their part in extending the work; but the recounting work must ever go on with increasing intensity. Many are standing without the gate who can truthfully say, "no man hath hired us." Now that the nice weather is coming on, the various evangelists should be ready to begin the work.

Christ told his disciples that what they would whisper in the inner chamber would be spoken on the housetops. The only way to do Christian work is to be frank and open, doing the work with an honest purpose. The world will know your intentions even before you well understand them yourself. The higher love of which we read so much is a disinterested desire for the elevation of all men. Sometimes men fall to the low level of doing church work with a desire to outdo others with the intention of dropping them when the end is gained. But they never succeed. A man thus minded, deceives himself much more than he does others. The work which God blesses, must be an honest effort to reform and evangelize the people.
THE GOSPEL PLEA
A Weekly Religious Newspaper
Issued every Wednesday from the Press of
THE SOUTHERN CHRISTIAN INSTITUTE.
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EDWARDS, MISSISSIPPI.
Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

The white people of this country made a serious mistake in so shaping their college courses that those who went through college went into the professions and thence to the city. A united effort is now being made to dignify farming and mechanics and thus to turn the drift from the city to the country again.

The Negro is making the same mistake. Many parents will not for a moment think of letting their sons work on the farm while earning an education. The Negro people need professional men and men skilled in the liberal arts, but great care should be taken not to cast reflections on farming. Nothing can mean half so much for the future of the Negro as becoming scientific farmers. The farmer's boy can have no higher ambition than to become a model farmer.

The time is not far off when the pecan will furnish our oil and hog's lard will be discarded. If you have old washed-off hills, plant pecan trees on them. Dig a hole four feet square and four feet deep and fill it with sods from the valley. In course of twenty years these hills will be a greater profit than the valleys.

Personals and News Items.

—John Planer has moved from Pine, Texas to Bettie, Texas.

—Mrs. Emaline Scott has sent in fifty cents on her subscription.

—Mary A. Johnson of Topeka, Kansas has sent in one dollar on her subscription.

College Items.

On Saturday evening March 11th, at the college chapel occurred the annual contest between the two literary societies. It was a gala night for the young people. The hall was very beautifully decorated with flags, bunting, cedar, and magnolia. The long lines of students in holiday attire, marching into the hall at the tap of the bell made a pretty sight. A few moments later, the contestants, nine in number, marched to the stage to the music of a march from Faust.

The program rendered was one to make the members of both societies proud of their representatives and one also to make the teachers proud and happy that these young men and women have so profited by their school life. The only regret of the whole evening was that conditions were not such that the friends in the neighboring vicinity could attend.

PROGRAM.
Anthem. Invocation, Pres. Lehman.
Debate.—Resolved that Mississippi Should Have a Compulsory School Law.
   Affirmed by Fannie L. Hay, F.
   Denied by Jacob Shirley, P.
Solo,—“Love's Old Sweet Song.”—Roberta McFarland, P.
Recitation,—“How Tom Sawyer Whitewashed the Front Fence.”—George Jackson, F.
Essay,—“A Lost Hour.”—Leona Page, P.
Institutional Duet,—Bessie Harris and Rose Coycault.
Oration,—“Is Labor a Blessing to Man?”—Billy O. Hurdle, F.
Recitation,—“A Legend of Bregenz.”—Carry Miller, P.
Trio,—Roberta McFarland, Bonny Brown, Fannie Hay.
Essay,—“The Printing Press in History.”—Walter L. McCoy, F.
Solo,—“Good bye Sweet Day”—Fanny Hay, F.
Oration,—“Should the Southern Representation in Congress be Reduced?”—Lee Donerson, P.
Song by Clef Club,—“Night, O Night.”
Benediction,—Prof. Goodale.

*P. Philo.
*F. Franklin.
KANSAS CITY, MO.

Feb. 28, 1905.

Dear Editor:—Please publish the inclosed notice of Mrs. Susie Brown's death.

My work here is prospering far beyond what I expected when I took charge of the church. 35 members have been added and $200 paid on the debt. 

Success to you, yours in His name.

S. W. Scott.
4245 Roanoke St.

VICKSBURG, MISS.

Feb. 22, 1905.

Dear Brethren: I have recently returned from ST. LOUIS, MO.

I have been engaged in the MISSOURI STATE WORK and I would like to inform the brethren of the STATE OF MISS, that I would like to visit them and render them any service I can while I am here in the state.

I would be pleased to hear from the brethren on the fields and know the condition of things general. Just as soon as I get so I can travel I will try to pay you all a visit.

I pray that this year may be a great ingathering of souls for Christ and his kingdom, and that we may earnestly in prayer and the word to lift up a higher standard for morals and a more cultured and refined christian ministry. I earnestly pray and fully advocate such a cause. It is a shame to say we live in a Bible country, in a civilized world and have drifted just as far back from the old land mark as when paganism in its infancy and Roman catholicism were predominant.

It is high time that we should wake up out of our long night of ignorance and hypocrisy, to the simple story of the son of God.

It is now an age of reason and science, and people must read, act and think for themselves? May God bless the future of our people that they may devise means and ways where we can reach all classes. Yours in His name.

THOMAS DAVIS.

YOUR DUTY AND A LITTLE MORE.

Mr. Andrew Carnegie, in an address before a graduating class in New York, gave some excellent advice to young men on how to attain success in life. Among other good things, he said:

'There are several classes of young men. There are those who do not do all their duty; there are those who profess their duty; and there is a third class, far better than the other two, that do their duty and a little more.

'There are many great pianists, but Paderewski is ahead because he does a little more than the others. There are hundreds of race horses, but it is those which go a few seconds faster than the others that require renown. So it is in the sailing of yachts.

'No one can cheat a young man out of success in life. You young lads have begun well. Keep on. Don't bother about the future. Do your duty and a little more and the future will take care of itself.'—The Brotherhood Star.

THE FAVORED FEW.

In the first place, they are few. Take it in any line of life you will, the ones whom the world counts favored are few in proportion to those that are not. Perhaps we oftenest apply this term to those who have great wealth. Fortune has been kind to them, we say. This may be true—that is where the bestowal of wealth is kindness—but rest assured that fortune doesn't do these things for nothing. Neither the rich nor the poor man are likely to be found on the gratis list. The rich man sought fortune's favor. He may not have sought it in a legitimate way, but he did pay for the favors he received. The mistake we make is in imagining that favors are distributed without cause.

Some one asked of a teacher, 'Did you ever have favorites among your pupils?'

"My dear sir," was the reply, "only a man who is blind and deaf and dumb could help having favorites."

—THE LOOKOUT.
Reports from the Field.

TEXAS LETTERS.

TEXAS COLLEGE RALLY
EASTER APRIL 23, 1905.

There is a most gratifying interest among our churches for our Texas College rally. All churches visited by the writer so far have made very liberal pledges. The indications are that there will be a surprising amount raised on that day. But listen! These are only indications. Money is what we need to build with, so let us begin to prepare for the rally which will be April 23, 1905 and we hope that every disciple in Tex. will be loyal enough to our plea, and interested enough, in the great cause of education to give something on that day. It should be remembered by those who lead that, there is a great value in concentrated efforts. See to it that every member of your congregation has thorough knowledge of the rally and make him feel that it is his rally. It doesn't matter if it take a sermon to convince him to do so; and in this way we will get the united efforts of each congregation. There have been pledges taken to the amount $5,500. Greenville leads with $200. Daingerfield, Cason, Mr. Vernan and Waco all make very liberal pledges. But we are not satisfied for we believe that there are others who will give to this grand cause, and we must find others for we must raise $1000. Ask yourself whether God's blessings have been such toward you that you can well afford to give $5 or $10 or $20 as the case may be. Remember, my brother and sister, that you will not do your duty in this matter if you don't give something. Our project is a large one. Our plans are firm and solid, therefore we expect large gifts. Not only this, you ought to be glad to give to a cause of this kind.

Yours in work.

M. Knight.

DIXON, TEXAS.
Feb. 20, 1905.

Editor Plea, Find space for my letter to the brethren of N. E. Dist. Dear brethren I have again called the Executive Board to meet at Dixon, March 10th hoping to have the cooperation of all the brethren of the Board. But if I cannot get all, we must do some final work if only two thirds of the brethren appear. We must have better understand-
Missouri Letter.

Kansas City, Mo.
Feb. 1905.

Dear Editor; Please allow space in your paper for my short letter.

It has been very cold here for about three weeks. The mercury has been as low 22 degrees below zero; and our collections have fallen away below normal; but we are glad to say that the love of God that surpasseth all understanding can still be felt regardless of the cold. On the 12th we had three additions and it seemed that a flame of sacred love was kindled in the breast of all that were present last Sunday. The preacher preached better, the singing was better, the collection was better, and every body seemed to feel better than they have since the cold siege set in.

Pray that our people may be delivered and that precious souls may not perish with the body but that they may come to repentance and unto Christ and live. Let all of the readers of The Plea consecrate themselves and offer a special prayer at 6 o'clock p.m. March 5th that a great harvest and ingathering of souls may be had this year. Let all who have named the name of Christ as precious to their souls trust more fully in the name of the meek and lowly child Jesus that much good may be done this year in His name.

D. M. West,
2031 Madison Ave.

Arkansas Letter.

Jewel Ark.
Feb. 26 1905.

Editor of Plea. After a long delay I thought I would write concerning the Lord's day school. We organized a board of which I was appointed Pres. I have tried three times to get them together and have failed so far. Bro. G. D. Jones was appointed Sec. I hope every member of the board will meet me at Pearidge Church on April 1st at 9 o'clock p.m. Brethren please don't fail. Every brother knows the office he is to fill so please fill the place that you are called to. I will ask every school to send some money to the treasurer. Bro. M. W. Webb, Jewel, Ark. So the evangelist can make a start. Please don't fail. Do not let the sleet and snow freeze you out, even though the weather is cold.

R. L. Brock.

The Spirit of Ingratitude.

It is a thing among many that should be avoided. No one can be a true Christian who allows himself to cherish such a spirit. To be ungrateful for any act of kindness shown you, or treat with contempt those who help you, is a grievous error.

God used the men of the North as instrumentalities to liberate the negro captives of the South, and were the captives thus liberated to show a spirit of ungratefulness, it would inevitably result in a worse bondage. The impotent man at the Pool of Bethesda, through patience waited thirty-eight years for liberation from his infirmity; but by the wonderful words of the Savior, "Take up thy bed and walk," attained it. Had this man been ungrateful the "worse things" of which Jesus warned him would have come upon him. Naaman dipping himself in the Jordan seven times as directed by the man of God, secured liberation from the plague that haunted (Continued on 7th page).
C. W. B. M. DEPARTMENT.

All C. W. B. M. dues; that is, the ten cents a month paid by each member should be sent to Helen E. Moses, 135 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Feb 22 1905.

Dear Editor of Plea:—I come to you with a short story as the weather has been so disagreeable here until we have'nt had but very little preaching and for this cause auxiliaries reports will be a little short this quarter. There is a few of us that will meet from house to house. I had a good letter from sister O. V. Bowe, the Pas. at Paris, Tex. Stating that she had been sick sometime but the good sisters were meeting in their work at her house. I was glad to know that they had become interested in the missionary work. I was glad to hear that the Paris sisters wish to grow strong in the work. Greenville Aux. seems to be the aiding auxiliary notwithstanding we all can do some better. Let us see dear sisters what auxiliary will be on the Roll of Honor, at our state convention this year.

Which will lead out Ark. or Texas? you know dear christian friends that I was glad to know by reputation through our (white) christians in Texas as well as our colored that we had such faithful brethren in the work there, as Bro Night, Littles, Pratt, Alphin and the Wallacks. We don't mention these men to puff them up but from a christian standpoint every true christian should live in the way that God will know and the world can see, the reality in christianity.

Who of us this year are going to do more in every way than we did last? For this puts us one year closer to our graves than last year. And the word of the Master says after we have done all we could then we just will get in. Did you ever read that, if you have not search the scripture. I am glad to say to the Editor of Plea that I have a new auxiliary at Readland, Ark. that was gotten up by Sister Roxie Sneed, which does well. This proves the missionary spirit which she caught at the S. C. I. May God bless her. I shall visit it this summer. Sometime ago I gave the amount of money collected from my colored christians in Texas, which was $20.21. My expenses were $18.10. After this the good (white) sisters of Tex. sent me $15, for my work in Tex. This proves to me that they love the Negro, and they are anxious to see the missionary work go on in Tex. Will we all consider? May God bless every worker in his name. I am faithfully yours.

Sarah L. Bostick.

414-24th St. Argenta, Ark.

A MISSIONARY POTATO.

It was not a very large church and it was not nicely furnished—no carpet on the floor, no frescoing on the walls; just a plain, square, bare frame building away out in southern Illinois. To this church came James and Stephen Holt, every Sabbath of their lives.

On this particular Sabbath they stood together over by the square box-stove, waiting for Sabbath school to commence, and talking about the missionary collection that was to be taken up. It was something new for the poor church; they were used to having collections taken up for them. However, they were coming up in the world, and wanted to begin to live. Not a cent had the Holt boys to give.

"Pennies are as scarce at our house as hen's teeth," said Stephen, showing a row of white even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in class who had nothing to give. He looked grimly around at the old church. What should he spy lying in one corner under a seat but a potato!

"How in the world did that potato get to church?" he said nodding his head toward it. "Somebody just dropped it!"

Full of a new plan they went into the class looking less sober than before; and though their faces were rather red when the box was passed to them and they had to shake their heads, they thought of the potato and looked at each other and laughed.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything grow like it! "Beats all!" said farmer Holt, who was let into the secret. "If I had a twenty-acre lot that would grow potatoes in that fashion, I would make my fortune."

When harvesting came, would you believe that there were forty one good sound splendid potatoes in that hill? Another thing; while the boys were picking them up they talked over the grand mass-meeting for missions that was to be held in the church the next Thursday, an all-day meeting. The little church had had a taste of the joy of giving, and was prospering as it had not before. Now for a big meeting to which speakers from headquarters were coming.
CURRENT EVENT.

The courts are making attacks upon the Beef Trust and Standard Oil Company. Heads of departments and employers of packing houses have been summoned to appear before a Federal grand jury this month. The investigation regarding Standard Oil is to cover all the states deeply interested. In Kansas provisions have been made for a State refinery, and for a maximum freight rate, and a Price Discrimination bill is pending. The Company will be sued for violation of the Trust Law. The Illinois Legislature has offered Kansas a loan of $100,000.

Movements similar to those in Kansas are on foot in Illinois, Texas, Oklahoma, Colorado, Wisconsin and Missouri.

One of the greatest feats of underground engineering was ended when the Simpson Tunnel between Brigue, Switzerland, and Iselle, Italy, was completed. The rock in some places was dangerously soft, making it necessary to arch the tunnel with masonry to protect the workmen. Many underground streams were tapped, one of which had a flow of 125000 gal. per minute. The temperature in the middle was 135 degrees Fahrenheit.

THE GOSPEL PLEA.

(Continued from 5th page.)

him both day and night. I do conscientiously believe that Naaman had no faith in the sayings of the word of God, but seeing the ultimate results manifested a spirit of greatfullness to him for his recovery. Christopher Columbus eneupied by Providence braved the terrors of the deep and discovered the new world. After said discover, immigration to this country began, and since then he has been showered with praise by every American citizen.

Now with these thoughts before me, I can freely express myself to my preaching and teaching brethren of the state. Let go lechagy and indifference and begin to help our selves. Is it a fact that we are unable to do anything that will be conducive to the best end? I am persuaded that it is the spirit of ungratefulness and indifference that is a hinderence to the progress of our work. Brethren, our girls and boys are not and can never be what you propose that you would have them be, without your cooperation in and with the forward movement of the church of Christ in the north and west especially. The movement referred to is doing a grand work. It aids in building church houses, redeems lost property preaches the gospel in heathen lands and gives to us absolutely free educational institutions; and yet we show our disregard by a failure to send our boys and girls to them. The only reason that can be assigned for our negligence is because we don't believe in organized missionary work; notwithstanding the fact, we don't do any unorganized missionary work.

What did the Savior mean when he said, Go ye into all the world and preach my gospel to every creature? What does he farther mean when he says, Go ye therefore teach all nations? ans. unquestionably will be that he meant just what he said. Brethren do you go? Do you aid others to go? Do you take part in and indorse the offering made by the Sunday schools on the first Sunday in June? Ans. I can't find that in the Bible. Do you teach against C. W. B. M. work? Ans. We have. Why don't you teach against it now? Ans. Without the C. W. B. M. our schools could not exist. Have you any C. W. B. M. organized or unorganized? Ans. We have neither, because we don't believe in organized missionary work. I haven't the time to call your attention to all of your imperfections or indifferences, but let me persuade you to be consistent. I pray God that the time may soon come when we of this state will make up and quit ourselves like men and in line with the progressive movement of the church of Christ help push on the missionary work to the bleeding feet of Christ.

Elder S. M. Timmons.
SUNDAY SCHOOL LESSON.

Lesson XIII. March 26.
First Quarterly Review.
Golden Text:—But these are written, that ye might believe that Jesus is the Christ, the son of God: that believing ye might have life through his name.

Time.—The lessons of the quarter embrace a period of something over three years, beginning with the ministry of John in the summer of A. D. 26, and extending to October A. D. 29.

Places.—The incidents narrated in the lessons occurred at various localities in the Holy Land, on both sides of the Jordan.

Persons.—The principal persons of the lessons are John, Jesus, His disciples and the Jewish rulers.

The lessons of the quarter have followed the leading incidents in the life of Jesus as narrated by John, from his introduction by John the Baptist at the Jordan, until the Feast of Tabernacles, in the third year of His ministry.

Lesson.

1st C. the L. and L. of M. John 1: 1-18. Time—A. D. 26. Place—Wilderness of Judea, the place of John’s ministry. Persons—Jesus and John. Outline:—1. The Word, the power in creation. 2. The Witness, John the Baptist. 3. The Light, Jesus the Son of God. 4. The Testimony: Of John. Teaching:—Christ is the true light that will enlighten all nations.

G. T. In him was life: and the life was the light of men.
—John 1: 4.


To bear witness to Jesus’ divine character. 2. The Lamb of God. Jesus Christ the Savior of the world. Teaching:—Jesus is the Lamb of God that as a sacrifice takes away the sins of the world.

G. T. Behold the Lamb of God which taketh away the sin of the world.
—John 1: 29.


Outline:—1. Pointing to Jesus: John the Baptist. Following Jesus:—Andrew and John. 3. Leading to Jesus:—Andrew and Philip. 4. Confessing Jesus:—Nathaniel. Teaching:—It is our duty to follow Jesus and enlist others in his service.

G. T. Thou art the Son of God; thou art the King of Israel.
—John 1: 49.


Outline:—1. The Wedding Feast: At Cana. 2. The First Miracle: Turning water into wine. Teaching:—Jesus has power over nature, which proves his Divine character.

G. T. Whatsoever he saith unto you, do it.
—John 2: 5.


Outline:—1. The Way sought: By Nicodemus. 2. The Way Defined: By Jesus. 3. The Way explained: By Jesus. Teaching:—Earthly birth or station does not entitle one to spiritual privileges.

G. T. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
—John 3: 16.


Teaching:—Only the Bread of Life and the Water of Life can satisfy the longings of the soul.

G. T. Whosoever will, let him take the water of life freely.


Outline:—1. The Prophet at Home; Jesus in Galilee. 2. The Father’s appeal: To Jesus to heal his son. 3. The Lord’s answer: That the son should live. 4. The Son’s recovery: when the Lord spoke the word.

Teaching:—Jesus has power over disease, and humble faith will call that power forth.

G. T. The same works that I do, bear witness of me, that the Father hath sent me.
—John 5: 36.


G. M. Chapman.
HELPFUL TO ALL

The problem of what to do with Santo Domingo is one which will severely tax our ingenuity, whether we leave it alone or take it fully on hand. Our readers will remember that Santo Domingo is a Negro Republic which has been independent nearly one hundred years. They have had revolutions at the rate of about two a years and an election for president, such as we hold, has not been held for many decades. The name president is all that is left of the republic. It has been ruled by dictators who were capable of beating down other aspirants. Each of these dictators has made national debts only to be repudiated by his successor. The national debt is nearly fifty millions and for a long time no interest has been paid. Germany, France and England are threatening to take the island in charge as a defaulter. But this would be a violation of our "Monroe Doctrine," and sooner or later will involve us in difficulties with those powers. At the request of the Santo Domingo government, President Roosevelt has sent to the senate for ratification, a treaty in which arrangement is made whereby our government will collect their custom duties and apply a part to their debt until the debt is paid. But now it looks as though the Democratic senators would defeat the treaty. What would then follow time can only tell, but we would be put in the attitude of protecting a criminal defaulter.

Much is said just now about Santo Domingo because it is a Negro republic. Many point this out as a conclusive proof that the Negro is incapable of managing governmental affairs. In passing judgment on this we should take a few things into consideration. In the first place it should be remembered that the Negroes of Santo Domingo were not prepared for their work either by previous experience in statecraft or by education. They had as their only model the Spanish republics and they are to-day a head of this little republic in no particular. What is going on in Santo Domingo has been going in Columbia and Venezuela for fifty years. And the people in America should not forget how narrowly they escaped a similar fate. Suppose the Confederacy had succeeded, the two sections would have worn themselves out with continual wars until our internal affairs would be in as bad shape as Santo Domingo's. Or let us suppose that in the Hayes and Tilden contest, Col. Waterson had really carried and his threat to March to Washington with forty thousand Kentuckians to seat Tilden, it would probably have marked the end of presidential elections. It might have started a class contest exactly such as is now going on in Santo Domingo and in the South American republics. We have been too near the precipice ourselves to point the fingers of scorn at Santo Domingo.

However, there is a lesson in the above. A man can never undertake a work for which he is not qualified, without serious disaster to himself. Instead of clamoring for more political power which is fraught with such great danger, a crusade should be started for better school facilities. This should not be done in the spirit of the agitator and faultfinder, but in the spirit of helpfulness. The country school houses in many instances would not be accepted as a stable. In all bad weather the school must be suspended. The benches preclude all kinds of work but reading and spelling. The question of better school houses should be agitated everywhere. Citizens should offer to supplement the public money wherever needed to erect a good school house. This can be done without great hardship. Suppose the minister of the church and the school director jointly take this up and ask every person in the community to contribute one dollar, they can easily raise $300. Now with this they can go to the supercendant and ask for $200 more. With this $500 they can put up a modern school building with modern school seats and blackboards. But they should not build till they have asked a competent person to draw a good building plan.
Do not deceive yourself by believing that you can be true to a work and false at the same time. You must either support it honestly or be regarded as its enemy.

"It is more blessed to give than to receive." That is, it is more blessed to help a good work than simply to receive help from it. It is a good thing to receive help, but it should always be with the hope of becoming helpful.

In exchanging prisoners one general is reckoned as worth from ten to twenty thousand common soldiers. In like manner, one good man who is an original thinker will have more influence on the people than twenty thousand common people.

Selfishness narrows one's vision so that a man becomes his own worst enemy. When he does for other people, he begins to study other people; and when he studies other people, he sees his own life more clearly.

This is an age of machinery. A man, who can not handle a machine of any kind, is sure to fail. A wagon is far too complex a machine for some people to handle. In one year the box will be racked and everything will be out of order. Every boy of to-day ought to be impressed with the necessity of making himself a mechanic to some extent at least. The simplest machines are the plow and the wagon and every one ought to know well how to handle them.

The farmer should take great care that his sons do not get the notion that farming is degrading. Circumstances may be such that he may think it best to educate his son for some profession, but under no circumstances should he do it because he thinks farming degrading. Every great people in the past have been an agricultural people, and if the Negroes expect to have a place in our future they must become a capable agricultural people.

Soil is like a mule. It cannot work all the time without wearing out. If you should attempt to drive the old mule day and night it would soon lie down and die. In like manner, if you should attempt to farm land every year indefinitely it would die. That is, it produces nothing. The farmer should plan to recuperate his soil. Fields should be fenced off and crops should be rotated.

College Items.

The graduating class for the coming year contains five members. B.O. Hurdle finishes the Scientific Course, J. L. Shirley and Z. D. Richards the Bible Course and Fannie L. Bay and Cynthia T. Yarber, the Normal Course.

The health at the S. C. I. has been exceptionally good all the year. Very few students have either missed meals or work.

A number of young men of the Bible class will preach at the Sunday night services during the next five or six weeks.

Eld. J. M. Baker the pastor of the Christian Church at Meridian expects to visit the S. C. I. in a few weeks and will speak in Chapel Hall.

The campus is putting on a nice green appearance and it never looked nicer.

Miss Monahan is making a large drawing of the college ground and buildings. From this we hope to make a good pictures for publication.

The roses will be out in full bloom in a week more. This is a wonderful land of roses in the spring.
THE GOSSPEL PLEA.

THE NEGRO AS I SEE HIM

(A TRACT PUBLISHED BY K. R. BROWN.)

It will now soon be forty years since the Negro was taken out of slavery, homeless, and no thought of how to build a home. It was root hog or die. Through the goodness of God he lived and prospered as no other race has ever done under the same circumstances, in the same length of time.

To-day see him, in every walk of life, not being dragged along by the neck, but has hold of the spindle by which the world is moved, playing well his part as man. When we see the Negro standing and stepping along with the other race, making the world better by living in it, no honest man can help but give him credit. But too much time should not be lost in words of praise for what has been done for there yet remains much land to be taken. As a race should not lose sight of the hundreds, the thousands, who are drifting into ignorance, vice and immorality. Yes, drifting away from God. Notwithstanding the progress the Negro has made to succeed, there must be some remedy to stop the girls and boys from crowding the villages, towns and cities, where they lose all of their usefulness, in fact their all.

When health is gone there is something gone;
When character is gone all is gone.
Many a good, virtuous girl has left the country and come to town; it seems, only to lose the foundation and stay of any race—"VIRTUE." "For no race rises higher than its women." Hundreds of boys' lives have been wrecked because of the disgrace that follows unprepared boys in the towns and cities. The crap shooters and the hold-ups are of that class. In most cases, had they remained on the farm, attended the public schools, having their young minds filled with good thoughts and hands trained to work, and in after years they had gone to the towns and cities, they would have made good citizens.

The Negro for the South, the South for the Negro. One suits the other. There is no place on earth where a Negro can go in body and do as well as in the South. It is true there is sometimes trouble between the white man and the Negro. Sometimes death is the result. It is not every time that a white man kills a Negro because he is a Negro, but because the devil is in the hearts of the slayers. There are sections where white men kill white men almost without provocation, and Negroes kill each other for the least trifle.

North, South, East or West, wherever men disregard their Maker they play one another.

Therefore a Christian education for the masses should be had. What man needs is the love of Christ shed abroad in his heart. All nations of men were made of one blood.

God made man for His own glory. Then man should prepare himself that he may glorify Him in the highest. To do that he must be educated, ALL MEn, head, heart and hand. There are great powers in man that should be aroused, regardless of race or color. Man, then, should teach man that he is a responsible being, and will be held responsible for his acts. The brotherhood of man and the fatherhood of God must be understood. Should the men of the white race, who are endeavoring to teach the world that the Negro is inferior and can not learn, in fact can't be a REAL man, succeed in having the Negro to believe such a thing, then the white man cannot make him believe that God, being a just God, would hold him responsible for his acts, require of him manly deeds, he not being a man, only in shape. It is one of the doctrines, if believed, that will lead the Negro into vice and crimes of the most dastardly kind. If the Negro is not educated, no race will suffer more than the white man, for the Negro is here and here to stay, and is capable of attaining any kind of education, and some will acquire the Highest Education if for no other.

(Continued on 7th page).
Reports from the Field.

MISSOURI LETTER.

Kansas City, Mo.

Feb. 7, 1905

The death of our beloved Sister, Tusie E. Brown, adds one more to the list of those who have gone before. She was a faithful and consistent Christian, as far as her health would allow she worked. She leaves a husband and two little children, Marell and Paris Brown. Her remains were taken to Mt. Sterling Ky. for burial where her father and mother Mr and Mrs. Bean live. Mrs. Brown was much loved by all the members of the church here.

S. W. Scott.
3245 Roanoak st.

TEXAS LETTERS.

TEXAS WORK.

The church is in a good condition but we have a number of sick members most of whom are now convalescent. As a member of the educational committee, I expect to take a trip out east in the next few days to inspect a tract of land that the president and the Sec. of the state board have in view and report the same in our meeting March 22d at Dallas, Tex. It will also be remembered that the 23 of April-05 is our great educational rally day. On this day we are to make a history. We have set our mark for one thousand dollars. Yes we must do what we can to hit this mark. Now let each church form leagues from $100 to $1000 and see how many will join the $10 crusade. Again let me ask you let us not fail $1000 is a small sum if we get it just right! Let us be up and doing. An institution where the head and hand are trained, is one great thing needed in Tex. Shall we have our needs? Yes by exerting a combind, systematic, effort. Bro. pray, labor, and give for the success of this great effort and financial campaigne. When your collection and rally is over you will please send same in actual cash to Bro. A. Mitchel 126 Williams St, Dallas, Texas the Tres., of educational work and send the amount in figures to Elder W. M. Alphin 804 N. 8. St., Waco, Texas Soc'ty of educational, Com. Please observe these rules.

A. R. LITTLE.
Greenville, Tex.

A BRAVE MAN SPEAKS TO THE POINT.

An addition was made some years ago to the jail in Paterson, N. J. at cost of $30,000. When it was completed the county officers and contractor celebrated the event by a banquet in the building. There were liquors in great abundance. After a number of toasts had been drunk, the gentleman presiding, a judge, proposed "the temperance cause." It was probably done because they were getting pretty drunk. Mr. Bantram, a temperance man, was called on to respond, and did so in the following stinging speech which some of them, perhaps, will never forget. He said:

"I thank you for this invitation and I recognize its fitness. You have assembled to celebrate the enlargement of this jail, rendered necessary by the use of strong drink, in which you are so freely indulging this day. Downstairs corridors are crowded with criminals who have but changed places. A few years ago they were respected citizens, some of them occupying as responsible positions as those now occupied by yourselves; but they commenced as you have commenced, and they continued as many of you are continuing, and to-day they are reaping the harvest in a career of crime, and paying the penalty
with a period of punishment.

At this moment another bottle was opened, and Mr. Bantrum said:

"I hear the popping corks. I listened to the merry voices, and the praises you are singing to the infernal spirit of wine; but there comes to me the refrain, from the prisoner's cell, who is shedding penitential tears over folly, and accompanied by the still sadder wail of anguish uttered by the broken-hearted wife, worse than widowed through the traffic in strong drink, which, as a judge in your courts said, 'is the great promoter of crime.' a traffic licensed by your votes, and sustained by the patronage you are this day giving it. It is with inexpressible sadness that I discover that there can be found in Passaic County so many men with hearts so hardened, feelings so calloused, sensibilities so blunted, that in a place like this, under circumstances like these, they dare raise to their lips that which depraves the citizen and endangers the State. Thanking you, gentlemen, for this unexpected privilege, I take my seat, fully conscious that you will never again call on me under any circumstances."

—The Lockout.

PLANTING GOOD SEED.

Many intelligent farmers North find that they can almost double the yield by using only select and improved seed. And they put it in this way: "A farmer this year may have raised $900 worth of corn. The cost which includes labor, interest on land and machinery, seed and incidentals, may have been $600, leaving him a profit of $300. If he had used high-bred seed his yield would have been doubled and his crop sold for $1,800; his expenses would be the same except for additional cost of fine seed, and his profit would be four times as much. One man increased his yield 23 bushels per acre, by using high-bred seed. By "high-bred" meant seed so selected that every stalk will be fruitful and bear from one to two good ears. This is accomplished by not allowing barren stalks to fertilize the fruitful ones."

—Southern Cultivator.

KENTUCKY LETTER

Lawrenceburg, Ky.

Mar. 7th 1905

Editor of Plea:—Herein please find a few items which you will kindly allow in your columns. Since writing the Plea our church house was burned and we have rebuilt on same site. Our annual report made Feb. 19th shows that we raised and expended last year $574.19. Whoever builds and pays for a church knows self-abnegation in all its phases. We have had visions of far greater things which is like the haze on the mountains, which recede as we advance; but we are building permanently and making substantial progress. Our church is the only Col. Christian church in the county. We are now going half time to Nicholasville church. A dozen things for which we are grateful. An honest laboring sacrificing people. The pleasant spirit in which they toil. A splendid S. S. with able and willing Supt. and teachers. Friends white and black from without. That no questionable methods have been used to export financial aid. The many kind words of cheer lent us. That the church has well remembered and faithfully kept its obligations with its ministers through the struggles of rebuilding. The four other churches Mt. Sterling, Nashville, Hancock, St., and Third Church, Louisville, whose pastors and members kindly sent us aid.

The lodges of this town have helped us. That only one member spake any discouraging or unkind word to the minister during our efforts to rebuild. The kindness of the people in whose church we worshipped six month free. Last, we are grateful for His kind heart to lead, help and bless us in our work, the pattern shows by the spotless consecrated life of His Son and the comforter which ever abides. Not unto us O Lord but unto thy name give glory.

C. H. Dickerson.
C. W. B. M. DEPARTMENT.

All C. W. B. M. dues; that is, the ten cents a month paid by each member should be sent to Helen E. Moses, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

National C. W. B. M. Motto:
"The Love of Christ Constrains us."

Watchword and Hymn: For 1905:
To Him Who Hath Redeemed us—Our Minds, Our Means, Ourselves.

Twenty thousand Tidings. $185.000. Fifty thousand women.

Auxiliary Program For April.

Woman’s Obligation: To her Savior, Home, Neighbor, Missions: Song “Send The Light, The Blessed Gospel Light.”

Prayer of thanksgiving for the great host of women enlisted in spreading the gospel. 43,210 women belong to the Christian Woman’s Board of Missions.

Bible lesson:
He reveals His identity first to a woman John 4: 25-26.

Our obligation to our home. Eph. 6: 1-9. We must testify of Christ in our home. Mark 5: 19 Do we realize that Christ is coming into our home every day? Luke 4:38.

Home is the chief place for Bible study. II. Timothy 3: 15.

Wherever we may wander,
’Tis all vain we roam,
If worshipless her altar
At home, sweet home.

Who is our neighbor? Luke 10: 29-37. We are commanded to go tell. Matt. 28: 8-10. Circle of prayer that all women may be awakened to their power and privileges in true service.

Song: “I will tell of the Savior,” Home, Neighbor, Missions.

The condition of woman in barbarous and pagan lands is so well known as to need little space here.
She is a slave, a beast of burden, a soulless object of lust. In civilized Oriental lands, such as Turkey, India, China she is imprisoned in harems or zenanas, or subject to foot binding cruelties or sold even by her own parents into prostitution. It is not taught that she can be trusted and loved, that she can and should be educated and made a friend and an equal.

In our Christian lands we see all this so radically changed that we can not but attribute it to the wonderful influence of the teaching and example of Jesus. It was He who set the fashion of brotherly treatment in their behalf to all His disciples.

The obligations of women, therefore, to the Saviour may be suggested in a few sentences as follows: 1. It is due to Christ that the word is more and more confessing her equal rights with man to the home, the school room, the social circle and the church.
2. It is due to Christ that the world is more and more insisting upon her rights as a mother to the honor of her children equally with the father, and her rights as a daughter, side by side with brother to the affection and estate of her parents.
3. It is due to Christ that the world more and more, and the Church is altogether acknowledging her spiritual birthright in the Kingdom of Christ, and her full place in the kingdom as a child of God.

She has received so much from the hand of the Redeemer. Should she not with all the strength of her Christly heart and womanly love, respond to the appeals of suffering and benighted womanhood in many an unevangelized land? If the Savior were present in person, would she not have unspeakable gladness in praising Him with gifts of gold and frankincense? Let her, then, present them to “the least of these” whom He is pleased to call “my brethren.”

MRS. W. J. LHAMON.

QUARTERLY REPORT.
Dallas, Texas, March 21st, 1905.

The following is the report of the auxiliaries for 4th quarter.

Daingerfield’s offerings for national fund $3.60 State and $1.80 Paris, national fund $1.25 State $1.80.
Waco offering for national fund $4.50 State fund $2.25.
Shelton Hill offering $4.20 State fund $2.10 Dallas $1.25.

We are somewhat late with report for the quarter but hope to be more punctual hereafter. I wish to say for the auxiliary at this place, (Dallas) being without a place to worship it has been a hard matter to get our members together to have any meeting. Since the trustees succeeded in buying a lot we all seem to have taken new life and we believe ere long will be able to make a better showing.

I am sincerely,
AURORA E. MITCHELL.
126 Williams, St.
THE LAND OF TOMORROW

In the land of Tomorrow, near the entrance gate, two newly arrived spirits met, and looked each other in the face. One of them was a strong and beautiful spirit with shining garments, and a face full of clear light; but the other was little and pinched and gray, and she trembled and cowered as she went.

"What ails you," asked the first spirit, "that you cower thus?"

"I am afraid," answered the second. "It is all so strange here; I have no home, no friends, and I am alone and frightened."

"Tell me," she cried, "did we ever meet on the earth? Your face is not only friendly, it is familiar. It is as if I had seen you often, yet none of the noble ladies I knew had such strength and grace. Who were you, beautiful angel?"

"I was your washwoman," said the other. —Laura E. Richards, in The Golden Windows.

THE GOSPEL PLEA.

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"I was your washwoman," said the other.—Laura E. Richards, in The Golden Windows.

THE NEGRO AS I SEE HIM

(Continued from 3rd. page.)

As I see it, every effort of the county, state and government should be put forth to educate the Negro. The savage condition of a human being is the worst stage to find him in.

The Negro should seek first the Kingdom of Heaven and its righteousness; get a home, or rather make a start to buy; take out a policy in some standard insurance company, if able; if not, let him join some of the Fraternal Orders that carry a great benefit. See that the payments on that home are kept up; the insurance or assessments are paid on time. Money spent in that way will serve a better purpose than that spent going on excursions for whiskey and paying fines. In other words, keeping up other men's homes, leaving yours to go to waste.

Live on earth and in Heaven at the same time. When death shall call you, leave a paid up policy to pay the home out of debt, that the bereaved can serve God under their own roof. And the deceased in that happy land above, resting from labor, waiting for the last day when all who have kept His sayings will meet them around the throne of God. In that great judgment day all nations shall be gathered before Him, and justice will be meted out to all mankind.

To own and build a home in this world makes you a shareholder; a share-holder makes a tax payer, a burden-bearer; a burden-bearer makes the yoke-fellow; to be a yoke-fellow makes the yoke light on some one else's neck. Help to others will be appreciated; appreciation brings respect; when respected the right kind of treatment will be given.

The Negro, as I see him, must do well his part, having in him the mind of Christ; and if the race, into whose hands God has placed this great government, fails to do what is just, fair and honest, even the humblest, God, in His own time, will take the kingdom out of their hands and give it unto another, who will love, serve and regard Him as Supreme.

"Cease to do evil and learn to do good."
SUNDAY SCHOOL LESSON.

LESSON 1. APRIL 2.

JESUS THE GOOD SHEPHERD.

—John 10: 7-18

Golden Text.—I am the good shepherd; the good shepherd giveth his life for the sheep.

—John 10: 11.

Time.—The autumn of A. D. 29.

Place.—The city of Jerusalem, in the Temple.

Introduction.

This lesson is closely connected with the last lesson of the First Quarter, "Healing of The Man Born Blind." By expelling from the Synagogue the man who had been cured of his blindness, the Pharisees, who held the place of shepherds of God's flock, had proved themselves worthy, for they had driven away a member of their flock instead of leading him into green pastures. These circumstances called forth the discourse of the present lesson.

The Only Door.

7. I AM THE DOOR OF THE SHEEP.—Shepherds enter into the fold, and go out by the same door as the sheep. Christ is that door. The one door into the fold for both sheep and shepherds. That fold is the kingdom of Christ. There is no other way in but by Christ, "no other name under heaven, given among men, thereby we must be saved."

8 All that ever came before me are thieves and robbers.—The body of Scribes, Pharisees and doctors of the law who claimed to be the shepherds of Israel, and yet were "blind leaders of the blind," and these despised the lowly Galilean Teacher. They placed themselves "before him." All those of our times who set their authority above that of Christ are but "robbers."

9. BY ME IF ANY MAN ENT IN' HE SHALL BE SAVED.—Christ is Shepherd, Door and Pasture. He is the Bread of Life on which those in his fold are fed. All who are saved must enter in through him, in his appointed way.

10. THE THIEF COMETH NOT, BUT TO STEAL.
The shepherd entered by the door. The Good Shepherd leads in only by the door. All under-shepherds who are Christ's will lead through the door. Those who make some other door into the fold than Christ has appointed are thieves.

11 I AM THE GOOD SHEPHERD—This title, applied to Jehovah in Psalms 23, is here applied by Christ to himself. The mark of the good shepherd is that he loves his sheep so well that he will die to save them.

12. BUT HE THAT IS AN HIRELING, ETC.—It is not the bare fact of a man receiving pay that makes him a hireling. He is a hireling who would not work were it not for his hire. Such hirelings, who are moved by self-interest alone, will abandon the flock in the moment of danger. He only cares for his gains. Thus true and false shepherds are distinguished.

13. THE HIRELING FLEETH, BECAUSE HE IS AN HIRELING—Because he cares for his hire, not for sheep. He is bound to them, not by love, but by self-interest.

14 I AM THE GOOD SHEPHERD—He is the "True Vine," the "True Bread" and also the "Good Shepherd." He deserves this designation because of his devotion to the flock.

As the Father knoweth me.—As the Father knew the Son and the Son the Father, so is there a tender bond between the shepherd of Christ and the good shepherd. For them he was then giving and would give his life.

16 AND OTHER SHEEP I HAVE, ETC.—Not Jews, of whom all his all his followers then were, but Gentiles, who would soon be called to him. These would hear his voice, enter through the door into the same fold as Jewish Christians, so that there would be "one fold and one shepherd over it.

17. THEREFORE BOTH MY FATHER LOVE ME.—The ground of the Father's love was that Christ had given himself for man. The Father loves those of us best who are most like Christ in this respect.

18. I LAY DOWN MYSELF.—His life. He gave himself for man of his free will. He laid down his life on the cross; he took it again when he rose from the dead. The plots of men would have been of no avail had he not consented. Indeed his whole life, from the time his ministry began, was a laying of it down. While constantly bearing the cross, he was marching straight to the cross. From the very beginning of his teaching there are references to the death he should die (John 3: 14). "I am the good shepherd of the sheep." "A good spiritual shepherd should carry bread and salt in a bag, that is, the bread of a good life and discretion. He should use water for drink, that is, living water. He should eat green herbs: that is have provision good examples. He should keep a dog to guard the sheep: that is a learned tongue. He should wear coarse raiment and a leather girdle: that is, he should despise the fashions of the sinful world. He should have a crook for a staff: that is, he must depend upon God. He must have a pipe to play on to collect the flock: that is, he must raise the voice of praise and prayer. He must have a sling to attack the wolf: that is, a weapon with which to withstand the assaults of the devil."

Grace W. Chapman.
GOSPEL PLEA.

"PREACH THE WORD."

Vol. X. Edwards, Mississippi, Wednesday, June 28th, 1905 No. 24.

HELPFUL TO ALL.

Oh the third page we published a letter from William Alphin of Waco, Texas, in which he suggests a national convention to be held at the S. C. I. at the opening or closing of the session. We ask all our readers to carefully read what he has to say and then sit down and write us what they think.

The things he wishes to accomplish need to be done. The only question is Are his suggestions practical? Efforts have been made in the past to organized a national convention but each effort died in infancy. Disagreements at the convention always killed the spirit that can keep such an organization alive and the rank and file would have none of it. However, the real trouble was not hard to find. Those who sought to organize those national conventions had simply in mind the necessity of a convention for the convention's sake. There was not in their hearts a much neglected want crying to them for relief. With Brother Alphin it is different. A neglected duty is crying in his soul and he is turning to a national gathering to answer the cry. We do not hesitate to say that if any large number feel that way, the national gathering can be made a success. When their hearts are full of a crying need, they are humble and will not take offense if they are not made chief of the meeting and God can give a glorious victory.

Our suggestion is that instead of advertising a notional convention to meet at the S. C. I. we make a united effort to get our state evangelists and leading preachers out to our next Industrial Exhibit and Graduating Exercises and then a meeting can be held and plans made for the coming year. Some means must be found by which there will be a closer co-operation in the work among the Negroes. We have for a number of years pushed the Educational Collection on the Sunday before Thanksgiving with a hope of accomplishing this very purpose. Though we very much need money in carrying on this work, it was not the money we wanted. We knew that so long as the Negro Disciples did not give any of their money to this work they would not pray for it, and as long as they do not pray for it, they will not co-operate. William Alphin's church raised a larger collection than any other individual church last fall. It is perfectly natural that their souls would first hunger for their money and their hearts followed their money as surely as the child follows the mother. A new century has dawned upon us and we must awaken from our long slumber and get together. We have the foundation laid for a work that can soon be made a great influence, but so long as there is not a full co-operation the work is handicapped, and the Negro Disciples are simply committing religious suicide.

To accomplish the best results, we should not be disappointed if a crowd numbering tens of thousands does not come out. The twelve apostles whose hearts were thoroughly on fire with the work laid out for them, were worth more to the prospective church than five thousand who were hunting loaves and fishes, would have been. If we can get all the state evangelists, (I think there are about ten); those in Virginia South Carolina, Alabama and Texas, who are interested in school enterprises; a representative from each auxiliary and one from the churches that have co-operated in the collection last fall, we can have a host that will do something.

There would be another advantage in this meeting. It would give a good opportunity to bring the young men and women who have gone through school in close touch with the church people. These young people must be put to work, both for their sake and the church's. In fact there are so very many things that can be done in such a gathering as this would be that we ought to delay no longer. Let us hear from you about this matter.

The S. C. I. is not situated to care for a great crowd besides the student body, but some arrangement can easily be made to care for them. To this meeting we would invite all who are hungry for real work.

So long as the people are full of ifs and untils no work can be done. The church of Christ has a great work to do and we should not lose a day in putting to work all our resources. In short we need a great revival. Our men and women need to be put to work.
Suppose you come with your talent not having earned anything and say, Lord I did not believe in that kind of work. I don't like Bro. so and so and a hundred such excuses, what will the answer be? We talk much about "Our Plea" and the "Gospel Plan of Salvation" but when it comes to working we dodge and run. Do we do right?

Those who oppose Negro Education, oppose their own highest interests. The Negro who has a good education will be worth more to the white man who loves and cherishes his Southland than two thousand of those who are ignorant, superstitious and vicious.

The white man who opposes the missionary effort to educate the Negro mortgagess his own child's happiness. The work we defer by opposition will redouble itself on the men and women forty years from now.

Bishop Bratton of the Episcopalian Church of Mississippi said in a recent address that he did not consider it longer an open question upon which the Christian people as to whether the Negro should have a Christian Education.

Let the Christian white man of the South give every encouragement to Christian Education for the Negro and he will so ingratiate him to the highest interests of the South that he will in every hour of need show his worth. Let them refuse it and the Negro will desert them in the hour of their calamity. How often the Czar has wished his peasantry would sustain him in the hour of his humiliation.

The Negro should learn to reciprocate the very numerous kindnesses that have come to him. Not in all the history of the world has a race of people making its first steps in civilization been so kindly cared for. For many faults no more serious than the Negro now has God sold the Jews to serve other nations until they cried unto Him in prayer. Think of it, the white people fought the greatest war ever known until their best men were killed and then they turned and taxed themselves for millions of dollars to educate the people who were the cause. Such missionary work was never known before.

Every fault the Southern white man has that the Northern white man does not have, is due to the presence of the Negro. Every aggravated vice the Negro has, he borrowed from the white man. Every virtue the Southern white man has which the Northern white man does not have, is due the presence of the Negro. Every gallant and noble sentiment the Negro has, he has learned from the white man. It seems to be a game of give and take. How dependent we are one another. How necessary it is for the Christian people to see that Christian principles are applied.

SOUTHERN NEGROES AS PROPERTY HOLDERS.

"Between the Southern Negro as property and the Southern Negro as a property owner worthy of account American progress has set its milestones thick and strongly marked," says Leonora Beck Ellis in the Tom Watson's Magazine, and she continues:

"When the epochal pen stroke fell and $3,000,000,000 worth of Southern property was suddenly obliterated as property, but yet stood here in plain world's view, like the metamorphosed dragon's teeth, as men with the righ of men, there were masters of statecraft everywhere who faced one another blankly, asking how such a situation was to resolve itself."

But the question, in the opinion of Mrs. Ellis, has been solved by what she calls 'natural process.' This she illustrates by conditions in Georgia which is the biggest State East of the Mississippi. Its surface presents a marked diversity of soil and physical aspects. It lies largely within the so-called "Black Belt." It has 1,034,998 Negroes by the census, or the largest black population of any in the Union, but its white voters, in spite of their radical views, occasionally (Continued on 15th page.)
THE GOSPEL PLEA.

SHALL WE DO IT?

I have always thought well of the Southern Christian Institute. When I lived in Tennessee before the Institute was in the hands of the Board of Negro Education of the white brotherhood or the C. W. B. M. I considered it an Institution destined to do much good. Since that time I have endeavored to keep as close in touch with the school in every respect as my ability and opportunities would admit. I have regretted many times that I was not directed to the Southern Christian Institute when I began my little training. If my parents, while no doubt they did not know, had taken as much interest in the Southern Christian Institute as my public school teacher and my associate teachers did in their schools (congregationalists) I am sure my little training would have been at the S. C. I. I am sure that why my father and mother, who were both Christians, did not insist upon my going to the S. C. I. was because they knew I had to work my way entirely. Since then we have all learned that this was one of the principal reasons why I should have gone to the S. C. I.

The Le Moyne Institute, Memphis, Tenn. where I was partly trained is an Institution classed second to none of its kind and is deemed worthy of its classing; and, at that time 1888 it was perhaps better prepared to do work than the S. C. I. Nevertheless I feel that had I been trained at the S. C. I. I would have been more efficient all-round for my life’s work in the Christian Church.

As stated above I have always given the S. C. I. much consideration, also our relation as a race and as church to this our own school. We have two Negro Church Schools in Waco, one A. M. E. and one Baptist, and in view of the fact we are planning and working for a Christian School in Texas, I have watched the work and development of these schools very closely. I have also watched the co-operation and relation of the Baptist and A. M. E. Ministers to these schools. True, the relationship and co-operation on part of the ministers and churches, as a whole, are not perhaps what is ought to be, yet by the patronage and attendance of their ministers and many of their Church Men at the opening and closing exercises of these schools they give others to clearly understand they appreciate the work. It is really surprising to learn the sacrifices some of the ministers and churches make to support these schools and to be here at the opening and closing. No one need say this is unwise and a waste of money, for I am here on the ground and I know better.

I was not impressed with the duty of attending the opening and closing of the S. C. I. at Edwards, Miss. and the Bible School at Louisville, Ky. until I came here; and now I have decided that hereafter I will, God willing, be there. It is my duty; it will do good; it will help me; it will encourage those who are giving their lives to train the boys and girls; it will encourage and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race. Now it is my duty; I will give them the encouragement and thank those who are giving their dollars by the tens of thousands to educate our own race.

Since the closing of the S. C. I. this year, I have thought it would be a wise and helpful effort if the colored Christian Ministers of all the states would have a regular annual meeting at the opening or closing of the S. C. I. Perhaps the closing would be the better. Surely the discussion of this matter by the faculty of the S. C. I. and the Christian Ministers through the PLEA will not be unwise and I ask to hear from them. I am sure there must be a getting together of the Christian Ministers and Church workers of the Christian Church. We must have a better understanding among ourselves and organize our forces and systematize our evangelistic and educational work in the church. I don’t know a better time or place for this meeting. Surely the situation and the condition of our work in all states demand such a meeting on our part. I am sure such a meeting can’t make the situation and condition worse. In view of the number of ministers we have, the growing membership of the church, the opportune time in many respects for the advancement of our work, and the grave problems that confront us, such an annual meeting can not be in vain.

W. ALPHIN.
Reports from the Field.

THYATIRA, LETTER.  
June 17 1905.

Editor Gospel Plea:—I am still alive and contending for the faith. On second Lord's day of this month, Brother T. P. Porter preached at Derley Grove schoolhouse, about six miles from Thyatira. He spoke from second Tim. 2:15, subject, the Bible. Quite a number of Baptists were out, and seemed to listen very attentively.

Brother Porter is a gospel preacher.

Amidst the many temptation, Thyatira church is still standing for the right.

Mrs A. C. Calvert.

ARKANS LET.TER.  
Readland, Ark.

Dear Editor: Please allow space in your valuable paper for this letter. It has been some time since I wrote anything, thinking that my information too insignificant for the public. We have in church here three or four transient disciple. Misses Roxie and Sarah Sneed who have been here as teachers. They have left the state for their home in Mississippi. They were both instrumental in the C. W. B. M. work. They leave many friends and a lasting impression in respect to their scholarship and high moral standing. Sister Bostick of Argenta, Arkansas, that brave, strong, determined State organizer of the women's work, visited us. From her we received strength and respect for our work in the State and foreign land. She discussed true love and woman's position in life work. It was delivered with power and left an impression on all that heard her. W. R. Sneed made two flying trips to our midst being among the pioneer preachers of Mississippi. He delivered a discourse on each visit, I would to God that some of the preachers that never go far from home would throw themselves out into the world and depend on what different denominations would do in the way of support. I think they would change their note after getting back home. The writer will begin an evangelistic tour through the state during the latter part of July leading up to the state convention held with the Pea Ridge Christians. The long spell of snow and rain has impeded the efforts of farmers and has caused crops to be three or four weeks later than last year. I appeal to all the disciples in the state and the ministerial force, I'll come to you to spend and be spent to cast my lot with you as a humble preacher of a common salvation. I ask your prayers and aid as it become a Christian's duty. We want the best convention this year ever held in the history of the state. Greeting to the board and members of the M. C. E.

J. W. Murray.

Dixon, Texas.
June 17 1905

Editor Gospel Plea:—Please find space for my letter, to the brethren, I have been silent for quite a while, though it was intentionally; but from the fact I have been so busy, and I thought sure by some of our brethren would give us a write up; but as no one will write, I must come out again.

Our work is looking promising and we are laboring to raise $1500 this year, and I believe we will. We have one new C. C. B. A. that is working to raise one hundred dollars for our next convention, and one new C. C. B. A. has started out from our last convention with the intention of raising more money than any of the old C. C. B. A.'s. Our old C. C. A. club said at the convention, that they were going to do more this year than they did last year some of them have very good treasuries now. So you see our prospect is bright for the next convention.

Let me say to the sub board chairman, work up your district and get up the evangelist's salary before the convention so that all the money we raise in the next convention will be for the school work, and I would suggest that we pay out the entire land debt although we have six years to pay it. The Educational Conference will meet at Palestine, Texas July 17th.

Continued on 7th page.
Program of the Annual Sunday School Convention

to convene at Fayette Miss.

FRIDAY FORENOON.
10: A. m. Devotional Service conducted by Isaac Lawson, of Center Sunday School.
10: 30 A. m. Remarks by delegaets, Visitors, and appointing of committees.
11: 30 A. m. Reports of District Workers and Superintendents of various Schools. This report should give the numbers of Scholars on roll, the amount of money given for Mission and Educational purpose and the Balance in treasury.
12 m. Collection by R. J. Walker District Superintendent and D. L. Rogers. Announcement and Adjournment for dinner.

FRIDAY AFTERNOON.
2: P. m. Devotional service conducted by A. G. Sneed Esther, Miss.
2: 30 P. m. Welcome address by M. C. Rogers. Response by N. R. Trivillian of Pine Grove Sunday School.
2: 30 P. m. Scriptural quotation by the Audience, cash pledge to be paid to-morrow Public collection by Charles Wilson and C. L. Darden. Adjournment.

NIGHT SESSION.
7: 30 p. m. Devotional Service by Sidney Yarber of Union Hill School.

SATURDAY MORNING.
10 A. m. Review of Sunday School lesson for January 1905 by Rob't Crawford, Port Gibson Miss.
Review of February by Isom Franklin
Review " March " L. R. Garrison,
Review " April " R. B. Brown, Greenville Miss.
Review " May " L. C. Williams,
Review " June " John Jenings,
Review " July " Arthur Smith,
12 m. collection by Jessie Chambers and Mary Lee Grey, Adjournment.

AFTERNOON.
2 P. m. Devotional Service by Elder Phelps Port Gibson, Miss.
2: 30 P. m. Reports of State Secretary, Treasures and Evangelist.
3 P. m. Election of State Officers.
3:30 P. m. Collecting Cash pledges and pledges made by Elder W. A. Scott.
4 P. m. Remarks by visitors and quoting of scripture by children.
Collection.
Adjournment.

NIGHT SESSION.
7:30 P. m. Devotional Service by Richard Made of Antioch School.
8 P. m. Sermon by W. A. Scott, Evangelist.
Collection.
Adjournment.

SUNDAY MORNING.
9 A. m. Sunday School Conducted by Rufus James Ingleside Miss.
10 A. m. Devotional Service by Ben Sailles, Hermanville Miss.
10:30 A. m. Sermon by Elder W. A. Scott.
R. J. WALKER,
A. G. SNEED,
L. R. GARRISON,
W. A. SCOOT,
T. LAWSON.

SOUTHERN NEGROES AS PROPERTY HOLDERS.
(Continued from 2d page.)

expresse, are in the main “ swayed by an intense sense of justice toward their black brothers.” These facts are the reasons given by Mrs. Ellis i justification of her use of the situation in Georgia to illustrate the progress and possibilities of the black man throughout the South. We consider the following from her interesting article:

New Year’s Day of 1863 saw 470,000 freedmen in Georgia, these in the main having been ushered into liberty in quite as destitute a condition, regarding land and other worldly possessions, as that in which they were ushered into existence. To-day, these freedmen and their children pay taxes on more than a million acres of Georgia land, not to mention houses, household goods, stock, agricultural implements, merchandise and other taxable properties.
Indianapolis, Indiana. Send the money After the program a short time member should be sent to Helen E. To know these things is to know the sad ten cents a month, paid by each these things is to know the sad need of Missionary effort in this country.

After the program a short time was spent in the very interesting study of our new C. W. B. M. map which had been received in the month previous from Prof. W. H. Waggoner, C. W. B. M. Evangelist for the state of Nebraska. Prof. Waggoner makes and sells a great many of these maps and it would well be worth while for every auxiliary to raise the money to purchase one. The auxiliary at the S. C. I. anticipate much enjoyment and benefit from theirs.

The following was taken from the Junior Builders and was written by Mrs. J. E. McDaniel who is one of our Missionaries at Monterey, Mexico:

Catholic Children's Belief.

Children trained under Christian teaching have no idea of the queer stories Catholic Children are taught. Catholics must obey the priest, and the mothers are required to begin to teach these things to the children while they are still babies. Of course no man can forgive sin, yet they are taught that the priest can, and if they do not please him he may not forgive them and so they cannot go to heaven. Children are all taught that it is a terrible thing to displease the priest, and if a child is doing anything naughty the mother will say, "The priest will see you," or "The priest will be angry", and the little one is so frightened it obeys. The children, when they do wrong, are sent to the priest that he may forgive them, even when the priest is a very wicked man; he will have them do some ridiculous thing and then they think their sins are forgiven. Often the priest will make them buy a candle and kneel before a saint until the candle burns out. If their sins have been many, sometimes they will kneel there half the night. Mothers will bring three or four children, each child being provided with a small candle, the mother with a very large one. Then all will kneel before the image of their patron saint and wait for the candles to burn up. As the children's candles burn up first they tumble over asleep, while the mother's may burn all night. The priests make a great deal of money selling candles.

Images of Jesus and other saints are gorgeously attired in satin robes trimmed with lace and gold. The Virgin Mary is the greatest of all saints, and they have large wooden images of her painted like a woman and richly dressed, usually in a loose black robe. Her image many times stands in the front of the church, while that of Christ is in a little corner of the wall. They will walk on their knees the full length of a large church, then up the steps, to kiss the wooden feet of the image of Mary. If they wear a little image of her around their necks all their lives, they think when they die, the first Saturday night Mary will come to purgatory and release them and take them to heaven with her. The children are taught that after people die if you pay the priests for enough prayers he can pray then into heaven. Some evenings at eight o'clock the church bells are rung which means that the people in purgatory are to have a fifteen minutes' recess from the ever-burning fires. Then as 8:15 again the bells are rung, when these poor souls must again march back into the fire. Shall we not pray and work more earnestly that these may know of our dear, loving Jesus.

THE GOSPEL PLEA.

C. W. B. M. DEPARTMENT.

All C. W. B. M. dues; that is, the ten cents a month, paid by each member should be sent to Helen E. Moses 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Do it now.

"Does work lie waiting for you, Neglected day by day? There's one sure way to meet it, Do it and don't delay! Don't stop to talk and question Or make an idle vow! If you know you ought to do it Do it, and do it now.

"For tasks grow hard and harder The longer left undone. So do the work that waits before The setting of the sun. To morrow may not dawn for you, Then make no idle vow; If you know you ought to do it Do it, and do it now.

"You really mean in future Before it is too late To right that wrong! You mean to make That crooked matter straight! You really mean—oh, waste no time On any idle vow! If you know you ought to do it Do it, and do it now.

The auxiliary composed of teachers and students at the Southern Christian Institute held its June meeting in the Y. M. C. A. room at 4 o'clock P. M. Sunday the 11th. The topic was "Mexico." After the opening devotional exercises a short review was given. Then Harry Smith read a short article on the Belief of Catholic Children. Mrs Prout read to us how the Catholics of Mexico observe "Holy Week;" that is, the week before Easter. To know this is to know the sad need of Missionary effort in this country.

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THE GOSPEL PLEA.
THE GOSPEL PLEA.

If we don't make use of our time, we will repent bitterly when it is too late. If we do not make use of our chance the calamity will be worse on us than it is on them, because the man that had the talent and did not use it, was deprived of it. The man that had the talents and used them, increased. Let us strive to do the same. The greatest men of to-day are not the men that own the most, but those that do the most for the uplifting of the people. While we are in school trying to educate ourselves, let us not get the idea impressed upon our minds that we are educating ourselves so we can get a high position and make plenty of money. We are educating ourselves with a purpose of doing all we can for the betterment of our people.

For the last ten years the Negro has made a very rapid progress but there is still more room for improvement.

TEXAS LETTER.

(Continued from 4th page.)

for the purpose of considering the time for the building and when to start our school; so I hardly believe the brethren will agree to pay off all the notes this year, however that will be my request. I have many reasons to think it best under circumstances which I shall endeavor to explain at our conference.

Dear Brethren, I have had to labor under great disadvantage this year, and it seems that every brother looks to me for the entire work.

However, I shall do my best for success. I will close after I give my visits. I have Dallas all right for the next convention. I was at Paris, Texas last Sunday. We will have some help from that place. Van Alstyne is in our ranks head and foot. I will look for a write up from our theevangelist in next issue of the Plea.

Yours in the work,
A. J. Hurdle.

It is not only a part of the wisdom of happiness, but it is absolutely essential to the conditions of any true work in the world, to so live that one may not be too greatly affected by the attitude of other people. A man's life is, after all, primarily between God and himself.—Lilian Whitting.

A buoyant, vigorous, eventful life is always the most satisfactory and attractive. To be something and do something are highly laudable ambitions. No sensible person wishes to be a drone, a dullard, or a nonentity.—Exchange.

"Ope thy understanding, O man, that thou mayest discern the beauty of heavenly places, prepared by God, Lord's and guardian angels. Whoso ruleth over his own earthly desires, passions, actions, words and thoughts, being constantly watchful for the highest light and greatest good, is on the right road. And if he persists in this till it hath become a constitutional growth within him. Then shall he hear the Voice.—Oakape."
THE GOSPEL PLEA

Lesson for July 9th.
Hezekiah’s Prayer.

Golden Text: God is our refuge and strength; a very present help in trouble. Psalms 46:1.

Time: The incidents of this lesson probably occurred about B.C. 711. From verse 6 it seems to have been after the Assyrian invasion. Jerusalem, the capital of Judah.

Lesson.

I. The Prayer.
1. In Those Days: At one time during Hezekiah’s reign he was very sick and the prophet Isaiah came to him and told him to make preparation to die.

Isaiah had prophesied in the days of Uzziah, Jotham and Ahaz. He could not have been less than 75 years old at this time. His life probably ended with the reign of Hezekiah.

Set thine house in order: Take the necessary measures for closing up your affairs. A King about to die would need to arrange his affairs so that his successor might take hold of matters of state just where he had left them. Thus God sent this warning to Hezekiah through Isaiah. Hezekiah evidently did not understand this as an unalterable decree of God that he should die then, but as a threat, a deserved punishment for something he had done.

2. Turned his face: Away from those present, in grief, and that he might pray the more freely:

3. I beseech thee: Hezekiah had restored the temple worship; God promised to bless him, and had blessed him by defeating the Assyrians, and now he thinks it is a great affliction to be cut off so young.

When the King had received the message and had cried to God to spare him, then God was ready to spare him and to restore him to health.

II. The Answer.
4. Then came the word of the Lord—saying: The Lord answered promptly the prayer of the King.

5. Go and say to Hezekiah: The answer to the King’s prayer is: “I will add to thee.”

6. And I will deliver thee: God promises Hezekiah that he will protect his nation against any attacks of the Assyrians. 7: This shall be a sign unto thee. We learn from the fuller account in 2d Kings 20:7, that the King wished to have some evidence that the Lord had heard and answered his prayer. The proof was asked, not in a doubting spirit, but from a reasonable desire to have something tangible, and the Lord was willing to grant the request.

8. I will bring again the shadow of the degrees, etc: How this was done is not stated nor is it important. It was given as a miraculous sign. How much time each degree measured is unknown.

III. Practical Reflections.

Even to the Christian death is an event requiring serious thought and preparation. 2: In the extremity of suffering, when all human help is vain, the righteous can turn to God. 3: Prayer is a remedy within the reach of every believing, trusting soul.

Practical.

1: God is always ready to hear the prayers of his faithful servants, and to grant their request when it is wisest and best to do.

2: God has all power in his hands, and can accomplish his purpose either with or without the use of means.

3: Gratitude for God’s favors and blessings should manifest itself in more faithful service.

Read 2 Kings 20:1-10 in connection with this lesson.
THE GOSPEL PLEA.

"Preach the Word."

Vol. X  Edwards, Mississippi, Saturday, July 29, 1905.  No. 27.

ALISON HALL.

Last week we talked to you about sending your boy to school. This week we want to talk to you about your girl. If you permit her to grow up ignorant there is not much chance for her enjoying any of the good things of life, and she will be unable to do anything for others. Perhaps she will be in a family of her own in a few years, and if you have not given her any chance she will be as helpless as her children in managing it. If you can not afford to send her in by paying her way, she can very likely find room to earn her way. It is important that you put her in school before she learns any of the evil of the world.

At the S. C. I. every girl is taught to sew, cook and to do other work. It is one of the most gratifying things to see the remarkable progress our girls have made. In their school work they improve their minds and learn the nature of evil. In their industrial work they learn how to make a living without stooping to sin. There is no school work anywhere that shows such an immediate effect as our work with the girls.

Parents should not lose any time in taking their girls off to school. Three or four years in this kind of training will make them capable of living an entirely different life from that which will be their lot if they are left to grow up in ignorance. School opens up October 3. Girls to work their way should come September 25. We can take only a limited number in that way and parents should write and make arrangements before starting. If you are interested, you should send for a catalogue which we will gladly mail to you.

Alison Hall, a cut of which appears at the head of this page, is the home for the girls. Miss Hunt, the lady principal, gives all her time to the interest of the girls, seeing that they do no wrong and that they learn the many good things they will need to know. Under her your daughter will be better cared for than she would be under your own care. In this building are nicely furnished rooms and a nice bath room. Your daughter will not have a nicer home anywhere than in this beautiful building. Send for catalogue at once. Address

J. B. Lehman.

Edwards, Miss.

The church work should be first in everything. All men can not give themselves up to distinctly religious work but the work of the church must take precedence in such a way that its high claims will be recognized by all. A preacher can not leave his work for a secular work without injuring the church, unless he is not well fitted to be a preacher. The work of the preacher is so important that when he leaves it, even his influence discourages others.

The Christian world is fast coming to the position that secularism is injurious and a basis is sought upon which all can unite. Alexander Campbell, Walter Scott, and Barton W. Stone anticipated this three quarters of a century and made all the concessions possibly needed to unite the different churches. They dropped all names but the one given by inspiration, Christian, and they rejected all creeds and insisted that a Bible should be placed in the hand of the minister and that he faithfully teach it as he finds it, interpreted by the accepted laws of interpretation. This was a common ground upon which all could unite and a vast through has accepted it and stands on this nonsectarian basis.

The reflex action of missions on the church has done much to create a longing for closer union. A few men like Judson, Cary, Moffett, and Livingston plunged into the heathen lands and the church caught the spirit and now the principal work of all of them is missionary work. But as soon as they engaged in missionary work, they discovered the awful sin of sectarianism. The missionaries on the field ceased to emphasize their sectarian difference at home and told the heathen that they are Christian ministers. This spirit has been communicated to the home church and they are longing for a closer fellowship. In the not distant future they will discover that, instead of being narrow proselyters, the disciples of Christ have found the true basis upon which all can unite.
they need do is teach the people how to protect themselves. This fever scare will be worth millions of dollars to such towns as New Orleans, Vicksburg, Jackson and Memphis, if they can demonstrate that they can handle the situation. In former epidemics they were wholly in the dark as to the nature of the transmission of the disease and they became panic-stricken. Now they know what they are fighting. This fever may be for the good of the country.

—State Evangelist T. P. Porter who wrote that he would start a meeting at Edwards on the 19th, did not come.

—We wish to request our correspondents to exercise all the care they can in writing. Write on one side of the paper only. It is exceedingly difficult for the typesetter to prevent mistakes when your letter covers both sides. When you write on any doctrinal subject, make your lines and words far apart. This will give us a chance to correct without rewriting. A case in point is Elder J. W. Murry's doctrinal letter of a few weeks ago. He writes a kind letter laying the blame to nobody, saying that his letter as published misrepresents his position. Those who have read this letter will take note of this. It was our intention to publish it as he intended, but in correcting some grammatical errors, it became so mixed that the boys could not set it quite right.

—We are certain our readers have appreciated the improvement in the printing of The Gospel Plea. Our young men have been determined that it shall be free from errors if it required many proofs and we are gratified that they are doing so well.


—Cynthia T. Yarber expects to teach a private school near her home this summer.

—Letters are now coming in in great numbers asking for catalogues and for a place next winter. We look forward to an interesting session.

—School opens October 3rd. Those who want to work their way should come by September 25.

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THE SOUTHERN CHRISTIAN INSTITUTE.

Published in the interests of the cause of Primitive Christianity and the general interests of the Negro Race.

Price per annum $1.00.

Send all communications to

THE GOSPEL PLEA

EDWARDS, MISSISSIPPI.

Entered as Second Class Matter at the Post Office at Edwards, Miss.

God desires us to enjoy the good things of this life but he insists that we shall enjoy them according to his laws. If we violate his laws in using them, they become an injury to us. He knows best and we should faithfully follow his leading.

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No doubt some criminals are bad because they want to be mean, but the majority of them are relapses into barbarism just as our cotton sorts out till it becomes a very bad staple. Instead of lashing ourselves into rage over them, we should imprison them as unsafe to society. To avoid these sudden relapses, we should put our young people under the proper influences so their minds can dwell on pure things. "Out of the heart are the issues of life."

—0—

To keep up church work, it requires real consecration. The world is to be redeemed by cross bearing. While those who see the clearer light are pulling upward, others who do not see it are pulling down. But by and by all will get to see the light and then all will shout hallelujah.

Personals and News Items.

—We urge our readers not to become alarmed at the yellow fever reports. The medical profession has learned the cause of the dreaded disease and now all
USE YOUR PRESENT OPPORTUNITY.

BY BARRY G. SMITH.

We often say that our opportunities are few and that we cannot work. I do not think we make a greater mistake when we say there is no work for us to do. As long as we are so very narrow, all of us cannot find work because we walk around the things that we ought to do. Our tendency is to look for the things that are too high for our present being. The greatest mistake we ever made was that we have often started at the top of the ladder and tried to build to the bottom. Hence we had no foundation on which to work. When a carpenter starts to build a house he will first make a good, and solid foundation, and then he goes ahead with his building and when he reaches the top or the finishing point he has a good substantial building.

Now then if that be true, the thing for us to do is to turn loose the way of trying to build without a foundation; and, as Mr. Washington has said, "the negro should come down from the top and start and build up to it and then when he has reached it he can stand there as firm as any people." Therefore let me appeal to you to build well your foundation and then whatever height you reach you can stand steadfast.

Now let us talk about some of the materials that we should use in building our foundation. First our character must be pure and we must be honest in our dealings with all mankind. We must without fail develop good morals and race pride. I only mention one or two things and leave the rest for you to think over. Here the question arises as to the use of our present opportunities. Let us take them step by step. If it is necessary for us to build a good foundation to start with, then it becomes one of present opportunities to do all that is in our power to help our people, who are blundering in the dark. To see how necessary it is to start at the ground and build upward and continue to build until they reach the last round, we must use our opportunity in developing such character as will stand the test when cast into the fiery furnace.

We must use our present opportunity in putting down strong drinks for it is a curse to any people. We must, if possible, unite our people as one great Christian army striving for the extension of the kingdom of Jesus. I do not have the time to mention all of our present opportunities but I do wish to call your attention to one or two of them. We as a people have the chance of getting a large portion of the land of the South in our possession, but it will not be so always. It is getting less so every day. Therefore we ought to stop renting this and buy it while you can.

Without land we cannot accomplish much. When we buy land and build up homes on it, it will begin to appear that we are using our opportunities in the way they ought to be used.

There is one opportunity that is more important than perhaps any others; viz., the education of Negro girls and boys.

Dear fathers and mothers, this is to you. Your state has given to your children the opportunity for a certain amount of education and two-thirds of you are depriving your children of the chance of receiving the amount of education they are entitled to. You will send them only for a month or two when you have six months' term or more. Therefore you are robbing not only the child but you are robbing the state of its good citizens.

You have done a great wrong to your state, your child and yourself. The thing for you to do is not to keep on repeating that same mistake over and over for God does not punish man for sinning but because he does not stop.

Your present opportunity surrounds you with good school and competent teachers within their walls.

Two mile west of Edwards, Mississippi between the public road and the A. & V. railroad is found the site of a Christian Institution of learning for boys and girls. There are many living in easy reach of this who are not availing themselves of the opportunity it affords and yet say that they would educate their children. If they could.

Oh! mother and father, why will you sleep and dream away

(The Gospel Plaka)

(Continued on 5th page.)
THE GOSPEL PLEA.

Reports from the Field.

CLABORNE NOTES.

BY K. R. BROWN.

The convention is drawing near, the place is Hermanville, the time August 16-20. The board will meet on the 16. The convention will be called to order by the president at 10 A.M. the morning of the 17th. There will be preaching three times each day. The welcome addresses will be given by the mayor and will be responded to by Elder T. D. Davis of Union Hill, Louisiana.

We hope to be able to hold the best convention ever held with the disciples in this state. We hope to have with us Brothers Watkins, Hooper and Johnson from Black River, Louisiana. It has been some time since those brethren have been with us. Elder S. P. Mitchell of Memphis, Tennessee wired us a day before the convention last year that he would meet with us. We looked for him, but he failed to come. We hope that he may be with us this year.

That we may succeed in the convention, great efforts must be made. Hope without effort means a failure. We hope the entire membership of Center Church and Union Hill, will fall in line and help to care for the delegates, take them to their homes and treat them well. The membership of Hermanville should spare no pains in soliciting homes for the delegates with the good citizens of Hermanville and near the place for there are quite a number that do not claim membership with us yet they are broad, friendly, and full of business, and will gladly do what they can. Let each church decide to bring the largest amount ever reported in a convention. Let each preacher and each member come prepared to give liberally.

ARKANSAS LETTER.

Jewell, Ark.
July 15, 1905.

I wish to speak a few words on our responsibilities. We can not serve God and mammon. To serve God, is to be in every good thing that is done for the uplifting of the human family, regardless of race or color, such as missionary societies and educational institutions. We should help them by giving money and sending our children to the schools. I love all the schools, but I love the Christian Schools better than any other. Our Lord said, "By their fruits ye shall know them." If we desire to be known as men who do work, we must respect our work. Those who are of the world run to picnics, festivals, balls, and card playing. We should show that we love to be engaged in the great work we have begun that all may see that we are not of the world. We must be true to the work of the church and if we are not true to it; it is proof that we are yet of the world. Many will not go to church if any excuse can be found. A little thunder or a little cloud will scare them, but on Saturday they will go a long distance to a picnic between showers, and this tells the tale. Dear friends, be honest to yourselves and your cause.

I remain yours for the cause,

R. L. BROCK.

KANSAS LETTER.

KANSAS STATE MEETING.

The Elders and Deacons' Institute, held its tenth annual meeting in Troy, Kansas, July 3rd, 4th and 5th. The work in Kansas has been greatly retarded by not having a state meeting which should have been helpful instead of hurtful. But little by little has that helpfulness come to us from the Institute. The meeting has been characterized by its peace and harmony, until the churches have fallen in line, and this year each church in the state was represented. The Institute awoke to a sense of its duty this year by taxing itself to raise more money at its yearly meetings, so that they might do more good than they have been doing, to have souls for Christ. We
must have money, so our watch word for next year's meeting is "$200, and souls for Christ." Last year we put an evangelist in the field, asking each member to pay 50¢ a year for his support, and this year we increased that to one dollar a year. Seeing the good done with little we gave, we feel assured year. Seeing the good done with the increase, Brother Moss, an S. C. I. man, was again chosen as our evangelist. Brother Moss has been of much help to us in the state and the evangelistic work done by him was good. Elder Bayless reported some splendid evangelistic work done by himself. The sunrise prayer meeting on the morning of the 4th. was well attended and gave us strength for the days work. The sermon by Brother W. A. A. Harris was helpful at eleven. We had with us Sister Bridgewaters of Parson, Kansas who with her own money bought a tent and sent for a preacher, who held a meeting and had seven additions. The minister before having organized themselves with eleven members, began worship in a hall and now they have $50 on a lot fund. To such sterling worth as this God always adds a blessing.

The ministers of the state seemed to awake to a sense of their duty, and promised to do more than they have done, and judging from their work in the Institute, we believe they went home with a determination to do more for His cause. Elder Duke in his report as superintendent of the work urged the ladies to revive the C. W. B. M. work, telling of the wonderful work done by this organization, and I believe that the next year we will have a better report, with an evangelist in the field, and making an effort to revive the C. W. B. M. work, and to do more for our educational work. I am sure we went home full of enthusiasm and a burning desire to do more for this cause. I am a sister in Christ,

MARY A. Jamison.

SOUTH CAROLINA LETTER.

Walterboro, S. C.
July 14, 1905.

Dear sir:—Please allow space for this communication. Elder William Alphin's bugle call to duty, in his letter to the Plea June 28, touched a responsive chord in my heart. I have longed for just such a movement, looking to the accomplishment of the same ends which he describes. That there is a crying need for a co-operation between the Negro Disciples in the several states, and the C. W. B. M., the condition of the work fully attests. Hence failure on our part to put forth strenuous efforts to get together and plan for the work which is ours, is both criminal and suicidal, for in the very nature of things it is impossible for the work to succeed otherwise. I think the suggestion of the Editor of the Gospel Plea, in commenting on the letter of Brother Alphin's a very timely one. Among other things, he says "If we can get all the state evangelists, a representative from each auxiliary and one from the churches that have cooperated in the collection last fall we would have a body of workers." The wisdom of this is apparent, we would then have workers and not objectors

J. M. HOOD.

ASK YOUR PRESENT OPPORTUNITY.

(Continued from 3rd page.)
your opportunity? arise from your bed of slumber and gather up your boys and girls and suffer yourself to do without them that you may carry them to the surrounding colleges. If you will do that you will cause the educational field for the Negroes to be made larger and illiteracy to become less. My good people, I intreat you to make good use of this your present opportunity for there are some things among us that are very unbecoming and education alone will raise us above them. It becomes your duty, as it lies in your power, to see that your children get an education. How many of you are not proud of yours sons and daughters that are properly educated? There is not one of you but that is proud of them and you ought to be. If that is true, you ought to do your best to persuade all other parents to school their children.

If you wish to get the benefit of the many different colleges around about you, you must forget by whom they are run since you know they are places of learning and education, and give your warm support. In order that this mass of ignorant negro children may be educated and lifted to a higher plane.
THE TRUE HERO.

BY ANNIE M. L. HAWES.

"Idling in the valley
Will not climb the hill;
Who was never beaten,
Has not tried his skill.

Sitting by the river
Builds no bridge of stone;
Who has never fallen
Has not stepped a stone.

Trial proves the hero,
Though he never prevails;
He who never struggles
Is the one who fails."

"It is one of these truths not yet
fully understood by many Christian
people, that to be a Christian one
must be a missionary, and that chief
test of having taken home the mes-
sage of Christianity is the desire to
spread it throughout the world."

"It has often been said that we
are saved to serve. If one does not
serve he may well begin to doubt if
he is saved. Let the love of Christ
dwell in every heart, and there will
be no limit to the sacrifices which
will be made in serving those for
whom he died on the cross."

"He gives twice who gives quick-
ly"

"The training of the churches in
self-denial is one of the important
steps toward permanent missionary
progress."

PROGRAM
of
The Arkansas C. W. B. M.
(The following program was
published in the Plea of July 15,
but part of it was written on
the backside of the page and
the boys setting it up missed it
and the omission was not dis-
covered when we proof read it.
We hope none of the Arkansas
people will fail to take an account
of this.)

Arkansas C. W. B. M.
Thursday Evening.
1:30, P.M. Devotional Service by
Mrs. Ella Hall of Blackton.
1:50, P.M. Welcome address by
Mrs. Alice Mitchell of Kerrs.

Song: "Who So Ever Will"

2:00, P.M. Report of the Auxi-
liary at Washington by Susan
Hood the President, our treasurer.
At the close of our Program.
Shall Woman do Missionary
Work?

By Professor J. B. Lehman,
of Edwards, Miss.
(2.) Report of Auxiliary at
Wrightsville. By Mrs. Patsey Pen-
ington, President.
(8.) Report of Auxiliary at
Toltec, by Mrs. Lizzie Harris,
President.

Song.

(4.) Report of Auxiliary at
Sherrill, by Mrs. R. B. Ivey, Vice-
President.
(5.) Report of Auxiliary at
Pine Bluff, by Mrs. Mary C.
Lamb, President.

(6.) An Essay by Mrs. Irene
Smith of Plummerville.

Song.

(7.) Report of Auxiliary at
Blackton by Mrs. A. J. Baker,
President.

(8.) Report of Auxiliary at
Readland, By Mrs. Murray or
Miss Roxie Sneed, the Secretary.
(9.) An Essay by Miss Sarah
Godbey of Jewell.

(10.) Report of auxiliary at
Ar Ella by Mrs. Minnie Car-
son. The work of the C. W. B. M.
by some one.

(11.) A paper by Mrs. Pennine
Holden of Jewell, When
the C. W. B. M. was orga-
ized.

[12.] Report of Auxiliary at
Kerr by Miss Carrie D. Webb,
Secretary.

[13.] A paper by Mrs. Cora J.
Ball.

Song.

[14.] Are the Christian women
as zealous in the missionary
work as the women of other de-
nominations?

By Mrs. Bell Birt of Scotts.

[15.] Organizer's report.

Come one come all, and let
us have a good time. Let us
bring dollars with us.
Let every President bring 25cts.
to represent her work.

What say you this year of
your pledge of doing more for
the cause in 1905, then we did
1904? Will you be on the roll of
honor? We trust every disciple
will come to the State Conven-
tion to learn the true missionary
spirit of giving.

ELLEN BROCK, Chairman.
SARAH L. BOSTICK Organizer and
Secretary.
PROGRAM FOR MINISTERS' MEETING.

To convene at Pearidge Christian Church near Kerrs, Arkansas, August 5th, 1905, 9:30 A. M. Devotional service conducted by Professor L. L. Worlds consisting of reading, song, and prayer.

Questions.

(1.) What steps shall we take in order to better protect the pulpit?

(2.) What is the meaning of the prerequisite to ordination as given by St. Paul?

(3.) Shall one of our preaching brethren be allowed to preach who does not know nor regard our relation to the denominations?

(4.) Should a brother be encouraged to preach who can scarcely read and uses incorrect language?

(5.) What functionaries of the church if any have the general oversight and care of the Church?

Geo. M. Thomas Secretary.

THE GOSPEL PLEA.

fire at night to light the pathway of those who are sleeping their time away.

Dear brethren, let us make an example of ourselves and become as Christ represents us, a city that is set on a hill where the world can behold. They will see our good works which will constrain other to work in the Master's Vineyard.

M. M. Mitchell

A HINT FROM THE JAPANESE.

The Japanese have some very true and excellent sayings. One of these is to the effect that anger is a sign of ill-breeding. If they see a man who has lost control of his temper they pity or despise him, and always consider his anger an evidence of bad manners and rudeness. Naturally a people of good spirits and smooth tempers, they do not tolerate or excuse displays of anger.

A NIGHT PRAYER.

Into thy loving care.
Into thy keeping,
Thou who art everywhere,
Take us while sleeping.

Let thine almighty arm
Closely enfold us,
Nothing can hurt or harm
Whilst thou dost hold us.

Through all the quiet night
Thy watch be given,
Bring us to morning light
Here or in heaven.

"Which do you think had the better of it?" asked one. "The little man," was the answer, "because he succeeded in making the other angry." So, even from the everyday point of view, anger is looked upon as a weakness, and the man who can keep control of himself is thought to have an advantage. It is true, too, and whoever it be that gives us the warning, Japanese or fellow-citizen, it is one which we would do well to think over.

It is quite as easy to be in good temper as bad if we persist in it. First attempts to be cheerful and kindly in the face of annoyance may not be altogether successful, but it is always easier the second and the third times. Temperance is an excellent thing for tempers, and to remind ourselves that anger is a sign of weakness and rudeness will help us to keep it back.

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There has been so much said about the slow progress of the church of Christ, but if the preachers, deacons and members, would every one live up to the golden rule, the light of Christ in the world would never grow dim. It would be a pillar of
SUNDAY SCHOOL LESSON.

Lesson for August 27.
Josiah's Good Reign.

Golden Text.—Remember thy Creator in the days of thy youth. Eccle. 12: 1.

1. Time—Josiah was sixteen years old when he began to reign. During his childhood he was guarded only in name, as others directed the affairs of the government.

He did that which was right. In his youth he was guarded and directed by pious teachers and counselors, as Josiah before him had been. (2).

While he was yet young, fifteen or sixteen years of age, he sought after God. (3).

2. Place.—The principal incidents of the lesson transpired in Jerusalem, the capital of Judea.

Josiah was brought up. (1).

3. Place.—The principal incidents of the lesson transpired in Jerusalem, the capital of Judea.

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3. Place.—The principal incidents of the lesson transpired in Jerusalem, the capital of Judea.
Helpful to All.

The missionary schools is the hope of the South. From it is springing an educational system that will influence the whole section. Conditions from way back in colonial days have been such that there is not an enthusiasm for universal education such as is found in the East or in many European countries. The result is as manifest in the white people as in the colored people. The poorer class of white people are in a dwarfed condition which makes them objects of pity. The ignorant class of Negroes are a menace to everything the white man cherishes. Take for example the deplorable social condition in some villages which would not be possible if the Negroes were not ignorant and irresponsible. All through the country may be found Negro families who were influenced by the missionary school who are with supreme effort raising pure families. Multiply this many fold and we will see the solution of the problem. Many of the best white people of the South see this clearly. It has dawned upon them that the ignorant Negro is a fearful menace to their families, especially to the boys of their family. The writer has in mind an instance where the Negroes have been suppressed, discouraged and disorganized. Many boys and girls hang around the place picking up nickels where they can. The four or five white boys are in social relation with these idlers that is shocking to think. Look at them and then remember that they are descendants of the proud Cavaliers who did so much to give America a chivalric spirit, and your heart will bleed. Shall we curse them? No. God pity them for they are victims of evil conditions. It is not time to even argue the case with any one. The men and women of both races who have, gone far enough up the mountain of human hope to see the true condition, know how necessary it is to work. Should the Negro complain? No, they who justify such things are blind, walking on the edge of a dangerous precipice and the Negro should plunge into the work of building schools with all haste. He should be broad enough to say that he is doing this not alone to save the Negro youth but to save the white boy. In your ignorance you are a menace to the white boy and you need to become a missionary to save him, for if he is lost the whole world will feel a loss.

No more sacred work was ever given to a people than the taking up of the Educational collection on the Sunday before Thanksgiving. You are now arguing the silly questions as to whether the Negroes should co-operate with the white people or not while our doom hangs over our heads. Is it possible that men are so blind?

The work for Negro education among the disciples must be greatly enlarged or it will ignominiously fail. There are conditions to be met here and they must be met properly or the work is worse than thrown away. The work so far has been only pioneer in nature. The land has not been much more than explored. Much of this backwardness is due to the conduct of the Negro disciples in not co-operating, and yet they did it ignorantly. They did not know the day of their visitation, but now they know and they must act. We must not deceive ourselves longer in thinking that we are doing our duty by spending a few thousand dollars. The church of the North and South, Negro and white must rise and scores of thousands must be spent.

SWEET POLLY.

Sweet Polly lives in our town—
The town is proud of Polly; It's not because her eyes are brown That she has met with such renown; It's just because she can not frown, She is so bright and jolly. And all who come to our town Exclaim, "We like Miss Polly."
—St. Nicholas.
Helpful to All.

We have made frequent references to the atrocities in the Congo Free State. Last year King Leopold, who is responsible for affairs there, was compelled by public sentiment to appoint a committee of investigation. This committee has not yet made its report public, but interested parties have secured from the witnesses who testified before the committee the substance of their testimony. This shows that the committee found things even worse than was at first charged. Perhaps in all the history of the world there has never been such a slaughter of aboriginals as this in Africa. When Stanley first explored the Congo the region probably contained 40,000,000 inhabitants and now it does not contain as many thousands. Villages that contained forty thousand then, contain less than a thousand now. This depopulation has been partly due to epidemics, but mostly to the Kongo Government.

Some of these difficulties are due to almost unavoidable causes. An effort has been made to put the natives to work and such an effort has never resulted in anything but cruelty. The Spanish explorers attempted to put the Indians of the West India islands to work and succeeded only in depopulating the islands. It is not the way to develop an aboriginal race. Africa could in less than a century have been made a land active with industry, if more people had the missionary spirit and the work had been undertaken with a view to lifting the people up. The way to reach those people is to send the missionary among them and with the dawning of faith in their hearts will come wants, and with wants comes a desire to work. Those who fail to advance in such a society, fall behind and become their own destroyers.

Africa is fast being opened up and settled. It will not be long before all the old tribal relations will be broken up. The natives will then find it necessary to move to the settlements and become servants. However the people in Africa are fast anticipating such a situation by sending their sons to England and America to school. American Negroes who have had educational advantages will go to Africa in large numbers during this century and before the year 2000 comes, the remnant of the Negroes in Africa will be as far advanced as the Negroes in America are now, while the Negroes in America will have found a useful place in our civilization and will have obliterated the illiteracy of the masses. The missionary propaganda begun in the last century is yet in its infancy. Before this century will have come to a close, the missionary activity of the Protestant Churches will grow to proportions beyond anything thought of now. The American experiment of giving the Philippines a school system will eventually be adopted by the English government and an effort will be made to do thus for all lands. This is ideal in conception. There is only one danger in it, and that is, we may attempt to give the world a Bibleless school system as we have done in America. This would be a misfortune that a millennium of years could not remedy.

Much of the prosperity of Mississippi is directly due to the Negroes' buying land. Enough have invested their savings in land to nearly double the price of land and the high price of land has stimulated all other business. Other enterprizes carried on by Negroes such as banks also are important factors. This gives us a little insight as to what might be expected if the Negroes generally should invest their means. Those people who have feared that there would be trouble if the Negro became prosperous, worked against their own interest. The prosperous Negro is modest, and is as anxious to prevent miscegenation as any man. The best friend to the South is he who encourages these people to invest in real estate and to develop themselves. The missionary schools are worth millions of dollars to the South.

"Tis not a cause of slight import
This holy work demands.
But what might fill an angel's heart
And fill'd the Savior's hands."
Do not forget the Mississippi Convention next week. Strain a point to go for you are needed more this year than ever. Buy a ticket to Hermanville and take a certificate. If enough come out you can return for one-third fare.

The time for the Mississippi Christian Missionary Convention is Nov. 16th to the 20th. The place Hermanville.

The time for the Mississippi Sunday School Convention is Nov. 25 and 26. The place is Martin.

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A church without a rallying cry is dying. What better rallying cry could there be than the Educational collection this fall? Some time ago Elder J. W. Murry suggested that the Negro churches should put in one dollar for every ten dollars put in by the C. W. B. M. At this rate the negro churches should put in $1700. this fall. If twelve states participate in this collection it will be only $140. each. But since some of the states are weak like Tennessee, others like Texas must give more. Suppose Texas sets her mark at $200. This would be only about $12 for each church. Now this is not to large too reach. All that is needed is a united effort.

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The Negro Churches are in a better shape to do good work than ever before. Ten years ago the state conventions spent much time in jangling and almost quarrelling. Now that is all past. From Missouri to Mississippi they meet and in a Christian spirit do their business. This is an achievement for which all should be profoundly thankful.
REPORTS FROM THE FIELD.

ARKANSAS LETTER.

Sherrill, Ark.
Oct. 10, 1905.

Dear Editor:—Please allow me space in your valuable paper to say a few words. My meeting at Blackston was a success. It began on the second Lord's day in last month and ended on the third Lord's day which resulted in seven additions, three by baptism, four reclaimed. The meeting closed with good interest. After returning home I found my wife sick but I am pleased to say she is better at this time. I was at home four days then I went to Pine Bluff on my usual days and we had splendid services though our collection was small to what we were expecting as the brethren are all public working men and it happened that they did not get paid off but we raised eighteen dollars. We hope to buy a lot and build a house to worship in. Though we are poor in this world's goods we are willing workers. We solicit aid from any brother or friend to the cause of Christ. Any body desiring to assist may send it to Brother D. Will Hight. I must say that the ministerial meeting was grand. We hope that the preachers and officers will manifest more interest and we will improve when we learn to put more business in our gatherings pertaining to our religious duties, the preached word will then have more effect.

Your humble servant

GEORGE IVY.

THE GOSPEL PLEA.

Kerr, Ark.
Nov. 10, 1905.

To the readers of the PLEA. It is again that another opportunity comes to show our appreciation for what the C. W. B. M. has and is doing for us. A few days ago I received some Educational Rally Day Literature from C. C. Smith to be sent to all the Churches. Ere this reaches the press all will be in possession of them. I hope all will read, think, and study them well. Especially Brother Smith’s letter. Brethren, I hope that letter will make the same impression on you that it did on me. I felt that I ought to do more or tell them to quit doing so much for me. Brethren I have often heard it said that we were an unthankful race. We have proved it true. No one will for a moment dispute this when he looks over the Educational Rally Day Bulletin and sees only $198.43, for 14 states. Are we that poor, or unthankful? Which. Possibly neither one. May be we have not seen the point, which is always necessary in order to the proper prosecution of any undertaking. Read C. C. Smith’s letter and you will see the point. I think Brother Smith struck the key note in sending out the kind of literature he did. It gives a clear and definite insight on the work done by the C. W. B. M. for our people. Brethren let us go to work in dead earnest this time. We ought to average at least $25. to the state. Arkansas has decided to give wholly of her means to the C. W. B. M. out side of state work. In my closing remarks let me say to Arkansas brethren especially, look strictly after this.

yours in faith an hope

H. MARTIN, EVANGELIST.

ILLINOIS LETTER.

It is with exquisite pleasure, that I announce to the public that by the help of God South Side church of Christ has about completed arrangements for the purchase of the two story brick church building at 3621 Armour Avenue. We have arranged to pay $3,100 cash for the property in a few days, and from the start we will go into our new home with no interest bearing debt hanging over us. In the midst of great discouragement we have plodded along until God has brought about this happy culmination. We hope to move in our new quarters, new year. Praise God from whom all blessings flow.

M. T. BROWN.
2920 State St. Chicago, Ill.

Dear Editor of The Gospel PLEA: Please allow space in your paper. The Sunday School board met at Martin with the St. Luke congregation on Nov. 5th to consider our convention which was to be held in Fayette in July but because of the yellow fever it was called off. The Sunday School will meet at Hermauville Saturday Nov. 18th to elect officers.

The quarterly meeting of each district will meet at Martin, Nov. 25 and 26.

Vice Pres. L. R. Garrison.
Sec. Prot. Isom Franklin.
SUNDAY SCHOOL LESSON.

Edited from Christian Commentary.

Lesson for Nov. 26th.

Abstinence for the Sake of Others.

1. Cor. 10:23-33.

Golden Text: Let him that thinketh he standeth take heed lest he fall. 1. Cor. 10:12.

I. Introduction—This is the day selected by the International committee for a temperance lesson: A passage from Paul’s First Epistle to the Corinthians is selected as the basis of our study. Cornith was an idolatrous city, the city was full of heathen temples, and idol worship was constantly observed on every hand. When the heathen offered as sacrifices such animals as were fit for food, a part of the carcass was burnt upon the altar, a part given to the priest, and on the remainder the officers feasted their friends, either in the temple or at home. Sometimes a part was sold in the public market. To feasts in which the meats of the sacrifice were used, the Corinthians who held to the old religion sometimes invited their Christian acquaintances, who had themselves been idolaters, and it is evident from the tenor of Paul’s letter that the invitation was sometimes accepted. Those who partook knew that an idol was nothing, that meat was not affected by the fact that the animal had been slain by a Priest at an altar, and they regarded it as simply common food. On the other hand, some, thought the partaking of such food sinful. Others, who were still somewhat influenced by their old idolatry, might be led by such an example to partake of the meat as an idol sacrifice, and thus be in danger of a relapse into idolatry.

II. Time and Place—The First Epistle to the Corinthians, or to the Church at Cornith, in which this lesson is found, was written by Paul from Ephesus, about the year A. D. 57, being called forth by information of the state of affairs in the Church that reached the apostle, and in answer to questions that had been asked.

J. Serving Others.

23 All things are lawful for me: All meats referred to in previous verses of the chapter. Not expedient: There are many things that are not contrary to law, and which are right and proper in themselves, but which are not always expedient, on account of conditions and circumstances, and because the doing of them would have an injurious influence on others.

24 Let no man seek his own: In asserting our rights we are to consider the interests of others.

25. Whatevery is sold in the shambles: That is, in the open market. To feasts in which the meats of the sacrifice were used, the Corinthians who held to the old religion sometimes invited their Christian acquaintances, who had themselves been idolaters, and it is evident from the tenor of Paul’s letter that the invitation was sometimes accepted. Those who partook knew that an idol was nothing, that meat was not affected by the fact that the animal had been slain by a Priest at an altar, and they regarded it as simply common food. On the other hand, some, thought the partaking of such food sinful. Others, who were still somewhat influenced by their old idolatry, might be led by such an example to partake of the meat as an idol sacrifice, and thus be in danger of a relapse into idolatry.

26. The earth is the Lord's: All good things are from the Lord, and are to be received with thankfulness. This is a quotation from Psa. 24:1.

27. Whatevery is set before you eat: They were not to worry the host with questions about the food. In our own day, for instance, the question of using or abstaining from intoxicating liquors, we can take but one stand and that against the awful curse of the wine cup.

28 But if any man say unto you etc.: If some one points out that a part is from an idol’s sacrifice, then it is not to be eaten, not because the eating would harm you, but because the conscience of others might be offended.

29. Conscience...not thine own, but of the other: When one eats what he knows to be wholesome food, his own conscience is not offended, but that of another who looks at it in a different light. Abstain for the sake of others, even from those things which are not harmful in and of themselves.

II. Glorifying God.

30 If: By grace be a partaker, etc.: If by God’s gift I partake with thanksgiving to him, there should be no reproach.

31 Whether therefore ye eat, or drink: The rule that should govern us in our eating drinking is now given. It must all be done to the glory of God. This implies (1) thanksgiving to God; (2) not doing what would be a stumbling block in the way of others.

32 Give none offence: The rule just given implies. Do nothing that would produce a scandal, or arouse prejudice, whether they be Jews or Gentiles.

33 Even as I please all men in all things: With Jews Paul lived as Jews, in order to reach them. He observed their distinction of meats and kept leats; and when among Gentiles he conformed to their customs far as he could do so without sin.

"Let us for each other care, Each the other's burden bear; To the world a pattern give, How the saints of God should live."
Helpful to All.

Yellow Fever.

The situation in New Orleans did not continue to improve the past week as was the case the week before. It was a little more threatening. Outside of New Orleans in the parishes the situation is distinctly bad. In Talulah and Lake Providence they recorded many new cases and a number of deaths. Vicksburg has had two deaths and twenty cases. In Baton Rouge, the capital of Louisiana, one case is reported. While the situation is well under control at all points where the Marine Hospital Service has had a chance, the situation is sufficiently serious to demand strenuous efforts.

The most unfortunate man to be found anywhere is the one who will not look at facts as they are. What the nations have done in the past is history and the only way we can profit by them is to calmly weigh them and be willing to admit error where error was committed, and to hold as models those acts when great things were done. Christianity is especially designed to make us capable of doing this. Its first demand is that we lose sight of self. This puts us in a frame of mind to calmly view things without being influenced by selfish interests. The Catholic Church suffers nothing by admitting the wrong in the Inquisition; nor England in admitting the errors of George III. and his ministry in bringing on the Revolutionary War. In fact the very life of the Russian empire depends on her willingness to admit her wrong in taking Manchuria by intrigue and broken promises. In like manner, we should be willing to view our own national life with the honesty of a disinterested observer. We have a great country, the greatest the world has ever known, but we have serious faults and the future of the republic depends on whether we have a sufficient number of men and women who can look at things in this impartial way. The natural tendency is to be satisfied with what is. No matter how deep in sin and degradation a people may be they never welcome the true reformer. No matter how glaring have been the errors of our ancestors, the natural tendency is to defend them. But real growth can come only by resisting these tendencies. America ought to accomplish more than the preceding nations because we are a free people and can openly express ourselves. All great questions can be appealed to the conscience of the nation, and if they are not solved properly, it is because we have not enough latent conscience. Our greatest danger lies in those questions that appeal to our selfishness. Our great captains of industry have discovered how to manipulate commercial transactions so as to destroy competition and make fabulous sums. In this way our nation will be enabled to build up a world wide commercial empire. England may gain political sway but our captains of industry will easily build an empire within an empire that will bring us great profit and possibly divert us from our high purpose. Our times demand the unselfish services of the man who can lose his life in order to gain it. We need the Christian who can calmly view our faults and admit them.

The supreme work for the church in our age is the conversion and instruction of all nations. It is distinctly a missionary age and a church that does not fall in line is dead. In each age the church has had its supreme work to do and each individual Christian is blessed in proportion as he does his part. If we had lived in the days of the apostles, it would have been our duty to labor earnestly to convert Jews, even though shamefully persecuted by the Scribes and Pharisees. If we had lived in the second, third or fourth century of the Christian era, it would have been our duty to assault Pagan Rome even though it meant martyrdom at the hands of a Nero. If we had lived in the "Dark Ages," it would have been our duty to stand like a stone wall while the barbarian invasions came like a battering ram. But living in this great Anglo-Saxon era, it is our supreme duty to become an active part of the great Missionary propaganda of our age.
We were greatly surprised to receive a letter from Jacob Kenoly of the class of 1903 who is now at Monrovia, Liberia, Africa. He does not write what he expects to do there or how it happened that he went to this far off country. We hope to have a letter from him soon giving a further description. The letter follows:

Monrovia, Liberia, Africa.
August 6, 1905.

Pres. J. B. Lehman,
Edwards, Miss.
U. S. A.

Dear Brother:—I write this short letter to say that I am well and very busy. I hope when this reaches you it will find you well and the S. C. I. prospering. I had planned to go to the S. C. I. to see you all before I left the United States but my plans did not succeed. I started from Muskogee, Indian Territory June 3, and arrived in Monrovia, Liberia, July 26. I spent eight days in New York and about the same length of time in Liverpool.

Last Sunday I spoke in the Presbyterian Church and I am to speak in the Methodist Church to day. I do not find any brethren here who claim to be Christians only. There is a great opening. It needs only to be used.

There is a great difference between the natives and the people in America. They are more faithful to the god they carry under their arm or in their pockets than most people are to the true God.

I do not meet many who speak English but they have some one who interprets for them when an English person speaks to them on the Lord’s day. The people know nothing of farming and the market is very slim. The natives eat almost anything, and this is the case with many who are not native. There is an enormous amount of sickness among them and I believe the cause is that they do not eat food from the cultivated soil. There are no rail-roads or horses here. You must walk everywhere you go. The natives carry on their backs what freight and baggage needs to be moved. There are rail-roads and horses farther down the coast. The reason the people do not have horses and mules is that they die from the bite of the tsetse fly.

Things are something like America was in the early colonial days. There are no conveniences of any kind. There is plenty to do here, and doing alone will change it and make it what it should be.

I am yours fraternal,

JACOB KENOLY.

—R. K. Pearson of Hopkinsville, Ky., writes: ‘We are now at the bedside of Brother S. R. Cotter who was thrown from a flying train at Mayfield Sat. A paralytic stroke has resulted from brain concussion. Dr. thinks his case hopeless! What a shock to the colored ministry especially in Kentucky, if we are to lose Brother Cotter. Let the churches pray over this matter.’

—Wm. Alphins writes:

Ardmore, Ind. Ter.
September 8, 1905.

To the GOSPEL PLEA:—I closed a three weeks’ meeting at home (Waco, Tex.) August 27th with 10 added. Began here August 28th. Have enrolled 18 members found here, and 14 conversions up to date making a membership of 32. Will have to close here on the 10th of September at which time we will organize a church. They want a pastor. Good people, and a fertile field. Growing town with much enducement for a young man. Write S. W. Thompson 102 Washington St.

—Eld. Ira M. Boswell, pastor of the Walnut street Christian Church, Chattanooga, Tennessee is to deliver an address before the Missionary Historical Society of that City on The Southern Christian Institute. The S. C. I. is unique in one particular. It is supported by the church in the South as well as the church in the North. Brother Boswell spoke very complimentary of the S. C. I. two years ago at the Mississippi Chautauqua at Crystal Springs.
THE PITiable CONDITION OF PEOPLE WITHOUT HOMES.

The full significance of the sentence, “without a home,” is very hard for most of us to understand, and for this, let us be truly grateful, but not indifferent to the woe, distress and abject want of thousands and thousand of our Father’s homeless ones.

In our own town, State and country, the fact stares us in the face that with the many orphanages “homes of the poor,” schools and various other refuges, numbers and numbers are needing help, love and sympathy, every day. Qualities like these are needed in all homes, be they large or small, private or public.

How often the little urchin of the street is heard using most profane language, or seen indulging in vicious, ruinous habits. Instinctively, we wonder why he isn’t better trained at home. Alas, poor outcast, he may have never known what it is to have the tender watchfulness of a loving mother, or to know what the provisions of a thoughtful father meant.

No home, no training the human weed grows troublesome, and more so, and seeds of like kind are scattered, day by day.

No one with a heart can listen to the tale of poor Magdalene, and not feel the pity of it all. She was some mother’s daughter, pure true, beautiful. Through some weakness, some sinfulness, she has forfeited the love and affection of those near and dear, and is now a wanderer upon the earth, without friends, without hope, given over to despair and gloom.

What a longing fills her penitent soul, for that “home, sweet home” of her fresh young life.

Look upon the bent form of that aged man, and keep back, if you can, the tear of pity; he wanders day by day, begging a penny here, a bite there, and the small favor of a bed in some out house; anywhere, that the blasts of the cutting winds may not be so fierce, but the misery and suffering makes time hang with a heavy ball upon him.

Thus we have individual, often families needing our love and sympathy and aid; indeed all we can do for them, to uplift and help them in securing homes.

We find these pitiable conditions in our Christianized America, where we have charities, churches and disciples, even in our youngest Sundayschool scholars.

Let us turn our eyes unto the heathen nations, and our hearts cry out, Father help them in their woe and distress, and give us the courage and patience and means, to make homes for so many of thy homeless ones.

The sweet meaning of home and its sacred influence, has never been known, far less realized by the heathen in their blindness. Could they find it in their hearts to sacrifice an innocent babe, to appease an angry God, if they knew of the tender love of our Saviour for every little life coming into a home? Could they mis-treat the sick, neglect the aged, or persecute the widows, if they had ever known what a home was?

The misery, starvation and desolation of India’s famine stricken millions, causes us to shed a tear of sympathy, and to wonder what we can do to glad-den their hearts, and teach them the beauties of home and life eternal.

From His home on high, our blessed Saviour came down to earth, to dwell among men.

To the loving Jesus, how sore must have been the distress, how keen the want, when He said, “the birds of the air have nests, the foxes have holes; but the Son of man hath not where to lay His head.” Without home, mocked, condemned and crucified: the sins of the world upon His sacred head; and all for our sakes.

We who were wanderers, aliens from our Heavenly homes, have been purchased and redeemed by the blood of the Lamb, and have “an house not made with hands, eternal in the heavens.”

MRS. S. G. LANG.

In Southern Evangelist.

“GO UP, THOU BALD HEAD.”

(II. KINGS 2:23).

By S. S. Landrum.

Activity is characteristic of all life, human or divine, and direction has much to do with success in the vegetable, animal, and moral kingdoms. “That I may turn to the right hand or to the left,” and “And he looked this way and that way.—(Gen 15:17),

(Continued on 5th page.)
Reports from the Field.

KENTUCKY LETTER.

Dear Brethren:—I spent the month of August among the Christian Churches of Kentucky, Tennessee and Ohio, lecturing, preaching and canvassing for the L. C. B. School. There are many things that could be reported that might be of interest to the readers of the PLEA, which I shall, the next few issues, attempt to report.

During the month I traveled 1400 miles (1236 by rail; 187 by stage; and 17 on foot.) I visited 27 churches, lectured 27 times and preached 10 times; raised $39.42 in cash and $300 in good pledges and secured, I am sure of about 30 students for the school of whom have arrived in the city and one other has left home and is now on the way. Six of these have enrolled.

Fifty pledged $5.00 for this year and others made pledges of one and two dollars, which amounted to $15.00. About twenty of our churches were found to observe Educational Day this year, and I think the educational rally will be quite an event among the brethren this coming November.

The subject of the lecture, “What Should the Negro Do with the White Man?” proved very attractive, and never failed to bring out good audiences on very short notice. The white people were curious to know what would be said on the subject and seldom failed to be represented in the audience.

Great interest was manifested in the lecture and no less interest was shown in what was said in the announcements concerning the school.

We believe our brethren, many of whom previously had but a faint idea of our work, now have a fairly good understanding of our school and its work, and will in the future do more toward showing their appreciation for the work.

I am very sorry that so few of our brethren read the PLEA, that many who have the time do not report their work or write for the benefit of the brotherhood. We ought, for the good of the cause, try to make the PLEA profitable, and generally read by our brethren. Our preachers ought to know that a good religious paper read by their congregation would be a great aid in their work.

I shall sacrifice the time and write at least occasionally and shall try to induce the Kentucky brethren to do the same, and to get every brother I write to or talk with to take the PLEA. I have always thought this ought to be done. I send a number of names to Brother Lehman with the request that he send a sample copy to them. These brethren can afford to take the paper and pay for it, and it would be a great help to them and I know it and I hope they will immediately send Brother Lehman $1.00 or 50 cents and take a year’s subscription or a half year’s if they can’t just now subscribe for a year.

Fraternally,
O. SINGLETON

BAPTISM IN THE HOLY SPIRIT AND THE GIFT OF THE HOLY SPIRIT.

Baptism in the Holy Spirit and the gift of the Holy Spirit are not one and the same thing. Because the apostles were baptized in the Holy Spirit on the day of Pentecost and received the gift of
the Holy Spirit at the same time it does not follow that the baptism and the gift were identical. The gift of the Holy Spirit to the apostles was to guide them into all truth. Their baptism in the Holy Spirit was for quite a different purpose. It was absolutely necessary that something should occur on this particular day to confirm the testimony of these apostles as to the resurrection of Jesus from the dead. Did Jesus rise from the dead? This was the vital question of the day of Pentecost. The apostles waited in Jerusalem in obedience to the command of Jesus for the gift of the Holy Spirit. The Holy Spirit came and filled them all. This Holy Spirit caused Peter and the rest of the apostles to testify to the multitude that this same Jesus, whom they had crucified, was indeed the Christ; that he rose from the dead, ascended to the Father, and had been crowned both Lord and Christ. Now, in order that this testimony be accepted as true there must be some means of establishing the credibility of the witnesses. For this special purpose God wrought that wonderful miracle called baptism in the Holy Spirit so minutely described in the second chapter of the book of Acts. This baptism was not for the conversion of the apostles nor for the purpose of guiding them, but for the purpose of convincing the multitude that these apostles were God's messengers and that their testimony as to the resurrection of Jesus from the dead must be accepted as true. This miracle (Continued on 7th page.)

"GO UP, THOU BALD HEAD." (II. KINGS 2:23.

(Continued from 3d page.)

( Gen. 24:40), (Exo. 2:12). Many a poor soul is writhing amid the lurid glare of an angry hell, all because he did not have time to "look this way and that way." He could not pull off old green glasses, or blue, or yellow or dark glasses, and put on "God's clear glasses."— (Rev. 3:18).

"Go up" is a good, number one exhortation, and embraces thought, decision, action. "We grow up into Christ."—(Eph. 2:21). We "set our affections on things above."—(Col. 3:2), and a "straight line is the shortest distance between any two given points, and we can draw but one straight line from one point to another; hence, our Adorable Redeemer says: "I am the Way,"—(John 14:6), and "Narrow is the way."—(Matt. 7:14), and "Other foundation can no man lay."—(1 Cor. 3:11), and "None other name."—[Acts 4:12]. "Above every name."—[Phil. 2:9].

We cannot go up and carry the burdens of the sin-cursed, treacherous world."—[1 Jno. 2:15] We "lay off the old man with his deeds,"—[Eph.4:22] and "put on the new man."—[Eph. 4:24] "The light of the knowledge of the glory of God."—[2 Cor. 4:9] will draw the tender plants in the "Garden Enclosed."—[Ps. alms 16:11].

"Thou bald-head."

We are so anxious to shake off the responsibility onto the other man, and to say "O Lord, have mercy on the rich; the poor can beg!" Or, "Dear Saviour, remember that bad neighbor Jones;" but forget that the "baldhead" that is to go up is thou. "Thou art the Christ."—[Matt. 16:15]; and blessed be God! "Thou shalt be saved."—[Rom. 10]. If we have a piece of machinery needing repairs, we carry it to the one who made it or understands it, and our hearts, homes, congregations, at times, need to be carried into the Round-House, and "in an honest and good heart, having heard the Word, keep it."—[Luke 8:11]. "Baldhead" means a great deal more than the absence of a nice covering of glossy hair being absent at roll-call. "Nothing wanting."—[James 1] "Perfect and entire."—[Col. 2:10] "Put on Christ."—[Gal. 3:06] "Hid with Christ in God."—[Col. 3:3] Good Lord, help us to go up bald-headed. "Should all the arts that men devise, Assaul our faith with teacherous art, I'd call them vanity and lies. And bind the Gospel to my heart."

Brother S. S. Landrum's arti- cles "Go up, thou bald head," is a sort of skeleton. He leaves you, the reader, to clothe it with the flesh. Do it and you will find it march forth a living thought.—Editor.

In Southern Evangelist.
THE GOSPEL PLEA.

C. W. B. M. DEPARTMENT.

All C. W. B. M. dues; that is, the ten cents a month, paid by each member should be sent to Helen E. Moses, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

“Give,” said the little stream, 
As it hurried down the hill. 
“1 am small, I know, 
But wherever I go, 
The fields grow greener still.” 
Singing, singing all the day, 
“Give, give away.”—Selected.

1. All spiritual blessings that benefit men come from the Lord. 
2. The Lord’s blessings enlarge as we measure their value. 
3. All who receive and follow the Lord’s teachings shall have life. 
4. The words of the Lord are spiritual food and medicine to the people.

Selected.

THINGS THAT WILL MAKE YOU GLAD.

BY EDGAR L. VINCENT.

When the years have slipped by and memory runs back over the path you have come, you will be glad you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

You will be glad, too, that you kept back the hasty work which formed itself on your lips. Much of the sorrow of life comes from giving way to the spirit of evil and not listening to the angel of good when the two strive in the heart.

And then, you will be glad that you were happy when doing the small everyday things of life; that you served the best you could in earth’s lowly round.

You will be glad that men have said all along your way, “I know I can trust him; he is as true as steel.”

You will be glad that there have been some rainy days in your life. Clouds and storms are not the worst things in life. If there were no storms, the fountains would dry up; the sky would be filled with poisonous vapors and life would cease.

You would be glad that you stopped long enough every day to read carefully, and with a prayer in your heart, some part of God’s message to those he loves. It is not the letter from a dear friend which you carry about in your pocket day after day that cheers your hearts, but the one you read. That is the one you some day sit down and answer. God is waiting for many an answer to the letter he has written, and only silence comes back in return for his waiting. Is this the right way to treat his goodness?

You will be glad you shut your ears tight against all the evil things men said about one another and tried the best you could to stay these words winged with poison.

You will be glad that you were always bright and cheery, though sometimes pain made it cost you sorely to keep your heart sweet.

You will be glad that you have brought smiles to men, and not sorrow.

You will be glad that you lifted at every wheel which turned hard, and tugged back at none when the load was heavy.

You will be glad that you have met all the hard things which have come to you with a hearty hand shake, never dodging one of them, but turning them all to the best possible account.

If you are glad of all these things, you will be glad that you have lived.

—Selected.

Jewell, Ark.
Sept. 4, 1905.

Dear Editor of The Gospel Plea:—On the 28 day of August our hearts were made sad when we heard of the death of one of our beloved sisters, Sister Cora Ball. She entered the church in her early days, and lived a faithful member until death, she was also a faithful member of the C. W. B. M. and did what she could for the progress of the work. She will be missed by her sisters of this grand work. When circumstances was of such that she could not meet the sisters she would send her means showing her love to the cause which she loved. She leaves a husband and six little children, we feel their loss of a dear wife and mother. The funeral service was conducted by our beloved pastor, M. M. Bostick. We can say blessed are the dead that die in the Lord, yea saith the spirit “they shall rest from their labor and their works do follow them.”

I remain yours for the cause,

PENNIE HOLLEN.
BAPTISM IN THE HOLY SPIRIT AND THE GIFT OF THE HOLY SPIRIT.

(Continued from 5th page.)

was visible and audible, and when the multitude saw and heard it they believed the testimony of the apostles and cried out, “What shall we do?” There is a broad difference between being baptized in the Holy Spirit and receiving the Holy Spirit as a gift. The Holy Spirit as a gift is received by those only who have accepted Christ. Baptism in the Holy Spirit was, and is, a confirmation of testimony. It was not only a confirmation of the apostles’ testimony for Pentecost but is, through the sacred record, a confirmation for all the ages of the resurrection of Jesus from the dead. No man since the day of Pentecost has received the Holy Spirit as a gift except the man who has first accepted Christ. Baptism in the Holy Spirit was, and is, a confirmation of testimony. It was not only a confirmation of the apostles’ testimony for Pentecost but is, through the sacred record, a confirmation for all the ages of the resurrection of Jesus from the dead. No man since the day of Pentecost has received the Holy Spirit as a gift except the man who has first accepted Christ. Baptism in the Holy Spirit was, and is, a confirmation of testimony. It was not only a confirmation of the apostles’ testimony for Pentecost but is, through the sacred record, a confirmation for all the ages of the resurrection of Jesus from the dead. No man since the day of Pentecost has received the Holy Spirit as a gift except the man who has first accepted Christ. Baptism in the Holy Spirit was, and is, a confirmation of testimony. It was not only a confirmation of the apostles’ testimony for Pentecost but is, through the sacred record, a confirmation for all the ages of the resurrection of Jesus from the dead. No man since the day of Pentecost has received the Holy Spirit as a gift except the man who has first accepted Christ. Baptism in the Holy Spirit was, and is, a confirmation of testimony. It was not only a confirmation of the apostles’ testimony for Pentecost but is, through the sacred record, a confirmation for all the ages of the resurrection of Jesus from the dead. No man since the day of Pentecost has received the Holy Spirit as a gift except the man who has first accepted Christ.

visible nor audible except in so far as the fruits of the Spirit are lived out in the lives of the saints. Baptism in the Holy Spirit belongs to the age of miracles, but the gift of the Holy Spirit will continue as long as man accepts and obeys Christ. The Holy Spirits is the vitalizing principles of the body of Christ, and man appropriates this precious gift by virtue of his entrance into Christ’s body. The Holy Spirit dwells in the temple of God, and man must enter his temple before he can receive the gift of the Spirit. The world cannot receive the Holy Spirit. Man’s wicked heart must be changed by faith and repentance and his body washed in pure water before God will trust him with His Holy Spirit.

DR. J. W. GALLAHER.

In Christian Courier.

PLOWING SALT.—One of the sights of the Great Salt Lake of Utah, developed by the progress of scientific industry, is the system of immense salt-making ponds on the shore of the lake. At Saltair the lake water is pumped into a great settling basin, where the impurities fall to the bottom, and containing much iron, form a reddish deposit. From this basin the water is drawn off into “harvesting ponds,” averaging 90,000 square yards in area, and six inches in depth. The ponds are kept supplied with water, as the evaporation goes on from May to September, when the salt harvest begins. The water having disappeared, a dazzling layer of salt, two or three inches thick, is found covering the bottom of the ponds, which is broken up with plows before being conveyed to the mills, where the final crushing and winnowing are done.

In Youths Companion.

THE GOSPEL PLA.
Sunday School Lesson.
Edited from Christian Commentary.

Lesson for October
Daniel and Belshazzar.

I. Connection.

A period of sixty-eight years, or more, intervenes between the last lesson of the last quarter and the present, a period filled with stirring events in the lives of Daniel and his three friends. Nebuchadnezzar, after a reign of forty-three years, interrupted by seven years of insanity, died, and in due time Belshazzar came to the throne.

II. Time.

About the year B.C. 538, according to Sir Henry Rawlinson, although there is some uncertainty about the exact date.

III. Place.
The city of Babylon, on the Euphrates.

IV. Introduction.

Belshazzar, the young king, makes a great feast to a thousand of his lords, a drunken revel follows, during which the sacred vessels, taken by Nebuchadnezzar from the temple at Jerusalem, are profaned. In the midst of the revel, a hand is seen by the king writing on the wall in mysterious characters. The wise men of Babylon are brought in to read and interpret the strange characters, but are unable to do so. The queen tells the king about Daniel, and he is summoned and asked to read the writing, the king promising to make him third ruler in the kingdom, and otherwise highly honor him. Daniel reads the writing on the wall, and interprets it as meaning that the king has been "weighed and found wanting," and that his kingdom is to be divided. Belshazzar keeps his promise to promote Daniel, but that very night the king is slain, and the kingdom passes into the hands of Darius the Median.

I. Nebuchadnezzar's Pride.

(17.) Then Daniel answered:
Made answer to the statements of Belshazzar concerning the writing on the wall. I will read the writing: He expresses confidence in his ability to read, and his willingness to perform the service.

(18.) The most high God gave Nebuchadnezzar, etc: It was by the favor of God that Nebuchadnezzar had been raised to his high position.

(19.) Trembled and feared before him: He was the mightiest monarch of his time, nearly all other notions being subject to him.

(20.) His heart was lifted up: His vanity was flattered by the high position to which he had been raised, and his heart hardened, so that he utterly failed to do the good that he might have done, and ascribed his high position to his own might and not to the favor of God. He was deposed: Removed from his throne, temporarily, by being rendered unfit to occupy it.

(21.) Driven from the sons of men, etc: A species of madness suddenly seized the king, and he imagined himself an animal, and for seven-years he lived among the animals and ate grass as an ox. Till he knew, etc: By-and-by his reason returned to him, and then he recognized and acknowledged the great fact that God rules in the kingdoms of men.

II. Belshazzar's Sin.

(22.) Thou his son: Belshazzar was the grandson of Nebuchadnezzar, rather than the son: Knewest all this:—Knew of the experiences of Nebuchadnezzar, but did not profit by them.

(23.) Lifted up thyself: Instead of acknowledging his dependence on God, he arrayed himself against him. Vessels of his house: The sacred vessels taken from the temple when it was destroyed many years before.

Drink wine in them: They had been kept in the king's place or other convenient place, but on the occasion of this great feast they were used as drinking vessels.

III. The writing on the wall

(24.) Then was the part of hand sent: It seemed to be a hand without an arm that traced the strange characters on the wall.

(25.) And this is the writing... Mene, Mene, Tekel, Upharsin: The characters are read by Daniel, either by inspiration or because he knew them.

(26.) God hath numbered thy kingdom, and finished it: Mene is a particle of a Hebrew verb that means "number." The words Mene, Mene, mean Numbered! Numbered!

(27.) Tekel: Is from the Hebrew verb and means "weighed." Peres: Upharsin, found in the twenty fifth verse, is the plural of peres which means "divided."

(29.) Clothed Daniel with scarlet: This was the color of royalty. A chain of gold: A symbol of authority. Proclamation: A royal order conferring on Daniel the office of third ruler of the kingdom.

(30 and 31) That might: The retribution followed suddenly. Before morning Belshazzar was slain.

Adeline E. Hunt.
Helpful to All.

YELLOW FEVER SITUATION.

The yellow fever situation is greatly improved at all points except in the cities on the Valley Road, including Vicksburg and towns to the South, where they are in danger of serious times before the month is out. When the fever first appeared the citizens refused to believe in the scientific methods of the Marine Hospital Service and in this they were encouraged by a few of the older doctors and in the controversy the opportunity for getting the mastery of the disease was lost. However, strenuous efforts are now being put forth and these cities are nearly depopulated and the chances are that the fever will yet be conquered before November the 1st.

Most of the schools have postponed opening until they can know better what to expect. The S. C. I. opened up October 3, but no outside students can be admitted until later.

We still maintain what we said at the beginning, that this fever is for the good of the country. While it is sad to see people suffer, we know they could in no other way learn how to completely eradicate the fever. This will be the last epidemic of yellow fever we will ever experience and the costlier it is (financially) the more certain the cities are to take precautionary methods early.

It is now time to begin to prepare for Educational Rally day on the Sunday before Thanksgiving. The prospects are that it will be more generally observed than at any previous time. Prof. O. Singleton reports that the churches which he visited are promising to do their best on that day. The Churches in Virginia have pledged over six hundred dollars to C. C. Smith, the Church in Arkansas has resolved to take a collection in every church some Sunday in December. It should be made a pull all along the line and all together this fall. The Negro Disciples have not yet discovered their own power. The Church of Christ has never divided into North and South as have all the others. Nor have they divided into Negro and White. They have their separate state conventions and separate churches but they are all reported in the same year book and they are one in purpose and belief. So far, neither the work the white people have done nor the work of the Negroes has been worthy of the claims we make as to members or as to soundness of belief. With just a little extra effort the sum can be swelled to five hundred outside of Virginia. This, with what they raise there, will go well towards the erection of their new school building. Texas can, with what has already been raised, make it one thousand. If they would do this it would awaken an interest in the school and supplement it with ten times that money.

Do not hesitate because you can not do much. It takes many little gifts to make a large one. If every church would take up a collection of $5 the collection would go far above what it has previously reached. If the minister in charge does not think of it, go to him and tell him that the Sunday before Thanksgiving is the time to take up the collection. If you can not take it up then, do so any time before Christmas and it will be reported with this general educational collection.

When you are thinking about how much to give remember that the money you have, God gave you. You are only a steward and you will be blessed in proportion as you use it properly. To him that hath shall be given that he may have an abundance. The man who does not prove to be a good steward will find that he will lose what he has. From him that hath not shall be taken even that which he seemeth to have.

"I find the great thing in this world is not so much where we stand, as in what direction we are moving."—
How fortunate it was that Japan had good Christian men in her higher councils during the critical period of her recent contest with Russia. While Japan is yet classed as a Pagan nation, yet her measures were more intensely Christian than those of Russia. The children of Japan studying the history of the great conflict will study a wealth of good deeds. We would be much richer if we could forget all memory of much that occurred in our Civil War for many of those deeds do not show Christian forbearance. When we study the record of our military prisons we feel poor.

Personals and News Items.

- H. C. Sypert of Center Point Arkansas writes: "Our two week's meeting conducted by Evangelist H. Martin closed Sunday night. Twenty three were added to the saved. This was the best meeting ever held at this place. Collection $29.90 this country was considerably stirred. Will send my dues on the Plea soon."

College Items.

School opened up on October 3 for the students who were at the institution. All indications are now that in a few weeks it will be safe for any one to travel through this section. There are a few danger points yet in Mississippi on account of the people refusing to take precautionary measures necessary to stamp out the disease but these will not last long. Students living in Texas can come through with perfect safety in a few weeks as the railroad trains are all well screened and every precaution is taken.

The new barn is now finished and nearly full of good hay. The old barn and stables are all removed and students coming back will think the campus greatly improved.

The two summer Literary Societies have had their final entertainments the past week. The girls had theirs on Monday night and the boys on Saturday night. Monday night happened to be very rainy and consequently no outside people could come, but the entertainment was one of the very best ever given by the students. Saturday night was bright and cool and a good audience was out. The young men acquitted themselves nobly. The S. C. I. is becoming a power in the community and the people are so recognizing it.
A WEEK AMONG THE
CHURCHES OF
KENTUCKY.
—By O. Singleton.

Early Tuesday morning August 1st, 1905, I started out on
a journey among the churches of Kentucky. The primary
object of the tour was to canvass the state for students for
the Louisville Christian Bible School.

After a short and pleasant ride of three hours I alighted at
Midway, a town of one thousand inhabitants. In this town is
located one of our oldest churches. The party receiving the notice
of my coming having failed to make announcement, and the
most of the members living in the country, I saw but few of them.
I met brother Davis, the pastor, who lives in Georgetown, and was
down for a few hours on important business. I also met Brother
Stafford and Professor Bean, whose hospitality I enjoyed while stopping at
Midway.

Immediately on arriving I sent out five hundred announcements and had that night an
audience of about two hundred. After lecturing and making announcements concerning the
school, an opportunity was given to show a little appreciation for
our Educational Work. Fifty cents were contributed and handsome contributions were
pledged for Educational Rally Day.

The church house here is not in an excellent condition. The
Brethren are hoping and work-
ing to soon have it replaced by
a new building.

This church has been shamefully imposed upon by imposters.
We hope very much that under the care of Brother Davis the evil
of the past will be overcome and that the church will enter upon
an era of prosperity.

On the second I departed from
Midway and at noon arrived in
Lexington, a very beautiful and
wealthy city in the heart of the
famous blue grass region of Ky.
Shortly after arriving I was
joined by Brother Myers who
now has charge of the church in
Lexington. Brother Hathaway's
son-in-law was sent by Brother
Hathaway to meet and to take me to his home for dinner.
I enjoyed myself very much at
Brother Hathaway's going through
a very nice two-story dwelling
he is helping to prepare for his old age, and in viewing the
mighty works of his talented son,
Isaac. Bro. Isaac is certainly gifted
as an artist. He is now modeling
the bust of Col. W. C. P. Breckinridge which is very near comple-
tion and which is being done
by order of the Breckinridge
family who are to pay $1000 for
the work. Brother Hathaway has
a nice studio and many cur-
iosities of his own make therein.
I took leave of Lexington for
Paris about 3 o'clock P. M. and in
about thirty minutes was in Paris,
another very beautiful town,
with a population of forty-five
hundred. This is the home of the
late Julius Graves one of the
very ablest men in the cause we
have ever had in the state. This
is also the home of Brother T. H.

Baker, and Sister Maggie Free-
man, both earnest workers in
the cause. Brother Stafford
Campbell of Lexington has been
laboring here for many years.
The church is in fair condition in
every way. I spoke to a nice
audience here on the 2nd of
August. When an opportunity
was given for a voluntary con-
tribution toward the Educational
Work, $2.05 were secured,
several $5. pledges and a definite
promise that Educational Day
would be properly observed.

I spent the night at the home
of Prof. Baker and departed
the next morning for Carlisle, a
town of thirteen-hundred inhab-
bitants. Here I met Brother
T. A. Reed, the present pastor,
S. H. Smith the former pastor
and T. H. Wilson an old student
of The Bible School. A show
and a Methodist Campmeeting
were in operation in this town.
The audience that night was
rather small for the place.

This church has been blessed
with several very good preachers.
The building here is very nice
and well furnished. Several
pledges of $5. were made here
toward the Educational Work.
The church promises to observe
Educational Day and fifty cents
was contributed toward the
work. While here I had a very
comfortable and pleasant home
with Brother Rodgers.

The enrollment of three young
men from this town has resulted
from the short stop here.

On the 4th I bade adieu to
Carlisle and a few moments later

(Continued on 5th page.)
Reports from the Field.

ARKANSAS LETTERS.
Sherrell, Ark.
Oct. 3, 1905.
Dear Editor and readers of the Gospel Plea:—I have just arrived home from Pine Bluff, where I have been engaged in a meeting which resulted in two additions. The church is alive and manifested great interest. The meeting closed with good interest. I am persuaded that more good could have been done if I could have stayed another week. We are planning to build a house of worship. The members pledged themselves to the amount of $65.00 to be raised on the fourth Lord's Day in this month. We are badly in need of a house in that place, and I feel very hopeful of a good congregation in the future. They are few in number, and poor in this world's goods, but they are cheerful givers. I will leave Friday for Blackton to spend ten days in a meeting. I trust that my labor will be crowned with success.

Yours humble servant,
GEORGE IVY.

Jewell, Ark.
October 2, 1905.

Editor Gospel Plea:—Please allow space in your valuable paper for the following:
The Christian Minister's of Arkansas, held their meeting at Pearidge Church August 5, 1905.

Brother R. L. Brock presided, and announced the house in order for business at 12 noon. Brother L. L. Worlds conducted the devotional exercise reading the 1st Chapter 2nd Timothy and offered prayer.

The minutes of the last meeting were read and approved, after which the following program was rendered.

1. What steps shall we take to better protect the pulpit?
2. Shall one of our preachers be allowed to preach who does not know nor regard our relation to the denominations?
3. Should a brother be encouraged to preach who can scarcely read and can not use good common language?
4. What functionaries of the church, if any, have the general oversight and care of the church?

Revs. Wm. Martin, J. C. Guyden and Brother L. L. Worlds were appointed to write a resolution under the first proposition to be reported at the next meeting which will convene with the church at Sherrell on Saturday before the fifth Sunday in Oct. 1905.

Brethren please attend this meeting and make it as interesting as possible. Do not forget the time and place.

R. L. Brock.

CALIFORNIA LETTER.

Los Angeles, Cal.
September 28, 1905.

Dear Editor Gospel Plea:—Our work is growing all the time, and we are feeling more encouraged with our prospects each week.

Last Lord's Day was a "red letter day" for our mission. We had some weeks previous announced to the members that we would have special service on the fourth Sunday and that if any of them could sing, read, write, recite or exhort that I would give them a chance on that day; and as a result they almost fell over themselves preparing for the occasion and we had some very fine pieces indeed rendered by the members of our mission. Brother L. Swindle, the Junior Pastor of Broadway, the Parent church together with almost a score of white disciples, was present and delivered a splendid address upon the subject of missions, he is an able exponent of the word and he is much in love with the special work we are doing among our people and he seemed to pour his very soul into exhortations to us which was very greatly received. It was indeed a visit of the parent to the child. We think much good was done and every body went away rejoicing at the excellent program which had been rendered. Our place of meeting is a Hall owned by the Odd Fellows and we only have the use of the hall on Lord's Day. We hold cottage praise services and Bible readings.
one night in each week, and I am glad to report to you that our midweek meetings are quite well attended according to the size of our membership. We hope soon to be able to make a much better report. We are very thankful for the good letters which we are receiving constantly from our brothers so far away. But Oh! how it makes us rejoice to know that they are mindful of as in our efforts to do work for the Master in this far off land.

I am as ever yours in hope of eternal life,

E. F. Henderson

A MONTH AMONG THE CHURCHES OF KENTUCKY.

(Continued from 3rd page.)

greeted Millersburg. This was a sort of dear place to me. On my way from college eleven years ago, I had the pleasure of spending a day there with Brother W. H. Dickerson, a dear friend, a Christian gentleman, and an able and successful minister. They still love him here. He was soon followed here by one of our ablest old students, W. H. Brown. Another of our old students is in charge of the work now Brother Thurman is a good pious man. Here the house was packed to overflowing. Several $5.00 pledges were made by these good people $2.15 were contributed as a token of the great things they will do on Educational Day. This is a very good church in a town of about 800 inhabitants. It has been very fortunate in getting good preachers and it has had the sense to keep them.

On the morning of the fifth I departed from Millersburg. I arrived at Helem station about noon and traveled a foot over a splendid road, through a very rich and lovely country to May's Lick, about four miles distant from Helem. This was a pretty hot day. However I was so much charmed by the lovely farms, beautiful farm houses, pastures, growing etc that I forgot the heat and the hills. On reaching the village the clouds rapidly formed and immediately on arriving it rained in torrents for two hours. Here I met old acquaintances and had a most enjoyable time. Brother J. H. Brooks, one of our old students is preaching here, and he is doing well. he also visits regularly, at set times Tuck-a-hole, Mimroa and Popular Plains. Brother Brooks has married and has a fine boy.

The church here is small and the members live largely in the country, but they are faithful.

The night being storming, but few succeeded in getting out. This being Saturday night, I remained over Sunday and preached morning and night at the Christian Church and in the afternoon, at the Methodist Church.

The church here became much interested in our school and promised a handsome collection for Educational Day. They contributed $2.00 to the work as a token of better things in the future.

This town has a population of only 250, but there are three colored churches here, there are no saloons and the people seem prosperous and happy.

O. Singleton.

THE COMING OF THE RAIN.

The middle of hot June came, the dust lay in eddies and ripple, and drifts when the monsoon winds died away and only an atmosphere of stifling dullness remained, but soon "the rains" would come! June went by and July came and tarried but to leave us the memory of a few tantalizing drops! All through July there were big heading in the daily paper from Calcutta, "The Weather," and no one gainsaid its place in conversation; it seemed to be a subject of truly inexhaustible interest. This is the way some reports, most of them, read:

"Simla, 25th July: The following report, dated 8 a. m., is issued: The storm in Gujerat is still mostly in that province. General rain has fallen in Southern Burma, on the coast of Orissa, and in Gujerat; nearly but slight rain in Southern Bengal, and on the West Coast," etc., but nothing about our Northwestern Provinces. August second I sat in my room feeling weary with the heat of the day, when I heard a sound far away on the hills, a roar which held a terror. It was only a grand announcement of Nature's voice. The sound came nearer. A million tiny voices rose from the leaves of peepul and banyan on the further side of the lake and

(Continued on 7th page.)
and would transport no missionaries. The greed of this company was, as we have already seen, one of the chief hindrances to missions.

Morrison sailed for New York January 31, 1807. After a tedious voyage of eighty days, he reached American shores, and here he secured a letter of introduction from the President, with the aid of which he hoped to make his entrance into China.

He landed at Canton, September 7—more than seven months after his departure from England. It was not long until he found that the difficulties in his way were all and more than he had anticipated. The East India Company opposed every effort to gain a moral influence over the Chinese. The Catholics, who had a considerable foothold in China, worked against him in every possible way. Their secret persecutions were kept up for years, hindering his work and making his life doubly difficult.

At the outset he undertook to live like a native. He adopted the Chinese dress, wore a queue, and ate with chopsticks. By sharing ruly the common life of the people, he hoped to win their hearts. But, they were suspicious of a foreigner who was among them for any other purpose than that of trade, and constantly spied upon his actions. At length he gave up the Chinese dress, feeling that it did not help him as he had expected it would.

He had looked forward eagerly to the time when he should be able to conduct public services in Chinese. But this he was never permitted to do. We talk much about the discouragements on the mission field in our time, but, happily, there are now few countries where the preaching of the Gospel is not allowed. Morrison gave his life to China, yet he was always obliged to conduct his meetings with locked doors and with only a little group of natives in attendance—often only three of four, never more than ten. Like Carey and Judson, he labored for long years before the first convert was won to Christianity. It was in 1814, nearly seven years after he reached China, that he had the great joy of bringing Tsee Ako into the kingdom.

"May he be the first fruits of a great harvest—one of millions who shall come and be saved," wrote Morrison in his journal. That prayer was not answered in his lifetime, for at his death, twenty years later, three persons constituted the entire native church in China.

However, the work of Morrison made possible that of a great share of those who followed him. He went out to China with instructions from the London Missionary Society, which he represented, to prepare a translation of the Bible into Chinese. To this task (Continued on 7th page.)
he bent very energy, carrying it forward through the greatest sacrifices. He worked in a cellar, with only one dim light, confining himself to his studies so closely that his health was again and again threatened. The difficulties of the Chinese language can scarcely be imagined by one who has never attempted to learn it. It was all but impossible to secure the necessary books and teachers. Yet, in spite of these hindrances, he worked on, and after twelve years of weary labor he completed his translation. He also prepared a dictionary of the Chinese language—thus accomplishing one of the hardest tasks ever undertaken by any scholar. It comprised six large volumes, and was the foundation of all the dictionaries and encyclopedias in later use.

Such a work naturally attracted the attention of scholars the world over. The modest missionary became famous, and learned societies elected him to membership. But his fame mattered little to him, since it did not open the door of a large ministry to China.

The hardships of his lot were less severe than they had been. He had married, in 1809, Miss Mary Morton, who had been converted through his teaching. At about the same time he had accepted a position as official translator for the East India Company. The salary which he received from this source enabled him to live in something like comfort, and to bear a large part of the expense of his publications.

In 1824, he returned to England on furlough. He was eagerly welcomed in his native land, and the great and learned men of the time were anxious to make his acquaintance. His wife had died several years before, and in 1825 he married Miss Eliza Armstrong, returning with her to China the following year.

He died in the year 1834, at the age of 52. On shipboard, bound for China the first time, Morrison had been asked by the captain if he expected to make any impression on the idolatry of China. "No," said he, "but I expect that God will." Through the faith and consecration of Robert Morrison, the possibility of a new day for China was brought nearer, and the Christian world of our time recognizes the debt it owes to this hardy pioneer. In the last letter which he wrote were the words, "The Lord reigneth." His was the brave spirit that says, even in the midst of ever present discouragements, "God's in His heaven; all's right with His world."

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**THE COMING OF THE RAIN.**

(Continued from 6th page.)

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**THE GOSPEL PLEA.**

MORRISON THE PIONEER OF PROTESTANTISM IN CHINA.

(Continued from 3rd page.)

leaves of the lotus, gusts of soothing refreshing enlivening dampness swept through the trees on our lake front and a little "Brownie" jumped up and cried: "Oh, Mama Jee, it is raining!"

Oh, the delicious odor of the damp earth, the joy of the dying grass and the thirsty leaves. How the pink lotus buds stood straight up to meet the water from heaven which their far, deep roots know always! The farmers hope once more though two days have passed with only cloud blankets, yet the gray and green scene is so restful after yellow and dazzling copper color and brown dust veil. We hope soon to hear again the rush of the water and the merry patter of the drops on our hard, flat roof. Pray that it come not too late for the waiting furrows and the seeds "fallen into ground."

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ADELAIDE GAIL FROST.

Prayers of those ready to be obedient to the will of God will be heard and answered. For juniors, obedience to God often means obedience to parents, teachers and older friends.

While Jesus was on earth, a great ruler of the Jewish church, came to him asking that the Master heal his daughter, who lay dying. This man, who did not profess the religion of Jesus, was willing to be obedient in the thing that Jesus asked above all others: that of having faith in Him as the Saviour. Jesus went with him and saved the daughter of Jairus. Suppose the man had refused to be obedient in heart and mind; had refused to come to Jesus asking him to save his child. Jesus wants us to come, to ask and to believe, as well as pray.—Selected.

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**JESSIE BROWN POUNDS.**

—In Junior Builders.
THE GOSPEL PLEA.

SUNDAY SCHOOL LESSON.

Sunday School Lesson. October 22.
Edited from Christian Commentary.

Rebuilding the Temple.
Ezra. 3: 10—13, 4: 1—5.
Golden Text.—The temple of God is holy, which temple ye are. 1 Cor. 3: 17.

I. Connection.—In the interval between the last lesson and the present, about fifty thousand exiles had made the long march from Babylon to Judæa, and had sought homes. When the time of the Feast of Tabernacles came, the first of great feasts to occur after their first journey was ended, they assembled in Jerusalem and began the great work of restoring the ceremonial worship of the Lord, and the erection of the Second Temple. The first work was to restore the altar, that the regular sacrifices might be offered. Then they gathered material for the building, from the same sources from which that of the first temple had been obtained (Ezra. 2: 1—70; 3: 1—9.)

(2.) II. Time.—The edict of Cyrus permitting the return was issued B. C. 536. It required about one year to prepare for the emigration, to make the long journey, to settle at Jerusalem and to get all things in readiness to lay the foundation of the temple. It was begun in May, B. C. 535.

III. Place.—The foundation of the Second Temple was laid on the site of the First on Mount Moriah in Jerusalem, the sacred city of the Hebrews, from the days of David onward.

[10.] When the Builders laid the Foundation: As we are wont to lay the cornerstone of a building with ceremonies, so this event was celebrated by the Hebrews with imposing religious observances. Zerubbabel and Jeshua, the high priest, presided over the work.

"So important seemed the step thus taken, that the day was celebrated with the finest display of the old pomp on which they had yet ventured. The priests, in the rich dresses that Zerubbabel had, out of the princely munificence, furnished, blew their silver trumpets; the sons of Asaph once more clashed their brazen cymbals. Many of the Psalms were doubtless composed and used upon this occasion.

[11.] And they sang together by courses in praising: This will be better understood by reading 2 Chron. 5: 11—14. In the account of dedication there given, we are told how the Levites, the singers of the families of Asaph, Heman, and Jeduthun arrayed in linen, with cymbals, harps and psalteries, joined with the trumpeters so as to make one sound. Then also the grand chorus was, "Praise the Lord, for he is good, and his mercy endureth forever." On the occasion of the lesson, the people responded with a great shout of joy and praise.

[12.] But many of the priests and Levites and chiefs of the fathers: Long and loud the Jewish Te deums, re-echoed by the shouts of the multitude. It was not however, a day of unmingled joy, for among the crowd stood some aged men who had lived through the catastrophe of the captivity, who, in their youth, had seen the magnificent structure of Solomon standing in its unbroken stateliness; and when they compared that vanished splendor with these scanty beginnings, they could not refrain from bursting into a loud wail at the sad contrast. The two strains from the older and the younger generation mingled in a rivalry of emotion.

[13.] So that the people could not discern the noise of the shout of joy: The two sounds were so mingled that they could not be distinguished from each other, but "the people shouted with a loud shout," and in this the sound of the wailing was absorbed.

[1.] The Adversaries: They were the Samaritans, a mixed race who had become inhabitants of the land during the captivity. Judah and Benjamin: The most of the returned exiles belonged to those two tribes. Children of the captivity: This is the term by which the people who had returned from Babylon were most frequently designated.

[21.] Zerubbabel: He was "the prince of Judah," the leader in the return and in the work of rebuilding the temple and the nation. Chief of the fathers: The elders of Israel. Let us build with you: They wished to aid in the work, or at least they expressed a desire to do so. Do not as the faithful Israelites did; they worshiped him, not as the only living and true God, but as among others, according to the statement in 2 kings 17: 29—39.

[4.] Then the People of the Land weakened the hands etc: This proves that Zerubbable and Jeshua were right in rejecting the proffered help, as their conduct shows that their offer of aid was a pretense.

Adaline E. Hunt.
Helpful to All.

We have often warned our readers that the time for land buying would not always be as advantageous as it is now. This has come true much sooner than we thought. Ten and fifteen years ago land sold for from six to ten dollars an acre while the same land sells now for from twelve to thirty dollars. Land that has been improved with fences and orchards is worth much more than that. This high price of land is due entirely to the demand for land and much of the demand is due to the large number of Negro farmers who are investing their savings in land. If a large proportion of the Negro farmers should begin to invest in land, the price of land is an exact gauge of business prosperity in a community. We advise all who have laid up a few hundred dollars to invest in land if land can be found. Sometimes a large farm lying out of the way can be purchased. Of course no small farmer can purchase a large plantation, but a half dozen small farmers can go together and purchase the large farm and start a nice settlement. The old hills are destined to become prosperous farms and no one is more nearly a legitimate heir to them than the prosperous Negro farmer.

Prosperity and Christianity are inseparable. The only tangible promise God left the Jews as an inducement to enter into covenant relations was temporal prosperity. Jno, Proverbs and Ecclesiastes have no other purpose than to teach the Jews how to make a success of the business of this life. Christ showed much sympathy for the poor beggar lying at the gate of Dives, but he did not mean to bless the profession of begging. He simply wished to teach rich men that beggars need their sympathy; and if they receive this in the proper way, they will rise above the plane of a beggar. There is nothing in the New Testament that puts a premium on being poor. The Christian needs prosperity as much as the Jew and he fails as far of reaching true happiness in this life if he fails to prosper as the Jew did. Some of our large financiers who are giving liberally to good causes, are filling a divine mission as truly as men of old who were sent to preach the word. They are building up benevolent institutions which by example and by actual work will influence all ages. When the history of our benevolences is written it will have no competitor in any former age. It will be as pure gold shining like burnished brass.

True Christianity makes a man more careful in everything. It makes him careful that he does not use business methods that his conscience does not approve, but on the other hand prevents him from squandering time which should be used in making a success of this life's business. Many people living in cabins are too indolent to be Christians. The steps to the door are down. The floor is dirty. Everything needs fixing up. This man may say he felt his religion in his heart, but it is certain he never felt such a thing in his life. There is no inspiration there for true living. He has never read where it says, "He that will not labor shall not eat." Paul did not mean to starve Christians. He meant to starve some miserable parasites to true living.

Bishop Charles B. Galloway of the M. E. Church, South, recently said at the Inter-Church Conference in New York in discussing the "Negro Problem.

"I can not understand how you can canonize one man for working in Africa and ostracise another for doing the same work at home. The problem of the Negro sinks into insignificance beside the problem of congested foreign immigration in our towns. Negroes love their country, they love Christ, they may believe in him a little too much, and there may be a rather wide margin between their practice and their profession, but who ever saw a Negro-Atheist?" The church can not overlook its duty in this field without stultifying itself. If the M. E. Church as a whole could climb to the eminence held by Bishop Galloway, it would multiply its power in Southern life many fold.
The spirit of the day is to unite the churches. The recent inter-church convention was sincere in the desire to harmonize all Christian efforts at home and abroad. The work in foreign fields has already been harmonized so that the natives know nothing of our differences. The fields have been divided so that each is on his own territory without conflict.

A number of missionaries were recently murdered in North China by the natives. The reports are very conflicting as to the cause. One report has it that one of the lady missionaries took away from one of the children an idol. Another has it that the superintendent broke up a funeral procession. Another has it that the trouble grew wholly out of the ill feeling that has been engendered by the Chinese boycott. Probably there is more or less truth in all of these. No doubt the principal cause is mistreatment of Chinese in this country. Our officials were fast adopting the principle that the Chinese has no rights the American is bound to respect, and this doctrine has proven disastrous on other occasions. It is a wiser policy to recognize a man's rights before he asks for them than to be compelled to give them when it is too late.

An effort is being made to break up the jug trade through the express companies. It is charged that the liquor dealers were sending C. O. D. packages to express agents under fictitious names and the agents were expected to sell them out. The state is greatly aroused over the matter. If it can be done the business will be broken up. It is our sincere hope that they may succeed. If the express companies want to loan themselves to the liquor traffic to break up temperance laws, they deserve no more respect than the liquor business itself.

Next Sunday is the time for the Educational Collection. This ought to be a good preparation for the Thanksgiving.

The church should seek to have every member have a fellowship in the great Educational work. No one should be deprived of such a privilege.

Do not forget to send this money to C. C. Smith, 1373 Burdette, Av., Cincinnati, Ohio.

Your good will is as precious to the schools as your money. The schools at Martinville, Louisville, Linn, and Edwards will be stronger when they know you are having a fellowship in the work.

Some people have gotten so accustomed to complaining about hard times that they do so no matter how well they fare. If cotton should go up to twenty cents a pound, some people would complain, but if it should go down to five cents they would manage to get through.

The law of giving is "As God has prospered you." We have often prayed that God would care for us. Now that he has prospered us with high priced cotton we should divide with him. We should pay some of our prosperity to the Lord's cause.

College Items.

School is in operation now. Though there has been no fever in this section since the middle of October, it always takes some time to organize the work and get all into good working order. It now looks as though school would be as full as usual.

The agricultural department harvested nearly five hundred bushels of nice sweet potatoes. These have been put away for use in the boarding department. Young men who expect to earn their way should come in as soon as possible. They should not wait until after Christmas unless it is absolutely necessary. If they can come a few weeks before Christmas they will get in school much earlier next fall.

The class room work is going nicely. Prof. Burgess is an experienced worker and his presence is felt in all the school work.
A NEEDED REFORM

The young wife sat very silent at her pretty tea table. She had returned from a round of visits the day before, and her husband wondered that she did not tell him about them.

"Are you tired yet from your journey, Martha?" he questioned.

"No," she said, "I was thinking seriously." she added, smiling brightly, "George, we're going to have a reform at our house. We're not going to eat so much as we used to."

"Great Scott! I don't think that would be much of a reform."

"Oh! of course we're going to have enough to eat, silly. But I mean we're not going to have such elaborate meals. I'll tell you what made me think of it. You know your Aunt Emily, whom I visited, has an income four times as large as ours, and though she keeps two servants she serves the simplest meals. Honestly, it made me ashamed to think how I fussed and worried about getting up our meals. Everything seemed so plain and elegant there that my burden-some way of housekeeping really appeared vulgar by contrast. You know what a fine dining-room she has, and her linen and silver and china are beautiful; but more than once we sat down to tea with nothing but bread, butter, jelly, wafers, fruit and plenty of rich milk on the table.

If I had offered such a meal to any one a month ago, I should have been so embarrassed, but I'm much wiser now. When you stop to think, what more should any one want at the light meal of the day?"

"I shall be delighted with your threatened reform. You always give me more than I can eat. I've had secret fears that our luxurious diet might make both of us cross and dyspeptic. Besides, if you do less cooking, you'll have more time to spend with me."

"Yes," said Martha, "that's what decided me. I did not entirely make up my mind because of Aunt Emily's good example. I had a terrible example held up to view. We went a day to visit one of your cousins who had been married but a short time. She got a luncheon that was much like some of mine. But I couldn't help noticing that she was so tired that it seemed a task for her to talk to us. There were little worry wrinkles in her forehead too. When we were going home, Aunt Emily said, "You mustn't think that Minnie was not glad to see you. She was dull because she had tired herself out getting ready for us. I'm going to speak to her about it when the proper opportunity comes. And as you are a new housekeeper I might as well read you the little sermon, too. It is not true hospitality to spend all your time preparing things for your guests' stomachs, and ignore all other things that would give them pleasure. Rather it is the good hostess' duty to prepare a simple meal and be able to greet her guest with unruffled demeanor and right, alert mind. Then both visitors and hostess enjoy themselves, instead of enduring what is too often an unpleasant social duty. And if the worn and worried hostess is not practicing true hospitality toward her guest, how much more a wife fails in her duty when she is always fagged out in the hours she spends with her husband. Most young wives are too ambitious. They start out with large ideas in the manner of keeping house. They have too much furniture, too a large house, too many ornaments, too elaborate meals. Then they soon wear themselves out caring for these burdensome things, and often the beautiful romance of their love spoiled in its beginning. There would be fewer unhappy marriages if there could be some mysteriously binding law limiting young couples to four-room houses, and forbidding more than two cooked dishes on the table at any meal. Then the young wife would have time to live with her husband, and to continue to be as charming after marriage as she was before. Perhaps some day we will all be wise enough to see the dignity of simplicity. Now you can guess, George, how much there was for me in Aunt Emily's little sermon. I took it to heart and resolved to begin my reform the minute I got home. And you see it has begun."

"Hurrah for Aunt Emily!" cried George, heartily.

Value of True Friendship

How grateful must Saul have felt, not only at that time, but ever afterward. Here we see the value of human friendship and human sympathy. We often do more by our sympathy than by our labor. It is often the case that one can, by banishing all feeling

(Continued from page 5)
LIFE OF ELD. I. W. LEE
By J. W. Murray.

The writer has known Brother Lee from infancy. He united with the church of Christ at Center Church under the preaching of Eld. W. M. Scott in 1871.

He was a staunch member and an able defender of the cause. He always preferred to live a quiet and sober life. During his life of thirty-four years in the church he held all the offices from Sunday-school teacher to pastor. His departure from the work will be missed by all who knew him.

In character he was very firm. When he became fixed in a position he was not easily moved. He was a board member in that great religious upheaval in the state work in Mississippi in 1900, and during it all he stood firm and saved the cause with his unobtrusive methods.

He was ordained a minister of the gospel in 1903 in the Golden convention. Since that time he has served Union Hill congregation. The influence of his ministry will long be with us.

THE LADY WHO SMILES.

Some of us would be more surprised than pleased if we knew the impressions we make on the minds of those who know us only slightly. How many of you girls are remembered as pleasantly as was the lady described in the following incident?

A lady called at the house of a neighbor on an errand; but as the family were away, she asked the hired man to tell his employer that she would call again. Being in a hurry, and not thinking but that the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told her that a lady had been there who said she'd call again.

"Who was it?" inquired Mrs. H.

"Oh, I don't know her name," replied the man.

"But you should have asked her," said Mrs. H., "so we would know who had been here. Can't you tell me anything by which I can know who came? Where does she live?"

"I don't know," said the man, "but she's the one that always smiles when she speaks."

The pleasant look and the courteous manner in which the lady had spoken to the servant had been noticed and remembered, leaving a sunbeam in that man's heart.—Unidentified.

THE LONGING FOR GOD.

Two Korean women stood watching a funeral procession on its way to the foreign cemetery.

"What a sight is this?" asked one. "The burying of the missionary's son," answered the other.

"That is very, very sad," answered the first. In Korea a son is the most precious of all possessions.

"Not so bad for them as for us," said the other, sadly. "They know something that makes them sure that they will get their children back some day. We know nothing about how to get ours back."

Adlloot is a native Eskimo from Cape Prince of Wales. His stepfather was very cruel and his uncle was a witch-doctor. At the age of sixteen he ran away. He had heard of a mission station far to the south and traveled a thousand miles to reach it.

"Why do you come?" asked the missionary.

"To learn God plenty," answered Adlloot.

"Do you want to know about books?"

"Books some; God more," was the answer. He was given instruction in the mission and later in the United States, and has now returned to his own people as a missionary.—Selected.

RESPONSES FOR ROLL CALL.

1. Man is made to be happy and to seek happiness. The only difference in men is, some seek low happiness and some seek higher. He seeks the highest who mounts up to God's standpoint and says sublimely, "God made me for some duty. To do that duty, to fulfill that end, must be my nature's highest
perfection, and so my nature's highest joy."—Phillips Brooks.

2 Be but faithful that is all; Go right on and close behind thee. There shall follow still, and find thee
Help, sure help.—Plough.

3 The root of all steadfastness is in consecration to God.—A. McLaren, D. D.

4 Pray for and work for fulness of life above everything—full, red blood in the body, full honesty and truth in the mind, and the fulness of a great love for the Savior in your heart.—Phillips Brooks, D. D.

5 "All the world is better for every one who is living at his best."

6 Love God with all your mind. When the procession of your powers goes up, joyfully singing, to worship in the temple, do not leave the noblest of them all behind to cook the dinner and tend the house. Give your intelligence to God.—Phillips Brooks, D. D.

HARNACK ON BAPTISM.

Historical criticism is doing much for a better understanding of the Bible. It did not require the aid of the modern historian to make three facts perfectly plain with respect to baptism. First, that baptism in the primitive Church was an immersion; second, that it was administered to penitent believers only; third, that it was everywhere recognized for the remission of past sins. Nevertheless, such testimony as Professor Harnack gives in his "Expansion of Christianity" shows conclusively that the candid modern historian is compelled to agree with ancient ecclesiastical writers. Professor Harnack does not hesitate to declare that the universal practice of the ancient Church was immersion, and that infant baptism came out of a misconception of what baptism is for on account of its association with remission of sins. He declares that Paul, "like his fellows, recognized it to be simply indispensable;" and that in the primitive days of the Church "baptism was essentially the act by which past sins were entirely canceled."

Now this design of baptism was perverted to an improper use by associating baptism with mystery. This was easily done. It was only a step back to the paganism of the patristic Church period. This paganism had its government and life in mysteries, and it was precisely at this point where infant baptism originated and found its main support. Baptistical regeneration in the mysterious sense furnished the starting point for infant baptism, and is undoubtedly fundamental as regards that practice. This much Professor Harnack distinctly and emphatically affirms; and in so doing he only reaffirms what Neander and other church historians have declared in equally emphatic language. But it is well to have such a scholar as Harnack go over the whole ground and re-examine the case in the light of modern criticism, and this he has done in a masterly manner.

But what are we to think of scholars who still practice infant sprinkling in the light of all the facts of the case? Undoubtedly we must think charitably of them, notwithstanding the conclusive facts which are against them. Have those who see the unscripturalness of infant baptism and how it originated ever taken into account the persistency of established institutions? It is easy enough to say that infant baptism was not practiced by the apostles, and had its origin in a mysterious conception of baptism with respect to the remission of sins, but it is another thing altogether to discontinue a practice which has become the warp and woof of the Christian development of many hundreds of years. It is probable that those who accept only believer's baptism have little or no conception of the difficulties in the way of Pedobaptists reconstructing both their theology and life on a matter involving nearly all the traditions of the fathers. Truly may it be said that an error which has the support of ages can not be eradicated at once by simply stating the truth in the case.

Nevertheless, the truth mentioned above ought to be stated and ought to rest heavily on the consciences of our Pedobaptist brethren who, no less than we, desire to honor Christ in his appointments.

In the LA VIA DE PAZ.
THE GOSPEL PLEA.

C. W. B. M. DEPARTMENT.
All C. W. B. M. dues; that is, the ten cents a month, paid by each member should be sent to Helen E. Moses, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

THE GIRL WHO SMILED
The wind was east, and the chimney smoked, And the old brown house seemed dreary; For nobody smiled, and nobody joked, The young folks grumbled, the old folks croaked; They had come home chilled and weary.
Then opened the door, and a girl came in; O, she was homely—very! Her nose was pug, and her cheek was thin, And there wasn’t a dimple from brow to chin, But her smile was bright and cherry.
She spoke not a word of the cold and damp, Nor yet of the gloom about her: But she mended the fire and lighted the lamp, And she put on the place a different stamp From that it had had without her.
Her dress which was something in somber brown, And from dampness was nearly dripping, She changed for a bright, warm, crimson gown, And she looked so gay when she came down, They forgot that the air was nipping.
Oh, give me the girl who will smile and sing, And make all glad together!
To be plain or fair is a lesser thing, But a kind, unseltish heart can bring Good cheer in the darkest weather.

Argenta, Arkansas.
Nov. 14th, 1905.
Dear Editor of the Gospel Plea: I wish to say through your paper, to the Auxiliaries of the state, to please keep your eyes on C. W. B. M. day as it comes but once a year. Please remember the date, Dec. the 1st Lord’s day. The program will give full information as to how to carry out that day. Did you get the program from Headquarters? If not, ask every member of your church, and also friends to give you something on that day for this noble work. Ask your pastor to help you out. Don’t fail to observe this day. If you don’t have preaching first Lord’s day, don’t fail to observe it the next Lord’s day. Raise all you can, and send it to Mrs. Moses at Indianapolis, Ind. Now Sisters President, attend to this because this is a general missionary meeting all over the union, among the auxiliaries to help the work at large.
I wish to say farther that our last quarterly reports came in so slow is why I did not report sooner.
Kerr Auxiliary, reports general funds $2.00 and C. W. B. M. State funds $1.25.
North Argenta reports general funds $3.00 and C. W. B. M. State funds. 30cts.
Readland Auxiliary reports general funds $1.25 and State funds 25cts.
Pine Bluff reports general funds $1.00 State funds.
Washington reports general funds 15cts
State funds.
Wrightville reports general funds $1.50 and State funds 50cts.
Dear Sisters, let us every one do our very best for the offering on C. W. B. M. day. Let us all fall in line on this missionary day.
Tolitec, Sherrell, and Blackston failed to get their reports in on this quarter. Now dear sisters, don’t let the C. W. B. M. day pass.
A few words to the parents of the Christian Church. Have you ever thought why these four different colleges were built? And do you know that they need your children.
Do you know that the disobedient girl or boy is not the proper one to educate? First, set good examples yourselves before your children and always note the one that wants to be something. And when you see this don’t stop till you put this girl or boy in some christian college. And when he or she has finished up their education and start out among the people they will interest, lead, and impress the right spirit in the race.
So don’t send that boy or girl to school that will not take instruction from his father and mother, because nine times out of ten they fail to do the race much good. Trusting that you may consider this matter by and by, I am your sister in Christ.

SARAH L. BOSTICK.
VALUE OF TRUE FRIENDSHIP.

(Continued from 3d page.)

of jealousy, and by an open recognition of merit, render the world a more lasting service than they could ever render by the most strenuous efforts of personal ambitions. The lesson needs to be more generally learned and more thoroughly appreciated. There is always large room for unselfishness. There is always great need for utmost charity in dealing with or speaking of our brothers in the Lord. Nothing is farther from the Christian spirit, and nothing so completely denies the Christian character as the uncharitable, unbrotherly condemnation of a brother because of some difference of opinion. As long as men are thinking beings, just so long shall there be a demand that they shall be allowed to differ without suffering the penalty of anathema. To declare a brother to be absolutely wrong because he holds some opinion different from that which we hold, as is too often the case, and to regard him as a transgressor of the law and unworthy of confidence, not to say fellowship, for daring to think for himself, when that thinking causes him to entertain a view different from that which we hold, is not only to abandon the teachings of Jesus, but to run counter to them. And, which is sometimes the case, and aggravates the wrong, to add cruel cen-

sure and seek to expose them to contempt by publishing them as heretics. That is the method of those who resort to it simply because they have no severer pains they can inflict, and usually done in a "I am holier than thou" sort of manner. All such need to study carefully the incident of which we are writing. It is most desirable that we have clear and correct ideas about religion as about other matters. But there is a variety of matters, speculative, historical, critical and evidential, which are not vital to Christian life, and which are not open to spiritual verification. These must, by their very nature, ever remain more or less uncertain. Religion and theology are no doubt inseparable, but emphasis must be laid on religion. It should be always religion first, theology last.

In Christian Courier.

THE YOUTH'S COMPANION IN 1906.

During 1906 THE YOUTH'S COMPANION will publish in 52 weekly issues:

7 serial stories, each a book in itself, reflecting American life in home, camp and field.

50 special articles contributed by famous men and women-travellers, essayists, soldiers, sailors, statesmen and men of affairs.

200 thoughtful and timely editorial articles on important public and domestic questions.

complete stories by the best of living storywriters, stories of character, stories of achievement, stories of humor.

1000 notes on current events and discoveries in the field of science and natural history.

2000 bright and amusing anecdotes, items of strange and curious knowledge, poems and sketches.

This is what THE COMPANION offers its readers during 1906. And the quality of it is fully equal to the quantity. The paper is interesting without being sensational, bright without being flashy, elevating and strengthening without being prosy, a paper for every member of the family.

A full Announcement of the new volume will be sent with sample copies of the paper to any address on request.

The new subscriber for 1906 who sends $1.75 for the new volume at once will receive free all the remaining issues for 1906, including the Double Holiday Numbers; also THE COMPANION'S "Minutemen" Calander for 1906, lithographed in twelve colors and gold.

THE YOUTH'S COMPANION, 144 Berkeley Street, BOSTON, MASS.

"Give thyself l'eye, give full measure,
As He giveth unto thee
Gifts pressed down and running over
Broad and deep as shoreless sea."
SUNDAY SCHOOL LESSON.

Edited from Christian Lesson Commentary.

Lesson for Dec. 3.
Nehemiah Rebuilds the Walls of Jerusalem.

Neh. 4: 7-20,
Golden Text—Watch and pray.
Matt. 26: 41.

I. Connection.—It was several months after the date of our lesson Nov. 19 before Nehemiah saw a favorable opportunity for presenting his request. When he did present it, it was kindly received, and he succeeded in obtaining all that he asked. Going to Jerusalem, he made the circuit of the walls by night, in order that the enemies around might not suspect his designs, and then suddenly set the whole population to work assigning to various families parts of the wall. When the enemies saw the progress of the work they were angry, and tried to stop it, but could not.

II. Time and place.—In the month of Nisan, B. C. 445, Nehemiah obtained permission to go to Jerusalem to rebuild the walls. He seems to have started immediately, and when he reached the city he began the work at once.

I. The Opposers.

(7.) Sanballat: A leader of the Samaritans, who bitterly opposed the building of the wall. Tobiah: A servant of Sanballat. Arabians, etc.: These enemies all conspired to stop the work in which Nehemiah was engaged. Breaches: The gaps that had been made when Jerusalem was destroyed.

(8.) Conspired: These opposers united their forces in order to stop the work that was rapidly progressing. The bitter enmity of the Samaritans and their leaders was due largely to the fact that the returned Jews would not fraternize with them. Here began the bitter enmity between the Jews and the Samaritans which continued down to the time of Christ.

(9.) We made our prayer unto God: Nehemiah put his trust in the Lord, and to him he went for help. Note that while Nehemiah and his brethren prayed, they did what they could to answer their own prayers.

II. The Discouragers.

(10.) And Jeurah said: Nehemiah had not only enemies without, but faint-hearted and lukewarm friends within, who made continual complaints. The Jews raised complaints over the hardness of the work. They represented that the people were tired out, that the accumulated rubbish was in the way of the building, and hence they could not go to work.

(11.) And our adversaries said: The outside enemies, the Samaritans, Arabians and Ammonites. These lived near. It was not more than thirty-five or forty miles to the chief seat of the Samaritans. East of the Jordan, not far away, were the Ammonites while the Arabians, during the captivity, had been settled in parts of Southern Palestine. These enemies were fighting against the rebuilding of a great stronghold at Jerusalem, which would be able to defy them.

(12.) The Jews which dwelt by them came: The Jews who dwelt near to these opposers, especially upon the borders of Samaria. These came repeatedly with reports that it was dangerous to continue the work.

III. The True Heroes.

Therefore set I in the lower places: In places where the walls ran through valleys and low places, where an attack would be easiest, armed men were placed behind them, always ready to repel an attempt to scale them. And on the higher places: On the summits of the hills of which the site of Jerusalem is composed. Here were also placed armed companies who could guard these vantage points, be on the watch, and ready to give assistance whenever it was needed.

(14, 15.) I said unto the nobles: Those who were the heads of great families. The rulers: Those who had official positions were officers. Nehemiah speaks to the rulers and nobles because he sees that they are fearful as well as the people. It was specially needful for them to be courageous. If the leaders are timid, the led will always be. He exhorts them to trust in God and to remember that the fate of wives, children and homes depend on their conduct.

(16.) The half of my servants wrought: Nehemiah refers to his own military household. These he divided up, and kept half under arms as a guard, and sent half to work on the wall. The rulers stood by them and directed them as they worked upon the wall.

(17, 18.) They which build on the wall: They were in a country filled with enemies, and knew not when they would rush to the attack. Hence they went armed to their work. They worked with a weapon in one hand, or at hand, while the other was given to their work.

(19.) I said to the nobles, etc: Of the officers an, chief men who were engaged in the work, the work is great and large. The wall wall about three miles in length, and the working parties would be widely separated.

In what place ye hear the sound of the trumpet, etc: As a signal for the workman to rush to that point of danger and repel the enemy.
Helpful to All.

AMOUNTS RECEIVE FROM OBSERVANCE OF EDUCATIONAL RALLY DAY, FROM NOVEMBER 25th. TO DECEMBER 4th.

Millsburg Church, Kentucky, John M. D. Thurman, pastor, $5.35.
Three Mile Creek Church, South Carolina, (J. C. Counts,) $1.00.
Cherry Grove Church, South Carolina, (J. C. Counts,) $1.00. Madison Church, Missouri, (Rice Benton,) $10.00. Bellville Church, Texas, A. B. Miller, pastor, $2.00. Roxie C. Sneed, Readland, Arkansas, $1.00. St. James Church, Lyons, Texas, (W. B. Washington,) $2.30.

Altogether $95 17. has been received from the Educational Rally Day. Two amounts had been reported to the Gospel Plea before the above and one amount, from the Salem Church, Alabama, sent by J. E. Bowie, $3.75. was receive in October.

C. C. SMITH.

There are three general motives that induce young people to go to school. These are (1) a desire to live an easier and happier life, (2) a desire to get an education for education's sake, making that the end sought, and (3) a desire to become a capable worker in the world's great educational and business enterprises. The first two are unworthy motives but by far the larger percent of student are actuated by them, and, judging by the character of the schools, a great many institutions were founded by men who were actuated by such motives. In all our great institutions many may be found who are pursuing education as a fine art. The education is the end sought. Perhaps this is not wholly wrong since no doubt much good comes from it, but it is not born of the missionary spirit which has made this age sublime. It is selfish in nature and has tendency to divide the people into classes or castes.

There is perhaps no more perfect example of the third motive than the missionary schools for the Negroes. The very nature of the circumstances compelled the founders to plan their work with a view to fit the pupils for usefulness. There is indeed no greater work for the young people of the country than that of the Negro. The freedom of the American slave and freedom of the American slave and
THE GOSPEL PLEA
A Weekly Religious Newspaper
Issued every Saturday from the Press of
THE SOUTHERN CHRISTIAN INSTITUTE.
Published in the interests of the cause of Primitive Christianity and the general interests of the Negro Race.
Price per annum $1.00
Send all Communications to
THE GOSPEL PLEA
EDWARDS, MISSISSIPPI.

Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

We are sorry to announce to our readers that on account of an accident we had to miss last week’s issue. One of the new boys ran a paper holder upon the type and mashed it. We hope to have matters so arranged that we can come out regularly hereafter.

—O—

Patrick H. Zollars writes that he will teach this winter at Glade Water, Texas.

—Miss Fanny Hay is teaching in the Lom graded school this year.

—Miss Cynthia Yarber is now at the head of the printing department at the Utica Institute.

At the rate the collection came in the first week the amount will run far above what it has ever been before. It is especially noticeable that there are but few small sums. When the people begin to give in that way, the money will come in rapidly.

—O—

If you have not yet taken up the collection for Educational Rally do so yet. Others about you are doing the Lord’s work and you cannot withhold from the Lord the money he has entrusted to you.

—O—

We have preached to the world that we have found the ideal basis for the union of God’s people. We have said that we hold the ideal doctrinal position to which the whole Christian world must soon come, but we will finally be judged by our works. What are we doing to build up an educational work? Do we love our cause enough to help it financially? These are the tests of our sincerity.

—O—

The old days are fast passing away and the new time is coming on. The Negro disciples must make preparation to raise their collection up to fifteen or twenty thousand in the next ten or fifteen years. By 1909 when the Church expects to celebrate its centennial at Pittsburg, Pennsylvania, the Negroes must come up and take part in it and show a substantial progress.

—O—

The Negroes of Vicksburg have recently organized a Business League which has for its object the booming of the town. Their purpose is to draw the industrious and thrifty Negro and drive away the loafers and gamblers. In this they have the hearty co-operation of the white people. This is the kind of co-operation that counts for all time to come. How little we know what a day may bring forth. A few years ago demagogues tried to estrange the races and conditions were threatening.

College Items.

The work in the different departments is moving along nicely. The students all seem to realize that the term examination will soon be here, and there is an eagerness to make good final grades.

—O—

The two literary societies are doing not only entertaining work but beneficial work. Many of the students are making literary work a part of their school work. This is as it should be. No oration or essay can be prepared as it should be without hard, earnest work.

—O—

The monthly meeting of the Mt. Beulah C. W. B. M. was of more than ordinary interest last Sunday afternoon. The subject was “Our Mountain Missions.” The program was interesting. There was scripture reading and prayer, a short talk by one of the teachers, a select reading, a girl’s chorus, a male quartette, and a beautiful Christmas story, read by Miss. Hunt. A number of new members were secured.

—O—

The boys have organized the “Belding Hall Reading Circle,” which meets in the Y. M. C. A. room every Sat. evening from 7:00 to 9:00. A number of editors are kindly giving us free subscriptions of their papers for this good work.
CALIFORNIA LETTER.

LOS ANGELES, CAL.

Nov. 6, 1905.

Editor of the Gospel Plea:—I wish to say we are yet at work in the vineyard of the Master and we are beginning day very pleasantly and profitably.

The young people all had something to say. Brother George Booth is a young man in our church and he has a mother and three sisters, the latter of whom are young ladies, and they all had papers and addresses. Sister Peyton read a very fine paper on missions in the city. Sister Taylor sang a very appropriate and beautiful solo, and brother W. Z. Hopper read a paper on primary obedience of Christ. Brother G. P. Peyton read some very beautiful selections from the book of Psalms, and upon the whole the programme was fine. We are in fine spirits and very hopeful of building up the work here but we well know that we must work hard and pray and trust in God with much faith and forbearance. We desire the prayers of all the brethren that we may open our mouth and speak boldly and declare the whole mystery of the gospel of our Lord Jesus in the faith.

E. F. Henderson.

A TRIP TO MY OLD HOME

By D. L. McCormick.

On Aug. 30th I visited my old home, Jewell, Ark. Nearly seven years ago I left Arkansas to attend the Louisville Christian Bible School where I spent five years and three months in the preparation for the Christian ministry.

Leaving Cincinnati, Ohio, Aug. 28th (where I have been preaching the 2nd and 4th Lord’s days for five months) I arrived at Jewell on the 30th.

Sept. 3rd I attended the new church at Pearidge, and as I entered the church I noticed that many of the old things had passed away and new ones had taken their places. The old house had been torn down and a new and magnificent one erected in its stead, many of our old friends had been called home and new ones were moving the work on with the assistance of the old ones that remain.

The present pastor, Brother M. M. Bostick had not commenced preaching when I left home nearly seven years ago, but has now proven himself to be an excellent pastor.

As I stood in the new house to deliver the 11 o’clock sermon I noticed, that on my right hand sat the brother who took my confession on coming to Christ, and not far from him sat the brother who buried me with Christ in baptism. On seeing these I said “Brethren I feel more like taking you by the hand and asking you of your joys and sorrows than I do like preaching.”

But many were waiting to hear of the Lord Jesus so we turned to Rev. 3:22 and read the text for the morning’s discourse.

At 8:00 p. m. we delivered the second discourse, five additions. Brother M. M. Bostick announced that the writer would preach there every night of that week at 8:00 P. M. Meeting closed on the 10th with fifteen (15) additions.

On Sep. 18th I began a meeting at Toitec, Arkansas where Bro. Wm. Martin is pastor. We had a very good meeting at that place but it was not long enough to do the desired good. We closed on account of another engagement Friday the 22nd with two additions. On Saturday Sep. 23rd I came to Argenta, Ark. where I preached our nights. Here I met a few consecrated Christian women. Christian men seemed to be very scarce at this place but Bro. and Sister Bostick are not discouraged. They seem determined to build up this work.

On Wed. P.M. the C. W. B. M. gave the writer a farewell reception which I shall never forget. The table was surrounded by Christians, and quotations from the Bible were uttered by each person, beginning at the writer.

At 7:30 we delivered our last address and on Thursday Sep. 28 we left for Louisville, Ky. On arriving at this place we found our work moving on nicely. We

(Continued on 7th page.)
CONVENTION AT HERMANVILLE MISS. NOV. 16—19. 1905.

At 10 A.M. Thursday the President, K. R. Brown called the Convention to order. After a few timely remark by the Pres. and different delegates all necessary Committees were appointed. After which the regular work of the Convention was entered upon. Friday, Saturday and Sunday the work continued as never before. Perfect peace and harmony prevailed during the entire Session. On Saturday morning after hearing the minutes of the previous day and after scripture reading, song and prayer, the president announced the house in order for business. At this point Churches Sunday Schools, and ministers, local and those in charge, made their report. Most of the ministering pastors paid their annual dues $1.00. Glad we are to state, too, that all of the unordained preachers gave their dues also. Church reports having been completed the president announced the hour having arrived and the house was now in order for election of state officers. Nominations being in order Eld. K. R. Brown was nominated for State Evangelist. He was elected having only one opposer. For State President Eld. W. A. Scott was nominated and unanimously elected. Said officers having been elected a motion prevailed that the President elect be Chairman of a committee appointed by the chair to retire and nominate the other State officers. This having been completed said committee made the following report: State secretary L. C. Williams, State treasurer, William Blackburn. Members of the executive Board; Z. W. Hooper, Evans Calvert, Eld. John Lomax, Eld. G. T. Travillion and Eld. J. N. Turner, Eld. W. R. Sneed, District Worker in District 1 and 2 and Elder T. P. Porter in Mound Bayou District.

Sunday morning after Sunday school the work of the convention was taken up and completed. At 11 o'clock Elder W. A. Scott preached an able sermon. Following the sermon an invitation was extended and a Baptist minister came forward and made the Good Confession and was received by the Convention. Rev. Shereddens stated that he had read carefully the scriptures given him by Elder W. A. Scott some years ago when they were talking on Bible teachings. This looks like seed sown on good soil.

After collection the Lord's table was set and the entire brotherhood present took of the bread and wine freely. Before preaching quite a number of cash pledges were taken. At the close of the services the committee on resolutions made its report and the same were adopted. Among the resolutions was one of thanks to the citizens for their hospitality and one concerning our departed Bros. Elder I. W. Lee, Quitman Walker and Robert Crawford who had died since the annual meeting in 1904.

The resolution requested some time be spent by the convention in memory of the above named brothers. After a few moments of silent prayer Elder M. Smothers spoke of the departed brothers good works and how they would be missed.

All announcements having been made the convention was adjourned with prayer by the president Elder W. A. Scott.

All who have followed the work from its origin say the convention was the best held in the history of the State Work.

Emmeline Scott.

SOUTH SIDE CHRISTIAN CHURCH.

The work still moves on with success amidst many difficult problems. The church is still hoping to enter their new church home Christmas eve, the Lord willing. The 24 of this month is to be a great day with the Christian church in Chicago. Dedication day by Brother L. L. Carpenter of Wabash Indiana.

We wish to express gratification to the C. W. B. M. and to Bro. C. C. Smith for their help and consideration. May they both live on and on. I hope to go South for a few weeks rest after the dedication.
Sister Fannie Stublefield, daughter of Decon Mathews, departed this life Monday evening Nov. 27, at the family home, 3135 Dearborn where her funeral was attended Thanksgiving, Nov. 30th. She died triumphant in the faith and is gone whether there is no night.

She leaves a son, seven brothers, four sisters, a mother, father, a host of friends and the church to mourn their loss.

Gone but not forgotten. Our beloved Sister Lois Robinson of Circleville, Tex., whose death was reported to me by mail last month, has gone; but she ever lives in the mind of all who knew her. She was an exceedingly good woman, a devout Christian, patient affable and perfectly devoted to every good work. A beautiful Christian character. May God bless her loving husband and children.

We are establishing the truth in Englewood and hope to evangelize the city and State after we are settled.

Edward Jones was ordained an elder in our church last month, and made assistant pastor.

M. T. Brown
Chicago, Ill.
Dec. 1 1905.

WHY HIS LUCK CHANGED.
A man who thought he saw a good opening for a restaurant on the main street of the city in which he resided, and who had, besides, ideas of his own concerning the eating-house business rented the lower floor of a building in a good location, near a prominent corner, and proceeded to put his theories into practice.

Although the new place was neat and attractive, the cooking and service good, and the prices reasonable, the business did not flourish as he hoped. The patronage was not sufficient to pay expenses.

At the end of five or six weeks he took one of his frequent customers, a practical business man, into his confidence.

"I can't understand it," he said. "I am running the best restaurant in this town. It is well lighted, well ventilated, everything about the establishment is as clean as it can be, and yet I am losing money."

"Is your kitchen clean?" asked the other.

"Absolutely. The cooking is clean and the cooks are clean. I wish you could see them at their work. I wish everybody could."

"Then," said, his patron "put them where nobody can help seeing them. Take that display of fruits, meats and game away from your show window in front, and put your kitchen there. You have plenty of room. Let all your cooking be done in plain view, and I'll guarantee there'll be a crowd in front of your place all the time."

In less than a week the restaurant was doing a prosperous business.

Selected.

Edwards Miss. — Dec. 4, 1905.
Quarterly Meetings.

Dear Brethren:— This is to inform you that the Feb. Quarterly Meetings will begin on Friday before the 2nd Sunday in Feb. 1906 in District No.1 at Pine Grove Christian Church. And on Friday before the 3rd Sunday in Feb. in District No.2 at Center Point Christian Church.

We hereby call all the ministers on Friday in District No.1 to come prepared to do some ministerial work. We also call upon all elders and decons to be present. On Friday before the 3rd Sunday in Feb. we call upon all Elders, Deacons and Ministers in District No.2 to be present at Center Point Church to do some Bible work also. All who attend are requested to bring their Bibles.

This Ministerial work is done by request from the ministers.

Yours in Christ,

W. A. Scott. Pres.

WE ARE IN THE DAWN OF A GLORIOUS DAY.

I believe that our people are rising, like a giant in his strength, to correct the errors of our maiden experiments and hastening on to the regime under which these seemingly Utopian suggestions will become actualities. Reform is in the air. The coat of the boy does not fit the man; the odium theologicum is fast losing its power. The Word of God is being greatly magnified. The church is awakening to a sense of her retain culture is beginning to run richly in our lives. Our methods are being improved. The rosy morning of greatly improved missions is (Continued on 7th page.)
C. W. B. M. DEPARTMENT.

All C. W. B. M. dues; that is, the ten cents a month, paid by each member should be sent to Helen E. Moses, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

CHRISTMAS.

Do you wish you could keep your watch by night,
Like the shepherds of Bethlehem?
Do you wish you could see a glory light,
As it shone in the sky for them?
Have you kept your watch in the fields afar,
Where the heathen in darkness dwell?
Have you watched in the East for the rising star
That shall lead to Immanuel?
Have you seen how the Gospel of God's good will
Is spreading through heathen climes?
Have you heard how they call on the Lord until
It is sweet as the angel chimes?
I tell you the Christmas glory now
Is a thousand times more bright
Than the glory that shone so long ago,
On the first glad Christmas night.

A BABY LEADER.

The baby was alive, although its mother died. The Lushai tribes (Eastern Bengal) in such cases put the baby into a little pot and bury it alive with its dead mother. But Mr. and Mrs. Savidge, of the English Baptist Mission, said that was wicked. The Lushais answered, "Wicked or not, there is nothing else to do." The missionaries tried to coax a Lushai woman to nurse the poor little thing. But the woman shuddered at the mere thought of nursing a dead woman's baby. They tried to persuade the people to feed cow's milk to it, and got for an answer a roar of laughter. Only an Englishman could invent the disgusting idea of using cow's milk for the child. Then the missionaries took to their home the little bag of skin and bones and gave it a feeding, a bottle full of warm milk. In due time the baby grew fat on the bottle. This was a miracle in the Lushai hills. The baby is a wonder because, although his mother is dead, he lives. More than a year has passed since his thin little lips first laid hold on the bottle and he has already taught his kinsmen of the hills a welcome lesson, for they bury babies through ignorance rather than stony-heartedness. He has also become a living link between the Lushais and the missionaries. At fourteen months the baby is a leader of public opinion and is doing the work of an evangelist to prepare the way of the missionary who would teach the people the love of a Heavenly Father.—Bureau of Missions.

A DEFINITION OF GREATNESS OF POPULATION.

Put the people of China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts. Constitute them pilgrims and let 2,000 go past every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp of the passing throng for five hundred long years. By these strong figures the Mission Field (S. P. G.) explains to the reader's mind what 400, 000,000 means.—Bureau of Missions.

We must remember that it was not by interceding for the world in glory that Jesus saved it, He gave Himself. Our prayers for the evangelization of the world are but a bitter irony so long as we only give of our superfluity, and draw back before the sacrifice of ourselves.—M. Francis Coillard, Africa.

Whoever lets loose a sunbeam in this world starts a benediction among men. Whoever sets a little lamp where its beam may shine on even a few feet of someone's path has done that which is worth while—J. R. Miller.

We have all things but love when love is all we want. Men go about smiling whose hearts are like lumps of ice in their breasts.—Frances E. Willard.

"The Mohammedans have ninety-nine names for God, but among them all they have not 'our Father.'"

Pray each day that our Father will help you teach the heathen, of His love.—In Junior Builders.
THE GOSPEL PLEA.

GEORGIA LETTER.

ATHENS, GA.
December 10th, 1905.

Dear Gospel Plea:—I am a member of the Church of Christ. I became connected with it just 14 months ago and since then I have been trying to get the good people to start to build a church here in Georgia for our Colored Disciples, but my trial is a failure. Now I am preaching for a small church here in Athens. I should like to come back to my old home state and work among my people.

Now if I can be located in Mississippi, I would be glad to come home.

I was born in Jasper County Miss. 40 miles from Meridian on the N. E. Rail-road. I'll work any where I may be called.

Please put me in touch with the work of the state. I would like to come and do something if nothing but to work for the Gospel Plea. I am a teacher, a printer and journalist. I should like to serve the church in some way and be of some service by which to give God glory in my old home state. Thanking you in advance for your kindness.

I remain, in his service,
D. N. U. Abney A. B.

THE MISSIONARY SHOULD BE TRAINED AND FULLY EQUIPPED.

Let the sending of Missionaries begin where Hannah began with Samuel. Let Christian women bear our evangelists by deliberate purpose and prayer and impress them early that they have devoted them to God. Let them be thoroughly educated with reference to the field which they are to occupy. Send no one into any field with less knowledge of the history, language, customs, religion, philosophy and genius of the people than is possessed by those to whom he is sent. Adequate preparation is demanded in every other department of human activity, why not in religion. The trades and professions demand, and universal secular con science enforces it. The carpenter without it is left without a job. The physician wanting it has no patients, and what more, he is held amenable to the law if he attempts to practice without it. The poor jumped-up preacher soon finds his or his wife's health in so precarious a condition as to necessitate a reluctant refusal of a unanimous call from his beloved and most loving congregation but just anybody can be an evangelist if he combines a degree of assiduity and enthusiasm with a few memorized theology and a fair stock of first-class jokes.

SHOULD CAPTURE STRATEGIC POINTS.

Our workers in foreign fields average well. But how long, think you, will it be before another Pliny can say of their work: "If you persist in the slaughter of Christians you will depopulate Canton, and many of the nobles and ladies of Japan will perish." Have our methods qualified our workers for such results? Have they yet guided the attention of a single person of the classes that are capable of winning and holding those countries for Christ? Shall we soon have Christian greetings from members of the royal households of China and Japan? Such returns would inspire us to adequate liberality in our giving. This is to be the solution of the money problem. The first and bounden duty of the church is to qualify her workers, and like results.

In Southern Evangelist.

Helpful to All.

(Continued from the 1st page.)

his subsequent education in the missionary schools made a profound impression on them. The emperors themselves have given unmistakable evidence that no political act of the last century made as profound an impression on them as did our Civil War and its subsequent events.

A TRIP TO MY OLD HOME

(Continued from 3rd page)

are preparing to observe Educational Day next Lord's Day. Our church is young but it is old enough to know that it should do something to help educate our people.

WE ARE IN THE DAWN OF A GLORIOUS DAY.

(Continued from 5th page)

stealing upon our spiritual skies. The little stars, whose dim lights guided our feet as we roamed in gloeful childhood's play at missions, are paling now before the approach of a day big with the brightness of missionary light and life.
THE GOSPEL PLEA.

SUNDAY SCHOOL LESSON.

Sunday School Lesson.
Edited from Christian Commentary.
Lesson for Dec. 17.
Preparation for the Messiah.
Mal. 3: 1-12.
Golden Text: I will send my messenger, and he shall prepare the way before me.
—Mal. 3:1

1. The Book of Malachi.—The internal evidence leaves scarcely a doubt that Malachi was contemporary with Nehemiah's last visit to Judah, aiding him in his work of correcting the abuses which had gained a footing among the people. Hence it appears highly probable that Malachi co-operated with Nehemiah in his last reformation, probably B. C. 408, but it may have been earlier.

II. Connection.—1 A rebuke of the nation of Israel because of their sins (Mal. 1:1-14) 2. a sharp reproof of the priests for neglecting their covenant (Mal. 2. 1-10) 3. a reproof of the people for their idolatry, adultery and infidelity (Mal. 2: 11-17)

III. Time. —About B. C. 400 or 397 in all probability at which period Old Testament History and Prophecy close.

IV. Place. —Jerusalem, the chief city of Judah, and the site of the temple.

V. The Work of the Messiah.
1 I will send my messenger: A herald or forerunner to make known the coming of the Mightier One who was soon to follow. This messenger appeared in the person of John the Baptist. The coming of the long promised Messiah, though long predicted, was sudden. No one who knew him in his childhood and early manhood days suspected him to be the Messiah until the Father proclaimed him at his baptism, and John introduced him as the "Lamb of God." Messenger of the Covenant: The reference here is to the Lord and not to John. The righteous, who were prepared for his coming, delighted in him, but the wicked despised and rejected him. (2) Who may abide, etc. The meaning is that no one can endure it. "Abide" and "stand" are used as opposed to falling under judgments.

(3) He shall sit as a Refiner and Purifier: As a smelter the Lord sits tempering the fire and carefully and keenly watching the process. The sons of Levi, were the leaders and teachers of the people and ought to be examples of purity and righteousness.

4 Judah and Jerusalem: The whole nation will be acceptable to God when the priesthood is purified and the offerings made in righteousness.

5 I will come near to you to judge: I when you have challenged (Mal. 2. 17) will be a judge and eye witness against the sins specified in the clauses which follow.

6 I change not: Jehovah is unchangeable in gifts and calling. The people of Israel are not destroyed but mercifully preserved.

II. Condition of Prosperity.

7 From the days of your father: Throught all their history the people of Israel have been lax in the performance of their duties and obligations. If they return unto the Lord he will return unto them. The Lord is always waiting to be gracious, to forgive the penitent, and help those who put their trust in him.

8 Will a man rob God: Or defraud him of his just right by withhold-
THE GOSPEL PLEA.

which Prof. J. B. Lehman of the
S. C. I. who was not able to
get here, was to preach
Elder G. W. Ivey spoke. Collection
$2.56.

THURSDAY EVENING.

After prayer the evening was
almost taken up with reports from
the field, as follows: G. W. Ivey,
Pastor of Pine Bluff and Black-
ston, reported days spent 81, addi-
tions 9, total money for self
$104.63. His Pine Bluff church
raised $8.00 for State work. They
contemplate building a new
church soon.

Elder M. M. Bostick, pastor of
Pearidge reported additions 18,
total money raised for all pur-
poses $314.55. A new church
building valued at $100 has been
erected. Sarah L. Bostick reported
the little band of 13 at Argenta
where her husband is pastor. To-
tal moneys raised for all purposes
$47.60 regular preaching and S. S.
twice per month.

Oephas Chapel, Wrightsville,
represented by C. Brooks reported
members 39, value of church
property $350, Pastor L Finley.
Mount Gilead, by W. M. Henry
located near Tucker reports value
of church site $1600. Preaching
twice per month. Center chapel
reported by W. Henry, value of
church property, house and lot,
$500. W. Henry has been preach-
ing for the two last named
churches. Elder George Thomas
reports sermons 10, money for
self $2.30

TREASURERS, REI ORT.

Receipts:— Nov. 24, 1905.

Received, per Turner cash $5.75
April 3, per Cou nier cash 5.75
per Pearidge cash 79.50
REPORTS FROM THE FIELD.

SOUTH CAROLINA LETTER.

VARNVILLE, S. C. Dec. 12th 05.

Dear Readers: The Christian Convention of S. C. of which Mrs. J. C. Counts so bravely spoke, is something of the past, but when I read the record of it, I felt very faint about the financial part, and when I thought over the statement given by Booker T. Washington about the churches, viz. the M. E. A. M. E. The A. M. E. Zion and the Baptist church. I wondered what we did, but there was not a figure for the Christian Church. Friends what is the trouble? Look at the farmers, reports for this year, look at the corn, bushels 2,708,000,000 Hay, worth $605,000,000 Cotton, worth 775,000,000 Wheat, worth 525,000,000 Potatoes, worth 138,000,000 and all other farm productions in the same manner, and you mean to say none of these productions belong to the members and friends of the Christian Church? God forbid. Friends I am going to give you my Christian opinion regarding the financial question. I do not think the general membership is to be blamed for this carelessness. Our forefathers have preached up that old anti-mission so long that the preachers of to-day have a hard time of it. It is true that we are commanded to speak when the Bible speaks and be silent where the Bible is silent, and silent where the Bible speaks, so it causes them to be silent all the time. But if S. C. had a few preachers like J. C. Counts, S. B. Patterson, J. L. Wood, E. D. Young and old Father Mainard, I believe we would win. If we had a few more sisters of S. C. as Mrs. J. C. Counts and Mrs. Cora Edwards to work, I believe the Collection for the S. S. Convention and the churches would be the grandest of our history. Now preachers and officers of churches let us make a financial Rally from the Mountains to the Seaboard, and the victory will be ours.

Yours for the cause,

Botsey E. Davis.

Ehrhardt P. O.

Dec. 11. 1905.

Dear Editor of Gospel Plea:—I have taken time to enclose you a few lines. I am greatly pleased with my Gospel Plea that you have been sending me. It is the paper to have. I would not do without it in my home, and I feel that every Christian ought to have it. I have two more subscribers. I send 25 cents to renew my subscription and 25 cents to send the paper to G. W. Glover, Ehrhardt P. O. R. F. D. No 2 and 25 cents to send it to B. J. Walker, Ehrhardt P. O. R. F. D. No 2. I hope to get some more subscribers soon. Please send out the papers at once.

Yours truly in Christ,


THE GOSPEL PLEA.

Gethsemane, Ark. Dec. 11, 05.

Editor Gospel Plea:— I wish to say through your paper that the State Board met with the Walnut Grove Church of Christ at Sherrill on Saturday before the 5th Lord’s day in October. Brother H. Martin read for Scripture lesson the 4th Chapter of Ephesians, and prayer was offered by Brother W. M. Martin. Brother A. Bostick was called to the chair and Brother Thomas Ivey was appointed as secretary. The program was well rendered according to arrangement. Brothers J. Sims, George W. Ivey and M. M. Bostick were appointed as a committee to draw up a program for the next meeting.

While this body has no ecclesiastical power to try its members for immoral conduct, that power belonging to the local church, the board decided that Brother Moses Henry should cease preaching until the charge of bigamy against him is explained.

It was voted that we adjourn to meet on the 4th Lord’s day in January.

A. Bostick, Chairman.

LASANGELS, CAL Dec 20th 1905

Dear Editor:— I beg space in our little paper in which to say a few things to its readers. And since no doubt the present year will have completed its history ere these lines shall reach the columns of the I deem it expedient at this time to offer a few timely and prayerful reflection upon our work of the year just closing.

Dear readers, whatever may have been our records for this year, be it good or bad, the book is now
closed and cannot be opened, and your deeds of 1905 will forever stand with all other years of the past of your lives either to your credit or to your shame. The pages of the new book of 1906 are opening with their large, white blank leaves ready for the teeming millions of humanity who shall be spared with life and opportunity to start and finish another year's history. But kind readers how much of this new book it will be ours to fill? no one can tell. The fragments of time which are given to us out of which to make our records are only ours one by one. We can neither claim as ours the year that is closing nor the year which is opening. These golden moments which we are trying to describe to you are the only real friends you have on earth. Our kind Heavenly Father reaches down from heaven and blesses us by lending us these moments, one by one and when he sees fit to with draw them from us, and we are left in the jaws of death which is the great enemy of us all. So kind reader, let us hope that if we have not been as faithful as we could have been that we will take up new life. Let us pray more and work harder for the Master. "Let us pray without ceasing and in all things give thanks."

"Go when the morning shineth,
Go when the noon is bright,
Go when the eve declineth,
Go in the bush of night.
Go with pure mind and feeling,
Pleasing earthly thoughts away;
And in thy chamber kneeling,
Do thou in secret pray.
Pray for those who love thee,
Those who are loved by thee;
And pray for those who hate thee
If any such may be."

Yours in Christ,

E. F. Henderson.

THE GOSPEL PLEA.


(Continued from 3rd page.)

by the preachers caused a lengthy service in which many good things were said.

FRIDAY NIGHT 7:30

Devotional Service by M. C. Webb, Elder J. C. Guidon served the convention with a good sermon, collection $1.50.

SATURDAY MORNING

9:10 Devotional service was conducted by G. D. Jones of Toltec, after which a motion prevailed to spend 50 minutes in Sunday School work which was followed with a sermon by Geo. Ivy, collection and adjournment.

2:30 P. M., after prayer by George Terrell a motion prevailed to hear from the various committees.

Committee on Nomination reported as follows, We your committee recomended that H. Martin be State evangelist.

M. W. Webb corresponding secretary.

W. M. Martin, R. J. Ross, George W. Ivy, L. Bright, members of Board Committee.

M. M. Bostick, G. W. Ivy, L. L. Worlds. Report of committee on ways an means, We recomend (1) that each member be requested to pay at least $2.00 per anum for state work. (2) that pastors and deacons see that same is collected on or before the 4th Lord's day in November 1906.

Said money as fast as collected, reported in GOSPEL PLEA, (3) and that each church be notified at once of this arrangement by Corresponding Secretary, Committee, H. Martin, J. C. Guidon, C. Brookes, R. J. Ross, G. D. Jones.

Committee on Time and Place

We recomended that next Convention be held with Cephus Chapel Church beginning Thursday before 4th Lord's day in August 1906, H. Hill, W. M. Martin, D. W. Wilbur.

The Committee on Resolutions reported the following: Resolved, that we express thanks to the following names: (1) to H. Martin for his faithful services, (2) to the U. W. B. M. for the assistance rendered by them to carry on the work and for what they are doing for us generally. (3) To the Peepridge Church for their loving kindness during our stay.

R. J. Ross

R. L. Brack

D. F. Warmack

Odis Holden.

All classes of men were drawn to our Lord, because they saw that he came not to please himself. When we love others because of the delights we expect to receive, we are selfish. Jesus desired to give himself to those who needed him most. He heard the cry of distress when others had not noticed it. He felt the timid touch of the one who laid his hand on the hem of his garment. He recognized the publican's longing after a better life, and met it more than half way.
THE GOSPEL PLEA.

C. W. B. M. DEPARTMENT.

All C. W. B. M. dues; that is, the ten cents a month, paid by each member should be sent to Helen E. Moses, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

CHRISTIANITY IN JAPAN.

There are hundreds of Churches and chapels, but they are seldom indicated by spires and steeples pointing upward as signs of the doctrine which leads mankind upward and onward. For that reason they are not generally discovered by the "globe-trotter," who tries to do Japan in a month or less and is not usually looking for such things, but yet goes back to report Christianity a failure in Japan. Nevertheless the Churches and chapels are there—perhaps in out-of-the way places, on narrow side streets, or even on the principal thoroughfares, and they may be only ordinary Japanese houses but the work is going on there, quietly and unostentatiously. There is also a "Gospel ship" (Fukuin Mara) cruising about the long neglected islands of inland sea.

In the Churches and chapels, or in other buildings, or in the private houses of foreigners and Japanese, are about one thousand Sunday Schools, where the children are being instructed in the simplest truth of the Bible. They may not understand at once much of what they hear; but they gradually come to better and better ideas, and when they reach years of understanding, many of them fully accept the truths learned in Sunday School. But the duty of the Christian propagandist is not completed by the conversion of unbelievers; it extends also to the training of these converts into a useful body of Christian citizens. It is unwise to rely entirely upon public education by a system so well organized even as that of Japan. If private schools under auspices are useful in America, they are an absolute necessity in Japan. It is dangerous to leave Christian boys and girls under the irreligious and often immoral influences of public institutions. It is supremely important to keep Christian Japanese youths under positive Christian instruction and influences during the impressionable period. And it is also necessary to train up a strong body of Christian pastors and laymen, who shall be leaders in the self-supporting Japanese Church, that is the goal of all missionary effort.

Miss Drusie R. Malott, of Louisville, Ky., went out a year ago to the South China mission. She was one of our Auxiliary workers, and we are glad to hear from her. She says:

"I have just returned from a walk outside the city wall, among the little patches of grain that are now so fresh and green. How like the pictures of the Orient that I used to see! Flocks of sheep graze on the little hillocks, the shepherds in their midst, reminding me of Bible times. Patient oxen, sometimes alone, sometimes hitched with an Oriental ass; the walled city, the numerous little villages, the countless cone-shaped graves dotting the land—all this reminds me that I am in an Oriental country, and in Asia at that. Standing on a little hill outside the city, I counted twenty-one villages that I could see to the northwest. When standing on the city wall, as we did on Chinese New Year day, one can count about ninety villages. You can not realize the countless number of lost souls there are in this land.

"Heathen temples are numerous. They are usually one-room mud buildings. Sometimes the place of worship is only a clay or stone shrine on a hill or 'high place,' bringing to my mind the high places that the children of Israel built when they turned after the gods of the heathen in their midst, as related in I Kings, tenth to twentieth chapters. While out walking we looked into one of the temples, a dirty, dusty room, with hideous idols of mud, clay, wood and stone standing all around the wall. Paper idols are also stuck on doors and walls. These idols are greatly feared. The heathen are afraid to destroy these idols, lest some evil be sent upon them in revenge.

"I wish you could be present at some of our meetings. If you could see the people as they first hear, some eager, some earnest, some doubting, some scoffing and opposing, then attend one of our meetings for Christians and see the faces aglow with the light of Christ and hear their glad testimonies and songs, you would think it is all worth while just to save one of them. You would never want to return to America, for you could get away from the great need of these poor lost souls and the babes in Christ who have just come out of heathen darkness. Oh, pray the Lord o, the harvest to send forth His laborers into this harvest field and not only here, but into India, Africa, among His people, the Jews, and all the world. May the Lord rouse His people up, and show you what you should do. I was just thinking that Jehovah would have to put dynamite under some of his people to rouse them into action. But no; He speaks with a still, small voice. Moses did not hear God's voice in the noise, but as a still, small voice. May each one of us be in the place where we can hear that voice."

—In Missionary Tidings.