Helpful to All.

THE MONEY THAT SLIPS AWAY

"I get $15 a week, and I never have a single cent of it when Saturday comes," said a boy of nineteen to me one day, not long ago.

"Perhaps you have some one besides yourself to support," I said.

"No, I do not" was the reply. "I pay $4 a week for my room and board at home and all the rest goes."

"How does it go?"

"Well, it just seems to slip away from me, somehow or other. I just cannot save a cent of it. There's so much to tempt a fellow to spend money nowadays. I never expect to save a cent."

I looked at the young man as he stood before me. He wore a handsome tailor-made suit of clothes. His tie must have cost a dollar and a half, and he had a pin on the tie for which he said rather boastingly that he had "put up eight dollars." His links cuff buttons were showy and expensive. A full blown rose for which he paid 25 cents was in his buttonhole, and one of his pockets was bulging out with expensive confectionery. I heard say that he and "some of the other fellows" were going to have a box at the opera the next night, and that it would cost them $8 apiece. And yet he could hardly tell just why it was that he could not save anything.

Now, the men who have made themselves independent and who have money to spend for the good of others were not like this fellow when they were boys. Had they been like him they would never have been independent. I suspect that this boy will verify his own prediction that he will never save a cent. He certainly will not until he acquires more wisdom than he seems to have at the present time. The wealthiest man I know once told me that his earliest manhood he made it a fixed rule never to spend all that he earned.

When he was nineteen he began teaching a country school at a salary of $8 a week, and he saved $3 of it. Later, when his salary had been increased to $10 a week, he saved $4 of it, and when he was earning $15 a week he saved $7 of it, investing it carefully.

Of course he did not wear tailor made clothes, and did not buy a new tie every two or three weeks and pay a dollar or more for it. I doubt if he ever paid a dollar for a tie in all his life. And yet he is by no means niggardly, for he gives away thousands every year to the suffering and for the benefit of humanity in general. There were temptations for him to spend all his earnings, but he did not yield to them. I have heard him say that he never went in debt for anything. If he could pay for it, he went without it. Some one has said: "Never treat money with levity; money is character."

It is certainly proof of a great lack of force of character when a man allows all of his earnings to "slip away from him somehow or other." There is an unhappy future in store for the boy who spends all that he earns. The boy who begins by doing this is sure to spend more than he earns before very long.

I have knowledge of a young man earning a salary of $20 a week who had his wages attached by a tailor to whom he owed $54 for five fancy vests. His excuse was that "a fellow had to dress well nowadays or be nobody." How much do you suppose those unpaid-for vests added to his character or to his standing in community? And of what value is the good opinion of those who judge you by the clothes you wear?

You may set it down as a fact that if you do not save anything in your young manhood you will be sure to have a poverty stricken and dependent old age, and there are no sadder people in this world than the old who are wholly dependent on the charity of others for their support. If all that you earn is "slipping away" from you, you will be wise if you go straight to a savings bank as soon as you receive your salary, and there deposit a fixed proportion of your earnings before it "slips away" from you. And having once deposited it, let nothing tempt you to draw it out. Any successful business man will tell you that this is good advice.

—Young People
THE GOSPEL PLEA
A Weekly Religious Newspaper
Issued every Saturday
from the Press of
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With the new year come new obligations. He who thinks he can live this year on achievements of last year will find himself disappointed. In like manner, the man who will not work this year because he failed last year, is a failure. Let us forget the past and press on to the mark of the high calling.

The man who is profuse in making vows at New Year’s time is usually the one who quickly forgets them when the active duties of the year begin. But New Year comes at the beginning of the year in more ways than one. All the last year’s work, except the school session, comes to an end before Christmas and the new work begins immediately after New Year’s Day. This affords a good opportunity for a man to look back over the past year and see wherein he can improve. It is a good time to begin right, if he sees a mistake in last year’s efforts.

How foolish men are! How readily they sell themselves into slavery! Here are a few instances. One man went to Vicksburg and bought two jugs. Coming home drunk, he accused his wife of taking his money and after a whole day’s fighting she killed him. Another, a hardworking laborer drank whiskey, put two pistols in his pocket and came up the street threatening to fight everybody. He was soon arrested and sent to the county farm for sixty days. Who is to blame? Not these men unless you blame them for being so foolish as to be fooled into buying the liquor seller’s whiskey. Would we allow a neighbor to feed something to our hogs that would make them fight and kill one another? What would we do to a man who would feed our mules something that would make them break up our wagon? Then how long will we permit a few men, destitute of conscience, to sell jugs to our fathers or sons to be ruined? The liquor traffic is a worse slave master than the meanest man who drove slaves fifty years ago.

In olden times, when Israel became slothful and went off after idolatry, an enemy slipped in and enslaved them. The enemy was never blamed for slipping in, but Israel was severely blamed for not being true to God. Should we blame the liquor traffic for slipping in and enslaving us? Is not the church rather to blame for not doing her duty? Let her arise in the power of God and this enemy will be driven back as Gideon drove back the Midianites.

Arise ye ministers and proclaim the old gospel anew to the world. It will bring the old glory bornes to life. Hold thy peace, for without thy message men are like sheep without a shepherd.

If you give them not your message, their blood will be upon your heads. Proclaim the good news to save yourself as well as them.

The gospel is the power of God unto Salvation and it is the only power. Other things help, but nothing can save men but the gospel. Paul had this in mind when he said, “Preach the word, be instant, in season and out of season.”

A year ago State Evangelist M. Knight sent in the subscription of Angelina Arrunt of the Bluff, Arkansas. Now comes a card from the postal authorities that she is dead. She was an earnest worker in that field.

College Items.

An electric bell has been placed in the school building. Order and system are being established to a very satisfactory extent.

Christmas week passed off very pleasantly at the S. C. I. The weather of Christmas day was ideal. In the afternoon the lady teachers indulged in a little target practice with a rifle. To some it was their first experience with a fire-arm.

Friday evening, as is customary, the annual entertainment and Christmas tree for the students and children on the plantation, was given. The program was well rendered and the tree contained many useful presents.

The school work of last term was broken into very seriously at the beginning by quarantines. Not withstanding this, however, some of the students did very commendable work. It is hoped that nothing will interfere with pleasant and profitable work this new term.
REASONABLE EXPECTATIONS.

Now and then, one who has become convinced of the duty of taking a stand for Christ, hesitates about doing so, because so much is expected of the Christian. Now and then Christians themselves complain that the world expects too much of them. And yet this is not true. The conceptions of the worldly person are below what it is the Christian’s privilege to know and to do. When the dull-minded world come to you for light, you ought to be able to give it.

The men who came from afar seemed to take it for granted that those who had been favoured by opportunity would know all about the advent of the heavenly King. How often has the eagerness of those who came from afar been a rebuke to the indifference of those of us who have been all of our lives surrounded by blessed opportunities.

A worldly young woman went out from America to visit her brother who was connected with the American legation in China. Here she plunged into a whirl of gay dissipation, that for the time seemed to be most delightful. One day she was informed that a native woman desired to see her. Her curiosity was aroused and she directed that the woman should be brought in. Her visitor proved to be a Chinese who had served for a while in the home of an American missionary, who had been forced by ill health to abandon the field. She had learned to speak English sufficiently to make herself understood, and told her story with tolerable clearness. In the missionary’s home she had learned something about Jesus, but it was not until her friends had gone that the wonders of the old story had begun to dawn upon her. She wanted to know more. Her heart was so heavy that it seemed to her she could not bear it. She knew that the missionaries talked to the great One, but she did not know how. Some one had told her that there was a lady here who had lately come from Jesus’ country. So she had journeyed nearly a hundred miles that she might learn about Jesus who died to save sinners, and who loved even a poor Chinese woman. The young woman was deeply touched. She declared afterward that she would have given all that she possessed to have been able to satisfy the longings of this poor woman. As it was she could only say, “I can tell you some things, but I cannot teach you how to pray, because I never prayed myself.”

The astonishment of the native woman knew no bounds, and she went away saying, “In Jesus’ country and known not Jesus!” The rebuke went home, and the gay girl was led to seek the Lord. When you and I sit down to count up our advantages and then look on the other side of the line at those who have been less fortunate than ourselves we can not wonder that we have not come up to the world’s expectations.

MEETING OPPOSITION.

A boy who went tearing pell through a crowd of skaters gathered on the pond, complained that every one was bumping against him.

There are a good many people who complain about the opposition they are continually meeting, when in reality the “opposition” is not unlike that which the stone wall offers one who runs against it. While no one can be true and brave and steer clear of opposition, that which we imagine to be the opposition of men, may be, after all, only our own perverseness. Furthermore, it is no proof that we are right, or even brave, when we are opposed.

But how shall the Christian meet opposition when he is doing the bidding of his enlightened conscience? First of all let him be certain that he does meet it. There are too many persons who never meet opposing forces because when the enemy starts towards them they turn their back and retreat. Oh, if we could only learn once for all that there can never be advantage in compromise! No present profit can be worth so much that we dare to purchase it at such a price.

The Christian can meet opposition with confidence, because he is but God’s agent, and God he knows can not be overthrown.

PRAYER.

Our Father, give us courage to say that we have sometimes been in the wrong. Give us strength to serve Jesus in such manner that we shall prove our wish to turn away from wrong. Help us to realize that we can be truly happy and successful only when we are doing the will of the Master. Let us strive, by prayer and the reading of God’s word to keep the presence of the Lord in our midst at all times. May we pledge our minds and bodies anew to the service of the Master, reconsecrating ourselves at the beginning of the new year.
Reports from the Field.


Editor Gospel Plea:

The disciples at Edwards had a meeting on Tuesday, the 26th and attended to some business and decided to hold services again on the first Sunday in each month. They expect state evangelist K. R. Brown to visit them soon. Old Brother Wm. Scott who was visiting his son attended the meeting.

Zach H. Howard.

MY FIRST CIRCUIT.

REMINISCENCES

By J. V. Updike.

In Christian Standard.

In the month of September, 1870, I received my first appointment to what was called the Williams County circuit. I had an appointment in Defiance County, and six in Williams County, and two in Hillsdale County, Mich. I had no stipulated salary, and had to buy myself a horse to travel with, and had to do that on my good face, as I had no money. I found a man who had a pony that he would sell for $86.

On a very rainy day I bade all at home good bye, and started pony-back for West Unity, Williams County, which was my first stopping place. I rode all day through mud and rain, intending to put up with a brother near Delphos O., over night. I had no money and needed to go without something to eat during the day, and it was well into the night when I arrived at Bro. M’s home. He had a large farm and a large house and barn. I had preached in the neighbourhood and they were good friends of mine and I naturally supposed that it would be a good place to put up for the night. Finally, wet, cold and hungry, I arrived at my destination. I always was afraid of dogs, and would not get off my pony to go in for fear the dog might get me. I hallooed “Hello!” with all my might, and Bro. M. came to the door, and inquired, “Who is there?” I asked him if I could stay all night with him, as I had been traveling all day and wanted to stay with him. His answer was “No, I can’t keep any one tonight. I have no room in the barn for a horse, and my folks are sick, and you had better go to Delphos, two miles farther, and there you will find a hotel where they keep people.” I said “I have no money to pay the hotel.” Then he asked, “What is your business?” I told him I was poor preacher of the gospel. He then asked my name, and I told him. He cried out and said, “Why Bro. Updike, of course you can stay with me any time. Get right off and come in, and I will take care of your horse for you.” I said, “No, I always intend to take care of my own horse,” and insisted on seeing where my pony should be. I went with him and found plenty of room for half-dozen horses and when we went to the house, they all seemed very glad to see me and I had a good supper, but it jarred my faith in the good elder telling me there was no room in the barn and that the family were sick, when it was not true. Paul says, “Let love be without dissimulation.” I confess that I was partly to blame for the lie, but it was a lie just the same. I do not think that little one will keep him out of heaven, but then I wish he had not told it to me just then.

The next day I succeeded in getting to Defiance to stay over night. I remember that they offered me a glass of beer at supper but I had decided never to drink intoxicating liquors any place, or for anybody, unless it was for medicinal purposes. I did not drink the beer. Remember it was not thought out of place by most church-members at that time to keep whiskey, or to drink beer freely. I had seen preachers drink and thought nothing of it then. But that day has passed, and the State of Ohio is getting better than it used to be. I was always opposed to the liquor traffic. I hate it as I hate the devil, and expect to fight as long as I live.

My next night found me in West Unity. Here we had a small organization and no house of worship. Here I began a meeting and had a good one. Afterwards built a good brick house, and I reached the dedicatory
THE GOSPEL PLEA.

sermon. It now belongs to the Church of Christ, for which I am very thankful. It was the first house I ever dedicated. Have dedicated many since.

My first Sunday night I preached on the judgment and gave the terrible side of that great day, and sinners cried for mercy. Next morning, while writing a letter, a man came rushing in my room crying out, "Glory to God, preacher, I got it, and got it good too, praise the Lord!" I looked up and asked what he had. He said "Religion, man." "How is it?" I asked him. He said "Last night you preached on the judgment and I couldn't keep from crying for mercy while you were preaching, but I went home and tried to sleep, and I couldn't. I got up and prayed, and prayed for me, and I was miserable. I just prayed everywhere. I went to feed my hogs, and had to go into the corn-crib to get some corn, and when I stooped down to pick up the corn I was praying, and all at once I got it, and I just threw the corn down and ran right here to tell you about it." I said, "That's right, Mr. Shults; stick to it and God will take care of you." He was a good member.

A good brother concluded in his mind that my clothes were not good enough for his preacher. He took me to the store and purchased me a nice suit, overcoat and all, and I looked as well as any preacher of my age. Reader if your preacher's clothes do not suit you, buy him some that do. When I get to heaven I want to tell Dave Grindle how much he did by that act.

OUR APPROACHING CENTENNIAL.

In 1909 we celebrate the centennial of the birth of our religious movement. The Disciples of Christ have ever been a strenuous people. Many of us can still remember when they went forth to war against evils entrenched in the Churches of our land, as well as against the sins entrenched in the human heart. Hardly had the smoke of battle rolled away from their assaults on intolerance and divisions among Christians before they entered on a period of extension and enlargement almost unparalleled in the history of religious bodies, and, coincident with that, on a period of missionary activity. In the high tide of this deep and full life, our approaching centennial reminds us of the fact that we have a rich and proud past behind us, as well as a wide and bright future before us. It is well for us to pause now and then in the rush of the present and sit as pupils at the feet of that past, lest we forget the debt we owe to the fathers of our faith and the fullness of the inheritance they have bequeathed to us.

It is hard for us now to realize the spirit of strife and division that reached its culmination among professing Christians about the beginning of the nineteenth century. Warlike sects and contending parties had been multiplying since the Protestant Reformation, until the Churches seemed to think their reason for existence was to fight one another, instead of fighting the demons of intolerance and uncharitableness in their own hearts.

One of the straitest sects of these bitter and belligerent bodies was the Seceder branch of the Presbyterian Church. It was one of the many offshoots from from the Church of Scotland, and as an example of its narrow, fanatical spirit it is told that their synod withdrew membership from a stonemason because he had contracted to build an Episcopal Church, and the discipline of the Church was often exerted for matters even more trivial than that.

Thomas Campbell, a scholarly and consecrated minister of this Church, was forced to leave his home in Ireland and come to the United States, on account of his failing health, which was brought about by overwork for the support of his large family. On his arrival at Philadelphia he was so fortunate as to find the synod of his Church in session, and was immediately assigned to a presbytery in southwest Pennsylvania. There his culture and piety won him a large hearing, but suspicious soon awoke in the minds of his ministerial brethren as to his soundness in their doctrines, because he preached and practiced feelings of fraternity for other denominations. An event in his ministry soon brought this feeling to a head. He was sent with a fellow-minister to a thinly settled part of his presbytery, to gather together the scattered members of the Seceder Church.

(Continued on 7th page.)
ARKANSAS LETTER.

Toltec, Lonoke Co., Ark.

Dear Editor: It has been some time since you have heard from me through the Gospel Plea. I am always glad to get it, and read letters from the workers of other states. I want to say first; I know the C. W. B. M. workers have been listening to hear from me.

Dear Workers: If you only remember, our work for the past year will soon be weighed. Let us be ready to weigh in the balances and not be found wanting. We know every one is crying out hard times, but we know God rules. Then why not follow his instructions; He is our leader and if we follow him and do as he commands, we will surely succeed, no matter how the times are, for God's children will never suffer. Yes I am thankful to Almighty God for his care and blessing that were bestowed upon me, permitting the health and strength to meet the second Lord's day in this month to observe rally day. The meeting was poorly attended but I was glad to note that we bad a fine time with the C. W. B. M. Brother R. J. Ross preached an able sermon for us. His text was the 4th chapter of the Acts of the Apostles, and it was very well explained. The collection was $1.55. The work was done in a peaceful manner. It is a mistake to say we can not do anything without a large number, for we can easily do something.

Please don't stop sending my Plea. I will send in my dues in a few days.

Yours in Christ,
Carrie L. Harris,
Secretary of C. W. B. M.

441 W. 24 St. Argenta, Ark.

Dec. 12th, 1903.

Editor of the Gospel Plea:—Please report our quarter ending Dec. the 1st, 1905,

Kerr auxiliary report.

State funds, General funds,
$1.25 4.90
C. W. B. M. day offering,
2.00
Total
$8.15

Miss Ellen Brock, President.
Miss Sarah Godby, Secretary.

State funds, General funds, Total
Miss Rosy B. Ivey, President.
Miss Emma Fremon, Secretary.
N. Argenta report.

State funds, General funds, C. W. B. M. day offering, Total
Sarah L. Bostick President.
Minnie B. Carson, Secretary.
Washington Aux. report.

General funds,
Susan Hood, President.
Millie Willey, Secretary.
Toltec report.

Members, General funds,
Mrs. Lizzie Harris, President.
Miss Hattie Harris, Secretary.

Pine Bluff Auxiliary didn't get their report to me in time to say any thing about it.
Neither did Wrightville.
You must do better in March 1906.

Redland Auxiliary.

State funds, General funds, Gain, Total sent in,
Mrs. A. E. Murry, President.
Miss Roxie Sneed, Secretary.

$2139

I think that the most important colored Christian leaders are beginning to understand the Educational purposes and also C. W. B. M. work. I say it is high time that some are seeing! I trust to see more of our leading Christians do like-wise.

I wish to say further that we are now getting our little young church here in better condition.

These are the names of those who gave on the last collection: Brother H. Martin, $1.00
John Carson, 1.00
E. Z. Liskey, 1.00
Sister Augusta Williams 50 cts.
Total collected, $3.50

We had quite an enjoyable C. W. B. M. day program at this place, raised that day $4.60 and sent to Brother C. C. Smith at Cincinnati, Ohio. After the meeting we baptized a Methodist sister who took fellowship with the Christian church at this place. Pray for us in the Master's work.

Sarah L. Bostick.
OUR APPROACHING CENTENNIAL.

(Continued from 5th page.)

for the celebration of the Lord's Supper. He found there a number of families who belonged to the Independents and other branches of the Presbyterian Church who had not had the opportunity of partaking of the communion for a long time, and he invited them to share in this service. For this act of fellowship, charges were preferred against him before the presbytery and they passed a vote of censure on him. He protested against this and prepared an appeal to the synod. In it he said:

"How great the injustice to us the world and its God!"

Throughout this historic appeal he maintained his right to recognize and have fellowship with Christians who differed from him in doctrine. The synod, however, acquiesced in the censure of the presbytery, and Thomas Campbell then presented to the synod a formal renunciation of its authority, and declared boldly that he held himself henceforth 'utterly unaffected by its decisions.'

His trial and condemnation by the ecclesiastical authorities of his Church excited much interest in his section. The hour of revolt against this bitter sectarian spirit had arrived, and he voiced a feeling that lay dormant in many hearts. He continued to preach, sometimes out of doors under the greenwood trees, sometimes in barns or schoolhouses, or in the homes of his hearers. Finally, on the seventeenth day of August, 1809, he organized a society called the Christian Association of Washington. The conviction had been forced on him that the deplorable divisions among Christians arose from their devotion to the distinctive dogmas of their denomination, which had been trampled by men, and that like the Jews at the time of Christ, "they were making the Word of God of no effect by these traditions." So he announced in one of his earliest sermons before this Association the great truth which has become a battle cry of our reformation:

"Where the scriptures speak, we speak; Where the scriptures are silent, we are silent."

It was felt that a statement should be made to the public, setting forth clearly and fully the purposes of the Association. Mr. Campbell was instructed to write it, and he prepared his famous Declaration and Address, which was a veritable declaration of independence to the narrow and contentious Churches of his day. It is this great document that we regard as the formal beginning of our Church, and it is the one hundredth anniversary of its publication that we celebrate as our centennial.

At the time of its completion Mrs. Campbell and his family came to the United States to join him. His son, Alexander Campbell, warmly indorsed the principles laid down by his father, and decided to devote his life to propagating them. At this time Thomas Campbell was a little under fifty years old, and Alexander Campbell was just twenty-one. In the struggle which then began there was thus the ideal partnership of father and son—of the poise and wisdom of mature years and the enthusiasm and energy of young manhood.

We generally find that great reforms, whether in the world or the Church, were not wrought all at once, but proceeded step by step, and it was so with the reformation of the nineteenth century. We can not but rejoice that the first step in it was a plea for fellowship and union with Christians of differing religious bodies, when Thomas Campbell invited Independents and Presbyterians to come to his Church; but he soon found that the insuperable obstacles to that communion and fellowship were the human dogmas which were the accepted standards of membership in the various Churches, so the second step was throwing off this yoke of bondage, when he bodily said to the synod:

"I refused to acknowledge as obligatory upon myself, or to impose upon others anything as matters of Christian faith or duty for which I can not produce a 'Thus saith the Lord,' either in express terms or by approved precedent."

This led naturally to the third step, when he pleaded for "The precious, dear bought liberty where with Christ has made his people free—liberty from subjection to any authority but His own in matters of religion." Surely these are as inalienable rights of the child of God as the right to life, liberty and the pursuit of happiness, for which our forefathers fought in the Revolutionary War, is to the citizen of our country. Our debt to our fathers in the faith is as great, or greater than to our fathers in the flesh, for the inestimable right to fellowship with our brethren in Christ, of freedom from bondage to human creeds, of the exaltation of the Lord Jesus Christ above all human opinions, these are the very Magna Charta of our religious liberty, and these are debts that we owe to them.

IDA W. HARRISON.

—In Missionary Tidings
THE GOSPEL PLEA.

SUNDAY SCHOOL LESSON.

Edited from the Standard Bible Lessons.


The Wise Men Find Jesus.


I. INTRODUCTIONS. — When Jesus was eight days old he was circumcised according to the law, and received the name according to the angel’s declaration (Matt. 1: 21; Luke 2: 21) when he was forty days old he was taken to the temple (Luke 2: 22-38) as a first-born son, to be redeemed in the manner prescribed by law (Ex. 13: 2; Num. 8: 17; Num. 18: 15–16).

The book of Matthew. — The first Gospel was written by Matthew, who was called Levi before he became a follower of Christ. He was a Jew, but a collector of Roman tribute at Capernaum. Matthew’s Gospel was didactic, and was written mainly for the Jews, as the first chapter clearly reveals.

RULERS AT THE TIME OF THE LESSON:

Augustus Caesar was emperor of Rome. Herod the Great (the first of the seven Herods mentioned in the New Testament) was King of Judea.

II. TIME — B.C. 4.

III. PLACE — Bethlehem.

I. NOW WHEN: The visit of the wise men was not immediately following the birth of Jesus, but was evidently some weeks after. Herod the King: Herod’s life was sevity mingled with generosity. He rebuilt the temple with great magnificence, and in time of famine remitted taxes and even sold his gold dishes to buy food for the people. But on the other hand, his life was intensely ferocious. This is manifest in the fact that he killed his own wife, her mother and brother, his own uncle and three of his sons. He died in the year 4utenberg calendar, and his death must have occurred after the events of this lesson; hence we know that Jesus was born before that year.

Wise men: These are men of rank and wealth and learning from the far East, representing all that is best in the old civilizations of the world.

2 WHERE IS HE THAT IS BORN KING OF THE JEWS? “We are informed by Tacitus, by Suetonius and by Josephus, that there prevailed throughout the entire East, at this time, an intense conviction, that ere long a powerful monarch would arise in Judea, and gain dominion over the whole world.” (Farrar). For we saw his star: “This must have been a miraculous star for it went before them and stood over the exact place where Jesus was with his mother.

3 Herod was troubled: The wise men would naturally bring their questions to the highest authority in the nation.

When the matter was brought to Herod it greatly worried him lest he be not able to continue the royal title in his own dynasty. The spread of Christ’s message is a source of great joy to those who walk uprightly and love the truth.

4 AND GATHERING TOGETHER: — “He assembled the Sanhedrin.” CHIEF PRIESTS: “The high priest and the chief of the twenty-four courses or classes into which the priests were divided by David.” SCHOLAR: Official copyists of the Scriptures, and by their work would naturally become very familiar with it.”

5. 6. IN BETHLEHEM OF JUDEA: The promptness with which the answer came shows that the priests and scribes knew well the prophecies concerning the coming Messiah. The quotation in verse 6 is taken from the Septuagint version (Greek) which was commonly used. The Hebrew is literally: Thou Bethlehem, Ephrata, too small to be among the thousands of Judah: out of thee shall come forth unto me one who is to be ruler of Israel.”

7 THEN HEROD PRIVILY CALLED ETC. Herod had so far succeeded in his murderous design: he had tracked the spot where lies the unconscious babe. The unsuspecting strangers tell him all. He sends them as messengers from himself, and bid them come to him, that he may follow their pious example.

8 HE SENT THEM TO BETHLEHEM: He was not satisfied in knowing the city; he wanted the exact child pointed out. I ALSO MAY COME TO WORSHIP HIM. He commanded them to search out the young child and bring him word, but he deliberately lied as to his object, which was the murder of a supposed rival instead of worship.

9 THE STAR WENT BEFORE THEM: The star which they saw in the east had evidently disappeared before they reached Jerusalem, but now reappeared when its guidance was needed.

11 SAW THE YOUNG CHILD ETC.: The central figure is not the star, but the babe. Three acts are here—falling down, worshiping, and offering: the first the worship of our bodies, the second of the soul, the third of our goods. With these three, our bodies, our souls, our goods, we are to worship him.

GIFTS: Matthew Henry thinks that Providence sent these as a reasonable relief to Joseph and Mary in their poor conditions.

12 AND BEING WARNED OF GOD: The plotter who tried to use them for his nefarious purposes was fighting against God, and hence he was baffled in his purposes. God’s hand is even against the wicked and with the good.

Adaline E. Hunt.
Helpful to All.

In 1809 Thomas Campbell issued his famous Declaration of Principles at Washington, Pennsylvania. This was the beginning of the movement for the restoration of the Church to its ancient unity. It was the beginning of the work now known as the Disciples of Christ. In 1909, it is proposed to have a centennial celebration at Pittsburg, Pennsylvania, which is near Washington, to show to the world what has been accomplished in the first hundred years and also to set forward most prominently the principles which have been the inspiration of this movement. It will probably be the largest religious gathering the world has ever known since the day of the old Passover feasts of the Jews, if it is God's will that the designs of this people shall be carried out. It will be a gathering that will make denominationalism tremble in its presence.

The work so far done towards that great convention looks to more efficient work rather than to show what we have done. For example, Nothing has been said about exhibits and displays to be made on that occasion, but much has been said on enlarging our schools and missionary enterprises. God does not smile upon our boastings but he is well pleased when we feel constrained to do more efficient work.

The Negro Churches need to learn a lesson from all this and begin to work in earnest. So far they have not accomplished anything of much importance. They have been a heterogeneous mass without organization. Much work has been planned and many resolutions have been passed but these plans have miscarried and the resolutions have been broken so often that the power of persistent effort has been almost lost. However, it has not been the Negro's fault. The Church has been derelict in its work of preparing efficient ministers and the whole dependence was on men who had no training in heart or head culture. The results could not have been otherwise. After many efforts we have learned that our past errors can only be remedied by long and patient efforts. But the work is well begun and great things must follow if the right things are done. We know where the true and tried workers are and we know exactly what the work before us is. Sustained work now will unite these people and bring forth much fruit.

The Church of Christ has a simple creed, a loyal faith in Christ, and therefore they can not separate into North and South or white and black. For the good of all they have separate houses of worship and in some states separate state boards, but in work they must ever remain one and the same. There has been much foolish talk by some that the Negro should not come into cooperation with his white brethren and it will take some time to overcome this; but when this is done, the Negro will come into a work that will make the present efforts look like child's play.

Now that spring will soon come on, the evangelists should go out among the churches and honestly and earnestly lay the work before them. If they are not sufficiently remunerated to do their work, they should say so; but they should do honest work. They can not deceive anybody. An evangelist who during two or three years ministry does not send a single student to one of our schools, nor sends in a single subscription to the PLEA nor takes up a collection for Educational Rally or for his state board, is not doing honest work. The Negro Churches must profit by this great revival that is running through the Churches. They must start it by an enthusiastic cooperation and the help will come. We said above that the Churches of Christ are not divided. The Negro Churches must profit by this great revival that is running through the Churches. They must start it by an enthusiastic cooperation and the help will come. We said above that the Churches of Christ are not divided. The work for the Negroes has the earnest and loyal support of the white Christian people of the South as well as of the North. The politician, for the sake of office, may say blasphemous things against the work of elevating the Negro, but the Christian men and woman are bent on a more holy work than that. The question is, must they be a long time at it or will there be such a cooperation that a mighty work can be done from now till 1909?
and the Louisville Bible school. The other two schools are too young to have many of these out. We want to hear from you. If you have done anything worthy, the others need to know of it. Write to the Plea.

—Lucinda Huddleston of Riverside, Arkansas, has sent in one dollar on her subscription.

—Elder Thomas Davis preaches every second and fourth Lord’s Day at Edwards. They have a nice little congregation.

—State Evangelist K. R. Brown expects to visit the S. C. I. soon and soon thereafter will visit some of the churches in the State.

—The watchword in Mississippi for this year is one delegate from every church in the State for the State Convention.

—if you do not get the Plea regularly write us.

Whatever the fault is, we want to remedy it.

College Items.

The Philos gave a very carefully prepared program last Saturday afternoon. Albert Berry, the new president, made his inaugural speech. Loua Page, the retiring president, in a few well-chosen words “turned over the keys of the society” to the new president.

Supt. Prout is doing some good work fixing up gravel walks.

If this nice warm weather continues long, Spring will be here before we are expecting it. Some garden ground has been plowed and will be planted before long.

Eight or ten new students have entered school this week.

A literary society has been organized in the night school. It has been named “Excelsior”. Bluford Page is President and Maggie Campbell is secretary. Its first program will be rendered next Monday evening.

The primary room was so crowded and there were so many classes that it was found necessary to employ another teacher last week.

The young men in the advance Bible class will commence next Sunday night to preach. Each will occupy one Sunday evening.

There is room yet for some half-dozen work boys at the S. C. I. If you know of a good boy urge him to come in.
LET YOUR LIGHT SHINE.

These words were spoken by our Lord and Saviour many years ago, and they have been left on divine record for our instruction. Read St. Math. V : 13—16. In telling us to let our light shine, he neither leaves us to guess as to what is meant by our light nor as to the purpose for which it is to shine. That others may see your good works, and that they may be constrained, (influenced) to glorify God. By a careful study of this lesson we find that in one letting his light shine there is a three fold manner in which the rays are seen. 1st it saves the individual. 2nd it saves the person upon whom it is reflected and 3rd the Father in heaven is glorified. What manner of lights are these that are cast out through the simple and humble lives of the disciples of our Lord Jesus; It is simply your Christian life, with its sweet and tender influence upon the children of men. This is the power of the converted life over the unconverted, Paul said, Rom. 1—16 “I am not ashamed of the gospel of Christ for it is the power of God unto Salvation, unto every one that believeth.” Now here seem to be two great agencies operating upon the world to make believers; viz., the gospel which is the power of God to make believers of Christ which is also said in our text to be a power by which men are brought to an acknowledgement of God. Shall we conclude that these passages are in harmony with each other, or shall we stumble and become confused about the matter? If you notice closely the language used by St. Paul. “For it is THE POWER of God unto Salvation,” Paul uses the definite article THE which implies it is the only power that is to be used to convert men. But notwithstanding all this, we must take into account that in order to reach the world with this great gospel, God must have preachers with bright and shining characters, who possess power second only to that of the gospel. Whatever there is of goodness in it is reflected through our lives by the gospel. Hence while we may be a POWER with our Christian lives, or a help in the world, the gospel is “the power.” But now my dear reader, what kind of a light are you making? Is it confined to the house to the house or are you lighting up your neighborhood? If you have large bright electric lights, God don't want you to put them in a house, but he wants you to place them far up above a great city that they may be seen from a great distance. This is indeed an age when great lights are needed. More anon.

E. F. Henderson.
1421 Willsom Street,
Los Angeles, California.

Topeka, Kans. Jan. 9th. '06.

To the Editor of the Plea: The work in Kans. has made some little progress and yet we can do a great deal more than we are doing. Our members are asked to give one dollar a year for evangelistic work, which they pay quarterly. At the end of the 1st. quarter the treasurer had been paid $16. 59 and so far this quarter $12.52 making a total of $29.11. Some of our churches have not given a thing, but most of them have sent something. In our State we have ten churches represented at our state meeting and six of these have given to this fund. With this amount we have kept the evangelist Eld. P. H. Moss busy on each Lord's day. He has done so much until now we are striving to get him all of the time for this work. When the state board (white) had his report and Eld. Duke asked that they assist us to give him all of his time for this much needed work in Kansas, they at once said they would and so we are giving God thanks for this blessing. Through his efforts the church at Lawrence is now meeting regularly in a nice hall with a good bible school. In his visit to Parsons he found eleven members meeting in a hall, and paying on a lot. Without a minister they have paid $75 on their lot and are striving to pay for the same. The object of our evangelistic fund was to help places without a place of worship, to assist them and to encourage them to buy and build. With Parsons buying and Lawrence having a lot fund begun in one year and a half, I feel that God has wonderfully blessed us. Pray for our success. I am a sister in Christ.

Mary A. Jamison.
OKLAHOMA LETTER.

Guthrie, Oklahoma.

January 10th, 1906.

To the disciples of Christ:

All that Elder A. O. Chichon has said concerning the work in this Territory is true; I have been in the Territory nearly five years and in that time have been unable to find a single congregation following the one faith. There are a number of members of the Christian Church scattered through the Territory but not enough in any one community to organize a church; one or two of our elders have made strenuous efforts to do so but have failed; this is a new country and the struggle for existence has been so hard that no man could follow the Master's work here without allowing his family to suffer. The country is now becoming settled and prospects are a little brighter; this work started by Elder A. C. Chichon has a brighter outlook than any herefore; supported by the faithful few mentioned by him, with some help from our brethren in the states, this work will be a nucleus from which will grow a strong and sturdy work.

Give us and him your hearty support; send us something;—money, encouraging words—bibles—any of the things mentioned by him; any other work that the spirit of God moves you to do that will further our work.

Yours for the Master,

H. W. CONRAD. 

TO THE CHURCH OF CHRIST, GREETING.

On the 7th of January, 1906, in the Probate Court Room, at 12:30 P. M. in the city of Guthrie, Oklahoma Territory was organized for the extension of the Redeemer's Kingdom, a congregation of the Church of Christ, numbering eleven souls, which will shortly increase to twenty. The weather a few days previous and other causes kept many from being present at the appointed time for organization. The church chose as elders and deacons the following: Elders: T. E. Henderson, and L. G. Guess. Deacons: W. E. Henderson and F. Preston. Clerk: Miss Lillian Henderson. Minister: A. C. Chichon. The above message is sent to the churches of Christ scattered abroad that they may know of the existence of probably the only and first organization of disciples of Christ (colored) in the Territory of Oklahoma. Our membership though small is composed of the best type of womanhood and manhood in these United States. We have no house of worship and are not able to compensate our minister to insure his stay among us. Our condition is such that we are compelled to appeal to the Christians and churches of Christ everywhere to bear with us the burden of the work undertaken in the name of Christ. The work is stupendous, considering the foes entrenched all around us; having beautiful and commodious edifices with organized forces, with an average of 3 to 4 preachers to every congregation, and a sinful class perverted from the cradle to convert to Christ if possible. Within our body are school teachers, doctors and average farmers, not thoroughly enthused because of previous (church) conditions. Withal we are hopeful of future results.

Needs.

Our needs are many, to wit:—Money to support the work generally, song books, tracts, and Bibles to perform the work aside from preaching. Especially are we in need of the sympathy, help and co-operation of our brethren everywhere. We wish it was possible for a strong, well organized church of Christ to take the work here as a mission point and help her in the struggle she is putting forth to extend the Master's Kingdom among men.

Disciples of Christ emigrating from the States to Oklahoma Territory, in or near Guthrie will receive a cordial welcome, and the fellowship usually accorded the saints.

Ministers and churches knowing of any disciples of Christ sojourning or permanently living in or near Guthrie will please notify us that we may seek their fellowship.
THE GOSPEL PLEA.

—The Field.—

Oklahoma Territory is a ripe field for soul harvesting and the laborers are few. If you will not come, and cannot come, send us financial and other help in this our hour of need. We will acknowledge all gifts sent. In Christ and for humanity's sake we plead.

The church of Christ salutes you.

In behalf of the Church,

I am yours fraternally,

Andrew C. Chichon.

P. S.—Address all communications to the church, to Miss Lillian Henderson, 601 Perkins Street, Guthrie, O.T.

THE CHARACTER OF CHRIST.

"Reputation is what we are thought to be; character is what we are." On the subject, character too much cannot easily be said. There is a structure which every body is building, young and old, each one for himself. It is called character and every act is a stone. If day by day we are careful to build our lives with pure, noble, upright deeds, at the end will stand a fair temple honored by God and man. But one untruthful act or word will forever leave an impress and work its influence upon our characters. Our minds are given us but our characters we make. It requires no effort to lose a good name but very hard work to keep one. It is easier to sink than to swim. So it behooves everyone of us to labor earnestly and prayerfully to hold our head above the waters. Some may ask, "Of what value is a good name?"

"A good name is rather to be chosen than great riches." One's character is not two-fold. As we live at home so we live abroad. The mind is the tablet, and the character is the engraving thereon; this writing is indelible and cannot be erased.

When Christ appeared for the first time in the temple with the doctors, so pure, simple and yet instructive were his words and actions, though but a mere child that the doctors were astonished. In speaking of the character of Christ, the Bible refers to him as being holy, righteous, good, faithful, true, just, guileless, sinless, spotless, innocent, harmless, resisting temptation, obedient to God, subject to his parents, zealous, meek, lowly in heart, merciful, patient, long suffering, compassionate, benevolent, loving, self-denying, humble, resigned and forgiving. With all these qualities in mind, we can and do truly say great characters are made by small acts and efforts; and again, Character is composed of a thousand thoughts and acts. Distrach says, "The youth who does not look up, will look down; and the spirit that does not soar is destined perhaps to grovel." Character makes friends create, friends draw patronage and support and opens a sure and easy way to wealth, honor and happiness. Just as a man prizes his character so is he who grasps anything in life without considering the effect it will have on his character. He is a man who bears watching.

When Christ was on earth many and often were the times when people were given an opportunity to express an opinion of him, but none of them could say "he is an immoral man." When before Pilate, after hearing the accusation against him and the testimony of Jesus, himself Pilate broke forth with the words "I find no fault in this man." Were it possible to call his murderers and their followers from their graves and ask them what they think of Christ, I imagine the heavens would ring with the words "Surely this was the son of God," Why? He early learned to live a pure, holy life.

If we want to be a noble people, we must take God into our lives. "He can make the foulest clean."

When we lose our good name, nothing is left for which to work.

When and where is one's character formed? Every moment, hour and day we are building in this structure character, therefore too much care cannot be taken in the selection of materials and the manner in which they are compiled.

God cannot use an immoral man successfully. For immorality leads to degredation. "Riteousness exalteth a nation but sin is a reproach to any people." "The face of the Lord is against them that do evil."

In living on earth we should build character for heaven." So live that when thy summons comes to join that innumerable caravan which moves to that mysterious realm where each shall take his chamber in the silent hall of death, Thou go not like a

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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.

HOW FIRM A FOUNDATION.
How firm a foundation, ye saints of the Lord, Is laid for your faith, in His excellent word! What more can He say than to you He has said, You who unto Jesus for refuge have fled?

In every condition—in sickness, in health, In poverty’s vale, or abounding in wealth, At home and abroad, on the land, on the sea, As your days may demand, so your successor shall be.

Fear not: I am with you: oh, be not dismayed; I, I am your God, and will still give you aid; I’ll strengthen you, help you, and cause you to stand Upheld by my righteous omnipotent hand.

When thro’ the deep waters I cause you to go, The rivers of sorrow shall not you o’er flow; For I will be with you, your troubles to bless, And sanctify to you your deepest distress.

AFRICA—A STORY OF RACES AND THEIR LOCATION.
The people of Africa include representatives of the three principal races of mankind. Africa is the main home of the Negro; its northern and northeastern parts are occupied by members of the Caucasian race, while the Mongolian race is represented by the people of Madagascar, who are Malays. The population of Africa is a puzzling mixture, and the study of it is complicated because of the scarcity of historic record, our ignorance of important tribes, the widespread nomadism, the constant intermarriage of natives with alien races, and the destruction of tribes by war and famine. Yet the typical members of each group show distinctive features.

The Bushman of the extreme south and southwestern border and the pigmies of the equatorial Africa belong to the unclassified races. The negroes are divided into four groups: the Bantu, ranging from the Cape to the equator; the Guinea Negroes in western Africa from Senegal to the Niger delta; the equatorial negroes occurring in a series of disconnected areas across the continent, and the Nilotic Negroes, living in the Nile basin and South to Mt. Kilimanjaro.

It is thought by some authorities that there are very few families of pure Bushman living now. The Hottentots are a hybrid race, formed by the union of Bushman and Negro. The Bushmen are most numerous in the Kalahari desert, where they manage to exist somehow. They have been almost exterminated from Cape Colony because of their habit of sheep stealing. They are also a small race, averaging four and one-half feet, are of a yellowish or reddish color, and have a peculiar arrangement of hair; instead of being evenly distributed over the head, it occurs in isolated tufts as some one has said, "like peppercorns scattered over the head, showing bare patches of scalp between the lumps of wool.

The Soudan is the negro section of Africa. Here there are probably fifty million people, and very few are more than slightly tinged with the blood of any other race. The name Bantu has been given to a number of races because of a similarity in language. At the western extremity of the Soudan—the Guinea coast region is found the purest negro type. It was from this section of Africa that the largest number of slaves for the American trade were taken.

The color of the pure Negro is dark brown, varying to reddish brown. The blackest Africans are some hybrid Soudanese tribe, and the Somli, who are not Negroes at all. The physical development of the Negro is usually good, and on work which depends upon muscle only he excels the European. The nervous system is said to lack sensitiveness, and their appreciation of pain is consequently dull. Operations can be conducted without an aesthetics which would be fatal to Europeans with their aid. Johnston describes a scene after one of the battles in British Central Africa, in which "operations of the most painful character are being carried on and the patients are smiling, with an occasional wince or grimace, but meantime plaiting grass with their fingers or watching the application of the surgical instruments with positive interest."

Dress among the natives varies from the simple loin cloth to complete clothing among the advanced races. They are fond of hideous ornaments and tattooing the body, especially the face. They will wear ear, nose, and lip rings; cincturate the forehead until great lumps stand out on it; file some of the teeth to points and remove others, until they sometimes bear little resemblance to human beings. The typical weapon is a spear; bows and poisoned arrows are also commonly used.

(To be Continued in Next Issue.)
**TRADITIONS OF MEN.**

The one-sidedness of man in general is nowhere more clearly manifested than in his religion. Nearly all of the various sects and fads and isms owe their being to the fact that some one leaned so far in the direction of some truth that he toppled over the line, and espoused that which was not true.

One of the peculiarities of the Jews at the time of our Lord’s coming was their traditions. They were not satisfied with the law of Moses; they must needs add to it. The man who wanted to shine with a peculiar luster of holiness felt called upon to invent something less commonplace than merely keeping the ten commandments. Any common person could do that, he averred, so he added to his faiths, or introduced an extra fast or two in his program. Of course, if he had only known it, there was quite enough in the law already given to engage all his powers, but he did not realize this. The matter looked easy to him, because he did not go deep enough. To say, “All of these have I kept from my youth,” did not to him have the savor of boasting.

Jesus condemned these traditions for two reasons. Those who made and kept them put the tradition on the level with the law. They sought to usurp the right which belongs to God alone. Then the effect was that of lessening their regard for what was truly binding. The Pharisee did a good deal more than had been required of him—and a good deal less.

Thus it has ever been that the introduction of tradition into religion has always resulted in a neglect to do the things which God actually commanded. There are plenty of people to-day who seldom know the difference between inherited tradition and the real law of God. Some one tells of a little congregation where, a number of years ago, it was decided that some baskets should be purchased for taking up the offering. One stern-faced brother opposed the move. “The good, old, Scriptural way of passing the hat was good enough for our fathers,” he said, “and I am not in favor of departing from it.” Of course we are disposed to smile at this, but there are some things to which men cling in their religion that they would find it quite as difficult to verify in the word of God as they would the good old custom of passing the hat. We are willing to testify to the fact that it sometimes takes a good deal of courage to speak where the Bible speaks, but it may also require no little amount of self-control to be able to be silent where the Bible is silent.

**THE GOSPEL PLEA.**

**THE CHARACTER OF CHRIST**

(Continued from 5th page.)

quarry slave at night scourged to his dungeon, but sustained and soothed by an unfaltering trust approach the grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams.

Such was the life of Christ. One which was large enough for each one to pattern from; and one which will elevate to the highest plain of Christianity, Society, Honor and Humanity.

Ollie Duke,
Topeka, Kansas.
SUNDAY SCHOOL LESSON.

Edited from Standard Bible Lesson.

Lesson for Jan. 28

The Baptism of Jesus. Mark 1: 9-11.

Golden Text:—Direct your hearts unto Jehovah, and serve him only. I Sam. 7:3.

Introduction.—About eighteen years have passed since the last lesson. These have been silent years in the life of Jesus. They were year's by no means unimportant, for during that time his character was developing and his ideas forming that afterwards became the ideal life and thought of the age. At last, however, he threw away the carpenter's tools and laid aside the workman's dress. Bidding adieu to his mother, to the scenes of his childhood and youth, and to the peace and quiet of his humble home, he turned his face to a stormy world, and goes forth to consecrate his life to the work of his Master. He went out to him instead of his going to him.

The Voice of One Crying in the Wilderness: That John was certainly the person spoken of by Isaiah is evident from the fact that he alone, among all the great preachers known to history, chose a wilderness as his place of preaching. All others not excepting Jesus and his apostles, went into the cities and villages where the people could be found: John alone began and ended in the wilderness, the people going out to him instead of his going to the people.

John came: John's ministry probably began in the summer of A. D. 26, and continued till March A. D. 28, when he was imprisoned by Herod. He was six months older than Jesus which would make him about thirty or thirty-one years of age. And preached the baptism of repentance unto the remission of sins: The preaching came before the baptizing. There must be a preparation of heart before one is a fit subject of baptism. That preparation was repentance or a sorrow for the sins of the past and a true resolve to live a better life in the future.

And they went out to him etc: The provinces sent forth their thousands to his preaching, and those who longed and prayed for the redemption of Israel, flocked to welcome the heart-stirring promise. We were baptized: Doubtless there was individual confession; truly penitent heart longs to confess and John's intense earnestness would beget earnestness. All were well taught that it was only the baptism of repentance that was for the remission of sins.

(6.) And John was clothed with camel's hair: Notice here two things

(1) His appearance.—His raiment was of the coarsest texture, such as was worn by Elijah and the prophets generally. His girdle was of untanned leather like that worn by the Bedowin of the present day.

(2) His diet.—His diet was the plainest and simplest: locust and honey made by the wild bees.

(7.) And he preached saying: John, like all true ministers, holds Christ far above self. In the height of his power he willingly retired when Jesus advanced. The "thatch" was a "thong" or "lace" with which shoes or sandals were fastened. The general sense of this sentence is: I am not able to perform for him the humblest office.

(8.) I baptize you in water: This John could do, but there was a baptism with the Spirit which human hands could not administer. This prediction began to be fulfilled on the day of Pentecost.

(9.) In those days: While John was preaching and baptizing in the Jordan, Jesus came to him to be baptized, not for his sins for he was sinless, but as an act of obedience.

(10.) He saw the heavens rent asunder: John saw the heavens rolled back and the Spirit as a dove descending upon Jesus. The dove was historically connected in the Jewish mind with the abatement of the waters after the flood, and has become, as well as the olive branch, a symbol of peace among all Christians people.

(11.) Thou art my beloved son: For the first time Jesus is formally acknowledged by God as his own Son. If God's was well pleased with Jesus' act of obedience, will he not be pleased with our humble obedience? Adaline E. Hunt.
THE GOSPEL PLEA.

"Preach the Word."

Vol. XI.

Edwards, Mississippi, Saturday, February 10th, 1906.

No. 6.

Helpful to All.

A project, which seems to be more than a fancy, is under way to build a railroad from Cape Horn to the Cape of Good Hope. This means the astonishing thing that a project is seriously underway to build a railroad beginning at the South end of South America and ending at the South end of Africa. Beginning at Cape Horn it is to run along the crest of the Andes mountains to the Isthmus of Panama thence through Central America, Mexico, the United States, Canada, and Alaska to Behring Strait under which a tunnel is to be built. Thence it is to connect with the Siberian railroad and it in turn is to be connected with the Cario and Capetown railroad in Africa. Only about ten thousand miles of this twenty-five thousand mile railroad remains to be built yet. And capitalists are pushing the work on that.

Now we do not publish the above as a news item but only to call attention to the fact that this will bring into intimate commercial, and more or less intimate social relations, every nation on the face of the earth. Along the line of this railroad will travel traders of all nationalities and in their wake will come the English, German and French missionaries with their schools. The ancient plains of Armenia will again be peopled. the Nile Valley will again cradle a civilization. Japan has already awakened and has demanded that she be treated right. China will awake to-morrow. In twenty-five years Tibet will stand in her right mind.

Nothing is more manifest than that these great race problems will be world wide and they cannot be settled by the narrow view that the Anglo-Saxon can do as he pleases in its adjustment. The only way left open for us is to adopt the Bible method, viz., "Go ye therefore and teach all nations." It is an opportunity that comes only once in the lifetime of a nation. When it came to the Jews nineteen centuries ago they had it in their power to become missionaries to the whole world. Had they accepted Christ with anything like unanimity, he could have organized them into a missionary propaganda which would have been the most glorious thing in ancient history. But they "would not" and their house was left unto them desolate.

The Anglo Saxon must now carry the everlasting gospel of enlightenment to every nation and kindred and tongue on the face of the earth or become commercially and politically corrupt and be overrun by the barbarian hosts from all over the world. The building of this railroad is providential. To the Anglo-Saxon it says, "Once to every man and nation comes the moment to decide, In the strife of truth with falsehood, for the good or evil side; Some great cause, God's new Messiah, offering each the bloom or blight, Parts the goats upon the left hand, and the sheep upon the right; And the choice goes by forever 'twixt that darkness and that light."

There is no possible danger in the gospel method in solving these great questions, for one with God is a majority and every other method is atheistic in character. Every dollar of idle money should be consecrated to the great missionary propaganda of our era. We are all to blame for our recent insurance and political scandals. We did not consecrate our energy to this great work of our age and we fell into these humiliations. The church needs a revival.

STATEMENT OF MONEY RECEIVED FROM THE EDUCATIONAL RALLY DAY—FROM DECEMBER 14th, to JANUARY 30th, 1906.

Kansas—Topeka Ch. & Sundayschool, B. C. Duke, $1; Ella Smith, $1; Mary A. Jamison, $1; total—$5.66.

Kansas—Emporia, 2nd. Ch. (H. J. Burton), $1.50.

Mississippi—Thyatira Ch. (Mrs. A. C. Calvert), $2.00.

Mississippi—Mound Bayou Ch. (J. N. Turner), $1.50.

Kentucky—Danville Ch. (John

(Continued on 5th page.)
THE GOSPEL PLEA
A Weekly Religious Newspaper
Issued every Saturday
from the Press of
THE SOUTHERN CHRISTIAN INSTITUTE.
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THE GOSPEL PLEA
EDWARDS, MISSISSIPPI.

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

College Items.
A friend of Bolton, Miss., writes:—"The greatest
mistake the colored people can make now is to sell
their homes. Especially if they own land which is so
valuable now, but not nearly so valuable as it will be
ten years hence."

The boys of Belding Hall have recently received a
photo of the Eureka College Glee Club from Mr. and
Mrs. Ross for the Y. M. C. A. room. They also send
copies of "The Crusader Monthly," and "Our Dumb
Animals," for the reading circle. The boys appreciate
these gifts very much from their former matron, and
her husband.

The Bank of Edwards puts out a neat little publica-
tion each month in the interest of its saving's de-
partment. It teaches one to be saving. Every young
man and young woman should be frugal.

The following question appeared in the advanced
Physiology lesson,—"Which is most disagreeable a
smoky fire-place, a smoky stove, or a smoky man?"
The class decided that the "smoky man," was most
disagreeable.

Miss Maggie Campbell had to leave school on ac-
count of her sister's being sick, but we hope she can
return— The Franklin Search-light.

Illinois Mace is the latest arrival at Allison Hall.

There is considerable interest in spiritual thing
among the students as well as among the teachers at
the S. C. I. There are conversions almost every Lord's
Day services. Last Sunday four were baptized in the
pool, a short distance west of the campus.

President and Mrs. Lehman are receiving the con-
gratulations of their friends upon the arrival of nice
twin boys, at their home Feb. 7. The announcement
card says "Karle Ross Lehman" and "Paul Burton
Lehman."

DEDICATION OF AMOUR AVE. CHRISTIAN
CHURCH SUNDAY FEB. 4th, '06 3pm
Chicago M. T. Brown Pastor.

PROGRAM
10:30 A. M.
MORNING SERVICE
Hymn—"Coronation" Congregation
Hymn
Invocation
Scripture Reading
Anthem
Communion
Solo
Sermon
Anthem
3 P. M.
AFTERNOON SERVICE
Voluntary
Hymn
Invocation
Scripture Reading
Anthem
Dedication
Anthem
Solo
Duet
Saxophone Solo— "Praises" Mrs. M. L. Simons
Address Visitors
Solo— "Mediation" Miss Grace Kerne
Address
8:00 P. M.
EVENING SERVICE
Voluntary
Scriptures Lesson
Anthem
Invocation
Solo
Mrs. George Broady
Sermon
Duet
Miss Ruth Boyd and Thos. Holl an
Benediction
THE EMANCIPATION.

An address delivered at the Emancipation Meeting, held at Edwards, Miss., January 1st, 1906

By Mrs. E. E. Perkins.

Mr. Chairman, Ladies and Gentlemen. I was called upon, for this occasion to give to the public some of my ideas upon "The effect of the Emancipation."

The very word effect, means something produced by an agent or cause, and the word Emancipation means, a setting at liberty such persons as has been subjected to slavery or bondage. Now, we have met here in this meeting to-day to discuss, not the retrogression of the Negro race, but our improvement or development with the subject under different heads, we purpose to prove to you, that we have obtained the very best results from the "emancipation." The 4,000,000 bondmen who were set free, were let loose without money, homes, or occupation. What must they now do? Go back and hire their time to those who had once been their taskmasters, and get small wages for the support of their families, thus making a very close livelihood, but even with that some were shrewed enough to notice the ladder, and get up out of the dust. Many of the men sought opportunities to learn to read and write, and the light began to dawn. They began to feel that they now had no bosses, and that they had no one to advance them anything further than they were, or could be responsible for. So feeling himself able to hold his head up, he began to feel proud of himself and family and to want good looking homes and they set to work and began showing their former masters, that they were men too, and that they would in time prove to them that as, "God made of one flesh and blood, all nations to dwell upon the face of the Earth" that the emancipation of the Negro race was providential and not accidental. Do we fully understand, do we fully appreciate our freedom? Those who were ex-slaves, or those who were once held as servants under task-masters, do you see and feel the effect of the doing away with slavery? Do you see these public school buildings with Negro teachers being employed by the government employed by the government to teach our own children? And do you not see the fine temples erected to worship God in, and do you not see the different vocations of life to which the Negro is aspiring? All of these things show the effect of the emancipation; for did slavery still exist, the 4,000,000 slaves, would by this time have been 8 or 12 million instead. Those my friends who were our task-master then, were giving us lessons in millinery, dress-making shoe-making, washing and ironing caring for the sick, cooking and economy generally. They were simply preparing us to rely upon ourselves when the great "bell" of liberty should proclaim sweet freedom to every bondman or bondwoman. What you learned then you are, (a good number of you good old Mothers and Fathers, who still survive) are making it your livelihood now, your grand children and great grand children are making fine improvements on your sort of work and reaching higher still showing the effects of the emancipation. "God said "Let there be light, and there was light. He said let slavery be abolished, and President Lincoln said amen, and it was even so.

Mr. Lincoln was regarded by the Negro of that day, as a God. They had an idea of God as the Almighty, and they realized in their former condition the power of their master up to the time of the arrival of the Union soldiers among them. They had no knowledge of any other power, their masters fled upon the approach of the Union soldiers, and this made the slaves to know that there was even an earthly power greater than theirs, and this new and greater power was Mr. Lincoln.

Col. McKay of New York said that their place of worship was called by them the praise, house, and the leader, was a venerable black man, whom the blacks called the "praise man" on a certain day, when there was quite a large gathering of the people, quite a confusion would be created, by different ones trying to tell who and what Mr. "Lincoln" was, in the midst of the debate, the white-headed leader commanded silence. "Breederin, said he, you don't know nosen what you're talkin bout. Now you jes listen to me. Massa Linkum, he ebery whar, he know ebery ting, he walk de earf like de Lord.

(Continued on 7th page.)
OPEN YOUR EYES.
It is not always the blind who do not see. There are many persons who go through life with their eyes shut. "Having eyes they see not," and life consequently is a failure. Boys open your eyes!

Alertness and attention are worth more than half the education obtained in schools. They have a very expressive idiom in Germany which you will hear every day on the lips of the common people—"To look a thing deep in the eyes." This is what you boys need to do. Pay attention to your tasks. Open your eyes wide, and keep them open.

Open your eyes. See what their is about you. Linnæus, the great botanist, was one of the boys who kept his eyes open. The smallest, most obscure plant, could not escape his notice. Buffon was another boy that used his eyes, and he became the greatest naturalist the world has ever seen. All the successful men of history kept their eyes open.

Samuel Johnson once told of a fine gentleman who had returned from an extensive tour and was bragging of the things he had seen, that he knew of men who would learn more in one trip in the Hempstead stage than others would learn in the tour of Europe. Did you ever notice how much more some men will see in a journey than others? That depends on how they use their eyes. Learn to observe by keeping your eyes open.

What did you see on your way to school?" a teacher asked a pupil.

"I didn’t see anything but a man and a cart I met in the road."

"And you?" he asked another boy.

"Oh I saw a blackbird’s nest in the thickets, and I ran upon some young patridges, and I saw a turtle carrying a little one on its back, and I found some queer blossoms which I do not know."

One boy used his eyes; the other might as well have been blind for all the good they did him.

The Russians have a proverb which they apply to a man of small understanding: "He goes through the forest and sees no firewood." Back in King Solomon’s time they expressed the same idea in a different way: "The wise man’s eyes are in his head, but the fool walketh in darkness." In another place he says about the same thing: "The eyes of a fool are in the end of the earth." Have your eyes open. Look! Look! Straight before you.

A small company of fugitives were crossing the desert a good many hundreds of years ago. They came to a place where it was necessary to choose one of two routes. Their leader, a sharp-eyed, alert, snowey Arab, after a brief inspection, said, "Take this route," indicating the one that led to the south. He had seen the print of a silver horse-shoe in the sand, and knowing that one of his enemies had his steed thus shod, this had determined his course. If he had not kept his eyes open, Mohammed would have fallen into the hands of his enemies who had formed an ambuscade, and the history of the world would have been very different.

Open your eyes, boys, and keep them open.—Good Cheer.

One has but to look around and observed the use that professess Christians are making of their wealth, of their time, and of their talents, to feel assured that many have not yet been converted, in their hearts at least to the "real meaning of Christianity." Christianity means the crucifixion of the lusts of the flesh, and all selfish aims and ambitions, and the devotion of our lives to the welfare of others developing thereby those graces of character which make us Christlike. Is this characteristic of the great body of members in all the religious bodies? The Japanese doctor has rightly diagnosed the situation. Our hearts need converting to the real meaning of Christianity. If our revivals mean that, may God multiply them and enlarge the scope of their influence!

—Christian Evangelist.
LET HIM THAT HEARETH SAY COME

Have we forgotten this command? Sometimes I think so. Why has the church so largely forsaken its one, all-consuming work, that of preaching the gospel? Why have we come to feel no particular concern because only the “regular minister” and an occasional extreme brother seems to feel that preaching is the business of his life? Because it does not, after all, seem to us a really serious matter that men do not accept Christ.

Think of the little, scattered church when its members went everywhere preaching the Word “Oh, of course they did, but that was different.” Why different? Oh, the awful, withering curse of selfishness! We do care about our own souls. We have taken pains to secure a title to our mansions in the skies and we are satisfied.

What is the reward for which we labor our reward only? Suppose you should hear to-day of a place where a thousand men could find desirable and profitable employment, and all along on the next street there were men out of employment. Suppose you knew they had not heard? Would you tell them? Would you need to have some one say, “Let him that heareth say, come”? I think not. Believe me, my brother, whoever has been heard has been called to preach to others.

STATEMENT OF MONEY RECEIVED FROM THE EDUCATIONAL RALLY DAY—FROM DECEMBER 14th

(Continued from 1st page.)

T. Smith), $1.20.
Kentucky—Paris Ch. (Maggie L. Freeman), $6.00.
Kentucky—Louisville Duncan St. Ch. (Mary E. Porter) $10.00.
Texas—Center Point Ch. (K. S. Smith), 1.70.
Arkansas—Lauen Point Ch. (W. H. Shockley), $3.00.
Tennessee—Johnson City Ch. (J. N. Erwin), $2.00.
Arkansas—Turner's Chapel, (Wm. M. Davis, Sec.), $1.00.
Arkansas—New View Ch. (Merter Murphy) $1.00.
Ohio—Cincinnati—W alnut Hills Ch. $8.50.
Arkansas—Pearidge Ch. M. M. Bostick, pastor, [M. W. Webb], $4.50.
South Carolina—J. L. Wood, Walterbore, $1.00.
Tennessee—Knoxville, Paine St. Ch. [S. A. Campbell], $2.50.
Georgia—Christian Hope Ch. Eastman, (Neal Pickett), $1.50.
Kentucky—Nicholasville Ch. (C. H. Dickerson), $2.20.
Kentucky—Lawrenceburg Ch (Emma Bell, $5; Jane Walker, $2.50; C. H. Dickerson) 10.60.

Virginia—Vickers Ch. (Abraham Clark), $2.50 [Martinsville Bldg. Fund].
Kentucky—Winchester Ch., [Annie Johnson, Pres., Annie Maywood, Sec.] $8.00 [Kentucky school Fund].

Total Amount Rec'd from the Educational Rally Day— from Oct. 1st., 1905 [the beginning of present missionary year] to the present time—$225.50.

Total amount received in the Martinsville Building Fund—$57.56.

Total amount received in Kentucky School Fund—$14.25.

From State treasury, Alabama for Bible instruction at Lam—$188.00.

C. O. Smith.

In the two previous reports two amounts were sent in with the regular collection, which should have been separately reported because they were for special purposes. These were the $13.10 from Martinsville, Virginia and $14.62 from Reidsville North Carolina. Taking these from $252.60 leaves $224.88 which should have been the amount reported last week.

Do not insist too strongly upon having your own way. The trouble is that what we want is likely to be hopelessly mixed with the things that others do not want.

The Lookout.
ANSWERS FOR LESSON 3: DEOGHUR.

1. The station at Deoghour, India, was opened December, 1886, just 19 years ago. For nine years Miss Jane Wakefield Adam worked there alone.

2. Although there are 156 members at Deoghour Jessidi, there is no church organization. An inspection of the report seems to give this the reason: There has been no man sent to the station until Wilmer Monroe, recently sent out, and he has not yet acquired the language. Among the native evangelists none have been sufficiently developed as yet to be put in charge of a church either as pastor or other officer.

3. Since Dr. Longdon has returned for a furlough, Dr. Jenny E. Crozier takes her place as medical missionary.

4. The medical missionary usually charges for those that are well able to pay, and the money is placed in the mission treasury. Some money was thus taken in by Dr. Longdon, but she was very careful about making charges lest some one might be kept away.

5. Miss Luckley says: "I shall soon organize a Zenaana workers' Training Class, to be composed of the older Christian girls. I am sure this will be a great blessing to the girls themselves, and to those of India's own people for whom they may be called to labour in future years. Good Zenaana workers are needed everywhere."

6. Four schools are carried on in connection with this mission, viz., the Orphanage, the Bengali Girls, the Bazar Girls and the Bazar Boys. Miss Zoneetta Vance is the superintendent of the school work.

7. The Bengali is made up largely of 'changers' persons who come to Deoghour for a change, or what we would call an outing. September and October are the most popular months. This work is worth while because it is an opportunity to reach an influential class and to send the message through these children to their distant homes.

8. Miss Vance says, "I have applied for a grant for the orphanage school; that is, a government pro rata grant, just such as we might get from the State for the children of school age in the Juliette Fowler Home, under certain conditions.

9. There are 9 girls in the industrial department of the orphanage school. Sewing is the industry taught. The girls are paid according to the amount and quality of their work. With the money received they buy their own books, slate pencils, etc. The articles they make will be sold.

10. The Orphan Boys' Industrial School at Jessidi was Miss Adams' special work. She supported and managed it herself. Probably her failing health and death suspended the school. Hence it was not reported.

11. (a) A mela is "a fair or an assembly of devotees, or pilgrims, partly for religious and partly for commercial purposes." (b) Besides the English language the Hindi and Bengali are both required in the Deoghour work.

12. Miss Ella M. Maddock is superintendent of Zenaana work. This work is more promising than ever before. Fifty Zenaanas visited. Most of the work is evangelistic, but the missionaries are beginning to overcome the deep-seated prejudice against the education of women and six women are now learning to read the Bible.

13. The four natives evangelist who are carrying on the village work under Miss Maddock's direction, are Mahuli, Beni Bhai, Huzari Lal, Bhya Lal. Thirty-five villages are visited with some regularity for preaching.

14. Fifty villages are visited by some workers every month, one hundred have been reached during the year.

15. The other workers counted on for the villages are [1] Shyam Bholini the Bible woman [2] the wife of Huzari Lal, who was a Bilaspur orphanage girl. They do Zenaana work, talk to the women and children about Jesus, teach Sunday school, distribute and sell gospel and religious literature.


17. The cost of the Deoghour mission last year was $7,204.25. Just $1,841.99 was paid into the national treasury to be applied especially to Deoghour. The item "Orphanage Support" in the disbursements is $861.75. This does not include salary of missionaries, teachers, native helpers, nor medical supplies.

18. Dr. Jennie Crozier is the only living link in this mission. She is supported by the church at Grand Rapids, Mich., F. P. Arthur, pastor.

19. THE MINISTRATION OF THE C. W. B. M. TO THE LEPERS.

Fourteen of these poor unfortunate are under Miss Maddock's supervision in the little leper settlement established in connection with our Deoghour mission, though situated several miles from the other buildings. Miss Maddock says, "Although these people are so afflicted, they are very happy and it does me good to visit them." Each has his own little hut and garden. Five were baptized last year. Two of the women are learning to read Bengali. They are also learning to sew. Two of the men are learning to read. This work must be very precious to the compassionate Saviour.
HOW TO OBTAIN HELP

As a rule it is not easy to enlist others in that which exists only in theory. It is true that "promoters" have temporarily succeeded in doing so, but not until they had made their victims believe in the reality of that which they had for sale.

We often say concerning church building that it is easier to get money to build the church after the lot has been paid for than it was before this had been done. Again, it is easier to get money to complete the church after the foundation has been built than it was before any steps had been taken.

This truth holds good in other directions. Succeed a little, if you want to attract helpers. The contagion of success is a wonderful thing. If the church building is dilapidated, and generally run down, do not start to improve matters by calling attention to the disreputable condition of the house. Start out to do something to improve it yourself, if it is only to wash the windows and mend the holes in the carpet.

On a side street in the city is a shabby, old building which bears over the door the word "Chapel." It is certainly a poor place to be used for this purpose. I happen to know that the people who meet in this place are exceedingly anxious to build a better house. Indeed, they have been for some time beseeching of their more prosperous brethren to help them. There is one thing, however, that I have noted as I have repeatedly passed the house. The windows are grimey and streaked with mud. If they have ever been washed, it is not within the memory of the passer-by.

This state of affairs is not encouraging to one whose generous impulses might otherwise lead him to try to help these people to better things. This much is evident: they are not willing to help themselves, even to the extent of clearing the dirt from the darkened windows. The lesson is obvious. If you have some cause upon your heart, do something for it yourself, and some one will be volunteering to help you before you have gone far.

THE GOSPEL PLEA.

BE A CHRISTIAN WHERE YOU ARE

A man is saying: "Certainly, I could be a Christian, if I could get out of this position; if I could get out of this business, this particular situation, in which I am engaged, where there are ungodly men round about me. If I only lived in your home, instead of mine, I could be a Christian. My surroundings are against me." If you can not be a Christian where you are, you can not be a Christian anywhere. God is no more in my home than in thine.

"It is easy to be Christians while we are in the sanctuary, and the very breath of eternity is upon us, and God is at hand. To-morrow, in the city, in the workshop, in the office, on the mart, it is very hard." God is no more in the sanctuary than he is in your shop, or your office, on the mart; and it is no more difficult to pray when ungodly men are thronging around you than it is to pray here. So long as you are longing for freedom from your present surroundings to be a Christian, you will never find the deliverance you seek.

The Lookout.

THE EMANCIPATION.

An address delivered at the Emancipation Meeting, held at Edwards, Miss. January 1st, 1906

By Mrs. E. E. Perkins.

(Continued from 3rd page.)

The Col. said that Mr. Lincoln seemed very much affected by this, said that he did not even smile, as another man might have done, but got up from his chair, and walked in silence two or three times across the floor, as he resumed his seat he said very impressively, "It is a momentous thing to be the instrument, under Providence, of the liberation of a race."

It was the hand of Providence that turned us loose, and is watching to see in our improved condition if we will have that implicit faith in Him, the liberator of our souls and bodies, as the poor slave did in Mr. Lincoln who could only work and plan to liberate their bodies we now sit under our own vine and fig tree, worship God as we see fit. We have our homes, we educate our children, and we are opening the eyes of many races; all of these changes, show the "effect of the Emancipation."
SUNDAY SCHOOL LESSON.

Sunday School, Lesson.
Edited from the Standard Bible Lesson.

Lesson for February 18.
A Day of Miracles in Capernaum.
Mark 1: 21-34.

Golden Text.—He healed many that were sick. Mark 1: 34.

Introduction.—Jesus having begun his long work in Galilee, with Capernaum for a center, by calling four disciples to be his permanent followers for training in his teaching and works, we are presented with a picture of his work on one Sabbath day as a specimen of his labors and methods. The whole day passes before us as in a panorama. We see Jesus going to church with his four disciples and taking part in the services. We watch a strange scene in the church, as a man interrupts his teaching by crying out against him, and is thus cured of his demon possession. We see him going home with Peter and working a miraculous cure in his family. And at last towards sunset we see great numbers of sick people brought to him, and all going away healed and well. It was a typical day in our Lord's ministry.

(23.) A MAN WITH AN UNCLEAN SPIRIT: Among the Jews, according to Josephus, the word daimoon was used to denote the spirits of the wicked dead; and as these memoirs were written by Jews—some of them for Jewish readers, and all of them reflecting Jewish modes of thought and expression—it is probable that this is the meaning of the word in these books.

(24.) WHAT HAVE WE TO DO WITH THEE: Jesus had not, as far as we know, formally interfered with the demon; but his preaching was contrary to their nature, his character was opposed to theirs, his whole mission was the exact opposite of theirs; so that everything he did and said tended to destroy their influence.

I KNOW WHO THOU ART, THE HOLY ONE OF GOD: This testimony of the demons to Jesus had a malignity in it, as if they would make men think he was one of themselves.

(25.) AND JESUS REBUKED HIM: Jesus would not permit men for a moment to think that the dark world was in league with him. Jesus caused the evil spirit to come out of the man.

(26.) THE UNCLEAN SPIRIT, TEARING HIM AND CRYING ...... COME OUT: The manner in which he departed showed the malignity, as though, being compelled by the supreme authority of Christ to leave the man, he would injure him as far as it was possible for him to do so.

(27.) AND THE REPORT WENT OUT:

Those who saw it, spread the news far and wide, till it was known through all the region round about Capernaum.

(28.) WHEN THEY WERECOME OUT OF THE SYNAGOGUE: Christ's work in the synagogue did not complete his labors for the day. As soon as he left the house of worship he was confronted with another case of suffering.

(30.) SIMON'S WIFE'S MOTHER: Wherever Jesus went he carried comfort and joy. The mother of Simon's wife lay sick with a fever.

(31.) AND HE CAME AND TOOK HER BY THE HAND: He could have spoken and she would have been healed, but he took her by the hand, perhaps to make it evident that the miraculous cure came from him. She rose and began waiting upon those around her.

AND IT EVEN, WHEN THE SUN DID SET: As the sun set, they came to him in great crowds; bringing with them all that were sick that he might make them well.

(33.) ALL THE CITY: The effect was to rouse and gather the entire population of the city, to obtain healing for themselves or friends, or at least to see and hear the new teacher.

(34.) AND HEHEALED MANY: Jesus is the great Healer. Our lesson has brought Christ before us in his twofold work of teaching and healing. Every Christian should be a helper and a healer. He should know his Bible well enough to meet the needs of those he is serving.

Adaline E. Hunt.
Helpful to All.

The only safety in Christian living is to keep as far as possible from dangers.

The only difference between the so-called child races and the highly civilized people in this particular is that the civilized man knows better how to avoid dangers before he gets to them. The graft is from the same motive when an illiterate preacher keeps some of the collection intended for some other purpose and an eminent divine in Peoria takes many thousands from the people. It perhaps occurs often enough with an illiterate man because he does not know so well how to avoid the dangers.

With this principle clearly stated let us look into the condition of the church of Christ to discover, if possible, some of the difficulties. The Negro depositories of the Gulf States are numerous enough, wealthy enough, and capable enough to raise many thousands of dollars and do an extensive evangelistic work. The reason they are not doing it is because of lack of organization and lack of organization is largely due to not having avoided little dangers. For example, a brother borrows a little money of another and never pays it. The injury is not so much in the fact that the man loses money, justly due him, but lies in the fact that the man who does not pay loses respect for himself and avoids his brethren. One brother says hard and unkind words to another at a convention. The wrong does not lie so much in the fact that a brother has been wronged, as in the fact that the man who utters the words loses respect for himself. So long as these matters in which so much danger lies occur there can be no organization and when there is no organization no work can be done. But the work is starting out in the right way. In none of our states is there any more boasting about big work. All are willing to do well the little they can do. This will not do big things at once, but it will assure a good foundation. It will bring to the front careful men who will avoid difficulties and the whole church will soon regain confidence and then the real work will begin.

The time is not far off when the Negro churches in co-operation with the C. W. M. must raise a fund for evangelistic purposes that our young men may be sent to new fields. To make our meaning clear, let us take Louisiana. If the Negro Churches are left to their own resources, that state will be very little more evangelized in twenty-five years than now. But if a man ca can be sent there with the prayers and best wishes of the state work of the white people and a fund raised by the Negro churches of all the states, supplemented by the C. W. B. M. Louisiana can be evangelized. The Negroes should earnestly seek a cooperation with the white Christian people in such work. It means much in many ways besides doing more effective work.

We need to have some better system to initiate our young men and women into the work of the church. No matter how well they are educated, they are weak in experience. They need the co-operation of the churches or they may become discouraged and be lost to the Church. While they are in school they are closely guarded by matron and superintendent. When they go out, the old men and women in Israel should guard them until they are well started in their work. There need be no conflict between the old ministers and these young men. The ministers of the future must have training for their work. The old man who loves his Church, must do all he can to encourage these young men, for if they do not enter and quality before the old men depart the Church must die. Even though a church has an established minister, it would be well to occasionally call in these young men to preach, paying their car fare. It will create a sympathy between the old and young and will be a great help to the young.

WHAT WE STAND FOR.
For the faith against tradition,
For the truth against superstition
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.
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 Second Class Matter at the Post Office at Edwards, Miss.

We are especially gratified to see so many pay up their dues. We ask all our friends to introduce The Plea into as many new homes as possible. We are planning larger things in the immediate future and we want to reach as large an audience as possible. Teachers and ministers should remember we are their best servants.

The time is not far off when all those who have opposed Negro Education will be so pestered by the criminal and vagabond Negro who has been neglected that they will cry out in despair for relief. Coleman the criminal Negro at Shreveport, Louisiana cost that state over five thousand dollars in one week and no end of horrid feelings. Of course the schools can not do everything but if they had the earnest co-operation of the whole community; they would redeem ninety-nine of every hundred of such fellows that fall victims to the baser things.

Easter is the time to take up a collection for enterprises in your State. Texas is making a special effort to raise a fund large enough so they can begin on their college. Every Church in the state should be in line. If you cannot send more than one dollar send that. Your fellowship is worth many dollars.

The order for the Churches to take up their collections is as follows. On Easter Sunday for state work, on the first Sunday of June for Children’s day, and on the Sunday before Thanksgiving for Educational Rally day. Everything should be sent to Mrs. Helene E. Moses, 152 E. Market St. Indianapolis, Indiana except the Easter collection which must be sent to the state board and the educational rally collection which should be sent to C. C. Smith 1373 Burdette Ave., Cincinnati, Ohio.

Personal and News Items.

—R. D. Brooks of Atlanta, Georgia sends in fifty cents on his subscription.

—T. H. Crayton of Circleville Texas sends in fifty cents on his subscription and adds: “We are getting along very well with our work. We are without a pastor but I hope we will get one soon. One thing we can say with gladness. We are not starving for the gospel. We have had a number of sermons this year and raised some money. We expect to send some money in to the state treasury soon.

—Elder D. N. V. Abney of Winder Georgia expects soon to move near Edwards. He was some years ago a Methodist minister in Mississippi and got leave of absence to attended Harvard University. While there he became acquainted with the Christian minister from Ashland Ohio and after reading the Bible together for some time, he decided to wear the simple name of Christ only. After leaving Harvard he went to Athens, Georgia where he started the Christian Academy. He expects to work at day labor until he becomes acquainted with the work in Mississippi and then he will devote his time to preaching. He comes highly recommended by the state board of Georgia (White) and by a number of others. Mississippi can congratulate herself on this addition to their forces.

—G. D. Jones of Toltec, Arkansas sends in one dollar for subscription for the Plea. He used to take the Plea years ago and now renews his old love.

—Richard Carter of Varnsville, S. C. sends in fifty cents on his subscription.

College Items.

Bro. C. C. Smith of Cincinnati, Secretary of Negro Education has been with us the past week. He preached Sunday morning and gave a lecture Tuesday evening on “Jamaica.” All were delighted with these addresses.

“We are all busy taking our second term examination this week.”—Rhetoric Class, March 9.

The annual contest has come and gone. The program was carried out without a break. The contestants all did well. The chapel contained many visitors,—some from a distance.
CHURCH DUTIES

Bro. D. L. McMickins, a former student of the Bible School, and a graduate of the class 1903 reluctantly tendered his resignation to the Duncan St. Christian Church Sunday February 18th. He had been pastor for the above church one year and nine months.

Bro. McMickins is a very good preacher and a very fine type of the cultured christian gentleman. He was loved and highly respected by all the members.

Sunday February 25, Brother Isaiah Moore a student of the Bible School was called to fill the vacancy left by Brother McMickens. In accepting the call Brother Moore and the church entered a written agreement
Brother Moore agreeing to read the Bible and pray each day; to carefully prepare his sermons each week; to be punctual; to visit the members monthly; to visit also the home of the people in the community who are not members (this of course to be done with discretion); to make on the first Sunday a written report of his pastoral work, stating all he has done for the good of the work; to take care to do his whole duty as a faithful steward unto God.

Among other things, the church agreed to be present at all the services and to be punctual unless they have an excuse that can be conscientiously offered unto God; to try faithfully to get others to attend the services; to bear each one his part of the financial burden, paying unto the church treasury nothing less than what it promised, to read the Bible and pray each day; and to take care to do their whole duty faithfully unto God as faithful stewards.

With such an agreement the church knows definitely what to expect of the pastor in certain matters. The pastor distinctly understands, to some extent, what the church expects him to do. Also the church understands what the pastor will expects of the members.

It seems that any pastor of a congregation ought to have a clear conception of his duty, some conception of the proper way to do it, and a strong desire to do his whole part. But it must be confessed, that it appears that not a few of our preachers have so vague and so imperfect a conception of their duty as to be almost worthless to their congregations: Some of them (and not a few of them either) seem to think that when they are called to preach for a church, they are called to boss it. They do not ever feel themselves under obligation to prepare either their minds, their souls or their sermons. When the spirit fails to fill their mouths they will, because of the faults of a few members abuse the whole church under the guise of preaching a sermon. They seem to think the officers are simply their tools, many church officers are in a worse fix than this. They are grossly ignorant of their duties, even stupid Pharisees loving the chief seats in the synagogue. They feel accountable to neither God nor the church. Their whole duty is to boss the preacher, or to be bossed by the preacher.

Every church should examine a preacher before accepting him as its pastor. It cannot be safely inferred what a man is or what he will do by hearing him preach a few times. He ought to be required to state what he thinks his duty is. This statement should be minute and should cover at least all that ground on which there might be differences of opinion then he ought to be required to give a definite assurance that he will ever strive to do his duty. For a church would not likely require a preacher to do other than what the preacher ought to be anxious to do. And whenever a preacher accepts a pastorate he really says by the act of acceptance, he will do his duty, but this way of agreeing is not tangible and has proved often unsatisfactory.

And when members become dissatisfied with a preacher they don’t have the courage to state dissatisfaction; they take the suiks and stay at home, or go visiting. Were the duties of the preacher specified and were there an agreement on the part of the preacher to do these things, complaints could be more easily and properly made and general discontent would be less common.

But all the above should be done in a quiet kind and christian way. It is the way to do business for God.

Also, the preacher before accepting a call, should have an- (Continued on 7th page.)
Reports from the Field.

TEXAS LETTER.

—Easter: Educational Day In Texas.

As a young and growing religious people with the signs of the time indicating greater things for the church of Christ, we undoubtedly must have schools Christian schools to prepare men and women in hand, head and heart to present the PLEA Christ through the Apostles and His disciples make to the world. We are not behind other religious bodies when we truly compare ages, but we are behind when we consider what we really ought to have done, the needs and what we must do. We are waking up but we must get wide awake to our educational work as a church. A prepared worker can do so much more and do it more efficiently than one not prepared, regardless of the honesty and zeal of the unprepared one. There is no excuse now for not preparing and finding the swiftest and best way to do work is to take time and prepare, and to help others prepare, to do it. The wood chopper don't lose any time or money by taking time to sharpen his ax. He redeems the time and saves strength by so doing, and gets more pleasure and better results from his service. The prepared worker has the advantage of the unprepared worker in that he knows how to do things. The worker who knows how to do things is now in demand and the demand is growing. The time will soon come, if not now, in which the unprepared worker in the church as much so as elsewhere, need not apply. Their purpose may be good and faith and rule of practice as sound as a gold dollar but if they don't know how to work by their faith and rule their service is very limited. The prepared man advocating error has the advantage of the unprepared man advocating truth. The field is ripe and waiting for prepared workers in the Church of Christ, especially among the colored people. Ignorance, prejudice and sin fear to come in contact with true preparation. We cannot make this preparation without schools. It is impossible. To attempt it without schools is saying in other words we don't want it. And just as long as we are without schools just so long will we be unable to meet the demands now upon us. We cannot advance much farther with only the present preparation. Our greatest opportunity now for advancement is along educational lines. We are doing much when we are preparing girls and boys, yes, men and women to do the work. We must see and do this. We should not as an individual disciple or a church stand aloof or indifferent to this work. The essentiality is too clear. The importance is too great and vital. There is no way in reason, in view of the true fact, to justifyingly ignore the call to sustain and build a Christian School. Texas more than many other states should watch closely both her state and church schools. Indications points to much greater things for Texas. It is already predicted by many in the commercial world that Texas will be the greatest state in the union. The undeveloped resources in Texas excel and are counting for good. The reports show that there has been more investment made recently in Texas from the North and East than any other Southern or Western State. Both black and white are coming to Texas. The church must be ready to present its claims and care for the great state. We are in Texas. At last we have begun in a definite way to build our Christian school as a church in Texas. For the last three years, each year has shown improvement along this line. But not our whole duty. We can do more. We intend to do more. Easter, April the 15th is our State Educational Day. The State Christian Missionary Convention calls upon every church in the state with all of its departments to raise money on this day, at all of their services, for the Texas
Christian school. This call is to
Sunday schools, Young People's Society of
Education. Make the
The collection as large as possible.
Be sure to send it if it happens
to be small. A small gift from
an individual or church is so
much better than none at all.
We make this appeal in great
hope and confidence. We believe
the Christian churches in Texas
mean to build a Christian school.
The outlook was never brighter.
"By their fruits ye shall know
them."

A. R. Littles, Greenville, Texas
A. Mitchell, Dallas, Texas
WM. Alphin, Waco, Texas
State Teacher's Association.

Vicksburg, Mississippi.
February 22nd 1905.

To the Editor of The Gospel
Plea:—The State Work is in
better condition and the churches
are in a more prosperous
condition than they have been for
a number of years.

The district meeting of number
two was held at Center Church
February 17th and 18th. The
Ministerial Meeting held at
Hermanville was conducted by
Elder W. A. Scott.

There was much manifestation
of the spirit of missions to both
places and a desire for larger
growth.

State evangelist K. R. Brown
made a good report. He states
that the people are coming
together. His rallying cry is
"Union of God's people," and he
hopes by the next convention to
have all the churches working
shoulder to shoulder.

We thank the good people of
Center Church and community
for their hospitality and liberality,
and their loyalty to Christ.

Miss Minnie Flowers conducted
the Sunday-School and the
lesson was beautifully illustrated.

Addresses were delivered by
Elders W. A. Scott and by
myself. Elder W. R. Sneed is
doing a good work in districts
number one and two.

Thomas Davis

District Meeting Number
One and Two.

On Saturday February 10th we
held our District meeting at
White Grove. On Saturday our
attendance was not so good but
Sunday gave us a good meeting,
both in attendance and finance.
Total amount raised in District
number one $34.76.

On the 17th we held our meet-
ing at Center Church. Saturday
and Sunday proved to be good
days and thus we had a good
attendance. Sunday we had
three services, at 11 A.M.
preaching by the writer, at 3 P.M.
preaching by Elder T. D. Davis
of Vicksburg; at night a lecture
by the writer. Elder K. R.
Brown had been appointed
to preach Sunday night but being
ill he was compelled to go home.
I should have mentioned Elder
W. R. Sneed who preached on
Saturday night. Total amount
raised in District number two
$48.50. Total amount raised in
both Districts $83.06. We thank
the brethren so much for their
donation. May God help us to do
more next time. The next meet-
ing in District number one will
be at Providence Christian
Church in Jefferson County on
Saturday before the second
Sunday in May. The next meet-
ing in District number two will
be at Christian Chapel in Clai-
borne County on Saturday before
the third Sunday in May. The
hour for opening is 10 A.M.
We
hope the brethren will begin on
time.

Yours in Christ,
W. A. Scott.

The Farmer and the
Bicycle.

Economic Reasons That
Persuaded
Him to Buy a Cow Instead.

Some years ago, soon after
bicycles began to be freely used
throughout, The Literary Guide
by M. Beadnell, New York
house turned up at a village in
Cenral New York. He expa-
trated to an old farmer upon the
virtues of the new machine,
dwelling upon what a time-saver
it was, and winching how fashion-
able it would be for the old far-
mer to be able to ride down to
the village on one of the new-
tangled machines whenever he
wanted to.

"Why," said the agent, "when-
ever you go to the post-office,
bank, or store everybody will
stop and stare at farmer Wilson,
and pretty soon you'll be the
most-talked-of-man in the whole
country."

(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.

ARKANSAS LETTER.

I notice in the last issue of the Gospel Plea a general complaint on the part of some of the states, relative to the lack of finance with which to carry on the missionary work. The same thing confronts us in Arkansas Brethren can we not find the cause for this condition of things and apply the remedy? I have been telling the Brethren here in Arkansas for some time that there is but one and only one remedy for this trouble, and that is viz., put the right kind of men (preachers, Deacons, and Elders) in the Churches; I will state here what I call the right kind of men: He must have some business tact, and we must have sufficient evidence that he has, and the best thing I know to be governed by, is the way he manages things at home. For instance when you see a man that never raises two bits worth of garden stuff, never makes a good crop, never gets out of debt, never has a good yard fence, combs his head once a week, neither he nor his wife dress respectable, let him alone, for he has no foundation and when he speaks, he is neither seen nor heard. Sometimes a brother stands on the other side of the above named things and yet is not the man on account saving and money holding. He holds a place in the church, but not in the work, and out of his abundance gives $1.00 per annum. If the members imitate the above named leader which they are supposed to do, the work can't thrive. I am sorry to say we have too many of this kind, we should change them for better, and never have any more of them. Follow the Apostle Paul's instructions and you will hardly make a mistake. The Pastor as such makes a mistake in the position he takes. He thinks if he makes too much fuss about general missionary work, it will interfere with his bread and butter. Experience has taught me that the more liberal a pastor shows himself to be, in giving to the cause, the more liberal his people will be. Solomon says, "There is that that withholdeth more than is meet, and it tendeth to poverty." The thing to do is to start your people on the road of giving, and the love for giving will increase in a ten fold ratio, and dollars will multiply to an indefinite number; with this love of giving comes also the habit of economy and industry; and I will say farther, the idea of business in Christianity will steal its way to the hearts of the members without their notice, and when they come to themselves (so to speak) standing on an eminence in Christianity hitherto never enjoyed.

Another thing that comes to my mind, slightly mentioned above, and that is "industry." The lack of this is the greatest one among us, the greatest draw-back to our cause, if not the biggest curse to the race generally. He that does not work can't have; and he that does not have can't pay. There are certain roads of righteousness laid out by the Lord and we only have to walk in them, and everything will be properly adjusted.

Traveling over this Country I have been made to see the great trouble with the Negro; he has never learned the value of time. To lose a day or a week with the most of us amounts to nothing. As I go from one railway station to the other I see at almost every one from twelve to twenty-five people gathered there for no other purpose than to look at the cars. I am made to believe that if the colored Ministers would turn their attention from this "hallelujah and knock over-bench" preaching, and take their texts on industry, economy, honesty, and decency then Christianity would be seen in large primer type and be read and appreciated by all men and the cause would flourish like the rose. God bless such men as Bros. J. B. Lehman and C. C. Smith, the C. W. B. M. and others who are engaged in the work looking to this end.

Yours in the Master's work,

H. Martin, Evangelist.

One struck the keys, but only discard came,
So to the instrument men gave the blame.
One touch a soul, rousing but evil mood,
And judged that in this soul dwelt naught of good.

Then sympathetic fingers struck the keys,
And from them flowed the richest harmonies,
Another nature touched that soul, and then
Was known its grandeur to the hearts of men.
THE GOSPEL PLEA.

ARKANSAS LETTER.
The State Board held its first Meeting since the Convention last Thursday. After organizing with W. M. Martin Chairman, Odis Holden Sec. of Board R. J. Ross Corresponding Sec. A. Boswick Treas. L. Bright and G. W. Ivey members.

Miscellaneous business relative to the work was considered.
It was urged that the Board use more energy in looking after the work, and hold regular quarterly meetings at which the Evangelist is to report his work and give such information of the field and work as it comes under his observation thus enable the Board to assist in planning for the letterment of the work.

In addition to the above, I take this opportunity to call the attention of the brethren to our Ministerial Meeting which will convene at St. Mary's Church, Toltec. The Toltec brethren urged that it be held there again. We more of the preaching brethren will attend these meetings. We had a hopencise time before. These meetings are quite beneficial in bringing about harmony on the part of the ministers. The time is April 21.

H. Martin, Evangelist.

CHURCH DUTIES.
(Continued from 3rd page.)

understanding with the church as to what constitutes the specific duties of officers and members, and require them to give a written pledge to do their duties and the officers of the church should not as bosses, but

as humble and faithful servants in the house of God. See that the members do their duty. Rather they should go before and blaze the way and lead the flock in the discharge of its specific duties. I say the preacher ought to require a written pledge of the members and officers; because there are so many people in the church that will not do their duty unless they make an individual promise to that effect. They may be asked in public again and again but they will feel no responsibility resting upon them until they are induced to make a definite individual promise. No hesitancy should be felt in this matter either; for to be a Christian certainly implies many duties and sacrifices and the proper authorities should not be ashamed to specify such as seem to be ignored, and to ask each member to promise that he or she will try faithfully to do these duties. God being righteous judge then each pastor officers, and members knowing their duty should be faithful, and work together; each bearing his own burden, each assisting his brother to bear his burden, and thus build up the church of Christ.

O. Singleton.

THE FARMER AND THE BICYCLE.
(Continued from 5th page.)

"That may be so," replied the farmer, "but I tell you I'm needing a good cow now but I am one of them things you're a talkin' about."

Nevertheless, the agent extracted a promise that the old man would save up his money and purchase a bicycle when the agent came round in the fall.

According to promise, the agent was on hand in the fall with the wheel. The farmer took him in charge and carried him out to the lot and showed him a fine jersey cow.

"That's what I bought with the money I saved up for you," said the farmer. And without waiting for the agent to recover from his surprise he went on, "I lowed that I needed the cow and I did the bicycle, ain't she a beauty?"

When the agent recovered his breath he said, "You'll look funny riding that cow to town, won't you?"

"Ya-as," drawled out the old farmer, "but I'd look a darned sight funnier trying to milk a bicycle." -Silas X. Floyd in Lippincott's.

MAKE IT TRUE!
The song may be simple you're called on to sing;
The words may seem worthless and few;
Its accents may not for the world's bearing ring:
But I pray you, my child, make it true!
The task may be simple God gives to your hands.
Too meager a service think you? It may not be applauded throughout the broad lands;
But I pray you, my child make it true!
The life may be simple God asks you to live;
Not such as you think is your due;
But take just that life God has thought best to give,
And I pray you my child make it true!

—Christian Evangelist
SUNDAY SCHOOL LESSON.

Sunday School Lesson.
Edited from the Standard Bible Lessons.

Lesson for March 25.
Temperance Lesson.
Prov. 23: 29—35.

Golden Text: At the last it biteth like a serpent, and stingeth like an adder. Prov. 23: 32.

Introduction.—One of the great problems of our day is the saloon. In America boasted land of the free, to a large extent rum rules. Rules in legislation, in politics, in society, to cross the line from sobriety off, so must the liquor shackles be, in legislation, in politics, in society.

As the slaves shackles were shaken off, so must the liquor shackles be, before there can be full freedom. Two hundred and fifty thousand persons in this land of our are said to cross the line from sobriety to drunkenness each week. Suppose that number were slain or captured by an enemy each week, would we not tremble for our country? Is there not very real and terrible danger of that woes? While we are wrestling with this problem today, we learn from the lesson under discussion that this same evil was troubling the people some three thousand years ago.

(29.) WHO HATH WOES? WHO HATH SORROW? The woes are too many to name separately. The drunkard’s sorrow is all the more intense because it is liable to be perpetual, for drunkenness, when once it gets a man in its grip, seldom relaxes until it has laid the drunkards body in the grave and sent his soul to destruction. Then too, the wives and children of drunkards have sorrow.

WHO HATH CONTENTIONS? This may mean the conflict between conscience and desire. Then, too, the saloon is the fountain of all sorts of contentions. Those who are the best friends when sober often strike each other down when intoxicated.

WHO HATH WORDS WITHOUT CAUSE? There is no reason why any one should be a drunkard. His life neither benefits himself personally, nor serves well his fellow-men.

WHO HATH REDNESS OF EYES? The red eyes, and the bloated face are the drunkards signs.

(30.) THEY THAT TARRY LONG AT THE WINE: The tendency of strong drink is to continue for hours, and many times whole nights in carousals.

(31.) LOOK NOT UPON THE WINE WHEN IT IS RED: Red wine was in Canaan looked upon as the best wine; it is therefore called the “blood of the grape.” Critics judge wine, amongst other indications, by the color of it; some wine they say, looks charmingly, looks so well that it even says, “Come and drink me.” Lead yourself not into temptation by looking at the wine. He who has a taste for liquor should neither taste, smell, nor even look upon it.

(32.) WHO HATH WORDS WITHOUT CAUSE? The woes are too many to name separately. The wives and children of drunkards have sorrow.

(33.) THINE EYES SHALL BEHOLD STRANGE THINGS: The eye of the drunkard is haunted by strange visions; his mouth uttereth perverse words.

Strong drink, and all that is associated with it, will soon defile the heart. A man, while drunk, will utter strange things contrary to reason, religion and common civility, which he would be ashamed to utter if he were sober.

(34.) AS HE THAT LIEITH DOWN IN THE MIDST OF THE SEA: Asleep on a vessel in the storm and unconscious of his danger. As he that lieth upon the top of a mast: As if a sea man should fall asleep on the giddy cross trees at the mast head above the tossing billows, where his fall into the sea or upon the deck below must inevitably follow.

(35.) THEY HAVE STRICKEN ME ... AND I WAS NOT HURT: Though beaten and abused, full of pain, and exhibiting a frightful figure; yet so drunk was he as to be insensible who had struck him. The picture ends with the words of the drunkard on waking from his sleep, “I will seek it yet again.” He has been unconscious of the excesses and outrages of the night, and his first thought was to return to his old habit.

Adaline E. Hunt
THE GOSPEL PLEA.

"Preach the Word."


Helpful to All.

In one of his parables, Christ told of a man hiring laborers for his vineyard. Some were employed at the first hour in the morning while others came at the third, sixth, ninth, and eleventh hours. When the hour for paying came all were paid the same amount but their turns came in the reverse order. It looked like injustice that the man who worked from five to six o'clock only, should get his dollar the same as the man who worked from six in the morning. The one explanation in the parable that justifies this proceeding was given when the men answered, “No man hath hired us,” to the question, “Why stand ye idle?” These men would all have gone to work at the first hour if they had known of the work. They went as soon as a man could be found to put them to work.

This parable applies exactly to the condition of the Negro Disciples of to-day. They are not at work. Society had been alive to the situation and had had the means to put into operation an efficient work soon after the war. Good leaders would have been trained and the various states would have been organized so that the Negro Disciples would now be the most influential religious body in the South. As it is, we dare hardly make comparisons. Judged by their contributions, and their evangelistic efforts they are a negligible body. Why? Simply because none has put them to work. But someone will say, Did not earnest Negro men try to put them to work and fail? Did they not start papers and try to start schools? Yes, but they were men whose experience was such that they could not count the cost. They started without a sufficient backing and they had to fail. After one or two failures, the people lost faith and now when one starts a paper or a school, the majority will hold off to see whether he will succeed before they will help. They will say, “I paid my dollar to this and that and they failed and now I am going to wait and see what can be done.”

This would have been the fate of every successful school managed by Negroes if they had started in that way. If Booker T. Washington had gone to Tuskegee with such backing and under such authority, his school would have died in infancy and Booker Washington would be no better known than Dr. Howell, and his school might have a few foundation walls like the one at Dallas, Texas. But he did not make that mistake.

(Continued on 2nd page.)
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 year $1.00

Send all communications to
THE GOSPEL PLEA
EDWARDS, MISSISSIPPI.

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

Arrangements have been made whereby the subscribers to The Christian Star will have their time filled out with The Gospel Plea. We trust the Plea will merit their approval and that they will all become permanent subscribers. We extend a glad hand to Missouri.

—o—

The larger part of this issue is taken up by the report of the Workers' Conference and we are anxious that as many as possible read it. The address by Eld. J. B. Parsons will be printed in tract form and if any of our ministers can make use of it we will gladly send some copies.

—o—

It is more blessed to give than to receive; to be wronged than to wrong; to be persecuted than to persecute; to suffer for righteousness sake than to cause suffering for righteousness.

Personal and News Items.

—Eld. M. F. Harmon who was for a time pastor of the First Church in Jackson is establishing a second Church in West Jackson. Bro. Speigle, the state evangelist, is holding the meeting and over thirty-five have been added.

—The Sunday-school lesson is omitted this week to give room for the proceedings of the Workers' Conference. It will appear again before the 1st of July comes.

—Many sample copies are sent out this week. We trust you will read it through and then decide to become one of its subscribers. It needs you and you need it. There ought to be no delay in getting you and The Plea together.

—There are a number of men and women in each of our states who are awake to the situation, whose hearts have been touched by the truth, and who are ready to go to work. A more noble band of workers are not to be found anywhere. With these we ought to be able to do as great work in this beautiful Southland as is done by any people.

Helpful to All.

(Continued from 1st page.)

He had the authority of Hampton Institute, a school managed by the best white people in the world. He put himself like an innocent child under the most philanthropic white people of the North and South. The result is Tuskegee, a school known by more men than any other in the World.

The Negro Disciples have erred long enough. They have in their ranks men who ought to be known as far and as favorable, as African Methodist bishops. As it is they can scarcely make a lining except as they go into secular work. These must be put to work. Especially must provision be made to put to work the good boys and girls who come from our schools. The opportunity is, before us. In the C. W. B. M. We have an organization which has both the authority and the means to start a good work. The only thing in the road is the hesitancy of the Negro Disciples. They are jealous of their prerogative. In some states they do not want the auxiliaries to send money to Mrs. Helen E. Moses. They think it ought to go first to their state organization, etc. There can be no cooperation while such spirit exists.

When a man courts a woman, he does not begin by asking her to sign long articles of agreement. He throws himself down at her feet and says he can not live without her. Let us follow the lead of such women as Sarah L. Bostick of Arkansas, Fannie L. Hay of Texas and Roxie C. Sneed of Mississippi, and such men as K. R. Brown of Mississippi, H. J. Brayboy of Alabama, William Alphin of Texas, G. B. Parsons of Missouri, and H. Martin of Arkansas, and the year of jubilee will soon come.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

Rose Coyeault of St. Bernard, La., writes that she intends to bring a boy and girl with her when she returns to school in the Fall. She is now engaged in teaching a term of school.

A few days ago, one of the girls in the culinary department canned one hundred quarts of plums in one afternoon. One thousand quarts have been canned. Blackberries and peaches are now ripe.

(Continued on 5th page.)
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.

Notes.

The last number of "The Iowa Tidings," is splendid. In it we find the following:—"And Brother C. C. Smith will make us all rejoice over even the smallest fellowship we have in the redeeming of our brother in black. He comes to us with a heart of sympathy, and life of service." In the same paper we find the following.—The Hampton church will furnish another addition to our missionary family. Miss Sarah Patridge, a teacher in the public schools, on hearing Brother Smith's address offered her services for the Southern Christian Institute. Her application was accepted and she will next fall take charge of the Intermediate Department at Edwards, Miss.

Have you decided to place your name on the list of regular correspondents to the C. W. B. M. department of The Gospel Plea? "Onward and upward" must be our motto. Read every word in the eight pages of this issue and see how enthusiastic you can get for the work.

We know an auxiliary of about sixty members in Illinois that is separated into seven divisions. Each division has a chairman and furnishes the program for one meeting. The different divisions do their best to excel each other in the richness of their programs. The meetings are usually held at the home of members, and all the members of all the divisions are present, and often a number of visitors also come. After the programs have been rendered, the sisters enjoy a social season, and quite often light refreshments are served at the meetings.

Have you a boy or girl in your church who ought to be in school this Fall? If so, urge him or her to come to one of our schools. All of these schools are worthy of your strong support. It was said at the recent Workers' Conference that Christian education is the only hope of the Negro. If this be true, it is time we were moving out toward better things.

A Question Box.

We gladly give space to the following communication. This department is open to the sisters everywhere. Write your questions for the box. We shall print your questions in one issue and we hope to receive answers to print in a week or two afterwards, at least:—

It impresses me that more churches would catch hold of the C. W. B. M. work, if they knew more about it. There is but one right way to know about things, and that is to enquire of those who know. Now I feel that some dear, brave woman who perhaps would like to know more about this great work of missions would gladly accept a space in The Plea to ask what ever question she would like. If there be any number you would like to know about, any work or works, in which this organization is identified, feel sure that The Plea will give space for any question you may ask. This organization does not do its work in a corner but out in the big world. We want to get you interested in the work; we want your co-operation, and must have it, not by force, but we intend to set her deeds before you for consideration. When you have thoroughly investigated them, then I shall ask you for your co-operation. Is not that fair?

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Yours in Christ,
Fannie L. Hay, Waco, Texas.

A Missionary Hymn.

Think on our brethren, Lord! Who preach the Gospel Word, In spirit free and bold, In hunger, heat and cold— Thou art their strength and shield. Help them to win the field.

Give them an open door, With wisdom, love, and power, To tell what Thou hast done For all men to atone, And thus in every place They will show forth thy grace.

O Lord, before them go; To every sinner show What need he hath of thee And then most mightily Impress upon his heart That Thou his Savior art.

Thou Workman great and wise! Who shall Thy work despise? Our weakness well Thou know'st, Of nothing can we boast, But that we trust Thy Word. And know Thou art our Lord.

—The Missionary Intelligence.
Friday, Saturday and Sunday, July the 27, 28 and 29, with the Fayette School, Fayette, Miss.

We ask every school of the State to send a delegate, with a good financial report. Let's make it the best that has ever been. It takes each and every one with their prayers and alms to do it. We need to do more for the Master. The poet says, "give and the Lord will replenish your store." We need to give more that we may receive more. Could we not trust God's word? Think of what the Laodicean Church, if she were numbered with the Pharisees, sees, you will in no wise enter the Kingdom. We exceed that of the Pharisees. We need to do more for the Master. The Sunday School State Convention will be held Friday, Saturday and Sunday, of July the 27, 28 and 29, with the Fayette School, Fayette, Miss.

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Yours in Christ,
Isom Franklin.

To the Brotherhood of Mississippi. Greeting:—To-day I am in Gulf Port, Miss. This is my second visit to this beautiful progressive city. I find a great opening for a Christian Church. If the brethren who have the means would only send the Lord some of their wealth His cause would prosper greatly. In travelling over the State I find that the people are suffering for the word of the simple Gospel of Christ. I am glad to see the people so readily accept the pure word. Wherever I go, and have an opportunity, I "preach the word." At Woodville, Miss., on the 22nd of May, I preached in a Methodist Church where they were having a revival meeting. After the sermon, the invitation was extended and six intelligent women came forward to make the good confession. But as the Pastor received them, they were told to return to their seats and continue to look for Christ. In my sermon I preached Christ and his plan of salvation. Faith, Repentance, Confession, and Baptism for remission of sins. But the "isms" of the world took the place of God's plan. Oh, that we had the means by which every city, town and hamlet of this state might hear the simple story of the cross! In our coming convention; let us raise four hundred dollars ($400.00) for missions! God help us to do so.

Our last Executive Board was the best held for the past five years. Report of the Evangelist, Eld. K. R. Brown and the Churches were indeed encouraging. The total amount raised from all sources for May quarter was one hundred twenty dollars and twenty-six cents. $23.10 of this amount was raised by the Churches of Lynn and Mound Bayou, Miss. The evangelist reported $14.00 having been raised for himself during the quarter. All those who have been keeping up with the work will see that this is improvement on our Church work. After paying off all necessary demands the Board adjourned to meet at Martin, Miss. on Monday after the 4th Lord's Day in August. The Board ordered the evangelist to hold a meeting at Corinth, Miss. Let us do our best to raise enough money to build one church or more after the convention. A church is needed at Fayette, Hernando, and Corinth, Miss. Let the men and women who are able come prepared to pay as much as $5 each for Christ and his cause. I know 30 men who can give $5 each and will scarcely miss it. Now brothers, God is watching you. Let us obey his orders; "go ye and disciple all nations."

Yours in Christ,
W. A. Scott.

PROGRAM.

FRIDAY.
Devotional service by L. R. Garrison at 10 a. m.
Introductory remarks by President, Isom Franklin. Appointing of all necessary committees by Pres. Discussion by some one supplied.
Collection and adjournment for dinner.

Afternoon, 2 p. m.
Remarks by delegate and visitors.
Collection and adjournment by Ike Lawson of Center school.
Night Session, 7:30 p. m.
THE GOSPEL PLEA.

OHIO LETTER.

OUR WORK IN CINCINNATI, OHIO.
On May the 3rd, 1906, the College Hill Christian Church gave a free reception to men.

The following program was rendered:

1. Song.
2. Reading and Prayer, by R. E. McDuffey.
3. Song.
5. Address, by J. L. Hunter.
8. Song and Refreshments.

The songs and speeches were excellent. A strong appeal was made to men to seek a higher plane of living. It was said that they crowded the theaters, the saloons, the pool-rooms and other places of degradation and left the pews in the church houses, a place of elevation, vacant.

The reception was largely attended and we expect much good as a result.

On May 20, 1906, the College Hill Christian Church and pastor attended the rally of the Church of Christ on John St., Cincinnati. It was the best rally that I have ever attended. The church was divided into ten clubs, each club had a captain who was to raise forty dollars in his club. One of these clubs raised one hundred and twenty-five dollars. The other clubs and friends gave three hundred and thirty-five dollars, making a total of four hundred and sixty dollars for the rally. Each club gave their money to the captain who brought or sent it to the table with name of club on it. I believe if some of our brethren could see this little band at work in a store room on John St., they would open their hearts and pocket books and help them buy a church house. There are some of the best workers in this little church that I have ever seen. I pray that they may not become discouraged. They have now about one thousand dollars in the bank but that is not half enough to buy a lot and build a house. I am told that one brother gave ten cents in this rally and at night said to his pastor, Bro. M. F. Frazier, "Didn't we have a fine rally today?" He spent more than that in one week for tobacco. We were not surprised because this kind is found in all of our churches. They are like the Scribes and Pharisees that sat in Moses' seat. "They say and do not." Bro. M. F. Frazier is their pastor and he is doing all he can to build up the work there.

The work throughout the state is moving on slowly.

D. L. McMickens,
529 Eggleson Ave.,
Cincinnati, Ohio.

NOTES FROM OUR SCHOOLS.

(Continued from 2nd page.)

We hope to see all our schools represented in this department next week. All the readers of The Plea will be especially interested in Commencement reports.

The Mt. Beulah Sunday School will celebrate children's Day next Lord's Day. We hope to take up a good missionary collection.

The mid-week prayer meetings are proving helpful to the Industrial students. It is the intention of the leader, Luther Brooks, to have short addresses given nearly every meeting. The addresses by Birdseye Calvert and Henry Campbell, already given, were profitable to all.
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.

Notes.

The last number of "The Iowa Tidings," is splendid. In it we find the following:—"And Brother C. C. Smith will make us all rejoice over even the smallest fellowship we have in the redeeming of our brother in black. He comes to us with a heart of sympathy, and life of service."

In the same paper we find the following:—The Hampton church will furnish another addition to our missionary family. Miss Sarah Patridge, a teacher in the public schools, on hearing Brother Smith's address offered her services for the Southern Christian Institute. Her application was accepted and she will next fall take charge of the Intermediate Department at Edwards, Miss.

Have you decided to place your name on the list of regular correspondents to the C. W. B. M. department of The Gospel Plea? "Onward and upward" must be our motto. Read every word in the eight pages of this issue and see how enthusiastic you can get for the work.

We know an auxiliary of about sixty members in Illinois that is separated into several divisions. Each division has a chairman and furnishes the program for one meeting. The different divisions do their best to excel each other in the richness of their programs. The meetings are usually held at the home of members, and all the members of all the divisions are present, and often a number of visitors also come. After the programs have been rendered, the "sisters" enjoy a social season, and quite often light refreshments are served at their meetings.

Have you a boy or girl in your church who ought to be in school this Fall? If so, urge him or her to come to one of our schools. All of these schools are worthy of your strong support. It was said at the recent Workers' Conference that Christian education is the only hope of the Negro. If this be true, it is time we were moving out toward better things.

A Question Box.

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—The Missionary Intelligence.
The Future of Our Work.

(Continued from 3rd page.)

the grace that is to be brought unto us at the revelation of Jesus Christ.

Hope presents a perpetual incentive to progress. The hopes of boyhood do not satisfy manhood, and the hopes even of manhood do not satisfy mature years; and so that which beckons you forward as you reach up and move toward it, keeps still ahead of you and becomes a perpetual inspiration, urging you ever onward and upward.

The Latin word spero (I hope) is akin to spiro (I breathe) and in the very ethics of etymology we have a suggestion that hope is the breath of the soul. If a man ceases to hope he ceases to breathe.

It is not possible to estimate the advantage which comes to a people in all departments of life from the almost universal conviction that the world is advancing, that the golden age lies in the future, not in the past. It is one of the facts constantly tipping the scales in favor of the progress yet to be made.

In all enterprises, the question is, Will I succeed? It is determined beforehand that success is possible, by the fact that others have succeeded in the same undertaking. Hence, just how they accomplished their purpose, becomes a question of infinite importance. Experience shows that success is due less to ability than to zeal. The winner is he who gives himself entirely to his work. The world always stands aside for the man who wishes to work. This is a true law of success. Learning is desirable, but wealth cannot buy it. One must study. Mechanical skill is not inherited. Man must gain it by application.

About thirty years ago an educational mine was opened here at Edwards, Mississippi. Yet none enjoy this precious treasure, save those who have come here and really applied themselves to the work. This institution of learning was founded by the Christian Woman's Board of Missions in 1875, and instituted especially for the purpose of lifting ignorance, sin and vice and bringing light and knowledge to a helpless people. It seeks to carry salvation to the lost, joy to the broken-hearted, peace to the troubled, to bless Christ, to lift men from sin to salvation.

These queenly-hearted women are not time-server. They are not self-servers, but women with Christly minds. They have stood in every emergency of this institution as firm as the rocks of Gibraltar. A sufficient and efficient number of teachers are wisely provided among whom we may especially speak of the President, Prof. J. B. Lehman, a man of pure and noble purposes and one of the greatest men of modern educators, and without whose wise and efficient management, this work might have been an utter failure. The cross is not to him a symbol of silk, or necklace, but the symbol of inspiration to daring deeds. The position occupied by this institution along all lines of education should make it the ideal school for all Negro youths. Here students are not only given industrial training, but they are taught Christian culture also, and that upon the most practical and scriptural grounds of the age.

While learning how to earn a living by the various professions and trades, they are also taught to make righteous use of their money.

Never before has the future been brighter. The country has thousands of boys and girls who are full of ambition and aspiration. Churches are becoming more truly convinced that this work deserves a larger place in their contribution baskets.

Men of means are finding comfort and joy in putting more of their money in heavenly bonds by investing it in Christian manhood and Christian womanhood.

Encouraged as we are by the success wherewith our God has blessed our feeble efforts in the past, we turn our faces to the future full of hope for the success of our glorious master. We have no thought of retreat; the music in our hearts is that of the age which inspires us to go on.

Taking the sword of the spirit which is the word of God in our hands, girding our loins with truth, putting on the breast-plate of righteousness and the helmet of salvation, we know that we can never fail, but shall have the glorious triumph of faith for our portion.

Some Things Animals Teach Us.

The woodpecker has a powerful little trip-hammer.
The jaws of the tortoise and turtle are natural scissors.
The framework of a ship resembles the skeleton of a herring.
The squirrel carries a chisel in his mouth, and the bee the carpenter's plane.
The gnat fashions its eggs in the shape of a life-boat.
You can not sink them without tearing them to pieces.
A porcupine's bill is strengthened ribs in the same way that the iron masts of modern ships are strengthened. — Kind Words.
Proceedings of the Workers' Conference.

The Workers' Conference met according to call on Wednesday forenoon May 16th, 1906, with delegates from Missouri, Texas, Arkansas and Mississippi.

President J. B. Lehman welcomed the delegates with a few well chosen remarks in which he stated, that great things depended on the outcome of this work, and that it was better to have a few men who see plainly what is needed and who are thoroughly in earnest than a larger body who do not know what they want.

Bro. William Alphin was chosen chairman and M. M. Bostick secretary. After this, J. B. Parsons of Missouri delivered an exceptionally fine address.

In the morning session a committee consisting of all the delegates was appointed to draft a statement of the purpose of the meeting. This committee reported the following resolutions: Whereas we, a number of workers in the different states of the South, are attending the commencement exercises at the Southern Christian Institute and desire to organize ourselves to give expression to our sentiment concerning the work and to plan for more effective work in the future, therefore,

Be it resolved, (1) that this organization shall be known as: The Workers' Conference, and,

(2) That this Conference shall meet annually at the S. C. I. at the time of commencement, and,

(3) That the officers shall be a president, vice-president and secretary, and,

(4) The object of the Conference shall be to devise means by which there can be a more effective cooperation of the Negro Churches with the great work begun by the C. W. B. M. for the Negroes.

Signed
J. B. Lehman, Pres. S. C. I.
J. B. Parsons, Pres. Mo.
State Board.

William Alphin, Pres. Texas State Board.
H. Martin, State Evangelist of Arkansas.
K. R. Brown, State Evangelist of Mississippi.
M. M. Bostick, Sec. State Board of Arkansas.

T. D. Davis, Pastor Church of Edwards.

After electing William Alphin, president, K. R. Brown, vice-president, and M. M. Bostick secretary to serve during the year, the meeting adjourned.

William Alphin, Pres.
M. M. Bostick, Sec.

The delegates afterwards met and drafted resolutions as follows:—We desire, Mr. President and teachers, to present our sincere gratitude toward you for the splendid interest you are taking in the educational work of our people, and we hereby submit the following resolutions,—

Resolved, that we hereby commend the work of the S. C. I. in the past year and years. It has been wise in management, faithful to all the interests committed to its hands, and energetic in prosecution of the things best calculated to enhance the interest of the school.

We are indeed continually grateful to our sisters of the C. W. B. M. for their continued support of this institution.

We would also again express to our white Brethren everywhere our thanks for whatever financial aid and spiritual interest they have taken in the promoting of this school. We rejoice at the work each department of this Institution is doing and we commend these interests to the best thought of our people everywhere. We are sincerely thankful to you for the pleasant manner in which we have been entertained during this commencement. Trusting in God to lead us and you into more successful paths of usefulness,

We beg to remain as ever,

H. Martin,
T. D. Davis,
K. R. Brown,
J. B. Parsons,
M. M. Bostick

Wm. Alphin.

The delegates desired to pledge to the work of the S. C. I. $100, that is, $25 from each of the four states represented. This was partly left in abeyance, but we feel certain that when Fall comes they will have realized their desire.

The work is enlarging faster than we appreciate. The C. W. B. M. has missions among the Negroes in the United States, Jamaica and PortoRico. To come into fellowship in such a work is to enlarge one's life. To withhold from it is to disprove one's opportunities. The S. C. I. has her children in Africa in Jamaica, and in many of the states of the Union. Others must enter Santo Domingo and neighboring islands and of course the entire church in America will want to have fellowship in it.
Helpful to All.

It was the writer's pleasure to attend the convention at Daingerfield, Texas the past week. This is now the last convention of the season except the one in South Carolina which comes in November. So far all the conventions were harmonious and spiritual. They showed a capacity for doing the Lord's work which will manifest itself in larger work done. So far all the conventions beginning with Kentucky in July and ending with Texas have endorsed the Plea, adopted Educational Rally day, and decided that their women should co-operate with the National C. W. B. M. Of course, we understand that the conventions are ahead of the churches and that we must expect much hard work ahead of us. But this is a right beginning and in course of a few years a large work will grow up. It is best that this co-operative work is small for a while. It is best that it be made up of workers, those who understand what they want. This will be a foundation built on the rock and when the rains come and the winds blow, it will not fall.

The Texas convention began Tuesday night and ended Sunday night. It was my pleasure to be with them from Tuesday night until the close of the session Friday night. A more harmonious and earnest body never met. They knew their weakness and shortcomings and wanted to learn and do. Brother J. C. Mason, field secretary of the Texas Board (white) was with them Thursday night and Friday morning and gave them two such talks as they needed to meet the peculiar conditions in Texas. If all the leading men in charge of the work among the white people of the South would realize that their words and presence in these conventions are worth more than the gold of those who live farther off, they would do more along this line. The church of America must face the problems created by our conditions and these people must be put to work to redeem themselves and help redeem America. The Daingerfield convention was a little unfortunate in the one particular that it was located where all the white Christians were anti and therefore they were without their sympathy and in a measure subjected to unfortunate incidents by the baser sort. These conventions should be taken where the white people believe that every creature should be disciplined so that their prayers and fellowship might be felt. A further report of the convention will be made, no doubt, by some of those in charge.

On my road home I missed my connection at Shreveport, and while waiting hunted up Brother Jones, the pastor of the church (white) there. He so urgently insisted that I must be in over Lord's day and spoke to his people. I consented, speaking in the Tabernacle morning and at night and in the afternoon at Jewella a suburb. Brother and sister Jones are two of the most earnest workers with the finest type of Christian courage it has ever been my lot to meet. With tact and a courage that almost put my efforts to shame, he meets the difficult problems in his work and has triumphed until his people see it as he sees it. A more enthusiastic reception was never accorded me anywhere than these people gave me in Shreveport.

Now that the conventions are about over, we must direct our attention to the immediate task of filling our schools with our young people. It is pathetic to see the people call for preachers and teachers when we have no one to send them. Missouri has many openings and Texas was almost at the point of impressing some into service. The Negro Churches are facing a crisis in the near future if many new men are not found to enter the work soon. The men now in the work need not fear for themselves, for the new men will not need to dispossess a single worthy man now in the field. The work is great and as the new men enter the field there will still be more than can be done. A few weeks ago we put a supplement in the Plea asking our subscribers to give us the names of young people who ought to enter one of our schools. We did not expect any large number to respond, but we were not prepared to receive only three blanks filled out. However, the fact that only three blanks were returned, is not to be taken as an index that the people are not at work like Trojans to get the right kind of young people into school.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from the Press of
THE SOUTHERN CHRISTIAN INSTITUTE.
Published in the interest of the cause of Primitive Christianity and the general interest 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.

EDUCATIONAL RALLY DAY GIFT.
Attention! Every Church giving $5.00 or over on the Educational Rally Day this fall, each Sunday-school giving $5.00 or over on the Educational Rally Day this fall, each person giving $2.00 or over on that Educational Rally Day this fall, will receive the beautiful C. W. B. M. Calendar, This Calendar is not only beautiful but it is most useful and instructive. It can be hung in the Church or Sunday-school and read by all from week to week, or in the home it can give instruction and help day by day. It contains a reading for every day in the year. After once having had this beautiful calendar you will feel that you never again can be without it. It will be sent free to those churches, Sunday-schools or individuals, making gifts from the observance of the Educational Rally Day, as above stated.

The battle cry for the Educational Rally Day this fall is Be one! Win one! 200 Churches! 100 Sunday-schools! $1000.00! Get to work and there will be a great victory recorded for this Day. But this victory will not be won unless we do get to Work. Remember the time, November 25th, the Sunday before Thanksgiving, or some Sunday near to this time.

Personal and News Items.
—C. C. Smith writes: Octavius Singleton has resigned his position in the Louisville Bible School, and his successor is W. W. Dickerson formerly of Lockland, Ohio.

Octavius Singleton has faithfully served the Louisville Bible School for many years. He had entire charge of the building and looked after the business interests of the students and assisted in teaching. He held a most difficult and important position in the school, and during all the years he has been faithful in the discharge of his duties. As he goes from the school we hope for him a large measure of success in all his undertakings.

NOTES FROM OUR SCHOOLS.

LOUISVILLE CHRISTIAN BIBLE SCHOOL.
The Fall session of this school opened Thursday, September 6, 1906.
It is a Missionary School, under the management of the National Organization of the Christian Woman’s Board of Missions.
Tuition and partly furnished room are free to all colored men and boys over fourteen intending to be Ministers of the Gospel.

For circular of information, address the Principal,
A. J. Thomson,
New Albany, Ind., 1627 Dewey St.

Ministers, Attention!
Under this heading, we will run for a few weeks the names of persons authorized to secure the names and addresses of ministers for the “Year Book.” Brethren, send in your names and addresses to the man in your state given below:—
C. H. Dickerson, Nicholasville, Kentucky.
J. L. Wood, Walterboro, South Carolina.
William H. Alphin, Waco, Texas.
[We commend the above to the other states. Nobody whose name does not appear in the year book can get clergy rates. A good and faithful list should be made out for every state. If you are authorized to secure the names of all ministers in your state, let us put your name in the above list.—Editor.]

Southern Christian Institute.
Jacob Shirley, a graduate in the Scientific Course last year, now a medical student in Meharry College, Nashville, Tennessee, writing to a member of the faculty speaks thus:—“Don’t you know that though separated by distant hills, and vales and planes,—though placed far beyond the proximity of your sight, I still live under that maternal government, care, interest and sympathy that I had the privilege of receiving at your hand, during my short stay with you at the S. C. I.? I have always had to reiterate but it has almost become proverbial with me, that some of my best days have been spent at Beulah. What will be the fruits of her days of Christian influence o’er me? Not the past may be, nor even the present, but the future, near or far, will determine.”

 Brother J. G. Waggoner in “The Illinois Christian News” writes: In many respects it is apparent that a greater interest is being taken in the true higher Christian education of the young people, who are to fill the larger places of

Continued on 7th page.)
Missouri.

Dear Editor Gospel Plea:—Please allow me space in your paper to speak a few words. And this being my first letter I shall not detain you long. I have been receiving the Plea as a sample paper, and I am compelled to say that I like it fine. I think it is the grandest little paper that I have ever read. I shall be glad to send my subscription for The Plea in a short time. Our church at Louisville, Missouri is getting along nicely. Brother C. H. Poindexter is our pastor, but he has not been here since the closing of the State Convention at Madison, Missouri.

We are fixing for a big rally the third Lord’s Day in September. I shall keep in memory the Educational Rally the fourth Lord’s Day in November 1906, and shall speak to the members about it and shall help all that I can. Success to The Plea, and I pray God’s blessing on the S. C. I. and its President, and also students.

Yours for Christian Work,
JAMES M. CHATMAN.
Church Clerk.
Louisville, Mo.- Sep. 11, 1906.

Heart To Heart Talks
With Our Young Folks.

Next Lord’s Day the Sunday-school will have a temperance lesson. There is nothing more important than the serious study of this great question. Our political leaders in all parties are condemning the trusts. As yet only a few Godly leaders have attacked the greatest of all trusts,—the infamous liquor traffic.

Young people of all races are studying this question as never before. I know it is easy for you to say that there is so little you can do. The well informed man or woman is always a power among the people. Study the saloon question with your Bible in your hand. The saloon does not exist because of any inherent right. Its right to exist has been granted to it by the people. It is not the desire of “Uncle Isaac” that the liquor traffic should be in this country and destroy thousands of our brightest young men and young women. Christian people everywhere are coming to see that the saloon and the church are deadly enemies, and that it is a question of greatest importance which of these two forces shall control in the state.

I hope that every dear girl or boy who reads this talk will decide never to have anything to do with alcoholic liquors or tobacco. Both of these are harmful to the individual and to society. God helping you, won’t you be men? Won’t you be pure women?

Yours Truly,
UNCLE ISAAC.

Arkansas.

Editor Gospel Plea:—Our Convention has gone into history as one of our very best. When I say best I mean, first, the sweetest spirited. It seemed that everybody told Satan to get behind him.

The Denominations took an active part in caring for the visitors and enjoyed it to the full. Second, there were more good common sense, business, practical talks made than usual which bestirred some of our people that have been asleep for so many years.

The Arkansas brethren seem to be getting tired of so much talk and no do. One great trouble with our people in the past (and not long past) was, we did not know what to do. We would have our annual meeting in spite of anything. Yes sir, and the biggest thing we studied was parliamentary usage, from one convention to the other, especially the point of order, some times from two to four on the floor a once. And such a cloud of dust the Chairman would raise with his feet and gavel to maintain order and the biggest thing we did was put out an Evangelist and then go home and sit down and say to the evangelist be ye clothed, have plenty of money, ride on the trains, visit all churches, do the work of an Evangelist. Notwithstanding we give you not. While we were thus going on we paid little or no attention to the great, lasting and permanent work done or being done for the Negro through the Board of Negro Education and Evangelization. (Now C. W. B. M.) But now these things are being talked in all of our conventions. From what I can learn, Surely the light now shineth. Let us walk while we have light. We now have something to talk about, that’s observation and not prospectiv. And let us work at that which means more to us than anything we can possibly do.

The work of the C. W. B. M. can hardly be estimated; which work is that of lifting the race up to a high moral and religious plane. And did you ever think what a power a people thus lifted up has? Let me relate a little circumstance. When our delegates were in route, for our convention the conductor said it was the best crowd of colored people he ever hauled over the road. The man was so amazed and delighted until when the train stopped he told the ticket agent that they would be a blessing to the town where we held the meeting. Surely an upright Christian man has power both with God and man

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

Mississippi.

Dear Editor,—I now desire to make the following report of the work of our convention which was held at Martin, Mississippi, August 22-25-1906. Wednesday the first day the session of the Ministerial Association was held.

The meeting opened with a good delegation. Professor Z. H. Howard of Edwards, Mississippi, read a good paper, prepared by Professor J. B. Lehman. Subject,—"The Preacher, his call—human and divine." It was moved and carried that the sentiments in the paper be adopted as a part of our work and that the writer be requested to publish it in the PLEA.

"The Holy Spirit, His work in the church and in conversion," was discussed by Wm. R. Grover and T. P. Porter. This subject was ably discussed.

Brother T. J. Johnson and Brother Z. W. Hooper came from Louisiana, to represent the Christian Rest Congregation. They made some remarks as to their condition towards the mission work. On Thursday night the mayor of the town and Reverend Young (both white) came out and delivered addresses of welcome which was responded to by Elder K. R. Brown Evangelist and Elder W. A. Scott President.

On Friday Brother Alexander Moore was ordained to the ministry.

M. Gilston (white) was introduced to the meeting who addressed us with a few Bible references and took up a collection for us. Amount $6.10.

Friday night Elder T. D. Davis preached for us. The invitation was extended and Wm. R. Grover a Baptist minister came forward.

The following are Board Members:


Reports of Churches: Mount Olive, $2.00; Christian Rest, $10.50; Center, $10.50; Hermanville, $2.96; Pine Grove, $10.00; Christian Chapel, $20.00; Union Hill, $15.00; Fayette, $3.90; Providence, $15.00; Lyon, $5.00; Edwards, $10.00; Lyon Sunday-school, $1.00; Forest Grove, $15.50; Bethlehem, $3.20; Antioch, $5.00; Corinth, $5.00; Mound Bayou, $6.00; Saint Luke, $7.35; Mississippi Christian Sunday-school Convention, $15.70.

Missionary Sisters reports:

Sister Viola Ivey, $1.10; Sister W. A. Scott, $2.90; Union Hill Ladies Aid, $2.00; Sister Louisa Trivillian, $7.90; Sister M. J. Walker, $10.25; Sister Nannie Baker, $10.65; Pine Grove Ladies Aid, $2.00; Sister Hattie Griffin $11.10; Sister S. J. Lomax, $15.25; Sister Bertha Green, $10.00; Christian Chapel Ladies Aid, $2.50; Sister Lizzie Ward, $10.00; Sarah B. F. and T. J. Williams $5.00.

Minister's report: C. B. Watkin, $1.00; G. T. Trivillian, $1.00; John Lomax, $1.00; T. D. Davis, $1.00; T. P. Porter, $1.00; K. R. Brown, $1.00; Alexander Moore, $1.00; Prince Dorsey, $2.00; J. N. Turner, $1.00; Wm. Scott, $1.00; W. A. Scott, $1.00; M. Smothers, $1.00; P. B. Ellis, $0.25; Louis Lampkin, $0.25; Peter Minor, $0.25; Richard Tillman, $0.25; H. D. Griffin, $0.25; James Wilson, $0.25; Lee Vandane, $0.25; N. R. Trivillian, $0.25; Jake Davis, $0.25; Sidney Yarber, $0.25; Dan Taylor, $0.25; Charles Richard, $0.25; Dudley Wright, $0.25; Sol Lampkin, $0.25; Sam Flowers, $0.25; Alfred Freeman, $0.25; B. M. Sails, $0.25; J. M. Baker $0.25; Taylor Nellon, $0.25; Oscar Gray, $0.25; M. T. Jackson, $0.25; Leonard Lincoln, $0.25.

Total amount of collection from all sources $319.72.

The convention adjourned to meet at Edwards, Mississippi, August 21-25-1907.

I am yours in the work,

L. C. WILLIAMS SECRETARY.

Ingleside.

Texas.

Editor GOSPEL PLEA:—I have just returned from the Bethlehem Church of Christ at Cedar Lake, Texas, where I held a County Missionary Convention which was in session three days, August 3-4-5-1906. I am glad to say that I never enjoyed a happier time in this work. The brethren and sisters and friends made everything pleasant in so much that it is impossible for me to utter the words of thanks due them.

We served God with our money and in spirit and truth. I am also glad to say that the churches with Sunday schools and C. W. B. M. have risen up and are determined to develop the cause of Christ both at home and abroad and it affords me great pleasure to complement Bethlehem, Pine Grove, and Bay City Christian Churches to the highest for their appearance, aid and assistance, with their money and time And too, I am glad to say that I met with a good Sunday-school. We spent one hour and a half hearing essays, lectures, and addresses from the home school and delegates and the time could not have been spent for a better purpose, for they all were
the age is now demanding prepared men, converted men, Christian men of honest intentions to proclaim it.

In the early days of the Christian faith the gospel of Christ was preached with great and marvelous power and effect, because it was believed by those who proclaimed it to be the power of God unto an everlasting salvation. In order to meet this demand, we must encourage our young men to attend our schools that have been established to train them along this line. We have quite a number of young men who want to preach, but do not know where to go to receive the help they need. Let me assist the young men and advise the older brethren what to do. Tell such young men of The Louisville Bible School that has done so much for the writer and the Southern Christian Institute that is prepared to meet their wants along this line. Young men, the first requisite is the desire, second the means, third the object to be attained.

T. M. TIMMONS,
514 Day Street.

Montgomery.

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MISSOURI.

MISSOURI CONVENTION.

Dear Editor:—I wish to speak briefly of our convention which was a success in every respect. There were 128 delegates and visitors present. Those of whom we may especially mention were Mrs. L. G. Bantz, of St. Louis, and Mrs. Fullen, of Texas, both of whom were white ladies and delivered encouraging and able addresses. Brother Harlas was with us from Jacksonville Illinois, and preached a stirring sermon on Wednesday evening. Brother T. A. Abbott of Kansas City, was with us and his pleasant encouragement and advice as usual was beyond expression. He continued his stay with us until Sunday and preached a very instructive sermon Sunday morning. Prof. J. B. Lehman, of Edwards, Mississippi, was with us and gave some very instructive and profitable lessons on the Bible each morning. He also delivered a very able address on Friday evening on the "Educational work." He endeared himself to Missouri brethren so very much that we hated to see the time of his departure. He left for Edwards Saturday morning.

The total convention receipts was $161.42. Following are members of the boards who were elected for the year.

STATE BOARD AND CONVENTION.

President, J. B. Parsons; Vice President, R. C. Pierce; Corresponding Secretary, and Treasurer, T. A. Abbott; Recording Secretary, J. W. Damel; Assistant Secretary, W. A. A. Harris; Treasurer of the board A. Webb; President First District, R. L. Winn; President Second District, Wm. E. Berry; President Third District, S. T. Thurman.

SUNDAY SCHOOL BOARD.

President, J. H. Bell; Vice President, M. J. Mace; Corresponding Secretary, Miss Myrtle Scott; Recording Secretary, Mrs. Manerva Boston; Treasurer, Mrs. Emily Mott.

C. W. B. M. BOARD.

President, Mrs. Mary Yancy; Vice President, Mrs. Mary Barnett; Corresponding Secretary, Miss Bettie Winn; Recording Secretary, Miss Bertha Tony; Treasurer Miss Henrietta Kibby; State organizer Mrs. F. F. West.

J. B. PARSONS.

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Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.
Christian Woman's Board of Missions

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

Adaline E. Hunt, EDITOR.

Notes.

This week we publish the C. W. B. M. program for the National Convention to be held in Buffalo, New York, October 12-18.

Next week we hope to have some good things to report from the Texas Convention.

We have the following from R. J. Avriett, Mar Rouge, Louisiana. He says:—"I write you these lines to let you know we are still among the living and intend, God being our helper, to place the state of Louisiana among those contributing to the C. W. B. M."

It is the plan of the C. W. B. M. to allow each state to select a special work to carry on, with offerings outside of the regular dues. Illinois this year hopes to support by special offerings the following missionaries: Mrs. Bertha Lohr in India, Miss Bertha Westrup in Monterey, Mexico; Mrs. W. J. Burner, Argentine, South America; Professor F. C. Button, Morehead, Kentucky. The state motto is "Workers Together with God."

—Christian Evangelist.

"The Christian Woman's Board of Missions urges all its friends and acquaintances to meet with it in the national convention in Buffalo, New York, October 12, 1906."

NATIONAL C. W. B. M. PROGRAM.

FRIDAY EVENING, October 12.
7:45—Devotional Service, Mrs. Anna R. Atwater, Indiana.
President's Address, Mrs. N. E. Atkinson.
Music.
Address, "Our Centennial," Mrs. A. M. Atkinson, Kentucky.
SATURDAY MORNING, October 13.
Report of the Board, the treasurer, Literature Committee and Superintendent of Young People's Work.
Address, Miss Mary Graybiel, Mahoba, India.
Music.
Address, "Jamaica," W. F. Richardson, Missouri.
Introduction of Missionaries:
SATURDAY AFTERNOON.
2:00—Devotional Service, Mrs. Ella P. McConnell, Ohio.
Talks by Missionaries, Miss Graybiel, Miss Boyd, Dr. Longdon, Miss Maddock, India. Mr. and Mrs. Ireland and Miss Siler, Porto Rico.
Address, "Twenty Years of Educational Work in the Kentucky Highlands," H. J. Derthick, Kentucky.
Music.
Report of Nominating Committee.
Report of Committee on Watchword and Aim.
Closing Address, Mrs. W. W. Wharton, Illinois.

GOOD NEWS.

Mississippi.

Dear Editor,—Sunday evening September 16, I met with the sisters in their auxiliary meeting at Union Hill, and enjoyed the meeting nicely. Those who were present seemed to be much interested in the sisters' work. Such an impression was made upon me that when the call was made for new members to enroll, I had my name placed on the roll. I hope the time will soon come when there will be an auxiliary, in all of our churches. I wish the sisters at Union Hill much success and hope they will continue in this great work.

Yours in His Cause,
A. G. Sneed.
Port Gibson, September 20, 1906.

WHAT HAVE WE DONE TO-DAY.
"We shall do much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?
We shall be so kind in the after while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we bought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed to-day?
We shall reap such joys in the bye and bye,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now, do we our task? Yes, this is the thing our souls must ask,
What have we done to-day?"—Selected.
Mississippi.

Editor Gospel Plea:--I have just closed a successful meeting at Thyatira Church of Christ, August 12-19; much interest was manifested from beginning to end. I preached to a crowded house every night. I could but rejoice to see men and women come to Christ on the simple terms of the gospel.

Forty-five were added to the one body, thirty-seven obeyed Christ in the waters of baptism, eight renounced the world, three from Methodists, thirty-one from Baptists and three from Methodists, thirty-seven obeyed Christ in the waters of baptism, eight renounced the world, three from Methodists, thirty-one from Baptists and from the world.

I am yours for His cause,
T. P. Porter
Thyatira, August 20, 1906.

Arkansas.

(Continued from 3rd page.)

This is the meaning of the C. W. B. M. Brother J. W. Murray, who has been in our state some time visited our convention and gave it considerable inspiration in preaching and assisting in the work, he also assisted Brother M. M. Bostick in a meeting in which several were added to the church. He intended staying longer and visit some more of the churches. But he received a letter from his wife to come at once that the small pox had broke out within eighteen miles of their house. Brother Murray speaks of going at it in dead earnest as soon as he can get in trim.

H. Martin, Evangelist.

Southern Christian Institute.

(Continued from 2nd page.)

trust and usefulness. If this growth in spirit will continue long enough the world will soon have leaders of higher and nobler principles.
With the Workers.

David Blackburn and Mrs. Cora Green have charge of the Marvels Bible School. This school is a branch of the Port Gibson, Mississippi, school. This is reported to be one of the best schools in that part of the state.

We want items of interest from your Sunday-school. We feel sure that we can make this page an interesting department of The Plea, if our readers will only help us.

Brother A.G. Sneed of Port Gibson, Mississippi wishes to announce that their quarterly Sunday-school meeting will be held at Center Church the third Saturday and Sunday in October. They are expecting two or three speakers from each school and hope to have an excellent meeting.

We want to find the Bible School among the Negro Disciples that has the largest enrollment.

Where is the Sunday-school which is too poor to send $4.00 to The Gospel Plea for ten copies of this paper to be sent to your superintendent or secretary? brethren, if you will do this, it will be a great blessing to the work.

It is possible in very many of our Sunday-schools, perhaps more properly called Bible schools, to conduct a class for the more mature minds in a special course of study that will prepare teachers for the school. The course need not follow the regular Bible lessons, but may more profitably cover certain general studies of the Bible that especially equip a teacher with a comprehensive knowledge of the book from which the lessons are drawn. The course also may include lessons and methods for Biblical teaching, and especially such methods as are adapted to the work of regular Bible schools. Text books and quarterlies for such normal courses have been prepared and are easily available. The books are usually so simple that an intelligent Bible school teacher, and especially a person having experience in that work, can readily conduct the normal class. Such a class will continuously prepare teachers for the school, and be a constant source of supply in emergencies.—Christian Courier.


Edited from Standard Bible Lessons.

The Two Commandments.

—Mark. 12:28-34, 38-44.

Golden Text.—Thou shalt love the Lord thy God, with all thy heart.

—Mark 12:30.

(28) One of the Scribes.—He is one who had heard his conversation with the Pharisees and Sadducees. It is recorded in the previous chapter. Had answered them well.—These people purposely arranged questions which they thought would entangle him but when he came to answer them, he put them to silence. WHICH IS THE FIRST COMMANDMENT.—This was a common question. Some of the Pharisees thought the one concerning the Sabbath was the first in importance; others, that the law against idolatry; others put first the rabbinical rules respecting ablations.

(30) Love the Lord thy God with all thy heart.—We know that the heart is the root of the affections and emotions, and God does not want just obedience, but he calls for love too. With all thy soul.—With all our life. With all thy mind.—Whether in study, or business or social activities our mind should dwell upon the allwise. With all thy strength.—Let us put all of our working force into play.

(31) Love neighbor as thyself.—Deny ourselves some pleasures and help those in need with our money etc.

Thoughts, we must know God before we can love him. There is but one God. If we love God, we must love our neighbor. We must give our earnings to the best use possible. If we love God, we must obey all of the commandments.

Lesson Points.

1. Love to God implies benevolence and good will.

2. True love to God must be founded on a correct knowledge of his character.

3. Love to God implies a desire to please him in all things.

4. Love to God implies admiration for his character and attributes.

5. Christ gathers the means for the extension and support of his cause in the church.

6. Jesus waits at the treasury for your gift, to receive it at your hands, to bless and to teach you to use it.—Our Young Folks.

STRAIGHT STRAWS.

The Bible is a Book of 39,000 promises and each promise is richer in value than any gem of any mine. Making these promises all your own how rich you are.

Nothing is Impossible. There are ways which lead to everything and if we had sufficient means

—The Young Evangelist
Helpful to All.

WHAT THE C. W. B. M. IS.

There seems to be some misconception as to what is meant when we say C. W. B. M. When the matter has been mentioned in some of our churches, they have feared it was a secret society that might divert the energy of the church. We commend these churches for this caution, for this seems to be an age of secret societies and almost every other man is organizing a new one. But in this case there is no necessity for apprehension. C. W. B. M. stands for Christian Woman's Board of Missions. It means that the time has come when the women can organize for missionary work as well as the men. By auxiliary we mean a total band of women who are organized under the national board at Indianapolis, Indiana, and therefore are auxiliary to it. When the Christian women of Union Hill met and organized by electing a president and secretary and put themselves into communication with the national board at Indianapolis, they became an auxiliary and are now ready to aid to the extent of their ability in all the great missionary enterprises throughout the world undertaken by the C. W. B. M.

It is our purpose now to organize the Negro women in every church where it is possible. For some time past they have been slow to take hold of this, but now they understand it better and the work is making more progress. This will be of immense value to the church life among the Negroes. It will give their women a chance to develop their power of work and to prove to the world that they are not totally depraved. It will also put them in touch with one of the world's greatest missionary organizations. It will put them in touch with a body of women who can understand their difficulties and can help them. If one these Negro girls develops talent for work or for speaking this great body of missionary women will soon discover her and will give her ample opportunity to exercise her talent. The opportunity of the Negro women to become a part of this great band of missionary women is the greatest thing that has come to them since freedom.

In Mississippi the churches are not bothered with the anti dogma but in Texas, Arkansas, Missouri and Alabama they still have much trouble with it. There they are told that C. W. B. M.; Y. P. S. C. E. etc., are societies and therefore are unscriptual. The objectors do not understand the Bible history of the organization of the church or they would not make the objection. In organizing the Church we have the following functionaries (see Ephesians 4th chapter.) (1) One Christ, who reigns for ever; (2) One body of Apostles whose rule and authority never cease; (3) prophets, who revealed God's future work and therefore they are in authority for all time; (4) evangelists, whose work must be done in every generation and therefore they must have successors from among us; (5) pastors, who like evangelists must care for the continued interests of the churches and therefore must have successors from among us; (6) teachers who belong to the same class as evangelists and pastors; and (7) the committee for whatever special work comes up in church from time to time. This we find in the work of the seven who were a committee to look after the work of charity of the Jerusalem church. See Acts 6. They are sometimes called the seven deacons but that is a mistake. They are not deacons in the sense in which we now use that term. They were a committed of seven on charity work, appointed by the authority of the Apostles, but chosen by the votes of the congregation. When there was no longer need of charity, the committee was discharged and some like Stephen and Philip went to preaching. The C. W. B. M. is a permanent committee chosen by all the churches in the land to look after special missionary enterprises. The auxiliaries are local committees to aid the national committee. The Y. P. S. C. E. is a local committee to look after the public worship and special work of the young people. They look after the training school of the church. The Sunday-school

(Continued on 7th page.)
BE ONE! WIN ONE!

The battle cry for the Educational Rally Day this fall should be: Be one—Win one! 100 Churches for this Day! 160 Sunday-Schools! $1,000.00! "Be One" Every brother or sister who reads this should make himself or herself a self-appointed committee of one to see to it that his or her church observes the educational rally day and makes an offering to aid in the great work being done, for the Negro people of the United State, by the C. W. B. M. Thus will you "be one" of those who is in line with this great Day. "Win one!" This means not only to see that your own church is in line, but that the literature concerning this day is carried out to some sections where the news of this day has not yet reached, and that you see to it that one church or one section, or group of disciples is told of this day that may not yet have heard of it, or that did not observe the day last year. If there is not a church that you can reach in this way, they surely are disciple, those who would be interested in this great day if they did but know of it. Win these! by so doing you will be a true missionary. We must begin to be in earnest about this day. We have played at it long enough. The knowledge of this Educational Rally day must go out to the uttermost parts of the brotherhood.

In a week or two the educational rally day issues of the Gospel Plea will be sent out. If you do not receive these send for them, or if you wish more of them, or other literature to send out write to J. B. Lehman, Edwards, Miss. and he will supply you.

The Sunday-schools should be brought into line for the observance of this day. Each Sunday-School should make this a great rally day. Advertise it! see how many you can have present on that day, and by using the exercise which will be found in the Gospel Plea, make out a fine program for the day. Then see that some other Sunday-School near you also observes it. Be a missionary! and with the battle cry of be one! win one! 500 Churches! 100 Sunday-Schools! $1,000.00! we will win a glorious victory this fall for Educational Rally Day!

Next issue will be Educational Rally issue and a large number of sample copies will be sent out. If you have any particular friends that you think ought to have this issue, send us their names with their address.

It is interesting to note how well everybody is learning in these troublous times that the young men who have been under the influence of the missionary teacher are as a unit for law and order and for the suppression of vice. It is the morally neglected that cause the trouble.

Men sometimes get excited and rush into the very thing that so excited them. This shows that God reigns and the truth will prevail. Every time the human family falls, it fall a little higher. God is no respecter of persons, but in every nation, he that fears him he will preserve.

"Truth, crushed to earth shall rise again; the eternal years of God are hers; but error, wounded, writhes in pain, and dies among his worshippers." Unfortunate is he who must defend error even though victory is his, while fortunate is he who defends truth even though he fall in the strife.

NOTES FROM OUR SCHOOL.

Southern Christian Institute.

School opened Tuesday in a storm. It is not often at this time of year that there is so much rain. But everybody is falling into line for the best school year in the history of the institution.

Rose Coycault arrived from New Orleans, Tuesday evening ready for her school work.

The teachers from the North, Miss Hartley, Miss Carney, and Miss Partridge came in Friday and Saturday. Miss Alden will be here in a day or two.
Heart To Heart Talks
With Our Young Folks.

Besides reading the Bible are you cultivating the habit of reading good books, papers, and magazines? It is worth much to a young person who wants to be successful, that he become a great reader. Of course it goes, without saying, that he ought to read the best to be found.

We are living in grand and glorious times, and "he who runs may read." The time is fast approaching when for a young man or woman to be ignorant of the most important events of the world, will be considered a crime and inexcusable. Uncle Isaac "is going to put a few questions this week to see how many of his young folks are getting interested in world events: (1) Who are Mr. Hughes and Mr. Hearst? (2) Why did Secretary Taft go to Cuba? (3) What is meant by "Educational Rally Day"? (4) How much damage was done in the "Cotton Belt" by the recent storm? (5) Where are the international conventions of the Church of Christ soon to be held?

Did you ever read "Lend a Hand" by Charles M. Sheldon? If you have you know how much Donald appreciated good reading. It was a cold and Snowy night that he went to the brilliantly lighted library of Judge Brewster; but this noble young man was "hungering and thirsting" after knowledge and he knew that library contained what he longed for. But Donald was not the only one interested in securing knowledge from these good books. I am sure you would all like to know who Florence was. "Knowledge is power," and who would not have a powerful life? The life that is spirit-filled is the one worth while. Let us all live happy and useful lives.

Yours truly,
Uncle Isaac.

THE GOSPEL PLEA.

Mrs. Louie Hugh.

News of the death of Mrs. Louie Hugh, of our mission in Portland, Oregon, was a shock to us at the headquarters. We know that many will hear it with deep regret. The following article will be of interest to all the friends who knew of her work:

Grace Woo was born in San Francisco, California, September the ninth, 1880. She moved to Vacaville, California, with her parents, where they remained until the death of her father. Her mother then wished to take her to China, to marry her according to Chinese custom. By the earnest pleadings of Miss Woo, Mrs. E. M. Alumbanch and Mrs. Hutton, of Vacaville, interceded in her behalf, and found her a place in the Presbyterian School for Chinese Girls in San Francisco. Here she remained for nearly five years, during which time she was thoroughly prepared for her life work. It was here she determined to become a Christian. Bro. Louie Hugh was attending Drake University, and through Mrs. Malshy, of Des Moines, Iowa, a sister of Mrs. Alumbanch, he learned of Miss Woo. A correspondence was begun, which resulted in their happy marriage in San Francisco, California, September the twenty-first, 1900, Rev. Conder, of the Presbyterian Church, assisting Rev. White, of the Christian Church, in the ceremony. They immediately came to Portland, Oregon, to take charge of the Chinese Mission under the care of the Christian Woman's Board of Missions. Sister Louie Hugh, desiring to complete her obedience in becoming a Christian, was buried with her Lord in baptism by J. F. Ghormley, then minister First Church. She at once became a great force in the mission. Her work among the Chinese women was phenomenal. To them she was an oracle. Going among them with her sweet Christian grace and American ways, and giving a helping hand to every one in need, she greatly endeared herself to them all. Almost her last work was the raising of a large sum of money among her people for the San Francisco sufferers. She was an accomplished singer, and never failed to charm when she sang "O Eyes That Are Weary," or "Abide with Me," or "One Sweetly Solemn Thought," or "Oh, Shining Light." These were among her favorite solos. Her whole life was wrapped up in the work of her husband and the training of little Ruth and Andrew. She desired to live for their sake, and to the very end of earth's brief pilgrimage her thoughts and prayers were for them and the mission. The children were scarcely old enough to realize their great loss, but to Brother Louie Hugh her death causes a flood of sorrow. Her last words to her husband were indeed pathetic as she gave instructions concerning the children. Her last words were: "Papa, don't cry. I will go home and wait for you there." She fell asleep August the sixteenth. The funeral services were held from the First Church, August the nineteenth, conducted by the minister, E. S. Muckley, assisted by Emo Robinson and the writer. The large number in attendance, of both Chinese and others, the splendid floral offerings and the deep sorrow manifested were worthy tributes to Sister Louie Hugh.

"784 E. Madison St.
J. F. Ghormley."

The time is short.
If thou wouldst work for God, it must be now;
If thou wouldst win the garlands for thy brow,
Redeem the time.

—In Missionary Tidings.
Reports from the Field

Alabama.

Dear Editor of The Gospel Plea: We are glad to note that there is something in the signs of the time that indicates a brighter and brighter day for the sons of Ham. This thought coupled with the fact that The Gospel Plea is now the acknowledged medium of the scattered forces of the cause of Christ among us is, indeed encouraging, and especially so since the range of communication is so extensive. The voice from California, Texas, Mississippi, Missouri, Kentucky, Virginia, North Carolina, South Carolina, and Alabama indicates that the cause has revived, taken on new life and a united effort that knows no defeat. To our delight we have learned through The Plea, of more ministers, their efficiency, their sacrifices, and noble efforts to advance the cause of Christ through all other mediums combined. I did not know that there were so many who believe that, “the gospel is the power of God unto salvation to every one that believeth,” that it pleased God by the foolishness of preaching to save those who believe, that this faith cometh by hearing the word of God. Dear brethren be strong and courageous, “preach the word,” be instant in season, out of season reprove, rebuke, exhort with all longsuffering and doctrine. For the time will (has) come when “they will not endure sound teaching, but after their own lust shall they heap to themselves teachers having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables, but watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” “Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved.” “Teach those who believe to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. These are essential to admission into the everlasting Kingdom of our Lord and Savior Jesus Christ, therefore do not fail to put them in remembrance of these things.” By the living word of God we shall prevail. Let us remember that the Lord once said, “But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

The Plea grows better each week, and is destined to be a very great paper, in the near future. How can it be otherwise when so many are trying to make it great? I, so much, enjoy reading the letters or articles of your subscribers. Miss Hay’s description of the Southern Christian Institute is simply grand. God bless her in her efforts to do great things for his cause!

The Lum Graded School has made extensive preparation for the coming session. Our campus is a thing of beauty, as well as a place of comfort, and convenience and for our success along this line we feel like singing “Praise God from whom all blessing flow.” Fathers, Mothers, Guardians, these preparations are made for your children. Will you permit them to come and be benefited by these preparations? Give your children a chance to do, and be something, knowledge is power. Would you deprive your own dear child of this power, and, thereby, bind and deliver him into the hands of the oppressor? There is no kind of doubt about this being the greatest legacy you can bequeath to your loved ones. Let us help you to make your boy and girl such characters as the world needs.

The Lum Graded School laws are equitable, its location is high and healthy, its waters are fine, its rooms are comfortable, its food wholesome, and its teachers are competent. We begin our courses of instruction on Monday October the first, $2.50 in advance, as an entrance fee is all it costs you for eight months instruction. This puts the school advantages within the reach of all. Send the children in on the first day, and give them the benefit of the whole term or year.

Success to The Gospel Plea,
H. J. Braman.
Lum, September 24, 1906.

North Carolina.

Dear Editor, Gospel Plea,—I received the sample copies of the Gospel Plea that you sent to me the other day, and I gave them out at my church on the third Sunday in September at Greenleaf, North Carolina, and they went like hot cakes. I received one subscriber for six months, inclose please find fifty cents, for Arthur Barnes, Post Office, Greenleaf, North Carolina.

I am learning more and more about the Negro Disciples of Christ, every time I receive The Plea, because it is a paper of power, and full wholesome instruction to every pastor, church and student, among the Disciples in the United States. We Disciples of Christ in East North Carolina are pleased to hear that God has blessed the Negro Disciples of Christ, by establishing the Southern Christian Institute, at Edwards, Mississippi,

...
the Louisville, Christian Bible School, the Lum Graded School, the Martinsville Christian Institute of Virginia, and we Disciples of Christ in East North Carolina have bought a school lot at Greenville, North Carolina and the land is nearly paid for. We will finish paying for it this fall, then we will begin to build in short. I want to understand more about your Christian Woman's Board of Missions. We do not have that board among us I think it would do us much good. In the last issue of The Plea, I saw that Brother M. C. Walker of Riedsville, North Carolina, saw the letter of inquiry of the Disciples of Christ through out the United States, I wrote some time ago for The Plea. And Brother Walker said in his letter that he found that he had not made any inquiry of the Disciples of Christ in East North Carolina are real true Disciples of Christ. I will answer the question freely for all the brothers. Yes we are, and we don’t know anything else to be, but a true Disciple of Christ. If we continue in His word, and love one another. Brother Walker wanted to know if the New Testament was our only rule and guide and practice. I answer the question freely. Yes, we Disciples have nothing but the Bible for our rule and guide, and our Creed is Christ only! We are striving to restore to the world in faith, and in practice, the religion of Jesus Christ and His apostles, and Jesus himself is the chief corner stone. I would be very glad for Brother M. C. Walker to meet with us in our next convention, which will convene at Plymouth, North Carolina, the 24th day of October 1906. Brother Walker, we would be pleased to have you meet us on that day if you can. “Come and let us reason together,” out of God’s word.

Respectfully yours in Christ,

C. R. D. WHITFIELD.

Kinston, September 18, 1906.

Illinois.

Editor Gospel Plea:—I am proud to report the work here alive. Enthusiasm does not run high, but onward and upward is our motto.

When this is read by the readers of The Plea, we will be in a financial rally for our third payment this year. We have the faith in Christ, and confidence in ourselves to say we will raise it Sunday September 30. If we will this will make $1,800.00.

After September 30, 1906, I am in position to contract with any congregation on agreeable terms for holding meetings, or as pastor, you may address me at home 2290 State Street, Chicago Illinois.

Brother Jefferson Johnson of the St. Louis congregation took membership with Armour Avenue Christian Church, a few Sundays ago. We admire his Christian zeal and devotion.

The Macedonian cry comes to us from Chandler Oklahoma. The white people there offer to support a meeting in the interest of the Christian Church for Negro Disciples. Brother Wm Harper wishes to become a subscriber and an agent for The Plea. Address Davenport, Oklahoma.

Enclosed please find 50cts for six months subscription, Elder C. R. Baker, No. 78 West 14 Street, Chicago, Illinois.

M. T. BROWN.

Chicago.

Arkansas.

Dear Editor of The Gospel Plea:—I am glad to say that we had with us in our state convention, Elder J. W. Murray of Redland, who was very helpful to our convention. From there he went to Pearidge Church and preached for a week to a large congregation each night. All that heard him enjoyed his preaching. He labored very hard every night and had six additions, four reclaimed and two for baptism. On Thursday night he preached his last sermon.

The church and friends at Pearidge paid him $19 when he left for home. May the Lord be with him. I am your Sister in Christ.

SARAH L. BO-TEEK.

Argenta, September 17, 1906.

Texas.

THE TEXAS STATE CONVENTION.

The Twenty-fourth Annual Christian Missionary Convention of the State of Texas is now history. We had our fears about Daingerfield, and it is way to one side of the large State of Texas, but we “got there just the same.” Daingerfield is all right where it is not all wrong. Brother H. W. Wallick, resident of the State Board and Elder L. R. Rand and his congregation had made ample arrangement for the entire delegation. Brother Wallick and his family (not quite as large as Abraham’s) are indeed church people—they work like Trojans.

The convention was voted our best in attendance, interest and earnestness. On the account of the distance to travel many of us and our congregations had to go broke to get there; therefore our financial results were not as large as we had hoped. Nevertheless we raised through all departments more than $450.00 for missions and education in actual cash. (And more churches to hear from.) We were able to satisfy all claims and increase our field force this year. Those taking part on the program showed themselves thinkers along the right line.

Continued on 7th page.)
**Christian Woman's Board of Missions**

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

Adaline E. Hunt, EDITOR.

**Notes.**

I presume the most of our readers know something of our efficient Chinese workers, Mr. and Mrs. Louie Hugh of Portland, Oregon. We note with sadness the death of Mrs. Hugh which occurred at her home August sixteenth. Her work in the C. W. B. M. mission and among the Chinese women at their homes was remarkable. Her whole life was an inspiration to her husband, her every thought and prayer was for the mission and the training of her children Ruth and Andrew.

Our Hospitals and Our Physicians.

**Bilaspur:** Our oldest mission in India, has a hospital and several other buildings for the convenience of patients and attendants. Medical work was opened in 1889. Drs. Olivia Baldwin and Arabella Merrill were the first medical missionaries sent out by the Christian Woman's Board of Missions. They did a good work there until failing health compelled them to lay it down. Dr. Ada McNeil Gorden succeeded them, and gave years of splendid service. Dr. Martha Smith, lately arrived there, now has charge of the medical work at this strong station.

**Deoghur:** Dr. Mary Longdon is the efficient head of the medical work at this station. She has been a blessing to the missionaries and children of the orphanage, besides ministering to thousands of afflicted ones who find the Missionary Doctor their only hope of relief. Deoghur is the location of the leper mission begun by Miss Adam. Dr. Longdon is now in this country on furlough.

**Mahoba:** "A vine of the Lord's planting," is in the Hamipur District. During the dreadful famine, some years ago, the mission house was known as "God's house where little children are cared for." It is a center of beneficent, wide extending influence. It is the seat of one of our orphanages. In connection with that we have learned to know and love the name of Miss Frost. Dr. Ada McNeil, Living Link of the Central Church, Des Moines, Iowa, has charge of the medical work.

**Rath and Maudha** are comparatively new stations. Dr. Rosa Lee Oxer, a physician of experience, and whose first work was at Mahoba, is in charge of the Woman's Home and medical work at Rath. The Woman's Home is soon to be removed to a new station at Kulpahar. Dr. Jennie C. Crozier, Living Link of the Lyon St. Church, Grand Rapids, Michigan, is stationed at Maudha. This station hopes for full medical equipment and a boys' orphanage in the near future.

**Porto Rico:** Dr. W. A. Alton is at the head of the medical work at Bayamon, Porto Rico. There is both need and opportunity for Christian work in this long-neglected island. Priest-ridden and oppressed, the people appeal to us strongly, sitting, as they are, in the very doorway of the country of their adoption.

We need more medical missionaries, more money, more hospitals, and homes for missionaries.

---*Junior Builders.*

**GOOD NEWS.**

**Arkansas.**

Dear Editor:—Lord's Day September 23, the auxiliary rendered an exercise for the purpose of showing to the people the work of the C. W. B. M. and raise money to send to Mrs. Moses. The meeting was led by Mrs. Amanda Jones. Several interesting topics were read. Sister Sarah L. Bostick sent a paper to be read upon the work. There were four leaders of the Methodist Church who gladly took part. The membership is very small, but others are becoming interested. The work would have died had it not been for the faithfulness of the president Mrs. Lizzie Harris and her daughter. Two dollars was raised. We hope the auxiliary will continue to make progress, learned and active women are taking hold of the work.

I am yours in the work,  
G. D. JONES.

**Toleco,**

"One small life in God's great plan;  
How futile it seems as the ages roll,  
Do what it may or strive what it can  
To alter the sweep of the infinite whole!  
A single stitch in an endless web,  
A drop in the ocean's flow and ebb,  
But the pattern is rent where the stitch is lost,  
Or marred where the tangled threads have crossed,  
And each life that falls of the true intent  
Mars the perfect plan that the Master meant."
The literary part of the programme was mostly good, and Professor T. W. Pratt of Greenville dropped in just in time to amend for the part that was not good with one of his enthusiastic common sense addresses. It was entirely too short but entirely too long for some who happened to be around there.

The National C. W. B. M. M. was well represented by Brother J. B. Lehman of the Southern Christian Institute and the White State Convention by Elder J. C. Mason Corresponding Secretary of the State Board. Miss Bertha C. Mason the Corresponding Secretary of the State C. W. B. M. was not able, on the account of sickness, to be present. President Lehman and Elder Mason rendered us invaluable service which was fully appreciated and the convention voted the C. W. B. M. and the Texas White State Board many humble thanks for service of the men—Who are white men indeed in whom there is no guile. Letters of greetings were received from Mrs. Ida V. Jarvis, Mrs. C. Walden and Miss Bertha C. Mason, all state officers of C. W. B. M. (white.) These greetings to the convention were like “cold water to a thirsty soul.” Brother C. C. Smith of Cincinnati thought wise to not come as President Lehman and Brother Mason were on the ground. He decided wisely, and saved the C. W. B. M. that expense, but although in Cincinnati, he sent a special letter to the convention that hit the nail squarely on the head in Daingerfield. Such white men as President Lehman, Elder J. C. Mason and C. C. Smith will never die. To such there is no death.

Space will not permit me to say all I want to say about our individual workers in all the departments of the convention but take my word for it—We are all “catching onto our job.” We are now headed for Educational Rally Day—Sunday before Thanksgiving—The convention will do her best to bring Texas in on the main line.

Wm. Alphin, President Texas Convention; A. R. Littles, Vice President; A. Mitchell, Treasurer; C. H. Thomas, Corresponding Secretary.

“The Educational Rally Day.”

Please permit me to say that November the 25, should be a great day among my colored brethren for several good reasons. (a) To contribute liberally to the support of the grand cause as we are prospered, is our duty to God. (b) to remember the rally day and do our very best, is our duty to the C. W. B. M. which has done, and is doing so much for our race everywhere, especially in the South, even the state of Virginia erecting for us a grand brick building, at Martinsville, fitting up the school building, paying teachers, besides giving $150 per annum, for evangelistic work among the colored people of Virginia. (c) To observe rally day in every church in Virginia. Making all necessary sacrifices to give freely, thereby evincing our worthiness of the great work of the C. W. B. M. is a duty we owe to ourselves. Brethren, in God’s name let me urge every congregation throughout the state, to remember our duty to God; our duty to the C. W. B. M.; our duty to ourselves; by remembering Educational Rally Day November the 25, 1906.

Brethren, let us awake out of sleep, with race pride, love to God, and love to man. Let each congregation, and each member; do our whole duty. God will abundantly bless.

“Give, and it shall be given unto you.”—Luke 6:38.

Yours in Christ,
W. E. Nash.

Helpful to All.

What the C. W. B. M. Is.

(Continued from last page.)

The board looks after the work of teaching the Bible. It looks after the primary school of the Church. In the future as the work of the Church becomes more complex other committees will be needed and they will be chosen. There is as much authority in the Bible for the committee or Board as there is for pastors and teachers. However, we advise that not much time be lost by disputing with those who are led captive by this dogma. The work done by the committees of the church will soon put them to silence.
Item.

We feel sure that the Superintendents in the various schools are planning for greater things this winter.

It used to be that the Sunday-school was for children. The parents would hurry their children off on Sunday mornings. The new idea in the Bible School is this: every member of the church and those not members in the Bible School on the Lord’s Day studying His blessed word. Now for a Bible School revival. May the old as well as young come out and help the Sunday-school to grow.


The Ten Virgins.

Golden Text.—Watch therefore, for ye know not the day nor the hour:—Matt. XXV.13.

The Heart of the Lesson.

This lesson is part of the well known Olivet Discourse, recorded in Matthew 24,25. This discourse gives a prophetical view of the course of time from its utterance, just before the crucifixion, to the second advent of Christ. Two great facts are before us in this prophetical utterance, viz.: the destruction of Jerusalem and the second coming of Christ. The one is near, having taken place within forty years from the crucifixion, the other is still future. The order of events in that time are roughly speaking as follows: (1) The moral condition of the world during Christ’s absence, (24:1-14.) This is the period covered by the kingdom parables of chapter 13. (2) The appearance of the Anti-Christ, (24:15-26). (3) The great advent, (24:27-31) in which there will be mighty convulsion of nature, the mourning of earth’s tribes, and the gathering of the elect. (4) Warnings to God’s people in view of the great advent, (24: 32-31.) the time of the advent unknown and unexpected. (5) Instructions to saints in view of the unexpectedness of His coming, (25: 1-30). (6) The judgement of the nations, (25:31-46.)

Our present lesson is one of the two parables, designed for the instruction of saints in view of the imminent coming of Christ. It has a continuous application in the present time. (Thess. 4:16-18; Titus 2:11-13).

The heart of this lesson is that the revelation of Christ will make manifest the genuineness of a man’s religion, and expose the folly of mere profession.

Here are ten persons who profess spiritual chastity. As far as men can see they are all alike. There is, however, a secret difference—one-half of them have oil in their vessels with their lamps, while the other half have not. For the signification of lamps and oil, we shall not go astray, if we apply the Scripture symbolisms. (Matt. 5:16; Zech.4). The lamps signify Christian profession, the oil signifies the Holy Spirit. It is simply this that the Christian life is sustained by the communication of the Holy Spirit. A man’s being a child of God depends upon his having the Holy Spirit. “Now if any man have not the Spirit of Christ he is none of His,” Rom. 8:9.

Outwardly one may not be able to distinguish between a real Christian and a mere professor, but the day, when the cry is heard to go in to meet the bridegroom, will declare it. The five foolish virgins may have been really good moral men, but were not regenerate. They were not Christians who were not ready, but mere professors. Christ could never pronounce such judgement upon any of His own no matter how weak. The foolish virgins are the same as the persons described in Hebrews 6th chapter. There is work of the Holy Spirit which is short of regeneration.

Let these two facts be made very prominent in teaching this lesson: 1. One’s entering with Christ into the marriage depends not upon his having entered the Christian race, but his continuing therein. “He that endures to the end shall be saved.” It is not enough that we can refer to the lighting of our lamps; if oil and light be wanting when Christ comes, there is no admittance to the heavenly banquet.”—Weston.

2. Borrowed religion will not avail at that day. It is good to have godly companions and associates, but they cannot supply us with grace. Association with the most eminent of God’s saints will not secure for us acceptance at that day; there must be a personal contact with the Lord Jesus Christ through faith in His blood.

Give us of your Oil.

In the house of a well known citizen of Boston there is an exquisite group in marble representing the wise and foolish virgins. The wise is kneeling, in the act of trimming her lamp; and the foolish, with a face full of the most pathetic expression, seems begging from her a share of the oil which she is pouring in to feed the flame; but her sister, with look of inexpressible sadness, and her hand uplifted as if to guard her treasure is as if she were saying “Not so.”
Helpful to All.

"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame; the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 12-13.

In this chapter Jesus clearly teaches that the only work that merits a spiritual blessing is unselfish work for others where there is no desire for any personal recompense. The ideal Christian has an intense love for the human family as a whole. He has an intense desire to lift up all men. No doubt he would be greatly profited if all men were lifted up, for who can imagine a more perfect paradise than a civilization in which all men had this exalted conception of duty? But this must not be his motive. In fact it is useless for him to have it, for the work we do will bear fruit in another generation. It is one of the immutable laws of God that reformers shall not live to see the beneficent results of their work. The ideal, which Christ has laid down for us requires a breadth of motive which entirely eliminates self. The world has always been full of men who desired to rise, but their motive was narrowed down to self. They saw only the happiness that would come to their individual lives. But their efforts were useless, for in proportion as they added to self they subtracted from others and the result was that what they gained within they lost without. Jesus bade his apostles to expand their motive and work not for the uplift of men as individuals, but for the uplift of human society. This, he taught them, would bring a reward which will become more manifest as the ages go by, and will give the doer a place among the great of the earth.

Then if we give a missionary collection, we should be altruistic in our motive. We should divorce ourselves as much as possible from our narrow lives and give for the world’s good. At the coming Educational Rally Collection on the Sunday before Thanksgiving, the following classes will be found:

1. Those who will want to use the money on themselves to take a trip, or possibly to have a good time Christmas. None of these will give except as they are impelled by the giving of others. These have not yet learned to sing the new song. They are but infants in the kingdom, if indeed they are in the kingdom at all.

2. Those who oppose all cooperation. These have not the missionary conception of the work. With them it is a business. They want to start papers and build schools with the sole purpose of getting a business, and usually they are persons who are entirely incapable of counting the cost. Not many of these will give in this collection.

3. Those who have some local enterprise like a state school already started or to be started. The motive in this case is good but too narrow and therefore mistaken; for this contracted idea will rather retard the state school than help it. The state school is a worthy enterprise. It is in the nature of "a living link" and every member in the state should at some time give to it. But this collection is for Educational work among the Negroes of the United States. If this collection is faithfully taken, it will give employment to ten worthy and prepared Negroes where one is now employed; but this should not be the motive. The motive should be to give where we do not expect a personal return.

4. Those who have learned to sing the new song and are singing it with joy. These will give because they know that money is needed to do the great work we have undertaken for the Negroes as a people. They will give because they know that it is their duty to do so. They are following in the footsteps of their Savior and he taught them that with his stripes others were healed. Most of these would give as freely if the collection were not for the Negroes alone.

Our disturbances during the past weeks are traceable to the fact that the people have lost the Gospel and are trying to adjust sinful living with orderly living and these will not adjust.
THE IMPORTANCE!

We say that the Educational Rally Day is important! We say this, but I fear we do not grasp the full meaning; that we do not understand how important it is; that it is important, very important, whether or not each member of the Christian Church does his or her full duty in this matter. I wish it could be conveyed to you just how important this matter is.

Do you not know, do you not understand, will you not lay to heart the fact that much depends upon how this Educational Rally Day is treated this fall, by YOU! YOU! YOU!! YOU!!! Not some other member of the church, not some other church, not some other state, not what these are doing or will do, but what you, YOU in your Church and in your section and in your state will do toward observing this DAY this fall and making a worthy offering for what it represents.

Then with the Rally cry, BE ONE! WIN ONE! Two hundred churches; one hundred Sunday-schools and $1,000—the Educational Rally Day will be a glorious Day in the fall of 1906.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

In last week’s Christian Standard Brother, C. C. Smith has a splendid article on the Negro educational work. Among other things he says:

“I do not think the church at large begins to realize the value of this special work to the Negroes of the land, or the magnitude of our work for them. Four of our missionaries in Jamaica have received the bulk of their training at the Southern Christian Institute. These missionaries are the peers of our missionaries in any land. Their work is first-class measured by any standard. They are practical and spiritual workmen, who need not be ashamed.

“Do our people know that Jacob Kenoly, who is laboring for the Christianizing of his people in the heart of Liberia, Africa, received his training at the Southern Christian Institute? After attending school there he went to Marshall, Liberia, to bring the good news to his own people. He built with his own hands, out of poles cut from the mountain-side, a house in which he might teach and preach the gospel to these who had never heard the message of salvation. He supports himself with the labor of his hands, and devotes the remainder of his time to the elevation of his race. He writes the most cheerful letters to his friends, asking nothing for himself; only soliciting charts and books for his scholars. Who knows but here is started a great civilizing center of influence by the gospel of Christ? The master will grant him a place among the great.”

This year we have students from Texas, Louisiana, Arkansas, Tennessee, Florida, Alabama, Jamaica, Oklahoma and Mississippi. We are looking anxiously for others from Porto Rico, Kansas, Missouri, Georgia and other places. The recent storms in the South have hindered a number from coming in on time, but we hope that nothing shall keep them away long.
Statement, by States, of Churches, Sunday-schools and Individuals, making Educational Rally Day Gifts in 1905 and up to October 1, 1906.

**ALABAMA.**
- Salem church, (J. E. Bowie) $1.75
- New Bethel Ch., George Hicks, $1
- Mrs. J. Smith 10cts, M. Burnette
- Stribing 10cts, Sallie Hicks 10cts.
- (Jos. B. Stribling, Greenville,)$1.50
- Gordonsville church, 5.00
- Bethlehem church, 3.06
- Haynesville church, .90
- Mt. Zion church, .50
- Mt. Pleasant church, 1.50
- David Cook, .10
- Lum, church and S. S. 26.94
- Total-$47.37

**TENNESSEE.**
- Jonesboro, (W. P. Martin) $3.27
- Nashville, Lee Ave. Ch., (Preston Taylor), 10.00
- Franklin 2nd Ch. (A. N. C. Williams) $3.25
- Johnson City Ch., (J. N. Erwin)$2.00
- Knoxville, Paine St. Ch., (S. A. Campbell). $2.50
- Total-$26.27

**MISSOURI.**
- Madison Ch., (Rice Barton) $10.00
- State Convention 12.00
- Total-$22.00

**GEORGIA.**
- Christian Hope, (N. Pickett)$1.50
- Total-1.50

**KENTUCKY.**
- Halls Cap, (O. Singleton) $2.00

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**THE GOSPEL PLEA**

- Millersburg, (J. M. D. Thurman) 5.35
- London Ch., (F. F. Floyd) 12.00
- Carlisle Ch., (Wm P. Richards) 6.50
- Hopkinsville Ch., (S. R. Cotter) 1.75
- Mayslick 2d, Ch., S. S. (V. B. Holts) 5.00
- Richmond Ch., (A. J. Robinson) 1.50
- Sam Hunter, Columbia, 2.00
- Danville Ch., (J. T. Smith) 1.20
- Paris Ch., (Maggie E. Thurman) 6.00
- Louisville Duncan St. Ch., (Maggie E. Porter) 10.00
- Lawrenceburg Ch., (Emma Bell) 5.00
- Jane Walker, 2.50
- (C. H. Dickerson) 10.00
- Nicholsville Ch., 2.20
- Lawrenceburg Sunday-school, (T. M. Smith) 2.65
- Total-68.65

**ARKANSAS.**
- Sarah Sneed, Readland, $0.50
- Roxie Sneed, 1.00
- Oak Hill Ch., (J. H. Russell) 3.65
- Argenta Ch., 3.00
- Lauren Pt. Ch., (W. H. Shockly and E. J. Johnson) 3.00
- Turner’s Chapel, (Wm. M. Davis) 1.00
- New View Ch., (M. Murphy) 1.00
- Pearidge Ch., Jewell (M. M. Bostick and M. W. Webb) 4.55
- Total-17.70
- E. B. Kemp, New Orleans, 10.00
- Total-$10.00

**SOUTH CAROLINA.**
- Three Mile Creek Ch., J. C. Counts, $1.00
- Cherry Grove Ch., J. C. Counts 1.00
- Briner Hill Ch., (J. S. Simmons) 1.00
- J. L. Wood, Waitboro, 1.00
- Total-$4.50

**TEXAS.**
- Bellville Ch., (A. B. Miller) $2.00
- St. James Ch., Lyons, (W. B. Washington) $2.30
- Center Point Ch., R. S. Smith 1.70
- Total-$10.00

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**OHIO.**
- Cincinnati, Walnut Hills, $8.50
- Total-$8.50

**ILLINOIS.**
- Chicago South Side Mission, M. T. Brown $2.50
- Total-$2.50

**MISSISSIPPI.**
- Southern Christian Institute Teachers and students, $20.00
- Thyatira Ch., Mrs. A. C. Calvert 2.00
- Mound Bayou Ch., J. N. Turner 1.50
- Total-$23.50

**KANSAS.**
- Topeka 2nd Ch., and Sunday-school B. C. Duke, $1.00
- Smith, $1.00, Mary A. Jamison $1.00
- Mary A. Jamison, $5.66
- Emporia, 2nd, Ch., H. C. Burton 1.50
- Total-$7.16

Total in the Educational Rally Day Fund-$249.65

**MARTINSVILLE BUILDING FUND.**

**VIRGINIA.**
- Martinsville church, $68.10
- Piedmont Christian S. S. Convention, Oct. 1905 L. H. Ivy 20.00
- Piedmont Christian S. S. Convention July 1906, Mrs. O. D. King 39.54
- Vickers church, A Clark, 2.50
- Spencer church Antioch S. S. J. Spence 2.00
- Camp Branch Ch., Wm. Stultz 12.00
- Jas. H. Thomas, Martinsville, 25.00
- Pulaski City, Lucy Hardy 25.00
- Roanoke, 9th Ave. S. W. G. Tatum 10.00
- Roanoke church, 20.00
- J. O. Carter, Pulaski, 2.00
- Collections Jas. H. Thomas 15.00
- Collections Jas. H. Thomas from white people 56.00
- Sale of surplus lumber, 7.00
- Kate Boone, 10.00
- J. H. Finney, 5.00
- W. E. Nash, 5.00
- W. M. Brown, 3.00
- W. A. Cole, 4.00

(Continued on next page.)
Reports from the Field

California.

To the Gospel Plea—We have just moved into our new quarters, The Lord has abundantly blessed us through our beloved Brother B. F. Coulter who has purchased a Church edifice both house and lot from the East 8th Street Christian Church, paying them five thousand Dollars Cash for it. They have purchased and built elsewhere. On last Lord's day, the 23d of Sept. we occupied it for the first time. We had our opening. In the morning, I preached from 6th Chap of Hebrews, 10 to 15th Verses on the subject, "Perseverance and Patience as essentials to the obtaining of the Promises of God, and his blessings." In the afternoon Brother Coulter the Minister of the Broadway Christian Church, and the man who so generously provided a place of worship for our mission, preached the opening sermon. He spoke from the 11 to 12th verses of 1st Corinthians. Christ the foundation and the building upon it. His discourse was plain and impressive as well to the close of this sermon. One came forward from the Methodists. On Lord's day before this we had two additions both from the Baptists. The outlook spiritually is encouraging. Many have been made friendly towards our plea. The house was comfortably filled at our opening services. The Church is centrally located being on 8th Street near Central Ave. It can be reached by cars from all parts of the City. It is a large commodious, well built Church, with rooms for Sunday-school, Baptistry and all other modern conveniences and lighted by electricity. We are now on sure footing and have much to encourage us and to be thankful for. Now in regard to your little gem, I mean the Gospel Plea. I have been so busy that I could not give it the attention I promised but rest assured that it will be forthcoming. I mean to encourage you in this work for we need just such a paper and I can't see how we can do without it. So dear editor, you shall hear from me again in a very short time. Yours in the one hope of eternal life through Christ. WM. Z. Hopper. Los Angeles, Cal. Sept. 24, 1906.

Educational Rally Day.

Dear Editor of The Gospel Plea:
Sickness has given me such a shaking up during the past two weeks, that I can not hope to say all I intended to say before stricken down. But realizing as I do the dense darkness of ignorance and sin, that has so long enshrouded our people with its attendant results, and realizing the fact, that a great fight against ignorance and sin is on, as a soldier, I wish to say to my comrades, Do not falter but push the conflict with renewed energy. I saw an old poem a long time ago which run like the following, You fearful saints, fresh courage take. The clouds you so much dread, are big with mercy and will break with blessing on your head. We are weak but our captain is strong and is already doing great things for us, in that he is turning our captivity as a stream. He has spoken so very encouragingly to us. Listen! They that sow in tears shall reap in joy. He that goeth forth weeping bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him. Dear brother, there is a little test just ahead of us. It is applicable to all. It is adapted to the condition of every Negro throughout this broad land so none can say there is nothing I can do. That test is Educational Rally Day Sunday before Thanksgiving. Now let us make a long pull, a strong pull, a pull all together. Now may I state some reasons why we should make this a great affair? an offering in which every individual of our race should be represented. If so the first reason is because it is a cooperative work, a work that can not be accomplished by the effort of one. Second, because it is a work of the greatest importance, the preparation of the youths of our race for usefulness in the world. Think, because it is an opportunity to cooperate with an agency which has done and is doing more for us than all others combined. This agency is the C. W. B. M. It has most nobly stood by us. And has made it possible for four great schools to exist for the training and development of Negroes. The S. C. I. at Edwards, Miss. the L. B. S. at Louisville, Ky. The M. C. I. at Martinsville, Va. and last but not least, the L. G. S. at Lum Ala. The Lum Graded School is located 7 miles west of Calhoun, Ala. which is our express and freight office. Just think of the great unselfish sacrifice made by the C. W. B. M. for the L. G. S. and decide to help in the good work. The C. W. B. M. furnished the money to pay for 60 acres of land. They furnished the money to erect all the magnificent buildings that adorn our campus. They furnished the money for the equipment of two industrial departments. They furnished money to pay more than...
THE GOSPEL PLEA.

The time for taking the offering for Education is fast approaching and the day set apart for this purpose is November 25th or Sunday before Thanksgiving. And the appeal comes to every minister and Church of Christ therefore the response should be the most general and liberal the church has ever made to this most neede d work whatever have been our failures of the past, the time has come when the Churches of Christ should redeem themselves by taking a liberal offering for Education. Since the work of our schools has been so clearly presented to us by Bro. C. C. Smith and J. B. Lehman President of the S. C. L., men who are giving their lives to this work, every minister should do his whole duty in taking an offering for this work. The work thus far accomplished is gratifying indeed and is in itself the best evidence of what our schools are destined to do. To maintain these schools for our benefit, the white brethren have given and are still giving largely of their means. And what is better, many of them are giving their lives unreserved to educate and elevate our race. The one thing we very much regret is that while so much has been done to help us, we ourselves have done so little to aid this great cause. Can we afford to remain indifferent to this important work? Will not the Churches of Missouri and of the several states unite in taking the offering for Education this year? Think as we will; this is purely a matter of helping ourselves. The day for this offering was set apart by us to give our Churches an opportunity to aid in this work. Since we are not able as a church to support these schools of our own means, surely we are willing to help in this matter. We are in closer touch with our schools. More of our people are reading The Gospel Plea than ever before. Hence we are better informed in regard to this work and its great need. The ministers and Churches of Christ of Missouri generally are deeply interested in this work and will therefore make a liberal offering for the same this year. The truth of the whole matter is this, our Churches are more and more being awakened to the fact that we are dependent upon these schools for preachers. The fact that other religious bodies are well established throughout the country, is largely due to the fact that they have and are giving largely of their means to support their Church. Can we really hope to firmly plant the truth of Jesus in the many places where we have no churches without a large force of well trained minds and consecrated lives to his service? If we think for a moment we can readily see what is required of us. A liberal offering from every Church will greatly help our educational work. Let us begin now and plan work and pray to make this day a great day in every Church. It can be done and will be done if we as ministers do our duty in this matter.

J. H. BELL.

Educational Rally Day.

May I again speak to the brethren touching educational rally day. I am not sure that we all have a clear conception of what that day should be among us. The C. W. B. M. which is now spending about $20,000 each year for the Negro of this country ought surely to be able to enlist our heartiest cooperation in this educational day rally. This is the day when the C. W. B. M. is remembered and in a very substantial way we should do our best. Literature will be sent the ministers in due time to raise the collection on the day which day is Nov. 25th. We all know of the four schools maintained by the C. W. B. M. Kentucky must do more this year than last. Every church should cheerfully fall in line and proudly take her rank in this day when gratitude is shown for past favors. You Brethren

(Continued on 11th page.)
THE CALL OF THE PREACHER
HUMAN AND DIVINE.

(A Paper Prepared by Pres. J. B. Lehman and read before the Mississippi Christian Missionary Convention at Martin, by Zach H. Howard, and published by request of that Convention.)

The work of the minister of the Gospel is so incomparably above that of any other calling that we must say a few words about his calling before we consider his call.

Into his hands is committed the duty of pointing men to the higher soul culture and away from the debasing tendencies of their human nature. He is the watchman on the wall, warning souls of their danger. Though sometimes poorly supported and scantly encouraged, he hears ringing in his ears the duty of saving his fellowmen. To the honest minister of God is ever present the Apostle's refrain, "Woe is me if I preach not the Gospel."

Through the public schools the Church is the conservator of all the inventions and discoveries we have made in the material world, and the laws of right and wrong, the law of man to man. The minister is the keystone in the arch that sustains all that is good in modern civilization. Take him out, and the arch falls. If, therefore, the calling of the minister of the Gospel is so great, how anxious he should be that his call to the work is unmistakable. He must not be dependent on mysticisms and superstitious beliefs; for, if a man's call rests on a superstitious belief, it is certain that he does not have a clear conception of the great system of salvation which he is to preach. To know what constitutes a call to preach the gospel, we must go to the Word of God. It must decide for us whether the call of the minister comes to him by direct and personal revelation, or whether God has laid down some general principle which guides men to this high calling. By a careful study of the word of God, we are led to lay down the two following statements; viz., (1) God never by direct revelation called a man to any office, unless he had an entirely new office to confer on him and had an entirely new message to reveal through him; and

(2) He laid down general principles by which established offices like the Jewish priesthood and the Gospel Ministry should be filled.

No one should be misled by the great calls recorded in the Bible. Moses heard a voice from the burning bush, but it must be remembered that he was to fill an office hitherto unknown and he was to reveal the spiritual and political laws that were to govern a nation for fourteen centuries. Little Samuel heard a voice, but he was to be God's spokesman in the transfer of the high priesthood from the proper descendants of Aaron to another family, and also in the transfer of the nation from a theocracy to a kingdom. Saul of Tarsus had a call direct from heaven, but it must be remembered that he was to become an apostle to the Gentiles and in his ministry he was to write over half of the books of the New Testament. After the apostles had done their work, there was nothing more to reveal and the office of the minister became established like the priesthood in the Jewish Dispensation. If it could be shown that God has yet other offices to create and other messages to reveal, then we ought to look for calls; but it is unreasonable to expect it, if these are not to be expected. One of the very best evidences that the men, who now contend that they have been called by audible calls are mistaken is that they never preach any other than the simple message they learned at first, and that in many instances men unfit in life and ability claim to be called. If God actually did the calling by an audible voice,
he would make no mistake in his men, and he would give them new and brilliant messages to deliver. He would not doom them to delivering week in and week out, the same childlike message. Besides this, he would not give conflicting messages to different ministers.

We have not many examples of ministers being called in the time of the apostles, but the few we have are very explicit. In Acts 16:1-3, we have an account of Timothy's call. Paul chose him because he was a young man bearing a fine reputation and was well taught in the Scripture by his mother and grandmother. In Paul's judgment, these constituted a call to him to go forth and preach the Gospel. The fact that Paul so regarded it, and requested Timothy to go, constituted his human call. His divine call was seen in his ability, character and training. When he went forth and discovered that he had power over the people in his ministrations, he had his calls, human and divine, confirmed and his life's work was fixed for him. To leave it would have been to backslide. The work the minister of to day must undertake is identical with the work Timothy undertook. His call must come in the same way.

If a young man contemplates entering the ministry he should examine himself in the following order:

1. Do I know myself to be a good moral man? In his work the minister must in a large measure become a sample of the life he preaches. If his life is not pure or not honorable, he in effect preaches that human nature is so weak that it is useless to try to follow the higher dictates of conscience. He does more harm than good.

2. Do I know the word of God? In most cases it requires a course in a Bible School to understand the Word of God properly. It is a history of God's dealings with his chosen people and we cannot properly interpret his message to us without a familiarity with that history. Other things being equal, a man becomes a hundred fold more effective by properly educating himself than he would be without it. In school he forms associations that become invaluable to him in his life's work. Here he meets the men and women who will do the work in the various states and their fellowship becomes a rich treasure to him. Besides this, there is no better place in the world than the school to learn to know men. Here he meets all types and classes of men and he learns how to deal with them. The untrained man does not know how to deal with men and when the first serious difficulty comes, he flies to pieces.

3. Am I apt teach? Have I the gift of tongue and the personal magnetism to lead men? Simply because a man is educated is no argument that he is fit for the work of a minister. If he is naturally a gifted speaker and has influence over others, he could think seriously before he decides not to preach the Gospel.

If the above three questions can be satisfactorily answered, a man should regard himself as called to preach. His human call must come from a church, or, if he desires to become a pioneer preacher to labor in new fields, he must let his success or failure be his test of human call. If a man discovers that no church will call him, or finds that after they have called him they do not keep him, he should seriously question his call to preach. He need not argue that they do not like to hear the truth. Generally speaking, men lose respect for a man who preaches the truth offensively or for the man who is afraid to preach the truth. They expect the minister to stand between them and their God and tell them the truth, and they will always hold in profound respect the man who does this in kindness and in power.

Perhaps, we should say a few words to the churches by way of advice in calling a minister. You should know that it is your duty to make ample provision for the man's necessities, whom you call. After you have done this, it is your privilege and duty to demand of him his entire service and his best service. In selecting a man you should call an educated man, other things being equal. A properly educated man is invaluable to your church community. In the hour of rejoicing or dire calamity, he can take the lead and do you much good. An uneducated man has a small field of activity. However, we would not have any one understand us as casting reflection on the uneducated men. God bless those old heroes who, though poorly equipped in knowledge and poorly supplied with this world's goods held up the banner of the cross and saved many souls. They are God's messengers who will sing on the right hand of the throne. They did the best they could, and it serves as a monition to the educated young man to do as well.

You should take care to call a pure man. An impure man will bring upon your community all the plagues of Egypt. You need not expect your sons and daughters to grow up pure and chaste, if the very fountain head of your religious sanctuary is impure.

You should seek a man whose moral and mental attributes conform very precisely to the require-

(Continued on 11th page.)
EDUCATIONAL RALLY DAY.

Dear Brethren in Christ:—Our Educational Rally Day is near. If there was ever a time when we should unite and work, and make this day a rally day indeed, now is the time.

The white brethren and sisters have loyally and faithfully stood by our schools for many years without the proper support from us. They have laid foundations at Edwards, Mississippi; Louisville, Kentucky; and Lumb, Alabama, and Martinsville, Virginia; and while we presented a little material when foundations were laid, yet we did nothing to be compared with our ability and the great need and loud call of the present hour when the building is to be constructed.

We must be loyal to these good brethren and sisters who are making it possible for us to be all that God would have us—Christian men and women.

Every state and church, and member should strive to excel in making a generous offering on Lord’s Day before Thanksgiving and at once, forward the same to C. C. Smith, 1365 Burdette Avenue, W. H. Cincinnati, Ohio.

Let Kentucky profit by the example set by our Brother Brayboy of Alabama who has, under the wisdom and guidance of Brother C. C. Smith, made the work there what it is today.

Yours for service,
M. F. ROBINSON.
Pres. of Ky. Missionary Board.

APPROPRIATE TIME.

"To every thing there is a season, and a time to every purpose under the heaven."—Ecc. 3,1.

In the verses which follow the one at the head of this article, Solomon proceeds to enumerate certain things for each of which there is a time: "A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted, etc., etc." And, if I may be allowed the liberty, I wish to add to his list: "A time to be grateful, and a time to show gratitude."

In this third chapter of Ecclesiastes, as in all the rest of his writings, the son and successor of David sustains, though unintentionally, his right to be called "The Wisest Man." Birth is not expected until after conception; and then, when the days are fulfilled and the appointed time has arrived, a child is born. On the other hand, the surest sign of death is to see a living being. When the days begin to claim as their own some of the hours of night, and the twigs commence to swell, and the distant coo of a dove is first heard, assuring us of the departure of winter, —as did the dove's ancestor with it's olive leaf assure Noah in primitive time of the abatement of the waters of the Deluge,—the farmer pulls on his plow-shoes, leads out his horse, springs upon its back, and amid the music of clanking plow-chains rides off to his fields—the time for planting has come. Later, when the sun has done his work of warming, the cloud its work of watering, and the dew has contributed its ripening influence, and the full-grown corn appears in the ear, that same farmer goes forth to harvest—it is "time to pluck that which is planted." There are times, too, when "silence" is golden; and still other times when, if we held our peace, "the stones would immediately cry out."

Finally, there are times to show that we are more than beasts; and that rich, red, warm blood courses through our veins—times to show that our hearts are impressive, and that deeds of kindness are not wasted upon us as upon so many stones—times to show that we are capable of experiencing that most delicate, sacred, ennobling emotion (next to love, to which it is closely akin) that can awake to life the music of the soul—the emotion of gratitude.

What is gratitude? It is the opposite of ingratitude. But the two can better be illustrated than defined. This I shall do, and leave the reader to form his own definitions.

A lion, the king of beasts, the terror of man, once stuck a thorn in his foot. (I read the story somewhere when a small boy, and I now repeat it as it comes back to me across the vicissitude of years.) He experienced that same thumping, sickening pain which we remember so well when, in our rollicking, bare-foot boyhood, we had stuck a piece of glass in our foot. His foot became feverish and swollen and festered. No position gave it ease. The nights seemed interminable, for he could not sleep; the days were maddening, for he could not eat. At length, unable to endure his tortures longer, his ancient hostility to man now all forgotten, he hobbled out of his native forest to the outskirts of a little village. Catching sight of a cobbler at work near his door, he made his way painfully to the hut. The man, ignorant of his approach until he had reached the door, was, of course, paralyzed with fear and surprise. The lion, meek as a lamb and harmless as a pet dog, advanced and laid his paw on the man's knee. Seeing the look of intense suffering in the eyes of the great beast, and that he himself was not being devoured as he had expected, the man was reassured enough to pick up the paw and examine it. He soon detected the trouble, and with his pincers...
extracted the thorn. Imagine the relief experienced by that lion. Did he now proceed to devour his benefactor? He would have done so in other days, but now—no! Did he return to his habitual lair and put from his brute mind all thought of the cobbler? Far from it. He lay down at the man's feet and licked them, occasionally lifting to his face a look of devotion and thankfulness such as might put to shame many a human being. Moreover, he became the man's constant companion and protector, and kept him supplied with venison. The cobbler had performed for him a service which he could not perform for himself, and the lion showed his GRATITUDE.

Now, to illustrate the opposite. I remember that once, when a very small boy, while playing at making mud pies with some companions at the back of our house, a wasp, carrying a burden out of all proportion to its size, flew over our heads and endeavored to enter a small knot-hole in the weather-boarding just a few feet from the ground. I called the attention of my companions to it, and we soon forgot our pie-making, so absorbed were we in watching it. Failing to get through the hole head foremost with its burden, the little creature tried backing in. It went in up to its mouth, but there the load struck the sides of the hole and could not be moved. The wasp tugged and pulled and wrestled, but succeeded only in losing its grip and letting fall the thing it carried; it came out, recovered what it had lost, staggered up through the air and made another attempt to enter, but with the same results. It now had my sympathy. The hole was not circular but elliptical, and if the wasp had tried to take its burden in parallel to the greatest diameter it would have succeeded. But there it was, making the third attempt in the same manner as it had made the other two. Impulsive, I reached out my hand to turn the load to give the struggling insect a little help. I received for my pains a thrust from its poisonous sting—nothing less; nor could I ask for more. Such is INGRATITUDE.

Another thing: that wasp not only lost its burden, over which it had worked so hard, and made an enemy of me for itself individually, but it put me against the whole of its tribe. Even now, the sight of a wasp gives me the shivers, and I kill all that come within my reach.

It is evident to all that the time for the emotion, the feeling, of gratitude is coincident with the acquirement of the knowledge that an unselfish kindness has been rendered us. And having been once born, this gratitude should not be evanescent, but "perennial, like the music of the spheres—nay, eternal like the soul itself; for amid the wreck of matter and the crash of worlds" that must come sooner or later, nothing shall survive but the soul and things spiritual. As for the time for showing gratitude, it is whenever we can find or make an opportunity to reciprocate, in some measure, the kindnesses that have been shown us. The Negro brotherhood of the Piedmont District of Virginia and North Carolina (and of Mississippi and Alabama, for that matter, so far as I know) have every reason for gratitude for what the C. W. B. M. is doing for them. The noble women have spent about $4000 in Virginia alone during the last twelve months, while the value of their sympathy and words of encouragement is incalculable. They say to us now, as a mother would say to a child that has learned to walk: "Would you force us to carry all of our own burdens and you and your burdens also? It takes money to bare the burdens we carry: will you not co-operate with us so that we may, all together, "bear one another's burdens"?

Brethren, if we disregard that call, we shall be guilty of the basest ingratitude, and shall deserve to have our name become a byword among those who have hitherto proved our friends. We need not care where the money goes—whether to Mexico or Porto Rico; Lum, Edwards, or Louisville, India, Martinsville, or the far-off islands of the Pacific—we care not! Sufficient is it that our friends, to whom we owe a lasting debt of gratitude, have called upon us to open our pocket-books and co-operate with them in doing for others what has been done for ourselves. And they have set a day for us to respond—the Sunday before Thanksgiving—Educational Rally Day. Shall we imitate the lion, or shall we choose the wasp as our pattern? I believe November 26th is going to prove that there are no wasps among us. But "If such there be, go, mark him well;
For him no ministeral raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, all concentrated in self,
Living, shall forfend fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung."

JAS. H. THOMAS.
Martinsville, Va.
Christian Woman's Board of Missions

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

Adaline E. Hunt, EDITOR.

Notes.

Lord’s Day, October 14, the Mt. Beulah Auxiliary held their regular meeting in the Y. M. C. A. Chapel. A number of interesting missionary stories were told and read by the members. After the program some helpful suggestions were given and remarks made by President Lehman, Samuel Cotterell and the auxiliary president, Mrs. Prout. There were about fifty persons present. A Collection of $2.60 was taken.

This Auxiliary has sent to Mrs. Moses the past year, $30. We hope to send more next year. We gained one new member yesterday.

We read in the Christian Evangelist that the Christian Woman’s Board of Missions raised more than $6,500 above the aim which was $200,000. This certainly is encouraging. When we give to the missionary cause, we know that we are giving to the forces that are building up God’s Kingdom.

“Give as you would if an angel A waited your gift at the door; Give as you would if the morrow Found you where giving was o’er; Give as you would to the Master If you met His searching look; Give as you would of your substance If His hand the offering took.”

You will find a little poem on this page that can be used in your next auxiliary meeting. Have some of the little folks learn it.

A Word to Our New State Organizers.

A few things we ought to take into consideration as workmen in Christ’s vineyard. As examples of faithfulness, let us look at Mrs. Moses, Mrs. Atkinson, Mrs. Cunningham and Mr. C. C. Smith, who are friends to our race, who are making such noble sacrifices to lift up the Negro from his degraded state, and putting them into such schools as Louisville, Kentucky, Lum, Alabama, Martinsville, Virginia, and Edwards, Mississippi; that they may be trained into proper men and women, to help uplift our race. The heads of some of these leaders that I have mentioned, are blooming for the grave, yet their hearts are warm towards the Negro race. Isn’t it sad, sad, sad to think of the many good letters, the many good lectures, the many good dollars, the many good prayers that come from their hearts for us and yet, so many of us do not understand and appreciate, what our white brothers and sisters are doing for us. I wish to say that I believe I understand. My education is limited but I know the tree by the fruit it bears.

Another sad thought that comes to me is the responsibility that our beloved Brother and Sister Lehman bear in caring for the girls and boys under them, to make them Christian leaders for the Negro race. Dear Auxiliary workers, we ought to think daily of and pray for our missionaries both far and near. I will say that one reason why our colored missionaries do not get more money to forward the Gospel is because our members do not think often enough about them. Your humble sister puts many sad hours over her head, while she rejoices in the work of the Lord.

I have made many a trip over the state of Arkansas, losing time, sleep and traveled many a dark hour alone running the risk of being hurt or killed by the train and sometimes getting very little money to help me on to the next station. Yet I am encouraged as I look back and see how faithful our leaders have been whom I have mentioned in this letter. Then look forward Sister Fannie Hay of Texas, Sister D. M. West, of Missouri, Sister M. L. Mead of Kentucky, and Sister Ewell of Ohio. Look up with cheerful hearts and press onward.

God bless you noble sisters in this work. Dear beloved workers in the Auxiliaries, can we not keep the C. W. B. M. page in THE PLEA full of good notes each week? Please write short letters or ask questions. The past three months THE PLEA has given me a double mind to do more work. I ask your prayers for Arkansas and their beloved state evangelist.

I am your sister and co-worker, SARAH L. BOSTICK, Organizer.

Argenta, Ark., October 8, 1906.

MARY’S LITTLE LAMB:

“Mary had a little lamb,
With fleece as white as snow;
And every where that Mary went
The lamb was sure to go.

I wish I had a little lamb
With fleece as white as Mary’s;
I’d have it sheared, and sell the wool
To help the missionaries.”
THE CALL OF THE PASTOR.

(Continued from 7th page.)

The call comes to the man who is seeking the pastoral office and he is called by the Lord. He must be prepared to take up the work and he must have the desire to serve the Lord. He must be willing to give up his own interests and to place the interests of the church first. He must be willing to work hard and to be faithful in his duties.

EDUCATIONAL RALLY DAY.

(Continued from 5th page.)

who have come from these schools prepared for life's great battle, going forth on your mission of love, can do no nobler act than "praise the bridge that carried you over." Remember the other boys who want to come over. How dare we be silent and put forth no effort to help them? It would be a great mistake now to prostitute the means of educational day rally to the several state projects now on hand. Kentucky has always given to the general work and I know we are ready to do the same this year only better. One thing at a time. November 25, is Educational Rally Day. Let us do our best at that. Then recognize whatever other days we may have need of. I sometimes wonder if the rank and file of our people know just whose hand is under the Louis ville Christian Bible School, and the schools in Mississippi, Alabama, and Virginia. If we all knew that the C. W. B. M. is the hand that rocks these cradles, we would be more responsive and November 25, will measure our interest. Every Negro in this connection is directly benefited and should show his gratitude. Who will lead the van? The eyes of the Brotherhood are on us now. If Kentucky leads the states then who will lead Kentucky?

C. H. DICKERSON.

Nicholasville, Kentucky.

STATEMENT, BY STATES, OF CHURCHES, SUNDAY-SCHOOLS AND INDIVIDUALS, MAKING EDUCATIONAL RALLY DAY GIFTS IN 1905 AND UP TO OCT. 1, 1906.

(Continued from 3rd page.)

KENTUCKY GIRLS' SCHOOL FUND.

KENTUCKY.

Bro. Gaitwood, O. Singleton $2.00
Halls Gap Ch., G. Baughman 3.25
Mrs. Polina Dry, Hustonville, 1.00
Winchester church, 8.00
Total-14.25
Total in Kentucky School Fund—$14.25.

TEXAS SCHOOL FUND.

TEXAS.

Greenville Ch., T. W. Pratt $5.80
Total—$5.80
Total in Texas School Fund—$5.80
Total in all of the above Funds—$733.15.

In our turmoils God is revealing our sinfulness; and when the things which people have tried to keep beneath the surface are once laid bare in all their nakedness, the people will again be willing to follow in the footsteps of our Savior.
THE SUNDAY-SCHOOL.

W. O. MOORE.

There are many and diverse Sunday-schools. We know what a school is. It is a place where knowledge is obtained and where culture of one kind or another is a result. A Sunday-school is a school doing work on Sunday. When I was a boy I saw only a few men on Sunday within the church building, where Bible instruction was imparted. The men would be out doors in groups discussing what pertains to the farm. This was their Sunday-school. The saloon in many places runs on Sunday. Men, and boys becoming men, gather in the saloon on Sunday and get the culture that determines their destiny. This is their school. Why do they love the associations and culture of such a school? Why do they fail to see its deadly influence? Why do they fail to abhor it?

The father may say to his boy: “Sunday is like all other days. It is no more sacred than Monday or Saturday.” He does not attend church services. He does not hear the Gospel. He so talks as to alienate his boys from religion. This is the kind of schooling that his boys get on Sunday, at home and during the week. They will be according to this kind of schooling unless something happens to turn their thoughts and foot-steps to the place where God is worshipped and where influences abound to turn the heart from Satan unto God.

There are schools held on Sunday for the purpose of imparting the Word of God to children and men and women. These schools are gaining in numbers and influence. A greater per cent of boys and girls and men and women attend Sunday-school now than there did in the days of our fathers. The Sunday-school is recognized as an institution of great worth. It stands on a par with other church services. I say other church services because it is a church service as much as the service that follows it that is called the service for preaching. In the Sunday-school many preach. This is followed by a school in which the many or few who are present listen to the preacher who proclaims the Word of God or dispenses with it altogether.

The young men and middle-aged men of a certain community where I once resided are members of the church. Their fathers and mothers were not. Why did these young men and middle-aged men depart from the ways of their parents? It can be accounted for on the grounds that they, while young, were induced to attend the Sunday-schools. There they received impressions that led to such convictions, desires and purposes as caused them to identify themselves with the church and to labor in its supports.

The Sunday-school is a great field for work. Young people of the church can do a blessed work by inducing those not members of the Sunday-school to come and share with them its benefits.

The Sunday-school is a potent influence in the extension of civic righteousness. If all boys could grow to manhood under the purifying and exalting influences of the Sunday-school they would be fitted to have high ideals of what pertains to citizenship. They would be a strong force to be reckoned within governmental affairs. They would be an insurmountable hindrance to those seeking to pass laws that savor not of what is for domestic happiness and national honor.

What has been wrought by the Sunday-school for the public good is already distinctly seen. Laws that serve to restrict and to prohibit the sale of intoxicating liquors as a beverage are being enacted in many states. Such laws could not have been passed thirty or forty years ago. It has helped mightily to make possible the Anti-saloon League and other temperance organizations and their achievements. It has been said that one seeking office must bow respectfully to the saloon forces.

Our Young Folks

Lesson for October 28, 1906.

Edited from Standard Bible Lessons.

Jesus Anointed in Bethany.

Matt. xxvi. 6-16

Golden Text. She hath wrought a good work upon me.

Matt. xxvi. 10.

Bethany, is the village in which this anointing took place. It is situated on the eastern slope of the Mount of Olives and is east of Jerusalem. The slope of the mount on the east descends into a valley, and the western side is a graded slope along the road to Jericho. Bethany is on the west side and about half way down this slope.

This lesson today is a love epic, and we must get its meaning soon. We find that there is a purpose in view in all of these lessons. Our Golden Text tells what Mary really did do. She simply surrendered herself and her best to her Master. Christian deeds are not measured by their size, but by their purity.
Helpful to All.

Dr. Beverly Warner, pastor of the Trinity Episcopal Church, New Orleans, delivered a sermon on the race problem Sunday, October 7th, which was printed in the Times-Democrat and copied in some other papers. The whole is a timely statement of facts in a serious problem, well worth anyone's time to read. Dr. Warner took the ground that the good people should organize, first, to destroy dives where these awful criminals are made, and second, to prevent deeds of anarchy by those who would wreak vengeance. He severely condemns all methods now employed to appeal to the passions of the unthinking people and says while there is not now a solution in sight, God will find it for us.

The truth of the matter is, the Church of Jesus Christ in America, and especially in the South faces a crisis. On the one hand are politicians of the type of Senator Tillman who approach the question from a pagan standpoint and whose counsels involve the death of the church; for no man can follow his leading and retain a particle of respect for the Christian religion. On the other hand, are a host of Christian men and women who know what is right in this matter, but who have not realized the nature of the counsels of the politicians.

Now in all this the Christian Negro has an important part to perform. The first great battle will be the overthrow of the liquor business. The saloon is at the bottom of all our ills. Let us await the attack. Be meek. Under no circumstances should you do anything that will make the task such men as Dr. Warner have to perform any harder. The church of the South is full of men of God who will spring to the task like the heroes of old when they once discover that the lives of the church and state are at stake. What you can do you must do to help them. You were purchased with a great price. You can never fully realize what it cost the Christian people of America to produce you. You can never know how many stripes others have suffered for you. Low much others may lose their reason and revert to barbarous deeds, you must remain the same meek men you have always been. In course of a few years, sane counsel will prevail and then the work of the church will stand out as the noon-day sun and men will give God the glory. It is an ill wind that blows nobody good. The recent riots have brought out on the one hand the vast amount of sinfulness beneath the surface, and on the other hand the modest worth of the Negroes trained in our missionary schools. It has also discovered to the church the real question involved in the contest. We would not be surprised if a wave of prohibition would sweep over the South that will destroy the liquor traffic. The sinful practice of making human vices an article of commerce has reached the plague period. God will repeat these plagues until we will be willing to turn loose all complicity with this awful monster. If our hearts are so hardened that it will require our first born, God will not hesitate to require it of us. The liquor traffic stinks even to high heaven. The wrath of God is upon it. If we are wiser than Pharaoh, we will not go to disaster in the Red Sea. We are wiser, for have we not the church of the living God as our refuge?

We have not yet found an El Dorado in our political system. It was well devised to curb the actions of tyrants, but like the old competitive system in business, it makes us devour one another like beasts of prey. In this fierce struggle for mastery, it tempts men to resort to lying and intrigue and our professional politicians are the nearest the opposite of a model Christian character of any of our people. The Negro loses nothing by being debarred from such contests. In fact we think it would be a distinct loss for him to be admitted into such a circle in this formative period. Everything depends on his building his house on the solid rock, and any man or race of men who build on a competitive system of politics are not building on the rock, but upon shifting sand. That which seems an injustice often in the clearer vision of the future turns out to be a great blessing.
Christ gave certain promises based on certain conditions and his promises can not fail. One of these is, “He that exalteth himself, shall be abased; and he that humbleth himself shall be exalted.” He who disregards this law will suffer the consequences.

Ignorance has been the world’s great demon. It has driven men to more suffering and awful calamities than history can record. On the other hand enlightenment has brought to the world nothing but happiness. Ye shall know the truth and the truth shall make you free.

The ministers of Atlanta are contemplating inaugurating an evangelistic campaign among the Negroes of the slums. If this is done it will be the beginning of a new era. The Negroes of the slums of Atlanta are what any other people under the sun would be under similar circumstances. Make a people ignorant, give them the saloon and its twin sister, the brothel, and you will soon have human beasts who have respect for nothing. Our Christian civilization has cause for serious reflections.

When France persecuted the Huguenots and drove them from her borders, she committed national suicide; for they possessed the virtue, the religion, the conscience, and the physical vitality of the nation; and when they went forth the nation began to sicken and not many days hence died. America is great because it received the reform elements of Europe, which brought into our midst the very best blood of the old world.

**Personal and News Items.**

—In the financial statement in last issue of The Plea it was stated that the total amount for Texas school fund is $5.80. Some have overlooked the fact that this is a report for only this year, and are saying that this is all that the Texas brethren have raised towards a school. We will ask Secretary C. C. Smith to make a statement of the entire Texas school fund. But in the meantime all should remember that the present report is only for last Educational Day.

Subscriptions Received.

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**NOTES FROM OUR SCHOOLS.**

**Lum Graded School.**

Last Monday was a rainy day. The four preceding days were rainy days, and almost the entire succeeding week was a rainy week, but on the day and hour appointed our faithful old bell called as of old, but to little effect, as the water lay deep on the ground the greater part of the time above referred to, and made travel impossible, especially for children. We have never faced such an unfavorable condition as we are now having to face. I suppose Mississippi has been visited by the gale which has made havoc of our crops, and what is left, is in such condition, as to require the aid of the children. These things make our school attendance very poor, but we are thankful to be spared with present conditions. They could have been worse, yes much worse, than they are. We have the first floor of our new dormitory now ready for the reception of boys. And it is the prettiest building on our campus. The man who wrote his acceptance of the position as instructor for the boys declined. So we are still in need of a man. And any information leading to the location of a competent man for this work will be appreciated.

Yesterday and to-day have been most beautiful in every way.

Wednesday before the 4th Lord’s day in this month brings us to the time of our annual convention which convenes with the Church at Strata, Ala. and take the Atlantic Coast Line for Strata, Ala. We hope to have the best meeting of our history. Then soon after this the big “Educational Rally Day,” Sunday before Thanksgiving. Let every Negro in the South prepare an offering for that day. With good wishes for the Plea.

I am yours in Christ.

H. J. Brayboy.

**Southern Christian Institute.**

How much is your boy worth? You certainly value him highly. Give

(Continued on 7th page.)
Heart To Heart Talks
With Our Young Folks.

What did you think of the two educational numbers of The Plea? I'll tell you I did enjoy them. Now what are my young folks going to do about it? If you are reading The Plea carefully each week I am sure of $1000.00 on "Educational Rally Day."

It does me good to find out that those who read these talks, are reading daily and weekly papers also and trying to keep up with the doings of the world. We give space to the following letter:

Dear Uncle Isaac:

In the issue of The Gospel Plea for the 6th of this month, I saw five questions you asked some of your young readers and I thought I would try and answer some of them (1) Mr. Hughes is the Republican nominee of New York and Mr. Hearst is the Democratic nominee of the same state; (2) Secretary Taft went to Cuba as a peace commissioner; (3) Educational Rally Day is the day the Negro Disciples should observe, the Sunday before Thanksgiving and they should all give as much as they can. (4) The recent storm in the cotton belt did a damage of fourteen or fifteen million dollars. (5) The International Christian Convention is to be held at Buffalo, New York, October 12-18, 1906.

I am respectfully yours,

Lu Nora Moore.
Lyons, Texas, October 18, 1906.

I am anxious to receive letters from the young folks in every state in the United States. I am going to send a souvenir to the first young, person from each state that sends in answers to these five questions: (1) What can you do to help the Negro Disciples to raise $1000.00 for Educational Rally Day? (2) Where are you attending school this year, or where will you go to school after Christmas? (3) Who was your teacher last year, and how many pupils were there in school? (4) Do you hope to go to one of our schools of higher learning some day? (5) Who is your minister and your Sunday-school Superintendent?

If you have a friend or relative in another state send this issue of The Gospel Plea to him or her, and they may want to write and get the prize for their state. Always address your letters to "Uncle Isaac, care of Gospel Plea, Edwards, Miss."

Truly your friend
Uncle Isaac.

South Carolina.

Educational Rally Day comes this year, on November 25th, or the Sunday before Thanksgiving. This Day should and must be, a red letter day to the Negro Disciples of the several states, but especially so to us of South Carolina. Conditions here require that it be made so. This Day is our high day of opportunity. Made so in the first place—and justly too—by a call from our brethren in the various states, for a day in which they could learn of the great self-sacrificing Christ-like work which the C. W. B. M. is doing for our people and make an offering of appreciation toward it. Brethren this is the crucial period of our existence. We are on trial before the tribunal, of nations. There are some who desire to condemn us to everlasting degredation, and some to extinction. But he who sits as the arbiter of the destinies of nations who is no "respecter of persons but in every nation he that feareth him and worketh righteousness is acceptable with him," is now reaching down his strong arms of salvation to us through the C. W. B. M. which is doing his work. Now brethren if we thrust aside this strong arm instead of reaching out earnestly and clasping it gratefully, if we neglect this great salvation, how shall we escape the awful consequences which threaten us? As with individuals so with nations the propitious opportunity once lost is never regained. In the divine arrangement for the salvation of the world, it is God's purpose that man should be his instruments in accomplishing this end. "We are laborers together with God."

But in the present stage of development of the Negro Disciples, in the very nature of things, it is impossible that they could elevate themselves unaided, for the reason that water can not rise higher than its source. The Negro is fortunate in the matter of friends, the best people of earth are reaching out the helping hand to him. But without his cooperation they can do but little for him. And without their aid and guidance he can not hope to do his best work. Great opportunities carry with them great responsibilities. "Unto whom much is given of him is much required."

Any Negro Disciple who by word or deed opposes or neglects cooperation with the C. W. B. M. by failure to observe Educational Rally Day, is an enemy to the best interests of the race. Let me entreat you, my brethren, to prove your gratitude in a more substantial way then by empty words. Let every minister set this matter earnestly and faithfully before his congregation, and let every church take up a collection on November 25th, however small and send it to C. C. Smith 1365 Burdette Avenue, W. H. Cincinnati, Ohio. He will send you a receipt or publish same in The Gospel Plea.

To oppose this enterprise is suicidal, to neglect it is criminal.

I am yours for cooperation,

J. L. Wood.

Walterboro.
THE TEXAS CONVENTION.

Editor Gospel Plea:—

The motive which prompts the writing of this brief sketch, is due to a short visit which the writer made to the above convention.

I noted with some degree of pride and surprise, the attendance and deliberation of the various departments of the convention, and was agreeably surprised at the accuracy and intelligence with which the business of the occasion was attended to. It is said that the Christian Church in Texas has the smallest number of followers of any of the other states. I don't vouch for the truthfulness of the statement not knowing; but, I do know, that that which it lacks in number is easily made up in quality.

We can see at a casual glance the value which the church places upon intelligence. The real work of the Christian Church, is clearly seen in its earnest Christian endeavors to put forth these primary Christian principles which serve to make Christian men and women to further the cause of the Master's Kingdom on earth among men.

The educational interest of this Church in Texas, was once under the brightest star of success and had the hearty support and unqualified endorsement of the C.W.B.M. under which the educational, mission and extension work of the entire Negro church is fostered and perpetuated. This Christian Woman's Board of Missions is composed of white members of the Christian Church, who have pledged their live's work for the education of the Negro youths of this country.

This Board is supporting more than one school for Negro education in this country. Like all other colored factions in institutions in state or church, the Negro is over anxious to be set out before he is able to sit up and thereby loses his primary training with which he might regulate his affairs after being set out at the proper time. The viewpoint from which I see the educational work of this church in the state is not encouraging. The most deplorable condition of the Christian Church in Texas, was when it consented to divide on its own school question.

That division resulted in the disorganization of the forces on the educational interest of the state. It's a great pity. I hope these contending parties will see the folly of the action and reunite their forces and work under the counsel of the C.W.B.M. and the guidance of the Almighty and build a school in the state that will be a credit to the race.

The schools being operated by this Board are doing a great good for the Negro race. I think Pres. Lehman and Secretary Smith are great men and are consecrated to the work. The school at Edwards, Mississippi of which J. B. Lehman is the president, has already blessed our state, in giving us Miss Fanny Hay, a graduate of that college. The school at Edwards, Mississippi of which J. B. Lehman is the president, has already blessed our state, in giving us Miss Fanny Hay, a graduate of that college. The race has need to be proud of her. God bless and preserve the S. C. I. for the good of the people. I am not a member of the Christian Church as a denomination.

It has my friends and I shall ever love and admire you.

R. H. King
Pastor C. M. Methodist Church
Pittsburg, Texas.

Do you take The Gospel Plea? If not why not send in your subscription now?

Africa.

Editor Gospel Plea:—

I was at Monrovia on the first of the month for the first time since I left. I received a letter from Miss Hunt, one from Mrs. Howard and one from Pres. Council. I was certainly glad to receive a letter from Miss Hunt and to learn that she was yet at the S. C. I. She certainly has been a faithful teacher and is doing great good to my people. I have been in Monrovia but once since I attended there on the 26th of July 1905. I learned that some of the letters were sent back to the United States, although I had somebody ask for my mail every time any one would go up. I am sixty miles back from Monrovia in the jungles. After landing at Monrovia, I remained there nearly one month and then moved out here and have been here ever since.

Away out East of Monrovia on the side of a large mountain I began to clear away and build. I started to teach five native boys who could not speak a word of English. I now have twenty boys. Some of them can speak English quite well. Some are beginning to read. Many more want to come, but they can not find a place to stay. All who come now live near me. I would be glad if I could arrange so they could stay on the place all the while because you can do but little while they stay with heathen parents. I have not heard from the U. S. except recently I received a letter from Prof. Compton of Eureka, Illinois.

There is a large cave in this mountain which the native people worship. One of the boys who comes to me every day told me that he used to go there with his parents.
He says God lives there and that he has a large family. He says he does not know all of their names but he remembers he has a little boy whose name is Joseph and another named Jesus and a little girl named Mary, but he does not know the names of the rest of the family. He thinks he has seen Joseph, but he is not sure. When the natives go to the cave they bring clothing, rice, tobacco and gin for the family.

It has been raining for four months every day. If I were not teaching I could not do anything. My work is beginning to grow more interesting but I do not have a Bible class yet, though I mean to have as soon as the boys are advanced far enough.

My nearest seaport is Marshall, Liberia, S. W. Africa. Someone from this place is there every week, though it takes two months from date to receive an answer to a letter when there is no delay.

I need not tell you I have had varied experience and need to exercise great patience, for the people are about four times worse than the rudest people I ever met in Mississippi. They are up to every kind of wickedness. They know nothing else. Those who worship the cave seem to be in the lead. They say their God wants a sacrifice. It does not matter how they live, just so they are good on the day of the sacrifice. I am doing the best I can under the circumstances.

I hope some day to see you all at the S. C. I. Pray for me and the work here.

JACOB KENOLY.

Arkansas.

To the readers of The Gospel Plea: I have just returned from Buffalo, New York, where I attended the International Convention, where much good was accomplished in arranging a better system of things for a more efficient work during the missionary year, we are just entering. It is inspiring to one to meet with a determined class of Christians who seem to have the determination to go to the extent of their ability to send the story of the cross to all lands. I believe it would be better for at least our ministering brethren to attend these conventions, as they can gather many inspiring thoughts. I had the privilege of stopping a few hours in Cincinnati, with our beloved Brother D. L. McMickens, formerly of my home, who is now ministering at the above named place. The hearty handshake and pleasant smiles received from him recalled old times.

After an interesting stroll through the city, the most interesting of which was ascending the incline and visiting the Zoo in Eden Garden, we left at 6:30 P. M., over the Big Four for Buffalo. On my return I spent about four hours in Louisville during which time I hunted up Dr. M. F. Robinson, pastor of the Green Street Christian Church. I have long since wanted to visit the Louisville Bible School, and in company with Brother Robinson we proceeded to the institution. We arrived in time for the opening exercise. Your humble servant was requested to offer prayer. After which our honorable Professor Thomson accorded me opportunity to speak to the students. This was followed by a few words of encouragement by Brother Robinson. Professor Thomson assured me that they were indeed proud of my visit. Our newly installed teacher, Brother Lickerson, was present and took great pleasure in telling me of the work and showing me the situation of everything. There is one other thing that I want to say with respect to this school, Brethren. The C. W. B. M. has furnished us this location, building and teachers for the purpose of better preparing our ministers for the work of preaching the Gospel. Now then I think that we as Negro Disciples should use our utmost influence to get students to attend these schools—I mean our Christian schools. Some of our brethren say that these schools are not what they ought to be. Brethren, let us ask ourselves the question, what are we doing to make them what they ought to be? How many students have we sent to these schools? How much offering have we made to them? How can we expect them to be what we want them to be, when we are giving our strength to other schools? Brethren, we make a mistake in this. These are our schools and we ought to give our entire strength to them. They cost us nothing; they are an admirable gift to us. Shall we not show our appreciation of them by giving our strength to them? I say yes, thrice yes.

Brethren, what I mean by giving our strength to them is to send our children to them, encourage others to send and give liberally of our means for support of said schools.

In conclusion let me call your attention to our Education Rally Day in November. Not a Negro congregation should fail to take a liberal collection on that Day for Education; and Brethren when we are away from our Church, let us send individually for the work. Send all to C. C. Smith as you will see in The Gospel Plea.

Hoping to see a great improvement over last year in our Rally, I am faithfully your Brother in the work.

M. M. BOSTICK.
Christian Woman’s Board of Missions

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

Adaline E. Hunt, Editor.

Notes.

We are pleased indeed to have these good letters to publish this week.

The tract, ‘Thinks I to Myself’ which is to be a part of the November program, can be had by writing to Mrs. Moses. They are one cent each or ten cents a dozen.

GOOD NEWS.

Texas.

Dear Editor: I would like space in your paper to say a few words concerning my field of labor, and how the people feel toward the work of the C. W. B. M.

Among those I have met, very few find any fault with the work, and those were people who had heard just a smattering from people who were not acquainted with the work themselves. I set them right and leave with them C. W. B. M. literature. I am not trying to organize many auxiliaries yet. I take most of my time at present teaching the people about our missions and showing them the necessity of being identified with the National Board. A number of congregations are acquainted with the work, however, and I have succeeded in organizing auxiliaries at Paris, Daingerfield and Cason. Paris and Cason need much nursing because so few are able to take hold of the work yet. I have done my best to introduce the Tract at these places, and have their promise to take it when I visit them again. I also advise them to take The Plea. I feel that our success will be assured when each church has been canvassed.

The pastor of each church where I have been is becoming more interested in missions. I ask the prayers of all Christians.

Yours in faith.

Fannie L. Hay, Organizer.

Waco, October 16, 1906

Arkansas.

Dear Editor: I wish to say a few words to the sisters in Arkansas, concerning the Christian Woman's State Board. Sister Sarah L. Bostick, the state organizer and a few others met September fifth, and organized after singing a few stanzas of “Nearer My God to Thee.” Prayer was offered by the organizer, followed with singing “I Love Thy Kingdom Lord.” The following officers were elected, Ellen Brock, President; Sarah A. Godby, Vice President; Lottie E. Mitchell, Secretary. The members of the State Board are Sarah L. Bostick, Philey Martin, Alice Mitchell, Willie Pitmore, and Bessie Kirk. The meeting adjourned to meet the Saturday before the third Lord’s Day in November at Pea ridge Christian Church. We hope to have a delegate from each church. Let us band ourselves together in every good work and talk on topics that will prepare us to do better in the future than we have in the past.

I am yours in the work,

Lottie E. Mitchell, Secretary.

Kerr.

Arkansas.

Dear Editor: We enjoyed a good convention. Some of the sisters are determined to do more and better work in the future than in the past. I send the paper that I read in the convention, By Your Fruits You Are Known, to be published in The Plea by request of the organizer.

Yours in the work,

R. B. Ivy.

Sherrill, October 12, 1906.

BY YOUR FRUTS YOU ARE KNOWN.

One reason for belonging to an auxiliary, is that its object is to cultivate a true missionary spirit in every Christian’s heart. Another reason is that we may contribute systematically for the cause of Christ. Some one will ask why don’t you sisters help this state before you give any money to carry the gospel to the heathen lands? Dear sisters did you ever read in the Bible where any of the apostles stayed in one city tell all were converted? The Word says “Go ye into all the world and preach the gospel to every creature.” We have the apostles as examples, for they went from one city to another. Some say, we have heathen at home. Yes and if we were all like you, they would not be converted. Do you go to church every Lord’s Day? Do you give anything to the Sunday-school, for the preacher, to the sick, to the auxiliary or the state work? You say “I gave fifty cents last year and I have had hard luck.” Yes, and you will forever see hard luck, for you gather as you have sown. The tree is known by its fruit.
South Carolina.

Editor Gospel Plea: I desire to call the attention of the disciples of South Carolina to the fact that the time of our state convention is at hand.

It will convene this year at Three-Mile Creek Christian Church, Bamberg County, November 7-11. As your servant let me remind you that another year has passed and nothing has been done for the Master. I say nothing; for whatever else is done with the missionary work left out, will not avail us any lasting good or be acceptable with Christ. "Woe is me if I preach not the gospel" said the faithful apostle, and we can not be wiser than he. We can substitute nothing for it, because it is the power of God unto salvation. To use the words of Elder J. B. Parsons of Missouri "it is folly to try to do a religious business without money. Whenever the business side of Missions is neglected by the churches, conventions become worthless." Let each church send in a good collection for this work. Unless we rally to this cause we will fast become a disappearing brotherhood. Again I warn you as the watchman on the wall, as I did several years ago, when this work was sidetracked, if we neglect this work, God will leave us to a reprobate mind, and each convention will be worse than the previous. This is the rock that caused the brethren in the lower districts to appoint their own convention.

The President of our state board, having been elected from the lower district himself, sympathized with the brethren in that district and pulled off with them, and caused a vacancy in the state board. Therefore the Vice-President who is E. Brown of Sycamore will preside. Lastly, brethren, let us follow the example set by the conventions held in other states? Let harmony prevail, and let us move forward in the Lord's work.

Remember the time and place, Three-Mile Creek Nov. 7-11, 1906.

Yours for success.


Southern Christian Institute.

(Continued from 2nd page.)

him a chance. What the S. C. I. has done for hundreds of boys, it can do for yours. Write to Pres. Lehman.

We give here a shorthand report of S. C. I. life:—The carpenter boys are putting the finishing touch on the new cabins; two families have already moved into their beautiful new homes. The new bakery is a needed addition to the culinary department. The electric bells in the college building have caused great inconvenience by their being contrary. Miss Alden has entered heartily into her work in the sewing department, and the uniforms for the girls are now being made. The color is beautiful blue. The college bell now rings the curfew. The claim agent of the A. and V. Railroad was out to see President Lehman recently in regard to the stock killed some time ago. Our cotton was damaged considerably by the recent hard storms. We had a light frost last Friday. Supt. Prout says that he is more crowded with work than he has ever been. The Franklin Literary Society gave the first program of the year last Saturday afternoon. The attendance at the Mt. Beulah—Lord's Day School is increasing. The different literature classes in the college department are reading daily assigned selections from papers and magazines; one assigned was the excellent article on Educational Rally Day" by William Alphin in last week's Gospel Plea.

The Boys' Summer Literary Society held its public meeting in the chapel last Saturday evening. The program was well carried out. Some of the numbers were exceptionally good. The girls give their program the coming Saturday evening.

The students at the S. C. I. publish no paper of their own but school notes are found in the Gospel Plea each week. Our exchanges with other student publications is necessarily limited. We acknowledge the receipt of the first issue of "The Eureka College Pegasus." It is a neat and interesting student publication.

"Life passes, work is permanent. Youth goes, mind decays. That which is done remains. Through ages, through eternity, what you have done for God, that, and that only, you are. Deeds never die."

"If you are living a righteous and useful life, doing thy duty orderly and cheerfully where God has put thee, thou in thy humble place art humbly copying the everlasting harmony and melody which is in heaven."

"What can a man do more than die for his countrymen? Live for them. It is a longer work, and therefore a more difficult and nobler one."

The date of the Educational Rally Day is Sunday, November 25, but any Sunday near this time which may be more convenient for your church will be just as well: a Sunday or two earlier would be even better.
Lesson for November 4,
The Lord's Supper.
Matt. XXVI. 17-30.

Golden Text.—This do in remembrance of me.
—1. Cor. XI. 24.

The last lesson brought us within two days of the passover feast, and the Master himself told the time by what he said, "ye know that after two days the passover cometh, and the son of man is delivered up to be crucified." Jesus here spoke with precision of that awful event which would soon take place. Jesus had done several things which would do much toward bringing them to acknowledge their Savior. He instructed by his discourses, built up the good work by his example, convinced people by his miracles, and then he prepared to redeem them by his own blood.

It is not known, what Jesus did on Wednesday before the Passover. It is likely that Jesus spent Wednesday at the home of Mary, Martha, and Lazarus, on the Mount of Olives, and that his mother, also John, the beloved disciple, and others were there. The next day he sent two of his disciples, Peter and John, into Jerusalem to prepare a place for the twelve to observe this feast with him. As these disciples were going, they seemed to have a presentiment that something awful would happen.

From verse 17-19 we learn of the "Preparing for the supper."

From the "Standard Bible Lessons."

The lesson illustrated, from "The World Evangel."

The description of the scenes attending the first Passover might enlist our attention. We find in them, that salvation is of God. No doors or walls were sufficiently strong to bar out the angel of death. Only the blood could conquer him. The present world has no refuge or deliverance from death save under the blood of God's appointed Lamb.

Picture the home of a family of Israel on that eventful night. From all sides came sounds of bitter weeping, telling that something worse than the previous plagues has visited the proud land. The Hebrew mother clasped her trembling child to her bosom as these sounds increase. Probably she herself trembles and gives way at times to fear. But these changes of feeling do not affect her safety. She is in a house upon which are blood marks, hence her child is safe, not fluctuating human feelings, but the blood insures our safety.

"He sat down with the twelve."
Looking back to childhood we all remember how pleasant it was on a stormy evening to sit down with mother and father and have them to tell us some story of their early days or some thrilling event of the times when our nation was born.

The disciples were highly privileged in-having a place at this feast with one who could unfold to them its full meaning, all its historic as well as prophetic significance. There would be far more wisdom and happiness among young men and women today if they would sit down often with Jesus—with His word in their hands and His spirit lighting up their minds, instead of sitting night after night before unprincipled actors and minstrel clowns.

"Lord is it I?" If anything is wrong investigation should begin with self. Among a number of workmen riding in a freight car, one raised the cry, "Someone's afire." Another bluntly replied, "Look to him!" The fire was in clothing of the one who first cried out.

Now we ask the question. What does the Lord's supper stand for? It is this. When we all work happy together, and heartily with our church work, we then have fellowship with our brethren. Nobody then has hard feelings or says spiritful things against anyone. We can come up to this standard, if our fellowship is in our Master. We who are Christ's live in Him and He helps us to love one another. Our fellowship is for Christ's cause, so let us all work in perfect fellowship. The Lord's supper is a memorial of His death.

Did not Jesus desire that, as the bread and wine should symbolize to his disciples in all ages the sacrifice once made for the world, they should meditate upon all that they owe to Him who was made a sacrifice for them?

Consider the Lord's supper as a feast of spiritual nourishment. The Israelites not only sacrifice the lamb, but they also prepared the feast fed upon the flesh. As it is only a hungry body that enjoys a good meal, so it is only a soul hungry and thirsty after righteousness that obtains the full benefit of this ordinance.
THE PLACE OF INDUSTRIAL TRAINING.

Very much is heard now-a-days about the value of industrial training for the Negro youth, and we feel that not too much can be said for it; but the great number who are singing its praise, do not know that industrial training unaccompanied with a profound religious training is nothing. The state school is handicapped because of our sectarian differences and and therefore can not touch the fundamental principles of the problems. This is true in reference to the youths of all people. The Christian civilization is the great master civilization of all civilizations only in proportion as the fundamental principles of Christianity are impressed on the conscience of the youth of the land. The state can not do this, or at least has hitherto thought it could not. The result is that it is not turning out men and women who are equal to the task of coping with the world problems. This has been seen in our great state schools for white youths, and it will be doubly manifest in the schools for Negro youths. They are not so far removed from a more primitive state and the evil effects will come out much sooner.

If any one doubts our diagnosis of the case, let him observe the students who come from the schools, almost without religious influences. The traits in the Anglo-saxon that have made him large enough to become generous, were acquired from reading the Word of God in his first endeavors. And besides this, no people who have been so impressed, will ever do any harm to any worthy cause.

Those who criticise the Christian industrial school, do not know its power. They do not know what a mighty engine it is to mould characters such as the whole world admires. Whatever difficulties the Christian white man of the South may have in the future, whatever crisis he may have to pass through, he will find as his faithful helpers the Negroes who have been produced in the Christian industrial school. The men who are making the disturbance were produced in environments which these schools have earnestly sought to break down. If the Christian white men of the North and South would unite to give this religious training to the Negro in the spirit of complete justice, the Negro would never become ambitious for predominance. The missionary school teaches him that such an ambition has meant the death of all the great people of the past, and it will extinguish him ere he grows beyond his infancy. They teach him furthermore that the thing he is to contribute to the sum total of human happiness must be along the line of his natural bent, his meekness.

Without the missionary teacher, there could be no social condition but slavery and slavery and growth of modern civilization are diametrically opposed. Some time, soon or late, it will be seen that his work was the one saving grace. It made it possible for the great host of kind, Christian gentlemen of the South to do the myriads of good deeds that have helped the Negro to make himself useful. If the Negro ever becomes dangerous in the future, it will be because the products of the missionary schools will be overruled before they will have had time to influence the mass.

It is especially fortunate that this work was carried on by the cooperation of the best Christian men of the North and South. Alabama has just decided to place the statue of Dr. Curry in the Hall of Fame at Washington and no man in America has done more to encourage the Christian Industrial school for the Negro than Dr. Curry.

America has set for herself high ideals: Temporarily we may lose sight of these sublime ideals but not for long. The most fortunate man is he who knows that men are not perfect and that many of the unfortunate things are due to that imperfection. Before we complain of the injustice of others we should stop and reckon with ourselves. May be it is our imperfection and disregard of justice that cause our humiliations. It was so in the past with the Jews. When they forgot God, he sold them into bondage of unjust people. When they cried unto him, he delivered them and kept them free until they forgot God and then they went into misery again. Before we complain of our neighbor let us look to our own relation with God.
The time of Educational Rally Day, Sunday November 25th., draws nigh. Go to work now to get ready for the observance of this Day and the result will be a grand victory. Remember the Rally Cry for this Day is, Be one! Win one! 100 Sunday-schools! 200 Churches! $1,000.00! If we live up to this Rally Cry we cannot help but have a glorious victory.

Hold this Educational Day service any Sunday in November, November 11th. or November 18th. or November 25th., whichever date suits best.

What Church will be the first to send its gift? What Sunday-school and who will be the first to make a personal gift? And what state will lead this year; and what state will lead in the number of churches observing the Day, and what state in the number of Sunday-schools holding this service, and what state in the amount of gifts? It will be a contest which will be watched with interest by hundreds of the brethren all over this land. Reports from the Day will be made each week in *The Gospel Plea*.

Never before has there been such a general interest in this day; every day letters are received concerning it and there is a great demand for the Educational Day literature. Four times more literature has been printed for this day than ever before, and now the supply is almost exhausted. It is going to be a grand Day; a glorious victory. Get ready for it, and watch out for it!

Because in some parts the crops have been damaged by storms do not let this stand in the way of your doing your duty. Hold the service anyway, even though the offering be but small; observe the Day just the same, and send the offering even though it be a very small one. If you have done your best, it will be just as acceptable.

Remember the C. W. B. M. Calendar is to be sent to every church giving $5.00 or over and to each Sunday-school giving $5.00 or over and to each person giving $2.00 or over. Do not forget this.

Send the offerings from this Day to C. C. Smith, 1365 Burdette Avenue, Cincinnati, Ohio.

**Personal News Items.**

—Elder J. B. Fletcher of Hagan, Georgia is pastor of the church at Register and is bringing out the work nicely. He has secured the deed for the lot and they are now out of debt. He will endeavor to raise the amount for Educational day from Georgia this year.

**Subscriptions Received.**

M. A. Armstead two years $2.00
A. J. Jennings three years and three months $3.25
John Maynard three months .25

**NOTES FROM OUR SCHOOLS.**

**Southern Christian Institute.**

Through the "Eureka College Pegasus" we learn that Mrs. T. N. Hall, of Pittsfield, Illinois has given two hundred acres of valuable land to Eureka College. Students and friends of the S. C. I. will be glad to know of this good fortune that has come to this excellent school.

Attorney John Titsworth, of Rushville, Indiana, visited his cousin, Miss Harriet Carney, last Lord's Day. Mr. Titsworth is a law partner of Congressman Watson who is one of the most influential members of the National House of Representatives.

Henry Campbell was the only student of Belding Hall who was on the list of "willing workers" for October. He also had the highest grade in the reading circle for the month.

The Home Defender Success Club will hold its regular meeting in the Y. M. C. A. chapel Saturday evening, November 10th. The subject for discussion is "The Aims of the Home Defender Success Club." Short talks will be made by Albert Berry, Robert Campbell, L. Roy Broomer, and Luther Brooks.

Prof. Burgess will give a short drill in "Christian Citizenship."

Some of the young men are getting ready now for the Annual Oratorical Contest to be held, December 19.

Topic for Christian Endeavor, Sunday, November 11: "Christ's life; his sorrows and how he bore them." John XI. 30-38; Isa. LXIII. 3-5.

"Educational Rally Day" now has "right of way" in the plans of every Disciple of Christ. The editor of these notes proposes a dollar league" for rally day. Heres your dollar. Who will be next? We urge all alumni and former students of the S. C. I. to give at least a dollar,—more if you can.

Last Lord's Day was fraught with many helpful influences. The morning sermon by President

(Continued on 7th page.)
OUR RALLY DAY FOR EDUCATION.

November 25.

By J. B. Parsons.

Subject.—Known thou strength.

One of the first principles of security is to know the strength of the enterprise. It is very important to know the strength of the army before going to battle. If the soldiers are able bodied, brave, heroic, lovers of their cause and willing to die by the flag, there need be no fear of wasting means in preparing them with the necessary equipments for service.

The same is true of the Educational work among the Negro people of the present age.

Brethren, we need to know our strength. Leaders may be plentiful and equipments available, but surely we need to know our strength.

How much money can we raise each year for education, and how many students can we furnish?

Why clamor for Christian Schools and colleges, when our own children are being sent else where for scholastic training and our pocket books closed to the progress of our own institutions? Statistics show that there are 50,381 Negro Disciples in these United States, and about $250,00 a year, is the greatest amount reported by us so far, for the Educational Rally Day.

Brethren what kind of a showing is this? Truly it is a shame. Can it be true that we are in earnest about helping to push forward this the greatest religious movement of the age? And what are we worth to the movement? It is enough to insult the very dignity of every Negro Disciple, and spur the entire brotherhood to action.

Indeed it is hurtful to us as a people, should we allow such to exist without an effort to establish our faithfulness. We can not creditably sail under the same banner with the people of this great

movement who are constantly storming the forts of sin and hide our faces like children when called upon for duty. We must send in an offering for Education this fall such as we are not ashamed of that the Discipled world may know our strength and worth to the movement.

If the Christianized Negro is a missionary load, further evangelization among them would be unwise. But this is not true. We are not burdens, but burden bearers, and we must show our strength. The constant gaze of all nations is upon the Negro, and the question is being asked, What service is he religiously to the country? The actions of the Negro under the present opportunity will truly dictate the the advantages for the rising generation.

Our children will be measured by our failures, and our successes. A Rally Day for Education means much to us. It is a good way of finding the financial strength and loyalty of the Negro Disciples to the great interest of the church and it measures the possible depth, of the interest he has in his own welfare.

We all should observe Rally Day for Education, not because it is for our special interest only, but on the account of the influential place it occupies in the church as well. Truly a church without an educational movement in this present age would be as helpless as a bird without a wing. There are few who would care for membership with us, if we had no educational enterprise.

Dear reader, have you ever been called upon by ministers and members of other religious organizations to give an account of the schools of your church, and have you not spoken of them with a considerable degree of pleasure, although you yourself have never seen them, neither have you given to their support?

Oh! for the voice that smote the soul of the murderer Cain to wake up the churches and urge them to action! It is not putting it too strong to say that our very salvation is involved in this matter. The effort to educate and save others is the essential condition of maintaining ourselves in a saved state. What Christ wants with a church, is to educate and evangelize the world.

The goodly white people who have come to our rescue, in the greatest struggles of life, are pleading with us to do our part.

The Louisville Bible School, The Southern Christian Institute, The Lum Graded School, and The Martinsville Christian Institute, are all worthy institutions founded upon good principles, and they deserve our aid. To these institutions our white brethren and C. W. B. M. sisters are contributing $20,000 a year. They are also aiding the State Mission work among us in several of the states. They are not tired, although our contributions have not been much. Moved as they are with a philanthropic heart to strike hard blows for Jesus, they are holding out a financial hand to us and pointing out the way. It is stinging to read of what the Negroes of other religious organizations are doing and then look at our own figures. Every institution that has been launched for education among us, the C. W. B. M. has gone to it in its infancy with her strong arm of charity and comfort. Not as a mere project to see if the Negro can be educated but out of a true heart warmed by the spirit of Christ, to evangelize the world.

Shall we stand cold as a statue to these strong appeals for service and duty, or, shall we with ready hands, grasp the opportunity which inspires us on?

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

North Carolina.

Editor Gospel Plea: Dear Brother
This is to inform the brethren of my whereabouts and how I am getting along in the Master's service.

Leaving Martinsville, Va. Aug. 27th where I had been attending our Annual Convention I visited the following Churches, viz.; Mt. Olive Stuart, and Antioch. All three of these Churches are in Va. located along the line of the D. and W. R. R. We spent a few days with all of the above mentioned Churches and had grand Services. On the night of Sept. 6th we preached at Antioch and Spencer, and the Lord added three to the Church. One was reclaimed and two were received by baptism. The candidates who were baptized had come a distance of three miles and they borrowed clothes and went to a large pond of water where we baptized them the same hour of the night, that being fifteen minutes to twelve o'clock. It was a glorious time on the water at that late hour of the night when Acts 16th Chapter was read and by the light of lanterns the writer and the candidates both stepped down into the water and he baptized them while the congregation sang.

Sept. 9th to 23rd we celebrated our 4th anniversary as pastor of Highmaple St. Christian Church, Winston-Salem, N. C. which was a success in every respect. The 5th Sunday was a busy day with us. At 11 o'clock A. M. we preached the opening sermon for the Slater, Normal, and Industrial Institute of this City. And at 3 and 8 o'clock P. M. we preached at Highmaple St. Church that being the day set apart by the congregation for educational purposes. It resulted in a collection of $5.00. This Church pledged $50.00 to the C. W. B. M. for the School at Martinsville, Va. and she has raised $19.50 of that amount. The remainder will be raised in the near future. The sisters of this church are working hard to raise money enough to furnish one of the rooms in the Martinville, Christain Institute.

R. L. Peters

Missouri.

Dear Bro. I am just returning home from St Louis, Missouri, where I have been engaged in a two week's meeting. There were no visible results further than to edify and strengthen the congregation and get them in a better spirit of harmony. We have some very excellent people in St Louis, that are very earnest and anxious to see the time when they will have a church, and this to my mind is only a question of a short time.

They had an entertainment a day or so before my arrival in which they cleared over $20. which they put in the bank on their building fund, and raised $3.10 for missions while I was there after paying me for my service. I secured subscriptions to the Gospel Plea from the following parties:

Mr. J. W. Kittrell, 4243, Cottage Ave. St. Louis, Mrs. Amanda Gooch, 2219, Walnut St. St Louis, Mr. B. F. Johnston, 1014 Armstrong Ave. St. Louis. The work at New-Haven, is doing quite nicely under the leadership of Bro. J. B. Parsons of Jefferson City. Sister Laura Bartle, has charge of the public school and her work is giving entire satisfaction. She is also of great help to the Church work there.

I will preach for the Brethren tonight, and will go from here to Chamois, where I will remain a day or two to preach and then come to work at Paris. I will hold a meeting for the brethren at Atcherson, Kansas, beginning the second Sunday in November. November should be a banner month among all the Churches for our educational interests.

Yours for advancement.

M. Powell.


Alabama.

Dear Editor.—
The Gospel Plea is an increasing source of encouragement. "Helpful to all" and the address of Bro. Alphin are exceptionally good. I mean the issue of the 13th inst. which is full from bottom to brim of the most helpful instruction along lines of the actual needs of our people.

A careful reading of the Plea will inspire us to aim for a higher life. It enables us to realize that we are responsible, to a very great extent, for our present condition. It points out the remedy, which is a plan of cooperation within easy reach of the poorest of our race. It offers, as a stimulant, the unselfish sacrifices of the C. W. B. M. who have and are supporting four schools for our people. Not only from a financial point of view but they have wisely sent to these schools annually our esteemed friend and Bro. C. C. Smith of Cincinnati, Ohio, Who is as kind-hearted as a mother, a close observer of men and things, a wise counsellor and a safe guide.

We can think of no better reasons for observing Educational Rally Day,
than those given in helpful to all
and the address of Bro. Alphin in
the Plea of the 15th inst. We
shall do all we know to make that
day a success for our educational
work.
Success to the Plea.

Lam,

H. J. Brayboy.

Virginia.

Editor Gospel Plea.-

Dear Bro. please allow me space
in your most valuable paper to say
a few words concerning our church
work, at this place. Stuart is an
old organized church, founded by
our late deceased Bro. R. A. Spence-
er, about 18 years ago. Bro. Spence-
er remained pastor over our church
for about 12 years, and did a great
work, and he was much loved by
every one who knew him. He re-
signed this church to build up the
work in Floyd, Co. and Roanoke
City.

Since that time the following brethren have had pastoral charge of
this work; viz., Elder G. W. Spence-
er, and Samuel Richardson. Bro. G.
W. Spencer, served us about five
years, and did a great work until
the swift messenger death carried
him home. Feb. 20th 1903. Elder
Samuel Richardson became his
successor. He served us quite a
short while but we enjoyed his
counsel and his pastoral care.

After Bro. Richardson resigned pastoral charge this church never
had any pastor until Elder R. L.
Peters, of Winston-Salem, N. C.
became our pastor Oct. 22nd 1905.
Bro. Peters, did a great work. In
the nine months 39 additions were
added to the church. Bro. Peters re-
 mains pastor over this congregation
now and is yet doing grand work
Oct. 7th 1606, he had three addi-
tions. Collection for the three days
was $10.07.
Yours in Jesus.
Ollie M. Staples.

Stuart.

South Carolina.

Dear Editor Gospel Plea:-

Please publish the following mat-
ter in your paper. The first Lord's
day in April I was called to a point
between Barnswall and Allendale
to ordain two brethren for the Min-
istry.

The third Sunday in August, I
went down to the old mother church
expecting to get some aid, but fail-
ed to get any. Sister Kinorosson
gave me five cents, Sister Malinda
Copeland, gave 15 cents. These
two are members of our Church.

Bro. Cane Moye, a Methodist,
gave 15 cents, more than any of
our own members.

The Maynard Institute, which
was published to open on Sept. 15th
will not open until Sept. 17th. All
students desiring to enter can do
so on and after Sept. 17th.

Tuition per week, ten cents. Crimes
of all kind are spreading over the
land, and we need more preachers
and teachers to battle against the
further spread of that monster
which is destroying the peace of
the world. C. C. Smith, corre-
sponding Sec. of B. N. E. E., sent us
money enough to clear away all the
debt of the Institution. And we
are starting out with higher aspira-
tions than ever before. We hope
that Bro. Smith and his board will
do more for us during next session.

Every minister of our Church
must meet in Summerville Oct. 15th
on business of very great importance
touching our school, etc.

Please find enclosed 25 cents, for
the Gospel Plea. Send the same
to John Maynard, Summerville,
S.C.

I am, respectfully yours,
John Maynard.

Summerville, Sept. 25, 1906.
Christian Woman's Board of Missions

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

Adaline E. Hunt, Editor.

THINGS WE OUGHT TO KNOW.

A Living Link is a missionary. He or she is a link between us and those in danger.

A Living Link Church, Auxiliary, Family or Individual is one that pays six hundred dollars per year to support its own missionary.

A Life Line Church, Auxiliary, Family or Individual is one that pays three hundred dollars a year for the support of a missionary in the home field. This three hundred dollars may include all offerings except the regular monthly offerings.

A Farther Light Circle is one that supports a native helper on the foreign field. The price paid the native helps differs in the different fields.

C. W. B. M. Day is our one day in the year before the Churches. It is a day for telling the people what we are doing and what we hope to do. It is a day for asking for an offering from the whole Church.

The Auxiliary Week of Prayer is the week preceding Easter. It is observed by the Auxiliaries and Circles, and is closed by a thank offering from them. Our Juniors and Intermediates and Mission Bands make their offering at the Easter time.

Auxiliary Members.—The question frequently arises as to who may come into this work. We quote the Constitution. Let us notice, too, there are no “honorary members”:

“Any person may become a member of this Society by subscribing to this Constitution, promising to aid in furthering the objects herein named, and to contribute monthly a definite sum, not less than ten cents, to the National treasury for the General Fund, and five cents to the State treasury for the State Development Fund.”

A Life member is one who pays for the work twenty-five dollars in one or two payments in two years, or five dollars a year for five consecutive years.

An Annual Member of the National organization is one who pays not less than five dollars a year to its funds.

The Home Department is established for those who are away from the privileges of the Auxiliary, or even away from Church privileges. A person may become, through this, a regular Auxiliary member by subscribing for the Thomas and paying to the National treasury not less than ten cents a month and to the State Development Fund five cents a month.

Auxiliary Treasurers should be prompt with reports and remittances of National funds to the National Secretary and State funds to the State officer. These should be in hand on or before the fifteenth of December, March, June and September. Only so can State and National officers make correct reports. One or two States failed in reaching their apportionment in the year just closed because some reports were too late. Be prompt.

From C. W. B. M. Leaflet.

ARKANSAS.

C. W. B. M. Program for Arkansas State Board which will meet at the Farewell Christian Church, November 17, 1906, at 9:30, A. M.

Scripture reading, Ellen Brock Prayer
Song
Roll call
Subjects to be Discussed
(1) What steps shall we take to strengthen the work in Arkansas?
(2) How shall we look upon our organizer?
(3) Do we expect every member of the auxiliary to come at the call of the president? If so why not obey the call.
(4) Should every Christian woman be a member of the auxiliary?

We ask that every auxiliary in Arkansas take a special collection, on November 18 and send the money to Mrs. Sarah L. Bostick, Argenta, Arkansas.

Your sister in Christ,
ELLEN BROCK, President.

A LITTLE BOY'S PLEA.

I love the missionaries, Altho' I am so small, And mean to help them now— Not wait till I grow tall.

For mamma says the littles All help to make the great, And we should never put off Doing good till 'tis too late.

So to save all my pennies Awfully hard I try, And though I love candy so, I seldom ever buy.

But for the poor, dear heathen, I save my money bright, To lead them out of darkness, Into God's blessed light.

Will you not give your pennies, Dear people, and not wait, But help to lead the heathen To heaven's pearly gate?

Selected.
Missouri.

Dear Editor Gospel Plea,—

I hope you will find space in our valuable paper for these lines, it having been quite a while since I have written to the Gospel Plea family.

I am teaching the public school at this place, and my relationship with the patrons of the school and also the pupils is as pleasant as one could wish. The superintendent of the schools of the City paid my school a visit, and complimented me very highly on my manner of conducting the school, and the orderly disposition of the pupils.

The Church is doing nicely. We were without a preacher for sometime, but finally we secured the services of Elder J. B. Parsons of Jefferson City, who made his second visit last Lord's day, we are doing nicely now.

We had a rally Sunday and raised $23.60. The Methodist brethren cooperated with us, on the occasion.

Our Sunday-school is all that could be expected under the present condition. The attendance is fairly good with some evidence of growth.

We are going to observe Missionary Rally Day Nov. 4th, our choir will render a missionary programme for the occasion.

We will also observe Educational Rally Day on the 25th of Nov., in connection with the programme printed in your last issue. We are preparing a musical programme also.

I have placed my membership in this church to work with them in their efforts to build up the Kingdom of Christ. Of course when my school is out, I will put my membership at the most convenient place to my home, because I desire to be of some service to the Church where I am located.

Elder Moses Powell, of Lexington, paid me a very pleasant call on his way from St. Louis. He preached for us on Monday night Oct. 22.

Hoping to hear of large results all along the line for each of our Nov. Rally Days.

I am yours for success,

Laura B. Bartel.

Our Rally Day For Education.

November 25.

By J. B. Parsons.

Subject. — Known thou strength.

(Continued from 3rd page.)

By the request of our brethren, a day has been set apart to rally for education. On that day every state, every congregation in the state, and every member in the congregation, should rally. $5000 ought to be the lowest limit. I appeal to the brethren of the other states to meet Missouri, and to every congregation in Missouri to earnestly rally. Leave no leaf unturned. Suffer no further embarrassment. Let us find our strength. We are all brethren. All are responsible. If any church in the state neglects to take the offering, the offering from that state will be less, and the offering from the entire Negro brotherhood will be that much less. We may all share equally the glory, or we must all equally suffer the dishonor.

Hoping that on the 25th, of November, we may all send up an offering such as was never known before.

I beg to remain yours in the hope of immortality,

J. B. Parsons

Southern Christian Institute.

(Continued from 2nd page.)

Lehman bristled with good things. Two young people received the right hand of fellowship. One young lady made the good confession and at five o'clock she was baptized. In the evening Albert Berry led the Y. P. S. C. E.; this meeting was a fitting climax to a very helpful day.

Last Saturday evening the girls who were here the past Summer held their public meeting. The exercises were all good and well prepared. The drill and tableau were especially fine.

Lum Graded School.

We succeeded in organizing a Christian Endeavor Society Sunday evening. The older people who were present seemed much pleased and took part in the meeting. We are to meet at 4 o'clock Sunday evenings, so that the people from the outside can turn out to the meetings. They say they have not had one here before. We have no auxiliary yet. The teachers have not fully decided yet to join in with me in having meetings. Three of them, one of the Methodist, one of the Baptist and one of the Christian Church, have promised to give ten cents for each month at the end of the quarter to be sent to Mrs. Moses. It would be nice to hold meetings, then we could invite some of the other ladies in and perhaps get them interested in the work. Eld. Brayboy is very anxious that one be organized. The school work is getting on very well. Eight new students to day.

Very truly,

Roxie C. Sneek.

"Beautiful city the home of the blest; Beautiful manshions, where weary shall rest; Beautiful rivers of life, never old; Beautiful streets of the purest of gold."
Lesson for November 11,
Jesus in Gethsemane.
Matthew XXVI. 36-50.
Golden Text.—Not my will, but thine, be done.
—Luke XXII. 42.
Introduction.—Gethsemane is a garden or grove situated in the valley at the foot of Mt. of Olives to which Christ sometimes retired; it was here that he endured his agony and was also here betrayed by Judas.
36. There cometh to Jesus.—From the upper room. Set ye here. Eight of the disciples were left at the entrance.
While I go yonder and pray.—It is probable that Jesus motioned which way to go.
37. And he took with him Peter and the two sons of Zebedee.—James and John. Sorrowful and sore troubled.—The keenest anguish is felt not in the actual endurance, but in immediate expectation of calamity.
38. Even unto death.—He felt as if he could not survive the pressure that was upon his soul, and the utter helplessness into which he had sunk is seen in the request to the chosen three. Abide ye here, and watch with me.—He who had been their comforter in every time of need now called on them for their help, which their wakeful sympathy would give him in the hour of his agony.
39. And he went forward a little.—Luke says about a stone’s cast. And fell on his face, and prayed.—Mark, fell on the ground; Luke, kneeled down. My Father.—There is much hope in this very word. His Father would give him every possible good. If it be possible.—If it could be harmonized with thy divine purpose. Cup.—The suffering was represented as a bitter portion in a cup placed to his lips for him to drink. Nevertheless.—The resolution to fulfill God’s divine purpose.
40. And he cometh unto his disciples, and findeth them sleeping.—This is regarded by Meyer as sort of mysterious. We do not regard it so, for some of them probably got quite fatigued, preparing the Passover. And said unto Peter.—One who had been foremost in his fidelity to Jesus. What, could ye not watch with me one hour?—It seems by this that Jesus’ heart was pained, for lack of sympathy.
41. Watch and pray, that ye enter not into temptation.—He does not forget His disciples, if he is sorrowful, so tells them to be careful. The spirit indeed is willing, but the flesh is weak.—How kind and considerate is Jesus in the midst of overwhelming sadness.
42. Again a second time he went away.—The severity of the struggle is seen in the fact that, although at the close of his first prayer he was able to say, “Not as I will, but as thou wilt.” My Father, if this can not pass away, except I drink it, thy will be done.—Now he prayed not that the cup might pass from him but that he might be able to fulfill the divine will in completing the sacrifice.
43. And he came again and found them sleeping.—While the three disciples were within a stone’s throw, Jesus was alone with God, for the disciples did not seem to be knowing what was being said and done.
44. And he left them again, and went away, and prayed a third time.—An indication of the intensity of the agony. Saying again the same words.—The fact suggests to us that there is a repetition in prayer which indicates, not formalism, but intensity of feeling.
45. Sleep on now and take your rest.—“You may as well sleep on now, since your opportunity to help is over.” The hour is at hand.—The hour of the betrayal and the beginning of the last act of the great tragedy.
46. Arise, let us be going.—Looking away at a distance, Jesus perhaps saw Judas and his companions on their way to take him. He is at hand that betrayeth me.—meaning Judas.
47. And while he yet spoke, lo, Judas, one of the twelve.—As Matthew had not mentioned the departure of Judas from the supper-table, he thought it necessary to identify him here as one of the twelve.

TWO WAYS
Did you ever notice how matters go wrong.
How hearts are made sad when there ought to be song?
How questions get tangled and nothing seems right,
When the light of the day is turned into night?
And life is a burden day after day
When man has his way?
Have you heard the sweet music that comes with the spring,
That welcomes the flowers and makes the woods ring?
Have you seen how the blessings come down from above,
When the motto of life is the great law of love?
And how self is abased and victories won,
When God’s will is done?

Christian Standard.
THE GOSPEL PLEA.

"Preach the Word."

Vol. XI. Edwards, Mississippi, Saturday, November 17, 1906 No. 46

Helpful to All.

THE FIRST LESSON LEARNED.

We have in the past five weeks published a list of letters on the necessity of co-operating in the great educational enterprises of the church, which, for clearness of perception of the vital point under discussion, could not be surpassed; and they continue to come in at a rate which will take some weeks yet to publish all. Whatever may be the result of the Educational Rally Day collection, it cannot be said that the leading brethren do not understand the vital point of co-operation. If the collection does not come up to our expectation it will be a weakness of purpose rather than a failure of comprehension—in short, it will show that the spirit is willing but the flesh is weak.

In the past, the different states have been humiliated by failure after failure until the power of sustained purpose was almost lost. This we regard as entirely due to the fact that they had not learned the first lesson, the lesson of true humility and the losing of self in a purpose to work for others. Christ had told his apostles that "whosoever exalteth himself shall be abased, and whosoever humbleth himself shall be exalted"; and this is as true to-day as in their day. God could not give these states a large success because they were not humble enough to utilize success if it had come to them.

But now that this fundamental lesson is learned we can safely predict larger things. We believe that we are at the dawn of a new era in a work that is to become a conspicuous part in the Southern work. As a church we must freely confess that we have not done a work in any way adequate to our profession of seeking to restore the spirit and works of the early church. While our Congregational, Presbyterian, Methodist, and Baptist brethren were each expending from two to three hundred thousand annually we were content with a few thousand while the workers were in actual and painful want. Where the blame of this dereliction lies we do not know, but the blame probably lies all along the line. The workers on the field did not speak as plainly as they should about the folly of poorly equipping to prepare the first workers who would give the character to the work for a hundred years to come; the white men of means in the North and South were too busy "giving it to the sects," to discover the true situation and the Negroes were too busily engaged in building air castles and passing resolutions to see that greater things awaited the time when they would learn true humility. Instead of looking for open doors, they were actually trying to close what doors were opening. While Booker Washington was building up a school that is probably as widely known as any university in the world, by co-operating, in childlike humility, with the white people who were anxious to lift the Negro up, our people were urging that the Negro must first show what he can do, and they did show what they could do to their lasting shame.

There is yet some opposition to the work, and this, as Professor O. Singleton shows in this issue, comes from those who owe their everything to this benevolent work. Such ingratitude and utter selfishness is almost incomprehensible, but there are only a few of them and, as Elder William Alphin has shown, they are not in the harness. They have pretty well kicked themselves outside of the traces.

Unless some unforeseen things occur, the coming collection will surprise all of us. The battle cry has been $1000, but it is more likely to be $2000 at the rate the present sentiment is growing. As you will see by this issue, the amount is already nearly $100, three weeks before the time for the collection. Last year we had a report from only one church in Missouri and now all the leading churches are preparing to take it. In all the states preparations are going on and if the results arc disappointing, it will show a weakness which will be overcome in time.

"In this connection we wish to say a word to the churches in Mississippi. In school privileges you have been blessed far beyond the other states. A school has been

(Continued on 7th page.)
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from the Press of
THE SOUTHERN CHRISTIAN INSTITUTE.
Published in the interest of the cause of Primitive Christianity and the general interest 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.

November 7th., we have received an offering from the Alabama State Convention of $67.33. This is also an outgrowth of the Educational Rally Day sentiment. This makes three State Conventions which have sent an offering since October 1st, 1906. This is splendid and as it should be and surely is a prophecy of the interest awakened in the Educational Rally, and of what the offering will be this fall.

This makes the Educational Rally Fund from October 1st., 1906 to November 7th., $86.33 and it is not yet quite time to begin to hear from Churches, Sunday-schools and individuals. Yours for a glorious observance of the Educational Rally Day this fall.

C. C. SMITH.

Personal and News Items.
—The friends of Sarah L. Bostick, report her as greatly recuperated by her Northern trip.
—The rally at the church at Edwards was a success. A large audience was out and the collection was good.
—Eld. Davis is striving to make

Educational Rally day at Edwards a success:
—Eld. K. R. Brown is in a meeting with the Church at Christian Rest in Louisiana.

Subscriptions Received
Sent by H. J. Brayboy.
Ned Murray six months $0.50
Squire Barnes one year 1.00
N. McIntire six months .50
Tewell McIntire six months .50
I. W. Wadkins three months .25
S. L. Guess six months .50
H. D. Brown six months .50
M. T. Brayboy three months .25

Sent by Sarah L. Bostick.
Mr Edgar Harres one year 1.00
A. F. Edwards, six months .50
Charley Scott six month .50
Joe Smith six month .50
Jas. Simms six month .50

NOTES FROM OUR SCHOOLS.

Lum Graded School.
For the past month we have been favored with excellent weather and the attendance of the school has been increasing each week. Last week fifteen were added to our number.

Sunday was indeed an enjoyable day with us at the L. G. S. After an interesting Sunday-school we listened to a sermon by our president on the Lord's supper. He also called our attention to Sunday November 25 and urged that each prepare and do his best in rolling in the collection for that day. After an hour's recess we met again in our endeavor prayer meeting where much interest is being manifested by both young and old.

ROXIE SNEED.

Southern Christian Institute.
Supt. Prout took four of the lady teachers across the country to Vicksburg Tuesday. It was the coldest day we have had this fall.

Onedia Powell, is the first student to arrive from Missouri. We are waiting to hear from Kansas, Illinois, and other states not represented by students here. Outside of Mississippi, Texas and Louisiana are even on the number of students from their respective states. The prospects are that by the beginning of the year, every room will be taken.

The advanced literature class is preparing essays on the life of William Wordsworth to be read in class.

We urge ministers in their rally day sermons and addresses to raise a big collection, and get at least one boy or girl to promise to attend one of our schools after Christmas. We know that each school will make every effort to care for all students who come.

Miss Hartley has organized another chorus class that meets at 2:30. I am sure that our friends would be surprised to note how nicely these young people in the different chorus classes can read notes, and sing four part music.

Sweet potatoes have been coming in lately at the rate of a ton a day. We estimate a crop of 2,000 bushels.

The Mt. Beulah Lord's Day school will give a special collection toward Educational Rally Day on the Lord's Day before Thanksgiving. We trust all the students will remember this and try their best to give more than they do each Sunday. There is joy in fellowship of this kind. Is your Sunday school going to observe the day?

Who will be first to send in ten subscriptions for the Gospel Plea after Educational Rally Day?
EDUCATIONAL DAY.

The disciples of Jesus that are known by no name save His, that point the unredeemed to no way save His, and who recognize no ecclesiastical authority save His, do indeed contend earnestly for the forms of apostolic times—but do we contend for the spirit of apostolic times? Do we have that zeal to go and to sacrifice that the kingdom of Christ may everywhere be established? Do we ourselves have the spirit of union for which we plead? How do we show it?

As the very source and fountain of all successful missionary work in these starving and oppressive times of keenest competition, stands our missionary schools. Who can question their value to missionary work? Who can be so stupid as to be oblivious to the far reaching influences of these institutions?

The colored brethren of this country have four of such institutions, the S. C. I., the Louisville Christian Bible School, the Lum Graded School, and the Martinsville School. If we loved God's cause, if we were grateful to Him for his manifold blessings, if we had the apostolic spirit and zeal, we would love our schools, we would be anxious for their success, we would pray for their prosperity, we would talk them up among the people, and, seeing we have agreed to do so, we would observe a day in remembrance of them as we observe a day in remembrance of Him.

The day set for such observance according to our own agreement is the Sunday preceding Thanksgiving. No better time could be set. The harvest being nearly ended, the time for general thanksgiving will be at hand. What a fit time to remember, not so much our temporal blessings; for are we too carnal minded? but our superabundance of spiritual blessings—His grace, His love, His pardon, His son, His Godly people, and our missionary schools, which God put in to the hearts of His people to give unto us.

Even a number of ministers(?) that have received their qualification in these schools “Take to the tall timber” when Educational Day approaches, then when everything is over they come looking surprised and feeling like Ananias; for they have in conversation loudly promised to give God the day. Others lie low and conceal themselves by an eternal silence. Is this the apostolic spirit? Let us become jealous for the house of our God.

See how the Methodists and Baptists rally to the support of their schools. They excel in works whose faith and spirit excel.

Will we not feel like hypocrites thanking God for our schools when we do nothing for them to show that we are thankful? Won’t we feel curious to thank Him for any of his goodness and not thank him for our schools?

Let each and every one resolve now to observe the day at the time set. What a gratifying thing it would be to see every church enter this rally!

May each church that has ever observed the day observe it again this year, and more fittingly and more joyfully and more successfully.

Yours for the cause,

O. SINGLETON

RALLY DAY IN ALABAMA.

The churches of Alabama have been individually appealed to in behalf of Educational Rally Day. And we think that is an important step in the right direction. We regard the co-operation of the elders of the churches necessary in order to make the Rally Day service a success. The preachers can, and are expected to do much in this matter; but without the hearty cooperation of the elders, the preacher’s influence is crippled, and his plans and efforts defeated.

We appeal to the elders and deacons for the full extent of their influence and best efforts along this line. Our religious neighbors are, it seems leaving no stone unturned to raise means for the support of their institutions. Should we do less? Should we be less particular than they? We are told that a certain sect of religious people, some of whom live about us, support an educational institution alone, but you say, they are many while we are few. That is true, and for that reason we should the more cheerfully cooperate with those who have, and are by great sacrifices so wonderfully helping us to do, or rather doing what we could not do alone.

As leaders, won’t you show your brethren the importance of educational rally day service, how much you are interested and how determined you are to do your whole duty? the 25th, day, or 4th, Lord’s day, in this month, or as soon thereafter as possible, measures our appreciation for what has and is being done for us. by the C. W. B. M. The programs sent out by Bro. C. C. Smith enable you to conduct the service of that day, whether you have a preacher or not.

Lum Ala.

H. J. BRAYBOY.
Reports from the Field

WHY WE SHOULD OBSERVE EDUCATIONAL RALLY DAY.

Since the emancipation of the Negro in this country, Philanthropists have contributed largely to the establishment of schools and colleges for his education.

Some of these Institutions have been the means of affording the Negro literary instruction, and others have given him more practical benefits in industrial training.

These methods of helping a race are not only commendable, but it must be conceded, that some such help was indispensable to any real advancement of the Negro in the matter of education.

In the church of Christ this work is under the auspices of the C. W. B. M. We need not say they are spending thousands of dollars annually for the enlightenment of the Negro youth, for this, you know, but the question should concern each of us. Do we appreciate the assistance that comes to the race in this way? have we striven to demonstrate our profound gratitude by eagerly taking hold of the opportunities thus afforded for our enlightenment.

We can not afford to be other than grateful for these blessings. The Lord judged Israel more than once for ungratefulness. We are not an exception to the rule. These opportunities will not always come to the Negro if he fails to improve them. The thing to do is to show our appreciation by falling in love with these good people and help do the work that is blessing the race. Sunday before Thanksgiving is the day we should fall in line and give liberally of our means.

I appeal to you as never before to do your best in a financial way on this occasion. It is high time, that the Texas brotherhood awakes from its sleep and begins doing something in appreciation for what has been done for them.

We could easily raise a thousand dollars on that day, if we had the right conception of duty. We shall however expect every member to give something on that day. The way to raise the largest offering ever raised for general education, is put your hand in your pocket, get a good grip on the money, bring it out and put it into the collection, and the results will be encouraging.

M. KNIGHT.

Dallas, Texas.

Texas.

Editor GOSPEL PLEA: Please allow space in your paper to speak in behalf of our cause in Texas.

I have been elected in succession four times as president of State Board. I found at the beginning the work that first necessitated my immediate attention was the auxiliary to the C. W. B. M. and the school in Texas. I found the work along this line most discouraging and at a low ebb, but since I took hold of the work I have fostered an interest in it and persuaded others, and with the help of such staunch and able minded men as Brothers Alphin, Mitchel, and Knight we have now gotten the work at a place where success looks possible. This being true, I request all churches to send their monies to State Secretary C. H. Thomas at Waco, Texas who will forward same to A. Mitchel, treasurer, Dallas, Texas. Now as Brother M. Knight was elected State Evangelist for the ensuing year, I wish it to be known that he is empowered to lay off the State in districts.

The convention which was just held at this place, seemed to be the best ever held in the history of the state.

In conclusion I take this method of thanking the good people whom I have served in the last past three years, I shall endeavor, ever in the future, to serve you to my best judgement.

I remain your servant.

H. W. WALLICK.

President of State Ecard.

Kentucky.

Editor GOSPEL PLEA: We are glad to state progress along all lines. Last month I spent two weeks with the church at Mt. Sterling. The brethren there are very much alive. Brother Brown knows how to keep the fire burning. The church there sustained a great loss in the death of our Brother Ephraim West. He was buried during our meeting. No other member would have been more genuinely missed. Several were added to the Lord. We are now in a good meeting here. Brother J. H. Brooks of Mayslick is doing the preaching. To those who know brother Brooks, no comment is needed. To those who do not I will say I have not had an abier man. His sermons are powerful, logical, convincing. The meeting is ten days old. We have had eleven confessions, and "still they come." The closing date is not sure. The church is ready for the great work. "Thrust in the sickle!" is our motto. The audiences were never better. Our brother uses no trick or trap, but preaches a simple, plain, whole gospel and believes it. Brethren, downright belief in your message means much to the hearer.
Educational Rally is the next thing. From wondering who will do the most on that day, I have been thinking who will do the least. It does seem sometimes that “Foot of the class” is crowded. This shows ambition downward. Brother, sister, make your report reach four figures. Declare you will and it will happen. Decision is the dart that deals death to inertia.

“Every church heard from” should be our cry. We are now on our “good behavior”. Weighed in the balance. Great national as well as religious and educational interests center in the Negro now. Clouds of witnesses encompass us round about. The battle is on. A battle of education and civic righteousness vs. ignorance and superstition. Let it be said as of yore. “The colored troops fought nobly.” We are called upon to prove our own worthiness. This year Kentucky did nothing commensurate with her ability. This year folders of information and circular letters are sent each church and results awaited.

Grand total last year was $721.00 sixty two churches being represented, eight Sunday-schools and nineteen individual gifts. Now shall we go backward or forward? Wellington at Waterloo said to Napoleon’s captured drummer boy “Can you beat a retreat?” “No” came the laconic reply, “We have been taught advances, not retreat.” So let us know no retreat but forward.

“Onward Christian Soldiers Marching as to war With the cross of Jesus Going on before.”

“Aaakansas.

Dear Editor: Since the convention I held a week’s meeting at Pine Bluff. No visible results. On the fourth Lord’s Day in September I preached two sermons at England, where we have two faithful members, namely Bro. Moses Gotriel and wife. They made a convenient place for preaching. They now use the school house. They own a lot for church but they have no building on it. England is a progressive town and if we had preaching there regularly we might do some good in the future. We have several members scattered about over the state who are almost dead for the want of ministerial care. Arkansas is badly in need of preachers.

I wish to say that on the second Lord’s day in Oct. at Pine Bluff, we had an enjoyable service. We baptized three. I had the privilege of speaking to a large crowd at the water on the subject of baptism. There were two other baptisms at same place, one by the Baptists, and one by the Methodists. We had a very interesting ministerial meeting at the above named place on Saturday before the 4th Lord’s day in Oct. The evangelist remained over with us and delivered a soul stirring sermon, on the creed of the Church of Christ. It seemed to be enjoyed by all.

Now a word or two about our schools. While I have not had the opportunity to visit them, I have all confidence that the schools are all right and I think we ought to support them with our children and with our money. I hear some opposers say sometimes that we ought to run our own schools and control them. I say so too but let me say to those that think and talk that way, we ought to work our own land. If we do not have any land, let us rent somebody else’s land until we are able to own some. I consider these schools are ours and a great blessing to us. Now let us patronize them and not forget to take the offering on the fourth Lord’s day in this month. All that I can influence to take the offering I will; let it be great or small. It will be to the extent of my ability.

Yours for the Master.

G. W. IVY.
Christian Woman’s Board of Missions
All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

Notes.

The following were elected at our Buffalo Convention as officers of the National C. W. B. M. Board. Take notice of the few changes that were made.

President—Mrs. Helen E. Moses.
Vice President—Mrs. Anna Atwater.
Corresponding Secretary—Mrs. M. E. Harlan.
Recording Secretary—Mrs. Anna B. Gray.
Treasurer—Miss Mary Judson.
Superintendent Young People’s Work—Miss Mattie Pounds.

We have just learned from The Christian Woman which is published in Western Pennsylvania that the C. W. B. M. auxiliaries in that state have for their special Centennial offering the Jamaica Industrial School. Their apportionment is $3,000 but it is their aim to double that amount.

Industrial missions are in their infancy, but those who have studied the question and watched their growth, are saying that they are undoubtedly a success.

“The industrial institute is manifold in beneficence to all other branches of mission work. It is evangelistic by actual illustration of Christian diligence and honesty. It is the utility of Christ’s religion verified by its ability to fit for service. It teaches the relation of cause and effect, and thus dethrones superstition and all mythical mysteries. In carpentry an error in measurement will teach the necessity

of accuracy. Exactness will teach honesty, close attention to minute details, and this will lead to well-ordered homes and well-purposed lives. It is not enough to just tell a pagan of God. He needs the physician, the medical missionary to heal his body. He must also have the mental and manual training to show him how to heal himself. For not until he is awake to himself will he grasp the significance of a Father’s care. In the far East, the South, in India, China, Africa, and in our own homeland, it has demonstrated that it is God manifest in subduing the earth and sublimating human forces. Under Christian control, such institutions verify the fact that Christianity is conducive to the highest national economy and is a transformer of all conditions of life.”

AUXILIARY PROGRAM FOR DECEMBER.
A Study of Our Year’s Report.
Hymn.
Prayer.
Business Period.
Offering.
Hymn.
Talk: What Our Auxiliary Did the Past Year.
Talk or paper: The Year’s Work in Our State.
Let every one present give one or more items of interest from the annual reports or conduct a regular class study of the work.
Hymn.
Circle of Prayer.
We ask that all our readers will carefully preserve THE PLEA and we will give some interesting items each week that will be helpful for your program.

WATCHWORD AND AIM FOR THE NEW MISSIONARY YEAR.
WATCHWORD, PRAY, WORK, GIVE.
PRAY—For more women.
For deeper consecration.
For larger gifts.
WORK—For increased membership.
For Tidings in every home.
For special gifts from all.
GIVE—Freely our time.
Freely our talents.
Freely our means.
AIM—Members 50,000.
Tidings subscribers, 25,000.
Offerings, $215,000, exclusive of Centennial gifts.

A PRAYER FOR LIGHT.
“Grant us the knowledge that we need
To solve the questions of the mind;
Light thou our candles while we read,
And keep our hearts from going blind;
Enlarge our visions to behold
The wonders thou hast wrought of old:
Reveal thyself in every law,
And gild the towers of truth with holy awe.”

“O let our love and faith abound;
O let our lives to all around
With purest luster shine;
That all around our work may see
And give the glory, Lord, to thee,
The heavenly light divine.”

A LIST OF SCHOOLS SUPPORTED BY THE C. W. B. M.
Hazel Green and Morehead, Ky., Mountain Mission Schools; Edwards, Miss., Louisville, Ky., Lum, Ala., and Martinsville, Va., Schools for Negroes; Portland, Ore., Chinese Mission School; Japanese night school, Berkeley, Cal.
Aarkansas.

Educational Rally Day is drawing nigh. Remember the day, Sunday before Thanksgiving day, or the third Sunday in November. If that day does not suit, take some other day. We have special days for special efforts on the part of all the churches. We do not mean by that that we will not take your dollars after that time. Let each say, I have some money for that work regardless of the day. I suppose by this time all the churches are in possession of Rally Day literature informing them fully of the work.

I was with Brother M. M. Bostick at Pearidge Sunday. He made mention of the day to his people saying, he wanted to raise $25.00 on that day. How many more of our pastors will imitate this good example? There is a premium given to those giving $2.00 and upward. Remember I am hoping, praying, working, writing, and talking to get Arkansas to come up to the ideal mark on Rally Day.

H. MARTIN, Evangelist.

Helpful to All.

THE FIRST LESSON LEARNED.

(Continued from 1st page.)

placed in your midst for your children whose property is valued at $70,000.00. All but one of your ministers who have had any school privileges and most of your Sunday-school workers received their training there. Certainly more ought to be expected of you than of any other state. You should remember the parable about "whom he forgave most" this fall. The people in Mississippi are a good people. For the benefit of those in other states we wish to say that in none of the other states we have visited have we met their superior, but they have been forced into their present unenviable position by a few false leaders. They have done the best they could under the circumstances, and they will yet do a greater work. To the churches we wish to say that you can not possibly go wrong in taking the earnest advice of your faithful state evangelist who has asked every church to take up the collection on the Sunday before Thanksgiving. We feel that we have wronged the churches in Mississippi by not asking them oftener for help in building up the S. C. L. So far this school has come as a free gift to you. You should have more fellowship in it, for where your treasure is there will your heart be also. The list of churches in Mississippi should be greatly increased this year.

Texas.

Dear Editor Gospel Plea,

I am glad to have a paper like The Gospel Plea. First it is our paper in which we can hear from one another and can read each other's thoughts. Second, the paper comes directly from one of our good Christian schools, one of which we hope to see in Texas. Allow me to say brethren the white brethren have blazed the way for such schools as Edwards or better if we only will work to it. I myself and wife will, by the help of God on the 25th day of November answer to the roll, but we are all alone in Tyler. A long these lines the work here is a little weak but I think by the time brothers Knight, W. M. Alpin and I get through shooting the Gospel balls in Tyler the work will be able to be well represented at Taylor 1907.

R. L. LOVE.

Heart To Heart Talks With Our Young Folks.

Well here I am again to say a few words to my young people. I am thinking that some in the different states are forgetting what I said in my last article about the souvenir.

Isn't it a great stir the people are making about Educational Rally Day? Why they are even talking it on the streets and along the country roads. Is your Sunday-school going to observe the day? The superintendent of the Mt. Beulah Sunday-school, Edwards, Miss., is hoping to get a good collection from his Sunday-school, November 18th. This Sunday-school will give all the collection for one day to this good work.

We hope to print some letters from some of our young folks next week. Yours very truly.

UNCLE ISAAC.

Every weed that comes to fruitage is to remind us that good seed is not barren. - Ram's Horn.

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Columbus, O.
Bible-School Page Geneva F. Burgess, Editor.

Lesson for November 25.
The World's Temperance Sunday.
Isaiah V. 11-23.

GOLDEN TEXT.—I buffet my body, and bring it into bondage.—I Cor. IX. 27.

HELPFUL GLEANINGS.
Herbert Moninger says, "The way to hold young men, is: (A.) Make your school a place for young men as well as for little children. (B.) Give them young men teachers, who will live with their classes. (C.) Prepare the lesson so they will get something when they come. (D.) Give them something to do. (E.) Build a wall of older men around them.

Introduction.—In this lesson we find that, "the woes of Isaiah," refer to the sins of Judah and their punishment, and that they were uttered as a warning to the people against the evils which were fast coming upon them. One of the greatest evils, was the "drink" habit, and in those days, there were drunkards, as well as now days. He is practically the same, in all places. He has the same inflamed eyes and nose, the same bursting headache, the same insensibility to good and evil, the same crimes associated with him. The man who drinks is not in shape to be in business, or to do a day's work. He is a disgrace to his home, and his place is needed in society and not in these evil habits. You will find six woes in this lesson.

Intemperance has evil results. Some of them are viz: (1.) It leads the high and low to ruin. (2.) The intemperate man defies God. (3.) It destroys the perception of right and wrong. (4.) It leads to self conceit. (5.) It leads to excess. (6.) It leads to the perversion of justice.

Let us read this little poem. It will help us to know how to banish the saloon.

Only a ballot, brother; A weapon of truth and right; The voice of a great conviction, The patriot's strength and might. 'Twill make rum's stronghold tremble, turn darkness into day, and let God's blessed sunshine O'er all the wide world have sway.

C. M. Fillmore.

Our leaders and the leaders of our country have the same inflamed eyes and noses and are suffering the same insensibility to good and evil.

1. Write it on the nation's laws. Blot out the license clause; Write it on each ballot white. So it can be read alight, 'Where there's drink there's danger.'

If we want to blot out this awful business, we'll have to work every day of the year. The drink demon is a relentless slave-driver. Early and late he drives his victims at his bidding. The drunkard craves more for everlasting liquor than he does for everlasting life. His senses are deadened when it comes to right and wrong. Sometimes we feel that the drunkard has no conscience, for sin has really crushed it out. The giving up to this awful evil, deadens the moral sense of an individual, and takes him away from loved ones.

The grave receives annually 100,000 victims of drink, and yet its silence is beckoning for more. The grave hides them all, and the terrors of judgment . . . their evil doings and so on, do not seem to keep them from this awful curse.

GLEANINGS FROM THE "WORLD EVANGEL."

Now we will talk about, people going into alcoholic captivity.

First, king alcohol's traps are, viz. saloons, beer-gardens and wine rooms. They are baited with "free lunch," music, lively company, and games. The alcoholic captives are robbed of freedom, health, strength, skill, success, character, property, happiness, life here on earth, also in the hereafter. Often times it's captives are caught and are shut up in poor-houses, reform schools, jails, work-houses, penitentiaries, insane asylums, and graves. There is no end to destruction from alcohol's use.

Alcohol can not make you consent, unless you want to.

Once a little girl asked her father for some money to buy a hat. He refused her indifferently. The disappointed girl went to her school and her father started on his way to his work but before he reached the place he met a friend who invited him into a saloon for a drink. There were others there, and the fifty cents which he refused his little girl for a much needed hat, was laid on the counter, and paid for his friend's drinks. At that moment, as he lay his money down the saloon keeper's daughter entered and said: "Papa, I want fifty cents for my spring hat." "All right," said the saloon keeper and taking up this half dollar from the counter, gave it to his daughter, who left with a happy face. This made the first father ashamed, and he said, "I refused my daughter a hat but paid for the rum seller's daughter's hat.

If everyone who even tastes of the awful stuff, will look before he leaps, he'll save many a fifty cents for his family some good cause from this awful cause.

"Where are you going?" "Nowhere in particular." "Well, you will undoubtedly get there," was the questioner's comment. It was a true one, too. A life that starts for nowhere in particular never misses getting there. Have an aim in life and start out while you are young to reach it."
Helpful to All.

A farmer may take one of three courses in regard to his crop. He may pay no attention to it and let the grass take it. In that case all is lost. He may idle away time until the grass has a big start and then go at it with all his force and rescue the crop, but it ever looks stunted thereafter. He may keep at it all the time so the grass will have no start and the cotton may not be stunted. In that case he will have an abundant crop.

The growth of civilization is exactly like this. Many ancient civilizations were neglected and they came to naught in a short time. The great Babylonian Empire did not survive longer than eighty-seven years. Others were neglected until ignorance, superstition and heretical doctrines threatened everything and then by a convulsive effort reform was brought about. This was the way with the formative period of Anglo-Saxon civilization. They had no one above them to nourish them and what they did came from inherent strength. But it took a thousand years of "Dark Ages" to make them what they are.

Now shall we profit by this lesson from history? We have similar conditions to meet and we ought to approach them with the wisdom which the past teaches us. If we do not, we are not as truly Christian as we pretend to be.

The presence of the Negro in America is due to the grasping spirit of three classes of men and the will of Providence which overruled the actions of those men as God overruled the vicious spirit of Joseph’s brethren. First were the Arabian slave catchers on the coast of Africa who wanted money; second were the New England ship owners who wanted money; and third were the Southern planters who wanted money; and lastly was Providence who wanted to open up the world for a glorious Christian era in the future.

In slavery the Negro became skillful in all menial service and in some of the trades. Where he had a Christian master, he made great progress in civilized manliness. He made so much progress that his record after freedom has been inestimably above what was predicted for him by his former masters, and much above what was expected by his liberators.

But contrary to the lesson of the past the white people withdrew all guidance of his growth in civilization except what the missionary schools did. The common schools were manned with teachers who were unfitted in morals and intellect. The churches were manned with ministers who preyed on the morality of the congregation and preached a gospel of superstition, which was laughable to the superficial, but heart rending to him who knew the philosophy of growth and decay of civilization. It was the blind leading the blind. To expect growth under such circumstances, was to assume that the Negro could show a greater strength than either the Anglo-Saxon or the Jew was able to show in his time. That that section of the Negro race that was not influenced by the missionary school has retrograded until it is a menace to our homes is not to be wondered at. As a prominent candidate for governor of our state has said, what we now have is simply showing the folly of letting the blind lead the blind.

Let no Negro feel that this position hurts his pride. Facts are facts and it is always wiser to admit them. Unless he is able to reverse the laws of the growth of civilization, he must have help from without or he will degenerate. That a section of the Negro race has been able to make such progress has been wholly due to the inspiration he received from the missionary school and from the Christian white people of the South. If he makes a mistake in his estimate along this line, he must be the greater sufferer. In his degeneration he may cause the white man’s government to lapse into anarchy and cause the white man untold suffering, but he himself must be the greater sufferer. He will bear it were between the upper and nether millstone.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from the Press of
THE SOUTHERN CHRISTIAN INSTITUTE.
Published in the interest of the cause of Primitive Christianity and the general interest of the Negro Race.

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THE GOSPEL PLEA, EDWARDS, MISSISSIPPI.

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If the Negro ever menaces the good things of our civilization, it will be because a large percent was left to degenerate into the old barbarian strain. The Negro wisely led by the missionary school will menace nothing that ought not to be menaced.

——o——

We hold that every criminal of whatever race is a degenerate. He has sorted out to the old barbarian strain. Christian education is the only sure preventative of this degeneration. It is the only antidote for criminality. Those who oppose Christian education, do not know the power of the gospel.

——o——

Had the churches in Judea been strong enough to follow up Paul’s first effort in Europe with the missionary schools, the world might have been spared the thousand years of “Dark Ages.” Let us not make this mistake. Let us follow every opening in our own land and every foreign land with this sure civilizer. The missionary with his missionary school is the angel that is flying across the heaven having the everlasting gospel to preach unto every nation and kindred and tongue and people on the face of the earth.

——o——

Personal and News Items.
—Announcements are out for the marriage of Miss Anna Willingham, Rantoul, Kansas to Elder P. H. Moss Wednesday, November 28. Elder P. H. Moss is a graduate of the S. C. I. and has made a good record. He is now serving as state evangelist of Kansas.

Subscriptions Received.
Sent in by Eld. William Alphin
Pompy Wilson 1 year 1.00
Israel Woodford 1 year 1.00
R. H. Dabney 1 year 1.00
E. H. Thomson 1 year 1.00
L. C. Davis 6 mo. .50
Sent by Mrs. Bella Calvert 1 yr. 1.00
Sent by C. R. D. Whitfield
Pinkney-Halloway 6 mo. .50
Sent by T. B. Frost 3 years 3.00

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.
The following officers were elected last Saturday evening for the ensuing term of the Home Success Club:—chief defender Samuel Cotterel; past chief defender, Luther Brooks; recorder, Alexander Martin; chaplain, Albert Berry; guard, Leroy Broomer; conductor, Harry Smith. The program for the meeting this evening will be given by the new officers all young men are invited.

Concerning a letter which Miss Hunt wrote for “The Christian Workers,” the following appeared in the C. W. B. M. department of that paper:—the following letter received from Miss Adaline E. Hunt, principal of the women’s department of the Southern Christian Institute, and a Pennsylvania girl, will be interesting to all our readers. I give it full, you see the worker goes to her and she is taking note of us. Miss Hunt is one who scans our annual leaflet with much interest. Oak Grove, Pa., is her home. Her work has been blessed of our Father.

Standing room for girls, not to mention sleeping room at the S. C. I. is at a premium. We are informed that only a few more girls can be taken under any consideration. There are still rooms for boys but if all come who have said they would it will be difficult to find room. Thus early in the year we have nearly seventy boarding students.

The Eureka Democrat journal has this to say: “The Monroe Club and a number of invited guests enjoyed a most profitable session last Saturday evening. Rev. C. C. Smith, of Cincinnati, who has spent many years working among the Negroes of the South was present and made a splendid address concerning the great race problem and after the address conducted a round table which was participated in by the members of the club.” Bro. Smith never misses an opportunity to say a good word for Negro education and evangelization. God bless him as he goes in and out among the people with the good tidings.

Last week we reported a tie between Louisiana and Texas in the number of students in school. It now stands six to five in favor of Louisiana. But there are others in Texas. Let the good work go on.

Lum Graded School.
Lum Graded School, November fourth, at seven o’clock, both teachers and students met at the home of Mrs. C. Calwell where quite a crowd had gathered to witness the

(Continued on 7th page.)
A WORD TO STUDENTS WHO HAVE ATTENDED ONE OF OUR SCHOOLS.
BY MRS. CELESTE HOWARD.

Here and there are scattered students of our schools who remained long enough to learn the real worth of the school they attended. They know the worth of such schools but their own worth can only be estimated by the amount of effort they put forth to make known among others the real worth of such schools.

These schools exist for the good of humanity, that the unfortunate life may be touched and made worth living. This life must be brought under the influence of these schools which gives a work for every student who is out among the people. Do what you can in performing your work. Do not stand off and keep silent. You may not be a public speaker, but you can do much even in conversation. If you love your school and the work of God, talk about it. We have a little girl age two years four months. She dearly loves her father, and it is him that in her stammering way, she talks about most. As it is with this child so it is with a worthy student. You will rejoice to say something of your worthy school; you want to see the school grow not for the sake of the school but that a noble work that God wants done may be done.

O, that every student would be as loyal as some we think of. How it must lighten the burden and make the heart of Brother C. C. Smith, who is so earnestly giving his life in this kind of work, glow when he knows the good effort of those who have chanced to be students and are now able to understand the strength of co-operation and in like manner are imparting their strength.

THE GOSPEL PLEA

It does not pain the heart as much when an opposition comes from him who has not been in touch with these schools as it does when it comes from one who knows and could be a great power in shaping conditions for God's work. We well understand that time and patience must be used with those who know not, but not so with those who know and refuse. We feel that if they could be cut down in power, the sooner the better, nevertheless God in his on time will conquer.

There is an important work that earnest Christian men want to do and it is work of God too, it is among us; conscience teaches that we must work with them. The work also demands it. We believe a christian work will live and thrive but never, never can it accomplish its all until there is given greater strength by working together. We urge that you stand on the side of right, speak and act on the same side. ••. o him that knoweth to do good and doeth it not to him it is a sin.

No doubt you may feel that unless you are public speakers the better thing to do is to hold your breath and breathe nothing but that which you know to be the sentiments of the people and henceforth become lukewarm to all that is good. You are responsible for growth or decay. Talk about that thing which did good unto you in a quiet Christian-like spirit. Win many by telling of the unfitted men and women, the need of prepared preachers and of our weakness in not giving for educational purposes.

It is indeed sad that the disciples of Mississippi have so little to say about our schools and I dare say that more is required at our hands than we think. Where the ministers say so little it leaves more for students to do, though the minister's power ought to be exercised most earnestly along such lines.

Surely students of the S. C. I. are able to realize how it makes Pres. Lehman rejoice when we have a prosperous school year, when students come pouring in from far and near. Then strain every nerve that men and women may be brought in touch with this school, remembering that when a Christian heart rejoices angels also rejoice.

Much is being said about Educational Day. By this time all readers of the Plea ought to understand about it, and as the money raised is to be used for the four schools the Negroes ought to answer this call as no other. We can show our strength, love and interest for education and let those who are wearing themselves out for humanity, see how grateful we are.

Much is expected of you. Ever be loyal. Do not say you thank the white people for what they do and do nothing. Cease to pray that they continue to do without our aid for providence frowns on such labor. To be ungrateful and unwilling to join in and make this work a nobler work after you have received of its store house is similar to the act of disobedience to a devoted father and mother who suffer much for your sake. You know right and if you fail to manifest the right kind of spirit certainly you sin. Students beware of this sin, for it is a great hindrance to a work the Lord wants done.

"The foolish man is he who builds unavailing, whose efforts result in ruin and loss. All are builders. Let us see that we are building what will endure through the storms and test of time..."
Reports from the Field

Mississippi.

LOOKING FORWARD.

We are looking forward—to a glorious day and anticipate a great financial success among our churches.

Let us as Negro Disciples of Christ do our very best; and as Brother William Alphin said in his address, let us all pull, and not only pull, but let us pull together. Let us forget the dim past, with its clouds and sunshine, its joys and sorrows, its conflicts and disasters, and turn our faces to the bright future that we may keep step with the onward march of civilization.

The apostle Paul said, "I was not disobedient to the heavenly vision (Acts 26:19)."

David Livingstone, Knox, Martin Luther, Carey, Calvin and Thomas and Alexander Campbell got a glimpse of that vision. God bless those noble Christian heroes.

Peter was anxious to know what that vision meant. (Acts 10.)

May God open the eyes of the brethren in Mississippi to see the vision. All pastors should encourage their various congregations to give liberally to this grand and noble cause. Our plea is for a forward movement, and it can be done only by self sacrifice, and earnest cooperation with the C. W. B. M.

The blood of our brother crieth unto us from the ground. May God open our eyes to see the fields white and ready for harvest. Look at Africa, Japan, China, India, Porto Rico and Jamaica who are in gross darkness without God or hope in the world. Will you help send one missionary that they may hear the gospel of the blessed Son of God? How can they hear without a preacher; how can they preach except they be sent. (Rom. 10:14-15).

What has the C. W. B. M. done for the Negro disciples in this great southland of ours? Four schools supported and sustained. Ought not we as a people be thankful for their helping to educate and train our youth for life? They did not stop in America after having given us four schools, but in Africa, Porto Rico, Japan and Jamaica they are doing general missionary work. Time would fail me to tell of the great good that has been wrought through consecrated means and unerring effort, all the fruit of the C. W. B. M. Just think of what they have done. Do you not think we owe them some gratitude? Then let us show it on November 25.

Thomas D. Davis.

Vicksburg.

Ohio.

Dear Editor of Gospel Plea:

Please allow me to speak to our brethren in the state of Ohio through The Gospel Plea. I am sorry that this message will not reach all of our brethren in the state. of Ohio.

Only a few of our brethren here take the Plea, so we will have to depend on them to communicate this message to those who do not take it. A few days ago I met the pastor of Walnut Hill Christian Church (R. E. McDuffy) and in conversation with him about Educational Rally Day he said we gave $8.50 last year and this year we will give the same or more.

This church has been working and praying for a church house for many years and if they can give $8.50 to Education I think every church in the brotherhood can do the same. If every Negro Christian church in the state of Ohio would give $8.50 we would be able to send to brother C. C. Smith $51. from the state of Ohio. This is a very small amount but it will show to some extent our appreciation for the work that is being done by the C. W. B. M. for our people. I hope our churches will remember their promises made in the State Convention to observe Educational Rally Day. I notice that the program for our Sunday-school Institute, is out for November 24, 25 which is Educational Rally Day.

So we cannot observe Educational Rally Day on the day set apart by our brethren because we are expecting the churches and Sunday-schools to be present at the Institute in Lockland, Ohio. We will have to observe Educational Rally Day Sunday before the 25, or Sunday after. However I hope we will do much better than we did last year.

Yours truly,

D. L. McMillens.

Cincinnati, November 5, 1906.

Texas.

WHY TEXAS SHOULD LEAD IN EDUCATIONAL RALLY Nov. 25.

William Alphin.

1. The Lord is watching our gifts.
2. The Cause is worthy, indispensable and right.
3. The appeal is a test of our stewardship.
4. We have more than fifty churches in Texas.
5. We have more than twenty-five preachers.
6. We have more than four thousand members.
7. The wealthiest members I know are in the Texas churches.
8. We have been bountifully
blessed in crops and employment.

9. The C. W. B. M. has absolutely carried the schools for us long enough.

10. We are working and asking for a school in Texas and we must be and show ourselves earnest, worthy and grateful.

11. If we are worthy of help, we will help.

12. The schools are now greatly paralyzed on the account of lack of funds and the C. W. B. M. could wisely use and additional twenty thousand in developing the schools already established, and must have it to make the schools what they must be. In Christ's name and services, and for His cause among my own people, planted and fostered by our brethren and sisters in Texas, the largest state in the union, to join us in having Texas lead in this effort, that will largely predict our future in the Educational world.

North Carolina.

On October the 8th I went in response to a call made by Elder W. A. Cole to assist him in a meeting at Lynchburg, Va. On arriving we found that no public announcement was made of our coming.

This was due to the fact that we disappointed them last spring in not coming, after they had put themselves to the expense of erecting a large tent, and had thoroughly notified the public. It was said had we put in an appearance not less than three hundred souls would have heard us the first night.

The brethren decided that at 12:30 P. M. the next day I should go to Adams, Paines and Company's establishment and preach a twenty minutes sermon to the hands during recess for dinner. This firm employs about 150 men. The brethren thought this a good way to advertise our meeting. Brother J. M. Courts a disciple indeed and in truth, who is doing all in his power for the establishment of a new Testament Church in the City accompanied me to the place where I was to preach. He called the men into a stable which contained about one hundred horses where in a few choice words he introduced me to about fifty men of both races. We preached fifteen or twenty minute. Our discourse was listened to with marked attention; at the conclusion we were greeted with a warm hand shake and expression of being pleased with the sermon. As I grasped the hand of one, the Minister of one of the denominational Churches in the city, he gave me poor encouragement saying he is opposed to the Christian Church, that it was not much as he could see that there are but few white members in it in the city and no Negroes at all and therefore he did not believe they were anything. because they are so few in number. We closed our conversation with him by asking him to read Matt, 7:13-14.

We were successful in preaching seven sermons, six of which were at the old folks home, in a beautiful chapel owned by Mr. J. W. Calaway a member of the Baptist Church. He is highly spoken of, and I believe him to be a Christian gentleman.

While in Lynchburg there was a severe storm raging almost the entire time. It rained incessantly and amid these hindrances our congregation grew in number and interest. While we witnessed open confessions, we are glad to say that many friends were won over to the Master's cause.

A word with reference to brother Cole and his work. Of course the

THE GOSPEL PLEA.

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readers of this paper know brother W. A. Cole as a writer and a hustling man, and many are acquainted with him as a preacher of the word in regular ministerial standing and work. He is a man of remarkable push and energy in whatever he undertakes, and he gives himself to whatever task he has in hand with great force and determination. He is not sensational in method but earnest and active in the proclamation of the Gospel and takes pains to declare the whole counsel of God, a man of good presence and address and in all things his life is consistent with his profession. This is a combination that gives a man great power in the proclamation of the Gospel.

The truth faithfully, earnestly and intelligently preached by a man of unblemished life, will always produce satisfactory results. The Gospel is the power of God unto Salvation and he who understands the Gospel and uncompromisingly preaches it cannot fail to reap a rich harvest of Souls.

This is what Bro. Cole is doing in Lynchburg, Va. He is making lasting impressions on all who attend his service or come in contact with him.

(Continued on 7th page.)
Christian Woman's Board of Missions

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

Adaline E. Hunt, Editor.

Notes.

The following taken from the Missionary Tidings will be very interesting for the December auxiliary program.

THE WORK OF THE YEAR.

"The plan of the work inaugurated two years ago—that of bringing the fields and auxiliaries into closer touch through special and definite work undertaken by the auxiliaries in behalf of certain workers or forms of work—continues to prove a blessing.

The year has been marked as one of building. Last year we sent a large company of missionaries to the field; this year we have been providing equipment for them.

In Jamaica three substantial stone church buildings have been erected, and three more are in process of erection. These buildings are of such a character they should be able to withstand the shock of tropical storms, and should prove good homes for a faithful people for many years to come.

In India many repairs have been made on buildings in a number of our stations Bilaspur, Deoghar and Bina have had much help in this nature. In Rath a new church home, school building and Woman's Home have been erected. In Mahoba the Iowa Hospital is in course of erection, while the Florence Briscoe memorial Station has had improvements, and at the Ohio station a small building for the Boy's Orphanage has been erected.

In Monterrey, Mexico, a half of a building block well located, has been bought and two good mission houses erected. This extensive purchase and building was done from the General Fund.

In Porto Rico the Builder's Fund of the children's organizations has erected a splendid stone building, costing $12,000 for a Boy's Orphanage. This is one of our fine buildings of the island, and is a noble monument to the worth of our children's work.

In the United States the Myers Memorial Hall, at Lawrence, Kansas, is nearing completion, and is an expression of a woman's remembrance of her husband and of her faith in the Bible as a vital force in the lives of young men and women. At Morehead, Ky., a fine dormitory for young men, the Wm. T. Withers Memorial Hall, is just completed, and Hodson Hall is so improved, its usefulness to the school is largely increased. At Hazel Green, Kentucky, the Sarah K. Yancey Home, erected last year, was found too small for the needs of the work, and a $1,000 addition to it is now being furnished. Our Martinsville, Virginia School is rejoicing in a good new dormitory that is now completed.

This is the best record we have yet made during any one year in building. We think there have been built into our work better things than stone and brick and mortar. We think these buildings, dedicated to the service to His children and young people, stand for faith and hope and love in the hearts and lives of those who have furnished the means for this work. We think this means a bright future for the work of this and kindred organizations devoted to unselfish service for Christ and His Church."

GOOD NEWS.

Arkansas.

Dear Editor:—I am around to you again to say something to you about my trip to the North. While visiting my sister in Chicago, I had the pleasure of attending the Christian Church where Elder M. T. Brown is pastor. I was indeed glad to have the opportunity of meeting with the sisters of that church and talk with them about the work of the C. W. B. M. I am sorry to report that we failed to have a good meeting as the sisters are somewhat slow in this grand work. On my way home, I stopped in St. Louis, by request of some of the leading members of the Church of Christ at that place. I was met at the Union Station by Brethren Mitchell and Martin, the latter was formerly a member of the Pearidge Christian Church at Kerr, Arkansas. They had prepared a nice home for me with Deacon Kittrel and wife who gave me a warm greeting. I spent the day visiting friends. I spoke in the church Wednesday night October 31, concerning our work, and explaining the necessity of our cooperating with the National Board of C. W. B. M. I told them of the schools this Board is caring for. Four for Negroes two for Mountain Whites one for the Chinese at Portland, Oregon, and others in Mexico, Porto Rico and India. After my talk there was a period for anyone to ask questions about the work. After this I suc-
ceed in organizing with fourteen members. President, Mrs. J. W. Kittrel, Vice President, Mrs. S. Ervin, Secretary, Mrs. Retta E. Maupin, Assistant Secretary, Miss J. L. Gooch, Treasurer, Mrs. Walford, also a Tidings and a program committee were appointed. We took up a collection of $1.80 which was put in the treasury. Messrs. Martin and Mitchell are busy at their post every Lord's Day.

On my arrival home Friday morning I found a good letter from Russellville Arkansas asking me to visit them in the interest of the auxiliary. I left for this place Saturday morning. As I had been writing to them for about two years concerning this work I was indeed glad of the opportunity of meeting with them. I was kindly received in the homes of Misses Woodward, Harris and Scott for rest and lodging. The pastor Eld. W. T. York gave the service over to the writer on Lord's Day at 10:30 a.m. at which time I spoke to the congregation. At 4:00 p.m. I spoke to them concerning the fields and work of the C. W. B. M., after which I organized an auxiliary to the C. W. B. M. with twenty-one members. I was made to rejoice to see the missionary spirit manifested here. It was inspiring to see so many names given for this work when there is so much opposition taught by our old slavery preachers. Many said it was not what they thought it was. I feel sure that this work will live and do much for the cause of our Master. Eld. W. T. York is a good plain gospel preacher, and is willing to do as he learns.

The following officers were elected: Pres. Mrs. Carrie Woodward, Vice Pres. Miss Ada E. Edwards, Sec. Maggie Scott, Asst. Sec. Miss Ethel Franklin, Treas. Mrs. Jane Scott, also a Tidings and a program committee were appointed. I left plenty of literature for them to read. The ages of two members of this auxiliary are 62 and 68 years. Collection in C. W. B. M. treasury, $50 Collection for Sunday-school, .47 Collection for the writer, 4.50 Subscriptions for the Plea, 2.00 Total for the day 7.47.

May the time soon come when all the Negro churches will see the light.

I am faithfully your sister and co-worker in Christ,

Sarah L. Bostick

Lum Graded School.

(Continued from 2d page.)

marriage of her daughter Amanda to Mr. James Wiley. Miss Calwell was a student of the L. G. S.

We were pleased to welcome in the C. E. meeting. Elder J. E. Bowie Secretary of the Board, and Elder Ross a Baptist minister of this community, both made some very helpful remarks.

Miss Anderson of Hartford, Conn., now a teacher in the Calhoun School, and Dr. Dubois were visitors at the L. G. S. Monday evening.

Each week brings an increase of attendance at the school,

Roxie C. Sneed

North Carolina.

(Continued from 5th page.)

Hear me brethren! Lynchburg is a great enterprising City of about 30,000 inhabitants and quite a number of them are people who have never been members of any church, and there is not a Church of Christ in that City among the Negroes. Brethren, shall we plant one there? question: what does it take to plant one there? Answer men and money. Well then we have Bro. Cole there at present; will you send the money? Do you know that there are but five Negro deacons in that City? They were paying $2.50 per week rent for a house to worship in but have since been reduced to $3.50 per month. I held a week's meeting there and they paid me $8.50 for my services; hence you see they are sacrificing and are worthy of help.

They hope to run a meeting next Spring that will arouse that City. I suggest that the preachers of the various churches take a collection from time to time and send it to them for the purpose of helping them to employ an evangelist next spring.

Brethren will you please let me hear from you through this paper as to your position relative to this most needed field.

Address Elder W. A. Cole, 1330 main street Lynchburg, Va.

I am yours in his name

R. L. Peters

Winston-Salem, N. C.

SIXTY WEEKS FOR $1.75.

Don't put off until to-morrow the matter of subscribing for The Youth's Companion. The publishers offer to send to every new subscriber for 1907 who at once remits the subscription price, $1.75, all the issues for the remaining weeks of 1906 free.

These issues will contain nearly fifty complete stories, besides the opening chapters of Hamlin Garland's serial, 'The Long Trail'—all in addition to the fifty-two issues of 1907.

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New subscribers will receive a gift of The Companion's Four-Leaf Hanging Calendar for 1907, lithographed in twelve colors and gold.

Subscribers who get new subscriptions will receive $16,290.00 in cash and many other special awards. Send for information.

THE YOUTH'S COMPANION,
144 Berkeley Street, Boston, Mass.
Helpful to All.

"We glory in tribulations also; knowing that tribulations worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly."

Thus, in the mind of Paul, soul culture is stimulated in tribulations and a people is purified by fiery trials as in no other way. Many times when persecutions come men feel as though they were disgraced and humiliated to the point of ruination, when in reality it is God's method of giving them a soul culture without which they could do nothing. It is difficult to understand this, but until we do understand it, we must be content to be counted among the children. We presume no more difficult task can be assigned to soldiers than to stand still to be fired at when their ammunition is exhausted; but this is sometimes necessary, for, if they should retire, a gap in the line would occur which would lose the battle and the loss of the battle would be the loss of the cause. Now this is exactly the case in God's great battles. He many times requires men to stand to be shot at, figuratively speaking, and if men fail him they are not worthy of being counted among his growing nations. No great reforms since the days of Adam were brought about without just this soul trying ordeal. Moses wanted to liberate Israel by killing Egyptians and God sent him to keep sheep forty years as a punishment. When he came back at the age of eighty, he did nothing but suffer tribulations at the hands of Pharaoh and at the hands of his own people.

Our country is a republic and no republic can long endure unless its citizens have been perfected by tribulations; until a patience has been developed sufficient to give them an experience that will divert their thoughts from the selfishness of the present to a hope in the glorious things God will do for the world in the future.

It is right at this point that the Blowsville soldiers failed. Their excuse was that they were persecuted, but here was a case where a test came to measure the largeness of their hearts, and they failed. When they undertook to take revenge, they made a miserable failure of it as men always do when they try to avenge themselves. The higher up in the world a man goes the more of it he has to endure. Look at Grover Cleveland and William McKinley. When they took the high office, they sold themselves to the shambles. They were lied about, they were maligned, they were studiously misunderstood, they suffered indignities beside which being pushed from the sidewalk was small, but they endured it. This gave them an experience that begat in them a patience and hope which placed them among God's aristocrats. Had they tried to resent by shooting up the country, all would have been lost.

Looking at it from this standpoint, the man who loves his race and his country, should not pray that these trials be removed, but he should pray for strength to endure them like a true soldier of God, knowing that by this process he is gaining a heart culture which will do for the world in the future.

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Besides this motive, we should always remember that possibly our own imperfections have drawn out evil treatment from others. Our own growth should always be the most serious of our concerns.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from the Press of THE SOUTHERN CHRISTIAN INSTITUTE.
Published in the interest of the cause of Primitive Christianity and the general interest 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.

Paul says love thinketh no evil. Ignorance and distrustfulness go hand in hand. It costs much to build schools but it costs much more to overcome the distrustfulness of an ignorant citizenship. Russia could have built a school system to surpass the finest school system in the world with the enormous sums they have spent to maintain the Siberian prison system.

Christ said Go teach all nations. If we disregard this commandment the nations will become depraved and in their depraved conditions they will be a plague unto us. It is hard work to teach all nations, but it is much harder not to teach them. It is with the Church like with a swimmer. It is hard work for him to paddle, but if he does not he will soon sink.

Christ gave such commands to the Church as it needed for its healthy growth. If it disregard these it cannot grow. He who counsels against these commands invites destruction. It is a fearful thing to fall into the power of the living God.

Ignorance is a solution for nothing. Intelligence makes men capable of seeing things as they are. This was illustrated in a store not long ago. An ignorant man got a notion that his account was wrong. No amount of argument changed his mind for he reasoned in a circle, always coming back to the same thing. The proprietor finally drove him out of his store. At the same time a man who had attended our school was in and in two minutes his account was adjusted. After he went out the proprietor turned to the writer and said, "It is a pleasure to deal with such a man."

The contestants in the Home Defender Success Club oratorical contest, have handed in their productions, and they are now in the hands of the three judges on thought and composition. The contest occurs the nineteenth of this month at which time we hope to have a large audience present.

Notes from our Schools.

Southern Christian Institute.

Last Thursday was an ideal Thanksgiving day. The north wind was just chilly enough to make it invigorating. At 11:00 our bell called the happy students and friends to the college chapel where the students rendered a fitting program. At the close Principal Burgess turned the meeting over to President Lehman, who made a stirring address in regard to the Educational Rally. The table was cleared for action; the choir and congregation began to sing and the dollars, half-dollars, quarters, dimes, and nickles began to rattle. When the "smoke of battle" had cleared away it was found that forty precious dollars lay secure upon the table. All breathlessly awaited the announcement of the amount. his, together with what our Sunday School gave, made $43 for the educational collection, more than twice as much as we gave last year. This was indeed a happy beginning of Thanksgiving Day. Lest my account be tedious, let me say that the dinner bell rang at 2:30. The young ladies came down the stairs leading to the lady Principal's office, and the young men came in at the east door, and to a march played by Miss Carney, they went two and two around the beautifully decorated tables. Good cheer reigned and hearts beat fast as the dinner hour sped by. In the evening, the annual Thanksgiving social was observed. An impromptu program was given consisting of plantation melodies, a ladies' quartette, and speeches by several of the students. Games were played, and later peanuts were served. Many of the girls and boys expressed themselves as never enjoying at the Southern Christian Institute a more pleasant Thanksgiving day.

The contestants in the Home Defender Success Club oratorical contest, have handed in their productions, and they are now in the hands of the three judges on thought and composition. The contest occurs the nineteenth of this month at which time we hope to have a large audience present.

Among our Thanksgiving visitors were Mrs. S. B. Burgess of Woodhull, Illinois, mother of Principal Burgess, Mrs. Jennie Barber, of Joliet, Illinois, mother of Mrs. Burgess, and Mr. Bradbury, a] daughter of Wichita, Kansas, cousin of Miss Hunt.

An old mother hen strutted boldly across the campus Monday morning with her new-hatched brood; this seemed to us a fit compliment to the balmy spring weather we

(Continued on 7th page.)
EDUCATIONAL RALLY DAY.

So far as the reports have come to us they are exceptionally good. Next week the official reports will begin to come in to be published in the PLEA. In the mean time we must give some of the cheering news. Last year the S. C. I. gave $20. This year we asked for $40 and we got it. The church at Edwards gave $9. This is more dollars than active members and is exceptionally good. Eld. William Alphin writes that they asked for $50 and got $38. The Waco church gave nothing last year. Lucinda Hurldston of Riverside, Arkansas who has no church privileges sent in $4. and the Argenta church sent in $6.55. Miss Fanny L. Hay gave a detailed account of the meeting in Waco. They had present Pres. Laws of Paul Quinn College, Prof. Pinkney of Texas Academy and a member of others.

It has been especially gratifying to us that our old students who are now out earning money are giving their dollar each. Among these may be mentioned, Zach H. Howard and wife, Thos. B. Frost and wife, Murphy Jones and wife, Cinthy Yarber, Elizabeth Guy, Walter L. McCoy, Henry Foster, Roxie Sneed, Sarah A. and quite a number who are yet in school.

Of Interest To The Work.

The missionary school idea is the correct one, only it needs to be greatly enlarged. We want to bring into cooperation the Christian people of the North and South and the Christian Negroes themselves. The thing that is most needed now is more means so we can more widely advertise the results and needs of the work. One brother wrote us of his taking the educational collection and said, "We hit the mark when we gave information of our schools." We already have heard of nearly as much collection as we got all last year. Now what is true of our Negro churches is true of our white Christians of means. They need to be advertised too. There are literally hundreds of them who would give us farms and bequests if they knew the need. The members of our white churches also need more information about the actual results of the work. It is our purpose now to enter upon such an advertising campaign, just as much as our time and means will permit. We literally need thousands of dollars where we now get hundreds. We ask all our friends to join us in this. First, get every body who should be interested in our work to read the PLEA. Second, send us names of persons to whom we should send literature. Third, when it is wise to speak to them about helping in the work. The church has a great task before it and we want it well done.

ON THE SOUTH THREE GATES.

Who can doubt that if the open doors of opportunity for Christian service are not identical with the open gates of the New Jerusalem. Our entrance into those is vitally connected with our acceptance of these. The approach of C. W. B. M. Day and the preparation for its observance in all the churches make it especially worth while to note three Gates that open on the South. Each of them is a double portal. The first opens within our own nation to the millions of Negroes and thousands of mountain people. The only organized effort being made for these two classes is that put forth by the C. W. B. M. If we have any concern for these people, feel any interest in their enlightenment and development, and any responsibility for their condition, the Christian Woman's Board of missions offers us our only opportunity to aid them, and C. W. B. M. Day is the chance to extend our aid. Not only is this our only channel through which to help, but we could ask no better. Every institution and department of this work has been carried on with marvelous economy and wisdom and splendid success. The work, as well as its beneficiaries, deserves the most generous assistance.

The possession of Porto Rico by the United States government makes us responsible for the religious conditions of it people. The proximity of the islands of West India had already laid its claims upon the hearts of our women, which they acknowledged by the establishment of their first mission in Jamaica. Now the churches on that island are coming on splendidly to self support and we may trust the same wisdom and generosity which brought about the happy progress there to care with like success for Porto Rico.

Most conspicuous of all these inviting gates is that into Mexico and the Latin countries of South America. The Mexican work has grown beyond all expectation. The general progress of the country itself has been one of the marvels of modern civilization. The hand of Providence has given to the American people a large share in the progress of our sister republic. We should be as active in its religious affairs as we have been in its commercial and industrial interest. The C. W. B. M. is the only avenue through which we can approach this magnificent gate. We may safely look for like auspicious beginning and rapid growth in South America where a new station has been established at Buenos Ayres. Indeed the splendid native leadership in the persons

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

California.
Editor Gospel Plea: Please permit me to speak a few words to your many readers through your paper. No doubt many of my friends have not heard from me for some time will be astonished to know that I am so far away in the great West.

I have lately taken my abode here in this beautiful city and state where I expect to make my future home.

Los Angeles and Southern California have perhaps been more written, and spoken about than any other place in the world outside of the Holy Land; and yet the half has never been told. Of her beautiful and healthful climate, so even and free from sudden and extreme changes from hot to cold. We have six months of perpetual sunshine, which are only broken by her beautiful cool pleasant evenings and mornings. The other six months have also the same beautiful weather with frequent rains, otherwise the weather would remain almost the same the whole of the year.

Her semi-tropical fruits and vegetables flourish the year around in the open field. Also the geranium and the rose may be seen in free and open air lifting up their crimson heads to the sun in January just the same as though the month of May had just begun, and with no frosty atmosphere to check them in their beauty as they constantly shed their fragrance sweetening the air as it breathes its balmy breath upon them in return.

My heart was made glad by meeting of my old friend and father in the gospel Elder E. F. Henderson, whom I had not seen for many years.

It was my fortune more than twenty-five years ago to become obedient to the faith through his ministry; and I am much rejoiced to be privileged to join him in his work here. Brother Henderson came to the coast about eighteen months ago and was the first Negro Christian minister to start the work in this place. He organized a mission under the auspices of the Broadway Congregation, and Brother B. F. Coulter which he ministered to for one year, leaving them in peace and harmony. He has lately accepted work under the direction of the Southern California Missionary Board. We have purchased ground and we hope soon to erect a building for another Christian Mission. This site is in a thick settlement of Negro people, fully three miles from the other mission. Our people are coming out here in great numbers, and we trust you will pray for us, that we may be instrumental in doing large things for the Lord in this far western field.

Elisha E. W. Ods.

Arkansas.
Dear Editor: I desire to report the minister’s meeting which was held at Conier Chapel October 27. On Friday night the 26th a grand sermon was delivered by Brother M. M. Bostick. Many hearts were made glad. The meeting on Saturday opened at 10 o’clock. Several interesting topics were discussed. On Lord’s Day the Bible School lasted till 11 o’clock after which a good lecture was delivered by our Sunday-school evangelist and this was followed by a grand sermon delivered by Brother H. Martin. Every heart was filled with joy.

Your Brother in Christ, Henry Lamb.

Texas.
Dear Editor Gospel Plea:
It seems that we are all talking Educational Rally Day, and what we can and should do; but this thought comes to me, repeatedly, will we do it. Now let every one of us get it in our minds that we will give our dollar on Nov. 25th, and we will be surprised at the result. Dear Bros. and sisters, the great trouble with us is watching and waiting to see what sister Sallie and Brother Pete are going to give, and not giving anything ourselves.

Dear brothers and sisters, I want to tell you that the reading of The Gospel Plea, has brought me up to a higher point of view than I ever gained before. What great opportunities God has given into the hands of our brotherhood! How our missionary work binds us together and to Christ! What a power forward and upward it is generating! Jesus is certainly guiding it to glorious ends. Then let us arise! all unite! Speak for God and the right, though our numbers may be few, God will lead us safely through, and our arms with strength endure by his might. Counting cost no longer wait. Forward manhood of the state! for in God your strength is great for the right.

There is one thing however that we must remember, a man cannot work in his sleep, and there is no better way to wake up a church than to set it to work. One man will wake up another in waking himself up. And the C. W. B. M! How the vision of our field is expanding! Why, my dear sisters do you know, our auxiliaries, through their monthly programs are educating our churches in every line of missionary work? So rally, then
We are going to observe Educational Rally Day at Union Point on Sunday after Thanksgiving because we did not have a fair show at it on Sunday before.

Yours for the cause,
H. J. Brayboy.

Texas.

Editor Gospel Plea:—Please allow space in your paper to speak concerning the Educational Rally Day observed at the Bethlehem Christian Church November 25th, 1906. Our state evangelist, Brother M. Knight was with us. He preached for us two fine, interesting sermons, but they did not seem to take much effect on some part of the members, while some enjoyed his sermons delightfully. We raised $6.50 general education. On Sunday night Brother M. Knight preached for us, but the attendance was small. We raised for him three dollars.

I gave the $6.50 less the postage to Brother M. Knight to send at once to Brother C. C. Smith.

Your Brother in Christ,
Wm. R. Brown.

Cedar Lake, November 27, 1906.

Arkansas.

Editor Gospel Plea:—It was my good pleasure to be with the Cephus Chapel Church on Educational Rally Day.

On arriving I soon learned that brother Finly, to my surprise, was not pastory any longer, and that they were without a pastor. However they think they can again employ brother Finly for another term. We hope this can be done as brother Finly is a good man and loved by all.

My visit was timely as there were matters of grave importance to be considered. After setting the things in order that were waiting, the writer thought good to preach on church officials, the kind and their duty. After this came our rally talk.

The Educational collection was $2.10. I advised them to extend it one or two Sundays longer and raise it to at least $6.00. This church has forty members Principally all old folks and the brethren say only half of them do anything.

Next Lord's Day if the Lord will the writer will be at Plummer ville and get them in line.

I hope to hear of every church in the state reporting something sent to C. C. Smith for Educational Rally Day. I think all have been sufficiently notified. Brother M. M. Bostick is pushing things where he goes for Rally Day. G. W. Ivy at Pine Bluff is in the push. W. M. Martin at Toltec is on the line. We hear that W. T. Yorke, pastor at Russellville is going to fall in line. We hope to see those who have not yet reported in Brother Smith's report.

I am yours for a combind effort.

H. Martin. Evangelist.

Texas.

Dear Editor:—I wish to say a few words from Tyler. We are at work trusting on the Lord. We answered the call for Educational Rally collection. I and my wife and my sister have just sent to C. C. Smith $1.50, hoping to do more in the future.

Our work in Texas has been set back by our divisions. Our religious neighbors have told us we preach union but practice division. However, it now looks as though we would get together before another year.

I have been taught by a good Christian teacher. While there I remember a sentence on the blackboard to learn not for a lesson but for a life. Prof. A. J. Thomson taught us to know the right form and the wrong form.

I remain yours in his service,

R. L. Love.
Christian Woman’s Board of Missions

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

Adaline E. Hunt, EDITOR.

Notes.

The Christian Woman’s Board of Missions was organized in 1874, but it was not until 1876 that the funds were sufficient to send out a missionary. Then Mr. and Mrs. W. H. Williams of Platte City, Missouri were sent to Jamaica; which field became the first work taken up by the C. W. B. M. The work started in Kingston and has steadily grown until there are now 23 churches and more than 1700 members.

The Centennial plans for Jamaica is to give them an Industrial Training School. The auxiliaries in Pennsylvania have taken this as their part of the Centennial Work.

In a letter recently received from Miss Elsie Taylor, State Organizer of Pennsylvania she says “I do hope that Pennsylvania can raise enough for the Jamaica School, but it is sometimes a little discouraging; however I have set my heart on $6000 and I am going to work for it.”

Five of the native ministers in Jamaica, Henry Cotterell Arnold Shirley, Louis Thomas, Gordon Hay and Chas. S. Shirley were trained and educated at the Southern Christian Institute. After Brother C. C. Smith’s recent visit there he says this of them. “Thirteen of our churches there are served by them. I was both surprised and delighted at the quality of their work. Gauged by any standard, the quality of their work is fine. They are prophets with honor among their people. They are good preachers and show their people habits of industry and economy. They each established a model home in that homeless land. They lead their people in their building enterprises for the church and encourage them in their efforts to build for themselves. I believe these to be true missionaries to their people. All this leads me to place a higher estimate on the training we are giving young men and young women at the Southern Christian Institute, and at our other schools.”

In a letter from Mrs. Bostick she says while she was in St. Louis a few weeks ago that she was invited to the home of a Baptist Sister Mrs. Boggs who had heard that she was doing missionary work. She reports a very pleasant visit in her home.

We are sorry the following letter came too late for publication last week.

GOOD NEWS.

Arkansas

Dear Auxiliary Sisters:—Please remember our C. W. B. M. Rally Day the first Lord’s Day in December. Those who cannot observe that day should keep it sometime in December as this is our last chance in 1906.

Your Sister,

Sarah L. Bostick.

Auxiliary Program for January.

Jamaica—History of the Island and of Our Work There—Centennial Plans for it.

Business Period.

Offering.


Prayer.

Song.

Talk on the history of Jamaica and its people.

Facts about the workers and the work, by each one present.

Talk on the Centennial plans for Jamaica.

Closing hymn and prayer.

Write to Mrs. M. E. Harlan, 152 East Market Street, Indianapolis, Indiana, for six leaflets on Jamaica and a small map all of which can be had for ten cents.

C. W. B. M. Missionaries and Workers in Jamaica.

Mr. and Mrs. C. E. Randall, Halfway Tree P. O.; Mr. J. E. Randall, Kingston; Mr. and Mrs. G. D. Purdy, Lawrence Tavern P. O.;—total, 5. Assistant missionary, Miss M. L. Mc Hardy, Halfway Tree P. O.;—total, 1. Native ministers, Henry Cotterell, Arnold Shirley, Louis Thomas, J. Gordon Hay, Robert Bailey—total, 5. Native school teachers, 6. Total for Jamaica, 17.

Chas. S. Shirley is to go out as a new missionary.

“Some people imagine that the command to “go” applies only to a few who can go into distant lands. It is far more sweeping than that. It says, “Go to every creature and preach the Gospel,” and some of those creatures are within the reach of every one of us. Have you done it? Are you willing to do it? Are you willing go every where in the world field to which Christ may wish to send you? This is the fundamental question. You never will know what Christ’s plan is for you until you come to Him in the attitude of willing obe-
diency to carry out any plan He may present, whether it carries you to the utmost ends of the earth or keeps you just where you are now,"

Mrs. Hirsch makes the point that no State has so increased its Centennial appol'-tionment as has Tennessee. They were apportioned $300 and have raised it to $1,800. She says "that's about six times increased, isn't it?"

DIVORCE AND DRINK.

The eminent gentlemen who met at Philadelphia, a few days ago, to discuss the divorce problem, were undoubtedly very valuable employed, and it is to be hoped that much good may come from their labors. The divorce question is certainly assuming proportions that make its study a foremost duty for any public-spirited citizen. Whether the extreme churchman who, standing by the cannon, insists upon his view of the case as the only view permissible, and the radical who would practically change the whole order of society by incorporating a new matrimonial system, can ever be brought together, is extremely doubtful. At least however, it will do them no hurt to talk with each other.

But we are astonished that the eminent public men who discuss the divorce problem from divers stand-points, do not give more attention to the removal of the causes of divorce. In point of fact, the divorce court holds very much the same relation to society that is held by the undertaker's establishment. That which makes marriage real is already dead in fact, when recourse is had to the courts for its legal dissolution; and just as the burial of the dead is necessary, the putting out of sight of the dead re-

lation sometimes becomes a necessity to society.

Defender has no plea for the divorce mill, but it strenuously insists that it would be far better to find the causes of the death of matrimonial love than to concern ourselves so entirely with the "undertaker."

When we turn to causes, three stand out pre-eminently: Poverty, vice and drink; and "the greatest of these" and almost the sum of these is drink. We feel justified in saying that there is not on record a case of a family life wrecked by poverty, into which drink has not entered as a factor. Vice, with its blight upon the family relation, is almost omnipresent, but it exists with and upon the drink traffic. While the saloon, bare and simple, can be charged up with an enormous percentage of the cases that go to the divorce court.

The Defender quoted recently, Judge McEwan of Chicago on this point, and the testimony of all competent witnesses has been practically unanimous for years.

If the gentlemen who are so concerned with the divorce question will help us exterminate the saloon, we will guarantee that the divorce problem will be easy of solution.

The Defender.

Southern Christian Institute

(Continued from 2nd page.)

are having. But are there not harder days in store for the little chicks? Miss Patridge relieved Mrs. Frout from her duties in the culinary department Sunday. It seemed good to see Mrs. Frout in the garb of a visitor at the table. Miss Carney is giving daily drills in physical exercise to her little folks.

EDUCATIONAL RALLY DAY.

(Continued from 3rd page.)

of the Westrup family and the publication in Spanish from Monterrey

Uniforms

FOR CADETS

CAPS AND EQUIPMENT FOR

Military Schools and Colleges. Whatever you want in this line write for price and Catalog to,

The M. C. Lilley & Co.,

Columbus, O.

of the New Testament plea to all the peoples of Latin America will inevitably open to us fields for fruitful service in all the nations of our hemisphere's southern half.

On the South, three gates! Our Women have led in their discovery as they did at the open and empty tomb of the Savior. Let the whole church be prompt to hear the good news they bring and respond to the invitation to come and meet the Master Himself in these new fields where He is walking today.

W. R. Warren.

And now again, I know no better message for this splendid audience than the same old warning I have uttered so frequently, that if this country is to fail of its high calling and election and go upon the rocks of anarchy, or into the whirlpool of plutocracy the burden of the folly and the fault, as well as of the loss, will be, not on Saloonkeepers, etc., but upon the futile 'good' citizen who wears the name but shouts and marches in the pageantry of the lawless, soulless, senseless politics that perennially and on principle scorches the church and barters Christian ideals for revenue and spoils.

John G. Woolley.

The New Voice.
Lesson for December 16.
Jesus risen from the dead.

GOLDENTEXT.—He is risen even as he said.
Matthew xxiii. 6.

INTRODUCTION.—It is difficult to determine the location of the tomb in which Jesus was buried, as it is to locate the crucifixion. John is the only writer who says anything about it and through him, we learn that it was in a garden and “nigh at hand.” He says; “Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews’ Preparations (for the tomb was nigh at hand) they laid Jesus.” This being the case we know that the tomb was out side the city, but how far out we know not.

The last lesson closed with Jesus’ expiring cry. The 17th of the Jewish month nisan—April—9 is the first Lord’s Day. The Lord’s Day is not the Sabbath, but when the Sabbath is over, the crown of days, the pearl in the crown, the day of redemption, of memories, of noble fellowships, of the gift of the comforter, and of the holy anticipations—the resurrection day. The women come at the beginning of dawn to see the tomb. Their devotion to the Master is one of the most striking things in the gospel story. Mrs. Browning sings:

“Not she with trait’rous kiss her Master stung,
Not she denied him with unfaithful tongue;
She, when apostles fled, could danger brave,
Last at his cross, and earliest at his grave.”

Before the coming of women there is an earthquake, and an angel ready to serve the Lord of angels, had rolled away the stone, which Mark tells us “was very great.” All the way, the women were wondering, “Who shall roll away the stone?” God removes our difficulties. The heavenly messenger, whose appearance and garb are in harmony with his message, has rolled back the stone and sits upon it; while the keepers for fear of him, shake and swoon away. To the women he says: “fear not. I know that it is Jesus, who was crucified, whom you are looking for. He is not here, for he has risen from the grave, as he said he would. Come, and see the place where he was lying.”

The empty sepulchre is a witness for the truth of his claims and the sufficiency of his meditation, and a pledge of his power to raise us to a spiritual and eternal life. The women are the first evangelists. “Go quickly, and tell his disciples.” Speed away with the good news. Sad hearts the world over need it. The ancient salvation of the first Christians, when they met on Easter morning, was, “Christ is risen,” to which the answer was, “Christ is risen indeed.” It is a message of joy. They run to bear the tidings, and on the way Jesus meets them. “Welcome,” he said, and the women went up to him, and clasped his feet, bending low before him. The risen Lord repeats the word of the angel, “Do not be afraid,” and bids the women tell his disciples they shall see him in Galilee. They came to the sepulcher in great grief; they had been granted a wonderful experience, they returned in exultant joy. “Go tell,” is the supreme word to the church to day.

Meantime the soldiers recover their senses, and find the tomb empty, and report to the chief priests. The Sanhedrin hastily convenes. A large bribe is offered the guards to lie, saying the disciples came in the night and stole him while they were asleep, “and should this matter come to the governor, we will satisfy him and prevent your getting into trouble.” So the soldiers took the money and followed the instructions. A falsehood is the last act of the August council of Israel. The resurrection of Jesus confirms the truth of Christianity. Because he lives, we shall live also. Lift up your heart.

Edited from the world Evangel.”

Jesus cross was surrounded by thousands of beholders of shame, many saw his sufferings, observed how he bowed his head and gave up the ghost; but his resurrection was to have no beholders but the angels.

We heard much of a herald angel of the Lord in the story of the Nativity. We hear nothing of him during the life of Christ. Now again he appears. There by the empty tomb, the strong heavenly and the weak earthly lovers of the risen King meet together, and clasp hands of help, the inauguration of their office of “ministering spirits.”

The appearances of the Savior to his disciples after his resurrection are as follows:

1. To Mary Magdalene at the sepulcher.—John and Mark.
2. To the women returning from the sepulcher.—Matthew.
4. To the two disciples going to Emmaus toward evening.—Luke and Mark.
5. To the apostles (except Thomas) in the evening.—Mark, Luke, John and Paul. All of these were at or near Jerusalem, on the day upon which the Lord arose.
Helpful to All.

TO OUR SUBSCRIBERS.

This will be the last issue until January 5th 1907. Most of our students go home this week and most of our subscribers are busy taking Christmas so the one issue will not be missed much.

To our readers, we wish to express thanks for the great interest you have shown in The Plea. We are now climbing up towards the one thousand mark. This week we are installing a new foot power press and when the subscriptions reach one thousand we will be able to purchase a cylinder press.

The policy of The Plea is such that he who follows it will develop a modest, yet forceful spirit that will win for him a place among the best. We urge our readers to continue their effort to put Plea into every Christian home. We are in a great work of which you are a part and we need your sustained efforts.

In Christ's parable in which He told of taking a lower seat until invited to a higher one, He clearly taught that what sometimes seems a present disadvantage proves a great blessing. Two boys attend the same school. One is the son of a rich father and can in innumerable ways make his work easier. By using his father's influence he may succeed in getting passing grades when he does not merit them. The other is the son of a poor widow, and everything he gets he must work hard for. No grades are granted but what he earns. He is barely able to buy clothes and often has to forgo the proper books. Now to look at these two boys, it clearly appears that the rich boy has the advantage and many an envious thought comes into the poor boy's mind. But nature has her own way of taking revenge, and the poor boy gains a power of self that never comes to the rich boy and in after years the poor lad becomes the man of great power, while the rich boy slides back into the ordinary man.

What, therefore, sometimes seems to be an unfair discrimination, turns out to be a great blessing if we have the largeness of soul to wait on God's own time. We have heard some Negroes resent the suggestion that industrial education is more for their people than for others. The suggestion that the Negro is capable of no other education than industrial is no doubt born of depreciative thoughts; but what of it? If the Negro can acquire skill so he can reclaim the old hills of our old Gulf States and build beautiful homes on them, his future is sure to be great, no matter under what name it comes. On the other hand, if he does not acquire such skill, he will be a disappearing race. If I were to chop wood, I would rather have a sharp ax given to me under the name of an old broomstick than an old broomstick under the name of a sharp ax. The cutting, not the naming, will be the test of the tool.

So no matter what men may say and do that may seem depreciating or humiliating, get and industrial education and before another twenty-five years you and everybody else will see the wisdom of it. The law of Christ is that whosoever abases himself shall be exalted, and whosoever exalts himself shall be abased.

Our youth should acquire skill to farm the old hills ere an alien race come in to possess them, and skill to enter the trades ere trades unions close their doors. This is for the masses, while the few can go on into the higher realms of thought. The men who are actually giving their money to build up these schools, have no depreciative thought. They are doing what to them seems to promise most in the future. That which seems deprecating in the present, sometimes turns out to be a great thing in the future. The bigotted Jews wanted Christ crucified to humble him, and he let them go on to do it in order that he might draw the whole world unto him. He saw in it a possibility that they did not suspect. I once saw a man keep a child from choosing the best chair in a room by pretending that he did not want it. The child thought what he would not want, it ought not to want. What others do not want does not always turn out to be worthless.

What the Negro youth needs, now, is modesty, humility and a fixed purpose to make himself capable of thoroughly establishing himself in the primary walks of life. If this is accomplished, the future is assured for what is done in accordance with God's laws can not turn out otherwise than right.
A man must get right with God first and then he can afford to wait on his own time to right wrongs. Error can never stand Right.

The last report for Educational Rally has just been received and we are sorry it can not come out until January 5th. The amount is now nigh unto $500.

The efforts made at Atlanta to reconstruct matters are the most gratifying. Three committees have been appointed. The first is a religious committee under the leadership of former governor Northern the object of which is to apply Christianity to their problems; the second is an Educational committee under the leadership of Hon. Clark Howell, the object of which is to establish an industrial school in Georgia and to encourage all those already started; and the third is a civic league under the leadership of Hon. C. T. Hopkins the object of which is to see that justice is done those who are arrested and objectionable characters arrested and a general attact is to be made on all saloons and dives. Large prayer meetings attended by the best element of both races are held. When a Negro is arrested, the best attorneys in Atlanta volunteer to see that justice is done him. Already some innocent men who at other times would have been lynched, have been freed. Former governor Northern proposes to devote the remaining days of his life to organizing the whole South for justice and righteousness. Let all who read this, thank God for what has been done.

NOTES FROM OUR SCHOOLS.

Martinsville School.

Editor of the Gospel Plea—The members of the Fayette Street Christian Church observed the educational rally day Nov. 25th. The Sermon was preached by Rev. W. R. Howerton of the A. M. E. Church of this place. The members and the public responded very readily to the call, and a collection was raised amounting to ten dollars ($10). On Monday we (the pupils of the M. C. I.) had a rally at school and collected nine dollars and seventy-one cents ($9.71).

Almost every pupil gave something.

Our course here includes industrial as well as intellectual training. We are taught agriculture, sewing fancy needle-work and basketry. We are also taught music both vocal and instrumental.

We are thankful to the O. W. B. M. for what has been done for us, and we wish to show the members thereof that we appreciate our school and are willing to do all we can to help place such schools near others.

Yours truly,

JUSTINA K. SPENCER
Dec. 12, 1906.

Southern Christian Institute.

The Mt. Beulah C. W. B. M. observed "C. W. B. M. Day" last Lord's Day in the College Chapel. Mrs. Prout, the president, presided in her usual happy manner. The program was so arranged as to show the work in the different fields. The students show a genuine interest in missionary enterprises. $4.35 was taken.

Albert Berry was awarded highest grade for work done in Chapel Exercises for the Fall Term. Every student in school ought to try to get to the the top notch in this work next term.

A large number of our students are enjoying the Christmas seasons with home folks.

Examinations are over and everybody seems glad.

Arthur Cook class of '06, is teaching a school across the river in which there are more than sixty pupils enrolled. He hopes to have an assistant after the holidays. We are always glad to hear that our graduates and old students are doing well out in the world.

Heart To Heart Talks With Our Young Folks.

By the time this letter reaches most of our young folks, Christmas will be upon you. How many of you really know how Christmas day should be celebrated. Isn't it sad to see how some people use it for a gala day,—a day in which the passions are given over to all kinds of wicked deeds? Some people come to associate Christmas with drunkenness and debauchery. It is an absurdity to think that the birth of the Christ, can be celebrated by the use of a whiskey

(Continued on 7th page.)
THE GOSPEL PLEA

TENNESSEE.
Franklin, 2nd, Church, (A. N. C. Williams) 2.05 total, $2.05.

KANSAS.
Wathena, Bible school and C. E. Society, (Alice Johnson), 1.00 total, $1.00.

NORTH CAROLINA.
Reidsville Church, (J. W. McCain) 5.15 total, $5.15.

Total amount from Dec. 2nd. to Dec. 9th $152.37; total amount previously reported $214.68; total to date, $367.05.

This is a splendid report so far. But oh the churches and Sunday-schools not heard from yet! In each state—many, many!

And we know we are to hear from a good many because they have written to say either that they are at work to make the amount larger, or that they are to hold the service next Sunday or the next. Now that the offering is so good, $214.68; total to date, $367.05.

This is putting in a psychological way what we have been saying all along in our Christological way. It is comforting indeed to see twentieth century psychology rising up to confirm first century theology. Is infant baptism coming under the ban of science as it has been under that of Scripture? Then its day is practically past. And adult bap-

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

EDUCATIONAL RALLY.

We take the liberty to publish the following letter to C. C. Smith.

Dear Brother Smith,—This will follow one sent you hurriedly yesterday. I write this to say that our meeting Sunday (Ed. Day) was a good one, however the weather, as we think, was against us. Our programme was one entirely of information. We had four of our officers to read from the November issue of the Tidings the annual reports of our schools as given in your annual report, and Mrs. Alphin to read most of your report and the work done by the evangelists in different states. We also had the appeals made by J. B. Parsons of Missouri, Prof. Singleton of Kentucky, H. Martin of Arkansas for Educational Day read. Mrs. Alphin, the Superintendent of the Bible School, for four Lord's Days before the Educational Day had one of the pupils tell us something about each one of the schools. The last Sunday Sister Fannie Hay again told them about the S. C. I. needless to say it was well told closing with an earnest appeal for help for the school. At night we had a literary programme bearing on some of the different phases of our school's work.

At the morning service we had with us the Pres. of the A. M. E. College here, also three of his faculty; also the principal of the colored Baptist College here and some of the faculty and all the boy students and some other educators.

Sister Fannie Hay, and all the rest of us we now happy in the fact that we made the best impression ever made here for our church and its Educational Work.

We are truly thankful for the results but our hearts are anxious for greater things in the future.

We sent $38.00. Have collected $4.00 more and expect more to follow. Will report after next Sunday.

Next Sunday is C. W. B. M. Day and all ready the program is set out for another day, practically along the same line. I am sure the women will make it count in the right way.

As we just closed a financial rally which called for $5.00 per member on the third Sunday and Educational Rally was on the fourth I am encouraged with the financial results and well satisfied with the impression made on the public. Only wish the weather had been suitable and more would have been present. Mrs. Alphin insists on sending you the names of those who gave one dollar or more. All this money, except the $4. collected yesterday, was given in the public collection. No books or soliciting papers etc. Trusting other congregations may do as well or better and this will in a small degree at least show the C. W. B. M. that we are thankful.

I am yours,

WM. ALPHIN.

The above letter just shows what could be done if the Educational Rally Day service were worked for in each church. If it had been we would have had hundreds and hundreds of dollars already, and no one hurt by the giving. This is just the point, if this matter were worked up in each Church and Sunday-school previous to the DAY then the giving would be more general, it would then be the many giving what they could and this would give the large offering and this would be better, for it is much better that the many should give each a small amount than for the few to give larger amounts. For those who give will have an interest in the matter, and it will do them good. It would be a good and helpful thing in their lives to have this interest in this great and good work.

The Clay Street church, Waco, Texas, together with its Bible School and C. E. Society has sent $45.00. Of course this is one of the stronger Churches, but then they worked for it or they would not have had the above result. They put heart and soul into it, and they, in turn, will be blessed and benefitted all the coming year and then what a helpful offering they have sent for the work.

What is needed is personal and general work in each Church; then and not till then will this offering be what it should be. Not just to announce the service the Sunday before and then think nothing more about it and come up to the service without any personal work with the members having been done, or any work for the service, and then read in a half-hearted way an article or two and then say:—Now we will take the offering. What kind of a gift do you think you will get for the cause? I know, and you know!

It is not too late! Get to work in this matter, and work it up and observe the Day and take the offering the Sunday before Christmas or the Sunday before New Year. This will be a splendid service for either day.

C. C. SMITH.
Texas.

Dear Editor Gospel Plea:

This will let you and my friends know my whereabouts. I closed a few weeks meeting at Parsons in Oct. and Nov. with Bro. P. H. Moss and returned to Greenville. When I ended my year's work I spent a week with my father and mother and old home church at Palestine, Texas and then I took my leave for Emporia, Kansas where I spent a few days with them, thence to Rantoul to attend the Willingham-Moss wedding. Allow me to say it was a grand affair and of much credit to all concerned. The guests were about one hundred in number. Of this number nearly one-third were the best white citizens of Rantoul.

At 9 o'clock p.m. the guests who had come from Rantoul, Topeka, Emporia and other points in Kansas and from Texas, assembled at the Willingham residence and at the signal, Miss Birdie Council of Emporia began the Wedding march, when brother Moss and his bride to be were seen slowly making their way into the chamber of the guests to the center of the floor where Rev. B. C. Duke of 1221 Buchanan street Topeka, Kansas performed the ceremony declaring them husband and wife. When the hearty congratulations were over we were entertained by listening to sweet and entrancing voices of Miss Ollie B. Duke of Topeka “O, promise me” and Mrs. Daniel Wicks of Emporia “Face to face”.

The following are a few of the many gifts.


On the 5th inst. they took their leave of Rantoul to 25 Morton Ave. Parsons, Kansas their future home.

Let it here be under-stood that all who know them believe they are equally yoked, and wish them a successful and happy life.

A. R. Littles.
296 N. Wright St.

Greenville.

Mississippi.

Dear readers: at this writing we are at the Home of Sister A. E. West. Brother West is a member of the Baptist Church. Still he is a friend to the Christian Plea.

Saturday, December the ninth we met the Mound Bayou congregation in a quarterly meeting. Elder T. P. Porter and Brother J. N. Turner, members, and a few others met. After talking over the condition of the work, we closed until Saturday morning at which time we hoped to have held quite a good meeting. Saturday night it commenced to rain and continued all day Sunday which prevented service. When there is much rain it is difficult to get about because of the flat surface.

Monday we met at the church and had a real good meeting, each brother expressing himself. Mound Bayou congregation reported in part $1.25. Shaw congregation reported $1.00. Brother D. R. Richards was elected district worker. We hope to be able to hold a quarterly meeting at Lyons on the 4th Saturday and Sunday Feb. 1907. We trust the Lyon church will be ready for the same. We hope to have Mound Bayou, Anguilla, Shaw, Dubbs, Kileton and Thyatira congregations represented. We must not stop until these congregations will have fallen in line fully.

Thanksgiving Day the writer went out to the Claiborne and Jefferson Co. Fair. We met a large crowd of people, white and colored. It had come in my mind before leaving Port Gibson when there to attempt to hold Thanksgiving services. We mentioned the same to the President when on the ground. He agreed. We announced that at three o'clock we would lay aside everything and spend an hour in Thanksgiving, at the appointed time.

Song service began conducted by Rev. E. W. Wedengtor and Prof. Isom Franklin read the Scripture and led in prayer. The writer then spoke briefly using for a text Eph. 5:2; closing remarks by Rev. A. D. Snodgrass, prayer by Eld. A. Moore, closed with a song. We have never had better behavior under any circumstances.

Indeed the conduct of the people needs to be commended everywhere. When we can get a people to revere the name of Christ and stop everything at any place and give thanks to God for his kindness it is a great sign that the Gospel will at some future time bring men to Christ.

Friday, the next day, Hon. John Mc Martin and Hon. Mr. Saddlefield addressed the audience with very timely remarks. The advice, if taken, will do the people of any race much good.

By the time this article will be out, Christmas will be nearly upon us. Please remember that Christmas is said to be the birth day of our Redeemer. There is none like Him that ever lived or died, therefore let us celebrate that day in soberness of mind and with a prayful spirit. In so doing we will please our Father which art in Heaven. That we may not be tempted let us not buy nor even accept as much

(Continued on 7th page.)
Christian Woman's Board of Missions

All C. W. B. M. dues; that is, the ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Harlan, 152 East Market St., Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

Notes.

The Mt. Beulah auxiliary observed C. W. B. M. Day, December 16. We received an offering of $4.35 which has been forwarded to Mrs. M. E. Harlan, 152 E. Market St., Indianapolis, Indiana. We gained nine new members and feel that all present, especially the members, were greatly benefited by the observance of this day. We have also sent to Mrs. Harlan $8.50, our quarterly dues.

We have a letter for next week's issue from Miss Roxie Sneed, who is a teacher in our school at Lum, Alabama. We hope to have a number of other letters next week telling us how they observed C. W. B. M. Day.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin and enter in
Be born in us this day.
We hear the Christmas angels
The great, glad tidings tell;
Oh, come to us, abide with us,
Our Lord Emmanuel!

PHILLIPS BROOKS.

GOOD NEWS.

Arkansas.

Dear Editor:—We have preaching only twice a month at the North Argenta Christian Church, but we tried to observe C. W. B. M. Day as best we could. We had prepared a good program but only a few came out on account of rain.

We are sorry that we have only the small sum of $1.00 to report for this day. I have written each auxiliary in the state to observe this day and report to the Plea. I have learned that my new work at Russellville raised $2.45 on C. W. B. M. Day. This is good news from this new auxiliary. Trusting to hear from others,

I am yours in the faith,

SARAH L. EOST Ck.

Ark. Dec 9, 1906.

Dear Editor:—Allow me space in your paper to make my report. We meet the fourth Lord's Day in every month and have interesting programs. Our auxiliary is doing good work. We have gained four members and thirteen subscribers to the Tidings during the last quarter. We have now sixteen subscribers for the Tidings. During the quarter we sent Mrs. M. E. Harlan, $7.00 and $3.00 to state fund. We are hoping to do better and will observe C. W. B. M. Day. We were crowded out the first Sunday and rained out the second Sunday. The C. W. B. M. State Board will meet in Argenta, Arkansas, January 19, 1907. All members of the board are requested to be present.

I am your sister in Christ,

ELLEN BROOKS.

Kerr, December 10, 1906.

Mississippi.

Dear Editor:—The auxiliary at Union Hill is doing all it can for the Christian Woman's Board of Missions. If we could only get our pastor in touch with us in this great work we would be glad. I have sent Mrs. M. E. Harlan $3.50 from the auxiliary.

Dear sisters the christian work needs love. I hope our leading brethren and pastors will awaken up and help us carry on this great work. Christ wants men and women with pure hearts to do his work. I am doing all I can, I love the work of Christ.

Your sister,

JULIA A. FOSTER.

Port Gibson. December 13, 1906.

"Jamaica, one of the West India islands is 90 miles south of Cuba and about 500 north of the Isthmus of Panama. It is 144 miles long, 49 miles wide, at the widest place, and is a very mountainous country. Of the over 700,000 inhabitants, only 1 is white to about 50 mulattoes and negroes. The Disciples began mission work there in 1858, by sustaining J. O. Beardslee to teach the Gospel of Christ. After his return there was a long period in which the Christians he had gathered into the church did as best they could without any financial aid or missionary. The Christian Woman's Board of Missions adopted this field as their first mission and sent out their first missionary in 1876."

Mr. and Mrs. A. Hay Owens, of Harrisville, N. Y. will begin work in Jamaica as soon as the general fund will permit us to send them out. Friends of the work in Jamaica will remember its need and help us to send out these well-trained workers, who know Jamaica and can endure its trying climate.

Missionary Tidings.
Kansas.

Dear Editor of The Plea,—I wish to say that this will inform you that I have disconnected myself with the work in Texas and will do evangelistic work in this state this year. And hope too that Texas will not feel any loss by it for my wishes are for Texas state work. Also I hope that the church that I resigned will be successful in getting a good man and continue to work with the C. W. B. M. and build their church. To those who would like to go south or to Texas allow me to say there is a good opening. Four years ago I accepted the work and labored under adverse circumstances, the congregation had three divisions in it and had practically run down but now is in good working order and has no divisions, which has and can and will pay a good man $40 per month to serve them. My earnest prayer to God is that they will soon have a good man to serve them.

Those wishing to correspond with me will please write 1221 Buchanan avenue Topeka, Kansas.

A. R. Little.

Mississippi.

(Continued from 5th page.)
as a drink of the vile stuff that slips in at the mouth and steals away the brain. Thousands have been ruined by its use. Can we take warning? Let the church bells ring on Christmas as on the Lord's Day and each parent take his children by the hand and lead them to the house of God and there praise his glorious name. May the Lord bless you all in every good work.

Elder Alford Johnson of Mound Bayou was joined in Holy Wedlock last Wednesday. Brother Johnson though nearly eighty years of age is full of life quite active firm in the faith and possesses some of this world's goods.

K. R. Brown.

Heart to Heart Talks With our Young Folks.

(Continued from 2nd page.)
jug. Make your lives count for positive righteousness; you do not know how much you can make your lives mean to your friends if you will only speak the right word at the right time.

Uncle Isaac has not yet sent out those souvenirs to his young folks; we have to make them and we have not yet gotten around to it. We are very busy at our house, but you will get them before long.

I am wondering how many Sunday-schools took the Educational offering. From the report in last week's Plea, I note the names of only two or three Sunday-schools. Was your Sunday-school represented in this good work?

Have you decided to attend one of our schools after Christmas. Remember, you are soon to be the men and women, and if you are to do your work well, you must be trained and cultured.

Yours Truly,

UNCLE ISAAC.

Uniforms

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Military Schools and Colleges. Whatever you want in this line write for price and Catalog to, The M. C. Lilley & Co., Columbus, O.

THE PSYCHOLOGY OF BAPTISM.

By W. J. Lahmorn.

(Continued from 3rd page.)
Baptism also, as a mere sacramental conveyance of salvation, must pass out of our thought and teaching. Baptism, real baptism, must be an act of the soul rather than of the church; it must be psychological. It must spring from the enlightened, believing, responsive heart. It must not be an imposition of the church, but an inspiration of the child of God to respond to the will of God.

Bible College of Missouri.

Our Centennial Secretary's clarion call to our sisterhood will strike chords in thousands of true hearts whose response will be, "We will, We are." As indispensable as women are to the successful development of religious enterprises among all Christian bodies the achievement of our own sisters is unparalleled outside of our Disciple annals. Nor has the C. W. B. M. reached the zenith of its power for good. A saintly sister Burgess may be called home, a Nancy E. Atkinson may relinquish leadership but there will never fail an inspiring Mrs. M. E. Harlan to lead faster and farther and wider.

—Christian Evangelist.
Lesson for December 30.

He is the Bread of life. To feed on his truth is to live. Jesus here provides that the most important thing in Christianity, his death for our sins, should not be forgotten.

Lesson 6. Jesus in Gethsemane.

Matt. xxvi. 36-50.

GOLDEN TEXT.—Not my will, but thine, be done.


The first thought here is private prayer, the refuge and strength of Jesus in all things. Make it yours. Here is a Savior touched with the feelings of our infirmities, filled with sorrow and trouble on our behalf. "He hath born our iniquities and carried our sorrows." Jesus strengthened by faithful, watching men whom he besought to abide and watch with him. His submission to the will of God. A week spirit, but watchful and praying, wins over the strong flesh.

Lesson 7. Jesus before Caiaphas.

—Matt. xxvi. 57-68.

GOLDEN TEXT.—He is despised and rejected of men.—Isa. liii. 7-88.

The world and false religions passing judgement on the church and true religion. A timid disciple, but unwilling to give up his faith in Christ. Every professed Christian whose life is not in the right, a false witness against Jesus. The calmness and repose of Christ — "Held his peace." Christ returns clothed with power.


GOLDEN TEXT.—I buffet my body, and bring it into bondage.

—1 Cor. ix. 27.

Strong drink is a taproot from which grow woe, sorrow, late hours, anger, hatred, wrath, lust, gluttony, forgetfulness, neglect of the Lord, captivity—of will, reason, conscience, and body—famine, degradation and death.


GOLDEN TEXT.—And Pilate said unto the chief priests and the multitudes, I find no fault in this man.


Jesus a blameless man. (v. 14) An unjust judge, beating an innocent, blameless man. Mob justice—a good man to be crucified and the murderer to be released! The judge's weakness and desire for popularity which released one murderer, Barabbas, and made Pilate and the people joint murderers of Jesus Christ. Yet, He died for our sins according to the Scriptures.


—Luke xxiii. 33-46

GOLDEN TEXT.—Father, forgive them; for they know not what they do.—Luke xxii. 34.

The suffering Christ pleads as an excuse for those who tortured Him, their ignorance, and prays for their forgiveness.


GOLDEN TEXT.—He is risen even as he said.—Matt. xxviii. 6.

Many witnesses to the resurrection of Christ. The Sabbath and the Lord's Day distinct. Thursday the seventh and the latter the first day of the week.


GOLDEN TEXT.—While he blessed them, he parted from them, and was carried up into heaven.


Christ's best gift to men, peace, almost lost by their terror and bright. He asks for faith only on proper and convincing evidence. His gospel is universal, its duties and promises go together. Wait on God and do not worry. Our Master's last earthly act is to bless men.