Gospel Plea, Volume 12 (1907)

Joel Baer Lehman

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Helpful to All.

Governor Northen of Georgia, in speaking of the situation there since the Atlanta riots, says:

"We can not afford to continue the conditions under which we now live, and we have not been able to find any better remedy than Christian sympathy and Christian co-operation on the part of good white people and good Negroes for the adjustment of the relations of the races."

This is exactly the basis we have urged all the time and it is a pleasure to see it come so soon. Some have doubted whether the good news from Atlanta is to be permanent, but we have no fears whatever. Everything else has been tried and as a last resort the Christian people must turn to the power of the Gospel. The situation is such that men must either turn to Christianity or completely deny its verity.

Simultaneously with this coming to themselves of our better white people, we wish to note that the Christian Negroes have made some notable strides along the same line. One of the principal difficulties in the situation has been the fear that the Negroes were ambitions to dominate. If they ever had that ambition, it was because of false political leadership. All the leading men among them have been very outspoken in their declarations that the race has no ambitions to dominate white people. They simply ask for justice and full liberty in the pursuit of happy, Christian living. All their actions conform to this principle. In Jamaica where the Negro has the most rights of any place in the western continent, the white man's preeminence is most respected.

Now if the southern white man is ready to apply Christianity to the problem and the Negro conducts himself so that he will not be a threat against the white people's preeminence, a happier state of affairs is not far off. It will be noted that Ex-governor Northen is president of the Southern Missionary Baptist convention and therefore is the head of this great southern church, as far as it can be said that that church has a head. This means that the working force of the great Southern Baptists is to be enlisted in the cause of applying Christian principles to the solution of this problem. Now let the Negroes invite into their conventions and into their churches the white ministers of the Gospel in the southern churches. Let the dead past bury its dead. At present this is the best way to open up fraternal relations. The old Southern white people and the old Negroes understand each other well, but the educated Negro and the young white ministers are as much strangers to each other as though they came from foreign countries. They do not know each other. The fact that they are socially separated makes it all the more necessary that they should know each other.

When Christian principles are applied many things rapidly follow. The first of these will be to see that justice is done in the trial courts. In the appeal made for the Gospel Union in Atlanta this passage occurs, "What is on trial at this time in Georgia and the South is not the Christian religion, but those of us who profess it. We are on trial before the looking world. We have been trying to solve the Negro problem without calling to our aid the power of the Christian religion." This power applied to the trial courts will make the judges and juries honestly seek for facts and it will cause the Negro witnesses to tell the truth as before God. In this many an innocent man will escape being branded a criminal and many a criminal now walking about shielded by selfish interests will be put in confinement. Then too there is an evil lying at the very root of this problem which can be attacked when the Christian white man and the Christian Negro have resolved to apply Christian principles. In a number of counties in our state the judge has given instructions to the grand juries to probe into it; but all efforts came to grief. The Negroes themselves have with tears beheld the evil eat away the very vitals of our society, but they were powerless. They could do nothing but in silence endure it. But now that Christian principles are to be (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 interests of the cause of Primitive Christianity and the general interests of the Negro Race.

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It never pays to be dishonorable or dishonest. There are many ways by which a man can annoy his fellowmen, but in the end the load of it all comes back on his own head. He who deceives another deceives himself more, and he who shows ingratitude to others is far more ungrateful to himself.

Each new year brings its new duties. You are not made better by resolving to do better but by taking hold of the first duty lying below you. There is no sign that you are getting better unless you are really getting deeply interested in others.

Do not resort to mean political tricks to defeat others. Your neighbors see through these before you do and then they will lose all respect for you and there is no more pitiful sight in all the world than to see a man in whom his neighbors have no confidence. Socially he is like a dead tree with the bark peeling off.

Education and goodness and a well developed conscience are different things. If man’s intellect has developed faster than his conscience, he will do some brilliant things and then surprise every one about him by doing the most unkind things.

The man who is always thinking of the wrongs of others often forgets his own mission. The world depends much on what he does, no matter how insignificant he is. In adjusting the relations of the races, every Christian man must do his duty. If other people fail to do their part, there is all the more necessity that we do ours; and at the same time there is more opportunity for us to do it, and more soul power will come to us for having done it.

Subscriptions Received
Sent in by Lois White McLeod one year $1.00;
Sent in by Eld. Henry Jackson one year $1.00;

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

The new press has arrived and has been installed in the printing office.

Are you a "hustler"? A "hustler" in the Belding Hall Reading Circle is one who signs the following:—
"Count on me as one who will do all he can to make the reading room an attractive and interesting place. I shall urge the boys to read the best in current literature that is to be found in the daily and weekly papers and monthly magazines in our reading room. I know that for one to be educated aright, he must be a constant reader of world events. It is also understood that while my name is on this list, my time is not to be kept, only that I shall be found often in the reading room for the purpose of reading. If at any time I show to my teacher that I do not mean what I say here, my name is to be taken from this list."

A recent graduate of the S. C. I. who is attending a medical college writes as follows:—"I have just had my announcement of Histology, a study which we took for three months. The highest made was 99 and that was made by me. Do not think that this is told from any standpoint of vaunting or self-praise, but rather from a true spirit of appreciation for the opportunities, the help, the encouragement, and last but not least, the Christian instruction you especially so painstakingly inculcated on my mind. I thank you for all these and many more. They are trees which must bear fruit at no distant period. It has always been my loftiest desire that the wheel of circumstance may so revolve itself as to throw me in a field where I can return, in a measure, the benefit I have enjoyed at your school."

The Annual Contest of the Home Defender Success Club was held Wednesday evening, Dec. 19. The following were the contestants:—Birdsise Calvert, Emmet Willis, Samuel Cotterell, Alexander Martin, Henry Campbell and Harry Smith. The prizes, which are furnished by a lady at a distance, were won as follows:—Samuel Cotterell, first; Birdsise Calvert, second; Harry Smith, third. This was the second contest the Club has held and it was perhaps better than the other one.

The Christmas tree for all the plantation people was a very pleasant event. The program was good and the tree looked beautiful. Many hearts were made glad.

The editor of this department takes great pleasure in quoting the following from a prominent friend, concerning the good work Pres. Lehman is doing on the first page of the Plea: "It is a special cause of thanksgiving to me that you have been enabled to hold onto the publishing of The Gospel Plea through flood and flame, and keep it unto the day in which I do trust it is enter-

(Continued on next page.)
RECEIVED FROM THE EDUCATIONAL RALLY DAY—
FROM DECEMBER 9TH, TO DECEMBER 16TH.

VIRGINIA.
Martinsville—Students of school, per Mary S. Hairston, $9.71. Abraham Clark, Vicar Switch, 2.50. Total for Virginia $12.21.

OHIO.
College Hill Church, per D. L. McMickens, $10.00. Total for Ohio, $10.00.

MISSOURI.
Osage City Church, per Queenie Mayberry, 2.00. Frankford Sunday-School, per Darline Welch, 1.00. Madison Church, per Rice Burton, 10.00. Napton Church, per C. Viola Wells, 1.60. Total for Missouri, $15.60.

KENTUCKY.
Nicholasville Church, per C. H. Dickerson, $10.00. Total for Kentucky, $10.00.

TEXAS.
Carson, T. W. Williams and wife, $1.00. Total for Texas, $2.00.

TENNESSEE.
Knoxville, Paine St. Church, per S. A. Campbell, $2.50. S. S. 210 C. W. B. M. 4.00. Total for Tennessee, $8.60.

KANSAS.
Parsons Church, per Mrs. Lucy Bridgewater, $3.00. Total for Kansas $3.00.

ALABAMA.
Mt. Pleasant Church, per F. H. Henderson, $3.00. Oxmoor, Macedon¬nia Church—S. L. Guss, .25, Minerva Graham, .25, Anna Graham, 1.25, Jas. Ellis, .25, Hester Ellis, .25, W. A. Berry, .50, Mrs. Ella C. Nicholson, .25, Mrs. Nora Phifer, .25, Mrs. Sophie Mick-

THE GOSPEL PLEA

ey, .10, S. L. Guss, .25, Matt Ham¬

mons, $1.00, J. F. Phifer, $1.50, Henry Graham, .25, per J. F. Phi¬

fer, $1.00. Total for Alabama, $12.00.

ARKANSAS.
Center Point, New View Church, per Marifer Murphy, $1.50. Total for Arkansas, $1.50. Total for Educational Rally Day from Dec, 9th, to Dec, 16th, $74.91. Grand total for Educational Rally Day to December 16th, $441.96.

CHRISTMAS IN KENTUCKY.
Did ye ever spend a Christmas on the Old Kentucky Shore? If ye never did I tell ye 'twould be worth the trip to go, Why the folks begin a fixen fo Thanksgiving turkey's gone. An da fix clean up to new years and den some o' them ain't done. I remember the first Christmas dat I spint upon dis shore, An I never will forgit it if I see a hundred more, Pears to me like ever body full of fun and wound up tight, An de spring git loose a flyin on a jolly Christmas night. White man smilin like a nigger, Christmas has for him som' fun, Him an nigger steps coner, what you recon dey have done, Bofe de eyes shining brighter, nigger saying boss dat's good. Den he slap him on de sholder, seem like white man understood. Sam has been a good old darkey always lived out on our place, Splained the white man to the stranger, as he stared into his face, Christmas time de line of color gits a rubbin out a while, But don't be too sun'ten uv it, don't go crazy about a smile. "Caught yo Christmas giff dis mawnin," you jes say dat once and see,

What de feller hands out to you may be den you'll gree wid me, Dat when Christmas time is on us, good folks who bin prayin loud, Done forgit his meetin promise, done got "happy" wid de crowd. Den he bleee he's rich as Cresns and on plegger double lent An he don't come to his senses, till he hasn't got a cent, Den he satisfied an sober, tellin how folks otter do Makin promises on new year, as he always did befo. May be tho he means to keep em give him credit then for trying. Call it all mistakes and mishaps, steal o'sayin he's jess lying. Christmas brings to us a blessing that we all should rise to greet, Never prostitute the meaning, of so rare, so rich a treat.

Nicholasville,

C. H. Dickerson.

What are you bringing over with you from 1906? Leave behind you every weight and the sin that doth so easily beset you; bury with the decrepit old year all enmities and hatreds, enmities and malice avariciousness and narrowness and renounce the card playing, the dancing and every form of frivolity that offends the conscience of those living closest to Christ. But bring with you your trust in God and faith in man: your helpfulness, sanguniveness and cheer; your Bible and prayers, and your zeal for the Gospel, liberality to the church and exemplification of the life of the Master.

Christian Evangelist.

"There's silence in the harvest field: And blackness in the mountain glen. And cloud that will not pass away From the hill tops for many a day; And stillness 'round the homes of men."
Reports from the Field

Winning Oration of The Home Defender Success Club Contest, at the Southern Christian Institute.

By Samuel Cotterell, '08.

THE DEVELOPMENT OF A RACE.

Ladies and gentlemen, we gather here this evening in this sacred edifice, not for the purpose of contesting against each other to win a prize though this may seem our object: but let me assure you that we demand your attention in the name of fallen humanity, in the name of truth; for the underlying theme of our gathering here tonight is, that we may find in your midst some fertile spot wherein we may sow the seed of reformation which we trust shall bring forth fruit for the betterment of humanity.

As we look across the great sea of intemperance where-in the souls of men are sinking, how can we lay slumbering while the souls of men are dying, yea, buried in the depth of immorality? Is there no remedy? Shall we allow this mighty demon to raise the cry of "Victory! Victory!" and we be enslaved forever, sequestered in the bars of intemperance? There is but to do or die. There is but to arm ourselves with the sword of the Truth; with the shield of Faith plunge into this great abyss, rescue the perishing, care for the dying.

The subject on which my few remarks are based is, "The Development of a Race:" from its rude barbarous state to its civilized cultured life.

Time would not afford me to take into consideration all the nations of the earth, therefore I will tonight bring before you the development of our own people: the Anglo-Saxon race.

When we look up on our great men of today; their achievements and the civilization we now enjoy, comparing it with the race of people that once roamed o'er the prairies of Briton; and their achievements and civilization, we stand embarrassed with the thought that through the ages of evolution such wonderful results could have been effected. Are these people that are called the Anglo-Saxon of today descendants of that race of people, barbarous, uncivilized in their pursuits, which were known as the Angles and Saxons? Yes. As the little stream which gushed forth out of the foot of the mountain pursues its course gathering before it the stubbles, broadening its course day by day as it descends the hills and valleys, making its way to the sea; so does the spring of Christianity which burst forth in that barren land of Briton gather before it the stubbles of barbarism, permeating the society of men, breathing forth its mighty influence till the race that was once groveling in the dust is now ascended to the mountain top of honor and pride.

About a half a century before the downfall of Rome, the Roman troops which were stationed in Briton were withdrawn. The Britons being left alone were unable to govern themselves. Their forces were weak and disorganized. At this time there inhabited a few German islands in the North of Europe, three tribes of people; the Jutes, Angles, and Saxons. It is with the two latter tribes we shall deal, for the Jutes, whether from amalgamation or other racial troubles were not much spoken of in history. These three tribes invaded Briton and subjugated the whole land under their barbarous control. The character of the Anglo-Saxon people was a rude barbarous and undeveloped one. Roaming about the woods wild and desperate, savage and nefarious, knowing nothing of a civilization, knowing nothing of a God, we see them pillaging the haunts of the natives; at night sheltered within piles of stones where they rest from their ravenous labors of the day. What was their conception of literature, art architecture, civilization? These days were in the pre-adamic state until the year 507 A. D. when the great God of the Universe wielded his sceptre o'er that dark land of Briton, o'er the hearts of the Anglo-Saxon people, and said let there be light and there was light. The spirit of God moved in the heart of Gregory who was then the Pope of Rome and in conformity with the divine will, Augustine was sent to this savage land with the seed of a Christian civilization and there he planted this germ into a fertile soil which was to become a great tree to bloom forth in the land of Briton and from its trunk was to be made the great ark of salvation to rescue these people from the flood of foreign and civil conflicts and domestic depressions which had overwhelmed the nations of antiquity.

When a nation as the Anglo-Saxon race can take a retrospective view of the paths that they have trod, and the floods they have stemmed, truly they must acknowledge that the Lord Jehovah has been their leader. Even though they were led through seas of blood, o'er rocks of civil strife yet they have come out more than conqueror.

What is the cause of the development of a race? It is that power which enlightens the souls
of men, and as their souls are enlightened they are led to see their wants which drives them to contrivance and as they are led to contrivance, achievements are accomplished and as these are accomplished they are led to be master of situations; and we see man is aspiring, raising his thoughts day by day, higher and higher; fathoming the deep unknown, subjugating the forces of nature: yes, master of this terrestrial globe, and even then his thoughts are carried, scar beyond the milky way, peeping inquiringly into the mysterious realm. Thus were the paths the Anglo-Saxons have trodden. Enlightened by the influence of Christianity they could no longer play within the radius of barbarism, but now must they stretch forth their energies to meet the wants inducted upon them by civilization. Piles of stone could no longer satisfy the wants of civilization as a dwelling, log cabin must be built; log cabin could no longer be a substitute for a dwelling, cottages must be built; cottages could no longer fill the place of a dwelling, palaces must be built, and here we are at the present moment with civilization at our door for a more sublime edifice. Stones and sharpened sticks could no longer serve as implements of war, swords and rifles must fill their places. Rude hewn out canoes must be disregarded, sailing vessels must fill their places, sailing vessels could no longer fill the wants of civilization, steamboats must be built. And today we are able to show to the world the greatest vessel of war that has ever sailed the watery world. We look upon the man himself, we see the wonderful effects of a Christian civilization. Look upon the man of today comparing him with the man of yesterday, the vast difference is unspeakable. Ladies and gentlemen, to read the history of England would bring tears to our eyes. There has been no nation that has gone through a greater conflict and is able to survive through it all and produce to the world a more glorious civilization than this blessed Anglo-Saxon race. Sometimes beneath the surface of paganism. Sometimes buried beneath floods of human blood. Wars at home help to purify the tender plant of civilization. We may say Greece, Rome, and other nations have performed a great part in civilization, take down their history if you will, and read and you shall find that a more conservative and selfish civilization has never been established, and a civilization which is centered upon self is a civilization without God and a civilization without God, is a damned civilization. Where is Greece today, where is Rome, with all its glorious pride? They have risen like a flower in the morning, perished in the evening tide. Why? Because ladies and gentlemen, to every race is a glorious age. And just at this stage steps in that mighty demon of luxury or intemperance, and if it is not founded upon truth it shall be led away. This has been the cause of the downfall of Rome and others. Read their history and you shall find that each has fallen in its intemperate state. But blessed be to God that when the glorious age of the Anglo-Saxon had come, moved by the inevitable power of truth they did not decide to be led away by intemperance but stood forth as a mighty hero to place intemperance beneath their feet, and chose God as their leader. And for this choice we have no fear; for the Anglo-Saxon and its civilization shall never, never fail. Men may go and men may come; nations may rise and nations may fall but the Anglo-Saxon and its civilization moves on for ever. It is true that the germs of intemperance are floating about in our midst. It is true that the Liquor Traffic is yet enshrined in our civilization but alas! alas! the blood of the Anglo-Saxon has been stirred, and down, down, the Liquor Traffic must go; for the voice that spoke to mighty Rome, glorious Spain, is now speaking to this diabolical king and down it must go.

Now our attention is called to a race that is developing in our midst which is the Negro race. Making a good observation of this race since its Emancipation; gathering together in one mass. Its achievements though beset by many inevitable conflicts, even the greatest pessimist will admit that God has been its leader. It is not yet a half a century since this race has been liberated, see what he has accomplished both in art, literature, war, as a reformer and in every sphere and avenue of life his white brother scoops he glides along by the grace of God. Why? Because he has been liberated in a civilized land and the power of truth is an impetus behind him and we see him marching on to his glorious age. The question now confronts him, is he going to adopt the principle of the Anglo-Saxon race? or is he going to be led away by intemperance. Is he going to unite with his white brother and declare a stampede against the evils of this land? Is he going to join hands and heart with the men and women who are upholding the banner of truth? or is he going to concentrate his energies to the upholding of the greatest evil of

(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.

ANOTHER YEAR

Another year is dawning!

Dear Master, let it be
In working or in waiting,
Another year with Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of proving
Thy presence 'all the days,'
Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be
On earth, or else in heaven
Another year for Thee!

FRANCES R. HAVEROAL.

Notes.

The following is a list of questions that may be helpful as a review of your auxiliary program in January:

What was the first work taken up by the C. W. B. M.?
Where is Jamaica?
How many missionaries are working there now?
Name them.
Which ones received training at the S. C. I.?
What does Bro. C. C. Smith say of their work?

What is the centennial plan for Jamaica?
Which state aims to take this work as their centennial gift?

GOOD NEWS.

Alabama.

Dear Editor:
This brings us to the close of another quarter and we come with our small report. Our number is only one, but we feel that we are trying to do our part.


I form what may be called a solitary auxiliary, but my interest never decreases.

It has been a source of great pleasure and inspiration to me to read from the columns of the PLEA the reports of the auxiliary workers from different states and note how faithfully some are laboring to get this work organized in the churches. Each week finds me turning to the C. W. B. M. page eager to read something from the auxiliaries in my own state, Mississippi. I know you who have made a start in this great work must be yet faithfully working and increasing in interest and in numbers for you have made too good a start to think of disbanding. As the old year passes out and the new year comes in let it bring to us, who have tasted of the love of Christ, deeper sympathies for those who have not yet accepted him, and awaken within us a new interest and a determination to do more for our home and foreign missions. May we fully realize that the great commission with which Christ sent his disciples out to perpetual service, is for every Christian and each one can in some way help to carry it out. We know that one cannot do much alone, but we can join that band of workers who look upon the world as the field and who have chosen no one particular sex or race to work among but are trying to uplift and send the light of the Gospel to all who are sitting in darkness.

ROXIE C. SNEED.

Lum, December 8th, 1906.

The proposal of Christian Woman's Board of Missions to establish an Industrial Training School in Jamaica as their Centennial Monument for this Island, gives us joyous hope. It is wise and timely. Such an institution will be a great factor of blessing to Jamaica. Here we will give a home to many who have no home. Here we will present a type of life that will continually bring its purifying and uplifting influences to bear on the boys and girls sheltered beneath its roof. Here we will place some "brands snatched from the burning" and fulfill "This labor by slow prudence to make mild
A rugged people, and through soft degrees
Subdue them to the useful and the good."

Here we will impart education that will give to Jamaica men and women of pure hearts, of developed brain, and skilled hands.

When established, one of the goals that will be aimed at is self-support. The road to this point will be a stiff pull, all up-hill. But we believe that time will show the wisdom of this new effort, and the results will amply justify the means.

JOHN E. RANDALL.

Kingston, Jamaica.
Southern Christian Institute.

(Continued from 2nd page.)

The Liquor Traffic.

It has been tested and firmly as
certained that there is nothing be-
neath the sun a greater detriment
to the human race than the liquor
traffic. For unlike other evils, it
acts upon every principle set forth
to make humanity better. Whisky
is a concoction of many deadly pois-
on and the man who votes for it is
a menace to our civilization, let his
habitations be desolate. The man
who drinks it is either a wretched
slave or a sophisticated fool.

From it man has suffered both moral-
ly, spiritually, intellectually and
physically. What effect has it upon
us morally? Because it deprives us of
our consciences and we are led to
perform the most hideous crimes,
secondly, no man who is led to take of
it can be in conformity with the divi-
ne will of God; third it destroys
the mental faculties by deadening
the sensitive powers of the nerves
and the one who was once able to
reason and think, by a continuous
absorption of this poison is now no
more able to perform his duty. But
greater than all it acts upon us physi-
ically, which is fast degenerating
the human race. Alcohol passes
freely into all parts of the body, and
there is evidence that the germ cells
are injured by it. The mother who
was once able to nurse her child
now fails to nourish it for the first
nine months without a recourse to
artificial food. It has been proven
that in 1,629 families 519 were able
to nurse their children properly
while 1,100 were unable; and ac-
cording to statistics, this great evil
is increasing fast especially among
the Negro families. According to
the last census there were three
deaths to two births in the Negro fam-
ilies. This shall settle your problem;
for as long as you are willing to par-
take of this poison this race shall b
obliterate from this land within a
few decades. The Anglo-Saxon
race may be able to withstand, be-
cause they are developed, but a
premature race shall surely die.

You have consolidated truths that
the Negro race is not condemned by
God, but you yourself shall condemn
it if you are willing to lead intem-
perate lives. You may try to re-
pete this argument by saying that
you have been taking alcohol from
boy-hood and nothing has incum-
bered your life, but the day is not far
off when this evil shall be manifest-
ed in the lives of your grand-
children with scrawny looking bod-
ies. Like Pilate you cannot wash
your hands clean from the blood of
the thousands of men and women
who are slumbering beneath the
cold sod from the effect of alcohol;
for every cent of whisky, beer, or
tobacco purchased by you, or through
your influence helps to uphold the
kingdom of intemperance. Now
the Christian men and women are
calling on you to decide. Baal or
God which; Baal and all its prophets
shall be slain; whose side are you
on? There are no two ways about it.
We remember previous to the down
fall of Athens we hear Demosthenes
thundering his warnings to his peo-
ple of the great calamity which over-
shadow them. To-day we hear
the voice of God speaking to us
through plagues of all sorts, show-
ing the evil of alcohol day by day; let
us be careful, that when this demon
falls we will not be among the
participants. If the negro race is
expecting to flourish and to stand,
let it free itself from alcohol, tobac-
co and profanity for an intemper-
ate race can never be developed.

Be on the Lord's side; be on the
side of truth.

The Liquor Traffic must be de-
stroyed.
Lesson for January 13, 1907.


Gold Text.—God created man in his own image, in the image of God created he him. —Gen. 1. 27.

Introduction.—Our last lesson told us of the creation of the heavens and the earth. Without man, the earth is incomplete. The earth, sun, the moon and stars, the trees and birds and fishes, and the beasts of the field, were made for him. Without him there could be no-being on earth who could recognize and adore the divine Creator and Ruler. In this lesson the important thought is, "man is the Son of God."

Lesson Story.—Man is very different from the animal. Man alone speaks an articulate language. He has conscience and can make moral distinctions. He alone has any conception of real duty. He alone can recognize God as his maker and Father and enter into communion with him. The animal looks up to man, and man looks up to God.

God made the sea, the mountains, the sky, the stars, all these with such beauty, that poets and painters have seen God in them, and portrayed his goodness and glory through them, yet none of these did God make in his own image. They bear the touch of his hand, but he made man in his own image. Man is like God, because God made him so.

We often go off on a trip, to some famous place perhaps, and pay out much money to get there. We delight to look upon the great falls, mountains, etc. yet the greatest thing which we see in this world is seen every day. Nothing but a plain man. That man is in the image of God. He may be wrecked by sin as the palace are but still there is grandeur and majesty in that man because he was made in the image of God.

There are many places here on this earth that are marked as sacred because great men have dwelled there.

Man is made to rule over nature but he must rule in godly wisdom and goodness.

God has a right to our services because he made us, our home, and blessed us with his love.

The honor put upon man in being made after God’s image is a good reason why we should not speak ill to one another. Neither should we debase ourselves to the service of sin. We should devote ourselves to the service of God.

From “The World Evangel.”

Henry M. Stanley tells that once in the heart of dark Africa a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley’s name, and could hardly find his voice or say a word only, “I am a son of God, I would not steal!” This he repeated again and again. It was all he could say.

Stanley was interested and it dawned on him “that this man was probably one of the converts of some of the Missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go while they pursued their way.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it, and when he was set free he at once went to the Missionary for instructions; it was sent where Stanley would get it.

But what a light must have touched that darken so of Africa, who, though brought up in all wileness and theft and sin, had come to realize the glorious dignity of a divine paternity, and say, “I am a son of God, I would not steal.”

From Standard B. L.

The lesson outline is given thus:

3. Work, then rest. Verses 2, 3.

After man was made in image of God, we learn in verse 26, that God gave him dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing, that creepeth upon the earth.

Verse 27 says that God created man in his own image, and that he created male and female of every living thing.

Verse 28. God blessed all living things, and said, “be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over every thing that moveth upon the earth.

Verse 29 tells us that God gave us every herb and tree, etc., that we might have its fruit for meat.

Verse 30. says that these are also given to the fowl and all the animals, or, any thing which creepeth upon the earth.
Helpful to All.

The Kemper County race riots clearly demonstrate the folly of the practice of appealing to race prejudice for political capital. Such campaigning is in the nature of a threat against the safety of the Negro race and the effect is vastly different on the different classes of the race. It has made the educated class, who had a reasoned themselves to the position, that it would be best for some time at least to have nothing to do with politics, feel that possibly they would have to go into politics as a means of self-defense. The hard working, illiterate class bore all the calumny in sorrow, wondering why it was necessary to disturb things thus. But on the toughs and gamblers and drinkers the effect was different. They had lived among the baser class of white people in dives where they had learned to be brazen and arrogant. The first effect of the dangerous experiment of using race prejudice as a political issue, which in its very nature became a threat against the Negro, was to bring to the top this tough element of the Negro race. They propose to use their slum tactics on any one who in any way interferes with them. They well learned that after they strike their blow they can run to the swamps and nine times out of ten get away while the mob will proceed to wreak vengeance on innocent ones who have nothing in common with the toughs. This state of affairs has made it impossible for the Christian Negro to aid in the least the correction of these evils, and when the Christian white people were completely bereft of what moral force the Christian Negro could give, they went down and in their stead came the tough element of the white race. The effect was such as to threaten the whole South with an appalling disaster the extent of which no man could foresee. Perhaps, the worst effect was the false impressions it created abroad. The politicians drew this picture very dark for political effect, but people who could not know the truth by first knowledge, believed it. A prominent citizen of Mississippi said to the writer, that he felt that it is his duty to write for Northern papers to try to correct the misconceptions held in that section. It has even gone into foreign countries and desirable emigrants can scarcely be prevailed upon to come to the South. The effect on business was well illustrated in Atlanta where the business in the clearing houses showed a falling off of $20,000 in the week of the riots.

But the reaction has set in and the work headed by Ex-governor Northen and Hon. Clark Howell is reaching out faster and farther even than the preceding bandeful political efforts did. It would scarcely be believable that such things could be accomplished, were it not done before our eyes. There was some fear that drunkenness during Christmas week would bring on a renewal of the riots, but Atlanta has not passed so quiet a Christmas since the War as that just passed. At one place a white guard became drunk and made some disturbance in a Negro suburb. The better Negroes reported it to a Negro committee man, who telephoned to a white committeeman who in turn telephoned the sheriff who arrested the guard. A few drunken Negroes were handled in like manner. Atlanta will have a prohibition election next spring and fully nine-tenths of the Negroes will vote against the saloon. The South has a moral worth in the Negro produced by the missionary school which it can in no wise afford to lose, and which will not be lost. These Negroes are determined that the world shall be made richer for their having lived. If they can not do their work now, they are willing to wait until a way opens. They believe that all things come to him who waits, and the time will most assuredly come when they can add their humble service to the world's good.
While we have many faults and often do wrong, our Anglo-Saxon civilization is more thoroughly permeated with the principles of Christianity than any previous civilization; and, though we may sometimes do very unchristian things, our conscience soon breaks us down and we do the right thing. The Civil War powerfully appealed to our passions, but when it was over, in a very few months Christian men of the North and South were working shoulder to shoulder to establish schools and the ways of civilization. Our conscience is sufficiently Christian to make us reform easily.

The saloon is doomed. Men who a few years ago were loud in their declaration that prohibition doesn't prohibit, etc., now say our safety demands that we destroy the saloon. The liquor power is classed among the great monopolistic oppressors of the country and our Deborahs and Boards are rising up to drive "the monster from the land."

The Educational Collection is now about five hundred dollars. This is lower than we at one time expected, but it must be remembered that this is not yet at the end of the contributions. A good many more churches will be heard from between now and next fall. And then too, when all things are considered, this collection is a great victory as it stands. If the churches could have been directed into proper missionary channels twenty-five years ago, they would be capable of raising ten thousand dollars easier than they now raise five hundred but we could not do it then for all our missionary work was in its infancy. In the meantime many local enterprises were started which had a tendency to disorganize the work. When we consider the large number of new churches that have taken the collection we take courage and thank God for what has been done. May the Lord give all of us to see the largeness of the opportunities we have before us. And may our liberality grow as our vision grows.

Personal News Items.

—M. T. Brown of Chicago writes: "It is pleasant to report my visit to Ohio in the past ten days by invitation of Brother Miller Smith, Deacon of Xenia Christian Church. I preached for them while there, and notwithstanding it rained, and snowed all the while we had an appreciative audience. I enjoyed a pleasant stay with them. They have a membership of about seventy. Church property paid for. Sunday December 9th I was called to the pastorale of that church, I will give up the Chicago work after January '07 would like to help them get a good man. It's a small debt now of $500."

Subscriptions Received

Sent in by Isaac Payton 1 yr. $1.00
Sent in by W. Harri-on Lane 6mo. 50
Sent in by A. J. Hurdle 1 yr. 1.00
Sent in by W. M. Blackburn 9mo. 75

Sent in by Eld. William R. Brown 1 yr. 1.00
Elder Jas. Young 6 mo. 50
Sent in by L. R. Garrison 1 yr. 1.00

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

The boys enjoy very much their new bath tubs and the hot and cold water.

Christmas has passed, and the old and new students are settling down to school duties. About thirty students remained here during the holidays.

A student who spent the holidays at home writes thus:—"I enjoyed myself very well during Christmas time, but I didn't taste any alcoholic drinks at all. I had enough of it offered to me but I refused it." Any school ought to be proud of its young men who are building this kind of character.

We have two "outposts" at which girls room and one where there are boys. This makes three locations where students do not usually room. We are near the hundred mark in boarding students, the largest attendance our school has ever had.

We are having ideal weather for January. We have no need for fires. A number of flowers are blooming in the yard and on the campus.

We have room for three or four more boys who want to work their way in school. Write to President Lehman, Edwards, Miss.

From outside states, Arkansas now holds the "banner" for the largest number of students at the S. C. I. We ought to be hearing from Louisiana and Texas again soon.
THE GOSPEL PLEA

BE LIVE nied FROM THE EDUCATIONAL RALLY DAY—FROM DECEMBER 16TH, TO DECEMBER 23RD.

TEXAS.

Daiingerfield Church, $5.00; Total for Texas—$5.00.

ARKANSAS.


Total for Arkansas—$2.57.

MISSOURI.

Jefferson City—2nd, Church,—per Prof. J. W. Damel, $5.00; Fulton—Ladies Aid—2nd Church, —per. J. H. Bell, $1.50.

Total for Missouri,—$6.50.

VIRGINIA.

Chatham Church,—per. L. H. Ivy, $5.00; Pulaski Church,—per. Mrs. S. Moyer, $5.00; Pulaski Sunday-school, per. Mrs. S. Moyer, $3.00; Roanoke Church —per J. R. Louderback, $7.00.

Total for Virginia—$20.00.

ILLINOIS.

Chicago Southside Church,—per C. R. Baker, $2.07; Total for Illinois—$2.07.

Total received from Educational Rally Day during week beginning with December 16th, and ending with December 23rd, —$36.14.

Total received from the Educational Rally Day from the beginning until December 23rd,—$478.10.

STATEMENT, BY STATES, OF RECEIPTS FROM THE EDUCATIONAL RALLY DAY FROM BEGINNING UP TO DECEMBER 23RD.

Texas, 895.80.
North Carolina, 13.25.
Georgia, 5.00.
Alabama, 103.45.

Almost $500.00 in the Educational Rally Day offering up to December 23rd. This is doing pretty well, but look at the above list and see if you are satisfied with the record of your state. Are there not other churches in each state that will yet take this offering and send it to C. C. Smith, 1365 Burdette Avenue, Cincinnati, Ohio? During the entire month of January many, many churches that have not yet taken this Educational Rally Day offering will surely do so. It will do you good, and it will be aiding a great cause. Churches and Sunday-schools—that have so far neglected this opportunity—I appeal to you. Take this offering during the first month of the year 1907. Many, many churches and Sunday-schools have taken this offering this year, but think of the many also in each state, that have not. Do not let the good work stop where it is, but put your, Church into line and bring the offering up to $800.00 any way.

Heart To Heart Talks With Our Young Folks.

Here we come again with a word or two to our young people. It isn’t very hard for Uncle Isaac to talk to young people, for I was once young myself.

It was my privilege to attend the Second Annual Contest of the Home Defender Success Club at the Southern Christian Institute. It was inspiring to me to see these six young men throwing their young lives into the greatest re-form movement of the day. On the invitation to the contest I found printed something like this:

"The members of the Success Club are opposed to the use of alcohol, tobacco in any form, and profanity." As I read and re-read these words, I said to myself that any young person who would take Christ as his leader and pledge these three things solemnly to them, could not help but be success-ful in life.

These six college boys chose subjects upon some phase of the liquor traffic for their orations. Their delivery was modest, and yet with an earnestness that be-tokened true hearts. As I listened to their schoolboy oratory, I said these are to be among the humble, earnest leaders of the Negro race in a very short time. They are preparing themselves for a great work in life. Mushrooms grow in the night, but the sturdy oak is made by the coming of a hundred summers. Consecrated and prepared workers cannot be made in a single session of school. No young man should be discouraged, if it take years.

The young people in school at Louisville, Martinsville, and Lum are very likely to read this talk. Let me ask the leaders among the boys in these schools to confer with your teacher and ask them to help you to organize a Home Defender Success Club. I shall be glad to answer questions in regard to this organization. If I cannot an-swcr your questions I shall call upon someone one who can.

Get busy, young people, we are living in a grand and awful time!

Yours Truly,

UNCLE ISAAC.
Reports from the Field

Virginia.

Editor Gospel Plea:

It has been some time since I have written anything for the Plea, but I am always glad to read the paper and have been watching with peculiar interest, the reports from the various churches and states for education. I am thankful that there is an increase this year over all previous years and yet, I am sorry that the amounts are not greater; I fear that we ought to have done more. It may be well to state just here that the people have done well everything considered.

Do you know that our people are the most liberal hearted people on earth? They are, but it depends a great deal upon how near you bring the chain you make to them. Not many of us are far sighted. Let me illustrate—Take Reidsville, N. C., for instance; the population of this town and suburbs is about 5000. We would say three fourths are white, that would leave about 1500 or less colored.

Now there are two Baptist Churches, two Methodist Churches and the Christian Church, besides several other parties that are trying to establish themselves—(Primitive Baptist and Holiness). Besides this there are three or four life insurance companies, and six secret societies, that are divided into fourteen distinct gatherings and appeal to the charities of our people, those are answered, the insurance lives. You see the churches must work hard to get in a single claim. The most of the members of the Christian Church are more loyal to the claims of the societies than to the Church of God. If a man be enthusiastic in the church and appeal to these people, tell them to let the churches have the preference they conclude that he is an enemy to the lodges and at once he loses his influence, as secret societies predominate. I pray God, that the day will come when our people will be able to discriminate.

If our preachers were all real men and had a few loyal supporters we could work wonders among our people, but alas many of them are nearsighted.

Now let me say, a man cannot be everything. We ought to do the thing that is best for ourselves and our children. No one can present a more important need of our race, than that they should be educated. Educated 1st, morally; 2nd, industrially and spiritually. It's no good to give them book learning, if they are not taught to use it morally and industrially. This is what the much loved C. W. B. M. is offering to all the young people and I pray God that they may have patience to toil on until we can see.

I am preaching for three small congregations, must travel about 140 miles each month to make my round. These congregations have given only about $19 for the board. I am sorry we did not do more, but my conscience does not condemn me. I have done what I could, I have a daughter in the senior class at Martinsville. Many of us would gladly send our boys and girls, if we only had the means to do so. Let us begin now to lay aside our mites for the next term and try to get our children in. I have other children that ought to be in this school but am not able to send them. I know of many bright boys and girls who would be glad to go but are not able. Thus you see we must lay aside something for this, or our children will not reap the benefits of the school neither will we show our appreciation of the great sacrifice made by the C. W. B. M. to lift us up.

May God be with us; may he bless the 'Plea' and its readers.

M. C. Walker.

Texas.

The colored teachers and citizens of Waco had the pleasure and honor of entertaining the state Teachers Association Dec. 26, 27, and 28, 1906. The meeting brought together the largest body of Negro educators, it has been the pleasure of the writer to meet in this state. It was indeed a commendable gathering and left a good and encouraging influence. Not only were the public schools represented but all of the Negro Colleges and Universities of the state.

Mary Allen Seminary, (Presbyterian) white faculty, Crockett, Tex.; Tillotson College (Long) white faculty Austin, Texas were both represented by their Presidents. Paul Quinn College (A. M. E.), Waco; Central Texas College (Bapt) Waco; Bishop College (Bapt) Marshall, Texas; Gaudalupe College (Bapt) Seguin, Texas; Wiley University, (M. E.) Marshall, Texas; Prairie View state normal; Sam. Houston College (M. E.) Austin, Texas; Texas College (C. M. E.) Tyler, Texas were all represented by their presidents and many of their faculties and pupils.

The program was good and some parts excellent, subjects largely practical and apparently a yearning for facts in the treatment of the same. However many who were to discuss papers failed to touch the contents
of the papers at either top, side, middle or bottom. Nevertheless in
many instances they told us more
about the subject than the original
papers. This failure, we think,
was largely due to the fact that the
paper to be discussed was not
placed in the hands of the discusser
before the meeting.

Not much of the "not ready, and
rise to de pint on de speaker"
that generally characterize our
meeting. Just a few "pints of per-
sonal privilege" and pints on the
order of the day" were noted. The
discussion for the most part were
good spirited, intelligent and
courteous. There is much honesty
depending upon the Negro educa-
tor and this meeting clearly shows
the fact that they are adjusting
themselves to the real conditions.

The visiting teachers were given
a banquet by the Waco teachers
and citizens on Friday night where
more than three hundred plates
were spread. No intoxicants or dan-
cing were served. As a City pastor
we tried to be of service as a duty.
We know of more than
twenty teachers in the state who
are members of the church but
only one out side of this county was
in attendance. This did not count
much for the Christian brother-
hood along educational lines. It al-
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On New Year's Eve, the teachers and students of the Waco Normal School gathered for a banquet. The event was a true celebration of the community's spirit and unity. As the night went on, the laughter and warmth continued, reflecting the close-knit nature of the school.

The following day, the teachers were joined by the visiting teachers for a joint meeting at which the discussion was vibrant and engaging. The atmosphere was marked by a strong sense of community and shared purpose, as everyone worked together to advance the cause of education.

We have heard from two Sub.
Boards. One has not been held yet,
but will be held later on. One
Board has sent in ten dollars. With
this we can pay balance, on our
minutes, of seven dollars.

We can gladly say we are doing
well under circumstances.

Christmas passed off lovely a-
round and about here. Peace and
quietness prevailed. Quite a num-
ber of turkeys were stolen, but
thanks be to God no Negroes were
accused of the theft. No mischief
done to the Negroes in this commu-
ity, only a small building at the
Dixon School house (colored) was
moved, a distance of about one
hundred and fifty yards from it site,
by some drunken white boys, as a
Christmas.

I preached to a good audience.
Sunday at Center Point.

I will be at Rock-wail 1st Sunday
in this month.
The Church at Center Point do-
nated $2.61, less postage, to Brother

R. S. Lovinggood is an excellent
president.

W. M. ALPHIN.

Waco.

Texas.

Dear Brethren:

As the old year has passed out and
the new year has come in, let us all
try to do greater work this year.
The Lord blessed us all last year,
although we were bothered with
rain and insects, and cut short on
every hand. Yet God fixed it so we
could meet our obligations in the
work we had begun in His name.
We believe God is in the plan, and
will help in time of need.

We have the money in the bank to
pay off our college land note, and
have notified the parties to send the
the note for settlement.

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Wm. Childress to help him in his
distress, his house and all being
burned.

I had a card from Reverend G. W.
Taylor asking me to make out a bill
for the lumber to begin building on
our college site. I made out the bill
and sent it in to-day, but I can not
leave home just now, as I have the
unfinished business to see after.

I hope all the N. E. Texas people
will pay up for The Plea as I have
done.

The Executive Board will meet
at Palestine, January 18th at which
time matters may be discussed,
hoping to have all officers present
and all churches report with their
January pledges.

Yours in the work of Texas for
Christ,

A. J. Hurdle,
President N. E. Texas Convention.

Dixon.

Arkansas.

To the Gospel Plea:

Again I write to let the many
readers of the Plea hear from
me. We are yet alive in this place
and are using all our strength we
can for the advancement of the cause
of Christ. We observed C. W. B.
M. day and the collection was two
dollars and twenty-five cents, total
collection for the quarter was
three dollars and ninety-five cents.

We hope and pray and work to do
better in the future than we have
in the past. We also observed
educational rally day. We raised $127
on the fourth Lord's day in Nov.
We ask your prayer for success
in this place.

I am yours for Christ.

Rosiebell 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.

Auxiliary Program for February.

Woman's Missionary Work in Organized Societies and on the Field.


Prayer.

Song.

Business period.

Offering.

Talk: Woman's Missionary Societies: When Did They Begin, and Why? Something of their work.

Let someone tell about zemana work.

Let each member tell something of woman's medical work, or orphanage work, or teaching on the mission field.

Closing song and prayer.

Helps for February Topics.

"Woman's missionary work, as a distinctive agency, is a product of the nineteenth century. The first organization for this purpose, in this country, of which we have any account, is the Female Missionary Society of the M. E. Church, in New York, which was organized in 1819, but ceased to exist in 1861. In 1834 women of various Churches in New York, learning of the deplorable condition of their heathen sisters, formed a society to work in their behalf, but this was soon abandoned at the urgent request of the Church Board. In 1860 Mrs. Fannie B. Mason, a missionary from Burma, came to New York with the sad story of the wants and woes of heathen women. The result was the formation of the Woman's Union Missionary Society, in 1861, which is still working vigorously. The various subsequent denominational woman's missionary societies in the United States are outgrowths from this."

Zemana Work.—The worker goes into the closed homes, sees the needs of the shut-in women the mental, moral, physical and spiritual needs—and ministers to them. She gives the words of comfort, hope and life; gives food for mind and spirit that have been fed on husks all their life. She teaches them to read the Word of God and to commit the promises of the faithful Father, and leads them from darkness into the light, knowing that the mother molds the thought and the life of the nation. To the aged, hope of eternal life with Christ Jesus in glory; to the child, the hope and glory of a beautiful life in the family; to the middle-aged, the sacred trust of the young lives given into their care is brought with winning force. She rescues women and innocent girls from lives of shame and slavery in sin. She strengthens and comforts those who brave all persecution and openly confess their Savior.

Medical Work.—Medical work opens doors closed to all other Christian work. It gives the Word to many who would otherwise never hear it both from circumstances and choice. It breaks down prejudice and prepares the way for the reception of all departments of work. Perhaps no other line of activity so fully demonstrates in a practical way the fellowship of Christianity, regardless of person or caste. The vast majority of all medical work is done for the low cast or out-cast; much is for diseases so foul and repulsive that Christian courage is required to work with them. Not only does the one engaged in medical work give out healing medicines, but all missionaries—in fact, all Europeans—at times are called upon to give out medicines for the common ailments—cholera, fever, skin diseases. The people say, "See what these Christians do!"

What can little children do?

Recitation.

What can little children do?

In the Master's vineyard fair

What can little hands there find

Light enough for them to bear?

What can little eyes there find

Needing much their watchful sight?

What can little hearts bestow

That shall make some burden light?

Little feet are light and swift—

On love's errands they can run;

Little fingers soft and deft

Many a task have bravely done.

Little eyes can surely see

Every true and goodly thing;

Little hearts can always feel

Sympathy for suffering.

Surely we can something do

That shall help the cause along;

If it nothing greater be

Than to sing a little song.

-Selected.
Illinois.

Editor Gospel Plea:
May I say through your worthy columns, that Sunday Dec. 20, 1906 I resigned the pastorate of Armour Ave. Christian Church in this City, to take charge of the church at Xenia, Ohio Sunday Jan. 13th 1907. My labors with this Church began Dec. 14th 1902. The membership has been increased from 28 to 148.

The congregation now owns property worth $5000. They owe on the property a little over $1300. I have preached over 400 Sermons, made 1900 visits, raised over $5790. 98.

The church is now without a pastor. May they secure the services, and may our Heavenly Father send my dear brother free from all pain and the small remaining debt.

As a result Clay Street Church sent me $10. God bless them, I am truly grateful.

Death visited my mother's home again Dec. 2nd 1906 and called our brother Joseph Wiley Brown, age about 30, a member of Clay Street Church Waco, Texas. His body was buried at Waco. Rest on dear brother free from all pain and tears. Heavenly Father comfort my mother.

Respectfully,
M. T. Brown.

Arkansas.

Editor of the Plea:
Please allow space for me to make the following report.

We observed Educational Rally Day, the third Lord's day in Nov. but the rain caused a very small attendance. We were successful in raising $6.80. We were not satisfied. We thought we would try it over on the 1st Lord's day in Dec. and raised $4.35. Making a total of $11.15. We were not satisfied with the amount, but the weather being so inclement we thought we did what we could under the present circumstances. So we forwarded the sum to C. C. Smith 1365 Burdet Ave. Cincinnati, Ohio, hoping he will receive it soon. I wish to say to the readers of the Plea that our pastor M. M. Bostick since his pastoral care of Pea Ridge church, for the last four years, has built us a nice church house with his own hands and presented it to us free. We highly appreciate his kindness towards us. I wish to say that Elder M. M. Bostick is a Christian worker. His whole heart is for the elevation of his people, both spiritual and temporal. We gave last year $134.30. We are doing well, both spiritually and financially.

We called him again for 1907, and we give him one hundred and fifty dollars. This is a small amount but our people are gradually growing. I wish to say that we have learned that our plea can not run without money.

Yours for one faith,

Odis Holden.

EVANGELIZING IN CONGO-LAND.

By A. F. Hensey.

You will be glad to know that Eben Creighton and I have just returned from our long-planned trip up the Bosira river. We spent ten days on the journey, and penetrated as far as Mbala, 300 miles from here.

Though our main purpose was to spy out the land, and find out the situation in that section, we also wished to sow the seed of life; so Dr. Dye chose out for our paddlers twenty of the best Christian men in the church. Every paddler was a preacher, and every preacher a paddler. So we held a meeting in practically every town on the river bank.

In the section visited there are three forces that we knew we had to deal with, the Catholics, the people, and the government.

We found the Catholics strongly entrenched in a few towns near the state posts, and very active in their propaganda. They are following their usual policy, which is to adapt their religion to the people among whom they labor. As you well know, the natives have great faith in charms and fetishes, and a great love for gaudy ornaments. So “our friends, the enemy,” have literally plastered these poor deluded creatures with Catholic charms, crosses and other bric-a-brac. A favorite one is a piece of blue cloth (cut from the very dress of Mary!) on which is daubed a red cross, then suspended about the neck by a string. When one or more of these ornaments constitutes practically the whole attire of a person, the sight is at once ridiculous and sad, for silly as these things appear to us, they form a large part of the strength of Catholicism, because the ignorant native accepts the Catholic emblems as a new and more powerful fetish. Then he is taught that these Catholic fetishes are saving in themselves, and is apt to prefer the visible token of religion without change of life, to an invisible one with its insistency demanded that he turn his back on the old things.
Lesson for January 20
1907.
Edited from Standard Bible Lessons.
Man’s Sin and God’s Promise.
Gen. III. 1-6, 13-15.

Golden Text.—For as in Adam all die, so also in Christ shall all be made alive.
—1 Cor. XV. 22.

Introduction.—Before you study this lesson for to-day, read the second chapter of Genesis.

The story of the creation is told in such a clear way that man really knows his place. Endowed with a soul that allies him to the divine, and given every delight of the sense, he finds himself above the beasts. Woman is created to be his companion, thus forming a new and perfect unity. Thus so well equipped man is well able to bear the responsibilities that come upon him.

Lesson Story.—I have heard of a man who thought he could live without sin if he were to dwell alone, so he took a pitcher of water and a store of bread, and provided some wood, and then went and locked himself up in a cell. He thought he could then live in peace, but after a while, he tipped his pitcher of water over, and angry words came from his mouth, then he found that it was possible for one to lose his temper, even if alone, and so, he at once returned to live among men. Temptation is where man is.

Explanation of Verses.
[1.] Now the Serpent.—The tempter is introduced as a serpent. This serpent is Satan.—Satan works in disguise. And he said,—The devil did not openly present himself and say, “I am the devil, the enemy of God, and 1 am come to traduce him and ruin you.” This would not be serpent-like; and yet he really did all of this by raising questions in the mind of the creature. Hath God said,—Is it true that he hath restricted you in using the fruits of this delightful place? This is not like one so good and kind. He insinuated a doubt as to her sense of the divine will, and appeared as the angel of light. Of any tree of the garden.—The whole paradise was granted, save the fruit of one tree.

(2) It may be that she regarded him as especially sent on that errand; that, instead, of being startled by the reptiles speaking, she received him as a heavenly messenger. She should have rejected his words with disdain and abhorrence. We may eat.—God gave them a large range; every kind of pleasure and delight, beauties unlimited, and edibles in abundance. This life is not a prison, it is a universe in which to live happy and contented.

(3) God has said, ye shall not eat.—Human life is subject to law; he who confesses and practices this, remains in Eden: he who does not is not thrust out. The forbidden tree stands in every paradise of virtue and happiness.

4 Ye shall not surely die.—The devil puts the lie to God. The lie was worthy of the sneer, for lie it was.

5 For God doth know.—The tempter reflects upon God as though he was unwilling to permit them to enjoy the best things of life. His language is so put that see bad motives we cannot say.

13 And Jehovah God.—In the first chapter of Genesis and to the close of the third verse in the second chapter the Deity is called God. This word suggests power. Now beginning with the fourth verse of the second chapter the Deity is called Jehovah God. Jehovah rendered from a Hebrew word, occurs seven thousand times in the Old Testament. The union of these two names Jehovah God throughout the two chapters indicates that God of the first is the same as the Jehovah which appears afterwards.

The serpent beguile me.—That is, led me astray, deceived me by flattering lies. Eve did not need to listen to his flattering words, or to confide in them more than in the word of God. There seems to be but little repentance in the confession of either Adam or Eve.
As soon as the winter weather will permit field work, the evangelists and the located ministers should all begin to reach out for new points and to strengthen the old ones. In the work of the church lies all hope of reform work and the general uplift of the people. No time should be lost in contemplating the faults of others. Whatever these may be as a rule our own are more glaring. At any rate, we must stand or fall on how well we master ourselves not on what other people do or fail to do. What the common people throughout the rural districts need is the Bible with its multitudinous lesson on every phase of human life. Other things may be good for culture and for gaining many advantages in life, but they all easily lead to unbelief and a Godless life. The Church of the living God alone permanently elevates a people. Those who are called to evangelize and teach the people should labor unceasingly. The ages depend on what you do. If you are not sufficiently supported, tell your brethren so, but go on proclaiming the gospel. Many people are so far away from God that they are driven hither and thither by their barbarous passions. They need the Gospel or they will destroy themselves.

In all our evangelistic life we should be broad and unselfish. It is almost impossible to estimate the harm that can be done by a few men who are selfish and sow the seed of contention among the brethren who work. Soon after the Campbells and Stones and Scotts had well started the movement to call men away from creeds to the Word of God as a rule of faith, a few men began to work at cross purposes. This soon developed into what we now call the anti-missionary movement and while these people grew very slowly if they grew at all, they succeeded in wasting fifty years of valuable time of the Church. Now their force is nearly expired, but the valuable time can never be recalled, and many doors that were then open are now shut.

In like manner the movement led by a few men to prevent any cooperation of the Negro churches with the Christian Woman’s Board of Missions will obstruct greatly all efforts undertaken for building up a great work and doors that swing wide open now will soon close forever. This movement is especially to be deplored because of the spirit of ingratitude it shows. The men and women who started the work now done by the C. W. B. M. did it under tremendous difficulties. While they have won the admiration of all the active church workers, many yet make the work difficult. The spirit of this obstruction work makes the cross much harder to bear and places the hour of triumph much farther off.

But we are not discouraged or disheartened. The great cooperation work is abounding more than ever before, and Negro men and women are rising up who are very prophetic of God, and who have a clear vision of the things that are to be done who will aid in carrying on a growing work that will redeem many. The great cause of the Master has within itself the power of overcoming difficulties and those that cannot be overcome are turned to advantage. Much is at stake in this work. Never before has the church had such an opportunity to do a primary work on a people as was afforded here. It is true that all the people who are now Christians were converted by preaching, but never before were the conditions such that schools could be erected and the work done scientifically accurate. The work of the missionary schools for the Negroes will stand out in the history of our times as one of the great world events. The Negro who throws himself against this is preparing himself an unenviable position for the future to execute.

Who so thinks he is worth little, let him consider God’s statement, “Let us make man in our image, after our likeness,” and thus see his true value.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
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.
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THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.
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MATTER AT THE POST OFFICE AT EDWARDS, MISS.

He whom God exalts is permanently exalted; but he who exalts himself, soon falls.
What sometimes seems an injustice turns out to be a blessing. How fortunate that the Negro was excluded from politics at the period when our highest officials, including senators, representatives and judges, are exposed in the most shameful frauds. Is it not possible that our system of politics is more to blame than the men? Perhaps those who fall in our cesspools of politics are to be pitied as unfortunate victims to errors in our system.

Personal and News Items.

—Elder L. R. Garrison writes: "We the church at Fayette desire to express thanks for the following gifts: from the Ladies aid society at Pine Grove, $2.00; from the Ladies aid society at Center Church, $2.00; and from Center Church $2.00; making a total of $6.00.

Elder K. R. Brown is in a meeting at Christian Rest in Louisiana. The interest is good. He will report the meeting later.

—Will you not please look at the slip on your paper and if you are due, do not forget to remember us.

—Elder T. D. Davis has closed his work at Edwards and is now open for engagements elsewhere. He will probably go to Missouri.

—Elder William Scott, one of the pioneer preachers of Mississippi, spent a day and night at the S. C. I. and spoke to the school.

—On Wednesday January 23, Elder Claud L. Jones, of Shreveport will deliver an address to the school. We urge all in the community to come out and hear him. Brother Jones is one of the most powerful factors for righteousness in Northern Louisiana.

—Sarah L. Bostick writes: To all the old subscribers in Arkansas I wish to say: Please send me the money for your dues on the Plea as you promised me at the state convention in August 1906 that you would get the money ready by October or November. Dear friends, your word is your all. If you do not send the money to me; please send it to the Editor. I wish you a most successful labor in the Master’s cause.

Subscriptions Received.
Sent by Sarah L. Bostick.
Louis Bright, 1 year .......... $1.00
Odis Holden, 1 year .......... 1.00.

NOTES FROM OUR SCHOOLS.

Martinsville School.
The students have returned from their several homes where they went to spend the Christmas holidays, and we are all here at school again. We were anxious to go home, and if all were like me they were almost as anxious to return. All the students say that they had a nice time at home; that they are rested and are now ready for work again.

We had very good success during the first term, and we have begun with the new year trying to achieve even greater success during the second term.

We have several new students. The girls building has been lighted with electricity. Walks are being laid off in front of the building.

Yours respectfully,
JUSTINA K. SPENCER.

Lum Graded School.
The fall term has closed and the winter term of school has opened.
The holidays were passed off very pleasantly. Among the visitors was Seab Haward, a student of the S. C. I. and a former student of this school. Miss Alice Johnson sewing teacher, spent part of the holidays in Montgomery with home folks and Miss Velma Jones, music teacher, spent the week in Birmingham with friends and relatives. Both had a pleasant trip.

On Christmas day those of us who remained here, remembering that it was the day we recognize as the day that a Savior was given to the world who brought peace and joy to all mankind, sought some heart to gladden. So we provided some small presents for an old lady who lives alone and a gentleman who has been sick for quite a while. Early after breakfast we started out for their homes. On delivering our small presents and speaking a few words of cheer we could see a beam of joy in their eyes and an expression of appreciation on their faces. Then did we think on that great gift that brought joy to us all. And as we left their homes we felt much better, because on the day we had in some degree brought joy to some who were less fortunate than we.

On our way back we called at the home of Mr. and Mrs. H. J. Bray.

(Continued on 7th, page.)
THE GOSPEL PLEA

RECEIVED FROM EDUCATIONAL RALLY DAY OBSERVANCE, FROM DEC. 23 TO JAN. 6.

OHIO.
Cincinnati, Johns Street Church —per M. F. Frazier $7.00
Total for Ohio 7.00

Arkansas
Wrightsville, Cephus Chapel, per. Isabella Wright $2.00
Pearidge Sunday-School, —per M. J. Mitchell, $3.00
Total for Ark. $5.00

Virginia
Antioch and Mt. Olive Churches, Spencer —per Chester Hayes $14.00
Total for Va. 14.00

Total from Dec. 23rd to Jan. 6th $26.00.

Total in the Educational Rally Day Fund from the beginning to Jan. 6th, $504.10.

This is good, the fund has gone over the $500.00 mark. This is a splendid gain over last year and begins to look a little more like this Fund should look.

Pearidge Church, Ark., raised over $11.00, but this was lost in the mails, however we will get it and it will be reported later.

C. C. Smith

Heart To Heart Talks
With Our Young Folks.

I am very hopeful that every boy or girl who reads these talks from week to week will aspire to be of some service to the world. The street corners and dry goods boxes already have too many occupants. What good can come from this army of box loafers? "No aim" is the ruin of many young lives. The useful man or woman is always welcomed to any community. Make sure that you can do some things and do them well and you will always have friends. If you are asked to become a Bible School teacher, enter upon your task with joy and become the best teacher possible. Never be satisfied with doing things half way.

The legislatures of a large number of states are in session since the holidays. The chief power to be dealt with by these law makers is the liquor traffic. In Illinois the battle will be waged with terrible fierceness. The people are getting tired of saloon politics. The civic conscience surely is awakening.

Uncle Isaac is looking for a worthy young man who wants an education and yet is continually saying to himself that he cannot get enough money ahead to go away to school. I shall answer by personal letter the first worthy young man from each state who will write in regard to this matter to "Uncle Isaac, Edwards, Miss., care of Gospel Plea."

It is not every year in January that one can walk out upon the green grass and pluck beautiful flowers. On a short stroll a day or two ago, Uncle Isaac gathered a handful of these "stars of earth." There were three kinds in all.

Our boys and girls in the North have heard of the "Sunny South." Nearly every day here since Christmas has been like June in the North.

Yours truly,

Uncle Isaac.

WHY THEY WERE HAPPY.

In a certain village were two families, one prosperous and rich the other merely getting along; yet the former was famous in the village for its unhappiness and friction between its members while the latter was equally renowned for its peaceableness and content.

The happy family became continually happier—to him that hath shall be given; the unhappy family became continually more unhappy—from him that hath not shall be taken away that which he seemed to have.

The man of wealth could stand it no longer. He went to his humbler friend and asked him where he thought the trouble lay.

"I have land enough, and house enough and money enough, yet we are always quarreling and unhappy. You have nothing like the means for comfort and enjoyment that I have, and yet your people are affectionate and contented."

The poor man replied thoughtfully, "Perhaps it is because you are all such good people at your house."

The rich man objected that if they were all good people certainly they ought to be happy together.

But the poor man would not recede. "No, you are all good at your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate, suppose I am sitting on the rug by the brazier, and the maid passing there kicks over my tea cup, spilling the tea over the mats. I immediately break out with 'Excuse me, excuse me.' Very stupid of me. No business to have a teacup out in the middle of the room for people to stumble over. Serves me right.'"

"But the maid will not have it that way. She drops down, wipes up the tea with her bankerchief and with beam face cries, 'Oh, master what a blunderbuss I am! Always stumbling and making trouble. It will only serve me right if you turn me out without a word one of these days.'"

"You see how it is, we are such

(Continued on 7th page.)
Murder, theft, arson, perjury and many other crimes have been put under the ban of law and penalties attached to deter men from their performance and educational means have been used to elevate the race to a higher moral and intellectual standard. So far we have advanced along these lines that we voluntarily tax ourselves to carry on a system of legislation to improve our laws, to run our courts of justice, to maintain a system of public schools and colleges, and to support our churches and ministry; and all for the purpose of making the world better.

But my Christian friends think of this, right in the dawn of the twentieth century with our boasted Christian civilization, the rapid advancement of arts and science, the knowledge, and the boasted spirit of the gospel of the Son of God! It is a debatable and a debated question whether the world is growing better or worse and however, this question may be answered in a general way, there is one undeniable startling fact in connection with it, that no living man can truthfully deny, and that is there is not a crime in the whole black catalogue from murder to petty theft, that is not on the increase in these United States, including the crimes or rather the existence of a seeming necessity for divorces from the conjugal tie.

Now, I suppose you are anxious to know what it is?

Permit me to make a little change in the subject, and then I think you will have no trouble at all in finding the antecedent of it?

WHAT IS IT DOING FOR AMERICA?

Now then after giving you the meaning of it, we again turn to our subject.

This world wide evil is causing dark and shameful pages to be printed in America's history.

You may talk about problems, but if the drink traffic is not the problem of problems in America, I here ask what is?

Here we have before us a problem, which no honest man can deny or push aside.

Every Christian man and gentleman in America should awaken to the sense of his duty of voting.

We want men who are good men, men who are prohibitionists, men who will advocate our ideal to the open world.

It is not high license men that we are looking for, because that will not solve the problem. Our motto is no saloon regardless to license or anything else.

My dear Christian friends remember this, America will continue to write black pages in her history as long as the good and Christian men shall be contented to vote for corrupt politicians, and we will continue to have corrupt politicians as long as we tolerate the liquor traffic.

We may well say that it is stirring America from center to circumference and sooner or latter it must meet defeat because of the fact, that the Christian and thinking people of America are beginning to vote for men who are pure and who say to the world, 'do away with it, for that is the only way.

My friends, as mankind and the child are not responsible for their existence, neither is the liquor traffic responsible, for its existence, therefore if the good men and Christians of America do not band
THE GOSPEL PLEA

Arkansas.

Dear Editor Gospel Plea:

Please allow me space in your paper to reply to Mr. Samuel Court-erell. Dear brother, I read your article. I have never written to the Plea before but I wish to say I agree with you in all you say for the betterment of our race. Your words touched my heart. Every word is as pure gold. They are enough to arouse our people to higher actions in life.

I pray that our people will wake up and look across the great sea of intemperance where in the souls of men are sinking. But I wish to say there is a remedy for our people. I will use the words of God. By one blood God made all nations of the earth to serve him. Therefore the fault is in us as you said. The Negro race is not condemned by God. But we are condemned before God, and the cause is our people started out wrong with false teachers. But our people are being taught by pure Christian teachers; and I hope we will see better and do better. I agree with you on the liquor traffic. I cast my vote to God that the liquor traffic will be cast in the sea and all evils that keep our people back.

I thank God there is a remedy. God has promised great things, and if we turn from all errors, ignorance and prejudice. Then the great God of the universe will say to our race as He said to the Anglo-Saxon people.

God is our leader and I do pray God that all true Christians, white and colored will join me in prayer that our people will adopt the good principle of the Anglo-Saxon race. My reply to you is I am on the Lord's side and I will remain on the side of truth. I believe

(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.

Helps for February

Orphanages. These continually preach Christ. Especially is this true of orphanages for girls. People passing take note of good buildings, and inquire what they are. They are astonished to learn that they are built by "foreigners," for homeless children of all castes. Caste is not observed in the orphanages. Girls are taught cooking, sewing, washing—in fact housekeeping in full and attend school. They are taught to do these things well. "Family" prayers are daily held and frequent special Bible classes. They are instructed in moral and spiritual life, and as soon as they are old enough they ask to become Christians. On leaving the orphanages they make Christian homes, are instructed in moral and spiritual life, and as soon as they are old enough they ask to become Christians. In connection with the morning bath the people of India pay great attention to their teeth. For a brush they use a twig of the tamarind or neem tree, the end of which they chew into shreds; with this they scrub their teeth well with a powder made of charcoal. They think our custom of using the same toothbrush morning after morning is a very unclean one. But it would be rather hard to buy a new toothbrush every day, would it not?

Styles of dress do not change in India. The mode of dressing is the same to-day that it was a thousand years ago. Some of the rich people put on beautiful, and even costly, clothing, for the silks, muslins, embroideries and shawls of India are famed throughout the world.

The middle classes dress very becomingly in white, and blue, yellow, and green. But the common people, especially the very poor, do not burden themselves with much clothing. Commonly young children, whether rich or poor, go about quite naked, except on festival occasions, unless a string or a silver chain around the waist, with a charm attached, can be called a garment. The charm is used to keep away the "evil eye."

Mary Kingsbury.

Good News.

Texas.

The C. W. B. M. here is a real live organization with an active membership and a wide-awake president; whose whole soul is in her work, in the person of Mrs. P. M. Johnson. Her gentle manner of presiding and whole souledness is enough to lend enthusiasm seemingly to the weakest member, and yet she meets her discouragements but never gives way to such. The pastor who is also an ardent supporter always lends his influence in making a good program and presenting our work to the congregation. Thus we were given the morning hour for our C. W. B. M. Day service December 2, 1906. This being our best service and most largely attended we were afforded an opportunity to bring our work before the whole church. After the scripture lesson and sentence prayers talks were made, on the different kinds of work in the various fields, by the president, Sister Hay, the pastor and the writer; all ending in the one sentiment, the much good the C. W. B. M. is accomplishing, and raising the question, are you a helper? I believe that there was an earnest prayer in the heart of each interested C. W. B. M. worker that God would bless our efforts and as a result we added six new members to our roll. We now have nineteen members that are paid up and, as in all other lines of church work, we have many more who pay something but are not careful in keeping up. We have taken as our new task to try to see whether we cannot encourage these to do their whole duty. When more of us are C. W. B. M. workers and have its work at heart the work cannot
lag. And the great mission of us who know of its work is to work with all our might and God will bless us. Our collection was $2.10 for C. W. B. M. Day and $2.85 for regular monthly dues, making a total of $4.95. Trusting that God may help us to do greater things in His name, I am a sister in Christ,

MRS. WM. ALPHIN.
Waco, January 4th, 1907.

Dear Editor:

Please state that the time of our C. W. B. M. Board meeting is changed from January 25th to Feb. 22nd. The program will be sent in for publication soon.

Your sister,

SARAH L. BOSTICK.
Argenta, January 9, 1907.

WHY THEY WERE HAPPY.
(Continued from 3rd page.)
a faulty lot all around, and we know it so well that there is no chance for illfeeling or quarreling."

And the rich man, after thinking a moment, slowly said, "I see it all. It would be very different at our house. I would turn on the maid with, 'Stupid, what are you up to now? You've only two Goo does love our people, but not many of our people love God.

If our race its love would prove, we must show it by our works. I am a member of Pearidge Christian Church of which Eld. M. M. Bostick is pastor. I am also a member of the auxiliary and our work here is bright. Our auxiliary has 49 members and is expecting three more soon.

Yours for the race.

MRS. GUST MITCHELL.

Lum Graded School.
(Continued from 2d page.)
boy, where a nice dinner had been prepared for us, which we enjoyed greatly.

On the first night of this month a concert was rendered which had been postponed nearly two weeks, on account of the inclemency of the weather.

In the day we celebrated Emancipation. The program was made up of speeches by the old men who had had some experience as a slave. They tried to make it plain to all that the purpose of the meeting was not to instill in them a bitter feeling against the other race, but to show the younger people how much greater were their privileges and opportunities, and to impress upon them the necessity of rightly employing their time; and that, after all, slavery with all of its horrors, had brought some blessings to our race.

Prof. J. Retter responded assuring them that their talks had left its impression upon our minds and would be the means of inspiring us to noble deeds.

School work is going on nicely, chapel is about crowded.

Roxie C. Sneed.

Southern Christian Institute.

Primary Chapel now meets in the Primary Room at the same time of the other chapel. Miss Carney and Miss Alden have it in charge.

Elder Scott of Port Gibson, Miss., preached to the students, Tuesday evening. We are always glad to welcome our friends.

Superintendent and Mrs. Prout drove across to Vicksburg, Wednesday.

The friends of Henry Miles will be sorry to learn that he will not be in school this year.

The boys are clearing south of the track. Superintendent Prout hopes to have some fine garden there this spring.

The plum trees are coming out in bloom. It would seem that this is too early for fruit blossoms. Jack Frost may have a turn after awhile.

How about the Inter-society contest? It is near time to select the contestants. Let us make this the best contest we have ever had.

We have some garden made and if this balmy weather continues long, it will be growing fast.

Alabama.

To the Gospel Plea:

Please admit my letter in your columns. I live in Montgomery county. We have a Montgomery county district association. We want to enlarge the field of our Lord and Master. We want to build a five thousand dollar church at Tuskegee. We believe it is the place for the Christian Church. We need one there.

We the Christian's of the state of Alabama are going to put one there if the Lord is willing. We ask your prayers that we may be successful. The sisters are going to buy the land and the brothers are going to build the church. I am yours in the Lord.

H. D. Brown.
Lesson for January 27
1907.

Edited from Standard Bible Lessons.
The Story of Cain and Abel.
Gen. iv. 3-15.

Golden Text:—Whosoever hateth his brother is a murderer.
I John iii. 15.

Introduction. — The first transgression was a sin against God; the second was a crime against man; both of which reacted to the harm of those who committed the wrongs. Whenever man disregards the commandments of God he will soon become an offense to his fellow-men. The Fatherhood of God and the brotherhood of man are interlinked. Some time after the events of the last lesson two sons were born to Adam and Eve. The first born was Cain, and the second, Abel. In their work, Abel became a "keeper of the sheep," but Oain was a tiller of the soil. "Abel became a "keeper of the flock." — Abel also brings the products of his own labors, but brings a sin-offering. And of the firstlings.— Literally, "the fatness of them;" i.e., the fattest of the firstlings.

3. And Abel was very wroth. —The Hebrew says "it burned with Cain exceedingly."

6. And Jehovah said unto Cain.—The Lord does not yet give up Cain. Note that God takes notice of our sinful passions and discontents. Luther thought that God spoke to Cain through Adam, his father.

7. If thou dost well:—If thou wert innocent and sinless as your parents before the transgression. Shall it not be lifted up? —This a phrase used in talking. Sin coucheth at the door. — Sin lies crouched like a wild beast at the door of the soul; its desire is towards thee, yet thou art not given over into its power; but if thou wilt thou shalt be able to keep it in subjection. Sin is like a ravenous beast watching for his prey. Unto thee shall be its desire; but do thou rule over it. — Satan desires to have you, but you should overrule him. His temptations are strong, but you can overcome.

8. And Cain told Abel his brother.—Cain seems to have disregarded the divine counsel. He did not amend his offerings, neither did he change the disposition which prompted him to anger. He talked the matter over with his brother, and it was probably during one of these familiar conversations that his anger was again inflamed. And it came to pass, when they were in the field, that Cain rose up against Abel. . . . and slew him.—He was so very angry that he struck Abel, and before he well realized what he had done, he had killed Abel. Here we begin to learn the meaning of the fall. The first man that was ever born was a murderer; the first man to die was murdered. Cain had many sins. (1) It was his brother whom he murdered, one who was his playmate, and his own mother's son. (2) He was a good brother, one who had never held ill will, or done injustice or unkindness. (3) He had fair warning given, and could not have been surprised into his dark deed.

9. Where is Abel thy brother? — This question was made to go close to Cain's heart. Know not.—A direct falsehood. More than that, he disputes the right of the Almighty to ask such a question. Am I thy brother's keeper?—We are our brother's keeper 1st. in so far as our brother is committed to our care; 2nd. in so far as our influence goes; 3rd. and in so far as we have opportunity.
Vol X11. Edwards, Mississippi, Saturday, January 26, 1907, No 4.

Helpful to All.

All of the most important decisions of a man’s life must be made by himself before he has had any experience. He must decide what vocation or business he will take up for a life’s work, whom he will choose as a life’s companion, and what his attitude will be to certain great questions of religion, politics, and general morality. At first thought there seems to be an inconsistency in this method of calling upon a man to decide questions in which he has had no experience, and the ancients did conclude that it was not expedient and laid upon the parents the duty to decide all these questions for their children. In their time a son had to marry the girl whom his parents selected for him, take up the vocation they chose, and take such an attitude on public questions as they took. But they made more grievous mistakes than we inexperienced youths make and their method precluded all possibility of progress. So unsatisfactory were the results that our age rebelled against their system and now our youths are left almost entirely free to choose for themselves.

Now when we study the underlying principles of our method we find we are right and the ancients were wrong, but until we make ourselves familiar with the underlying principles of our method, we must continue to suffer many disappointments.

The youth, even though inexperienced, is more competent to decide these questions than the parents because such decisions must be made from an inner consciousness of abstract right and wrong rather than from experience of right and wrong. A youth starting out in life is more capable of choosing a girl to be his life’s companion than his father and mother would be, provided his own life is right, and his perception of right and wrong is properly developed. The parents owe a great duty to their children, but their work is to make the child right rather than choose right for it. A child with a well developed conscience and a clear conception of right and wrong can decide the great questions of life much better than the parent with all of his experience, provided the parent’s conscience and conception of right and wrong is not so developed.

Now when these principles are understood our duty should be clear. The home life, the public and private schools and the churches with all of their various departments of work require our immediate attention. The church school is the most important of agencies of rendering our population capable of meeting life’s conditions. The people who oppose this are opposing the one agency that promises any hope for the future. The growth of a people is in direct proportion to the amount they do to lift up all people so they can meet life’s demands; and, vice versa, decay is in direct proportion to the amount of efforts put forth to escape their responsibility along these lines.

There is no longer any question about what a Christian education will do for a people. Any people no matter what their color or previous condition is, will become great when the principles of Christianity will have worked on their conscience and judgement. It used to be said that the Negro could not learn, that the sutures of his skull closed early in his life, and that the Chinaman could not learn. Those conclusions were probably true, when the then present facts were the only evidence. They did not take into account the power of the Gospel. The next fifty years will furnish us with many surprises along that line. Christianity is an idea that will expand any skull, no matter what the previous condition has been.

It is our firm belief that the world’s happiness lies just beyond the time when the masses, that is the individuals, of all peoples, will have been sufficiently developed to meet life’s conditions properly. Instead of education spoiling anybody, it is the only entrance to a more ideal civilization.

Do your own thinking. The greatest failure of the church is due to swarms of backward souls that want their decisions ready-made by parent, pastor, pope or party. But the separatists are on the increase—the hope of the world. —Home Herald.
THE GOSPEL PLEA

WEEKLY RELIGIOUS NEWS PAPER.

Issued every Saturday from the Press of

THE SOUTHERN CHRISTIAN INSTITUTE.

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Edwards, Mississippi.

Entered as second class mail matter at the post office at Edwards, Miss.

All preaching that is not spiritual will kill the spiritual life of the church. If your minister violates this law, he will kill the church.

Many of our churches are composed of inexperienced members and do not see the danger in such men and are easily imposed upon. After more experience they will not let wolves despoil the innocent flock.

The proud, haughty and boastful man has not the seal of God's approval upon him and whom God does not approve man need not fear long.

A profound study of the word of God begets modesty, and modesty wins people. Christ was the meekest of men, yet the most powerful.

True happiness comes either by having an income equal to the demands of our living or by making the demand of our living equal to our income. Many people increase the demands of living and then fail to raise the income and they are truly wretched. Many of our farmers go in debt hoping that a good crop year will help them out, and a storm comes along and they are ruined. If they want to be happy, they should live simply and make no debts until some permanent system of making money is devised. No matter how much progress a people may boast of, they are nothing until they can adjust their living to their income.

Personal and News Items.

—An earth quake destroyed the City of Kingston, Jamaica on Monday January the 7th. So far it has been impossible to learn how the other parts of the island fared. All of our young men laboring on the island were out from Kingston some miles. We are all anxious to hear of their experience.

Subscriptions Received.

Sent in by Mrs. I. J. Price.
For self 6 mo. .50
For Eld. S. L. W. Shield, 6 mo. .50
For D. R. Psyathig, 6 mo. .50

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

Wasn't that glorious that we heard from three of our schools in last week's Plea? Ye scribe believes it a moral obligation we have to let our brethren and friends know what is going on at the schools they support. More than $500 in the fund, and every person who gave a nickel to that fund would be more than glad to hear often from all these four schools.

Louisville Christian Bible School, Martinville Christian Institute, Lum Graded school, Southern Christian Institute, if we have been careless about this, let us turn over a new leaf for 1907. Here is my pledge; what do you say?

The Franklin's gave a splendid program last Saturday afternoon. The music and two or three of the literary numbers were especially worthy of note.

The Philos are having a fast pace set for them.

Clarence Fisher of Columbus, Mo., writes;—"I have read many kinds of papers and literature, but after all that I must say that The Gospel Plea is the best paper, I have ever read."

Never in the history of our school were there as many in Chapel at one time as now.

STRONG IRONY.

A good anecdote is told by the Bishop of Minnesota of the sarcastic powers of the Indian. "I was holding," says Bishop Whipple, "a service near an Indian village camp. My things were scattered about in a lodge, and as I was going out I asked the chief if it were safe to leave them there while I went to the village to hold a service. 'Yes,' he said, 'perfectly safe. There is not a white man within a hundred miles!' It is only true that where the Indian of America has lived by himself, away from the white settlements, he has maintained a code of morality that is undermined immediately when the influences of "civilization" come into contact with his life. The white man has brought him drink and taught him trickery to which he was a total stranger before he surrendered his domain to the invasion of the new settlement.

SHE DWELT NOT IN DARKNESS.

A poor blind woman at a missionary meeting in Paris put twenty-seven francs in the plate. "You cannot afford so much," said one, "Yes, sir I can," she answered. On being asked to explain, she said, "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps when it is too dark to work at night?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I am blind, and do not need a lamp, and I give it to send light to the dark heathen lands."

Home Herald.
DISGRACED HIS LONG COAT.

While clothes do not make the man, they do often indicate what is in them. For a long time it has been the custom for preachers to wear the long coat and the derby hat, whether or not they should conform to this rule. I dare not discuss, but a preacher of many years experience told me not long since, that it was easier to be good in a long coat; that his clerical appearance had often kept him from evil.

Be that as it will, one thing is dead sure; whoever dons the clerical garb should strive to keep inviolate his sacred obligation. The preacher of the gospel wields a powerful influence in any community. Truly he is seen and read of all men. He is a big “Ad.” for or against Christianity.

Much is being said now about men disgracing their uniform. No soldier in red, blue or gray ever marched under order so sacred as those given the preacher of the gospel. “Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in truth” (1 Tim. 4:12). These orders must control the man whether marching, halting, aiming, firing or in the trenches.

Whoever disregards them disgraces his coat. The minister tells them, but must do more. “Be thou an example.” That minister who stepped off the train in a strange town and entered the drinking saloon, disgraced his coat.

The preacher who steps in the pulpit coddled by his people who say “speak unto us smooth things,” and sounds not the alarm when crime and shame are all around him disgraces his coat. Another way by which the clerical coat is endangered. Too often the preacher fails to pay his just debts. I grant that many a time the thriftless congregation is to blame here. I also assert that sometimes the man himself dodges his debts, borrows money at every convention, conference or association (“I’ll send it to you when I get home”) and that ends it.

The local grocer stands in the door Monday morning waiting till the preacher comes up town. For the preacher promised to see him bright and early that day, but the poor preacher had business up the other street that morning. Late in the day the grocer scowls and says, “Well there is nothing in him nor his religion.”

He has disgraced his coat. Why not meet that grocer at the set time, look him in the eye, tell him you got “rained out” or your other reason. Ask his indulgence and preserve the honor and dignity of your tribe. Here is the place to show your nice pride. The men who won’t pay their honest debts is the “Jonah on the wheel” of race progress. They give the race a bad name in the business world, and no people can command respect who have no business standing. Let the preacher look well to his coat along this line. Pay your honest debts, if to do so you must eat and wear less. Too much is spent on keeping up appearances. Whence this hypocritical desire to appear other than you really are. Live within your income or do something else between sermons to make more income. Be an example here and don’t soil your coat. Let all the leaders and especially the preacher. Do the right thing at the right time in every business transaction with white or colored. It will do more to uplift and bless our people than all the big sermons, agitations, resolutions and “speechifying” of which we are capable.

Please allow me to tell the brethren through the Plea that it is no fault of mine that their names do not appear in the yearbook for 1936.

Nicholasville starts off alright for the new year. Two men added yesterday and a good collection.

“Watch us grow.”

C. H. Dickerson.

Nicholasville, Ky.

HEART TO HEART TALKS

With Our Young Folks.

The Bible is growing more and more popular, especially among young men. The reports from the Young Men’s Christian Associations all over the country prove this. Fifteen or twenty years ago there were about one thousand young men in the Y. M. C. A.’s of the country, studying the Bible; last year there were at least thirty thousand.

Prof. William Evans says—

“There is no book in the world today like the Bible, that is commanding both the attention and interest of the people. It is at the head of the list of the best selling books. Not one of the so-called “popular novels” can begin to compete with it in popularity. On the testimony of the leading booksellers and the great department stores, the Bible is the best selling book on the market today. Taking it the whole year around this is unquestionably the fact. Occasionally a popular novel checks the demand for the Bible but taking it all in all, year in and year out, one copy at a time, the sale of the Bible makes a greater daily average than the most popular

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

Alabama.

Dear Editor of The Gospel Plea:

I purposed, and planned to write a few words to The Plea—every week, but I have so much on my hands, it seems impossible for me to do just as I wish. My interest is as great as ever, and The Gospel Plea is a welcome visitor, and among the many interesting articles, which it contains, is Brother C. C. Smith’s Report of Educational Rally Day Collections.

Our work here is moving on nicely, except the fact that we have failed, so far, to find a suitable man for our Shoop-work, and we have almost given up that job for this term.

The old year with its virtues and vices is gone, but let us not forget that we shall see and account for each item of the history of this life. For we must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to that he hath done whether it be good or bad, even “Every idle word that men shall speak, they shall give account, thereof in the day of judgment.” It is to our advantage to pause a while, and consider the things we have and are putting on the canvas of God’s eternal remembrance, and decide now whether they are such as will give us pleasure or pain. Paul taught that if we would judge ourselves we would not be condemned with the world. What can this mean but a careful consideration of our acts all time, repenting of the wrong, and thereby keep our account square with the Lord, that we may flourish in his court. So many of us partake of God’s blessings from day to day without considering our indebtedness to him, and there seems to be a manifest determination to continue in this reckless way of ingratitude, and negligence to the day when we shall all appear in the court of our God where amends can not be made.

The present condition of our people here, from a temporal point of view, is for some a manifest illustration of this reckless manner of doing business with our God. At the end of a harvest time a year ago, with a very respectable majority of our people were out of debt and had a little money, but the results of last year’s operation put them away behind. When, with proper use of economical methods would have made a very decided change in the present condition. The flattering prospect of the farms, and other business, at certain seasons of the year make us forget our real interest, and run a race to get as much, on credit as possible ignorantly supposing crops and prices will remain good. Hence we are unprepared for the least disaster. When settling day comes, and it never fails to come, we are in debt, dissatisfied, blame some one else for our failure move from one farm to another jumping out of the frying pan into the fire. I sometimes try to conclude that this spell will teach us a great lesson; but when I look back over the past, my conclusion vanishes as a shadow, still we hope as it were against hope, that all these things will contribute their mite in teaching us the necessity of doing business upon better principles. I am sure a change of methods can not hurt. We complain of our lot, and it is bad, but we largely make it so. Still I believe a faithful application of the principles of virtue will please us on a firm foundation, indeed I believe our temporal salvation depends upon our own efforts. This is the door of hope for earnest, honest, punctual economical and industrious men of race. Friends may put bread in our hands and even in our mouths, but there is something to be done on our part to make that bread, food in our stomachs. I think God wants us to learn how to live, and what to live for in this world as an evidence of our fitness to live in heaven. Now while there are kind friends to help let us do our whole duty along all lines. Let us work six days in the week, four weeks in the month, and twelve months in the year, and let us not buy anything we can live without. Let us grow as much of our food at home as possible. Let us start with the new year to look more closely after our business accounts and avoid the disagreeableness resulting from such failures.

The Lum Graded School work is moving on nicely. The teachers are introducing every little device at their command, as illustrative especially in the study of Agriculture.

Success to The Plea.

H. J. Brayboy.

Texas.

Editor Gospel Plea:

We are late with our educational rally report. However we trust and pray that it will be accepted, and appreciated as coming from a few earnest and faithful workers for Christ and the C. W. B. M. We have no place of worship, and only six or seven members. Yet we are hopeful, and feel that God will lead us on to victory if we trust Him in all things and do the right. We have a lot to build a church on, and it is paid for. We are trying to devise a plan now so that we can build a church in the near future. So you see it was very inconven-
ent for us to have much of a rally. However we secured Rowen's Hall, and had our meeting there. The attendance was very small, collection $3.50. But since that time Bro. Mitchell and myself have succeeded in getting $3.50 more making a total of $7.00. Which we will forward to Bro. C. C. Smith at once. Below is a list of names, and how much each one gave.

Bros. A. Mitchell $1.00; J. L. Patton, 1.00; S. B. Wallick, 1.00; W. P. Wallinck, 1.00; Henry Sellers, .50; Sister Addie E. McDonald, 2.00; Mrs. Nora Lewis, .50; total $7.00.

We ask the prayers of the brotherhood for the cause in Dallas, for we feel the need of them.

Yours for the cause.

ARDelia E. McDonald.

Dallas, Texas.

Tennessee.

Dear Editor GOSPEL PLEA:—No doubt the Gospel Plea readers will be surprised to learn that I am in Tennessee. My old home, visiting friends and relatives.

I am having quite a joyful time not only visiting relatives, but preaching also in an around McMinnville which has had a wonderfully good effect, so much so that they want to arrange to have me come back in the summer and preach two months. I think I will be able to secure several subscriptions to The Plea.

I am putting our schools before the brethren which seem to be a strange thing to them, and some talk of sending their children in the near future, and say they like the plan on which the school is run all right. I feel satisfied if the Plea, together with a Catalogue of our school were put in to the hands of our brethren it would be manifold better for the schools for I find many that do not know that we have any schools.

I will be at Kerr ere this reaches the press, if the Lord will. Wishing all the brethren a happy and prosperous new year.

I am yours in faith and love,

H. Martin Evangelist.

Ohio.

Dear Editor: May I say to the Brotherhood through the columns of your worthy paper, I have resigned the work at Chicago, Illinois. It was not, that the work was not prosperous or that I could not succeed. The work was never so prosperous. We bought good property last year, and met every payment, total paid $1700. Amount owing, $1300. And three years to pay it. I did all I could and the best I could under circumstances.

I freely surrendered the battlefield. But am at Xenia fighting under the banner of the same captain. May my Heavenly Father bless my work I've left and the work to which I've come.

M. T. Brown.

Xenia, January 16, 1907.

North Carolina.

Editor GOSPEL PLEA:—I have been taking the Plea now for near three months, and I have been reading it carefully. I find it to be a very interesting little paper, and am indeed glad to hear the reports from the various churches.

Now I must say that the C. W. B. M. has done a great work for education, and they expect to do a greater one in the future.

The old year has passed out and the new year has come in. I ask God to bless us to get in earnest that He may send more laborers in our vineyard.

May God bless the Plea and its readers.

Yours in Christ,

Mary B. Penn.

Mississippi.

Dear Readers, Wednesday Jan. 9th 1907 found the writer at the home of Brother Z. W. Hooper. At night we met the Christian Rest congregation and preached for them each night until Lord's day when we observed the Lord's supper, and preached at night. We closed with large audience and interest good. During the meeting one was reclaimed, and one was received by confession. The collection was $11.10. The membership was revived. Bro. C. B. Watkin, the pastor seems to be quite sincere and strong in the faith.

The membership should be commended for their steadfastness in the apostle's doctrine.

The writer hopes to be able sometime during this year to join in a meeting just across the river from Christian Rest where Bro. Johnson lives. Bro. Johnson is a minister of the Gospel. There is no reason why he could not start services and in the near future establish a good strong congregation.

The first day of Jan. the writer was called to attend the funeral of sister Carrie Washington, daughter of Bro. and Sister Alexander Moore of Martin. Sister Washington died in the faith. Her pastor, Bro. M. Smothers said that she was a faithful member. The day was disagreeable, still we had a large gathering.

Quarterly meeting in Mound Bayou district will be held Saturday before the fourth Lord's day in February. We hope to have a successful meeting. D. R. Richard is the district worker. May the Lord give him courage to stand for a great work.

May the Lord keep us in our efforts to spread the truth.

K. R. Brown.
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.

No doubt most of our readers have already learned of the great disaster that has come to Kingston, Jamaica, in the form of an earthquake. We are more familiar with that island now, since that has been our topic for study this month. As yet we have learned nothing from our missionaries there. A call will surely come for help for those who are homeless and helpless and let each one respond as liberally as possible. Some one has said, "The more our hearts reach out to others, the wider our own outlook becomes, the deeper our tenderness, the more efficient our ever-helpful power. Whereas, the hand we stretch not out to help, withers."

DO IT NOW.

RECITATION.

I often hear folks talking—
Some how it puzzles me,
Of deeds so great and mighty
The world shall some day see.
Some day, when they get ready,
The whole great world will be
Just simply renovated;
But now's no time you see.
Conditions must be better,
And everything to hand
But why it never happens
I don't quite understand.

"Some day," they say, but ever
The help is far away;
And, oh, the world needs sadly
All promised help today.
Why not each day be doing
The kindly deeds we may;
Not idly wait for others—
"T'would be the better way.
For, oft by idly waiting
Love's crown has missed the brow;
If we the world would brighten,
We'd better do it now.

GOOD NEWS.

Arkansas.

Dear Editor and Readers of The Plea: We observed C. W. B. M. Day the first Lord's Day in this year. Had preaching by Mr. Ivy and Brother Glenn, a Baptist minister, whose subject was "I Must Work." After the observance of the Lord's Supper, we rendered a short but interesting program. We received a collection of 71ets. and gained one subscriber for the Tidings.

Yours in the One Faith,
Rosa Belle Ivy.
Sherrill, January 11, 1907.

"Most of us need to learn that anything we do by which we can be or can give a blessing to another is a service rendered to God. But to make the most of ourselves there must come a glorified vision of the great task God has committed to our care. This has truly come at this very hour."

"Be like the sun, that pours its ray
To glad and glorify the day;
Be like the moon, that sheds its light
To bless and beautify the night;
Be like the stars that sparkle on,
Altho' the sun and moon be gone;
Be like the skies, that steadfast are
Through absent sun and moon and star."

HELPS FOR FEBRUARY TOPICS.

In view of our growing work, if I could give you a single word that should be written large over all our plans, it would be that old word "Enlargement." First, in the gifts of the present givers; second, in the number of givers through auxiliary membership; third, in the number of auxiliaries in our eight thousand unorganized churches; fourth, in new individual givers where organization is not at present possible. Such enlargement is the greatest need of today. It must be if we are to do a work in any way worthy of us.

A. S. N. E. Atkinson.
HELEN’S WAY.

It was just the cheeriest sort of a sitting-room one could imagine, with pictures and books, rocking-chairs and growing plants, the sort of room in which it is easy to forget that the outside world is bleak and cold. The one discordant note was the girl who sat with a sort of unseeing stare, as if facing all sorts of dreadful possibilities.

The girl’s mother, who sat at the other side of the table, was used to this state of affairs. She did not ask herself whether Helen was sick or in trouble. Even when a sigh which seemed to tell of heartache broke the stillness of the room, the mother felt no real uneasiness. This was Helen’s way. One can get used to very disagreeable things, and in the course of time Mrs. Barker had become accustomed to this.

Now and then she made an effort to start a conversation. She called Helen’s attention to the buds on the geranium in the window. She cheerfully mentioned some interesting items she had read in the morning’s paper. She tried to awaken the girl’s interest by offering some suggestions about her new shirtwaist. Helen’s replies were in monosyllables, while her sigh became more and more frequent. She looked at her mother reproachfully, as if wondering why she found it necessary to break in upon her melancholy reflection.

All at once the door-bell rang, and two girls, school friends of Helen’s, were ushered into the room. But the Helen who greeted them was quite a different person from the girl whose mother had been coaxing vainly for a cheerful word. This Helen was all smiles and dimples and gaiety. In the conversation that followed she was the most animated of the three, and her laughter rang out with a spontaneous heartiness that was pleasant to hear. It was not strange that as they made their way home, one of the girls said to the other, “I always like to go to see Helen Barker. She is so bright and jolly.”

At that moment, Mrs. Barker was saying to herself, “It’s Helen’s way,” but she sighed as she said it. For it can not but make a mother sad to realize that it is her daughter’s “way” to show the home circle her gloomy, sunless side, and reserve all her cheeriness for outsiders.—Harriet Lummis, in Visitor.

Heart To Heart Talks With Our Young Folks.

(Continued from 3rd page.)

noval ever published. And this demand we are told is ever increasing.”

Patrick Henry when on his death bed, held the Bible out to those who stood around him weeping, and said, “my children, I leave you this Book. It is the greatest legacy that could come into your possession.” John Quincy Adams, according to his own statement, had in the habit of reading the Bible the first thing in the morning for more than thirty years. Abraham Lincoln found this Book of Books a source of power, during all his career.

Lord Selden was one of the most scholarly men England ever produced. On one occasion, he said, “I have taken much pains to know everything that was esteemed worth knowing among men; but with all my reading, nothing now remains with me to comfort me, at the close of life, but the passages of St. Paul’s, ‘It is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners.’ To this I cleave, and herein I rest.”

Martin Luther said, “There is but one Book, there is but one Person; that Book is the Bible, and that Person is Jesus Christ.”

Young people, if you haven’t a Bible, buy one and read it. If the Negro race is ever to become great, the Bible will be the cause of it.

Yours truly,

Uncle Isaac.

GREATER THAN CUSTOM.

When Commander Booth, of the Salvation Army, was presented by the corporation of the City of London with the freedom of that city as a sign of its honor and love, the pledge asked of those who accepted this dignity was read to him by the Lord Mayor, in which is the promise “not to defraud the city of its ancient custom.” But in his speech Commander Booth repeated the promise and then added: “But, my Lord Mayor, that is just what I intended to do; the ancient customs of poverty, and bad housing, and intemperance in this city, I intend to strive against until I cross the river.” And every one of the multitude who heard him knew that in so breaking the pledge Booth was the more honorably keeping it. In every loyalty and allegiance, whether it be to state, city, or party or church, we are most loyal when we strive against shortcomings or abuse, and preserve the best of the old by bringing in the best of the new. No sanctity of years, or of authority, or of custom, or of general assent, is so sacred as the sanctity of justice and righteousness.

Home Herald.
Lesson for February 3

Edited from Standard Bible Lessons.

Noah saved in the Ark.

Gen. viii, 1-16.

GOLDEN TEXT.—The salvation of the righteous is of Jehovah.

Ps. xxxvii, 39.

INTRODUCTION.—Many centuries have passed since our last lesson. As the number of people increased, sin increased. Wickedness was so prevalent that God thought it best to start anew, just as the pasture may become overgrown with weeds so the earth became so full of corruption that the Lord resolved to inundate and destroy its life with a flood. The Lord looked over the earth for a seed of life with which to resow and replenish the earth which he would soon make vacant, and found but one family suited to his purpose. Noah and his children were found righteous, so he chose them to be the good seed to repopulate the earth.

Before studying this lesson read the chapters in between the last one and this one. For over a century, while the ark was being built, the people were warned of the punishment, if they did not heed, and a punishment was necessary.

The ark in which Noah and his family, and the animals went, was five hundred and twenty-five feet in length, eighty seven feet and six inches in height. It had no sail or rudder, and was intended to float on the water. Noah was commanded to take the animals, clean and unclean, and his family, together with food, and go into the ark, whereupon the Lord shut the door. The rain came and lasted forty days. The water stayed upon the earth one hundred and fifty days.

(1) And God remembered Noah. Noah himself, though one that had found grace in the eyes of the Lord, yet seemed to be forgotten in the ark; but at length God returned in mercy to him, and that is expressed by his remembering him. And all. — A touching illustration of the tenderness of God toward his creatures. As a proof that God remembered the lonely inmates of the ark, he at once takes steps to accomplish their deliverance, which steps are next enumerated. Made a wind to pass over the earth.—It would help to evaporate the waters.

(2) The fountains also of the deep and the windows of heaven.—The clouds were dispersed by the winds, the waters no longer increased, and the effect was as though, after forty days of rain and flood, the fountains of the deep and the windows of the heavens were closed. All nature is at God’s disposal.

(3) And the waters returned continually.—Litterally, “going and returning.” After the end of a hundred and fifty days the water decreased. — Litterally, “were cut off.” The first step was the quieting of the waters; the second was the commencement of the ebbing or backward motion; the third was a perceptible diminution of the waters.

(4) And the ark rested.—At the end of the five months or one hundred and fifty days, it is known that the waters had begun to diminish, because the ark, which had been floating around, now caught ground and rested. In the seventh month, and on the seventeenth day.—Speaker’s commentary figures it out that the ark rested, the Israelites crossed the Red Sea, and our Lord rose from the dead about the beginning of April. Upon the mountains of Ararat.—This is where the ark was landed, or rested.

(6) At the end of forty days.—It is not likely that after the tops of the mountains were seen, that Noah would send out the raven and the dove to see.

(7) And he sent forth a raven and it went forth to and fro.—Flying backward and forward from the ark and to the ark, perhaps resting on it, but not entering into it. Some have thought that it did not return, but kept flying to and fro, as it could find “carriion in abundance, floated probably on the waters, and did not need to return.”

(8) And he sent forth a dove.—He sent the dove out three times. The first time the dove came right back; the second time it came back with an olive leaf, and the third time it went out not to return again. As Noah put forth his hand and put the dove into the ark, so Christ will graciously receive those who come to him for rest.

(9) But the dove found no rest for the sole of her foot.—How could it find rest in water. It had not web feet like a duck. It belonged in the ark, or treetop, or heavens.

(10) And he stayed yet other seven days.—Here and in verse 12 is a clear allusion to the seven-fold division of time, the week, a period that was adopted by all of the Semitic races by the Egyptians, by the Chinese and the Hindus as far back as authentic history extends, and which we even found among the ancient Peruvians.
Helpful to All.

When we study the history of some of the nations that in their day took full part in the problems then confronting the world, we are struck with the idea that some unseen hand was directing affairs and every great movement performed its natural part, but often not the part that its promoters intended. Early in the second century of the Christian era, Christianity was making rapid inroads on the territory of Pagan Rome. The spirit of the old civilization became alarmed and then resolved to make a desperate attempt to destroy the spirit of Christianity. The Roman Empire was the old man possessed with devils who was thrown into violent paroxysms. In going out these evil spirits entered the depraved rulers of that empire who like a herd of mad swine rushed into the sea.

We now read of those persecutions and we find they were just what the church needed to insure a complete conquest of all Europe. Man proposes but God disposes. An over-ruling providence often takes man’s actions and makes them produce the exact opposite from what was intended. Judas intended to destroy Christ and did the one thing that made Christ a savior. If those old Roman Emperors had proposed to make Christianity universal, they could not have designed a better method than their persecutions.

Now from this philosophical study of history we discover two underlying principles:

1. We can not understand fully the nature of the movements of our day.

2. Providence blesses the efforts of those who purpose right and ultimate good, and over-rules the efforts of those who oppose them. It thus becomes manifest that all things work together for good to them that love God, and we also discover that the promise to Abraham, that God would bless those that blessed him and curse those that cursed him, is a universal law.

In deciding what attitude we will take on present day problems, we are not expected to always know what will be the outcome of certain courses, though in most cases the good man has enough of the prophetic in him to see this. We are required to be right and do right. No good man is ever required to do wrong that good men come from it. When a man’s cause becomes so desperate that he feels called upon to resort to evil to accomplish his purpose, his cause is cursed of God and the good he seeks will come sooner through the measures of his opponents than though his own.

No matter what men may purpose, Christianity is slowly leavening the whole lump. It is universal in nature; its field is the world; its purpose is to save all nations; its goal is a redeemed human society in which these different nations will live for one another’s happiness. They shall not destroy in all his holy mountain. The man who opposes this is elected to a place in history along beside Pharaoh, Absalom, Judas, Pilate, and Herod. What seems to require of us great inconvenience often has for its ultimate object our greater convenience. Every great movement of to-day has for its object the lifting up of all the nations of the earth. The present arrangement of society deceives men into believing that self-interest demands that they keep others down. By and by we will become sufficiently enlightened to see that our highest interest is identical with the highest interest of every other individual in the world. We will then see a new meaning in Christ’s saying, “whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.” The world has through the centuries been trying to save its life by holding down one another. When it once loses itself in helping up one another, it will find its greater life. Take for example our Southern states. Much of our energy is wasted in useless opposition of the different classes. Should these classes once discover that their interests are identical and begin to work for one another’s highest interests they could become the most prosperous of our American people. As it is they are about the most unhappy. The same is true with regard to America and Japan. Their interests are identical. What reduces one reduces the other. Some

(Continued on 7th page.)
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from the Press of
THE SOUTHERN CHRISTIAN INSTITUTE.
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THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.
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Society is in a great unrest at present on account of the great necessity of its readjusting itself. We have made many wonderful inventions and we need to readjust our way of living so as to conform to it. The one thing that stands in our way of making the masses of ignorant and sinful people. These must be schooled and made moral ere we can make any changes. Take for example, government ownership of railroads. Everybody would be enthusiastic for government ownership, were it not for our local problems. And really, it is an appalling problem when we think of these illiterate people. Our first duty is to educate the masses.

Personal and News Items.
--Mrs. Mary A. Hart of Long Branch, New Jersey sends in one dollar on her subscription and adds: "I enjoy reading it so much. I hope all our brethren will subscribe for it and enable it to compare with our other weeklies. I am sure they could if they would."
--Elder R. L. Love has been called to the church at Greenville, Texas where he has already begun work.
--J. C. Zollar, a former student of S. C. I. now living at Big Sandy, Texas was united in matrimony to Miss Lillie McMillan of Mineola, Texas.

SUBSCRIPTIONS RECEIVED.
Subscriptions sent in by H. Martin:
W. M. Martin, three months $0.25
Tommy Martin, three months .25
J. B. Fugot, three months .25
R. W. Rounds, three months .25
R. L. Rouse, three months .25
Sis Fish, three months .25
Bill Alexander, three months .25
Annie Rouse, three months .25
Fanny Martin, three months .25
Sent in by Roxie C. Sneed.
For self, one year $1.00
Bro. J. W. Smith, six months .50
Sent in by W. M. Simmons.
For self, three months .25
Sent in by Mrs. Mary A. Hart.
For self, one year $1.00

NOTES FROM OUR SCHOOLS.
Southern Christian Institute.
We have something new in connection with our Sunday-school work,—"A weekly Sunday-school Talk," by one of the members of the school. Last Lord's Day, Luther Brooks gave a talk. The speakers for a few Sundays, are as follows: Emma Howard, Feb. 3; Albert Berry, Feb. 10; Dora Hutton, Feb. 17; Hampton Griffin, Feb. 24.

ENDEAVOR TOPE (for Feb. 3)
--"What Christian Endeavor means to me and to the world." Phil. 2:1-18. This is consecration meeting and every member should have something prepared and right to the point. Our society has about seventy members.

Last week on Wednesday and Thursday evenings, Brother Claude L. Jones of Shreveport, Louisiana, spoke to us. Brother Jones is one of the most progressive ministers of the South. Wednesday night he spoke on "The Elements that make for Success." One of the young men after the address expressed himself thus: --"I feel that there is just a little more in life for me now since I heard that excellent address." Thursday evening Brother Colmery, pastor of the Presbyterian church at Edwards was present and led in prayer. Brother Jones spoke especially to the young men who are preparing for the ministry. His subject was, "The Book." No one left the house without a greater appreciation of that grand old book, the Bible. Brother Jones' visit was an oasis in the lives of both students and faculty.

If our brethren in different sections of the country only knew how much encouragement they could lend us; they would do their best to come over and see us.

The new song books have arrived. The selections are fine and we are certain the students will take hold in real earnest to learn the new pieces. The Y. M. C. A. did a splendid thing when they donated these books to the Institution. And yet we have some boys who feel the burden of 10cts. a quarter for dues. Our religion means more to us when we give of our money to a good cause. Thank God that he gives you health and strength to earn your dues.

Supt. Prout says he is killing some of the finest hogs he has ever helped to raise. They roll in fat, and peanuts and sweet potatoes are the cause of it.

The Inter-Society Contest next! Look out for announcement latter.
Heart To Heart Talks
With Our Young Folks.

Perhaps a number of you have read about Gypsy Smith, the noted evangelist. He has just finished a meeting in Chicago and thousands were turned from sin to righteousness. In many of his meetings, four thousand people heard him; and many could not gain admittance into the building.

Some people will tell you that this good old gospel is losing its power over the lives of men; but this is not true.

Have you never seen what you called gypsies camping along the road? Gypsy Smith used to be a ragged little fellow reared in a gypsy tent. 

I give you what he said a few days ago:—"Long ago before I could read my Bible, when I was a little nobody, I said to God in my Gypsy tent, I am nobody and I can do no great thing but I can be good and God has blessed that resolution. Our spiritual power depends upon our goodness. Can't and humble bug will not count."

Boys and girls, it is no disgrace to be born and raised in a humble cabin. Many men who have blessed the world came from the lowly walks of life. No man would point the finger of derision at the little log cabin in which Lincoln was born. There is only one thing in the world that counts, and that is goodness. Take absolute goodness out of life and all is lost.

I am sure that many of my young folks are reading this who are not going to be satisfied with an easy account life. In some respects will be like Gypsy Smith,—you will resolve to be good.

THE GOSPEL PLEA

This resolution will lead you to want to prepare your lives for the greatest usefulness. Many of you will be found in our schools next fall, doing your best to make yourselves work-men who need not to be ashamed.

Yours truly.

Uncle Isaac.

AMONG WILD BEASTS.

Taken from Christian Courier

During the last month we have gone into the wildest part of our whole district where bears, panthers and tigers reign. I was nearly eaten up by a bear. It would have been, the other way if I had had my rifle in my hand, but I had just five minutes before handed it over to my coolie and he lagged behind about 100 yards. The bear came across my pathway just five yards ahead stood still and looked at me. I pretended to throw at him and he cleared. If I had been a little closer to him, there would certainly have been a fight for he certainly would not have run away.

I got three bears with my rifle just a few days before and since I shot a wild pig for Christmas dinner. Several buffaloes were killed by a tiger and a panther close to where we camped. I crossed a gully and saw where both tiger and panther had been drinking.

We left our tent and got two coolies to carry our blankets and food and I and the two evangelists started on a trip 25 miles in the jungle where we reached a village about every five miles, and then the village consists of perhaps ten houses set down in the center of the jungle. We made a circle of about 80 miles in five days preaching in eighteen different villages. At night we slept under some convenient tree or some friendly veranda and had the pleasure of eating only native food for five days. But we enjoyed it very much. The people listened to the truth with rapt attention, and when leaving some of the villages, we called on the crowd to cry out with us "Victory for Jesus" and they took up the cry with vigor, even many of the Brahmans joining in the cry. If I could get a good reliable man to place in the center of this part, we would soon see fruit for our labors. The people are of a sturdy built race called Gauds. I have one man that could be placed there, but I need him so much with me where I am. I could place 16 to 20 men tomorrow in different parts of the district for evangelistic work, but the difficulty is to get the men. We are doing evangelistic work and leaving schools and hospitals, etc., alone. The Government is getting keener on the educational line every day, so I feel that the mission should not direct its income into that channel only in a few very special cases.

C. P. India.

KEEP AGOIN'.

BY FRANK L. STANTON.

1. If you strike a thorn or rose
   Keep again'.
   If it hails or if it snows
   Keep again'.
   'Taint no use to sit and whine
   When the fish aint on your line
   Bait your hook and keep on tryin'
   Keep again'.

2. If you tumble from the top
   Keep again'.
   If the weather kills your crop,
   Keep again'.
   'Spose you're out of every dime,
   Gittin' broke aint any crime.
   Tell the world you're feeling fine
   Keep again'.

3. When it looks like all is up
   Keep again'.
   Drain the sweetness from the cup
   Keep again'.
   See the wild birds on the wing
   If you feel like singing, sing
   Keep again'.
Reports from the Field

QUARTERLY SUNDAY-SCHOOL CONVENTION.

The Sunday-school quarterly meeting was held at Christian Chapel Jan. 19th, 1907. The services opened in the afternoon by song and prayer and the reading of Gen. 1-1-12. The secretary, Bro. Lee, being absent we had no minutes of last meeting held at Center church.

After an address by Bro. Henry Smith committees were appointed as follows. On finance, A. Jennings, H. Smith, B. Foster. On arrangements, S. Yarber, J. M. Baker, E. A. Delples.

SCHOOL REPORTS.

1.50 1.00
Christian Chapel, Bethlehem, Berman ville, Union Hill, Center church, Anguilla, Wrights, Sunny Side, 1.50
Model Sunday-school, 1.50.
Bro. Gaiters offered a communication which one motion was tabled.

The minutes of last meeting were then read and adopted with the necessary corrections. On motion Bro. Lee's excuses were considered legal.

It was then moved and carried that the superintendent of each school be present at the opening of each session or be fined fifty cents, unless he has a lawful excuse, and that he shall have no voice in the meeting until this is paid.

The report of the committee on arrangements was received and adopted.

It was moved and carried that the proceedings of each meeting be sent to the Gospel Plea for publication. The collection was 60 cents.

SECOND DAY.

After song, prayer was offered by Eld. K. R. Brown.

The scholars and visitors were present. After a few words of encouragement a collection was taken by A. Jennings amounting to $1.36.

AFTERNOON SESSION.

The devotional services were conducted by A. T. Sneed, and prayer was offered by Saul Thomas.

The minutes of the former meeting were read and adopted with the necessary corrections. A paper was then read by Nancy Jennings of Union Hill, which was followed by papers by Eunora Jinkins and Ida Williams of Christian Chapel.

Bro. Saul Thornton then took up a collection of $1.81, which was followed by a sermon by Eld. K. R. Brown. This was then followed by another collection of $1.50 taken by Bro. Wesley Heath.

The total amount of money raised was $13.32.

The following expenditures were made.

Paid to district worker, A. G. Sneed $3.07; paid to Eld. K. R. Brown, $1.50; other expenses, .15; amount turned over to the treasury, $9.11.

The weather was so unfavorable that many schools were cut off, and some of our workers could not come, but we hope to have a good meeting in April.

Respectfully submitted.

A. G. Sneed, Sec.

Alabama.

To the Gospel Plea:
I am taking the Plea and can get more subscribers. I live sixteen miles east of Montgomery.

The churches are doing very well, but we need little more push. I am going around to all the churches and doing what I can to encourage them. I am waiting to hear from you.

I remain yours in Christ.

H. D. Brown.

SPECIOUS “IMPROVEMENTS”

The following is told of a patient, a German woman, who, taken seriously ill, was sent to the hospital.

In the evening her husband inquired how she was getting along, and was told that she was improving. This went for some time, each day the report being that his wife was improving.

Finally, one night when he called he was told that his wife was dead. Seeing the doctor, he went up to him and said: “Well, doctor, what did she die of—improvements?” An optimism that shuts its eyes to facts is madness.

The spiritual physicians who diagnose and operate upon the moral cripples of the race are often prone to wink at obstinate conditions without exerting the nseful to find a remedy. They are specious “improvements” indeed which terminate in death.

HIS FACE

When Dr. McAll, the founder of the McAll Mission, lay dead in his coffin in Paris, a workman of Paris, a former anarchist, stood by his coffin weeping. “Are you a relative?” “No,” “Why then, do you weep?” “He saved me,” “What did he say?” He said nothing,” replied the former anarchist, “it was his face.”
THE GOSPEL PLEA

What a noble interpretation of Jesus Christ when the face speaks of the motive within. To be changed into His likeness is a splendid ideal. It is one of the by-products of consecration.

Home Herald.

OUR CHURCHES AT KINGSTON DESTROYED.

[We publish the following from The Christian Evangelist concerning the disaster at Kingston.]

From all reports of the terrible earthquake and fire at Kingston, Jamaica, it seems almost certain that our churches and the homes of the missionaries of the C. W. B. M., as well as of many of the membership, have been destroyed. Immediately on receipt of the news of the disaster we asked to be kept in touch with the situation and herewith give a message from Mrs. Helen E. Moses, president of the C. W. B. M., who speaks from intimate knowledge of the field. The hearts of the whole brotherhood will go out in sympathy with and prayer for the workers and their flocks:

Indianapolis, Ind., Jan. 19.

I write to tell you we have not yet had an answer to our cablegram sent early Wednesday morning. The silence of our friends and the nature of the reports make us sad indeed. Oftentimes there is a confusion in such reports that is easily recognized by those who have been on the ground and are familiar with it. In the case of the reports from Kingston there is no such confusion. Toone knowing the city, there is an orderly and terrible development in the reports. First it is the business section of the city. Then streets are named, then sections of the residence portions of the city, then suburbs, then inland towns. In each case the detail has been clear and orderly, given in the manner you would expect either good or sad news to develop.

When details concerning Duke and Sutton streets were given we knew if they were true it meant the destruction of our best church and mission home on the island, and the destruction of our rental property on Sutton street. When the word came of the destruction of the Baptist church we knew the portion of the city in which some of our best and most earnest workers live had gone. When the later word came that Constance Springs hotel was gone, we were almost overwhelmed, for if destruction had reached out that far we could scarcely hope our Torrington church and King's Gate church and mission house were saved. Our sadness is not so much because of the loss of valuable property, while that means a great deal, but it is because in these districts are faithful missionaries and loyal Christian people. We do not forget that other Christian communities are suffering; we remember them and pray for them, but our people, those to whom we are bound by the strong tie of Christian friendship and service, for these our prayers ascend, and our hearts long. In Kingston our missionary force comprises Mr. and Mrs. C. E. Randall, Mr. J. E. Randall, Mr and Mrs. Wm. Pearn and Miss Isabel MacHardy, Mr. and Mrs. Randall have been faithful workers in Jamaica for more than thirty-five years. They are known and honored throughout the Island. They have reared a large family, the members of which are faithful, intelligent Christians, supporting their parents in all good works. Their son, Mr. J. E. Randall, is one of the most highly regarded young men in Jamaica. He is secretary for the Island of the United Societies of Christian Endeavor, and was offered the secretarieship of China by Dr. Clark. He has been pastor of our churches at Mt. Zion and Mt. Carmel, and was very recently chosen to minister to our Duke street church. Mr. and Mrs. Pearn but recently returned to Jamaica from Harrisonville, Mo., and were supplying at Duke street church. We have (God grant they are still there), a company of intelligent, faithful Christians. They are earnest and active in their work. On the very day the news of the terrible disaster came we had letters from several of them telling of plans for forward work in the church, and rejoicing in the fact that five had just made the good confession. These friends must be helped through these days and weeks of danger; do not forget their needs.

HELEN E. MOSES.

"O never failing splendor!"  
"O never silent song!"  
Still keep the green earth tender,  
Still keep the gray earth strong."

Uniforms

FOR CADETS

CAPS AND EQUIPMENTS FOR Military Schools and Colleges. Whatever you want in this line write for price and Catalog to,

The M. C. Lilley & Co.,  
Columbus, O.
Christian Woman's Board of Missions

We hope to see as many sisters and brethren on that day as possible.

ELLEN BROCK, Chairman.

Kerr, January 21, 1906.

Dear Editor: Please find space to say to our C. W. B. M. workers of Arkansas, that after receiving the minutes of our last state convention we are expecting to do greater things in our Auxiliaries this year. I am glad to say that the following Auxiliaries, Argenta, Sherrill, Pearidge, Washington, and Russellville observed C. W. B. M. Day in December, 1906.

I notified each president to observe the day and take a special collection and send it to Mrs. M. E. Harlan, 152 E. Market St. Indianapolis, Indiana. I have also asked each President, or Secretary to send short reports of their meetings, to THE PLEA, each month, that others may read of their work and be encouraged to do better. Dear sisters of Arkansas, do you still expect me to continue writing to you to send in reports of your work? I ask you again, please do so; be it much or little.

I am sure our sisters would have raised more money, if the brethren had not asked for a collection for educational work on some of the same days we had appointed for C. W. B. M. day.

Some Christians think it is a crime to ask for money too often for the pastor, Sunday School, state work, home missions, and the work of the C. W. B. M. But, thanks be to God, some of their eyes are opening to every department of the Christian's duty. I agree with our Evangelist, in his remarks last Lord's day at Pearidge, in regard to the different minds of the different kind's of Christians. The member of the church who never gives to the church, never visits the sick, seldom goes to church, never losing a day to help others is what I would call a foolish virgin. You seldom see his wife and family at church or any public meeting. If you do, they are usually on their way to join some kind of a society so they can be decently buried when they die.

You see they are not willing to trust God, but trust strange men. Dear Christian friends, the Bible teaches me that the way the Christian lives that is the way he dies; where the Christian has a liberal heart for God's cause and always remembers to sow good seed he is bountifully blessed. Dear Christian churches in Arkansas, let us see how many more will fall in line and sow good seed and receive the blessing in 1907, by planting $1.00 for educational work, $5.00 to state work, $3.00 each for the pastor, $2.00 for the general fund and $5.00 each for organizing fund. If you do this your church will prosper better. May God's words help you to do so. I am faithfully your co-worker in Christ.

SALAH L. BOSTICK

"Jest do yer best, an' prai'er blame
That follers, that counts jest the same.
I've alles noticed great success
Is mixed with troubles, more or less.
An' its the same man who does his best,
It gits more kicks than all the rest."
THE GOSPEL PLEA.

Do not be so careful of your rights that you leap to the conclusion that someone is trying to wrong you. Stop and weigh things.

—Words Of Cheer.

Helpful to All.

(Continued from 1st page.)

one will say, we want to prevent the amalgamation of the races. But war does not prevent that but stimulates it. In every instance when nations were through wrangling with each other, they amalgamated. The nations that work for one another’s interests amalgamate less than those that seek to down one another.

THE MAKING OF A WOMAN.

Of course, the foundation of the greatest of all charms lies in that unselfishness which illumines the face as well as the heart. As politeness itself consists in little gentilities, so no woman who sinks herself in the giving of pleasure to others, can escape its reward and not be herself intrinsically charming. But all women are not unselfish, and history shows us many who, though innately bad, yet, through mind rather than heart, have sent their names down to us as examples of charming women. But they were miscalled, and what seemed charm was only fascination in them, which is an inborn quality, though improved by brain and use.

We have all known very unselfish women, who were mentally dense as mud, and much of whose unselfishness went for naught thereby; but American women are seldom lacking in that mother wit that can assimilate what they see of good in others; and given that self-education, there are many little things that can go far towards the making of charm. To aspire to be a charming woman of the world may not be a very high ambition, but it is better than to aim at nothing, and a little thought—mental generosity—can aid much in the making of what will pass as charming women. —The February Delineator.

AN OBJECT LESSON.

Dr. Torrey says that he has yet to meet the first man or woman who has been made better by their infidelity. One night in Chicago the preacher noticed quite a large number of unbelievers. He suddenly stopped in the midst of his sermon and said, “I want to ask every man who has been saved from intemperance or any other sin by the Bible to stand up.”

Some two hundred men rose to their feet.

“Now I want to be fair,” remarked Dr. Torrey. “I want any infidel who has been saved from intemperance or any other sin by his infidelity to stand up.”

The preacher looked around. At first he thought that no one had accepted his invitation, but he discerned underneath the gallery a single man on his feet. He was drunk!

Before the service concluded the fellow was sober, and deeply grieved at what he had done. That night he accepted Christ.

Home Herald.

WISDOM IN SMALL CHUNKS.

A good purpose leads to a good position in life. Practice makes perfect, except the practice of sin, which makes imperfect.

The word “can’t” sounds all right in just one place—when it refers to the telling of a lie, or the committing of a wrong act.

The Christian Evangelist.
Lesson for February 10
1907.

Edited from Standard Bible Lessons.

Abram called to be a blessing.

GOLDEN TEXT.—I will bless thee, and make thy name great; and be thou a blessing.
—Gen. xiii. 2.

INTRODUCTION.—Ten generations and more than four centuries have passed since the last lesson. Three things should be noted in the intervening events: (1) The repopulating of the earth through Shem, Ham and Japheth.

(2) The building of the tower of Babel, and the dispersion of the people. (3) The genealogy from Noah to Abram.

(1) Now Jehovah said unto Abraham.—How, we do not know, but Abram did. Get thee out of thy country.—Even in Abram's family, idolatry was getting a foothold, and so this may be the reason that he was called to leave his native land, for only thus could the true religion be preserved.

From thy father's house.—Home is the best place in the world to be where one belongs there. No matter where we may go. It may be the duty of one to go to school or to begin a business life, or to be a bride. No matter in what form it may come—the call of duty, is the call of God. Unto the land that I will show thee.—Of Canaan, Abram personally knew nothing. In obeying God's call, he went by faith, not knowing just where he was going. Though he did not know what he would find he knew that God led the way.

(2) And I will make thee a great nation. We notice that God makes a twofold promise; the first, temporal and national; the second, spiritual and universal. Abram was the father of different nations—Arabians, Edomites, Midianites, as well as Israelites, look to him as their father. Elements of a great nation: (1) Large numbers; (2) high character; (3) great prosperity; (4) superior culture; (5) high ideals; (6) great influences; (7) Godly citizens. Make thy name great.

—The name of this father of believers has shed its light and wielded its influences all through the world.

(3) I will bless them that bless thee. Abram's cause was to be so identified with that of God that those who were in harmony with Abram were in harmony with God and his kingdom. Him that curseth thee will I curse.—The one who is not in harmony with the common cause of God is not in harmony with Abram. In thee shall all the families of the earth be blessed. Abram was blessed not only for his own sake, but especially that through him others might be blessed. "All the families" contemplates the calling of the Gentiles in its final issue. The national preference was but temporary; and necessary for God's ultimate purpose.

(4) So Abram went as Jehovah had spoken unto him. There is no true faith without obedience; at least, no believing with the heart. No one will go to Heaven unless he will do what God commands. And Lot went with him.—Lot was a son of Abram's elder brother, Haran, and hence was Abram's nephew. And Abram was seventy-five years old when he departed out of Haran.—Stephen says (Acts VII. 4.) that Abram's coming to Canaan occurred, "when his father was dead." This does not contradict Gen. XI. 32, 36, provided the date in XI. 26 is that of the birth of the eldest of the three sons of Terah, Abram being younger.

(5) Sarai.—"My princess" afterwards changed to Sarah, "a princess." i.e., for all the nations. and no longer for Abram alone. His wife.—No man has a better earthly helper in his ministry than a Godly wife. All their substance.—That Abram set forth at the head of a large body of tribesmen is evident from his taking with him all his herds, and all the male and female slaves born in his tents, or whom he had bought in Haran—a multitude so large in the aggregate as to enable him a few years later, to select from among them, on the moment, three hundred and eighteen men trained to the soldierly defense of the camp, to pursue Chedorlaomer. He was always regarded by the Canaanite kings as their equal, and allied himself with them as such. Souls.—Namely, slaves. They were treated more "like children than slaves."

(6) Unto the place of Shalem.—A very important town in Palestine.

(7) And there builded he an altar unto Jehovah.—The thoughtful reader will not fail to see that the source of Abram's strength was in God, in whom he believed and whom he faithfully worshipped.

(8) Having Bethel on the west, and Ai on the east.—Bethel became a most wretched place. It is inhabited by about one hundred ignorant Arabs, whose houses are huts, in which the most disregarded Negroes in America would not live. Ai, which stood near it, has gone so completely to ruin that the exact spot on which it stood can not be determined.
Helpful to All

The Christian religion inspires men to undertake the greatest things for humanity. It demands a childlike faith that inspires them with the feeling that they have some unseen power aiding them. The spirit of Christianity is to do something. When Christ said, "Go into all the world," he gave the spirit of the work as well as the command.

When the Apostle Paul set his face towards Rome he undertook what no sane man would have undertaken, who had not been inspired by the aggressive spirit of Christianity. Think of the task! Rome was proud and haughty and self-satisfied under her Caesars. The Jews were narrow and bigoted. What Paul proposed was to break down the haughty spirit of the Roman and break open the shell of narrowness of the Jew, and make them brethren in Christ.

When Judson and Cary astonished the sectarism of Europe with the proposition to break through the shell of exclusiveness of India and China and make those people brethren in Christ, they did that which would have been considered impossible by any but a Christian. To make these people one with our western people in Christ Jesus is nothing short of a miracle, and the miracle is almost performed. When Moffet and Livingston went into Africa and began to make those wild bushmen a brother in Christ with Luther and John Knox, the Church's most herculean task was undertaken. Of course men with small faith shudder at this. Their selfishness revolts and their old instinct of self-resentment suggests, but the spirit of Christianity goes marching on and is driving the demon of ignorance and superstition out of those simple bushmen and now they stand before us in their right mind. In their souls has come a feeling of deep responsibility and they too are beginning to do great things for the world requiring much self-denial.

Let the world say what it will, Christianity has for its object the making of all the world identical in interest. Where it leads, it is safe for us to follow. No matter how much it may lead against our notion of things, it leads where right will be found. There is no other name given under heaven whereby men must be saved. The Jews fought hard against the idea but at last they own that Jesus was the greatest Jew and by and by they will own that he is the world's savior. The Romans resorted to the most drastic measures to stay the idea, but at last said "Come Jesus!" with joy. If we have in our society any thing that is not compatible with Christianity it and not Christianity will give away.

A few days ago a minister said to the writer, "What is to become of us." I said to him that that depends on him and God. If he does right and has a strong faith in God and follows the vision he gives, nothing will become of him but he will become something. All things come to him who has faith in God and waits. Nothing comes to him who deserts God and adopts his enemy's tactics.

If the Negro has a mission to perform in our American life it must be the line marked out by the word of God and followed by the saints of the past centuries. Sometimes you hear Negroes say, we want our own press, we want our own schools and so an ad infinitum. This is born of a spirit which is antagonistic to the great work done hitherto. To perform their mission they must use the press and enter the school room and some of them must even become leaders of thought and action, but that must never be in the spirit of ingratitude nor in a way that it will be out of harmony with the great work as it has thus far been done. If the Negro places one thorn in the crown of the men and women who came to him in the hour of his distress, he makes himself a brother to the man who would take away all his privileges; and he merits none of the great prizes of Christianity. If the Negro is not ready to cooperate with the Christian men and women who have at such great sacrifice done the work of the Church, then surely these Christian people can not rescue him from becoming the prey of the ungodly and sinners.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
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wards, Miss.

The report for Educational Rally
Collection in this issue brings it con-
siderably above the $500 mark.
Only a little over fifty dollars would
bring it to $600. This is over twice
as much as last year which is great
cause for rejoicing and it certainly
will mean greater things for the
coming year.

It is now time to begin to think of
the Workers' Conference at the S. C.
I. next May. We hope to have the
program published soon. Among
the speakers will be Sec. C. C.
Smit. This is a conference of
workers, and we especially urge
teachers, evangelists, and pastors
to plan to be present. We have
not reached the $1000 we set out to
gain, but we are coming and we must
plan for larger things this coming
year.

We have not said much about
ourselves, but our readers have
probably noticed that the lists of
subscribers have been large each
week. If all our subscribers
would now put forth a little effort
we could easily raise the list to one
thousand. This would mean that
we could make many needed im-
provements in our printing office
and on the Plea. We have a great

many subscribers who are from one
to two years behind. It is only a
small sum with each of these but
when they are all added together
they make a big sum for us. We
hope every subscriber will look at
the pink label on the wrapper and
if he or she is due a year or two, it
would be a great lift to us if this
would be remitted.

TAKING SOUNDINGS.

When a navigator thinks he may
be approaching land, though by
reason of a fog or darkness he
cannot see it, he casts the lead,
and learns both the depth of the
water, and the nature of the bot-
tom.

The Christian may with advan-
tage take his soundings before he
touches the shoal. The inner voice
is as quick to speak when thoughts
and moods are in judgement as
when the hasty word brings a
sterner consciousness. It may not
speak as loudly, but the, sen-
sitive mind is quick to detect its
meaning. How much of the re-
morse that steals into the lives of
Christian people would be antici-
pated if we would take our sound-
ings in season. Home Herald.

Personal and News Items.

Dr. E. J. Myer has resigned as
pastor of the Constitution Street
Church of Christ at Lexington,
Kentucky.

Any minister who wishes to cor-
respond with the elders can address,
A. R. Redd 355 North Broadway
St., Lexington, Kentucky.

Brother Balaam Williams, a
pioneer member of the Church of
Christ in Mississippi, and for a
number of years treasurer of the
State Missionary work, died in
Port Gibson Saturday evening after
a short illness.

NOTES FROM OUR
SCHOOLS.

Southern Christian Institute.

The reading circle is prospering
very nicely. The students have a
rare opportunity for reading the
best daily, weekly and monthly
publications. They have access to
three dailies. The following stu-
dents are enrolled on the list of
"Hustlers": Hampton Griffin,
George Murphy, Jesse Garrison,
Frank Coleman and Oscar Byrd.

The sermon by President Leh-
man Sunday morning was of more
than ordinary importance. It was
outlined on the blackboard and all
the audience studied the Bible way
of becoming a Christian.

The girls are in the lead in the
matter of securing uniforms. Miss
Alden and her sewing girls have
certainly turned out some nice
work. A very few girls have not
secured theirs. The boys ought to
hurry up a little.

S. C. I. news told in a sentence:—
The printing office will soon be
run by steam. The recent cold
snap makes us get around the fire.
The broom shop force was very
busy last Monday. Mrs. Hampton
Griffin visited the school over Sun-
day. A number of new students
are being enrolled nearly every
Tuesday. The boys are getting
along well in clearing the new
ground south of the track. The
best business meeting of the Y. M.
C. A., for this school year was held
last Sunday afternoon. Remember
the H. D. S. C. meeting this coming
Saturday evening.

"Live in the sunshine, don't live
in the gloom,
Carry some gladness the world
to illume,
Live in the brightness, take this
to heart,
The world will be better if you
do your part."
REPORT OF THE RALLY DAY COLLECTION.

Statement of amount received from observance of Educational Rally Day, from January 6th, to January 27th, 1907.

GEORGIA.

Christian Hope Church, M. Summers, Sec. $1.00; Mullis Grove church, 1.00; Bearrie church, 1.00; Eastman church, 2.00; total, $5.05.

KENTUCKY.

Paris Sunday-school, Maggie L. Freeman, $1.30; Louisville, Duncan street church, Mary E. Porter, treas. $2.05; total, $3.35.

SOUTH CAROLINA.

J. L. Woods, Walterboro, $1.00; total, $1.00.

OHIO.

Oxford church, W. W. Cordell, $10.10; total, $10.10.

TEXAS.

Hillsboro church, 2.65; Dallas, Central church, C. M. Wallick, 50; W. P. Wallick, 50; S. B. Wallick, $1.00; Bro. Seals, 50; Mrs. Lewis, 50; Miss A. E. McDonald, $2.00; J. S. Patton, $1.00; A. Mitchell, $2.00; total, $9.65.

NORTH CAROLINA.

Winston-Salem church, Mrs. O. D. King, $1.12; total, $1.12.

VIRGINIA.

Roanoke ninth Ave. Sunday-school, W. G. Tatum, $5.60; total, $5.60.

Total for educational rally fund from Jan. 6th to 20th, $38.47.

Total in educational rally fund from the beginning to Jan. 27, $542.47.

$342.57 in the educational rally day fund! This is splendid, but there are many churches not yet heard from. Last year the observance of this day ended with Jan., but this year let the good work go all through February. Let Churches and Sunday-schools observe this day and send their offering. We want this fund to go to $600.00; now sure!

C. C. Smith.

Heart To Heart Talks With Our Young Folks.

I feel quite certain that all my boys and girls will be glad to learn something about our mission station at Bolengi, Africa. These converts to the Christian religion are remarkable in at least one way. Every nine members of this church support the tenth one on the field as a missionary.

Dr. W. D. Widdowson went from this country to Bolengi arriving there last October, after a voyage of fifty-two days from New York City. Imagine that you see that state steamer going up the Congo River with Dr. Widdowson on board. Let him tell us of his landing:-"On my arrival here at Bolengi I was received most fraternally by both missionaries and native Christians. As the steamer drew near the landing, I could hear the Christians singing in their native tongue, 'Helly Day.' It certainly makes one feel good to know that a great work is being done among these people to advance the Master's Kingdom, to hear these old familiar hymns sung by the 'blackman' in the heart of the 'Dark continent.'

He had been told by a number on board the boat up the Congo concerning the healthfulness of Bolengi. He found it indeed above his expectations. There lay Bolengi in all its grandeur before him.

Miss Ella Wing, who recently graduated from Eureka College is on her way to Bolengi now. Ray Eldred, who has been visiting in America for a time is also returning to his work at this station.

How encouraged will Dr. and Mrs. Dyce, and Dr. Widdowson be, to be reinforced by these consecrated young people from the home land.

Is there one of my young readers who does not know that Jacob Kelly is on the west coast of Africa? A few years ago he was a Negro boy like some of you; but he felt that God had a great mission for him in the world, so he came to the Southern Christian Institute to get a training for a life of greater usefulness. Young people, there is no life more beautiful than that. Begin now to live for others. God can and will use the unselfish life.

Yours truly.

UNCLE ISAAC.

A MESSAGE FROM BROTHER.

Taken from The Christian Evangelist.

January 15.—Never was there a happier and more hopeful company than that which sat at the dinner table in the Oberlin Mission house yesterday afternoon. I had come up from Kingston to help Brother Purdy in a meeting at Manning's Hill. The opening service had resulted in seven additions, and we were talking of the bright prospect for a great meeting. The dinner bell rang at 3:25. We had just begun to enjoy the good things provided by Sister Purdy when something happened. There was a terrific shock, the house swayed first one way and then another; everything in it began to move and fall out of place, and we realized that a terrible earthquake was shaking the island. We did not wait to discuss with each other what it would be best to do, but made for the door, knowing that it would be safer

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

[The Oration that won second prize in the Second Oratorical Contest of the Home Defender Success Club, Southern Christian Institute December 19, 1906.]

SHALL THIS AMERICAN CIVILIZATION MOVE WITH GREATER SPEED IN THE FUTURE THAN IT HAS IN THE PAST?

By Birdsee Calvert.

Mr. Chief Defender, honorable judges, ladies and gentlemen:

We all are made to feel glad when the time comes for us to return to our homes to spend the holidays. Because we know that in the home, we have more liberty than anywhere else.

We may search this world over, but we will not find any place like home. We may go into foreign lands, and may become owners of great possessions, and may live in beautiful mansions, yet there will be no place like the little cabin in which we were born. So when we speak of America, we speak of our home; because we were born here. And how sad we feel when we learn that somebody is trying to destroy this happy home of ours.

My dear friends, I assure you that somebody is trying to destroy this property of ours.

They tell me that his name is the liquor traffic. He goes sweeping through this country as a mighty rushing wind, and carries with him people as he goes.

This American civilization can not move with greater speed in the future, as long as we will be content with such an evil existing among men.

Somebody may say those who are in politics, and the saloon-keepers have all the money. We can not do anything, but listen my dear friends, whenever there is a will, there is a way open to do something. If we have a will to remove this mighty evil, even though we do not have any money, we can do so.

Christian citizenship should and does imply all that is good in civic life, and the enemy to Christian citizenship is the saloon. Most of my hearers I believe are active in church work.

It is the laudable ambition of all of you to better mankind. The Christian workers are the power for good. You have accomplished much and can accomplish much.

Every church of every denomination, every mission and every salvation army is aiding civilization, making better men and women, and not only elevating individuals but the community in which they work. One and all deserve the praise of good citizens for the benefit done the community as well as for the spiritual benefit done the individual.

Any movement which has for its object the betterment of mankind should receive commendation. Surely the members of the "Success club" deserve praise for the effort at doing good. While you are at work trying to uplift, there is at work another force which is more powerful than you are. It drags men and women to poverty and degradation. It ruins homes and causes all crimes in the decalog and plays havoc wherever it exist. It is opposed to all that is good in life. There is no limit to the sorrow and misery that it causes, and yet it will thrive in a Christian community, and I am sorry that while it is in the power of Christians to drive this enemy from their midst, they neglect to do it. Need I say that this monster which is causing so much evil, which is ruining the youth of this country is the saloon? It is powerful only because the Christians permit it to be. We have the weapons to kill its power and drive it out of existence, but neglect to use them. Good lovable people who are trying to serve the Master and do good in other directions instead of fighting their worst enemy the saloon, assist it by remaining passive and allowing rum to rule them.

When we think of the liquor traffic, we at once realize that this American civilization can not move with greater speed in the future than it has in the past, as long as we will allow this mighty evil to exist. Intemperance, or the use of intoxicating liquor, is one of the greatest vices that curse our world. It has been the most fruitful source of misery, and has brought disgrace upon both the user and his family, from Noah who was the first man to drink to intoxication of which we have any account down to the present time.

Whoever uses intoxicating drinks has to eat the bitter fruit, even in this world. He has grief and sorrow; and it matters not how much property he has when he begins the dram seller nearly always gets it in the end, and he is brought to poverty and want. The wise man says it will bite like a serpent and sting like an adder, the most poisonous of the reptils. This being true, it is plain to see in what peril the drinker places himself. The use of such drinks leads to low association, but the saddest of all is that the Bible tells us that no drunkard can inherit the Kingdom of Heaven. It is strange that the virtuous people of the land will permit dram sellers to carry on such business in their midst. A business that every year is drag-
ing hundreds and thousands of human beings down to dishonored graves.

Mr. Welman, in trying to make an unknown expedition, thought it best not to take a man aboard the “Airship” who is given to intoxicating drinks. If it would be a defeat to the Airship, how much more will this American Civilization be defeated, if this mighty evil continues to thrive. It will lock the wheels of progress. And thus the speed will be cut off. All of this is because we are weighed in the balances and found wanting for the lack of interest in the cause, or faith in the ultimate triumph of the principle for which we should stand.

When the liquor traffic shall have been swept from the face of this continent, I will assure you that this American Civilization will move with greater speed than ever before. Abraham Lincoln saw with his mind’s eye, that evil would stay the progress of this country. Therefore, he started what is called “Lincoln Temperance Movement.” This movement was designed as a revival of total abstainance pledge advocated by Abraham Lincoln in his lifetime. He now sleeps but the spirit which he awakened, still is living ever young.

Let us not lay our armor down to retire from the struggle. We should not be discouraged, even though some people be for rum. Everybody will not be against the wrong. Some people came into the world objecting, and when they leave, they will still be objecting.

A nation whose foundation is laid with rum in it, is built on the drifting sand of time, and sooner or later it will be consumed. If the people of this country could defeat such a powerful nation as the British, surely they can defeat a little enmy who dwells among them. They took up arms against England, because they believed that the states of the Union should be free and independent. It is just as much important to defeat this enemy for the progress of this civilization, as it were to defeat the British for freedom. It will do just as much harm as the British would have done, if they had taken the American troops.

The “Home Defender’s Success Club” embraces within its aims and objects the happiness and security of millions of those who, directly or indirectly are victims of rum. For there is no hope for such but in the triumph of this cause. Not only for millions living, but the welfare of the coming generations. There may be some doubt about where the river rises, and some doubt about where the river empties, but there can be no doubt about the fact that we are sailing on it. So, if we know this to be true, we also know that if rum continues to thrive, there can be no doubt about the fact that it will hinder the speed of this modern civilization.

In order to carve out our future destiny as it ought to be, we must do away the evils. It is high time that the people should right the many wrongs imposed upon them.

Some one may say, the saloon doesn’t bother me. It may be that he is not tempted to drink, but there are so many other entangled with it.

The good man will suffer for the wrongs of the bad man. And if the good man wants to be happy, he must help to make the bad man good too.

Now my dear friends, I beg of you to remember, that if we want this civilization to move on, we must do away with the liquor traffic.

A CURE FOR LOW SPIRITS.

Take one ounce of the seeds of resolution, properly mixed with the oil of good conscience. Infuse into a large spoonful of salts of patience; distil very gently a composing plant called “Others’ Woes,” which you will find in every part of the Garden of Life growing under the broad leaves of disguise. Gather a handful of blossoms of hope; then sweeten them properly with a syrup made of the balm of providence, and if you can get any seeds of true friendship, you will have the most valuable medicine that can be administered. But you must be careful that you get the right seed of true friendship, as there is a seed which very much resembles it, called selfinterest, which will spoil the whole composition. Make the ingredients up into pills, which may be called the pills of comfort. Take one night and morning, and in a short time the cure will be complete.—People’s Friend Almanac.
Actaline E. Hunt, EDITOR.

**Notes.**

We learn from Mrs. Ida W. Harrison, through the *Tidings*, that Indiana has pledged $10,000 more than she was assessed for the Centennial work. The following states have also increased their apportionment:

- Michigan will give $7,000 instead of $2,000.
- Southern California $2,000 instead of $500.
- Tennessee $1,800 instead of $300.
- Virginia $1,000 instead of $250.
- Florida $500 instead of $100.

Other states have expressed a purpose to give more than they were asked, but have not yet announced a definite amount. There is now pledged to our centennial offering $147,275, instead of $100,000. May it still increase.

Ohio is to raise $15,000 for the centennial fund. This money is to erect the first Christian Church and mission in Argentine Republic, South America, where Bro. and Sister Burner are working.

**Some Things the Orphanage at Bilaspur Has Accomplished.**

During the first eighteen years of its existence, two hundred and six girls have found a home within it. It is sad for even one child to be orphaned and homeless, to be deprived of the care and tender love of parents, and to be dependent for the food and shelter that is sometimes given grudgingly or unkindly. It is Christ-like to take even one such child, and to make her happy in comfort and love. To do this for 206 children, supplying for them as nearly as possible the home atmosphere and influence, is one work to the credit of the Bilaspur Orphanage. It has sought not only to develop and strengthen the physical constitution, but has also built up a beautiful and more important structure—upright character with purity of life.

The influence of the orphanage girls and of those in our schools at Bilaspur has been felt throughout the community. So much so that some of the cultured and educated Hindus have placed their daughters in the schools to be taught by the missionaries, and to have the benefits of the association with the pupils who, in manner and character are far superior to the untutored native girl. Such facts are a strong commendation of the work of the mission.

Many of the girls have grown from childhood to womanhood in the orphanage, have gone out as wives of Christian husbands to set up the fair altar of a Christian home. In this way, the orphanage has demonstrated the saving influence of such a home. As a result of consecrated service for these little ones, there has been developed as noble a company of missionaries as can be found. Bilaspur has done much for the women who have there given their lives to the service of Christ and His little ones. Not one is more than peer to her who has earned the title, Orphanage Mother. Every child appealed to the mother within. How the sympathies broadened, how the vision cleared and wider views opened out until heaven came nearer, and the service for the child became service for Christ in that she saw Him clearest there, the missionary can best tell. Our choicest assets are our missionaries.

**Junior Builders.**

**GOOD NEWS.**

**Arkansas.**

Dear Editor:

I am in the southern part of Chicot Co., Arkansas. There is no Christian Church here. I so often meet people who have never heard of those who are Christians only. I find the other Churches are doing much good. I am teaching in a church which is right at the levee. Last year I enrolled eighty-five pupils and this year so far only thirty-five as they are just finishing picking their cotton. Both white and colored are stirred up about the high water. They do not think the levee can hold the water this year.

I have been telling, Mr. and Mrs. Andrew Jefferson, the people with whom I board, about the C. W. B. M. and some of the good work it is doing; and when I sent in my quarterly dues they gave me $.50 and said they would gladly give more but not knowing what the high water will do, since it is only about two hundred yards from their door, they could not give more this time.

One thing I regret very much, there is a large saloon just above four hundred yards above us that is so hurtful to the people at this place and makes so many happy homes sad. I hope the time will soon come when the liquor traffic will be voted out.

I would like so well to hear from the auxiliary at Union Hill through
THE GOSPEL PLEA.

the Plea. I hope it will not get weak but grow stronger and stronger.

I sent $1.10 to Mrs. M. E. Harlan. Dear Christian friends let us remember that there is something for each of us to do. May the Lord ever bless the work.

Yours in the work.

SARAH A. SNEED.
Harwood, January 26, 1907.

A MESSAGE FROM BROTHER.
PEARNS.

Taken from The Christian Evangelist.

(Continued from 3rd page.)

in the open than where a house might fall on us. On gaining the outside we looked around on the shaking house. What a sight! I can not describe it. It seemed several minutes, when probably it did not last more than seconds. What a scene presented itself when we entered the house! Not a thing in its place, broken glass and crockery everywhere and everything in dire confusion. Fortunately the house itself, although severely shaken and dislocated in some parts, does not seem very much damaged. When we had pulled ourselves together our thoughts were of the church buildings. We ran over to inspect the Oberlin building. What a sight met our eyes! Our hearts were made sick. The once beautiful structure was cracked in every direction, and the walls looked as if they were ready to fall to pieces. How powerless we felt! All we could do was to commit each other and the work and the buildings to Him who knoweth all things and what his people need. Soon the horses were in the buggy and Brother Purdy and myself started for Manning's Hill. Destruction met our gaze as we traveled along the road. Houses, stores, church buildings, all were shaken and broken. The walls of a large Methodist church had fallen in and injured several children who were in attendance at the school held there. One boy lay unconscious, with his head badly cut. His chances for recovery were very slim.

An Episcopal building was damaged beyond repair. The journey was dangerous. Landslides, and great cracks all along the road made it necessary to drive with caution and once we had to take the horses out, and lift the buggy over a slide. Just before reaching the mission premises at Manning's Hill the road was blocked by some very large rocks which had fallen from the bank. We were anxious to see the new church building and fearful that we should meet destruction here as we had all along the road. The building is damaged, but nothing to be compared with either the Oberlin or other church buildings we had seen along the road. There were several cracks in the walls, but all can be repaired, and the building renovated at comparatively small cost. We were thankful that this beautiful building was not more heavily injured than it was. The news that Kingston was burning met us here, and we hastened to a spot where we could get a view of the city. What a sad and terrible picture! The west end of the city was in flames, beyond all human control. Fortunately the wind was blowing from the east and taking the fire away from the residential part of the city. How much damage is done we do not know, and are afraid to think of it, but if reports are true the city and its people are in a woeful condition. All communication is cut off and we cannot get any reliable information. We hope for the best, but fear that throughout the island there has been fearful havoc wrought by the earthquake. We held a short service at Manning's Hill. The house was crowded, and seventeen responded to the invitation.—The drive to Oberlin was without mishap. We passed several parties bearing on stretchers those who had been injured, taking them to the hospital or the doctor for medical attention. People were sitting by the roadside afraid to go to their homes. Everybody was anxious, made the more so by the repeated slight shocks which came at frequent intervals. We have rested somewhat during the night, but had very little sleep. Again and again the earth's vibrations would warn us to be ready to move. This morning opens bright, but the sun shines upon many a sad heart and desolate home. Brethren, our work in Jamaica will need additional help. Consider our condition, help us, and above all, pray for us.

Kingston.

WM. PEARNS.

Whatever the causes may be that have worked this greater friendliness among the Christian churches, we are not over-sanguine in expecting from it some substantial results within a very short period. The new movement, if it is directed toward organic unity, will demand statesmen and leaders. There is a great variety of opinion as to the method by which a reconciliation of doctrine is to be brought about. Most of the leading ministers will agree with Mr. Mott, that it must come "by accentuating the things on which we are agreed, and putting into the background the things concerning which we differ." But even this idea may be dangerous leave in the determination of a final basis of agreement. The church cannot, in order to gain in corporate strength, sacrifice the very marrow of the Gospel. The ideal unity that sees no insuperable barrier to the federation of every so-called Christian organization in co-operative service is scarcely intelligible. The evangelical societies may find sufficient community of thought to justify a union of their forces, but the foundations must stand, and no scheme of union that discards the cross will serve as a working hypothesis.
Lesson for February 17, 1907.
Edited from Standard Bible Lessons.

Lot's Choice.


GOLDEN TEXT. —Take heed, and keep yourselves from all covetousness.

—Luke xvi. 15.

INTRODUCTION. —In reading the scripture following last Sunday's lesson, we learned of Abram's journey into Egypt to escape a famine. While he was there the fear of his life led him to pass off his wife as his sister. Pharaoh drove him out of that country for sinning so, so by this, he leaves Egypt with a tarnished reputation and a stained conscience, but having left it, he regains his faith, and again becomes a true servant of God.

(1) And Abram went up out of Egypt. —Palestine being a highland country, the entrance from Egypt by its southern boundry is a continual ascent. Out of Egypt: Abram returning a wiser and better man. When called to leave his native land he had forthwith obeyed. Into the South. —This part of the land is elsewhere distinctly the south, and south country — Josh. x. 40; xi. 19. This expression is similar to ours. We ask, "are you going south this winter?"

(2) And Abram was very rich. —An Arab sheik thinks he is wealthy if he has some two hundred tents, and from fifty to a hundred camels, and a thousand sheep or goats. "He was rich in other and better things or that would have been little to his credit or his profit. They are but the means, and not the end of life, the instruments, and not the objects. Silver and gold. —This is the first time that these precious metals are mentioned. It implies an acquaintance, among the Egyptians, with mining and refining.

(3) And he went on his journeys. —By his stations, or according to his encampments; i.e., either station by station, as before, pitching his tent for a time at one station and then removing it to another; or perhaps, returning from his former stations, according to his original encampments when he was journeying southward.

(5) And Lot also. —Lot was Abram's nephew and he was closely associated with Abram. He seemed to want to do right, but he was weak. He preferred his earthly riches to his Godly uncle. Lot seems to have shared in Abram's growing prosperity. His flocks and herds also increased, and at length it became evident that the section of the country which they were jointly occupying was not large enough to yield necessary substance for both their extensive households.

(6) Not able to bear them. —As the merely consumed the natural growths of the soil without planting, but moved from place to place much room would be required, especially as the land was just recovering from a death, and was already occupied by other tribes.

(7) And there was strife between the herdsmen. —This probably originated from there being a scarcity of the herbage for the subsistance of their flocks, and their eagerness for the possession of the wells, or fountains of water. And the Canaanite and the Perrizzite dwelt there in the land. —They dwelt, but Abram and Lot only sojourned in their wide scattered encampments. The Canaanites were descendants of Canaan, and Canaan was the fourth son of Ham.

(8) And Abram said unto Lot, let there be no strife, I pray thee between me and thee. —Abram was older than Lot, and was also richer, and yet he spoke with the meekness of great strength and ripe wisdom. He walked by faith and not by sight. For we are brethren. —We are of the same family. We worship the same God, claim the same promises and look for the same end.

(9) If thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left. —This is something to be admired. That they were to separate, and thereafter live in peace. Abram, being the head of the family, had the right of choice. Abram is a great object lesson for all Christians.

10 Before Jehovah destroyed Sodom and Gomorrha. —The face of the country was doubtless altered by that destruction of the cities of the plain. As thou goest unto Zoar. —Zoar was near Sodom. It was probably at the head of the dead sea. It is a misreading for Zion.

11 S. Lot chose. —There is a time in a man's life which will show what he really is or means to be. It was this way with Lot. All the plain of Jordan. —Like many of today, he preferred a neighborhood where he could make money above one where he would be secure in his nearness to God.

12 Abram dwelt in the land of Canaan. —In the mountain region, as distinguished from the valley of the Jordan on the east, and the Maritime Plain on the west. As for as Sodom. —Not "toward," as in the old version.
Helpful to All.

The one thing needful at the present stage of things is the development of character for substantial living. The rights that another can deprive a man of or can take from him are insignificant in comparison to what a man may deprive himself of by failing to use all the opportunities he has. All the kindness and favor possible can not help a man who will not husband his strength and resources. On the other hand, if all these kindnesses and favors are withheld from a man who knows well how to use his opportunities, it rather helps him than hinders him. A farmer who does not know how to restrain himself in borrowing money from a merchant will be sure to lose out when a fall comes. However, this will not be a great loss, for, did he not lose it before a fall comes, he most assuredly would lose it after he got it into his pocket. In his case the credit system can not be broken up until moral character is developed in him. It is useless to complain of anyone else for taking advantage of him while he is, taking every advantage away from himself.

There is no use talking, there is only one cure for our present ills and that is a vigorous application of Christian enlightenment. Anything else we try will simply make matters worse for ourselves and all concerned. Men sometimes become angry and plunge at the bit and rear about, but in the end they are harnessed more securely than ever. The Church alone can deal with these great-questions. If we are not willing to submit to her methods, providence seems to harness us up and lets us worry it out. The United States and Japan can not agree on one small question. If they should go to war they would come out with a thousand and large questions and ten thousand and small ones. Only one thing would be settled and that would be that they must live together and must adjust their difficulties on Christian principles. They will simply learn what they should have known beforehand. The same will be true in our Southland. If the Church of America could take this matter up in earnest and would expend thousands where it now expends hundreds, and would bring such an influence to bear on the legislatures that they would provide for an efficient school system to supplant the present one which is often so inefficient that it suggests crime rather than enlightenment. She would soon settle everything. No matter how many decades she was in useless controversy, in the end she will do this.

All our present difficulties are along the line of forbidden things. Men licensed the liquor traffic, a business which is inherently evil, and many ignorant men become so depraved that they acted like brutes. Men carried concealed weapons and men who called themselves gentlemen sometimes shot each other down on the street, and ignorant men imitated this habit and now we have the country full of dangerous men. Men became immoral and destroyed the sacredness of the home and ignorant people imitated this and we have great immoralities. Now the Missionary school is not to blame for any of these. If any of her students should be found to sin along these lines, it would be because she could not prevent it rather than because she caused it. But the facts do not show that they are guilty of these things. As a class they are religious, moral, industrious, frugal and modest. It is evident that our present evils are because of what the missionary schools have not done, rather than because of what they have done. A calmer age than this will see and appreciate the great work they are doing and will give them a proper place among the great enterprises of the Church of the nineteenth and twentieth centuries.

The United States have hitherto been an isolated Nation and in our partizan politics we have often been unjust and uncivil to each other, but now that we are one of the world powers and our politics is becoming international we will have to learn to be more considerate of the feelings of others or we must expect complications. Here is a work for the Christian people, to perform which they should not neglect. They can make for us a true international character. And reputation,
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
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.

Carload after carload of wire fencing is being sold at Edwards and we presume in all our towns likewise. No country in the world suffers more from lack of fencing than does this and this buying of good fence is a good symptom; but unless our people prepare good posts and erect it with care it will be worse than wasted money. In countries where they buy this fence they get good cedar posts or make cement posts. In this country we can have good posts from cedar, mulberry or oak for corner posts and when these are well braced we have a fence that will last a long time. We have recently seen some of this nice fence put up in a way that it will not stand eighteen months.

If you have some spare money, you can not invest it in any way better than to fence off three or four small patches in these you can plant peas, peanuts and sweet potatoes. Next fall when the frost kills the grass you can turn hogs and cattle in these and they will grow fat. Many of our farmers lose as much on stock in the fall as they make on cotton in the summer.

Why not fence some of our hill land and go to raising mules and horses? Our good crop years and our plenty money ought to enable us to equip ourselves for the future so we will be free from the credit system and our ruinous policy of living.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

Those who give the weekly Sunday-school Talks during March are as follows:—March 3, Birdsee Calvert; March 10, Samuel Cotterell; March 17, Lulu Gettis; March 24, George Jackson; March 31, Harry Smith.

The new entrance way to the campus, over which is a sign reading “Southern Christian Institute,” is just about completed. This adds much to the appearance of the gravel drive.

Samel Cotterell ’08 preached in Edwards last Lord’s Day, the pastor, W. A. Scott, being sick.

The annual contest between the Philos and Franklin’s will be held Saturday evening, March 9, 1907. Be sure to be present.

The Principal of the Utica Institute recently gave the following in a talk before the students: “You have cut yourselves loose from your associates at home and have come here to educate yourselves. Now you can only succeed by staying through thick and thin, cold and hot, good and bad. If any one else wants to give up, quit or despair, let him do so, but you stand by your guns. When the weather is cold and there are not sufficient fires in your rooms, or in the class rooms, or in the chapel, and when, as a result of this, others are downcast, then is the time to show your metal by being as happy as you can and sending forth a little sunshine amidst your surroundings. ***

If you expect to get through school here or anywhere else, you must make up your mind now you are going to overcome every obstacle, every difficulty. There are going to be some hardships, some discouragements; some days are going to be dark and dreary. Everything will not be just as you would like to have it, but if you possess the staying power, the sun will surely shine for you in the future. And the greater your staying power, the greater your sun.”

A short time ago the writer happened into the Belding Hall Reading Circle. In the front of the room sat Mrs. Burgess and before her almost forty boys. The room was very quiet and each boy was intent upon his paper or magazine. As I beheld this “hive of industry,” I let my imagination loose and here is what it gave me:—“Yonder is a boy reading in the Chicago Daily Record-Herald about the fight in the Illinois legislature for a local option bill. That earnest looking boy in the back seat is reading F. E. Hagan’s Article in “The Christian Evangelist” about missionary work in Japan. That dignified and sedate Senior yonder is reading Jacob Kenoly’s letter in the Gospel Plea and wonders if it shall ever be his privilege to be a member of the faculty with Brother Kenoly in far-off Liberia. Yonder is a new boy in school, and how interested he seems to be in a story in the Boy’s World. Still another boy is studying the C. W. B. M. topic in the Missionary Tidings. That bright eyed boy over there thinks Uncle Isaac is all right and reads his “Heart to Heart Talks To Our Young Folks” in The Gospel Plea. There on the front seat is a good looking fellow studying his En- deavor lesson in “The Lookout.” One of our more advanced boys is reading the editorial in “The Woman’s National Daily” on mother love. Evidently the well springs of his heart are touched as he reads. Kind friends, all this given as imagination is not fiction.

Who can tell of the helpful influence all this systematic reading will have upon the lives of these young men? That day as I looked upon them I knew they were reading from some of the greatest minds of the present day, and that if this reading be done faithfully, all these lives will be enriched and uplifted.
Heart To Heart Talks
With Our Young Folks.

Father is usually a pretty good man, but there is no word in the English language like mother. My young folks all know that whether you are good or whether you are bad, mother loves you still. You may be sixteen or eighteen years old, still you are mother's baby, and you may grow till your hair is gray and you will still be mother's baby. Do you think anyone could ever forget that mother love? When young men and young women forget that they begin to go the downward road. Uncle Isaac trusts that you will always obey father and mother while you are at home and always love and respect them when you are gone. Obedience to those who have the care of you is the road to happiness and prosperity.

ARKANSAS

Dear Uncle Isaac:—I read your letter in THE PLEA and was indeed glad to hear from you. I am well and hope you are the same. Our family is doing well. We are only four who go to school. Three of us are in the Third Reader and one in the Fourth. Our school teacher's name is Mary Milton.

Your friend,

MATTIE ELLEN BLOOD.

Kerr, February 18, 1907.

In a post-script to this letter Mattie says she is only nine years old and that the handwriting is her own. Mattie, I think your manship is real good. You must hurry up and learn as fast as you can so you can go away to school in a few years. The world needs the best you can give to it.

I take it that most of the boys and girls who read these talks from week to week, are going to school. You have many privileges and opportuities your fathers and grand-fathers did not have.

Do you appreciate these blessings? Do you go to school for the sole purpose of causing trouble for your teacher, or are you doing all you can to make your teacher happy in her work? I wish all the young folks would take this talk to school with them and let the other boys and girls read it. I hope they too, will get anxious to hear from Uncle Isaac every week in THE GOSPEL PLEA.

Yours very truly,

UNCLE ISAAC.

P. S. Address me Uncle Isaac, care of GOSPEL PLEA, Edwards, Miss.

MISSIONS THE HEART OF OUR PLEA.

By J. W. HOLSAPPLE.

If there is a well-known truth about our plea, it is that it is Christo-centric. Christ is our creed, His Word our book of discipline and his church the only church in which we claim membership. He is the true light, we are his reflectors. He is the heart of the Bible, we are the circulating media through which his life is to be carried to and fro throughout the entire body of humanity. He was heaven's missionary; we are his missionaries. Missions was the heart of his life; it should be ours. He not only went about doing good himself, but imbued his first disciples with the same beneficent spirit. After he had finished his personal work on earth, triumphed over death, hell and the grave, and been entrusted with all the authority of both heaven and earth, he gave his disciples a new and enlarged commission—that of preaching the gospel of his resurrection to every creature in all the earth.

While they did not at first understand the universality of their commission, they did understand that it was missionary as applied to their own people, the Jews. They so preached and so wrought as to have daily additions to their membership; and when persecution drove them all except the apostles from Jerusalem, they went everywhere preaching the word. Even the most timid were not deterred from the self-same work for which they were compelled to flee for safety from their homes. They suffered death rather than refrain from preaching the gospel and having fellowship in its work. The entire New Testament record of their work shows that the heart of the early church was missions.

When Peter and John were brought from their first imprisonment because of their missionary efforts among their own people, carried before the Jewish ruler, charged not to speak or teach again in the name of Jesus, and threatened with additional punishment for so doing, they boldly replied: "Whether it be right in the sight of God to harken unto you rather than unto God, judge ye; for we can not but speak the things which we saw and heard." Imprisonment nor threats of greater punishment could cause them to cease from their missionary efforts. When they returned to their own company, the disciples, and related what had been done to them, there was such a manifestation of missionary zeal and willingness to sacrifice earthly possessions for Christ's sake as has seldom been seen. "Not one of them said that ought of the things which he possessed was his own;" and "as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold and laid them at the apostles' feet."

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

PROGRAM
of the
Arkansas Minister's Meeting
to be held with the Walnut
Grove Christian Church
At Sherrill Saturday March
23
1907.

10:30—Devotional to consist of reading, song, and prayer to be conducted by the Chairman R. L. Brock of Kerrs. (2.) A talk on the necessity of the Minister’s Meeting, Odis Holden of Kerrs. (3.) How long shall one Minister remain as pastor of a congregation. (3.) How sharp and the best time to rebuke a congregation. (5.) How much of the minister’s support should come from the church he preaches for. [6.] Bass solo by George W. Ivy. [7.] Vote of thanks to be extended by the ministers. [8.] The Adjournment.

H. Martin,
Geo. W. Ivy,
Odis Holden,
M. M. Bostick,
Committees.

STRANGER IN CHURCH.
Several years ago two strangers, well-dressed young men, entered a church in a small town and seated themselves in an empty pew. Presently an elderly woman, the owner of the pew, came to the door and motioned to them to come out until she could pass to the farther end. They were offended at her discourteous manner and marched angrily out of the church, refusing to listen to any invitation to remain.

A few years afterward the Queen of Holland, being an invalid, visited the city of Heidelberg, Germany, for medical treatment. While there she went each Sabbath to a modest little church, occupying the back seat in order to escape notice.

One day a scholarly-looking man, plainly dressed, came into the church and took a seat near the pulpit. A few minutes later a haughty German woman swept up to the pew and, seeing a stranger in it, ordered him by an imperious gesture to leave it.

The stranger quickly obeyed and, going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady’s friends gathered around her and demanded whether she knew who it was she had treated so rudely.

“some pushing strangers,” she replied.

“It was King Oscar of Sweden,” was the answer. “He is here visiting the Queen.”

Her mortification may be imagined.

A correspondent who was an eyewitness of both of these scenes sends the story to us and asks, “which played the more manly part: the two vain young men or King Oscar?”—Unidentified.

Alabama.

Dear Editor Gospel Plea:
I wish to write you a few lines concerning the Macedonia Christian Church at this place.

Elder H. J. Brayboy, of Lumberton, Alabama, was with us on Lord’s Day. He addressed our Sunday-school and delivered two excellent sermons, taking for his morning text Matt. xxii Chap., and for his evening text Rom. v Chap.

Our membership is small, numbering only eighteen; but we are strong in faith and have been stirred to pledge more for the Master this year than ever before. We earnestly desire the prayers of the brethren, that we may prove good soldiers of Christ.

Yours in the work,
S. G. Guss.

Oxmoor, February 17, 1907.

Virginia.

Editor Gospel Plea:
It has been some time since you have had any news from this “Neck of the woods,” but our silence must not be taken as a sign that there’s nothing doing. It was my lot not long since to measure arms with a modern Simon like the one mentioned in Act 8th chapter and the 9th verse.

“He bewitched the people giving out that himself was some great one.” He succeeded in leading away four of my flock. He held meetings at their houses, called spirits and did numbers of nameless tricks. For several months this work went on. On Jan. 20th learning that a meeting would be held by them that day I preached my best sermon on “Enduring hardness as good soldiers.” Two of our members and I went to this meeting. I witnessed his performances in a dark room defeated him in argument and announced my determination to preach on the subject Feb. 3rd 1907, and I did, using texts: Gen. 1: 3 “God said let there be light” Isa. 8: 20 “To the law and to the testimony” Deut. 3: 19, 20, 21 “Men loved darkness rather than light.

The scriptures contain abundance of evidence against this old foe in a new face. Preachers who are called to meet this kind will do well to take a Concordance or Reference Bible and study the subjects “Familial Spirits,” “Wizards,” “diviners” and “divination.”

Hear Paul curse those who bring
other gospel and drive out spirits
in Acts, 16:

Ezekiel calls them "False." Isa.
calls them "Liars."

Moses and the law said "Stone
them."

Paul calls it "Doctrine of devils.
first Tim. 4: 1 "Strong delusions
that they might be damned. 2 Thess.
2: 11, 12, I felt like that giant Eld.
Rob. Neal when he is after a
Mormon. He forgets "Daisy," "Miss
Lucy" and everybody else but
that Mormon. As he attends to the
Mormons in the mountains of Ky.,
I'll attend to the spiritualists in this
"Neck o' the woods." That spir-
italist was a lion and a bear, had
taken two old sheep and two lambs
from my Father's flock which I was
watching. Some told me to let him
alone. The Devil told Jesus that too,
but Jesus didn't. In the name of
the Lord we rescued both the
sheep and the lambs and restored
them to the fold.

G. M. DICKERSON.

Tiptop, February 10, 1907.

UNCLE SAM'S ANNUAL
DRINK BILL.

Uncle Sam's drink bill, a billion
a year, a billion and a quarter, to
be exact! This simply the direct
cost of the alcoholic drink con-
sumed, at so much a glass, or so
much a gallon. Yet, it is as much
the entire running expenses of the
government.

Is Uncle Sam a drunkard, then?
No; on the country, he is by far the
soberest of the great nations. Is
he, then, going bankrupt with the
waste of money? By no means. He
is the richest of nations.

How does Uncle Sam pay his en-
orous drink bill? Does he issue
bonds and give the proceeds to the
liquor dealers? Does he mortgage
the public domain for it? Does he
collect direct taxes to hit. 

with? No, the cartoon is a fiction, a
trick with fingers, a play upon
words. Uncle Sam pays no drink
bill to speak of. He grows richer
and soberer every year.

But there is a drink bill of a bill-
on, is there not? Yes, of twice
that if the known facts could be
ratulated. Does the liquor dealer,
then, go without payment? Not he.
He trusts nobody. He never loses.
"His eyes stand out with fatness;
he has all that heart can wish." 
Who, then, puts up the money? Is
it the rich? No. The poor pay two-
thirds of it; they who, on the basis
of mere money, can least afford it
—wage earners, working women,
children robbed of food and cloth-
ing and education, that their fathers
may debauch themselves. Who
pays this billion? the same persons
who take the blows, and rags, and
poverty and insanity that come of
it, the widows and orphans, the
weak who cannot defend themselves,
the outcasts who have no hope, the
victims of habit, the helpless poor.

What, then, has Uncle Sam to do
with it? He shoves the bloody billion
with the most nefarious trade on earth,
and fills his pockets with spirit of
the weak—men and women and children;
and rejoices like a strong man to run a
"system of saloons."

Aye, but he suffers, does he not?
Yes, indeed but not so much in
pursue as in depreciated character
and leanness of soul.

But the church—what does the
church do about this? Much in
words, much in small ways of per-
sonal rescue of the victims, much in
certain localities where it is easy to
do much; but at the general election
ninety-five per cent of the church
vote stands by the policy of taking
revenue from the liquor business in
consideration of permission to lie in
wait to catch the weak and poor.

The people who try to break the
way on Sundays often spend all the
week in the garage.

It takes the full life of a wise man
to discover and express some great
sentiment, but it only takes the
empty head of a fool to spoil it.

When one sits alone and muses
while the fire burns, and, counting
the cost the best he can in a matter
so beyond the power of computation,
makes an all-inclusive and all-con-
clusive decision that he will take
the right at every fork of life's
highway, so far as he can see the
right, and, at any rate, that he will
look for it as the gist of every prob-
lem of behavior, he has consecrated
himself to God. The rest is educa-
tion, growth, practice.

There was never a time when the
appeal of duty was so strong, or the
appeal of ology so weak. Pious sham
and Pious shiftlessness are pilloried
in every market place; and a
thousand far-famed reforms are conver-
ging toward the heart of the
body politic. In that vast thing
which we call politics, our better-
ment naturally will be less plainly
visible than in the lesser lives and
lesser spheres; but the very despe-
rateness of our present efforts prove
our heightened vision and our
heightened sense of wrong. The
dieties of dirt and demagogy are
topping from their thrones and
Jesus Christ, the Master of our
social order, is coming to His own.

Homer Herald.

REACHING AN IDEAL.

An ideal is something at present
just beyond us, but yet attainable:
that which is far beyond us is fancy.
A true ideal is as a model set be-
fore us, which when we have
copied it, is no longer an ideal
but a realization. To realize an
ideal, calls for choosing a new
and higher ideal. So a true life is
a never ceasing climb from ideal to
realization, and from realization to
ideal, and thus on to the final and
eternal goal.
from the famine that there is not room for them all. The Juniors and Mission Band children have built them, you know."

"Whew! I should think that might be a better use for money than to spend it for candy and sodas."

"I don't eat all the candy or drink all the sodas," said Charlotte laughing.

"That's so, lawn I take almost as many as you do, though I think not quite. I'll tell you what, Sis, if you'll do without goodies for a month, I'll do the same, and we'll give the money to the mite-box."

"All right," said Charlotte, laughing. She thought it would be quite easy to keep her promise. But the very next day, when she was downtown, her father asked:

"Shall we go in and have a soda together?"

Charlotte hesitated. She wished very much for the glass of soda, and, besides, she was not sure that she promise would hold in this case. But she decided it was best to be on the safe side so she said:

"If it's all the same to you, papa, I'd rather have the nickel for the box."

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.**

"We shall be what you will make us.
Make us wise and make us good;
Make us strong for time of trial;
Teach us temperance, self-denial,
Patience, kindness, fortitude.

"Look into our childish faces.
See ye not our willing hearts?
Only love us, only lead us,
Only let us know you need us,
And we all will do our parts."

If every father, mother, pastor and teacher could have these words, just quoted, burned deep into their hearts, what might we not expect from the coming men and women in missionary work throughout the world as well as along all lines of reform movements. Let us awaken to our responsibilities and lead and teach the children to be true, pure and upright in their young lives and encourage them to give, work and pray in our Master's vineyard. The children are ever ready to do their part if they have a consecrated leader to direct them. When their hearts are filled with the love of helping others to live better and happier they will not go astray themselves - hence in helping to save others they save themselves from many snares and pitfalls.

HELPS FOR MARCH TOPIC.

Recitation.

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 mama 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 heavens' pearly gate?

Selected.

ONE LITTLE MITE-BOX
AND WHAT IT DID.

It was Charlotte who brought home the mite-box. She did not know just how she happened to take it, except that the Superintendent of the Junior Society had given them to the other members, and she had not thought of refusing when one was offered to her. Charlotte usually did what she saw those about her doing, without thinking very hard over the matter.

Charlotte's brother Roger saw the box, and asked her what it was for.

"For money," said Charlotte.

Roger whistled. "It won't take a box as large as that to hold all the money you'll save," he said. "you know what a treasure you are to the man at the candy counter. And as for soda - why, the fountain over at the drug store fairly sizzles for joy when it hears you coming. What do you want the money for?"

"'a why, for enlarging the orphanages over in India, because so many poor little children were saved from the famine that there is not room for them all. The Juniors and Mission Band children have built them, you know."

"Whew! I should think that might be a better use for money than to spend it for candy and sodas."

"I don't eat all the candy or drink all the sodas," said Charlotte laughing.

"That's so, lawn I take almost as many as you do, though I think not quite. I'll tell you what, Sis, if you'll do without goodies for a month, I'll do the same, and we'll give the money to the mite-box."

"All right," said Charlotte, laughing. She thought it would be quite easy to keep her promise. But the very next day, when she was down town, her father asked:

"Shall we go in and have a soda together?"

Charlotte hesitated. She wished very much for the glass of soda, and, besides, she was not sure that her promise would hold in this case. But she decided it was best to be on the safe side so she said:

"If it's all the same to you, papa, I'd rather have the nickel for the box."

"What kind of a box is it that you want to get me into?" asked her papa.

Charlotte told him about the orphanages in India, and her promise to Roger.

"Good!" said he. "My money shall go into the box, too." And he gave her a dime. And as long as you and Roger do without your sodas, I think I can do without mine."

Charlotte was gleeful when she went home and showed the dime to
A HOME PICTURE.

Oh! the happy little home when the sun shone out,
And the busy little mother got the children all about;
And Johnny fetched the water
And Billy-boy tied both his shoes as every laddie should—
And Tommy brought the wood,
And Johnny fetched the water,
And the cheery call of friends—
And the thunder vine of shadow—
Oh! the happy little home when the twilight fell!
And all along the meadow rang the old cow bell,
With a tinkle that is music through the rushing of the years——
And I see the little mother, in the tremble of the tears,

And I hear her happy laughter as she cries, "The boys have come!"
And we know she's getting supper in the happy little home.
Oh! the happy little home when the moon gleamed forth.
And Billy-boy would have it that it "risen in the North."
Oh! the raptures and the whispers near the little mother's chair.
As the white-robed little figures are fitting here and there,
And we're just as near to heaven as we mortals ever roam,
When we kneel and say our prayers in the happy little home.

Louise R. Balfl.

MISSION'S THE HEART OF OUR PLEA.

By J. W. Holzapell.

(Continued from 3rd page.)

This was a simultaneous outburst of their desire and determination to spend and be spent for the advancement of the cause to which they had dedicated their lives.

A larger vision came to them after the convincing miracles in connection with the opening of the door of faith to the Gentiles, and they began the greater work of evangelizing the regions beyond by sending out Paul and Barnabas as missionaries from Antioch. From this time forward the story of their trials and triumphs reads like a romance. To the elders of the church of Ephesus Paul said: "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly and from house to house, testifying both to Jews and to Greeks repentance toward God and faith in our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost testifieth unto me in every city, saying that bonds and affliction abide me. But I hold not my life of any account, as dea unto myself, so that I may accomplish my course, and the ministry which I have received from the Lord Jesus, to testify the gospel of the grace of God." To the Corinthians he wrote: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and in thirst, in fastings often, in cold and nakedness."

No one can read or hear these thrilling statements without realizing that missions was the heart and life of that church to whose restoration we are irrevocably and eternally committed. We can no more consistently maintain our plea to the unconverted and leave out faith, repentance and baptism, than we can maintain our plea to restore the New Testament church in its life and work and leave out missions. But there is no danger of failure at this or any other point. The great heart of this brotherhood is missionary, and it will grow more and more so with the passing years. God is in this movement and in the hearts of those who have espoused its sacred cause.

Christian Evangelist.
Lesson for March 10, 1907.
Edited from Standard Bible Lessons.

Isaac a lover of peace.

Gen. xxvi, 12-25.

GOLDEN TEXT.—Blessed are the peace makers, for they shall be called sons of God.

(13) And Isaac went up from thence to Beer-sheba.

And he called the name of the place where he dwelled Beer-sheba.

Isaac kept well in his mind the blessings which his father had labored hard to give, and restored to the land these blessings which his father had labored with so hard. Isaac was a true patriot.

(15) Now all the wells.

Wells were possessions of immense value. They were usually dug in solid limestone rock, and hence were very difficult to dig, and costly. The Philistines had stopped and filled with earth. It does seem strange that the Philistines should have stopped these wells, instead of making use of them for water was so scarce.

(16) Go from us.

Abimelech gave himself up to the prejudices of his people. Instead of molding public opinion as a true leader, he let public opinion dictate his own conduct, and let it cause him to do that very unwise thing take sides against a Godly man. It is best to think long and carefully before turning against any man, but nothing should cause us to forsake a godly man. Hatred is a heavy burden, and the longer we carry it the more it weighing us down. It weaken the soul of Abimelech, and made Isaac stronger by comparison. Isaac does not insist upon the bargain he had made with them for the lands he held, nor upon his occupying nor improving of them, nor does he offer to contest with them by force; but peaceably departs. We should deny ourselves, rather than quarrel.

(18) And Isaac dug again the well.

It is clear, that wherever Abraham sojourned, he improved the country, so Isaac opened up the wells which Abraham had dug, but which since, had been used. And he called their names after the names by which his father had called them. Isaac kept well in his mind the blessings which his father had labored hard to give, and restored to the land these blessings which his father had labored with so hard. Isaac was a true patriot.

(21) And they dug another well.

Isaac implicitly followed the divine command, "Resist not evil." It is better to suffer wrong than to do wrong. Sinah.—Enmity.

(22) Rehoboth.—Broad places, or room. The Lord has room for his own.

(23) And he went up from thence to Beer-sheba.

Wearied, as he must have been, he is all the more ready to go to Beer-sheba, the town of the promised land. Here God appeared to Abraham, and now he appears again to Isaac, yet afterwards to Jacob. This place, therefore, was the place of high covenant interest.

WHAT SAITH THE SCRIPTURE?

Blessed are the meek: for they shall inherit the earth. Matt. 5:5.

Then I saw all labor and every skillful work, that for this a man is envied of his neighbor. Ecc. 4:4.

Better is little with the fear of Jehovah, than great treasure and trouble therewith. Prov. 15:16.

Better is a dry morsel, and quietness therewith, than a house full of feasting with strife. Prov. 17:1.

If it be possible, as much as in you lieth, be at peace with all men Rom. 12:18.
Helpful to All.

The most unfortunate man to be found is he who can see only his own interests in his immediate little nook. He goes over the difficult problems of his day like a blind man goes over gullies. He stumbles through them. It is a painful process but it is the only way he knows and by it alone he can get through. In training young men we must give them a broad enough education so they can look at things from the standpoint of the good of society. They must be able to see how things will affect others. The end of all laws is that no man shall do anything that will infringe on the rights of his fellow-men. In like manner a man must seek to bring about only such social and political changes as will bless society; and he must not oppose any reform that looks to the betterment of society, even though it should be against his individual interests.

Now to apply these principles, let us be more definite with some examples. A young Negro who comes from one of our schools goes out to face serious problems. The foremost question he has in mind is the betterment of the condition of his own people. In doing this he must have due consideration for the institutions, political and social, that have been built up through three thousand years of straggle. If those institutions harbor wrongs, and we know they do, they must be approached in the spirit of a reformer. Men resist many things because they do not understand them. Their vision has not been enlarged so they can see what the reformer aims at; but when the reformer once brings about his reforms, they rejoice with him and wonder why they did not see it before.

There is no solution to the problems before us but universal education. Ignorance intensifies every phase of our present problems. In any community where there is a large ignorant population, there superstition and vice reign supreme. The few cultured people who live in the midst of it suffer. As all the nerves of the body are intimately connected and sympathize with each other, so is there a nerve in society that makes all classes sympathize with one another. Some people have so blinded their reason that they have advocated the policy of keeping the Negro population ignorant, but we are beginning to see that where the Negro population is most ignorant, there it is most indolent, superstitious and sinful; and where it is most sinful it demoralizes the white population so it has sunk to a level where we would not recognize it as descended from our kindly Virginia stock. The white man who is opposed to giving the Negro Christian education, in effect, advocates casting the white race in a gulch of ignorance and vice that will overwhelm it. Let us not be deceived. What we sow shall we also reap. If we sow the seed of ignorance it will grow up and smother out all the good seed we have sowed and cultivated thus near to maturity. The seed of truth and error may live side by side for a time, but ignorance cannot be cultivated without smothering out intelligence.

The Gospel is powerful because it has sanctified truth. No man need fear to apply it, for it is dangerous only to dangerous errors. An honest application of its power will bring out such results as an all-wise providence alone can give to us. He who fears to apply it fears God, and he who fears to trust his cause to God is doomed. The church has overcome all obstacles and it will continue to overcome them until all nations and kindreds and tongues will have been brought into the city of God where the walls are great and high. Our cause is the cause of humanity and our goal is a redeemed and sanctified society.

Quite a number of brethren are writing about the Workers' Conference to be held in May. We hope to have out the program in a few weeks. In the mean-time we urge all the workers to plan to come. At this conference we do not want any debates and discussions. We want to come together to strengthen the work we already have begun, viz., the educational institution and the state work in the various states. It is to a conference of workers and our object is to increase the work and put more workers on the field.
THE GOSPEL PLEA.
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wards, Miss.

We imagine that at one time way
back in barbarian times the world
was full of toughs and vagabonds.
In fact the majority were probably
of that kind. Now Christian civil-
ization has made the majority good.
The toughs and degenerates of our
day, of whatever race, are those
who have reverted to barbarism.
The remedy is a stronger dose of
Christian education.

The most gratifying thing we
have heard for years is the wave
of prohibition sentiment that is
swEEPING over the state and the
whole country. Jefferson county
recently voted the saloon out and
now Vicksburg and Warren county
are getting ready to cast the cursed
institution into outer darkness.
When Greenville and Canton follow,
the saloon will be dead in Missis-
sippi. Knoxville Tennessee voted
it out with an overwhelming ma-
jority and Memphis will soon fol-
low. In Indiana a judge has de-
cided that all saloon licenses are
uncostitutional and if the Supreme
court sustains this, the American
saloon evil will be an outlaw.

Subscriptions Received.
Sent in by T. W. Williams.
For self 1 yr. $1.00
Sent in by Geo. W. Ivey
For self 3 mo. .25
Sent in by Eliza McNorton
For self 6 mo. .50

NOTES FROM OUR
SCHOOLS.

Martinsville School.
To the Editor of The Gospel
Plea:—Since our last letter we have
had several visitors.
First came Elder R. S. Peters,
of Winston-Salem, North Carolina.
He did not stay very long but
made some very encouraging re-
marks to the students and teachers.
He also spent a few moments in
each class-room.
Then came Rev. Yancey, of Dan-
vilie, Virginia, a colporteur for the
American Tract Society. He
brought quite a number of books
entitled, “The Good News in story
and song” the New Testament
and a collection of popular songs
and hymns all in one volume, cloth-
bound, for only ten cents each.
We purchased all he brought and
then many were left without one.
Rev. Yancey tried very hard to im-
press us with the fact that we
are living in an age in which every-
thing is changing, and how nec-
necessary it is that we keep up with
the time; also that opportunities
for making a mark in life are more
plentiful now than they were
twenty-five or thirty years ago,
and that we ought to take advan-
tage of this and make of ourselves
such men and women as will be
able to do more to uplift humanity
than our fathers and mothers did.
Finally, Mr. C. C. Smith, of
Cincinnati, Ohio, honored us with
a visit last week. We were all
glad indeed to have him with us.
He lectured to the students in the
chapel on the subject, “Birds.”

His lecture was very interesting.
We were all surprised to learn
that there are so many different
kinds of birds, and that we know
such a little about those things
that we see and hear at any and
all times of the day. He also
lectured at the Christian Church
(colored) two nights. The first
night his subject was, “What the
C. W. B. M. is Doing for the Ne-
groes in the United States.” The
next night his subject was, “Ja-
mica.”

On the evening of February 22
an entertainment was given at the
operahouse by the students. It
consisted of three features: A
recitation entitled, “Battle of Blen-
heim,” a Japanese Wedding, and
a drama in three acts entitled;
“Diamonds and Hearts.” The
drama was something new among
the colored people here, for they
had never gotten up anything
like that before. Many who were
in this entertainment had never
seen an opera house before; but
I think we must have played our
parts well, for there has been
much talk of our repeating the play.

Yours respectfully,
JUSTINA K. SPENCER.

Lum Graded School.

We looked forward with pleasure
to the coming of Bro. C. C. Smith.
His visit here seems to have put
new life in the work. On Sunday
and Monday each we listened to
two interesting and very helpful
addresses from him. On Sunday
morning he told us of the work of
the C. W. B. M. and the great sacri-
ifice many are making to uplift the
unfortunate and to win souls for
the Kingdom of God. As he told
of the work in Jamaica, the terrible
earthquake, and of Bro. Jacob Ken-
oley in Africa our hearts were deep-
lly touched. So deeply impressed
were some that after going out from
the meeting they expressed them-
selves as having been awakened to a
greater sense of their duty to God
and their fellowmen, and that here-
after these fields and the work
would mean more to them.

ROXIE C. SNEED.

(Continued on 7th page.)
ANOTHER WEAK POINT!

As a rule our congregations have pastors, elders, deacons, and trustees. I claim all these official places are scriptural. Sometimes they are scripturally filled by the congregation and the duties of the officers scripturally carried out. Again, it is often that the pastor and congregation are entirely too careless, to say the least, in electing officers for the church. It is often that our actions are anti-spiritual in looking out men to serve the church. A failure in the teaching of the Holy Spirit in selecting the church officers; and these officials failure to do their official duty in the spirit and letter of the New Testament, will cast an unfavorable reflection upon our claim to follow the New Testament in spirit and letter. Have we not suffered much at this point of our weakness? Is it not time for the pastors and evangelists to do some honest unselfish teaching, along this line and have the congregations act scripturally in this matter, as much so, as in baptism or the communion. Let this teaching be done in love, with Bible in hand and in heart, telling out of the Book what kind of men Christ calls to be officers in His Church, and what they must be, and what they must not be; and what they must do, and what they must not do; where they must do, and where they must not do. We don't have to make up this instruction, it is already given in the Book, and we are called upon to be simply a sick nurse acting in the spirit and obedience of the Doctor, and give the medicine as He has prescribed, with profound and unselfish love and sympathy for the patient. Few men, who have been converted, fail to honestly serve a congregation when they have been honestly and scripturally taught in the proper spirit and received an understanding as to what was required of them to be and do, when hands were laid upon them.

In this great struggle, through which our Churches, Missions, and schools are now passing our progress and over-coming rest largely in the local congregation. The local congregation is in the hands of the officers, Elders, Deacons and trustees. Therefore, if we hope to meet the demand now upon us our pastors, evangelists and congregations must look after the home guards. Are we not weak here? Do we not stand in need of men, not slothful in business, and not entangled with the things of this world, with good report without and full of wisdom and the Holy Spirit to lead our congregations, instead of men following and driving them? When the church at Jerusalem was unselfishly furnished with the officials the Holy Spirit called for, great things came to pass in that City. Acts. 6: 5-9.

When a congregation is led and governed by the Holy Spirit called for, great things will pass in that Church. Acts. 6: 5-9. When a congregation is led and served by earnest and honest God fearing men great things will always come to pass. If we mean to bring great things to pass in restoring primitive Christianity to the American Negro we must faithfully endeavor to strengthen our pulpit and the official capacity of our local congregations. I believe this will help us to do more and better preaching, plant more congregations, build more church houses, raise more for missions, give more to our schools, establish more schools and bring greater things to pass in our local cities. Why should our local work, missionary work, evangelistic work, educational work, in fact all the work, be left to a few preachers, women and children? We must have more of our men, and especially the officials of our congregations interested in this great work. We must build up here at the base. Use good material in our home organizations. Make an organization of "gold, silver and precious stones" just as far as possible. Each congregation must be on the watch for "wood, hay and stubble" it is so plentiful and accessible, but will not stand the fire (Test). Pass it by by "sticking" to the Book. Gold, silver and precious stones are not so plentiful or accessible but they will stand the fire. Do a good service.

We look to our schools, missionary and educational boards, with great hope and much assurance, but all of these, in more than one way, depend almost absolutely on the local congregations. There is no avoiding the fact. All of our church enterprises will be just what the local congregations make them, and the local congregations will be just what the pastor and officers make them. Here, the responsibility rests upon the congregation in calling a preacher and electing her officers. Let us do the first things first.

A PRAECHER

Heart To Heart Talks With Our Young Folks.

How are you getting along about your three subscriptions? Tell your friends that you want to get a daily paper and all you have to do to get it free is to send in three dollars to Uncle Isaac for three yearly subscriptions to THE GOSPEL PLEA. Tell them that they need this excellent religious paper, and I feel sure you will have no (Continued on 7th, page.)
IS THE WORK OF SPREADING THE GOSPEL A DUTY OR A FANCY?

By Fannie L. Hay.

Ah yes, we said let the Bible answer and we will. Dear Savior you tell us. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Amen. What more, pray need we Christians? but let us see, whether or not this command was obeyed by the Christians of that day. Yes from the very beginning the gospel was preached to every nation under Heaven and the mission spirit came with the Holy Ghost!

The disciples did not preach so before. Let us read Acts 2:4, 5 4-6. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under Heaven.

Now When this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. Something they had not heard before from the disciples for they were unlearned men, but being filled with the Holy Ghost they were able to give the gospel story to every man in his own language. This was in obedience to the divine commission. They were to preach to every creature, and so they were prepared by the Holy Ghost to preach in every language. So to day every missionary sent to foreign fields must first learn the people's language before he can tell this great truth. Dear Christians, we are not taught those languages by the Holy Ghost as then, but that same Christ has given us health, strength and labor whereby we can earn money with which we can help those God sent missionaries to take a course in these different languages that they might be prepared to speak of the Christ with boldness to a dying and perverted generation. God has seen fit to use us with our means to fill this office of the Holy Ghost as on the day of Pentecost. Oh God, what is man that thou art mindful of him, and doth make of him an interest?

How glorious is the thought that when ignorance of the Christ ruled the earth God winked at it, but now commanded all men to repent everywhere. Acts 17:30. Men are everywhere commanded to repent, and why? Because whosoever shall call upon the name of the Lord shall be saved.

Oh, listen Christian world! How then shall they call on him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom. 10: 13, 14 and 15. God's Son, Christ our Lord has sent every true preacher of the true gospel. Then why hesitate, ye sent of the Holy Child Jesus? Why refuse to infuse in the heart of every Christian the missionary spirit? Oh, why refuse!

Christ was in the beginning a missionary, and it was He who set the example for His followers through all ages. He at one time sent seventy missionaries at once! Listen to what He said to them: Go your way: behold, I send you forth as lambs among wolves. Luke 10: 3, 9, 16. Not only did he send men to preach the gospel, but He told these seventy men whom He sent into cities where He himself would come to heal the sick. Oh, bless God, how happy I am to know that we too, have said to those who have gone into the fields of labor, heal the sick! although the seventy were sent as lambs among wolves, they went with these words ringing as soft music from silver bells, in their ears; 16 vs. "He that heareth you heareth me, and he that heareth me heareth him that sent me." We have the same assurance, yes, yes, we can hear the music of the same words. Oh, the dear, dear, missionaries who have harkened to the great commissioner and have left home, dear ones, and friends to cross the great deep, to go into an unknown country where no face is familiar, with no friendly voice to greet them! Oh, how loudly, how sad they must be at times, but the soft, enchanting music of the Christ Child's assurance falls upon their ears, and with great faith and full hearts they sing:

Anywhere with Jesus, I can safely go;
Anywhere He leads me,
On this world below;
Anywhere without Him
Dearest joys would fade
Anywhere with Jesus,
I am not afraid!

Dear Christian friends, my heart goes out to this great cause of missions, for it is a cause that has for its founder the Son of God Himself. A cause for which every
Christian must live, it is the one way the world is to be brought to Christ. We dear Christians are sowers of the good seed which is the word of God, and the blessed Master has given to us the world for our field, the harvest is great but the laborers are few. Let us not sit all the day idle, but go and work while it is day. Let us lay aside all sin that besets us. Work and we will be a blessing to humanity. Dear churches will you not take hold of this great work? It is God’s. It is a duty. Think no longer that it is a fancy for the same one who said baptize, said go into all the world and preach. Oh, won’t you help obey this command? Won’t you? Read of the thousands that are daily filling Christless graves, and let it touch your hearts? Think of the thousands of child widows in heathen lands and be converted to the cause. Remember the thousands of helpless orphans and weep genuine tears of sorrow will you not let the heroic deeds of our beloved missionaries appeal to your hearts? Open your eyes, dear brothers, dear sisters, open your eyes and you shall see the glory of Him who wove the thorns upon His brow. Look into His pleading eyes. He loves these unfortunates. Listen, it is He who said go teach them. Oh, will you listen?

Now may God bless you with a great awakening I ask in the name of His Son! Amen.

Texas.

Dear editor Gospel Plea:

It has been some time that the brotherhood has heard from me, so I ask for space in your beloved paper to say something about my part of the Christian work. I was at my post on the 4th Sunday. We had good services in all departments of the church at Greenville. Our people at that point have been a little scattered but they are falling in line as workers for the Lord. Our Y. P. S. C. E. and Busy Bees were well attended in the afternoon. We had a large crowd to listen to the subject “Sowing the good seed.” At night we had a packed house and after the services we outlined some work for the church which we hope to accomplished. We ask the prayers of the brotherhood. Our watch word at Greenville for this year is “The world for Christ and Texas for the C. W. B. M. and all of its plans.” We hope to go to Taylor with a good report this fall.

R. L. LOVE.

T. E. WORK OF THE MODERN CHURCH.

By E. D. T. DAVIS.


The problem of each church and community needs to be properly adjusted and adapted to the needs and ends sought to be accomplished. It is remarkable how Jesus adapted himself to the times and circumstances.

He said to Peter and Andrew, follow me and I will make you fishers of men. Matt. 4:19. He spoke to them in a language they were able to comprehend.

It is the really earnest spirit desiring to bring men to Christ which will produce the largest results. The Disciples of Christ knew all the facts about Christ’s life, death and resurrection, but they were not equipped for their great work until after they had spent much time in prayer and the Holy Spirit had come in power. They became mighty men in the upbuilding of the church.

WORSHIP.

Men not only need to be urged to be true to their conscience, but their consciences need to be informed. One of the great functions of the Church is to teach men how to worship God aright, to do this they must have right thoughts about God.

Jesus said God is a spirit and they that worship Him must worship Him in spirit and in truth. (John 4:24.) Men must be led in their worship by a proper exposition of the scriptures, by prayer and by praise. The place of the Church in this matter is clearly defined in the New Testament. It can be taken by no other institution and no other organization can bring men into harmony with God. Fellowship. Man is a social being and he seeks fellowship with his fellowman. Many of the worldly ways in which this fellowship is sought are ways which lead to wrecking of man body and soul or to obliteration of all the finer feelings.

The mission of the Christian Church is to strengthen the social bond, by seeking to cultivate all the better impulses and finer feeling in man and to place society on a firmer footing in love, purity and righteousness. 1. John 1:3-5. Acts 2-42. 1. Cor. 1-9. (Bible study). Christianity is a book religion as well as one in which God enters into spiritual communion with man.

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

Adaline E. Hunt, Editor.

AUXILIARY PROGRAM FOR APRIL.


Prayer: Brief prayer for a blessing on this meeting.

Hymn.

Business period.

Offering.

Bible lesson.

Sentence prayers for the workers in Mexico and for those who have been led to Christ there.

How many can name our missionaries in Mexico and tell what work they are doing?

Talk; Mexico, Our neighbor, and Her needs.

Short talks on the subjects; Religion of Mexico; Our school work in Mexico; Our Evangelistic Work; Our Centennial plans.

Let every one present add some fact to those already given. Back numbers of the PLEA, the article given below and those given in the next few issues of the PLEA, will furnish material for this meeting.

Hymn and closing prayer.

THE MONTEREY, MEXICO, REVIVAL.

How humbled we should all feel in the presence of divine power! That our God is abundantly able to do all and more than all that we can ask or hope has again been demonstrated in our midst. The Holy Spirit has been working in the hearts of men and women, and it has been given unto us to be witnesses of and sharers in His blessed influence.

Men and women are eager for salvation when they really feel that it can be obtained. We have never seen such absorbing interest and attention as has been manifested in these meetings. Men literally hang on the very words of the evangelist, half rising from their seats in their eagerness that not a fragment of the message be lost. Monday night a man came forward in the middle of the sermon to make confession. He knew that his soul was in peril, and that here was opportunity for salvation. What more important business was there than to attend to this at once? Why wait for mere formalities? He was followed by two women, equally eager to know the way of life.

After the sermon, when six had made the good confession, Dr. Hanson of the Methodist Hospital came forward and made a talk to the unsaved. He asked those who had not named the name of Jesus to hold up their hands. There were only seven in the audience who were still unsaved. He invited those to come forward, and after talking with each of them, five of the seven accepted Christ, leaving only two of the whole congregation outside of the Kingdom.

Among those who came were five adults from the same family. Our evangelists have been laboring with these people for some days, as they are close relatives of some of our members. One of them who is the mother of a sister in our church came recently to visit her daughter. When she found that she had become a Protestant, she was almost ready to disown her child. She had heard the priest in her faraway mountain village tell about the Protestants, and how they worshiped a burro. To think that her daughter had come to such a condition!

After much persuasion she came to one of our meetings. Not seeing any burro in the chapel nor hearing any mention of one, she refused to believe that we were Protestants. She became interested. Prayer meetings were held in her daughter's home and the gospel plan was made clear to her. Last night she and several of her children confess d Christ; but I am not sure yet that she knows she is a Protestant.

Our Brethren Rami and Jimenez are the busiest and happiest men in Mexico. The splendid audiences and the number of conversions are as much due to the personal work of these men and their assistants as to the sermons or the music. Three of our members deserve special mention for their self-sacrificing labors. Brother Isaac Urgana and his wife, who devote their time to our San Luisito outstation, have led perhaps a score to the Savior. Brother Isaac, like Carey, makes the Gospel his life work and cobbles shoes to pay expenses. Margarita Mancha, who lives with the Irelands and who has been a Christian for only three months, is one of the most tireless personal workers I have ever seen. She seems absolutely fearless and does not know what discouragement means. Of such as these is the Kingdom of Heaven.

In seventeen days one hundred
and four souls have found their Savior. So far as we know, this has been the largest revival of recent years in Mexico. The meeting has not ended, and we dare not predict what will be the conclusion. Our greatest concern is that we may be worthy of the great responsibility that has come upon us from the Lord. May He help us to train and lead these new converts so that they will grow in grace and in knowledge day by day.

Jasper T. Moses.

[The revival closed after a little more than three weeks duration with 137 conversions.]

**Heart To Heart Talks**

With Our Young Folks.

*(Continued from 3rd page.)*

difficulty in getting the three dollars. Have the money order made out to “The Gospel Plea” and send it to me and I shall send it to the editor.

One of my boys in Arkansas writes that he would like to see Uncle Isaac’s face. Why bless your heart, I would like to see you to Richard. I hope to write you personally in a few days. I am so busy now it seems that I can’t get to all of my letter writing.

ALABAMA.

Dear Uncle Isaac: I write you these few lines to let you hear from me. I am a student at the Lwm Graded School. I certainly like to read your heart to heart talks and hope all the young people do. Our school has six teachers. They are very kind and dutiful in their work. We have Sunday, and in the afternoon we have the Endeavor meeting.

Truly your friend,

MAMIE M. BRAYBOY.

Lum, February 26.

**The Gospel Plea.**

I wonder how many of my young folks would like to have Uncle Isaac write a continued story to be printed some time during the Summer. Most boys and girls like to read good stories. It would be in chapters and a chapter each week would be printed. Let me hear from you about this.

Your friend,

UNCLE ISAAC.


**The Work of the Modern Church.**

By Eld. T. D. Davis.

*(Continued from 5th page.)*

The church has ever acknowledged its duty to teach the scriptures for in them it finds the truths which it desires to inculcate (John 5:39.) evangelization, beyond the bounds of the church, There are those near and far away, who need to be taught about the gospel of Jesus Christ. More and more the church is feeling the responsibility for the welfare of individuals and of society and of the state.

**Bible Study.**

There are great evils and wrongs which need to be remedied, they have their origin in the evil in men’s hearts. For the cure of bad hearts there is no remedy in all the world save that given by Jesus Christ. Hence the activity of the church is seeking to evangelize men not only at home but throughout the world.

Dear dying Lamb, thy precious blood Shall never lose its power,
Till all the ransomed church of God Be saved to sin no more.

There are three things which every church needs to realize in order that this work may be prosecuted with the utmost vigor and enthusiasm. (1) A clear conception of what the church is and what its relations to God and man are. (2) The opening of the eyes to the fact of sin in the world and its destructive power upon the soul of man, here and hereafter. John 1st. Epistle 1-1-8. Rom. 5-12. John 8-34. Matt. 18-7-11. That the only real help of salvation of man’s soul is through divine Lord and Saviour Jesus Christ. Neither is their salvation in any other, for their is no other name under heaven given among men whereby we must be saved. Acts, 4-12. 16-39-1. Phil. 2-16-1. John, 2-12. Rom. 10-13. 1 John, 1-7.

**Southern Christian Institute.**

*(Continued from 2nd page.)*

Bro. C. C. Smith is here with his words of cheer and helpfulness to teachers and students. Last Lord’s Day in the morning, he delivered a splendid address upon the work of the C. W. M. His chief thought was help these women who labor with us in the gospel.

Last Lord’s Day Evening State Evangelist K. R. Brown, delivered a very enthusiastic sermon. He said no young person could afford to commit a sin, especially if in the hope that he could conceal it, for be sure that in some way your sin will find it out. One young man united with the church by statement.

Last Saturday evening in the College Chapel occurred the annual Inter-society Contest.

It was a fast race from first to last. Every number was well rendered. This contest was the best attended since the beginning of these annual contests. Many from a distance were present.

The following were placed on the HUSILER list in the Reading Circle during February:—Moses Brown, Johnie Fielder, Gabriel Brock, Beecher Matthews.
Lesson for March 24, 1907.
Edited from Standard Bible Lessons.
Woes of Drunkenness.
Isa. xxvii. 7-13.

Golden Text. - Wine and new wine take away the understanding.
-Hos. iv. ii.

Introduction. - Isaiah, in a sermon to the people of Jerusalem, points in warning to the hard drinkers of Samaria, "stretched in flowers, under the sunny sky and in the balmy air; overcome with wine." But God's swift storm sweeps up the valley where they lie; hail, rain and violent streams from every gorge. Our Sunday-schools can do so much for all. Satan wants boys and girls to stay with him and he does get many every year. Last year, in the state of Ohio, there fell by the wayside, as a result of liquor, ten thousands of boys and girls. This must be stopped. First, we can refused to indulge in any intoxicating liquors as a beverage, for boys and girls are more apt to do what we do, than what we say, for if we do not practice what we preach, we are certainly wasting time. Then too, we can create sentiment. Another way in which we may help, is to circulate literature. We must convince folks that not only intoxication is wrong, but that the traffic in intoxicating liquors is wrong. We can organize our boys and girls. We know that the liquor traffic is so thoroughly organized, and we ought to meet it with organization. Every Bible-school in our state should be a Temperance Society. We can pledge our boys and girls to total abstinence. The time has come to inaugurate a campaign of pledgesigning through-out our country. Officers, teachers, schoolars, are you ready?

Facts About Liquor.
(1) Many a young man is "swallowed up" with strong drink before he realized it.
(2) When men stagger with strong drink, they will commit the most heartless crimes.
(3) The habit of drinking brings in its train of loss of affections for one's family, forgetfulness of all social duties, distaste for work, misery, robbery and crime. It leads, at last to the hospital; for alcoholism begets the most serious and deadly maladies, paralysis, insanity, affections of the stomach and liver and dropsy.
(4) A rich man's wines can send a man to babbling in coherency and perdition as surely as the poor man's beer. Alcohol has no respect for pedigreed stomachs.
(5) The liquor bill of America is $1,243,000,000.
(6) The cost in eternity is great. The Bible says, "No drunkard shall inherit the kingdom of heaven."

Explanatory.
(7) And even these. - Judah is guilty of the same sins with Israel. "The reformation effected by Hezekiah was but a half reformation. It put away idolatry, but it left untouched a variety of moral evils such as drunkenness. Judah was no whit behind Ephraim in respect of this vice. The very priests and prophets gave way to the disgusting habit. and came drunk to the most solemn functions of religious and herring causes. First - Red with wine. - They could not walk straight, but reeled from side to side. They have stumbled unto forbidden places, and partaken of many sins through the influence of intoxicating liquors. Second - The priest and the profiteer reel with the strong drink. - They who should have been guides to the people to keep them in the way have themselves wandered from it through this abominable vice. The law absolutely forbade the priest to partake of anything intoxicating before going to religious service, but the vice had such control of them that they did not restrain themselves even then, but went to the performance of religious duties under the influence of liquor. The highest and most intelligent are not safe when they use intoxicating drinks. Third - They are swallowed up of wine. - Men sometimes say that they swallow their wine; it were truer to say that their wine swallows them. It eats their substance, it devours their health, it gnaws of the fine edges of their sense of honor, in fine, if it has its way, it will ultimately swallow them down, body and soul. Men will sacrifice family, money, health, life and heaven for strong drink.

Fourth - They are in vision. - They do not see things as they are. Their eyes are not open to the results of a life of drunkenness. Fifth - They stumble in judgment. - Persons in authority have been warned specially not to drink wine before the hearing of causes.

(8) Full of. . . . . . filthiness. - What a disgusting picture, and yet not too strong to describe the gathering-place of the drunkards. It is hard to understand how self-respecting men can allow themselves even the moderate use of liquor, knowing, as they must, to what it may lead, and how it often led. The saloon is repulsive and abhorrent to all right thinking people.
Helpful to All.

For a number of years Texas and Arkansas have set aside Easter for state missions and we think this a good plan and other states would do well to follow the example. If we start the year with a collection for state work and follow it with the Educational collection on the Sunday before Thanksgiving we can have two big collections, and the churches should be taught to conscientiously observe them.

Since the C. W. B. M. has taken up this work and is spending thousands of dollars and maturing large plans, all the Negro churches should so adjust their work as to give all their collections to that board. The Foreign Society and the American Missionary Board are doing excellent work in their field but they have no means of knowing the condition of our churches and our wants and would not for a moment consider an appeal from us, for they consider this the special field of the C. W. B. M. And this is the reasonable view; for this board has special workers among the Negroes and employs many of the best Negroes in the capacity of teachers and evangelists and it has special means of knowing the true condition. Those Negro churches that cooperate with other boards or refuse to cooperate at all, practically cut themselves off from all help outside of themselves.

The only salvation for our work is a close fellowship between the Negro churches and the Christian white people. This will mean for the present that the white people will give large gifts of money and they will largely manage the work; while all the young men and women who come from our schools will be put to work. In course of time the work these young people will do will gain for them influence and with this influence will come a larger sphere of work for them.

In doing this work we can not afford to open any opportunity for debate and bickering. The state conventions have done this long enough and they have amply demonstrated how detrimental that is. What we now want is actual work done and we seek the fellowship of those who are more anxious about having the people saved than who is to have the honor of doing it. As we learn to deny ourselves, God will increase our responsibility and so a large work will spring up which, like a mighty tree, will send out its branches all over this land.

From a purely selfish standpoint, it is very unwise to refuse to cooperate. To carry on any work, three things are needed, viz., money, opportunity to do, and harmonious action. Money can come only from those who have it, and in the field we need much more than we can ourselves raise. The opportunity to do much must be seized while we still have for our audiences the Christian people everywhere. If the young people are educated and become as worthy as we desire they should be they must have for their audience many besides their own community, state or race. "Seest thou a man diligent in his business, he shall stand before kings. He shall not stand before mean men."

The battle cry for the coming year should be, Our Schools and our State Work. Upon these two depends the future of the Church. The state evangelists of the various states should be adequately supported. The laborer is worthy of his hire, and, We should not muzzle the ox that treadeth out the corn, are two biblical expressions that teach us our duty to our servants. Not a state, from Texas to Virginia, and from Kansas to Florida, has done its full duty to the evangelist. Possibly the evangelist did not always do his full duty to his people, but it would be very hard to make an ox do his best treading if he were muzzled so he could not eat. The time has come for us to put new life in our state work. In all our states are large cities with the most influential people of our race which have not been touched. We must lengthen out our cords and strengthen our stakes. We have a great work but we have not approached it in true humility. We need to get down on our knees more. More prostration before our God is needed.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWSPAPER.
Issued every Saturday from the Press of THE SOUTHERN CHRISTIAN INSTITUTE.
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The moody man has not learned to rule his own spirit and his bad mood will often humiliate him. The world con not trust a man who is not sure at all times.

A man can not afford to have malice towards even an enemy. If your cause is right and your enemy is wrong you need not fret and fume and falsify, go on and do your duty and the world will soon learn where the truth and error lies.

Often a good man has had justice on his side, but he showed malice towards his enemy and so alienated the sympathy he deserved. This is always the case in a lynching affair. The mob punishes with too much malice.

NOTES FROM OUR SCHOOLS.
Lum Graded School.

After a week of rain we are again witnessing some very pleasant weather. The walk from the girls dormitory to the school building had been lately covered with sand and the heavy rains helped much in making it compact.

Spring is almost with us again, though it doesn't seem like we have had much winter here. We delight in having such, because in element weather here for any length of time makes the roads very bad for traveling over, and the day pupils are thus hindered in their regular attendance.

The meeting last year was very inspiring tho' only a few of the graduates could be present yet quite a number had letters to be read which was very helpful. This year we hope a greater number may be present. Begin now to make arrangements to come and most certainly the school can be well represented. If you come you will be helped; the association will be helped and in fact the institution will be better off. Last year it was said that the commencement was the best in our history at the S. C. I. Let each arrange matters in order that this one may be better still. If all concerned become determined we are sure it will be.

Heart To Heart Talks
With Our Young Folks.

It is usually true that what we think makes us what we are. If we think bad thoughts, we become bad. If we think good thoughts, we become good. If a child continues to think that it is a great burden to obey father and mother, that child soon becomes very disobedient. Arise in the morning thinking good thoughts, be kind and obedient, and your life is bound to grow more beautiful. I never see a young man or young woman make the good confession of the Master, but I think that is the most beautiful thing in the world to do.

This week we print two letters. I am sure you all enjoy reading these letters from other boys and girls. How many of you know how many letters I have already printed in these talks? The boy or girl who writes the twenty-fifth letter printed in Uncle Isaac's talks will receive a prize. Now the letters ought to be coming in pretty fast. If all of my boys and girls will take hold of this work in the right way we shall show some of the older folks what a good department of the Plea we can make.

SOUTH CAROLINA.

Dear Uncle Isaac: I am pleased to say I enjoy reading your valuable letters in the Plea. They are of much interest to me. I am going to school every day, and I (Continued on 7th page.)
THE GOSPEL PLEA

TEXAS EDUCATIONAL DAY—EASTER.

The pressing question among the white brethren a few years ago was "What can we do for the colored brethren and how can we best do it?" During this time, as now, the colored brother was losing no time in appealing to the white brethren both locally and generally for help. Whenever and wherever the colored brother made his appearance at a white church, parsonage, home or convention, let him be worthy, every one knew what his mission and message were, and the colored brother always had the message, and from his viewpoint at least it was from God, and he made it plain. As a rule he received "the goods," and as a rule he failed to deliver "the goods."

The white brethren decided to do some permanent and definite work for the colored brother and his race and created the "Board of Negro Education and Evangelization" among themselves, to canvass the white people in behalf of the work undertaken among the Negroes, and secure gifts and offerings, and to help the Negro help himself in every way wise and prudent. There was much said about this Board by both the white and colored brother, and many of we colored brethren wondered why the white brethren did not continue to give us the goods to deliver or to do as we pleased with them. As it was a gift, it was ours and it was none of their business what we did with it. That we were men and did not need any one to tell us what to do with or how to use our money, all we needed and asked for was some one to give us the money.

However this Board was to bring to us and do for us just what we were asking for at every time and place possible, and much more, but by some of us it did not suit. But as the work of the board was better understood it grew in favor with both white and black, and was given a home in the best home of the brotherhood, the C. W. B. M.

Now the pressing question among the colored brethren is "shall we accept and co-operate with the C. W. B. M. in doing evangelistic and educational work among our people?" Fortunately it is a question that will bear investigation. It matters not which side we are with in the answer to this question, we should be willing and should urge a free, full, fair and honest investigation of all the facts and evidences involved in the question. There is much to lose by shutting out investigation. There is nothing to lose by a reasonable and fair investigation. The C. W. B. M. and those, both white and black, who favor both her work and methods, invite a free, full, fair and honest investigation. This question has been debated much among us for the last few years. History tells the results. Keep the question up until facts, evidence and truth shows or decides it; and as this is being done we must be honest with our selves, the people we serve and our God, and accept the decision. Any methods, individual or institutional that won't bear investigation can't be trusted to deliver "the goods." During this time "let there be no strife among us for we are brethren." We are before the world. Give each other a fair chance, square deal and justice—"in honor preferring one another." Preach more of the mind of Christ as revealed in the New Testament and less what "I think," "why I am with the C. W. B. M.," and "why I oppose the C. W. B. M." and we and our people will know better what Christ would have us do in this question and all others. We must not get in the way of the educating and evangelizing of our own people, through nonessentials. Our approval of anything should be based upon principle and not upon policy, sentiment or prejudice of any kind. Our apposition to any measure also should be based upon principle and that only. If so, we can at all times, and will, extend to those who differ with us the greatest liberty and courtesy.

Those of us in Texas who are cooperating with the C. W. B. M. let us see to it that we co-operate heartily as unto the Lord and in the mean time, at least, be ladies and gentlemen respecting those who do not. A full and earnest cooperation will make the best proof. Much better than "Scrapping" and debating. Show how much you and your church with all its members and departments are going to raise Easter to help the C. W. B. M. build a Christian school in Texas. This will show how much we can co-operate better than all we can say . The Texas churches should do better than last year for our state educational work. Easter is the day. What we do for our school will answer the question of our faith and devotion to the C. W. B. M. We hope and look forward to a full co-operation of our churches. Make the canvass of your church a thorough one,—not for large gifts, but a gift from every member. We should have a full fellowship with each other in this work,—first as members of the same congregation; second, as sister churches in the same state; third, a full fellowship with the C. W. B. M. What a great blessing, the privilege to take part in this work is ours!
Reports from the Field

IS IT A DUTY OR A FANCY?
BY FANNY L. HAY.

The son of God was a missionary sent by the Father to work out a plan whereby he could reconcile man to himself, not one man nor just a choice few, but all mankind. The Savior said he came to seek and to save that which was lost; Luke 19:11, a surety all were lost. Hence the plan of salvation must of necessity be preached to all. The question comes who will carry this plan to all mankind? Those who claim to be followers of Christ have been commanded to teach it to all nations. Then, how it is to be carried to those nations our Saviour left to his followers' own judgement. Whether by train, ship or on foot it must be done as will best suit the abilities of the gospel preachers, but it must preached, pure and unadulterated, to every nation; and what is a better organization than the Christian Woman's Board of Missions? What is it but a banding together of Christian women to send those of us who are most willing and capable to go into all the world and preach the gospel to every creature, baptizing those who believe? Yes, but a medium of going that is best suited to our ability to go into all the world, the best and quickest way of obeying the divine command of our once crucified, buried and risen Saviour. Is it a duty or a fancy think you? Ah, my friends it is but a repetition of the question of old, "what will ye do with Jesus"? Will you bury him again or will you declare to an unsaved world the Lord is risen?

Do you love our Lord? If so you will keep his commandments. The work of missions a fancy! What is a fancy but a whim originating in some human mind? Dare you say such a divine passion and longing for men's souls could spring up in the human heart? Nay, my friend, you dare not, such a longing was born only in the heart of the world's Saviour, and transmitted to the human heart by the love of God. What man was ever known to say such love burdened words? Not one. It was the Christ who first spoke them and they were a command, and one upon which he declared his eternal presence with those who obey, Matt. 28:19. Jesus had it in his mind to send us to save the world for he said, "verily, verily I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John 13:20). Oh, bless God! What a lovable duty. What a reward! Go and I am with you always, go and be that receiveth you receiveth me. Ah, dear Saviour, and he that receiveth me receiveth him that sent me! A fancy! then I thank thee blessed Redeemer for such a fancy!

Arkansas.

Dear Editor and readers of The Plea: It has been sometime since you heard from me. I am yet alive and am trying to establish the truth in the hearts of men. I am engaged at England on the fourth Lord's Day in each month where the prospects seem bright for the future. We have two strong members there, strong morally, strong spiritually and of good standing. They give great strength to the cause and also prompt me with great boldness to proclaim the pure word. We beseech God's blessings upon them and upon the entire community in which they live. I am still preaching at Pine Bluff twice per month. We are struggling at the above named place to get a church home, though we are poor in this world's goods. We hope the brethren that are strong and have good church homes will remember us with their money.

Brethren, I am doing all I can to spread the gospel to all nations. Appeals are being made to me every week for missions. If they knew the condition of things in my territory they no doubt would occasionally enclose a check for two, five or ten dollars, though I can not rest unless I respond to most of the calls. The churches plead poverty so much until it is almost useless to ask for missionary money. Yet I don't fail to ask the very people that do compara-
THE GOSPEL PLEA

Arkansas.

Dear Editor Gospel Plea:
Please allow space for a few words to the churches in Arkansas. Dear brethren, you will please remember the collection for the state. This is to be taken up on the 4th Lord's Day in April, 1907, ending the 3rd quarter. My postoffice is changed from Pettus to Lonoke.

I am your servant.

R. J. Ross.

Lonoke.

Louisiana.

Dear Editor Gospel Plea:
I am not a subscriber of the paper but intend to become one at my earliest convenience. But I am a minister of the Gospel of Christ. I am from the Christian Rest Congregation and have, since I moved here across the river, started services in a cabin of mine and had three meetings and can say that we have one confession for baptism, and one from another body. We will perform baptism and administer the Lord's Supper on the third Lord's Day in this month. The Lord being my helper, I will organize a body at this place on the day mentioned. We are in hopes of having Bro. K. R. Brown come to us shortly. We feel that much good can be done here. Elder C. B. Watkin served the meeting, the first Lord's day night, and preached a good sermon. I am endeavoring to spread the gospel in this community.

Yours faithfully,

James H. Johnson.

Workers' Conference.

Editor Gospel Plea:
I wish to say to the brethren everywhere that our Workers Conference is nearing. The commencement at the S. C. I being the time, we hope to have a much larger attendance this year than last. Only four states were represented last year. Texas by Eld. W. M. Alphin of Waco, Mo. represented by Eld. J. B. Parsons of Jefferson City, Miss. represented by Eld. K. R. Brown and T. D. Davis respectively of Port Gibson and Edwards, Ark represented by Eld. H. Martin and your humble servant. Shall not these states (as well as others) be represented with a larger number this year? Shall not the lone star state which furnishes the largest number of names to the year book give a better representation? Shall not North Carolina which furnishes the next largest number (though far away) send at least one delegate? Why not have more able men from Missouri like Eld. J. B. Parsons? Shall not Kentucky our strong hold represent? Let us hear from Bro. Brayboy in Alabama. In fact every state ought to represent. We of course expect a larger representation from the home state of the S. C. I. One object in this conference is to acquaint the minds of the brotherhood with the work that is being done for the Negro Disciples by the C. W. B. M. to enlist every disciple it possible in the work of evangelizing the world and educating our children in our own schools. Brethren, there is no better road to success than a perfect understanding among ourselves, and it will be hard (if ever) for us to understand each other if we don't meet together and get acquainted with each other. Brethren, let us make our meeting in May at the S. C. I. one of importance. We would enjoy the presence of Bro. C. C. Smith if his business will allow.

Hoping to meet the many brethren from the different states at the S. C. I., we are faithfully your co-workers in Christ Jesus.

W. M. Alphin Pres.
M. M. Bostick Sec.
Christian Woman’s Board of Missions

Adaline E. Hunt, EDITOR.

Notes.
The Mt. Beulah auxiliary had their regular meeting in the chapel Sunday afternoon, March 10th. An interesting program on the topic—Children’s Work—had been prepared by Mrs. Prout. There were about eighty persons present. Among the visitors were Bro. C. C. Smith, wife and daughter Gertrude. Bro. Smith gave us one of his interesting talks on the work of the C. W. B. M. The offering received was $2.45.

Helps for April Topics.
“Between the Pacific ocean on the west, the Gulf of Mexico on the east, the United states on the North and Guatemala on the south, lies the Republic of Mexico. From the north to the south the length is nearly two thousand miles; from east to west it is about eight hundred miles at the widest part, with an area of 772,552 square miles. Humbolt said he could drive his carriage from the City at Mexico to Santa Fe without the trouble of making a road; certainly he would have found no necessity for felling one tree, but he would have had a rocky road, one ‘up hill and down dale’.”

Forms of work done in Mexico, Evangelistic, Pastoral, Educational and Medical.

Missionaries.
T. Moses, Mrs. J. T. Moses, Miss Clara Case, Miss Elma Irelan, S. G. Inman, Mrs. S. G. Inman, Enrique Westrup, Mrs. Enrique Westrup, Miss Bertha Westrup, Miss Renae Me Laughlin.

The proper place for winning a child’s heart to the service of the loving Savior is in the home. I was brought to Christ, said a man to a great company of fellow-workman, ‘by my father’s prayers at family worship, and I want to say to you here, “Save your boys from the kind of lives some of you have led, by having family worship in your homes.” Other experiences have their place the education of the child, but the home has the first place, and in the home family worship is indispensable to right training of the children. The father who loves God and his child will take his child to God, and be himself the priest of his home.”

GOOD NEWS.

ARKANSAS.

Dear Editor:—I wish to write of our State Board meeting which was held at the North Argenta Christian Church, February 22nd, with all excepting two members present. The house was called to order by the President. After the devotional exercises, the subjects which had been previously given out were taken up one by one and discussed by the sisters, including those present from the other churches. Every one seemed to convey the idea that there was something for each one to do. We had with us our beloved Evangelist, Brother H. Martin, Brother M. M. Bostick, and Brother James Steel, a Baptist preacher. At the close of our discussion, we listened to each of the above named brethren with interest and encouragement, each leaving the impression that the sisters were to continue to put forth every effort and to go on in the work of our Lord and Saviour, Jesus Christ.

$2.65 was raised that day for the State Fund. Every President that leads this ought to interest herself and take the 10 cent offering at every Board meeting. At least, she should do all that she can toward securing it. Ask, pray, and continue to put it before the members, that we may all become willing workers in the Master’s Vineyard.

The next Board meeting will convene at the Pearsidge Christian Church, in May.

I am yours in the work.

ELLEN BROCK.

Kerr. March 6th, 1907.

ARKANSAS.

Dear Editor:
At the close of the quarter I sent to Mrs. M. E. Harlan $1.25 for general fund and $25 to Argenta for state fund. I was hoping to have a better report this quarter but we have had so much sickness and a few deaths in our midst. I feel that I have done all I could. I ask the prayers of the sisters and brethren that we may grow more faithful in our Master’s work.

I remain your sister in the good work.

MARY LAMB.

Pine Bluff. March 11, 1907.
THE MEXICAN MAIDEN'S

MESSAGE.

RECEPTION.

They say I must send you a message.

From my far-away Mexican home,

I will tell you a little about it;

But I only wish I could come and see all the things I have learned,

And learn all I've wanted to know,

And then come back and tell others.

How very much good I could do!

I have seen little girls from your country,

With their dresses so dainty and sweet,

And I cried as I looked, and I wondered

If I ever could look half so neat.

Is it Jesus who makes all the difference?

If we knew Him and loved Him could we

Be happy and dainty and cared for

Like these same dainty girls whom I see?

I have brothers and sisters to care for;

But the dearest of all is not here;

We had watched her, she faded and faded,

And she died at the close of the year.

Yet we prayed to the Virgin to keep her;

We prayed to the saints every day,

And we offered a gift to the Virgin,

'Tis not always enough just to pray.

The priest had never come to us;

We were poor—did he know it or care?

So she died; to the last she asked for him,

But she died, without even a prayer.

And they carried her out to the grave-yard,

And her soul is still seeking its rest,

Because we had not the money.

And she died, not prayed for nor blessed.

Oh! I want these to know about Jesus,

I don't want them to die and to say,

My Rita and Carmen and Pablo,

That no one has told them the way.

I don't want them to live without Jesus,

I want them to know what to do,

That, in life and in death, they may give others

The help I am asking from you.

And I think when we all stand before Him,

For there, we shall all meet,

You will hear asked the very same question,

The question I ask you today:

How could we love Him, not knowing?

How could we come to Him alone?

You knew Him, why did you not tell us?

You knew Him, why did you not come?

—The Children's Missionary.

TEXAS EDUCATIONAL DAY

—EASTER.

(Continued from 2nd page.)

This work is ours. It is for Texas, or rather through Texas to all the world. The C. W. B. M. is watching our co-operation this year. All eyes are upon us and our efforts will be another evidence in this question. Whatever we are let us be that. This is our 25th year of organized work in Texas. The record of this year ought to show great things for the work. To build a school in Texas is right. To co-operate with the brotherhood in the C. W. B. M. in building it is right. We may not get Lot out of Sodom, but the God of all the earth will do right.

WILLIAM ALPHIN,

Sec. of Committee

Heart to Heart Talks

With our Young Folks.

(Continued from 3rd page.)

study my lessons very hard. I am in the fifth grade; and my sister is in the fourth. I like my teacher very much; his name is Mr. W. H. Rivers. I hope some day when I grow to be a man that I may be able to write good thoughts as you. I hope to write you again soon. I shall encourage some of my schoolmates to read your letters. With much love to you and The Gospel Plea readers,

I am yours truly,

E. THOMAS.

March 6, '07.

ALABAMA.

Dear Uncle Isaac: I shall write you a few lines to let you hear from me. I am attending school at Lum, but my home is Fort Deposit, Alabama. I have been going to this school for four years and I am well pleased with the teaching of the school. We have six teachers, they are so good, and I love them.

Uncle Isaac, I have read of you in The Gospel Plea and I am anxious that you will hear from Lum School. I shall not say very much this time hoping that I shall hear from you in the next issue of The Plea.

May your friend,

HATTIE E. THOMAS.

Lum, March 6, '07.

This isn't all the good things Uncle Isaac has, but I must save something good for next week.

Yours truly;

UNCLE ISAAC.

P. S. Write me "Uncle Isaac, care of Gospel Plea, Edwards, Miss."
Lesson for March 31.

1907.

Edited from Standard Bible Lessons.

Read Psalm CIV.

Golden Text:—The Lord knoweth them that are his.

INTRODUCTION.—The lessons of this quarter have brought us in touch with the beginning of all things. We have followed the story of the creation through its various stages until it culminated in man made in the image of God. We have followed man from Eden to a world of sin. The first murder and the first martyr were depicted in brief, yet thrilling, words. We watched Cain as he left God's work, and began to love the world. Following the history of Noah we have studied in detail Abraham's call and his future career. Lot's mischoice, Jacob's and Esau's, the reckless twins, have each had a share of the quarter's study. While we give below the subjects, historical settings, outlines and Golden Texts of the lessons of the quarter, the student must not forget to view the early history of the world, not as disconnected events, but as a progressive history unfolding itself step by step as a man in his weakness and strength was able to do God's will.

Review Summary.

Lesson I. God the Creator.—
Gen. 1. 1-25.

Historical Setting.—Place, unknown. Time, Ussher places it "B. C. 4004."

Golden Text:—"In the beginning God created the heaven and the earth."

Lesson Truth. God is the author of all life. He is back of all and Creator of all.

Lesson II. Man made in the image of God.—Gen. i. 26 to ii.3.

Place, unknown. Time, Ussher places it "B. C. 4004."

Golden Text:—"God created man in his own image, in the image of God created he him."

Lesson Truth.—The devil does not fear to walk in the sacred paths of Eden, that he may drop a discordant word in some unsuspecting heart.

Lesson III. Man's sin and God's promise.—Gen. iii. 1-15.

Place, unknown. Time, Ussher places it "B. C. 4004."

Golden Text:—"For as in Adam all die, even so in Christ shall all be made alive."

Lesson Truth.—God made man but man cannot make himself by choosing death rather than life.


Place.—"East of the garden of Eden." Time, unknown, it is supposed to have been about 125 years after the last lesson.

Golden Text:—"Whosoever hateth his brother is a murderer."

Lesson Truth.—Sin looks different before and after the deed. We should have nothing to do with it, neither let it have anything to do with us.

Lesson V. Noah saved in the Ark.—Gen. viii. 1-16.

Place, Mountains of Ararat. Time, about B. C. 2:00.

Golden Text:—"The salvation of the righteous is of Jehovah."

Lesson Truth.—Noah gave every man a key to the ark, but they were scornfully thrown away. It was only possible for those to "go forth" who had previously "come in."

Lesson VI. Abraham called to be a blessing. Gen. xii. 1-8.

Place, in Chaldea, Haran, and various parts of Palestine. Time, B. C. 1921.

Golden Text:—"I will bless thee, and make thy name great; and be thou a blessing."

Lesson Truth. God is always looking for Abrams. He can use thousands of them to-day.

Lesson VII. Lot's choice.


Place, near Bethel. Time, B. C. 1918, according to common chronology.

Golden Text:—"Take heed and keep yourself from all covetousness."

Lesson Truth.—It is right that we have rights but it is not always right to insist on having our rights.

Lesson VIII. God's covenant with Abram. Gen. xv. 1-5.

Place, Hebron. Time, B. C. 1913.

Golden Text:—"He believed in Jehovah and he reckoned it to him for righteousness."

Lesson Truth.—God used external forms because they impressed the mind and memory. The external forms, as baptism and the Lord's supper, are aids to appreciation of their spiritual meaning.

Lesson IX. Abraham pleading for Sodom. Gen. xvii. 16-33.

Place, Gerar, and Beer-Sheba. Time, B. C. 1804.

Golden Text:—"Blessed are the peacemakers: for they shall be called the sons of God."

Lesson Truth.—Good men will make improvements which will please others as well as themselves.


Place, Gerar, and Beer-Sheba. Time, B. C. 1804.

Golden Text:—"Blessed are the peacemakers: for they shall be called the sons of God."

Lesson Truth.—Good men will make improvements which will please others as well as themselves.

Lesson XI. Jacob and Esau.—Gen. xxvii. 15-23.

Place, Beer-Sheba and Haran. Time, B. C. 1760.

Golden Text:—"Living lips are an abomination to the Lord; but they that speak truly are his delight."

Lesson Truth.—Although we may feel that the end that we have in mind is according to God's purpose, we not just sit in telling falsehoods to reach that end.


Place, Jerusalem. Time, B. C. 705.

Golden Text:—"Wine and new wine take away the understanding.

Lesson Truth.—The habit of drink is too costly. In its train it brings the loss of affection, forgetfulness of duties, distaste for work, misery and death.
Helpful to All.

Offenses must needs come but woe unto him through whom they come was Christ's philosophy in regard to the difficulties that will arise in every good work. These difficulties are of two kinds in their origin. The one class originate because some ambitious and unscrupulous persons purposely sow dissension among their brethren in order that they may appear to become prominent in affairs, and the other class originate because of our ignorance. The men of all nations are not yet sufficiently developed to reason clearly and judge men fairly. Our minds are so immature that we make many mistakes and these mistakes cause dissensions. This is the cause of far the greater number of dissensions among the people.

The course for every good man to take is to remember that these difficulties will ever be present and to patiently and kindly do his duty. If evil minded men were the cause they will in the end be the sufferers. Every man's heart will be known and read of all men, and men will measure to him as he has measured to them. But no matter what the cause, the good man must become a peacemaker and must do that which will make it easy for all men to do right.

In most of our states the work has its factions. These came partly because some men sowed discord among their brethren but mostly because of the shortcomings of the people. But no matter how they came the one thing we now have to consider is how to restore harmony where confusion reigns. If there are men who were responsible for the situation, they will suffer because of God's inexorable law of "Woe to him through whom they come." It is not our duty or province to punish them. Our work is to restore harmony and get brethren who now are not doing much to take up the Lord's work. The fields are white with harvest but the laborers are in idle disputations on irrelevant questions.

Every man should work as God gives him to see his duty, but under no circumstances should he annoy his brother who does not work his way. Our love of the work should keep us from doing that which will retard it. On another page we publish a letter from T. H. Merchant, with good advice to the brethren in Texas. Bro. Merchant is the evangelist of the North-East district which has hitherto not cooperated with the C. W. B. M. or the white state missionary work represented by J. C. Mason. This letter should not in the least confuse those who are working up the Easter collection for a state school so eloquently urged by Bros. Alphin and Pratt. Whoever builds and maintains a school in Texas that can command respect must raise from five to ten thousand dollars annually. It is evident that the North-East district, or the state for that matter, will not for many decades be able to do this. But we can see how this school could be made to do good work by a combination of forces. If a good farm could be secured and moderately good buildings could be erected the income from the school could be made to raise about $2000. The Negro disciples in Texas, if well united and with a consecrated desire to do a good work, could raise $2000. The white people of Texas will then gladly help with a sum which would not come far short of $2000. The C. W. B. M. could then supplement this with enough needed to do the work. Soon after the war it was possible to start a college for Negro youths in an old church with one teacher, for none had gone above the primary work of learning to read; but now when our states are full of colleges, such an effort is worse than folly for it simply retards the real work. The spirit of Brother Merchant's letter indicates that the day is not far off when the disciples of Texas will work, shoulder to shoulder, like brethren. That they need the school goes without gainsaying. It costs more not to educate than to maintain educational institutions. The C. W. B. M. is making an effort to organize auxiliaries in all the Negro churches and when this is done, a situation will be created which will have a power for good

(Continued on 7th page.)
Do not be too proud to learn lessons in the commonest things. Life is not made up of big things but of many common things.

Wealth gotten honestly and used rightly gives a man great power. Many common people do not know this and squander their money recklessly.

Recently the writer heard a planter mutter as he untied his horse, that Edwards has become smokehouse, corncrib, hay barn, mule shed, and cotton shed for all the farmers round about. This is too true. The only salvation from this is that these big plantations be divided into small farms and the farmers buy them. Then with their small patches they can make what they need. We make annually millions of dollars but we spend it all again.

Personal and News Items.

— Walter L. McCoy, the foreman of the Edwards printing office, has just put out the minutes of the Mississippi State Convention. This is the best job they have yet put out. We presume these minutes will soon be distributed.

— Prof. A. B. McKay, superintendent of Horticulture at the State Agricultural College at Starkville, Mississippi, has consented to deliver an address at our Farmer's meeting May 15. Mr. McKay is experienced in the work of holding farmer's institutes and we consider it a rare opportunity for our farmers to hear him.

— Eld. J. B. Parsons writes that three delegates from Missouri will attend the Workers Conference. Three will probably be here from Arkansas. Elds. William Alphin of Texas and P. H. Moss of Kansas have signified their intention of coming. We expect to hear from others soon.

**Subscription Received.**

Sent in by T. M. Merchant, for self, 1 yr. $1.00.

**NOTES FROM OUR SCHOOLS.**

**Southern Christian Institute.**

The S. C. I. has been especially favored by visitors during the past two or three weeks. Miss Newcomer, state organizer of the C. W. B. M. of Iowa, delivered an address in the Chapel, Wednesday night. Every teacher and student was won to her because of her sweet and Christian ways. In the beginning of her address she said that she did not feel a stranger, but that she was only coming to her own. Every heart was touched as she related the stories of sacrifice of great-hearted men and women who had gone to all lands to tell the sweet story of Christ. Friday evening at Allison Hall, the students tendered her a farewell reception. Plantation melodies were sung, and short talks were given by several students, Sister Newcomer and Brother C. C. Smith. Harry Smith, one of our Seniors, managed the exercises of the evening in a skillful, humble way. A fitting close was the passing of the students around and grasping the hand of Sister Newcomer, and bidding her God-speed.

Last Tuesday evening Brother Smith gave a most excellent address on “Jamaica.” His description of the scenery was eloquent. He touched the hearts of his audience as he told of the labors of love of the four young missionaries on the island, who were trained for their great work at the Fortierd Christian Institute. He said that no missionary workers in any land were doing more efficient work.

Last Lord's Day evening, after the Christian Endeavor meeting, Birdsee Calvert, one of our ministerial students, preached a short stirring sermon and one young man made the good confession. Bro. Smith and his daughter, Miss Gertrude, were present and enjoyed the meeting.

Last Sunday afternoon it was the writer’s privilege to attend the Y. W. C. A. in the Chapel. The entire session was sparkling with life. Emma Howard was leader and the girls helped her in every possible way. The boys will have to improve on their programs or the girls are going to run off with them.

The Home Defender Success Club rendered their regular meeting in the College Chapel Saturday evening and invited the faculty. (Continued on 5th page.)
Dear Readers:—I have just read Elder Dickerson's article in The Plea of March 9th, on “Church Government.” I hope you have read it also, and all the good things in The Plea. I write this to say I agree with the answer given to the question. But such a condition, or question will never arise, if the congregation, preacher and elders understand their respective and collective duties, and are willing to discharge them as servants and not lords in respective capacities. We must admit that an efficient eldership does know what is best for a congregation better than the mass of the membership. They have more interest and real earnest concern than that different part (some times large part) of the membership, who are only concerned when the election of a preacher is on hand. Some times an un worthy preacher comes along, finds entertainment and pastoral courtesy, and preach a few “sky pilot” and emotional sermons; visits among the members, mostly the indifferent and disgruntled ones, finds fault of of the pastor and his administration, “gives himself out as some great one,” and takes sides with some faction in the congregation, and brings up a good vote against the good of the church. The only way such a preacher can live is in confusion and partizanism in the congregation, and he feeds the war on the Elders. In such a case the “Over-seers” of the flock must care for the flock by not placing, under any circumstances, the name of such a man before the congregation to be voted upon, even if he has served one year—Thus discharge him. If the elders are not to unselfishly, wisely and earnestly guard and protect the church from unworthy, underser-

**THE GOSPEL PLEA**

First, the congregation must not elect self-willed, contentious, proud, selfish, boasting, covetous or brawling men to the eldership of the church. It matters not how long such a man has belonged to the church, how much land or houses he owns, if he is “kin” to the most of members in the church, or how well he can talk, he is not the man for the eldership in the church of Christ. If our congregations would be governed more by the plain word, at this point, and use a little more common sense in electing elders we would avoid much trouble. In the church, business is one thing and policy, friendship and “kin-folks” are another. The “old kin-folks” and “old pioneer” business (foolishness) are the sources through which so much trouble come.

Stick to The Book.

Second, Brother pastor, so often we are the cause of trouble at this point. We make the “slate” and present it to the church and so often, if not always, the greatest qualification, the men we present and recomend have is that “they are our friends,” “want us for pastor,” “always boost our collection” and plans, and “loan us money when we must make a trip out of town,” and of course, recomended by the preacher or evangelist, the church elects them; and just a few months, at least, and the “big thing will come off.” I have never known a preacher or pastor to recommed a man for elder, if that man opposed him as pastor, matters not how efficient the man may be. Have you? We must teach the congregations what kind of men the scriptures call for and tell the congregation to look out the men, and we stop looking them out ourselves and bringing them before the church, and we will have more peace in our zion.

Now Brother preacher and pastor, when there is a disagreement between elders and congregation over us, and a sharp one, it is real nice and right for us to set them a good example, and teach them an object lesson, by “stepping down and out,” for fear we may prove an hindrance to the cause. We must not stay there—having the Elders spanking the congregation, and the congregation spanking the elders. If so, both are likely to spank us and our families real good before the spanking is ended. We can so often, if not every time have our congregations avoid Brother Dickerson’s question, by being like good old peace loving Isaac, go and dig us another well, and let the elders and congregation have that one, rather than stay there and help them fill it up. Nine times out of ten they will put us in it and then fill it up and say—(both sides) “the preacher did it.” When we see such a thing or see it coming, and we can’t head it off by the proper teaching and conduct, the solution is, for the preacher to lovingly, peacefully, kindly humbly and with good will and wishes for all concerned and the church, say—“Finally Brethren Farewell.” Then there is no case for the elders to discharge us over the protest of the congregation. In our judgement it may be humiliating, self-denying and often spare us a great privation, but we should be glad to suffer for His sake and the peace and promotion of His cause. If this is done in the proper spirit and with the proper motive “God will prepare a table before us in the presence our enemies.” Teach the congregations, all of us, and every where, to be careful, sober,

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

Texas.

A LITTLE TALK WITH THE BROTHERHOOD.

It has been some four or five years since I have addressed an article to the PLEA. When I wrote my last article I was in Shreveport, La., and had disconnected myself with the brotherhood of Texas, for about four years, and could not take an active part in matters that concerned us as a people; without doing harm to the brethren. In fact it has always been my plea to remain silent upon any matter that would cause a stir among the people of God. As there was a sharp evil that existed among the brethren, respecting the work of education or the erecting of a school, for me to have written upon such a subject would have been probing into that sore spot. The same divided state yet exists. We all must admit that the brethren have had time to better understand that issue and they are gradually coming together, upon the very thing that has kept them apart. We all must admit that the white Christians have done great things for us in both education and evangelistic work, and any thinking and fairminded Christian who loves truth and has moral courage, cannot do justice to himself and deny that fact. I believe you will agree with me, that ignorance is more costly to any state than education; that it will cost more not to educate the Negroes than it will to educate them. I believe that nothing will so help the Negro Disciples of Texas as an institution for the highest academic and normal training and a thorough training from the word of God. It would also be a great advantage to understand agriculture and domestic economy. Oh, dear brethren, we want a school in the Lone Star State of Texas, and we must have one. The white Christians have helped us. All of these things will make us intelligent and a progressive people. We should have the self respect, that will show that we have respect for the white Christians who have done so much for us in order to raise our moral standard higher, and to make us better citizens; and they are helping to prepare our souls for that better world. In fact the highest test of civilization of any race is in its willingness to extend a helping hand to the less fortunate race, as an individual lifts himself up by lifting others up. Surely no people ever had a greater chance to exhibit the highest Christian fortitude and magnanimity; than is presented to the white people of the State; and they should see that the Negro Disciples who are struggling to erect a school in the State get help. I can not help believing deep down in my soul, they will extend a helping hand to us in this great struggle. We want all to know that we have not grown beyond help. We are planning for a rally to be given in the N. E. Texas district in short for educational and evangelistic purposes. Now dear brethren, we want $500, by the first of July. Should we be fortunate enough to raise the said amount of money we can begin building. May God help each brother and sister to meet our request on that day. We will give you the day later with the program to conduct the same.

Yours for Christ,

T. H. MERCHANT
Evangelist,
N. E. Texas, District.

EDITORIAL.

Copied from JAPAN Harbinger.

It is surprising how well known Christmas is becoming in Japan. The shopkeepers in the ports, especially have learned that special Christmas sales appeal to the foreigners, and so their windows are filled with displays placarded, "CHRISTMAS PRESENTS," some even having Christmas trees, while the newspapers contain advertisements of Christmas goods similar to in America.

The bookstores are flocked with Christmas cards and postals whose bright colors attract the eyes of the Japanese, so that non-Christians as well as Christians send these remembrances to their friends who may or may not understand their significance.

Many merchants give their patrons the customary annual present at Christmas instead of on New Year's Day as formerly.

Santa Claus, however, has not appeared in Japan, except in the homes of foreigners, perhaps, so that the Christmas exercises of the churches and Sunday-schools consist almost entirely of songs, recitations and dialogs having Christ and His teachings as their themes. Tableaus of Bible incidents are very popular and usually very well gotten up, tho once the Three Wise Men from the East were dressed in long tailed coats and tall hats!

TEXAS EDUCATIONAL DAY EASTER.

For more than three years the readers of the PLEA have not seen a line from my pen. It has not been occasioned from any feeling that I have had in the matter. In
THE GOSPEL PLEA

1904, I was in the East and North and failed to meet the Paris convention. There it was that the time of meeting was changed from August to September. It is well known to the brotherhood that my school duties begin during September, thus I am deprived of the privilege of being present in our convention. After I have found it impossible for me to meet the conventions, I have not felt that the ideas which I hold on the different issues that come before the convention needed to be advocated through the press unless I could be in the sessions to place them before the people in person. But in this article I do not mean to offer any criticism on the working of the state convention for the past three years. At any rate the only advantage that may come from reviewing past history is to observe the failures, note the causes and deduce a simpler and more efficient business line.

In 1901, at the Mt. Vernon Sunday-school convention was launched the college idea. $3.60 was raised, and a set of resolutions was passed and sent to the State Convention then in session at Fearnout, requesting them to unite with the S. S. Convention in the college idea. In 1902, at the Center Point convention, several State Convention officers were present, whereupon the two conventions decided that more effective work could be done if the conventions met at the same time. A committee from this convention was to meet a similar committee from the State Convention. On my return from the Young People's Congress in Atlanta, Ga., I came to Taylor, Texas where the session was being held. There were such leaders as Pres. J. B. Lehman, Eld. M. T. Brown, Eld. Garrett, Eld. Haley and others. The result of the conference was a union. At Greenville was held the first union meeting.

Through these years of struggle the college idea was a live issue with no definite depository for the college fund.

By the entering into our ranks of Eld. W. M. Alphin, he and Eld. Brown succeeding in getting the C. W. M. to assume the oversight and direction of our long looked for college.

The brotherhood will now understand that to day, the great Easter Educational Rally is the battle cry from meandering Sabine to sandy Pecos Valley and from the Red River to the stormy Gulf.


Yours for the College,

T. W. Pratt.

CHURCH GOVERNMENT.

(Continued from 3rd page.)

honest, and act in the love and fear of God when they elect any man or men to official capacity in the church of God. Appoint men they will honor as officials in His church and not treat them as mere "figure heads." We must learn to honor the elders that rule well in the word and doctrine. They are human as we, mistakes they will make, but they should have our sympathy and encouragement, and not abuse and contempt. If the elders desire the sympathy, cooperation, and support of the church they must be men that love the church and its promotion, and be a servant of the church for Christ and the souls of men and women, and girls and boys, and not a grumbler, fault finder, brow beater; long talked (saying nothing) two faced, double minded, unstable and deceitful man. The church is blessed that has a faithful, efficient, cheerful and inviting eldership. Such elders will always remove the cause for Brother Dickerson's question.

Win. Alphin.

Arkansas.

Dear Editor of The Plea:—My dear wife's grandmother slept away in Jesus' arms February 15. She left three children and the whole church to mourn their loss. We miss her so much. She was dutiful to her church, and she was a good worker in the auxiliary, she was dutiful to her part. Grandmother Turner was near a hundred years old. Her name is Kitty Turner.

I am your friend,

Henry Lamb.

Pine Bluff, March 1, 1907.

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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.

HELPS FOR APRIL TOPICS.

MEXICO CENTENNIAL LEAFLET.

Issued by the Missouri C. W. B. M.

In no other country of modern times is the national life so centered as is that of Mexico in her capital. It is more than Paris is to the Frenchman. It combines all the memories and attractions that Washington, Philadelphia and Boston hold for the patriotic American. It is rather like Jerusalem to the ancient Jew or Mecca to the Moslem.

All the history, romance, religious tradition and political life of the Republic focuses in the City of Mexico. Indeed, no Mexican thinks of calling his capital the “City of Mexico.” To him it is Mexico. In this great city of 350,000 inhabitants are combined all the influences and all the factors that go to make up the complex life of a nation that is rapidly rising out of a dark and chaotic past. Here are the great national institutions of learning fostered by President Diaz, and the splendid improvements and beautiful public buildings of the city also bear witness to his generous plans for his country’s welfare.

No other city on the Western Continent has so romantic a past as has this ancient capital of the Aztecs. Once the seat of this mighty race, of their grandest temples and most horrible religious rites, then conquered by Cortez, to be in turn the scene of the Inquisition, of fire and flood, and of multiplied revolutions, Mexico is now a modern city in every sense of the word, and is the largest in North America outside the United States. She is unique among American cities in being the scene of great religious pilgrimages. The shrine of Guadalupe is the Lourdes of America. This is a spot that every devout Latin-American Catholic hopes to visit some time in his life.

For ten years, ever since the feeble beginning of our little mission in Juarez, the Christian Woman’s Board of Missions has had in view the planting of a mission in Mexico City. If we are ever to make an impression on the nation as a whole, we must work from its heart and brain. We are just touching the finger tips now. The Centennial year is the time for great movements for the planning and achievement of mighty advances. What more fitting time to enter this great city of the nation?

One might dwell for hours on the needs of Mexico City for mission work. It has its slums, dark and awful. Ten thousand men and women and little children are said to be homeless, sleeping on doorsteps or in alleys through the chill nights of the high plateau. The drink evil is appalling, especially on account of the cheapness and the unlimited sale of pulque, the national intoxicant. But it is on the opportunities for spreading the Gospel in this center of everything Mexican that we would look for a moment.

Mexico is a university city. Her students must be reached, for they are the flower of the nation—its coming leaders. One way of approach to them is through their desire to learn English. The cosmopolitan life of the great city destroys much of the prejudice that is encountered in the villages. Protestant work there is practically as free as in Baltimore or New Orleans, great cities of our own land that are largely Catholic. The climate is temperate, and in some ways the city is one of the most beautiful in the world. Here we have hundreds of thousands of Mexicans gathered together, waiting for the Gospel message. Now is the time to send it to them. Each year of delay but strengthens the forces of infidelity that have largely followed the overthrow of Romanism as the religion of the educated class.

The country is growing rapidly, not only from within, but by immigration. As it develops and as its institutions solidify, shall we not take advantage of our chance to have a hand in molding them? Oh, the fatal disgrace of neglecting so great an opportunity! Not only would it be a loss to Mexico, but it would react with double force upon us. Mexico is our nearest neighbor, and her every interest is so closely blended with ours that even from motives of self-interest, not to mention our sworn duty as soldiers of the Cross, we can not allow her to develop a civilization that will be unchristian, superficial and unstable.

Let our next move, then, be one worthy of us as Disciples of Christ. Let us say with the money that God has intrusted to our keeping that Mexico shall have the Gospel, and that we ourselves will give Him something worth while for the
establishment of a mission in the great capital city of our sister Republic.

JASPER T. MOSES.
Monterrey, Mexico.

GOOD NEWS.
Arkansas.

Dear Editor:
I write to let the readers of the Plea learn that we are trying to do what we can for the work of the C. W. B. M.

For this quarter, I sent Mrs. M. E. Harlan $1.35 and $.65 to Mrs. Bostick.

We had at our last meeting a Sanctified Holiness preacher, who took his text from II Peter 2: 1-2. He said many good things but he perverted the truth to suit his theory. We need more ministers prepared to reply to such men.

Yours in the work,
RosABELL IVY.
Sher 11,
March 17, 1907.

Helpful to All.
(Continued from 1st page.)

That can not be over estimated. These auxiliaries can raise special funds that will make such enterprises as building colleges safe. Besides this they will be linked to a great body of women that will be able to understand our needs and our situation as no other body can. We know of nothing that promises more for the future than this organizing the women into auxiliaries which will in the future become a mighty engine for good.

Southern Christian Institute.
(Continued from 2nd page.)

visitors and students. The Chief Defender, Samuel Cotterell, presid-
ed. All the numbers were well rendered. Bro. Smith when called upon, spoke pleasingly upon the work of reform. He said it was not enough to be opposed to the liquor traffic and kindred evils, but young people everywhere must organize to fight the monster evils.

Heart To Heart Talks With Our Young Folks.

How much do you appreciate the opportunities that come to you? Have you not better chances than your fathers and grandfathers had? Are you grateful for the many blessings that come to you? I wish you would write to me and tell me some of the blessings you are grateful for.

ARKANSAS.

Dear Uncle Isaac:
Papa and mamma read your letters and I listen at them and read them too, and I am glad to read your letters. I write to you to let you know that I am well and hope you are the same. I have a brother going to school over at the Southern Christian Institute. I have a sister coming to the S. C. I. in September, if she lives. My teacher's name is Miss Minnie Melton. This is my own hand writing.

Yours truly,
HARISON BROCK.
Kerr, March 4, '07.

I am glad to note that nearly all my boys and girls take considerable pride in writing nicely. It is a fine thing to be a good writer, and everyone should do his best.

Yours as ever,
UNCLE ISAAC.
P. S. Write me "Uncle Isaac, care of Gospel Plea, Edwards, Miss."

HENRY WATTS.ERSON GIVES HIS IMPRESSIONS OF SPAIN'S FAMOUS MAUSOLEUM.

Upon a bleak hillside, thirty miles away from Madrid, stands the Escorial, a huge great pile of forgotten grandeur, a mausoleum of dead hopes and fears, a fortress of faded glory, a shrine of obsolete fanaticism, to which good Catholics might come, not in pious homage, but in holy dread, seeking lessons of wisdom, words of warning, out of the appalling shadow and loneliness that envelop the final resting place of ruthless despotism and abhorrent cruelty done upon man in the name of God.

The church of Rome has a longer, if not a bloodier, list of sins to answer for than any other system of religion. It existed through centuries of barbarism and brutality. Like every other human institution claiming the Right Divine, it resisted reform with execration and met innovation with proscription. Wicked and ambitious men got into places of trust and power. They used as their instruments, bigoted and corrupt and remorseless men. Dogma rose from assertion into fact, and all law made for the usurpations and encroachments of despotism. Not until the close of the nineteenth century were the infallibility of the pope and the immaculate conception of the Virgin Mary actually elevated into the church statues, and even then, they were carried over such men as Dr. Doellinger, in Germany, and Lord Acton, in England, representing the best thought of the most pious Catholics, by the radicals of a political party rushed through a packed convention some wild assertion, like the demand for the impeachment of Andrew Johnson and the indorsement of the electoral steal by the Republicans, the war a failure and free silver at the ratio of 16 to 1' by the Democrats.

La de Vio Paz.
Lesson for April 7, 1907.


GOLDEN TEXT.—Behold I am with thee and will keep thee in all places whithersoever thou goest.

Gen. 28: 15.

The Lesson Exposition.

(1) Isaac called Jacob.—This is the outcome of Rebekah's suggestion in the last verse of preceding chapter.

(2) Padden-aram.—The plain of Aram.

(3) God almighty.—Hebrew, El-Rhaddai, God all powerful.

(10) Haran.—This was in Mesopotamia, in the beautiful country between the mountains and the Euphrates. The name has never changed, the town being still called Haran.

(11) Lighted upon.—Happened to come to, we would say.

A certain place.—Beiten, the site of the ancient Bethel, is a small village on a slight elevation, about ten miles north of Jerusalem. The valley here is covered by large sheets of bare rock some few standing up here and there like cromlechs; while a hill a little to the southeast rises to its top in terraces of stone. In his dream the natural features of the locality shaped themselves into a ladder, or a flight of stone steps.

Terried there all night:—This was not the first night after leaving home. Bethel was several day's journey from Beersheba.

(12) A ladder.—The communication is by means of a ladder, because angels were not at first thought of as having wings.

(13) Above it.—The marginal reading, beside him, express a closer approach of God to man.

And said.—Four elements in the promise to Jacob: possession of the land; greatness of his posterity; influence of his posterity on mankind; personal companionship of Jehovah.

(16) The Lord is in this place.—Jacob is astonished to find that the Lord is present in this place as well as the sacred place where Isaac worshipped at Beersheba.

(17) Dreadful.—Inspiring reverence and awe.

(18) Pillar.—Standing stone. Sacred stones are found everywhere in primitive forms of worship. Isa. 19:19. Latter they became aids to idol worship and were forbidden. Deut. 12:3 and 16:22. The idea of memorial stones and monuments remain to this day.

(19) Bethel.—House of God. In the belief of antiquity, the place where God has appeared to man is a sacred spot. This remained a sacred place during much of the latter history of Israel. Jacob built an altar here on his return from Paddenaram. In the days of judges, the people come here to inquire of God. Judg. 20:18. It was one of the places where Jeroboam set up the calf-worship for the northern kingdom. 1 Kings. 12:29.

(20) Vow.ed a vow.—A conditional promise; man making a contract with God. This is the first formally recorded vow in scripture.

(21) Lord.—In the American Revision Jehovah.

(22) Tenth.—The number ten, as being the last of the cardinal numbers, expresses the idea of perfection, of a whole. Among almost all ancient people the tenth of their goods was set apart. This was an acknowledgement that the whole was God's property; and by this acknowledgement the whole was sanctified.

Jacob obeyed a good instinct when he set up as a monumental stone his pillow where he dreamt and saw this inspiring vision.

Religion, some say, is an inward thing; not public worship and ordinances, but a state of spirit. Very true, but he knows little of human nature who fancies a state of spirit can be maintained without the aid of external reminders.

—Do's.

"I used to pity myself that my life must be a wanderer's," said a wise woman, a preacher's wife. "I am of the temperament to live quite content in my grandfather's house, changing it only with a few modern comforts. I love old friends. I like to see the same people going by. But last summer I spent a month in the place where I was born and reared, and I discovered that one who spends his life in one spot may miss important discipline. As a new arrival in a new town you naturally try to be your best. I found some of my old acquaintances painfully ignorant for lack of this attrition. They had traveled. But that is quite another affair from going to a strange town as a resident to whom good will is vital. Brusque and sharp of tongue, I saw that many of them sorely needed just the education I had long been pitying myself for receiving."

Of all the Old Testament stories, none holds more for me than the episode in Jacob's journey to Haran.

"He lighted upon a certain place, and tarried there all night, because the sun was set, and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep."
Helpful to All.

Every effort to escape the great command to teach all nations will prove a failure and in the failure new sorrows will be heaped on all the people. The best things God has to give us are yet withheld because the people are not sufficiently elevated. There are only a few human blessings that God can give to a people divided into classes or castes like India. That country has suffered the most horrible of horrors because of that mistaken principle in the organization of her society. Christianity comes to them with love for her most unfortunate people and asks that they teach all creatures and already sad India is beginning to rejoice in her new found life in the Christ life.

America will not make the mistake of unfortunate India. All who come within our gates shall have the light of our Christian civilization. The people have sat in gross darkness long enough. But some one will say, "If we give all these people the privileges of education it will simply create social problems for our children." To this we would answer, Christian people are more capable of solving social problems than any one else. We can safely entrust to them the greatest problems that can come up. Besides this, no social problems of the future can possibly be worse than the conditions we now have. The neglected classes have become criminal until our burden is so great that we can scarcely bear it. This will keep on reducing us until it will break us down and in despair we will cry unto the Lord and he will send us off to our task of teaching every creature, and then we will wonder why we did not take God at his word before.

Let us not be deceived. Our modern inventions have made it absolutely necessary that we devise some systems of nationalism or socialism. The people must in the course of this century take charge of the public utilities or the public utilities will enslave them. But Nationalism and Feudalism, that is a society divided into classes, can never exist together. What the Christian missionary does today will lift loads from the shoulders of our children, and what he fails to do will be a fearful embarrassment to them. If any are inclined to doubt this, we ask them carefully to read the charges made to the grand juries by the circuit judges of Mississippi during the past five years. The criminals whom they so much fear, are in every instance from the class whom the hearing of the gospel could not reach or from those who opposed him. We have already paid a fearful price for refusing to take God at his word, but the largest notes have not yet fallen due.

The present wave of prohibition sentiment which is sweeping over Mississippi is cause for great rejoicing. All the inland counties in the state except Madison have put the ban on the traffic, and it is now putting it out without the aid of an election. The river counties of which Warren, Adams and Washington are the most prominent, defy the rest of the state and had it in mind that they would continue the business, but the business became so cursing in nature that they are crying out, "How long, O Lord how long?" After the saloon is gone the church will have a new opportunity that ought to mean much for the next ten years. Our people ought to be able to see their duty along educational and religious lines that they can not see now. The saloon has cursed everything it has touched, and we have not been able to see our duty clearly along any line. With it gone, everything ought to look different.

Hinds county has for some years driven the saloon out, but on account of the proximity of the river counties much liquor found its way into its territory. Three trials alone which had their origin in this imported liquor have cost the county probably $2000, and this is only a fraction of the real expense. When this is gone our people can then consider our educational problems and the great sums expended for courts and jails can then go into school house, and children that now grow up in schools of vice can then be under consecrated school masters.
It is with deep sorrow that we inform our readers that Miss Diantha Alden, the head of our sewing department, died on the evening of March 29th. Miss Alden enjoyed good health all winter and was very happy in her work, until Sunday night March the 17th, when she was taken with an attack of the grippe as had a number of others of our workers. A doctor was called and as the attack was not severe, it was thought she would be out soon; but in a few days symptoms of continued fever appeared and with this a constitutional heart trouble from which she had suffered for some years. It was soon manifest that the attack was more than she could withstand and she rapidly sank until the end came like a peaceful sleep.

Miss Alden was one of the most efficient and consecrated workers we have ever had. She managed her girls with such ease and secured from them so much work, that it almost seemed she did not do much, but never before did the sewing room turn off quite so much heavy sewing as this year. Practically all the girls were put in nice uniforms and much other sewing was done.

Miss Alden was a choice Christian spirit and her short connection with the S. C. I. made it richer in every way. It is such lives as hers that make life's associations precious.

When it was seen that Miss Alden's condition was serious, her brother Dr. A. H. Alden at North Lima, Ohio was telegraphed for, but many changes of cars made his trip long and he could not reach here ere the final summons came. She died at 6:35 P. M. Good Friday while her brother did not reach here until Saturday night at 9 P. M.

A beautiful service was held at the chapel at 4 P. M. Sunday and at 9 P. M. the procession started for Edwards while the students sang "Steal away to Jesus." Dr. Alden left on the 9:56 train for Hiram, Ohio where the remains will be laid to rest in the family burying ground.

Miss Diantha Alden's connection with the S. C. I. was short when measured by days but when we remember how her life was linked with the eternal and how much this meant to the institution's life we can realize that that connection is long, even eternal.

Personal and News Items.

—Eld. H. J. Brayboy, John E. Bowie and Roxie Sneed of Alabama expect to attend the Workers' Conference. To those contemplating coming we wish to say that we have made arrangements to entertain them free. Those living in the South-eastern passenger association can come on their permits. Those living in the Western can come to Monroe, La. and then pay full fare to Edwards.

—Eld. K. R. Brown has announced that he will attend the Workers' Conference and will try and induce his ministerial brethren to attend also.

—Elder G. P. Payton of Los Angeles California writes: — "Please find enclosed one dollar for the Plea one year on its renewal. I enjoy the Plea so much I think it is a fine little paper."

Subscriptions Received.

Sent in by D. L. McMickens
For self 1 yr. $1.00.
For Cordia Washington 1 yr. 1.00.

Sent in by G. P. Payton
For self 1 yr. 1.00.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

Those who are to give the weekly Sunday-school talks for April are:—April 7, Harry Smith; April 14, Gabriel Brock; April 21, Annie Brown; April 28, Alexander Martin.

Miss Inez Prout returned to her home in Illinois Monday. Harry, son of Superintendent and Mrs. Prout went with her.

Easter brought cooler weather. No one seems to complain about it.

Heart To Heart Talks With Our Young Folks.

NORTH CAROLINA.

Dear Uncle Isaac:

I am glad to let you know that I have read your kind words to us through the "Gospel Plea" and I have enjoyed them. I am a student of the City Graded School. I am in the eighth grade and in the following studies: Spelling, arithmetic, language, story of the Roman's History, geography, writing, etc. This is my fourth year, and I have lost but one day. We have a very nice church and on the 25th (Continued on 7th page.)
EVANGELISM.

By P. H. Moss.

"And He said unto them, Go ye into all world, and preach the gospel to every creature." Mark 16:15.

In the shadow of the cloud upon which he should soon ascend, with a glance of farewell upon those whom he loved, and for whom he prayed, Jesus uttered these words that pervade the centuries, bringing in the sense of duty to all who hear them and salvation to all who believe them. "Go into all the world and preach the gospel to every creature" is the summons.

The command to disciple all nations is almost more than our finite minds can grasp. When I consider the boundary line of this great commission like the great apostle, I am constrained to exclaim, I am debtor, I am debtor. From the hands which still reveal the prints of the nails, the church has received this special delivery message that must be taken to the last lost man in the world. Christian Evangelism is nothing less than the promulgation of the gospel of Christ among all nations. In other words evangelism is the announcement of the glad tidings of the God-man Christ Jesus. The church exists for nothing more nor less than to deliver this special delivery-message to every creature bearing the express image of his creature which alone can save the world. To doubt would be disloyalty. But Christ cannot save the world alone. To acknowledge this means to become joint-workers with him in the salvation of mankind. "And preach the gospel to every creature." It must be done, how shall we do it? I hold in mind the three requirements, that seem to me to be the only means of executing the command of our Lord and Master. (1) The man, (2) the message, (3) the means. The call of the hour is; "Men wanted." Spirit-filled men. I know not why the Almighty is pleased to use human instrumentality in the evangelization of the world, but he has thus honored that which he created out of the dust of the earth. The sense of duty and the power to perform it is one of the greatest endowments granted man. Each breeze that sweeps the ocean brings us the call for reinforcement. The cry is; "We cannot hold the gain we have made without more force."

Bro. Jacob Kenoly heard the call and presented his own body a living sacrifice. Well your humble writer remembers that he had a small part in helping Jacob to stand up as a disciple of Christ Jesus. The thought brings unspeakable joy. Bro. Kenoly is the man who will trust Jesus and is willing to see how much Jesus will trust him. The Master says go, Jacob has gone and is now waiting God's blessings upon his work in S. W. Africa. What are we who remain at home going to do for him in his effort to build a school in the land of the far away? He is our brother, we are our brother's keeper. Shall the voice of our brother's blood cry from the ground of negligence against us? God forbid.

Oh for more such men as he to break satan's band and make men free! The second great need that must accompany the first is the message. The men who must battle with sin and vice, superstition, ignorance and prejudice must needs arm themselves with the sword of the spirit, which is the word of God. The word of God is not only a weapon of war, but it is the message of reconciliation.

Think of the millions perishing for the bread of life. They are in darkness; they cry for light; they are blind; they cry for sight. "As an infant crying in the night; As an infant crying for the light; And with no language but a cry."

This message of love and peace should be passed on as the bread and wine are to be tasted and passed on to the next in the communion services.

Let us learn a lesson from the sinful woman at the well, when she perceived that He was a prophet, forgetting her water-pot, went her way into the city, saying come see a man which told me all things that ever I did; is not this Christ? "And as she sped with the message through the city, many of the Samaritans believed on him for the saying of the woman." Again and when he had tarried there for two days many more believed because of his own words.

They believed first because of the words of the woman. Secondly they believed because of his own words.

The woman's message prepared the way for the Master. "Let us hear the inspiring words, Which they of old at Horeb heard, Breathe to our hearts the high command, Go forward, and possess the land."

Finch in his article of Go and Do has well said, "As the Church lifts up the Savior of men, she herself rises. The effect is that of a pendulum. As we swing out toward God, He swings in toward us. Obedience from man and vision from God incessing the arc of oscillation until the gospel describes earth's circumference and his knowledge covers the sea."

Let the music ring out from the hearts of God's Ambassadors. This is

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

Alabama.

Dear Editor Gospel Plea:

In that memorable Sermon on the Mount, delivered by Christ to his Disciples, we find, among the many great truths He taught, these words: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men". Matt. 5:13.

It seems that the great preserving power of salt was so well known that an explanation of its influence was unnecessary. I suppose its powers are as well or better known to-day than they were at the time of the Sermon. Then, Christ and the Apostles have as clearly made known the duty of Christians, as experience has the nature and influence of salt. We can here mention only a few. Christ commands the Church to Go and make disciples of all nations, Matt. 28:19. This is to be accomplished by preaching the Gospel to every creature. We are told to bring up our children in the nurture and admonition of the Lord, etc. I wonder if we are making a sincere, personal application of the above scriptures? If salt is what it should be, it will save our pork when it is properly applied in sufficient quantity, which would otherwise be lost.

Since Christ has selected this well-known material to represent the active influence of every Christian in the salvation of souls, may we not, in the light of this, decide a very important question for ourselves? The question is, am I salt with its saving powers or salt which has lost said power? God has, for our benefit, established experiment stations within easy reach of the humblest disciple, and we might begin the experiment, by asking ourselves the following questions: Am I saving those with whom I come in daily contact? Have I been an example in words and deeds? Have I discharged my duty in building up the cause of Christ, by visiting the homes of the people of my community and telling them of Christ and his love? Have I fellowshiped those who have forsaken friends, home, and country, and gone to foreign lands to preach Jesus to those in darkness, those who have no Gospel light to shine upon their benighted paths? What have I done for the establishment and support of our training schools that are preparing our children for better husbands, better wives, better neighbors, better citizens and therefore better Christians, rendering more efficient service, thereby making the world better for their having lived in it? By the time we are through with some such examination and a spark of love for Christ and fallen humanity has not been fanned into a flame of determination to do something, then, beyond a reasonable doubt the salt has lost its savour.

Notwithstanding the fact that we have been negligent, and very inconsistent, still the church exists with open door, outstretched arms and a plaintive voice, tokens of her love, her desire to have us to come back to the shepherd and bishop of our souls, and into hearty cooperation to build up our schools, out of which will come a more efficient ministry. The cause of Christ needs you, and extends a cordial welcome to all. Shall those who have been spending and being spent for the cause expect us?

I would say something about Brother C. C. Smith’s visit to the Lom Graded School a few days ago, if I could do so without repeating what Miss Roxie C. Sneed has so well said.

Yours for success,

H. J. Brayboy.

Texas.

To The Gospel Plea:—It is with much regret that I announce the death of Elder W. S. Stublefield. He died at Jacksonville, Texas Wednesday evening at 5:55 February 27, 1907. His body was shipped to Grapeland, Texas to be buried. Elder W. S. Stublefield was one of Texas, brightest young ministers. He died in the morning hours of manhood. He has fallen out of our rank, and has gone into the great beyond to remain with those who have gone before. He was a great worker in the northeast Texas Christian Missionary Convention, and a lover of the Church of Christ, and a dear lover of Negro enterprise. He was the president of the Palestine Sub-board, and Corresponding Secretary of the northeast Texas Christian Missionary Convention, and was much loved by the members of said convention. I have known him since October 18, 1906. He first took sick with the la gripp, then pneumonia set in both sides which he was unable to withstand. He suffered untold pain for about four days. He leaves a dear wife and six little children, and a father to mourn their loss. Dear brothers and sisters, we can but extend our
THE GOSPEL PLEA

sympathy to the bereaved family, and be faithful in our lot so as to meet him in that sweet by and by.

Yours for Christ,
T. H. MERCHANT
Evangelist.
Henderson, March 25, 1907.

CAPTURE AND RELEASE.
By William Renfry Hunt.

We had just finished morning prayers in Chinese, and the faithful band at the Yu-Ho Tsz Christian Church escorted me to the door, and in keeping with Chinese decorum would insist on walking with me to the end of the street. Soon my bounding pony was off in the direction of Chu Cheo. It is wild and fascinating country. My mind was running over the work of the days from Saturday till Monday. There always was some encouragement to a man who knew that China was China and that such things as revivals were not common. Suddenly my horse leaped ahead as if shot by an arrow!

"Pull up there, sly Jap," cried husky voices, and amid the rattling of hoofs and the dust of the highway I was quite off guard. "What's your nationality?" they raved. I gave the four soldiers time to look at me and then quietly replied, "Mine is a humble island off the coast of England the Great!", "Lies! Lies! Hold him up," called the leader, and they forthwith proceeded to arrest me. "Let us ride on together, boys," I said, "and we can anyways go to the capitol together. I am of no use to you here."

There were placards all over the country offering rewards of fifty ounces of silver for every Japanese head brought into camp. It was not a little exciting, and although my heart sometimes failed me as I saw their heavy, clumsy swords, yet I had the calm consciousness that comes of having been on the King's business, and like a shower of rain these blessed promises of the Word whispered into my troubled heart.

We had ridden along some miles, they keeping close behind and before the hoofs of my little pony, when a crisis seemed to be upon us. We entered a market town crowded with peasants and hawkers. These places are not usually noted for quietness and rest. My thoughts went out to the probabilities that they might cause excitement with the mobs, and my chances would be reduced to the irreducible minimum. But man's extremity is always God's opportunity, and the angel of the covenant was sent like a streak of lightning.

"Prepare the way! the great man comes," shouted more soldiers, and amid jostle and bustle and shouts, there appeared on the scene a fine looking, brilliantly clad military officer. "Get on, you dogs of men," shouted the official. "Got a Japanese prisoner, sir," was the gleeful yell. But you should have seen the looks on their electrified faces when the military officer greeted me by name and saluted me. Two years before when the military camp was burned down in Nanking, while I was living at Dr. Macklin's hospital, we had housed and cared for some hundred men, and it was this very official who was then the young lieutenant in charge.

The soldiers shot away like hounds with their tails behind them, and with the officer on route to Chu Cheo, I enjoyed one of the best and one of the most romantic conversations I have ever had on horseback or in guest room. I was captured and released; he was captivated and relieved. "Lo! I am with you always."

Chu Cheo, China.

Mississippi.

Dear Editor of Gospel Plea:-
Please allow me space in your valuable paper to relate my sorrow and my loss, but Heaven's gain. It pleased God to take away from us my beloved husband and prophet on the eleventh of this month at two o'clock in the afternoon. He left a wife, two children and relations to mourn their loss. He was fifty-two years old and has walked half inclined for over two years. He was born in Madison County, Tennessee and lived there until he was a man when he came to Mississippi and married at the age of thirty-two. He lived in the Baptist Church twelve years, but reading the Bible he began inquiring what to do. By the unfolding of the Scripture by R. C. Harris at our own house he united with the Church of Christ September 1909. He led a pure life.

His funeral was conducted by Elder Richards of Mound Bayou. I ask the prayer of all saints that I may stand.

I am your sister in Christ,
W. V. Blair.
Dubbo, March 27, 1907.

"Take into your sphere of labor that simple charm, Love, and your life-work must succeed. You can take nothing greater, you need take nothing less."
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 Centennial plan for Mexico, is to plant a new station in that country which will be in the City of Mexico.

Missouri has pledged to do this work.

I am sure our readers have enjoyed and have been benefited by the good letters that are coming in lately.

We rejoice with Mrs. Bostick that although some of the sisters move away they are still interested enough to send their dues. It would not be surprising if some of these would be the means of organizing auxiliaries in their new home communities.

GOOD NEWS.

Alabama.

Dear Editor:

I am glad to report that an auxiliary was organized at this place March 8th, with Miss Velma Jones, President; Mrs. M. A. Butler, Vice President; and Miss Alice Johnson, Treasurer. We held our first meeting Sunday March 17th. The program in the Tidings was followed. Each member had prepared the part assigned her and a very good program was rendered. Report for general fund $1.20.

ROXIE C. SNEED.

Lam. March 18, 1907.

Arkansas.

Dear Editor: Please publish the reports of the following auxiliaries.

NORTH ARGENTA.

State fund $0.80

General fund 2.00

Total 2.80

SHERRILL.

State fund $0.40

General fund 1.35

Total 1.75

Also Mrs. Belle Ivy, the President, sent in one subscription for the Missionary Bulletin, that of Brother Shelton of Sherill.

PINE BLUFF.

State fund $0.25

General fund 1.25

Total 1.50

WASHINGTON.

State fund $1.00

General fund 2.05

Total 3.05

BLACKTON.

State fund $1.00

General fund 1.00

Total 2.00

KERR.

State fund $1.00

General fund 2.50

Total 3.50

Total received this quarter $14.60.

I am glad to say that I have some auxiliary members who, regardless to where they move, never forget to send their dues to me. They are Minnie B. Carson, Irene Smith and Sister Alexander.

The reports for this quarter are encouraging and they came in on time. Dear co-workers in Christ, that is what I like, punctuality in all duties; and do you know that this is one great step to true manhood and womanhood. God bless these sisters who are laboring so faithfully to plant the missionary spirit in the various aux-

Your humble sister, while visiting friends and seeing after my father and mother's lonely homes in the cemetery in Woodruff Co., had the promise of two subscribers for The Gospel Planks. After my visit I took the La Grippe and was in bed two days, but when Sunday came I was able to go out to hear our Evangelist, H. Martin, who preached an able discourse from 1 Cor. 12:14.

March 7th we were invited to the home of Mr. and Mrs. Guss Mitchell at Kerr, for the marriage of their daughter Daisy to Mr. Arthur Withers of Argenta. Mr. Bostick performed the ceremony. The parents of the bride did all they could for the pleasure of their guests. On the following Saturday night a splendid supper was given in their honor at the home of the groom's father. Several presents were received.

What are we colored Disciples doing now to make our conference at the S. C. I. in May a success? Let us hear the cry from 15 states saying, "I am am I send me." Wake up C. W. B. M. sisters and let us hear from you.

I am yours in Christ,

SARAH L. BOSTICK. Organizer.

P. S. I hear of good work being done in the auxiliary at St. Louis, through their president, Mrs. John W. Kittriol.

We had an interesting C. W. B. M. State Board meeting at this place last month.

S. L. B.

Argenta, March 19, 1907.
EVANGELISM.
By P. H. Moss.
(Continued from 3rd page.)
the message that we bring, message angel's fair would sing; "Oh be ye reconciled" Thus Saith My Lords and King "Oh be ye reconciled to God. We come now to the third and last factor which completes the great triangle of Christian Evangelism. The means—To Evangelize the world is the imperative duty of every Christian. We know that all can not deliver the message in person, but God has made it possible for all to share a part in the spreading of the truth that makes men free by giving of our means.

Go or send is the alternative. As the Apostle Paul watched paganism give way to Christian Evangelism, through inspiration he exclaimed; whosoever shall call upon the name of the Lord shall be saved. No longer does the Jewish nation mark the boundry line of Christian Evangelism. Little by little the horizon of this great evangelism circumscribed Jew and Greek wise and unwise.

The apostle does not stop there, but looks farther into the perfect law of liberty. How then shall they call on him of whom they have not known, and how shall they believe on him of whom they have not heard and how shall they hear without a preacher and how shall they preach except they be sent? The world agrees that the preacher must be sent but we interpret the sending as being wholly of God. I confess that no man should enter into such services without God's approval.

God must provide the inspiration, the church must pay the transportation. God gives to the world the message, the church must give to the world the messages. In God's plan every disciple is a messenger.

THE GOSPEL PLEA.

No great country would enter in war without means to back her neither can the church carry on this spiritual war without means. With the country that goes into war money is an urgent demand, with the church money is an imperative necessity. The salvation of the world depends upon the hearing of the message. How can they hear without a preacher. How can he preach except he be sent. With Paul I would like to say how can he be sent without means. Are we quite sure we are doing our part in Evangelizing the world?

I fear we are slow and late. How long shall the Bride, the Lamb's wife play turant with him. He says the utmost parts of the world shall we start in Jerusalem. That is the beginning place. He says every creature. Shall we be contented with the few? May we not stop until the last lost man is claimed as his own? By giving we save the world. By giving we save the church. By giving we save ourselves.

P. H. Moss.

Parsons,

Heart to Heart Talks
With our Young Folks.

(Continued from 2nd page.)

we put in gas lights and they are very pretty. My papa is the minister. We have a good Sunday-school and I am in the second Bible class. When school closes I tag tobacco in Mr. R. J. Reynold's factory for 50c. a day; I sell the news on the streets and cut and saw wood during the school term. I am trying to get three persons to subscribe for the PLEA. I have promise and when they give me the money I will send you their names.

I am yours very truly,

Sip Peters.

Winston-Salem, March 13, 1907.

That is a good record you made in attendance at school, Sip. Almost four years, and only one day lost! How many of my boys and girls can show a record as good?

Uncle Isaac recently received a letter in regard to the writer's subscription to the PLEA. Letters of this nature should be addressed to the editor of the GOSPEL PLEA; it is impossible for me to use them in this department. Handy, you state that you hope to be able to send in your money for the PLEA soon. I trust that you may be successful in this. I shall take pleasure in sending your letter to the editor.

Some times young folks have good questions they would like to ask. If any of you do, ask them in your letters and I shall try my best to answer them in this department.

Yours truly,

Uncle Isaac.

P. S. Write me Uncle Isaac, care of GOSPEL PLEA, Edwards, Miss.

Arkansas.

MARRIED.

At the beautiful residence of the bride's father, the marriage of Mr. J. W. McFarlan to Miss Rainey Phillips took place at 8 P.M. the 14 inst. A large and orderly attendance was present. Bro. S. J. Wallace furnished music for the occasion. The kind words and tender smiles of the parents made happy the hearts of all attending.

After the ceremony refreshments were served. The following is a list of a few of the presents given.

The bride groom's aunt, one set of plates; Mr. J. Warren, one set of cups and saucers; Mrs. Sophie McFarlan, one platter; Mr. A. McFarlan, one set of knives and forks; Mrs. W. G. McFarlan, one table cloth; Mrs. Rachel Ditty, one water pitcher; Mr. Jas. Gartrell, 50c.; Mrs. Paul Williams, one plate; Mr. Jas. Butter, one cup and saucer.

The bridegroom is a faithful member of the church of Christ. We wish them a bright future.

M. M. Bostick.
Lesson for April 14, 1907.

Edited from "World Evangelist."

God gives Jacob a new name.

Gen 32:9-12, 22-30.

GOLDEN TEXT.—Rejoice, because your names are written in Heaven.


INTRODUCTION.—Time, B. C. 1740; Place, on the way from Canaan to Haran. The last lesson was about Jacob's Vision and God's Promise. God called Jacob and blessed him. Jacob went out from Beersheba, and went toward Haran. He stopped at a certain place and tarried there all night, because it was getting late, so he took one of the stones of the place, and put it under his head and lay down in that place to sleep. He had a dream. He thought a ladder was ascending and descending on it. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac, and thy seed shall be as the dust of the earth. Your names are written in Heaven. Whatever be the interpretation of this history, which is perhaps the strongest example of anthropomorphism in the whole of Scripture, there can be no doubt that it has two sides, the spiritual and the outward. Not only did the incident betoken a mighty crisis in Jacob's inner life, but it was also accompanied by supernatural tokens of the kind indicated in the narrative. Whatever be the interpretation of this history, which is perhaps the strongest example of anthropomorphism in the whole of Scripture, there can be no doubt that it has two sides, the spiritual and the outward. Not only did the incident betoken a mighty crisis in Jacob's inner life, but it was also accompanied by supernatural tokens of the kind indicated in the narrative.

The struggle at Peniel is the turning-point in Jacob's life. Jacob's character is a mixed one. On the one hand, it is marked by trust in self, and exceptional devotion to crooked method; on the other, it has a healthy basis of perseverance and ambition, it is not devoid of regard for God. The story of his wrestling shows how the higher element in his nature gained the ascendancy over the lower elements. It is a critical moment in his life. He is on the point of re-entering the land which he left 20 years before; he is about to meet his brother whom he had wronged and deceived; memories of the past crowd upon him; his conscience smites him, and he is "greatly afraid." But God is his real antagonist, not Esau; it is God whom his sins have offended. He struggles with his mysterious antagonist; and he struggles with such persistence and effect, that his antagonist cannot overcome him, until by a divine touch he paralyzes his natural strength. Even then Jacob's tenacity of purpose remains unimpaired; he is conscious that he has a heavenly visitant in his embrace; and he will not let him go till he has received from him a blessing. But he only gains the blessing after his natural self has been rendered powerless. The moment marks a great spiritual change in Jacob's character. A new truth is vividly brought home to him—the valuelessness before God of the weapons in which he has hitherto trusted. And his new name, Israel, the "Perseverer with God," symbolizes his new nature. And so we may notice that from this point in his history we hear no more of him as practising craft and deceit; he is still, indeed, politic and resourceful; but he becomes more and more, especially after the trials and perils of his later years, the type of a just and God-fearing Israelite.

Alford.

God gives Jacob a new name.

Gen 32:9-12, 22-30.

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Helpful to All.

Christ's teaching differed from the teaching of all other teachers in that everything he taught was given with a positiveness that clearly revealed that he knew perfectly his subject, but he was not dogmatic and was in no respect like the man of one idea. His teaching was not asserted but simply said in such compact style that no doubt was left that he knew. No matter what critics may say of the word of God, it will ever be a great treasure to human hearts because it is just what the heart has longed for. If we should lose the Bible men would be unhappy until some one would make one.

Christ sought to make his disciples of the same self-confident mind. He plainly told them that he must have them all or not at all. The great work of redeeming men must be done by men who are not like a reed shaken by the wind, but they must have the singleness of heart their Master had. In planning our missionary enterprises we should ever keep this in mind. Whatever we undertake should be with the single purpose of lifting up men so they may enjoy God's blessings in this life and in the life to come. In Paul's day the institution of slavery was universally recognized and he could not preach against it without laying himself liable to being regarded as a political agitator. But his sincerity was not compromising in the least. He made no apologies for it nor did he modify his teaching in the least because of it. He told the master to regard his slave as a brother, and the slave to work to the best interest of his master. This, in effect, was putting these two classes or castes, between whom there was such a vast gulf, on equality. He began by making them a community of interests after which all else would follow. After all, this was the rational way. To condemn slavery as a community of interest was created, was to fail; but after that community of interest was created, slavery had no more place. We should not lose sight of these things. Christianity is as altruistic as was its author. "The Kingdom of heaven is like leaven which a woman took and hid in three measures of meal till the whole was leavened."

But in doing this work we run directly counter to our selfish natures. In the smallness of our minds we can not see how we can lift up others without taking away our own privilege. To us it does not seem that there is room for all in this Heavenly Kingdom of privilege and our instinct of self preservation makes us hesitate. In this our awful dilemma, we should learn from the Master. He has given us to understand clearly that there is not only room for others in his sacred kingdom of privilege, but when they get in we will find more room for ourselves. Take for example Russia. The Czar has taken away nearly every privilege of the peasants and in doing so he has practically imprisoned himself. Every time he took away a privilege from his people he deprived himself of a portion of his liberty until he and his family are Russia's national prisoners. The same law holds good in every human relation. Christianity means to make men free with the truth and as long as we keep out the truth we deprive ourselves of God's blessings. It was to overcome this selfishness in us that Christ said whosoever loses his life shall find it. If our white Christian people of the South would lose sight more of their own selfish interest and make an honest effort to lift up the Negro, they would find their own lives enlarged a hundred fold. If on the other hand our Negro people would lose sight more of their own selfish interests and would take a deep interest in the great benevolent and missionary enterprises begun by the Christian white people, they would find God's blessings pouring down in torrents. In the past this was done. One of the brightest pages in the history of slavery is the unselfish services the old slave rendered in caring for the loved ones at home while the master was away in war. The most beautiful picture of slavery was the Southern Christian gentleman and his wife teaching the slave the lessons of Jesus, caring for him in sickness, sharing with him his Christmas joys and in many other ways showing a warm heart. Christianity has her own ways. Let us trust her and she will show us a way out of all our difficulties.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
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.

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THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.
ENTERED AS SECOND CLASS MAIL
MATTER AT THE POST OFFICE AT EDWARDS, MISS.

Dr. A. H. Alden writes that he arrived at Hiram on his sad mission on Tuesday night. The funeral of our dear sister Alden was held on Wednesday at 1: P. M. conducted by Professors Dean and Wakefield, assisted by Rev. Floyd Darsie, pastor.

Personal and News Items.
—Elder C. H. Dickerson writes that they have appointed May 1st to 15th as their "Home Coming" and therefore he can not attend our Workers' Conference. We are sorry not to have Brother Dickerson with us then.

—We are in receipt of a paper from Cleveland, Ohio which records the death of Mrs. Elizabeth McMillin of that city.

Mrs. McMillin was a woman of wealth and influence and put both to the proper use, using them in the cause of Christianity. She lived to be more than eighty years old but her life was measured not so much by years as by the good that she wrought. She was among the best friends of the Southern Christian Institute and in her death the school feels that it suffers great loss, yet there is comfort in the thought that the good that one does lives after him, that because Mrs. McMillin was a friend to the Institution there are, and will be, other friends for it.

The Cleveland paper says of her, "Mrs. McMillin was a woman of broad interests and wide friendships. Active in philanthropic and charitable work, she was one of the leading workers of the Euclid Avenue Christian church, of which she was a life member." Through the rulings of God, the rich legacy which this righteous woman bequeathed to the world, by way of her influence, will draw interest and in the years to come every work that has His approval will receive its share.

Subscriptions Received.

Received from J. A. Bright
For self 2 years $2.00

Received from Sarah Sneed,
For self 6 months 50

Received from Susan Hood
For self 1 year 1.00

Bluford Conway 3 months 25
For Charley Walker 6 months 50
For Henry Hill 3 months 25

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

We gladly give space this week to a letter from Edward Donaldson, of Irene, Louisiana, to President:—

"I suppose you will be surprised to receive a letter from me, however I hope you will lose some time to read it.

When I left the S. C. I. last April, little did I think I would be away from it now. It was my intention to come back in October, the war was over for me, but President, I suppose you have read of the misfortune we had last year. Nothing that I am ashamed of. We had to pay out hundreds of dollars and I was not able in October to pay my way through school, even in January I was not able. I never forget what you told me when I told you I was going home. Your words haunt me wherever I go. Your advice follows me night and day. I would have worked my way through school but my health would not allow me.

I am in good health now and am resolved to return to the S. C. I. I speak well for it here and other young men have promised to be with me when I return there. May God bless you and the good people at the S. C. I. I will be there in October.

Although Sunday afternoon was regular business meeting of the Y. M. C. A., it proved a very interesting session. It was decided to hold the regular business meeting on the first Saturday night of each month, instead of on Sunday. This will give the chance for all the Lord's Day meetings to be devotional. It was also decided to have the president appoint a different leader for each meeting. Elder Davis and his friend of Vicksburg were present and both gave interesting talks. The young men enjoy having visitors speak to them.

Commencement next! There are twenty who finish the different courses this year. The aim is to make this the best in the history of the school. Preparations are going on at a lively rate already.

Henry Miles of Shaw, Miss., a student of last year, is expecting to attend commencement.
THE GOSPEL PLEA

HOW TO BECOME GODLIKE.
A. L. CHAPMAN.

Godliness means God-like-ness. The great purpose of Christianity is to help men to become like God. Among the requirements of our religion there is none quite so helpful in the development of the godlike character as the command to preach the gospel to every creature. The evangelization of the whole world is clearly the supreme business of Christian people. And in the faithful performance of this mission they receive their highest culture and development of mind, heart and life. There is nothing little, narrow or selfish about the religion of Christ or any of its requirements. In obedience to the great commission of the Savior we find the greatest opportunity and inspiration to become godlike. It puts us in touch with the greatness and goodness of God, and helps us to get and keep our lives in harmony with his gracious will and purposes. It is an inspiring thought that we may come like God.

But to be like God means (1.) enlargement of vision. The man that does not see beyond the need of his immediate community is not godlike in vision. Christ had a vision of the whole world when he said: “Go ye into all the world and preach the gospel to every creature.” We also must have this world vision in our religious life. We are so disposed to hedge in little communities and allow the hedge to grow so high about us that we can not see over. The man with this larger vision of the whole world will be enabled to see more clearly and will do more to supply the need at his very door.

To be godlike means (2.) enlarged thinking: “As a man thinketh in his heart so is he.” It takes big thinking to make a big man. There is danger of thinking in narrow circles in our religious life. We think in local churches and in local communities and districts, when God would have us think in countries and continents. We plan for days and years ahead in the work of the church, when God would have us plan for generations to come. God thinks in worlds and plans in milleniums, and to be like Him we must do larger and better thinking. It is only by having fellowship in world wide missions that we shall learn to think God’s thoughts after Him and learn to direct our lives in His great ways.

To be godlike means (3.) a larger love. We love our families and kindred and that is well. We also love our countrymen, and that, too, is well. But God’s love is greater and reaches farther than that. His love takes in the whole world in its range and scope. And thus must we learn to love the whole race of man. Such love involves a willingness to sacrifice for the object of affection, and demands room for exercise. This large love can find room for exercise and expression only in the great missionary enterprises of the church. We have not yet fathomed the depths of Christian love, nor tasted of the joys of the sacrifices it requires. The church to-day needs the joy and inspiration of greater sacrifices imposed by larger love. In giving the gospel to all men in this generation there will be developed in the heart of the Christian a love like the love of God for the world.

To be godlike means (4.) enlarged activities. It is a man’s duty to find out how God is working in His world and then direct his efforts accordingly. God is working not only in our little corner of the earth, but is working in all parts of His universe. His activities are manifest among all the nations. The nearest we can approach the activities of God is to have fellowship with in the evangelization of the whole world.

Thus foreign missions become the most vital, the most important and the most necessary phase of Christian activity. It is necessary to the life, health and the very salvation of the church in what we call the home fields. The church in America needs the larger vision of the Master, and Christians everywhere should learn to direct their thought, love and labor into the great channels into which God, through Christ, is directing His thought, love and labor for the redemption of all races and nations of men. “We know not yet what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.”

Seattle, Wash.—Christian Evangelist.

PRE-EMINENT NOTE OF THE GOSPEL.

By F. D. Powers.

What is the pre-eminent note of the gospel? Compassion, mercy to suffering humanity. “Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?” And he said, He that shedded compassion on him. Then said Jesus unto him, Go, and do thou likewise.” Rome had one-half million paupers in her two millions of inhabitants, yet in all imperial Rome there was not an asylum for the poor, nor a hospital for the sick. Philosophers like Crates showed their contempt for gold by throwing it into the sea; or, like Democritus,

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

Kentucky.

Editor Gospel Plea:—Each issue of your paper is eagerly awaited. We are sometimes disappointed at not seeing reports from our Brethren who ought to speak out and “Let their joys be known.” Brother Wm. Alphin’s article in the last issue is worth a year’s subscription to any reader. He reminds me of the fellow who sat down on the dead ripe watermelon, and “Just quashed all the goodie out of it.” It was, however, not “Brother Dickerson’s Question,” as Brother Alphin calls it. It was the question put by Brother M. C. Walker of North Carolina, and I took issue with him, thinking a number of the Brethren might fall into line and give us some helpful messages. The Plea ought to be to us what the great “Standard” is to the whites. Every live issue should be passionately discussed till we all come to the unity of the faith. If any minister wants to get a severe taking down, and at same time find reason for the lack of missionary zeal in his congregation, let him ask for a showing of hands of those of his members who subscribe, pay for, and read one or more of our religious papers. How shall they believe in, support and sacrifice for that of which they have not heard? The walls coming up from the lands having not the gospel never fall on the ears of our people. Many of our churches are self centered, hidebound, and never see, feel nor think outside their own little parish. I plead for a revival of literature in the homes. One of our religious papers ought to go weekly into the home of every disciple. Try the Plea a while, read it all, if you don’t like it, try the Standard, Century, Pacific Christian, or something. By all means take and read some one of our religious papers and the preachers can get audiences and amens for missionary sermons. We closed a successful meeting with Elder Richards at Carlisle, Kentucky, 25th ult. 14 additions all told. The minister and people know how to care for a preacher and run a meeting. Two added here at home Sunday. Baptism to night. Faithfully yours,

C. H. Dickerson.

Nicholasville.

WHAT CHRISTIANITY DOES WITH LIQUOR.

E. E. Violett is a minister of the gospel and lives at Shelbyville, Tennessee. Brother Violett is a disciple without the affixes of sectarian names. He is holding a meeting at the Christian church at Litchfield, Illinois. Among the converts at his meeting is a man by the name of J. E. Tiany, who has been engaged in the saloon business. When Mr. Tiany decided to forsake his nefarious business and serve the Lord and try to build up rather than tear down, he did not go out to find some one who would buy out his stock and succeed him in business. He proceeded to destroy the stuff as well as forsake his business.

In the presence of thousands of spectators, and in company with the Protestant ministers of the city, he proceeded to load his wares upon a large dray, and then, with his own hands, he smashed the barrels and bottles in which were nearly one thousand dollars worth of whiskey, wine and high grade intoxicating beverages of all kinds, and they were poured on the streets. This occurred in Litchfield, Illinois, March 15, 1907. After the liquor was poured out the vast throng joined in singing “America,” and Brother Violett made a stirring address denouncing the liquor traffic and insisting that the saloons be voted out of town at the approaching municipal election. Thus we see the good work goes on.

One of the most respected disciples in Dallas, who holds his membership in one of the liveliest churches in the city, locked his saloon door several years ago and went out to hear B. B. Sanders, who was holding a meeting in the town. At the close of the sermon and in response to the invitation, this man, fresh from his saloon, to the dismay of many, went forward and gave the preacher his hand and confessed Christ. The people wondered, and some murmured, but the next morning they were assured of his sincerity by his refusal to resume his business. This man has proved this sincerity by his constancy in the service of Christ, and he and his family are among the most highly respected and esteemed among those who are trying to honor God. May there be many more of this sort.

The Christian Courier.

Tennessee.

Dear Editor.—I write a few lines to let you know that I have received the paper I subscribed for a few weeks ago, and I enjoy it very much. I am truly glad to know that there are a few others beside myself, who are doing something for the Lord. I am very young in Christ, but I am doing all I can,
and I feel that I am growing stronger in the cause.

The church in this town is very small. We are trying to get able to build on the little place we have, but we need a little more push.

I think our brethren are doing a little better now, but they are not as good as they should be yet. We had two very good sermons on Easter Sunday. One in the day and the other at night by Brother M. B. Newson. He took his texts from St. John 17: 1-26 and from St. John 15: 1-27.

We had a very good congregation both day and night. I have studied many books but I have not found one that I like as well as I do the Bible. There is not a more wonderful book on earth according to my knowledge for it teaches us the way from earth to glory, and we learn from this book that a crown is for the one that holds out to the end, and not the one that runs the fastest.

We also learn from this book that we must love each other and not only love, but help each other. I hope to see the day when there will be no different denominations, but that they will all come to one Christian band, and be of the same mind.

So I think we who are true followers of Christ should let the world know that we are true and be able to show that we are true by our words and actions and also be able to prove that we are true by the Bible. All the way we can do is by studying the Bible more and let our lights shine as a city set on a hill, and we will draw the world to us.

I am yours truly for Christ.

JOSEPH RAMSEY.
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, 132 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, EDITOR.

IT WAS YOU WHO INVITED ME HERE.

When I enter that beautiful city,
Far removed from earth’s sorrow and fear,
I want to hear somebody saying,
“It was you who invited me here.”

When, to welcome me over the river,
The loved ones of earth shall draw near,
I want to hear somebody whisper,
“It was you who invited me here.”

When at home, in those mansions eternal,
The saved of the nations appear,
I want to have somebody tell me,
“It was you who invited me here.”

“Our workers and their field.

We have all noticed the tendency in ourselves to be especially interested in those missionaries that we have seen and heard. If we have not had the privilege of knowing many of them through this personal touch, we still may know them by what they write and by what is written of them and of their work. The object of the “quiz” is that we may all become familiar with the names of those who work under the Christian Woman’s Board of Missions. We believe it will help these workers out in the strange lands whither they have gone, to know that many sisters at home know them by name and follow them in their work and remember them in their prayers. It will also help us by increasing our knowledge and therefore our interest. A. R. A.

Jamaica.

Florence Briscoe Memorial Station, Pendry Road.—Missionaries, Mr. N. Madsen, Mrs. Bessie Farrar Madsen—total, 2. Native workers, 12. Total for station, 14.

Calcutta.—Missionary, Mr. W. C. MacDougall—total, 1.

Roth.—Missionaries, Mr. W. G. Menzies, Mrs. Battie Menzies—total, 2. Native workers, 8. Total for station, 10.

Ohio Mission, Madhia.—Missionaries, Mr. E. C. Davis, Mrs. Isabelle M. Davis—total, 2. Native workers, 2. Total for station, 4.

Jhansi.—Missionaries, Dr. Rosa Lee Oxer—total, 1. Native workers, 3. Total for station, 4.

Total missionaries for India, 36; total assistant missionaries, 5; total number native workers, 100—grand total, 141.

Heart To Heart Talks With Our Young Folks

Did you ever see any one who liked to talk better than your Uncle Isaac does? Who wouldn't like to talk to the great big company of boys and girls I have? I wish I could find out how many young folks are reading these talks every week. Can't you write me at least a postal card, and let me hear from you? I ought to be hearing from my young people in Kansas, California, Tennessee, Kentucky, Missouri, Louisiana, Georgia and Florida. I don't believe I have heard from any one in any of these states. I don't believe you can find happier or more prosperous young folks anywhere than those who read the GOSPEL PLEA.

Yours truly,

UNCLE ISAAC.

P. S. Write me "Uncle Isaac" care of GOSPEL PLEA, Edwards, Miss.

THE GOSPEL PLEA.

PRE-EMINENT NOTE OF THE GOSPEL.

By F. D. Power.

(Continued from 3rd page.)

Dr. Menzies, Mrs. Hattie Menzies—total, 1. Native workers, 1. Grand total assistant missionaries, 5; total number native workers, 100—grand total, 141.

PUNCTUALITY.

Method is the hinge of business; and there is no method without punctuality. Punctuality is important, because it subserves the peace and good temper of a family. Punctuality gains time. It is like packing things in a box; a good packer will get in twice as much as a bad one. The calmness of mind which it produces is another advantage of punctuality. A disorderly man is always in a hurry. It was a wise maxim of a former Duke of Newcastle: "I do one thing at a time."

Punctuality gives weight to character. "Such a man has made an appointment—then I know he will keep it;" and this generates punctuality in you; for like other virtues, it propagates itself. Servants and children must be punctual, when they know that the heads of the family are so. Appointments, indeed, become debts. I owe you punctuality, if I have made an appointment with you. I have no right to throw away your time, if I do my own."

When a man is in a hurry at the last moment, everything is confused and wrong. He tears his stockings, snaps his braces or his shoe-lace, or he gets some sting or other in a knot, and all from being in a hurry; and these trifles take up time just as much as weighty matters.

And then his letter is too late for the post, and his absent friend is kept in anxiety and suspense; or the coach has gone without him; or a dinner to which he was invited is spoiled with waiting; or the company is disturbed by his entrance after the rest are seated.

A punctual man generally has a quiet, leisurely way of going about things. There is no hurry and bustle, but the work is done in time; so, making good the old saying, "Make haste slowly," or "Take time to be quick."

It is a good maxim: That you may be always in time, tax care always to be ready a little before the time."

King George III. is said never to have been a minute behind in any of his appointments. Another king, by his dilatory habits, fixed on his name the disgraceful stigma, "Etheldred the Unready."

Lord Nelson said he owed all his success in life to being ready for every duty a quarter of an hour beforehand.

Christ is Center.
Lesson for April 21, 1907.

Edited from "World Evangelist."

Joseph sold by his brothers.


GOLDEN TEXT.—For where envying and strife is, there is confusion and evil work.

—Jas. 3:16.

INTRODUCTION.—Time, B. C. 1729; Place, Dothan.

In the ten years which have passed since the last lesson, Jacob has found his home in the Land of Promise, and has entered into those relations with God that were presaged in the last lesson. He has been further disciplined by trouble in his own family and with his brother. He has repeated the folly of his own upbringing and is showing foolish partiality to his son Joseph, which secures for him enmity which is increased by Joseph himself who boastfully repeats dreams which picture him as a future head of the family. They only increase his father's partiality and Joseph is made a sort of overseer of his brothers. In search for them Joseph loses himself but is directed to Dothan, where Elisha's servant sees the protecting guard of the heavenly host.

(11) Kept the saying in mind.—The Revision suggests Luke's remark, "Mary kept all these sayings, pondering them in her heart."

(17) Dothan.—The two wells. In 2 Kings 6:13-19 we find Dothan again, where Elisha's servant sees the protecting guard of the heavenly host.

(19) This dreamer.—Alford translates this, "Lord of dreamers," said in scornful mockery.

(22) Pit.—Rather, a cistern, an excavation for the storage of water or grain. Having a narrow mouth, one could not get out without assistance. Dry cisterns were frequently used as prisons. Thousands of such reservoirs still exist in Galilee.

(23) Coat of many colors.—Rather a white linen tunic reaching to the waist and ankles, embroidered with a stripe of color round the edge of the skirt and sleeves, such as was worn by persons of distinction. The common shepherd's coat was short and sleeveless.

(25) Spicery and balsam and myrrh.—Three kinds of aromatic gum; the first and last from shrubs, the second from the balsam tree; gum tragacanth, balm of Gilead, and laudanum. All were used largely in Egypt as incense in the temples and in embalming the dead.

(28) Twenty pieces of silver.—Twenty shekels, the price of a male slave from five to twenty. A shekel was worth about sixty cents. He whose superiority his parents and brothers were to acknowledge, now lives as a slave in a foreign land.

The life of Joseph forms a story of unrivalled attraction, whether we consider the simplicity and beauty of the narrative, the pathos of the events, or the moral lessons which it teaches. Viewed merely as a human composition, as a specimen of simple, graceful, eloquent and pathetic narrative, it has no parallel. We find in it all that gives beauty to the finest drama—a perfect unity of design; a richness and variety of incident involving the plot in obscurity, yet gradually drawing to its intended development; and the whole issuing happily, rewarding preeminent virtue with appropriate honors and blessings, and visiting iniquity with deserved humiliation and punishment. It is a story which persons of all ages, and minds of all orders, pursue with equal interest; and the degree of secret moral influence which the spotless example of Joseph has exercised upon countless numbers of the readers of the Scriptures, can never be appreciated till the day of the revelation of all things.
Helpful to All.

In last week's issue we stated that the Workers' Conference should confine itself to three questions; viz., (1) Our Educational work, (2) Our State work, and (3) the general interests of the Negro Race. We trust every representative from the various states will come prepared to discuss some phase of these three subjects.

Our Educational work at present consists of four schools and some states are hoping to start others. The first question must be to devise means how we can give effective aid to the schools already begun? They are sadly in need of money in order that they may go on to perfect the work they have well begun but are carrying on at a great strain. Last year we raised our gifts to nearly three times what it had previously been, which was an increase of nearly three hundred per cent. This is excellent, glorious, but it must not be looked upon as final. We are just beginning to discover ourselves, and this is only prophetic of what we can do. Then too we must aid these schools by finding for them the best boys and girls throughout the land. This is vital to the existence of every school. We sometimes read of certain schools that are turning off hundreds for whom they do not have room, but these same schools are on the sharp lookout for the right kind of students.

To make a great school, there must be a constant inflow of the very best young people, and the school must be relieved, as much as possible, from reform work. The reform school is a needy work, but the mission of our schools is not that.

In discussing the new schools to be started, we should deliberate carefully. Everyone agrees that they are sadly needed, and our only question is, How can we start them so as to insure success? When we discuss the State Work we should prayerfully seek a means of making them more effective than they are now. In all of our states we are sadly in need of more prepared men. Next we need more money to support them until the work can be properly organized. In the past we have heard much about the necessity of the Negroes first showing what they can do. As a matter of fact, the most important thing the Negroes lack is means to get rightly started. If they can have outside help until they are organized and have won the confidence of their people they can and will do a great work. But to try to do this in the present disorganized state is to add failure upon failure, and every new failure makes it that much harder to reestablish confidence. There should be such an outpouring of enthusiasm that would put all these states on their feet. Here is a clear case where we ought to lose our lives in order that we might save them. In the past we have in our pride sought to save it and we lost it. If the Negro disciples have the good Christian sense to humble themselves, God will discover to them a larger and richer service than they have ever dreamed of.

The third subject, viz., The General interests of the Negro Race, is a larger one and hard to reduce to a workable basis. The best we can do now is to pass a set of resolutions which can be made a basis of action. The committee on resolutions has an important work and should be well prepared. The conditions as we find them require our prayerful attention. Like true servants of God we should humbly admit what ever faults lie within us and ask God to enable us to overcome them. Whatever unreasonableness we find in others must be met with Christian principles. The gospel of Jesus Christ is sufficient for every possible contingency and he who fails to apply it, invites all kinds of misery for himself.

Again we wish to state that it is our earnest desire that all our schools, and state organizations be represented at this Conference. Those ministers who have permits in the Southeastern Passenger association can come on them. Those who live in the Southwestern Passenger association can use theirs until they strike the Queen and Crescent system when they will have to pay full fare to Edwards.

(Continued on 7th page.)
THE GOSPEL PLEA
WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from
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INSTITUTE.
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cause of Primitive Christianity and
the general interests of the Negro
Race.

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THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.

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The careless man plunges ahead
according to his feelings and creates a
condition which causes other people who
come after him much sorrow. The prudent man
is not so but carefully considers how his
acts will seem to posterity.

The Christian religion has for its
object the harmonizing of all people on the face of the earth.
If this were not so Christ would not have commanded us to bring
them all into the kingdom. It means that the lion shall lie down
with the lamb and a little child shall lead them.

Men have sought to avenge themselves of all wrongs from
their fellowmen, but every effort has proved a miserable failure and
we are beginning to learn that even the state can not avenge itself.
Lynching violates every law of God and man and instead of
deterrent from crime it begets crime.

Every man is measured by the
development of character in himself! No matter what others may
do or say, their acts will not excuse you. God wants us to follow
his laws and develop a Christian character thereby.

THE GOSPEL PLEA.

Every race riot has started among
the sinful who have thought they
could violate God's law without
paying a penalty. This should
make us realize that it will not do to trust
our interests to the ungodly. The
Christian people everywhere stand
ready to help those who make them-
selves worthy of appreciating such
aid.

Personal and News Items.

- Dr. W. H. Palmer held a suc-
cessful ministerial institute at the
Friendship Baptist church last
week. He visited the Hinds county
missionary association at Pleasant
Grove and gave two lectures.
- Elder T. H. Merchant sends in
a report of a debate held at Big
Sandy, Texas between W. H. Isom,
disciple, and W. H. Shelton, mis-
ionary Baptist. Four different
propositions were discussed and much
good is reported from the debate. While debates when properly
conducted aid greatly to bring
out the truth, as a general rule
they are hard on the devotional
spirit of the church, and our ad-
vice is that not many debates be
held.

- On Sunday, April 14th, the
People's Tabernacle, where E. F.
Henderson minister at Los Angeles,
California, was opened. An ex-
cellent program was prepared.
The work is under the care of the
missionary board of Southern Cali-
nifornia and we pray that their work
may prosper.

Subscriptions Received.

Sent in by T. H. Merchant,
For N. McKinney 6 month .50

NOTES FROM OUR SCHOOLS.

Lum Graded School.

On last monthly meeting day we
were made to rejoice by seeing one
student come forward and make
the good confession. That same
evening between five and six
o'clock we gathered on the bank and
saw him buried with Christ in bap-
tism.

The program which was planned
for Easter Sunday, being cut off on
that day on account of rain, was
carried out on next Sunday April
7th. A small collection was taken
for the work which will be sent to
Mrs. M. E. Harlan, Indianapolis, Ind.

ROXIE C. SNEED.

Southern Christian Institute.

Last week Monday evening Dr.
Palmer, dean of the Bible depart-
ment of Jackson Baptist College
delivered a strong address in the
Chapel. His subject was "Life a
Vocation."

The following will give the week-
ly Sunday-school talks during
May:—May 5, Hudson miller; May
12, Birdsee Calvert; May 19, Henry
Campbell; May 26, Buford Page.

We are sorry that the Brook-
haven Y. M. C. A. did not come
over last Sunday. It was quite
cloudy and had the appearance of
rain. The meeting was held in the
Chapel and our part of the program
was rendered. A number of visi-
tors was present. The meeting
was successful in every way. We
trust that we may arrange again for
a joint meeting with Brookhaven.

Commencement week begins Sun-
day, May 12. Arrange to come. The
Workers Conference promises to be
better even than last year. You
can't afford to let a few dollars
railroad fare stand in your way.
Come and the exercises of the whole
week will do the good! Your pres-
ence will be worth much to the
work in many ways. If we all lift
together we can lift a mighty load.
THE GOSPEL PLEA

How many of your young people have poems they like better than any other? If you have such a poem and will clip it out and send it to me, I shall try to find space to print it, together with the name of the boy or girl who sent it. I trust you shall not select very long ones. If my young folks will help me we shall make this column one of the most interesting in the Plea. What do you say?

In Illinois, the legislature is about to pass a law that will make it unlawful for a boy or girl to be caught with a cigarette in his or her mouth. It makes Uncle Isaac shudder when he thinks of the young people in this country who are destroying body, mind, and soul by the use of this poisonous thing. The best boys and girls do not have any use for cigarettes.

How many young people are there in your Sunday-school class? Who is teacher of your class? There is a lot of things you could tell me about your self, your Sun-

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

Virginia.

A REPORT FROM TAZEWELL DISTRICT.

By G. M. Dickerson.

Dear Editor GOSPEL PLEA:

The PLEA is a welcome visitor to our home, and I think I can open some doors for Him.

Our quarter-Annual Convention, March 22-24, was both pleasant and profitable. The PLEA was recommended and Missions discussed, and as one result both will have greater favor in our district. This convention was held with the church at Tiptop where Brother S. R. Tanzymore ministers. They have just bought and paid for a new organ. They also experienced a deep sorrow April 5 in the death of Brother James Sheffield, one of their deacons, after four days illness, Pneumonia.

He was a good man and much loved. Our loss is his eternal gain.

I have been preaching for the Mt. Olive and Kings Chapel (Tazewell) congregations since December 1, and may continue this work till the Annual Convention in September. Sickness and deaths in the community, closing school, making of reports, attending convention, preaching for two congregations, and making garden have kept me very busy since March 20.

And though we have had no protracted meeting, we have had six additions to the church at Mt. Olive.

These made the confession in February, March, and April. All were baptized the first Lord's Day in April. To God be the glory. We expect greater things.

Tiptop, April 10, 1907.

Mississippi.

STANDING IN OUR OWN LIGHT.

Prove all things; hold fast that which is good. I Thess. 5, 21. I come to you with the same message. Joshua commanded the people of Israel to march around the walls of Jericho seven days. They obeyed the command and the walls fell. Joshua VI; 16. I will continue to march around the walls of sin with the gospel lamp until ignorance and superstition give away to truth and purity.

We are now in the face of a critical period, and the Negro problem of which we so often speak, is a serious one. I do not presume to say that I can solve it.

What are your views? asks one.

The answer to this question may all be summed up in the word Christianity, or more definitely, Christian unity. Time will not permit me to discuss the subject at length; hence, I will pass on to my next point. "The touch of nature makes us all akin." And hath made of one blood all nations of men to dwell on all the face of the earth. Acts 7; 26.

Let the Christian white man and the Christian Negro co-operate—unite and save the nation from ruin and destruction. The weapons of our warfare are not casual, but mighty through God to the pulling down of strongholds. II Cor. 10; 4.

What has made the white race great in the past will make the Negro race great in the future. The white brothers come to us with open heart and hand, saying come, and we will make you a great people.

Will you sleep on your rights? Will you refuse these golden opportunities? Babylon, Assyria, Rome and Greece, once so prominent among the world's great empires, have faded with all their glory. Yet in the face of calumny and persecution, the Christian religion has stood the test of the ages, and will survive throughout the countless ages of eternity.

History repeats itself. When King Solomon of Israel was at the height of earthly greatness, he made alliance with foreign nations; and when he brought in their gods to worship instead of the true God, his glory faded, and his kingdom was taken from him. Read I Kings II. The American Negro should make no alliance except with those who know our every interest, social, religious, and political. We should profit by the experience of the past. We can never have any permanent results come to us as a race, so long as we have incompetent leaders. Our leaders of the past failed to inculcate the principles of truth, honesty and virtue. The height of their ambition was greed, gain, to go at the expense of others. They failed to properly train the masses. Prove all things, hold fast that which is good. Truly Paul, the great and brave Christian, was an inspired man. He did not say to men that they must believe without understanding or accept without question, things as they are. But he said we should prove all things. And after that to hold fast to that which is good.

In conclusion the words of the Master found in 1 Thess. 5:19-21 are recommended to those who would shut out the truth.

Vicksburg.

Elder T. A. Davis.
HOW TO BUILD UP A SUNDAY SCHOOL CLASS.

By C. C. Reid.

(Continued from 3rd page.)

The appearance even of the Sunday-school teacher is worthy of some consideration. He, or she, ought to be neatly dressed.

A private class room is desirable. If the class can not have a separate room then get a location where the disturbance will be reduced to the minimum. Circumstances must decide as to whether the class shall be composed of both sexes or only of one. There should be limitation as to age. Young people from eighteen to twenty-five years of age do not as a rule, harmonize, socially and intellectually, with people from thirty-five to fifty years of age. Build up the class of such persons as love the same things, as think the same way. The age limit is very important.

The best teaching can not be done without proper appliances and a tactful use of them. A blackboard comes handy. A map is essential. Quarterlies are good, especially as love the same things, as think the same way. The age limit is very important.

Class organization is a most important point with young people. The object is to unite forces and efforts, and to get every one to doing something. A secret of successful work is the number that can be kept busy and thus interested in various lines of effort. In a class properly organized the tide of enthusiasm will run high. Officers should be elected according to the needs and development of the class. At first my class of fifteen had a president, vice-president and a secretary-treasurer. At present, with near a hundred in attendance, we have a president, a vice-president, a secretary, an assistant secretary for the boys, a treasurer, a historian, a librarian, a census taker, a class artist, a relief secretary, and a class mother. At our next election we will add an employment secretary. This will make a total of thirteen officers besides the teacher, and two assistant teachers. The organization of this class has been a growth.

Committees are an essential part of a well-organized class. Some committees should be as permanent as possible, others should be appointed for special duties or occasions. A calling committee should be kept the year round. A part of the duty of this committee is to promote calling among members of the class. A calling committee that does its duty keeps a continuous stir in the class to bring in new members. The acquaintance committee keeps the ice broken. This committee encourages sociability. The teacher should meet his officers and committees often.

Sociability is no small part of a successful Sunday-school class. When we teach the facts, the principles, and the moral lessons of the Bible to young people, we do not stop. We try to help them to carry them out in their lives. We teach by example as well as by precept. Our relief secretary looks especially after the sick, taking flowers to them, and assuring them of the love and sympathy of the class. All thus become helpers. We try to help young people from every standpoint and every phase of their being. All this out of good hearts. There are no axes to grind.

The social side of our nature is very important. Through this, much good is done. Woe to the Sunday-school class that neglects this. The young people will have sociability and if we do not provide for it they will find it in places not under the wholesome influence of the church. Their minds will thus be diverted and their interests divided. It is our duty to draw out and direct this side of life. The pastor and superintendent should join social occasions as a rule. They lend dignity and a wholesome restraint by their presence.

We have two annual events. Class sentiment is developed in the anniversary celebration in January. We have a banquet and jubilee in June. This is a grand close of the work before vacation. We have class colors and a class motto. We get up march drills and Bible drills. We organize quartets and sextets among the singers. We have a tennis court. We have outings, trolley rides and tallyho rides. These keep the young people together and develop their social nature.

It is not a question with the teacher to get enough material to present, but the really difficult problem is to make a wise selection and presentation. With the lesson committee, the teacher should bring before the class the general make-up of the Bible, such as the books, their classification and authors, the geography and general history bearing on a book and the circumstances under which it was written. Certain Scripture should be committed to memory, as for instance, the Lord's Prayer, the Beatitudes, and the ten Commandments. The teacher should not preach, but teach. He should seek to provoke thought. He should ask for some special work and require

(Continued on 7th page.)
While we were yet thinking about our missionaries Miss Johnson's good paper came and so vividly did she picture the home life that we were again made to realize the great need of our efforts to send the gospel to this people. Concluding the program with a paper which gave us their religious views, we felt that we had a deeper insight into the problems that were to be met in this field of work, and gave God the praise that we had an opportunity to help send the gospel to this people. I sometimes fear that many of us forget what a blessed privilege it is to have been born and reared by Christian parents. God grant that we may show this appreciation by giving our best service.

We were thrice blessed in March. (1) By hearing our national president, Mrs. Helen E. Moses; (2) By hearing Miss Bertha Mason, secretary of Texas state work; (3) By having a good C. W. B. M. meeting. A number of us went to the central church, (white) to hear sister Moses. To hear her gives one more courage. To hear and see her is to love her. To read her face is to read the face of one who is giving a life full of service, joyfully and willingly in His name. While hers is a busy life, yes crowded life, having a deep insight into the needs of the work, and planning that we may accomplish even greater things, yet in that face you can read the real joy and happiness that come to her through her being a blessing to humanity. Such noble lives as these should thoroughly demonstrate to the young that true happiness comes.
through service and, as sister Moses said, "We are just one great family and all that we do is little."

We send to our National secretary, Mrs. M. E. Harlan, five dollars and forty cents. Trusting we may render a better service, I am yours in His service,
Mrs. Wm. Alphin.

Helpful to All.

(Continued from 1st page.)
The institution is prepared to entertain free the following; viz., teachers of our schools, pastors of churches, and those holding official positions in the state work or the C. W. B. M. Parents of students and others should come prepared to pay their board.

HOW TO BUILD UP A SUNDAY SCHOOL CLASS.
By C. C. Reid.
(Continued from 6th page.)

The teacher should use illustrations to make plain abstract principles and moral teachings. It should be his constant desire to aim to present his work in such a way that he will feel, and the members of the class will feel that they are not wasting their time—that they are getting something valuable.

Denver, Colo.

THE GOSPEL PLEA.

Mississippi.

Editor Gospel Plea.—Please find space in your paper for this report of the work on our new church building in Fayette. The house is up and now being roofed.

On April 5, the lumber was on the ground, but we had no money with which to hire workmen. On that day Eld. W. A. Scott arrived here and loaned us $25.00 with which to start up the work. L. C. Williams and Isom Franklin also came over and paid the $25.00 pledged by the Sunday School Convention. This greatly lightened our burden, and soon we shall be praising God in our new church in which we hope to hold a grand rally on the first Sunday in May.

One man soweth and another reapeth. Nine years ago, our first meetings were held in the Gospel Tent which stood on the same spot now occupied by our new building, and where Elders Brown, Sneed and Parker sowed the seed of which we are about to reap the harvest.

L. R. Garrison.

MUMMIES, OF DIFFERENT KINDS.

There is as much life in a mummy as there is Christianity in a miser. Men, and not mummies, are needed in the affairs of this world. Missionaries, and not misers, are needed in the affairs of the church. To call an anti-missionary a Christian is to call a mummy a man. Mummies do no wrong. They are dignified and orthodox; but it is an orthodoxy of do nothing and a dignity of death. It is a disappointment to find nothing but a mummy in a pyramid. He may not be creating a disturbance, and he may be surrounded with precious jewels and shrouded in silk; but the wealth is unused, and he has no part in the activities of the great throbbing world that surges around his tomb. It is a greater disappointment to enter the portals of a magnificent church building only to find a miserly congregation, wealthy and well behaved, but deaf to all the appeals of the needy, and disobedient to the command of Christ to take his Gospel to every one that needs it. Such a church is not a Church of Christ.

I have read somewhere, that in the dried, dead fist of a mummy some grains of wheat were found, placed there centuries before. All through the centuries he held that wheat in the grip of death. I know that in the hard, stingy fist of hundreds of churches there is the precious seed of the Gospel, placed there by Christ himself, not to be saved but to be scattered. That mummy did as much to feed the hungry as these churches do to save the lost.

With the greatest plea that any people ever had we should be the greatest missionaries. We should not be protestors, but in every field we should be pioneers. But are we a missionary people? In theory we are, but in practice I doubt it. Some among us are doing glorious things, but the great majority of our people are doing nothing. A careful study of our missionary statistics should startle some of these people out of their sleep of indifference.

Ira M. Boswell.

The American Home Missionary.

"Back of the missionary enterprise is the New Testament and the Old Testament; back of the New Testament and Old Testament is the eternal purpose of God; and back of the eternal purpose of God is the infinite love of God."
Lesson for May 5, 1907.

Edited from Standard Bible Lessons.

Joseph the wise ruler of Egypt.
Gen. xli. 38-49.

Golden Text.—If any of you lacketh wisdom, let him ask of God.
Jas. 1. 5.

Introduction.—Two years have passed since Joseph interpreted the dreams of the butler and the baker, and now the skill of a dream interpreter is required again. Pharaoh himself has had two dreams, but he does not understand the meaning of them.

In the first dream, seven cattle came up out of the river and fed on the reed grass. Then again seven other cattle came up after them and then the ill-favored and lean flesh kine or cattle did eat up the seven well favored and fat ones.

Then in the second dream the ruler saw “seven ears of grain came up out of one stalk, rank and good. And behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full ears.” When none of the Egyptians could interpret these dreams, the chief butler remembered Joseph. He told Pharaoh how this young man had interpreted his dream and that of the baker, then Joseph was quickly summoned, interpreted the dreams, and suggested plans that could be carried out, then Pharaoh chose Joseph to carry out the measures which he proposed. These two dreams had the same meaning. There would be seven years of great plenty and seven years of famine. One-fifth of the products of the seven years was to be put away for the famine. Joseph is not young now, being thirty years old.

(38) And Pharaoh said.—In response to the wise instruction given him by Joseph. Can we find . . . a man in whom the spirit of God is?—Joseph had interpreted these dreams so well, that he was convinced that the interpretation was correct. He had declared that it was not his skill, but the wisdom of God that gave the interpretation.

(40) Thou shalt be over my house.—My palace, including all the officers and ministers of the kingdom.

(41) I have set thee over all the land of Egypt.—A great change took place in Joseph’s life. It was so hard to realize.

(42) This ring upon Joseph’s hand.—This ring showed authority, and also the Oriental character. The possession of this seal which was worn either on the finger, or suspended from the neck on a silken cord, was Joseph’s guaranty of office as viceroy. Vestures of fine linen.—This not only constituted a dress of high honor, but it denoted the rank and station of one, as dresses of fine fabric were only worn by those in high rank. Put a gold charm about his neck.—It was an emblem of office to wear a chain about one’s neck.

(43) In the second chariot.—The second state chariot in the public procession. Egypt was noted for chariots, both for peaceful and warlike purpose. Bow the Knee.—Probably meaning to kneel.

(44) I am Pharaoh.—This means the same as I am king, for “Pharaoh.” It was the common title of the sovereign of Egypt. Without thee. His power was to be absolute, and to the smallest detail.


Potipherah.—That is, belonging to or devoted to Ra; that is the sun.

On.—The city of on (45) was afterward called Heliopolis, the city of the sun, by the Greek, because it was the principal seat in Egypt of sun-worship.

(46) And Joseph was thirty years old.—In this we learn how many years Joseph was in servitude, for he was seventeen years old when sold by his brothers. Won throughout all the land of Egypt. Probably to survey its condition and resources, and form an estimate of the task before him. He was meek and wore the ring, and did not get big headed over it.

(47) The earth brought forth by handfuls.—That is, in vast abundance; one kernel yielding, a whole handfull, or a large stock producing as much grain as, properly speaking, the hand could grasp.

(48) And he gathered up all the food of the seven years.—That is, all that was not needed by the people. Round about every city.—He established many local places of storage. Joseph is an example to office holders in the fact that he used his place, not for the benefit of himself and friends, but for the good of his people. Laid he up.—Representations of granaries are frequently seen on monuments in Egypt.
Helpful to All.

The world is making some rapid strides these days and history is being made that will be read with great interest by generations afar off. In this struggle are joined the forces that are striving for all that is ennobling and elevating while the reactionary forces that are appealing to human passions and prejudices are looking back to things that are past forever. At the present the hosts of righteousness are triumphant and it is their forward march that makes history.

The first cause for rejoicing is the general onslaught on the saloon business. In the states where they have state prohibition like Kansas the traffic is fast being exterminated; in the states where they have local option, like Mississippi, the people have risen en masse and are giving the business no quarter; and in the states where they have no local option law, like Illinois, the politics of the state turns on this question. In Indiana a new line of attack has been made which promises more than all else. They have asked the courts to declare the saloon a nuisance by common law. They have contended that no matter whether a state licenses the saloon or not, the business is evil without one redeeming feature and should be prohibited. Two judges, Samuel B. Artman and Ira J. Christian have delivered epoch making decisions declaring the saloon a nuisance and the liquor men are afraid to appeal the cases to the supreme court of the state for it is almost certain to decide against them and then all saloons in the state will go. The prohibitionists are anxious to have an adverse decision that they may carry it even to the supreme court of the United States.

The next cause for rejoicing is the advancement of the idea of universal peace. A monster peace congress was held in New York City which was participated in by almost every class of our citizens. This was intended as a preliminary meeting to the great peace congress at The Hague. While it will not do to be too sanguine for there is yet very much selfishness in the hearts of the nations, a wonderfully strategic point has been gained when we can have a great public meeting that will properly characterize War. Herefore we have glorified the field of carnage and have worshipped the military hero until our young men have felt that they must be soldiers before they can be in line for fame, but now the people are quite willing to admit that the "God of Battles" is the great Red Dragon who fell from Heaven to the Earth, that is from the Church to the State, at the beginning of the modern age. They are willing to admit that he devours our best blood, makes immoral those who are not devourer and leaves in his wake every misery and woe known to men.

We have not space here to mention the array of missionary and benevolent enterprises of our age which are flourishing and make a large part of our glorious history. We must take the remaining space to mention some of the reactionary forces.

First must be mentioned the almost national sin of selfishly grabbing for this world's goods. Our laboring men have organized themselves into a labor trust on as tyrannical principles as the Czar holds Russia, while the great combines of wealth have organized capitalistic combines that are as selfish as what the Feudal lord did eight hundred years ago. In short the old Feudal spirit is becoming reincarnate in the business world.

Another thing to be mentioned is the effort to align the old American stock against all other races. This would be unexplainable were it not for the fact that almost since the birth of our country the politicians had some hobby of this kind. No one should take the present effort serious. Our supreme duty is to conform our own lives as near as possible with the fundamental principles of Christianity and all the other things will adjust themselves as natural consequences. An overruling providence brings about changes that are unforeseen by the politicians. He will in the next twenty-five years bring about changes that will make us entirely forget our present problems.
THE GOSPEL PLEA
WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from the Press of
THE SOUTHERN CHRISTIAN INSTITUTE.
Published in the interests of the cause of Primitive Christianity and the general interests of the Negro Race.

PRICE PER ANNUM $1.00

Send all Communications to
THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL
MATTER AT THE POST OFFICE AT EDWARDS, MISS.

We are about to enlarge the PLEA. It will still be a three column paper but each page will be larger. For the present there will be only eight pages as before but we hope soon to have matter enough for twelve pages. With this, enlargement of the PLEA our circulation ought to enlarge also. At no time has the PLEA quite paid for itself, but the fact that we were making room for a number of boys and girls to earn their way in school and that we could make up the deficit with job work, justified us in continuing its publication; and we are gratified now that we can enlarge it. Will you not lay the matter before your congregation and ask them to subscribe for it? And then will you not report your church work and all that is of interest to the brethren through it? We intend to make the PLEA a servant of all our church and school interests. We ask the other schools to pitch in and use it for their work. The state evangelists must make constant use of it or fail. For the general interests of all the people, it is very necessary that we have a common medium through which we can reach the people. The PLEA is now being read by a host of people, both Negro and white, and if we stand up and work like men we can command the respect of all worthy people. Now will you not pour in unto us a shower of new subscriptions that they may be ready to receive the first issue of the enlarged PLEA?

The road to exaltation is most easily found by humbly going to the simple things of life, and the road to humiliation is most easily found by seeking high and haughty things.

The time was when any one advised the Negroes to go to the farm and develop it, he was looked upon as seeking to reenslave them. Now they see that through the development of this fundamental industry they will gain more power than in any other way. It is again the old law, Whosoever abases himself shall be exalted. The God of all the Universe knows well those who obey his law and will grant unto them whatsoever they merit.

Let no man doubt the efficacy of Christianity in all difficulties. He who resorts to unchristian methods is doomed to defeat, and he who seeks to repel unchristian methods by using unchristian methods is doomed with him.

Personal and News Items.

—Secretary C. C. Smith writes from New York City that he will be present at the Workers’ Conference if there is no preventing providence.

—Eld. C. H. Dickerson has now much hopes of being present at the Workers’ Conference. This will be cause for rejoicing as we need a voice from Kentucky.

—Eld. P. H. Moss writes that it is now doubtful whether he can secure the wherewith to come to the Workers’ Conference. Perhaps some good soul will come to his relief.

—we are in receipt of an invitation to attend the closing exercises at Alcorn A. & M. College May 8 to 15. We wish them much success in their exercises.

—Do not forget the date of the closing exercises at the S. C. I. May 12-16. The Workers’ Conference will be held on the 15th.

Subscriptions Received.
Sent in by C. H. Dickerson,
For Miss Lillie L. Hackley 6 mo. 50.
Sent in by C. R. Baker
For self 6 mo. 50.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

The B. Spelling class has been divided into seven divisions this term and each day two divisions have "spelled down." The averages of the different divisions have been kept on the front board. At last all the words in "Cavins Orthography Seventh year" have been completed, and the following are the ranks and names of peoples in each division: — Highest average, Division one, Annie Brown, Emma Howard, Arthur Williams, Olevia Anderson, --spelled eighteen times and did not go down once. Second rank, Division three, Frank Coleman, Nolvel Perkins, Roberta McFarland. Rank three, Division two, Rose Coyleault, Hudson Miller, Ardell Russell.

Miss Patridge, teacher in the Preparatory department rendered an excellent reading at the Philo society Saturday afternoon.
JOTTINGS.

There is a motto before me which says just this:— "The first requisite in education shall be to the end that the individual shall earn his own living." Think about this. It is worth thinking about. Is it not true?

Do you know we have been having the most splendid Sunday-school lessons lately? And this leads me to say that I wish every man, woman and child were in the Sunday-school. And you could all be in the Sunday-school! But you say we haven't any Sunday-school, or there isn't any Sunday-school within anI reach. Well then start one. It does not take a building with a brown stone front and a thousand dollars to start a Sunday-school. Just gather the children, the older people too, into your house or into your porch or into some room and sing some Gospel songs, and read and tell them some of the grand Bible stories, and you will have a fine Sunday-school before you know it. Then you can send to some one, Herbert H. Moninger, I believe his address is, care of the Standard Pub. Company, S. E. Cor. Ninth and Cutter Sts. in Cincinnati, Ohio. Tell him you have started a Sunday-school, tell him how many scholars you have and how you started, and ask him to send you some samples of Sunday-school literature and ask him how much it will cost to furnish your school with the scholars' 'quarterlies.' You will find it costs only a small amount and that you can find a way to get these helps.

Well I started to talk about the splendid lessons we have been having lately, "Jacob's Vision and God's Promise" and "God gives Jacob a new name." In my class we could have spent profitably, all the time of the two Sunday's we had these lessons in talking about visions. The Visions were of God and what glorious lessons they do teach. We read:— "And behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending on it." This is one of the beautiful verses of the Bible and teaches the nearness of God, and of all that is good and beautiful and holy.

And have we had our visions? Read Mark 1: 10-11, and John 1: 51. Let us dwell on our great visions and follow its leadings. If we do, it will be the rescue of other lives and the uplifting and glorification of our own. Think of this also!

We learn that the Westminster Church, Walnut Hills, Cincinnati, Ohio, R. E. McDuffey, pastor, is to hold a Rally the first Sunday in May for the purpose of raising money to pay off the first installment of their Church Extension Loan. They have a fine new brick church house, and the brethren all over the country will wish them well in their Rally the first Sunday in May. This church has recently held a meeting with many additions.

We also learn that the White Cloud Sunday-school, Kansas, has just sent to C. C. Smith a gift from observance of Educational Rally service.

Heart To Heart Talks With Our Young Folks.

How many of you have read some good book recently? A young man or woman who reads good books will likely choose good company. And any young person who goes in good company is on the road to a successful life. Good books are food to the moral life. I wonder if any of you could answer these questions about George Eliot's "Silas Marner"?

In the early part of Silas Marner's life what one thing absorbed all of his life? What came later to change his whole view of life? Who were Godfrey and Dunston Cass? Were they exemplary young men? Who lived in the Red House? What become of Silas Marner's money? Who was Eppie? Would you have done as she did by refusing to go to her father's home and by staying with her "Father Silas"? Is wealth of more value than happiness? Whom did Eppie marry? Where did they live? Why should Silas think so much of Eppie?

Uncle Isaac has not heard from anyone concerning that continued story he was intending to write and publish. Do you mean by your silence that you do not want me to have a nice little continued story printed in these "Heart to Heart Talks" this Summer?

Yours truly,

P. S. Write me Uncle Isaac, care of Gospel Plea, Edwards, Miss.
Reports from the Field

Mississippi.

Dear Editor Gospel Plea:

Please allow space in your paper for the following report of the Sunday-school quarterly meeting of district number 2, held at Bethlehem Christian Church on the 20th and 21st inst.

The meeting was opened with singing, reading of Heb. 10: 1-12, and prayer.

On motion, L. C. Williams was made secretary of the meeting. After hearing the minutes of last meeting it was moved that the chairman appoint all committees, which he did as follows:

Committee on finance: A. E. Phelps, Hillard Cohemon, A. Jennings.

Committee on arrangements: H. G. Smith, H. G. Jones, David Blackmon.

Reports of Sunday-schools: Union Hill, $1.50; Bethlehem, $2.00; Munns Grove, $1.50. Collection, $1.45.

After this we listened to a sermon by H. G. Smith. Subject, Behold the Lamb of God, That Taketh Away the Sins of the World. The various schools then gave some exercises.

A brief address was then given by Eld. M. Green. Total collection $12.80. Paid to District worker, $3.20; to the secretary, $1.50. Turned over to treasurer $9.10. By the weather being unfavorable, Center church, Hermanville and Sunny Side did not report. We are expecting each school to raise not less than $10.00 by the time of the Convention.

District worker, A. G. Sneed, L. C. Williams.

Secretary.

Port Gibson, April 21, 1907.

Arkansas.

We preached Sunday at eleven and at night at the Christian Church located two miles from town. In spite of the cold, rainy weather, our congregation was surprisingly good. We decided to spend the balance of the week in the town, provided a house could be secured. This was immediately done, and on Tuesday night we began with a splendid large and intelligent audience. At this writing our meeting is two nights old, with increased numbers, and an unusually good attention. We intended to close out Friday night, but if the interest that we now have, continues, to say nothing of an increase, we don’t see how we can. Nothing shorter than two weeks ought to be spent here.

How my heart beats with anxiety when I see so many rich fields awaiting the old Jerusalem Gospel, and no way to reach them because of financial disability. When our Savior was here, he commanded the disciples to pray for more workers, but we think now a days it ought to be for more money, or more liberality.

I am thinking of coming to the Conference, prepare a place for me.

Fraternally,

H. Martin.

Evangelist.

Kentucky.

Indirectly the sad news of the death of Eld. L. R. Cotter comes to me. How, when, or where he died I’ve not been able to learn. Some one who is in position to speak should, through the Plea, let the brotherhood know something of the life and death of this great Evangelist, a strong preacher, able, forceful and convincing. Hundreds of Christians in Kentucky came into the church in meetings which he held. Our State Convention elected him State Evangelist last July at Paris, Kentucky. Did he die on the field? Shall he go down from us his loss unmourned, his praise unsung? Southeast Kentucky work is largely due to strenuous efforts of Bro. Cotter. Fallen while cheering with his voice.

The sacramental host! With banner floating in the air. Death found him at his post. In life’s high prime the warfare closed, But not ingloriously, He fell beyond the outer wall. And shouted Victory!

I am just back from Lawrenceburg where I preached five days and had twenty-two confessions, twenty-one for baptism. Some of the best talent of the town fell into line to fight during the war. Just eleven years since I began preaching in Lawrenceburg. It was my first church. “There is none like it in all the earth.” I have been with them at the nuptial altar, baptismal water, and at the tomb, at the burning of the old church and the building of the new. In return they have done much for me. Before the five days meeting closed the church turned its preacher into a clothing store and told him to help himself to any suit of clothes in stock which he proceeded to do with right good will. So we came home both feeling and looking better than when we went. Two more added here at Nicholasville since last report.

Yours in the good work,

C. H. Dickerson.

Nicholasville, April 27, 1907.
WHY NOT READ THE BIBLE THROUGH.

There is no reason why the average Christian should not read all the Bible every year. The task is not nearly as formidable as it seems. By actual experiment it is found that, with only a fair speed—less indeed than is employed in persuing the daily paper—it requires less than twenty-three hours to read the whole book, or less than four minutes a day. It is nearly correct to say that two and a half minutes a day will take one through the Old Testament in a year, and one and a half minutes a day will cover the New Testament in the same time.

Of the sixty-six books in the Bible, more than half can be read in less than thirty minutes to an hour each, twelve in from thirty minutes to an hour each, and sixteen in less than two hours each. Only Psalms and Jeremiah require over two hours each. There are eleven books in the Old Testament which can be read in less than ten minutes each.

With a carefully-prepared plan, the reading the Bible through next year would be not only feasible, but inspiring and profitable. Perhaps the order of Doctor Moulton is as good as any: For the Old Testament, start with the "Wisdom" books—Proverbs, Ecclesiastes and Job—which, together with Deuteronomy, Ruth, Esther and the Canticles, will take until Washington's Birthday. The Pentateuch will be finished in April, the other historical books by the middle of August, and the prophecies by Thanksgiving, leaving a month for the sweetness and the jubilation of the Psalms. In the New Testament, the first two Gospels are finished early in March, the General Epis-

bles by the middle of April, Luke and Acts in July, the Pauline Epistles the last of October, with a glorious ending in the Epistles and Revelation of St. John.

This should not, of course constitute the exclusive reading of the Word for the year. The lessons for the Sunday-school and the young people's society, and the passages for special study, would all be helped by this reading in course. Nor would that reading be so superficial as is sometimes feared. It is an excellent drill to get the swing of a book or an author, perhaps at a sitting, and to catch the sweep of the wonderful themes of God's Word, as shown by compassing it within a year.—Zion's Herald.

Texas.

Sister Bessie L. Johnson, daughter of Evangelist H. M. Johnson, on the morning of April 7, 1907, departed this life. She was between fifteen and sixteen years of age. Sister Bessie made the good confession under Elder H. S. Garrett of Palestine, Texas, some time in February 1907, and shortly after put on Christ by baptism, by complying with the statement of Mark 16:16. She lived just exactly what the Lord command us all to do if we would be saved. She lived near two months after she obeyed the gospel. She was stricken with lung trouble, the disease that spares no victim. Sister Bessie's dear mother went to her reward April 1906, now Bessie is gone to join her in the great beyond. She died at the home of her aunt Dater at Palestine, Texas. She leaves a dear father, Elder H. M. Johnson, two aunts and three uncles, and a host of friends and relatives to mourn her departure. May the Lord bless her father in his saddest hour of trouble. Sister Bessie Johnson's remains were laid to rest at the family burying ground. Her funeral services were conducted by Elder M. C. McAunter of Palestine.

Yours for Christ,

T. H. Merchant, Evangelist.

OUR MOUNTAIN MISSION BELLS AT HAZEL GREEN.

The story of our church bell and college bell at Hazel Green, Kentucky, is a part of the story of the mountain people of Appalachian America. It is a story more interesting than romance, for it is the story of a noble endeavor for a noble-hearted people; a people who in many ways enter the race of life severely handicapped, but who show themselves worthy of the world's best.

THE MOUNTANEERS OF OUR SOUTHLAND.

If you enter one of the log cabins among the real mountains of Virginia, West Virginia, Kentucky, North Carolina or Tennessee, you will probably find a room which is parlor, guest-room, dining-room bedroom, living-room and kitchen all in one. The furnature will likely consist of one or more beds, a few home-made chairs and a table. On the stove you may find a stew-pot or two and a teakettle; or just as likly these articles will be hung over the fireplace. Outside the house will be rugged mountain side with more or less of cleared land producing meager crops. Loneliness and isolation have made this home what it is, a pioneer type of domicil.

EFFECTS OF ISOLATION.

Ease of communication is so im-

(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.

As yet we have not heard of any of our C. W. B. M. workers organizing the young ladies into Mission Circles or the children into Mission Bands or Junior Endeavor societies. We have had some very interesting letters in these columns about the programs on "Children's Work" in March. Let us not neglect the missionary training of the children. I trust that at least a few earnest workers will take this work up in their home churches and having once started with it, let nothing so discourage you as to cause you to give it up. It may not be easy work at all times but the reward is sure.

The Church and Auxiliary at Bethany, Nebraska sent $38 for Jamaica relief. They send a life membership to Mrs. Lilly Randall Clark, of Jamaica, as a token of their sympathy in her recent bereavement.

-Missionary Tidings.

GOOD NEWS.

Arkansas.

Dear Editor: I will write you about our good meeting at Pine Bluff on April 7th. After listening to a good sermon by a Baptist preacher, the pastor gave a short talk. We all felt that the spirit of the Lord was in the meeting. The sisters work was taken up and carried out in a pleasing manner. Our state organizer, Mrs. Sarah L. Bostick was with us. Her words were helpful and did us all good.

All seem to have taken on new life, with a double mind to work for Our Master.

April 9th, at 3:00 P. M. we had a C. W. B. M. meeting at Conier Chapel. Business meeting with organizer in the chair.

Saw. Am I a Soldier of the Cross.

Prayer, by Mrs. Bostick, after which the 2nd, and 3rd chapters of Titus were read and discussed. There were nine sisters present.

We adjourned to meet at 3:00 P. M. Wednesday evening for the discussion of the 12th and 13th chapters of Romans. Prayer by the president. Collection $1.40.

I am your sister in the work,

MARY LAMB.

Pine Bluff,

April 12, 1907.

Dear Editor: I wish to appear through your valuable paper to say a few words in regard to our missionary work. Your humble sister has been very busy traveling for the past month. March the 22nd, to the 25th, I was with the Sherrill Auxiliary. I find that by spending more time with the auxiliaries, holding meetings, reading and talking with them about our work, does much good. I have tried to impress this upon the minds of our workers ever since I have been in the work. The president, Mrs. Ivy says the work here was left in an encouraging condition. In our last meeting there we had with us some of the best people from the Baptist and Methodist Churches.

On the following Saturday and Sunday, which was Easter, Husband and I were at the Plumerville church. Mr. Bostick preached two sermons explaining the Ten Commandments, after which the writer gave a short talk on the work of the C. W. B. M. I learn since returning home that they are wanting us back very soon to learn still more about the work.

The collection for the day was over $7.00.

On the 5th inst., I took the train for Pine Bluff. At Sherrill, Elder G. W. Ivy, joined me en route for the Bluff. Lord's Day morning we met in the Bible School and studied the lesson, Jacob's Vision and God's Promise. Bro. Ivy preached an able sermon. He is laboring very hard to build a new church at this place. The lot is already paid for. I am quite sure that he will be successful for he is a Christian gentleman and has the confidence of the best (white) Christians at Pine Bluff.

The writer worked with the C. W. B. M. sisters for five days, holding meetings each day at 3:00 P. M. Our Bible talks and the reports from different departments of work were encouraging to all. The president, being ill all winter, was unable to do all that she wished to do, therefore, some of the members became indifferent. But thanks be to God since our five days meeting their hearts have been touched and they are now pushing forward in our Master's cause.

My collection here was $1.40. On the 21st, I will be with the auxiliary at Earidge and on the 28th will be with our auxiliary at home. The first Lord's Day in May I will meet with the sisters at Wrightsville, after this we will be turning our hearts toward the S. C. I. Commencement. May God be with us and keep us.

I am faithfully your sister and co-worker,

SARAH L. BOSTICK.

Organizer.

Argenta,

April 16 1907.
GROWTH OF NEGRO RACE.

From New York Tribune.

Booker T. Washington told a goodly number of the members of the League for Political Education that the Negro race had reached a higher degree of economic and general development in this country than members of the race anywhere else, and that, in his opinion, the race had a larger religious conception than any other. His subject was "The Economic Development of the Negro Race in Its Relation to Their Moral and Christian Development." He began by saying:

Let me make this statement, with which you may or may not agree: In my opinion, there cannot be found in the civilized or uncivilized world ten millions of Negroes whose economic, educational, moral and religious life is so advanced as that of the ten million Negroes within the United States. If this statement be true let us find the cause thereof, especially as regards the Negro's moral and Christian growth. In doing so, let credit be given wherever it is due, whether to the Northern white man, the Southern white man or the Negro himself. It, as stated, the ten millions of black people in the United States have excelled all other groups of their race type in moral and Christian growth, let us trace the cause, and in doing so we may get some light and information that will not only be of value in dealing with the Negro in America and elsewhere, but also information that may be of value in elevating and Christianizing other races.

At the close of slavery the Negro not only found a practically free field in the commercial world in the South, but in the world of skilled labor. Such a field is not open to him in such a degree in any part of the United States, or perhaps in the world, as is true of the South. All of this has had a tremendously strong bearing in developing the Negro's moral and Christian life. In proportion to their numbers, I question whether so large a proportion of any other race is a member of some Christian church as is true of the American Negro. It may be granted, however, that in many cases their practical idea of Christianity is crude and their daily practice of religion is far from satisfactory; still, the foundation is laid, upon which can be built a rational, practical and helpful Christian life.

I do not grow discouraged or dependent by reason of great and serious problems. On the other hand it is good to be permitted to live in an age when great, serious and perplexing problems are to be met and solved. For my part, I would not care to live in a period when there was no weak part of the human family to be helped up and no wrongs to be righted. It is only through struggles and the surmounting of difficulties that races, like individuals, are made strong, powerful and useful.

OUR MOUNTAIN MISSION BELLS AT HAZEL GREEN.

(Continued from 5th page.)

important a matter in modern social development, that regions abundantly supplied with railroads advance far beyond those still dependent on less rapid transit. The people remote from railroads are relatively much more isolated than they were when the only means of travel between different parts of the country was on horseback or by stage. Many of the people in this region have been scarcely at all affected by the modern industrial and social revolutions which have been going on around them. In some remote mountain valleys the mode of life does not differ essentially from that which prevailed throughout most of the country during Colonial times. This group of Southern states has, for each one, a considerable area of mountain back yard.—President Frost, of Berea College, remarks that, bunched together, these mountain fractions constitute one of the largest horse- back areas in the world. From Harper's Ferry to the borders of Alabama and Georgia, one to two hundred miles in width—knobs, ridges, cliffs and mountain valleys—stretches this inland empire. It has no coast line like Greece, no arms of the sea like Scotland, no inland lakes like Switzerland. Is it any wonder that pioneer conditions have lingered in a country where most of the highways are beds of mountain streams?

ANCESTRY AND HISTORY.

In these isolated communities are found the direct descendants of Huguenots and loyal Highland Scotch and dwellers from north Ireland. Here are "sons and daughters" of the American Revolution, unrecognized, but of none the less genuine lineage. Most of these people are of the purest Anglo-Saxon stock to be found in our home land.

It was a company of these stalwart hunters from Tennessee, Kentucky and the Carolina mountains who administered a crushing defeat to the British forces at King's Mountain and set in motion thereby the current of events which culminated at Yorktown. In the war of 1812, New Orleans was defended and held for Uncle Sam by men from these mountains and whose long rifles and powder horns were filled with munitions of their own manufacture. In time of the Civil War, Kentucky was held for the Union by her mountain counties. Andrew Jackson, Abraham Lincoln and Admiral Farragut are examples of mountain people.

The American Home Missionary.
Lesson for May 12, 1907.

Edited from Standard Bible Lessons.
Joseph Forgives His Brothers.

Golden Text.—Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you.
Eph. iv. 32.

Introduction.—Since our last lesson, there has elapsed nine years altogether. Seven were years of plenty, but two of famine. Joseph is now thirty nine years of age. The chapters between this lesson and the last one describe the journeys by the brothers of Joseph, as they went to and fro from Egypt in search of food. When they first arrived they did not know Joseph, but he did them, although he did not make himself known. Altho' Joseph tried to draw from them information concerning their home he was very rough about it so they would not be suspicious of him.

The famine reached beyond the borders of Egypt.

(1) Then Joseph could not refrain himself. —He could not keep himself from giving way to the impulse of love. Before all them that stood by him. —The presence of strangers had compelled him to keep up appearances, and try to be very dignified, but he was completely overcome by the plain picture which Judah had sketched of their home, and of his aged father. Cause every man to go out from me. —For two reasons: (1) Delicacy forbids the presence of strangers at this unrestrained outburst of emotion among his brothers. (2) Besides, the workings of conscience, bringing up recollections of the past, and the errors, which are not to be viewed by the public eye.

(2) And he wept aloud. —The Hebrew says, 'Gave forth his voice in weeping.' The Egyptian house of Pharaoh heard. —This was an agitated household and a puzzled household.

(3) And Joseph said ....... I am Joseph. —Before this, he had dealt with the brothers through an interpreter, but now he speaks in their own tongue with a voice which they remember well. It brings joy and a sort of terror; joy, at the knowledge that he was still alive; but greater terror that they were in the absolute power of him to whom they had done such a great wrong. The natural voice, the native tongue, and the long-remembered features, would all at once be noticed by the brothers.

(4) And Joseph said ....... I am Joseph your brother, whom ye sold into Egypt. —This secret was known only to themselves, perhaps hidden from Benjamin, and the only other person who knew the guilty secret must be their long lost brother himself.

(5) Now be ye not grieved. —We can see here the noble character which Joseph possessed. He had such a good chance for revenge, he had no desire to seek it. For God did send me before you. —Joseph sees that God had a providential purpose in his past experience, and he desired only to look at that. To preserve life. —This was indeed his great mission. He was brought to the throne for such a time as this. Now that the time has arrived, he is not going to spoil God's purpose in himself through selfishness.

(6) For these two years. —The seven years of plenty and two years of famine have passed since Joseph became a ruler. There are yet five years. —The famine, according to the dreams, was to last seven years. Neither plowing nor harvest. —The land became so baked that with the poor implement they called a plow—it was nothing but a rude fork of wood, perhaps plated with iron—it was not possible to open up the land.

(7) And God sent me. The most rational view at all times, and especially in the dark passages of life, is not to rest in human causes, but to look to the ways of God.

(8) So now it was not you that sent me hither, but God. —A beautiful example of love. I do not know that Joseph's brothers would believe it.

(9) Haste ye, and go up to my father. —Joseph was very anxious, for every moment lengthened the sorrow and anxiety of the aged patriarch. God hath made me lord of all Egypt; come down unto me. —Joseph could not leave his cares; besides, his father could be best looked after in the land of abundant supplies.

(10) In the land of Goshen, and thou shalt be near unto me. —Joseph placed his brothers naturally on the confines of Egypt close to Palestine, and yet near himself.

(11) Your eyes see. —If their father, in his distrust, could not credit their testimony, he will undoubtedly believe the eyes of Benjamin.

(12) Your eyes see. —If their father, in his distrust, could not credit their testimony, he will undoubtedly believe the eyes of Benjamin.

(13) And he fell upon his brother Benjamin's neck, and wept. —These were tears of joy. And Benjamin wept. —Benjamin is the central point whence leads out the way of salvation.

(14) And he kissed all his brethren. —If there is a barrier between two persons there is no use to try to have freedom.
Helpful to All.

In the *Cosmopolitan* for May is an article on “Slavery in the South” which reveals a condition in the Carolinas, Florida and Alabama that is shocking in the extreme. It is not confined to the ignorant Negroes but has extended to the poor whites, and from them to white men of good connection in the South, and finally it has been bold enough to reach out for some of the youths of some of the best families of New England. These people are lured to the turpentine camps and lumber mills on promise of good wages and then on some pretext they are arrested and held under guards with blood hounds. The cruel treatment these unfortunate suffer reads like a chapter from Leopold’s Congo rule. It is certain that the poor native of the Congo does not suffer as much for he has never known better things.

As a study of sociology it is interesting to trace the development of this reappearance of slavery. In the first place the Negro was demoralized by throwing every obstacle in the way of his education and elevation, and by teaching by act and deed that he is not human. This demoralization made him so shiftless and unworthy that he worked only enough to supply the barest necessities. One and two days work in the week sufficed him and of course this demoralized all industries. Now these captains of industry reasoned that it would be an act of benevolence to devise some system by which these shiftless people could be put to work. This still more demoralized them and drove away all competent labor and their industries suffered almost to the point of destruction. In their desperation they turned to white people for victims and when not enough of these could be found they sent out agents to northern cities. The result is that their whole business is in such a fix that it will take fifty years to rescue it, if indeed it can be rescued. Civilization has taken wings and flown away and those districts are left in a state not much ahead of what Charlemagne faced nearly a thousand years ago.

Now all this came from the small beginning of demoralizing the Negroes by discouraging their education and elevation. They falsely thought that if the Negro were elevated, the white man would be endangered and they thought to save themselves. It is a vivid example of the truth of the Philosophy of Christ when he said “Whosoever will save his life shall lose it.” In trying to save themselves these men have lost everything. Had they begun by founding a good educational system for the Negroes and by otherwise elevating them, Florida would now be a very beehive of industry and happiness. But, instead, of all men they are the most wretched; for instead of being able to hire willing workers they must resort to the abominable system of capturing them and holding a gun over them while they work.

Here is a lesson for Mississippi. In our state we have a large element that is doing all it can to encourage a better educational system for all classes and is giving encouragement and comfort to those who are carrying it on, while another element is doing all it can to discourage them. If the former triumphs, we will have one of the most prosperous of Southern states; if the latter triumphs, we will soon be in a worse fix than Florida.

A little investigation would reveal to us how much we already owe to the influence of the missionary school for our present prosperity. If anyone doubts this, let him go to our big lumber mills, the construction gangs and bridge builders on our railroads, our oil mills and all our industries outside of cotton farming, and he will see how largely they are dependent on the product of the missionary school. The contractor who put in the two concrete bridges over Baker’s Creek said he makes up his gang each year from these students. He said there is no labor like it and that he would not be able to do his work if he had to depend on the untrained laborer from our towns. Go elsewhere and you will find the same story. The young men and women trained in these schools are nobly doing their part in making our state a great state and they need the encouragement of all good men.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
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.

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THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT EDWARDS, MISS.

Considerable interest is being manifested in the enlargement of the Plea. This is as we expected and we confidently hope our ministers of the word will take up the matter with their congregations. Some of our ministers preach to congregations of three hundred. If the matter is properly presented to them they will all give a trial subscription. If, now that we have an enlarged Plea, we do not go beyond the one thousand mark we will not be doing our duty. If we could get this number of paid up subscriptions our advertising would come in that would greatly aid us and with that and the subscriptions we could get our long looked for cylinder press and then we could give work for twice as many boys and girls in this department as we do now. When you ask your members to subscribe for the Plea your dollar does a threefold work. (1) It gets a Christian paper for that family which will bless it; (2) It enables us to push our work out to places that need our influence; (3) It makes an opening for more boys and girls to earn their way in school. Where else can you put a dollar that will bless every time you turn it over until you turn it three times. We confidently expect our brethren will come to our rescue in this.

Preston Taylor of Nashville, Tennessee writes, “Please find enclosed two dollars for renewal of your paper for two years. Your publications are of the highest order to us, and I hope that the time is not far distant when you can see your way clear to give us a larger paper and that it will get into every family of the brotherhood.” We are now ready to enlarge and we will rely on our brethren to help us to get it into every family. By the way, Bro. Taylor has some hopes of getting to the Workers’ Conference.

We are quite certain to have at the Workers’ Conference representatives from the following states, viz., Mississippi, Alabama, Texas, Arkansas, Missouri and Kentucky; and the following states are likely to send one, viz., Louisiana and Tennessee. May the Lord bless their coming together.

We trust enough women will come along to enable them to have a conference of their work also. Some how we feel that the Lord is about to open our hearts and greater things are coming to us. It may be we have not opened our hearts sufficiently to allow God’s blessings to flow in. God grant that this may not be so in the future.

Personal and News Items.
--In a letter from H. D. Griffin, who was a student here last winter, we are glad to learn that he is well and prosperous, and that although disappointed in his hope to get back to school this term, he expects to return next fall. He reports having preached five sermons since leaving here, and attributes his success largely to the inspiration received in his work at the S. C. I.

Subscription Received.
Sent by Preston Taylor,
For Self, 2 yrs., $2.00.

NOTES FROM OUR SCHOOLS.

Lum Graded School.
The school is nearing its close, and we are very busy preparing for the Commencement exercises. Some very distinguished visitors are expected on that day.

We were highly honored Friday evening by a visit from Miss Ira of Boston, and Miss Brown, the principal teacher of Calhoun Colored School. They visited several of the classes and made some very encouraging remarks concerning our work. We are always glad to have our friends come to see us, and we take delight in acquainting them with anything which seems of interest.

Respectfully,
EMMA E. SMITH.
Lum, Alabama.

Southern Christian Institute.
Good news has been received at the President’s office that Henry Miles, a former student, will return to school in the near future for the purpose of completing the Bible course. He feels that he is needed in the ministry. We hope that a large number of young men throughout the country will feel the call to this great life of service.

By the time this issue reaches its readers, our final examinations will be over and Commencement week will be upon us.

Notes are scarce this week.

Did you ever see such weather in May? The papers reported that Iowa was visited by a snow storm on the first day of May. If it doesn’t warm up here pretty soon the cotton crop will be injured. It is probable that many will have to replant.

Harry G. Smith, who completes the Bible course here this year, has accepted a position in the Utda Industrial Institute as Chaplain and superintendent of Carpentry. We wish him much success in this new and promising field.
THE GOSPEL PLEA

Jottings!

We have heard that there was to have been a Conference of the Christian workers of South Carolina the last week of April. We hope this was held and that many good things were planned for the work of South Carolina. It is a fine thing for the brethren to get together and plan for the work of the Lord in their communities.

We learn that last week T. W. Williams of Cason, Texas sent $4.25 to C. C. Smith Educationally Rally work and that earlier he had sent $2.00. We believe that there are only a few brethren in Cason, so some one has had the Educational Rally work on his mind and heart and has "done what he could." It only takes the will to do, and we can do. No difficulties will stop us if we have the work at heart and the will to do. We believe that T. W. Williams has been the moving spirit in this at Cason.

This leads me to speak of faithful teachers and workers and ministers of the gospel in the country and rural districts and at the outposts of the workers, as it were, who are faithfully doing the small work that lies at their hand to do; who year after year teach and preach tell of the Good News as they can. All honor to these soldiers of the Cross who are faithful to their trusts through their names be not heralded forth, who are willing to "spend and be spent in His service;" to live and die without notice if so be they are but faithful. The one who sees and knows all will reward these faithful ones as only he can.

"I shall pass through this world but once, Any good thing, therefore, that I can do, or any kind-

ness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again. Let us all be faithful—remembering that our life here is but our examination for another.

Perges.

Heart To Heart Talks
With Our Young Folks.

MISSISSIPPI.

Dear Uncle Isaac,—I have for sometime been reading your "Heart to Heart Talks." They have had a great influence on me. Day by day I try to carry out at least one of your suggestions, and I find that my day's task is made easier and my life is made happier. I believe if every boy and girl could learn the lessons which you are teaching them, the time would come when the girls and boys of today would be the leaders of to-morrow.

Uncle Isaac, I am attending school at the Southern Christian Institute trying to equip myself in every way possible, that I may be of service to my people. I sincerely hope you will continue to write us through the Plea.

Your truly,

Linn Hutton.

Last week we noticed the addition of "Perges" to the GOSPEL PLEA family. We sincerely hope you will come again, Perges. You seem to be on Mount Zion, and able to behold the labors of the brethren. No doubt you can give us much interesting news from the churches from week to week.

Sip, I have not yet received your three dollars and the three subscriptions. I hope you will be successful in getting the daily paper. A boy in school as you are, ought to be a constant reader of a good daily paper. Call upon your friends again, and I feel sure you will be successful.

Yours very truly,

P. S. Write me "Uncle Isaac, care of GOSPEL PLEA, Edwards, Miss."

THINGS WHICH WE START.

There is nothing more universally true than that the importance of a thing is to be measured, not simply by all that it is and does, but by that of which it becomes the cause. An act which in itself is trifling may be anything but that in results; it may have started a chain of happenings which otherwise would not have taken place.

There are a great many people in the world who will behave themselves very well so long as no one makes a move in the opposite direction, but will do untold harm if some one gives them the start. They have not sufficient temerity to begin things themselves, but they are ready to follow the leadership of others.

In a boys' school a great deal of trouble was experienced because some of the students had fallen into the habit of attending amusements of low grade. They became neglectful of their studies, and the whole tone of the school was lowered. One young man, who seemed to hold himself aloof from the rest, said: "I never went to one of these places but once. It did not harm me, because I had sense enough to stop there."

"Yes," said the teacher, accusingly, "but no one ever thought of stopping because of the cause. An act which in itself is trifling may have started but by that of which it becomes the cause. An act which in itself is trifling may be anything but that in results; it may have started a chain of happenings which otherwise would not have taken place."

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

Alabama.

Dear Editor, Gospel Plea:--As tillers of the soil, wage earners etc., we have a helpful and practical example in the history of Abraham, Isaac, and Jacob. These men lived in a country which was owned and governed by others just as we now live in this country which is owned and governed by the white race. The men above referred to, moved to different places in that country much as we now do. They improved the condition of the country morally and materially. They built places of worship, they planted groves, and dugged wells; and many other things not mentioned. God helped these men because they tried to help themselves. Through them God was made known to the people of the land as a superior being to their gods; and the whole land was made better because these men had lived in it. When these men moved they did not destroy the improvements they had put on the place, but went on and improved another, and another until they left the country. Their presence in that country greatly enhanced its value in every way; hence, they were a blessing to the world. Can we not be a blessing as these ancient men were? If not, why not? We move about from one plantation to another pretty much as they did. We sometimes remain on a plantation five, ten and even twenty years; but as a rule, we make no improvements. A man who can live in any place without making some improvements, is the man, who when hired, requires another man, "over-seer or rider," to see that he works enough to earn his "rations." The exception to the above rule is that one man will make a garden, plant fruit trees, and build good stalls for the stock which will cause them to live longer; have a good garden which lessens the table expense in many ways, and plant fruit trees, which will give a plenty of fruit in from two to four years. While these improvements add greatly to my comfort and happiness, they increase the value of the man's land and he is anxious to have me remain on his land. But suppose I move as we usually do; then you go into the place I have improved and I go into yours just as we now move into each other's unimproved places. We owe these improvements to ourselves and to our children. It is a fact that not a few of our people have lost their health, and their lives too, from exposure in poorly prepared houses. The example of the patriarchs above mentioned is a good remedy. We should make comfortable improvements in and about our homes regardless to who the land owner may be; then there would be less desire on our part to move and less desire on the part of the land owner to have us move; and if we would put forth wise and earnest efforts along the line of improvement, land owners would gladly assist us and almost unconsciously have more respect for us and would at the same time give our children right ideas of real home life. Better homes is the crying need of the race; we grow children in a bad home or no home, and expect a few days in school to make them what they should be. This is impossible. We can not be a desirable people until we, by thrift and energy, make our importance felt. So after all, our destiny is in our own hands. The surroundings and influences in which the child is brought up, seals its destiny. There may be some exceptions, but this is the rule. Our great schools are a mighty power to aid us in the proper training of our children; but they can not do the work when the child is in school only a few days of a session. Brethren, let us give the schools a chance by putting our children in them to stay until they have finished the course.

Yours for the race,

H. J. Brayboy.

A BOY EVANGELIST.

Mrs. Helen A. McGavran.
A conversation I had lately with a young Mohammedan servant cheered me so, showing that God works in ways that often we fail to recognize, that I feel that I must pass it on that others, too, may perhaps be cheered and encouraged. The boy is about fifteen years of age. He has been in our service for a year. His brother has served us in our three Darw houses, and he has been in some connection with Christians for some years. One year he at-

Reports from the Field
tended the orphanage school, but very irregularly.

It was a grief to me, through all the cold weather, that these two Mohammedan servants seemed to come somewhat unwillingly to my weekly servants' class where we were studying the life of Christ. But now the boy had been away to his village home, some three miles distant, for a holiday. On his return I was talking with him about his home and friends, and he said, "Memsahib, the people of my village want to know why you never come there." I replied, "The reason is that it is outside of our district. We can not go so far when there are so many places nearer. But what do they know about us?" I asked. "Oh," he said, "I tell them all about it; how you take your tents and go out and camp in the villages, and how you go into the homes and talk kindly to the people and give them medicine. And I sing to them your hymns, and tell them all that you teach."

So by this Mohammedan youth the knowledge of the gospel is being spread. Partially and inefficiently, yes. I know it is very partially and very inefficiently, but those people will be ready when the missionary comes, to believe that his object is their good. Their suspicion and distrust, which one meets usually in villages visited for the first time, will not be found there. They will say, "That is just what he told us the missionaries did and said," and the breaking up of the fallow ground will have been done. It is grand. It is glorious. I thank God and take courage.

HIS WORK GOES ON.

It is a marvelous fact that fourteen years after C. H. Spurgeon's death his sermons still come out regularly every week; they circulate in every civilized country under the sun; they have been translated into more than a score and a half of languages, including Arabic, Armenian, Bengali, Bulgarian, Castilian, Chinese, Danish, Dutch, German, Hungarian, Italian, Japanese, Kaffir, Lettish, Maori, Norwegian, Polish, Russian, Servian, Spanish, Swedish, Tamil, Urdu and Welsh; and go where you will, you will find Spurgeon's name known and honored.

Nineteen hundred and six is a record year in the history of Spurgeon's printed sermons, for the three thousandth consecutive weekly sermon was issued in that year. Think what this means! For 3,000 weeks, a fresh sermon by one man has been issued regularly every Thursday morning!

The event is unique in the history of printing and publishing; and in order to celebrate this occasion, the publishers offer to send a copy of the three thousandth sermon free to any address in the world on receipt of a post-card. If our readers would like a copy, they should send their full address to Messers. Passmore and Alabaster, 4 Paternoster Buildings, London.—London Church paper.

CHRISTIAN MEN AND THE CENTENNIAL.

CEPHAS SHELBURNE.

The plea and position of the Disciples of Christ is sensible, manly, scriptural and American; it appeals to thinking, responsible men and women. It's over one and a quarter million members are largely adults, having deliberately and intelligently taken their stand as Disciples of Christ or Christians only. Ours is the position, par excellence, that appeals to and wins men, and we have the men. But it is a fact to be deplored that we are not using our men. Thousands of these capable, intelligent, Christian men are lost to the great interests and enterprises of the Church of Christ. We can, and proudly so, boast of the great number of men in our brotherhood; but it is not true that a very large per cent is with-held manhood, unused talent, so far as the Church is concerned? They know the plea, but they have seen no visions and dreamed no dreams. They have caught no visions of the Kingdom of God, a redeemed society and the Church established among men. And while it is true that we have made some progress, that a comparatively few of our men have been seeing things and enlisting for service, yet it is true that we have not gotten above the idea that the church, its work and worship, is largely for women and children. We take the book as our rule of faith and practice, and "where the Bible speaks we speak"; and yet in our Bible schools—many of them—there is a sad lack of men and adult members. We stay by the command, "forsake not the assembling together," and "upon the first day of the week"; but, nevertheless, in many of our church services there is a painful lack of men. We sing "To the work, to the work," and repeat the commission, "Go preach the gospel"; but it is true that in many instances the work of the church and its missionary interests is left largely to the women and their organizations and societies. The next great movement among the Disciples of Christ should be a movement among the men of the Church; and it is not too much to expect that such a movement will be begun at our Centennial convention at Pittsburg in 1909. Not another organization in the Church;

(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.

Ohio has pledged fifteen thousand dollars to build the first church and station in South America, at Buenos Ayres, Argentina Republic. This is their centennial work. Our only missionaries there are Mr. and Mrs. W. Burner.

We copy Mrs. Burner’s letter from the Junior Builders for our readers.

CHILDREN IN ARGENTINA.

One missionary said to me, “I believe the children of Argentina are the prettiest and the meanest in the world.” I know some of them are very pretty and also that some of them are very mean. There is very little family discipline and almost no discipline at all in the schools, so the boys especially get the idea very early in life that they can do just as they please. It is because of this that policemen are so much more numerous than they are in American towns and cities. A policeman seems to be the only person for whom these children really have any respect or fear. I am not writing of the ignorant poor in the crowded tenements, but of all classes.

Most of the people here are very dark-skinned, dark-haired and dark-eyed. They are fond of bright colors and very fond of music. Most their games are played to the accompaniment of music or song. In La Plata it seemed to me we were always hearing a street organ or an accordion. Boys and girls seldom, if ever, play together.

Only in English schools are boys and girls in the same school room.

This race of people is naturally a smaller race than ours, but even when we remember that, many of the children look ill-fitted and undersized to us. An Argentine mother thinks nothing of giving her little baby wine or beer. We often see little tots going to the drink shops for the day’s supply of wine and beer. Margaret has taken dinner with two little native girls. In each house she has been offered beer and wine. When she declined both, they said, “Well, what do you drink?”

Though they are all supposed to be members of the Catholic Church, having been baptized when babies and when twelve years old going through an elaborate ceremony of confirmation, they are totally ignorant of the Bible and of how to worship God. We are very glad to have them come to our services. But it is trying when they behave so badly, as they often do. I sometimes think it would not be so trying if they were half-naked little savages. But these people are civilized and are very well dressed—many of them in the extreme of fashion—and they can be so dignified that it is disappointing when they misbehave. A great deal of the misbehavior is due to ignorance, of course.

Our children can now talk Spanish very well with other children. Some of the games they play are the same games you play. "Pussy wants a corner" is called "I ask for bread."

Wishing the Junior’s success in all their undertakings, the three Juniors in Argentina send their love.

Mrs. W. J. Burner.

Auxiliary Program for June.

South America: Its Missions; Our Work There.

Hymn: "All Hail the Power."

Business period.

Offering.

Bible lesson: Romans 1: 14-25.

Prayer.

Paper: Catholicism in South America.

Facts about protestant missions in South America, by each one present.

Discussion of Mr. Burner’s article.

Closing hymn and prayer for our missionaries in South America.

GOOD NEWS.

Arkansas.

Dear Editor: I wish to say that the C. W. B. M. Board meeting will be held at the Pearidge Church, May 11th, at 9:30 a.m. Hymn: "All Hail the Power."

Prayer by Miss Sarah Godby.

Bible lesson: Titus 2nd chapter to be read in concert.

Subject for discussion: The Woman’s Suffrage in the Church.

Oration by Mrs. Philey Martin.

Closing talk by Mr. J. W. Kirk.

We ask each president to please send her report of money raised for state funds, or come and bring it.

Ellen Brock.

Kerr, April 28, 1907.

Chairman.

Dear Editor: We wish to say a few words concerning our auxiliary meeting at this place on the 28th of April. We had with us Bro. Moses Mitchell of Kerr who is a faithful worker in the cause of Christ.
also a young minister who preached an excellent sermon. After this our auxiliary rendered a short program. Miss Carrie D. Webb read from the Missionary Tidings concerning our work in Porto Rico. Mrs. Daisy Wethers read from the Tidings “Open Eyes for Open Doors.” The writer gave the total report of money that each auxiliary had raised last quarter, Collection for the day was $2.75. I hope to see many of the colored auxiliary presidents at the (white) state convention at Hope May 28-31.

Your sister,

SARAH L. BOSTICK.

Argenta, April 29, 1907.

THINGS WHICH WE START.

(Continued from 3rd page.)

A banking-house was brought to financial ruin because several persons, who had a few hundred dollars in the bank, drew out their money with the remark that they were not certain that the bank was safe. This was communicated to men of larger holdings, and within a week the bank closed its doors. The one who started the run declared that his conscience was clear because taking out the little which he owned could not have injured the bank. Yet the course of the larger depositors was caused by the action of these who made the start.

The boy who pulled a small stone out of the levee did not really do any damage to speak of, but he started a rush of water which swept away houses and finally the whole town.

Living is a serious business, not merely because of what we may actually do, but because of our possibilities in starting others.

The Lookout.

CHRISTIAN MEN AND THE CENTENNIAL.

CEPHAS SHELBURNE.

(Continued from 5th page.)

no; not a brotherhood; but some plan, way or movement by which we can arouse, get hold of and use our great body of men, who are at present unused, noncommittal, unconsecrated. We are living in great times. This is a day of opportunity. Men are amassing great fortunes, exhibiting great genius in the business and professions of the world. The Church is not keeping step with the onward, material progress of our great brotherhood. This ought to be the day of the mightiest movement and advance in all lines of the Church’s benevolences, missions and educational interests. But in the Church, as in the professions and business, the men must take the lead, furnish the money and do the work. Our attention has been called to the fact that seventy-seven per cent of the men do absolutely nothing toward promoting the development of the Church. Still fewer are connected with the important work of the Sunday-school.

In this movement among men, the Presbyterians have taken the initiative. The "Presbyterian Brotherhood," the first convention of which was held at Indianapolis last November, gives a most inspiring report that covers 287 pages. Great addresses were made by great men, professional, lay and preacher members. There were present at the convention of men only, 1,476 men. An analysis of the members of the convention was interesting and prophetic. There were present 284 ministers, 130 lawyers, 90 clerks, 80 merchants, 79 business men, 62 manufacturers, 49 farmers, 45 students, 33 railroad men, 26 insurance men, 40 real estate men, 41 salesmen, 25 teachers, 25 physicians, 20 newspaper men, 53 bankers, 27 commercial travelers, etc. Any one can see that when such a host of men, representing such variety of business are on the side of the Church, something is going to be done by the “Presbyterian Brotherhood.”

An absolutely unique convention, both as to its purpose and name, was held at Omaha in February. This, too, was Presbyterian. It was a foreign missionary convention, in which the only delegates admitted were men. It was the "Inter Synodical Foreign Mission Convention to Consider the Distinct Missionary Responsibility of the men of the Presbyterian Church for the Un evangelized Heathen World." There were present at this convention 1,055 registered delegates out of all the states from Michigan to Colorado and from Minnesota to Texas. Three days were spent considering the distinctive responsibility of the men of the Presbyterian Church. This is the first foreign missionary convention for men ever held in America. These two conventions of the Presbyterians are doubtless the beginning of a series of such meetings. For the interest was so profound, the action taken so important, the movement among men so sublime and far-reaching, that such movements are likely to be begun and such meetings held in other churches. The crystallized convention of these two conventions was that the men of the Presbyterian Church ought and must be enlisted in the great work and interests and onward march of the Church. Why not such a sentiment and movement among the great, prosperous and intelligent body of men known as Disciples of Christ?

CEPHAS SHELBURNE.

Huntington, Ind.
Lesson for May 19, 1907.

Israel Enslaved in Egypt.
Ex. 1. 1-14.

Golden Text.—Then they cried unto Jehovah in their trouble, and he saved them out of their distresses.

Ps. C V I 1. 13.

Introduction.—Read the chapters following last week's lessons. After Joseph had revealed himself to his brothers, he told them to go back to Hebron and tell his father of their experiences, and to bring him without delay, to live in Egypt. Pharaoh is so well pleased with the plans, that he sends means for the transportation of all of Jacob's possessions. The father could hardly believe that Joseph was alive, but when he saw the wagons that were sent to carry him, he was convinced. The whole family prepared to move to Egypt. The journey was about two hundred and fifty miles, and was a long and hard one. Jacob died when he was one hundred and forty-seven years old. Joseph died when he was one hundred and ten years old.

(1) Now these are the names.—Though this book is a continuation of the book of Genesis, with which probably it was in former times conjoined, Moses thought it necessary to introduce it with an account of the names and members of the family of Jacob when they came to Egypt, to show that though they were then very few, yet in a short time, under the special blessing of God, they had multiplied exceedingly; and thus the promise to Abraham had been literally fulfilled.

Every man and his household.—It is thought by commentators that a large number of retainers went into Egypt with the sons' of Jacob, and that these were afterwards assimilated and counted as a part of Israel. This may be true, but we do not find any record showing that the Jews were given to proselyting until a later century.

(5) Seventy souls.—The children and grand children of Israel who went into Egypt numbered sixty-eight; but this does not count in Joseph and his two sons, nor Israel himself, who according to the Oriental fashion, was counted with the number. This does not include the sons' wives, nor daughters and their husbands.

(6) And Joseph died.—His was a boy at home for seventeen years; ten years a slave in Egypt; three years in prison; and eighty years a ruler in Egypt. After he died, his body was embalmed and kept in Egypt till the Exodus. All that generation. This means all men of that age, Egyptian as well as Israelite.

(9) He said . . . . The people of Israel are more and mightier than we.—In Goshen, Israel might be greatly more numerous than the Egyptians, as in Hungary, the slaves are more numerous than the magyars. But the expression may mean only, too many for us, unmanageable, strong. The Egyptians were weakened by great wars.

(10) Come, let us deal wisely.—The wisdom here proposed was the cunning of the serpent. The plan adopted by the king was, humanly speaking, eminently wise. But judging from a higher and better point of view, it was foolish. Wrong is always folly. It tended to promote his own interests, and this is the best that can be said for it. It checked and harassed Israel, and thus far won on the Egyptians; but it finally became the cause of the exodus which destroyed all his schemes.

Lest they . . . . also join themselves unto our enemies.—The eastern frontier of Egypt, which the Israelite occupied, was always her danger-point. To have a strong colony in that region, foreign to the kingdom in its sympathies, would be a constant menace.

(11) Set over them taskmasters.—Men who had whips, to punish the indolent, or spur on the too languid. 

(12) The more they afflicted them, the more they multiplied.—The policy of the Egyptian king did not work as he expected. Persecution always increases the people of God.

(13) Serve with rigor. The word translated "rigor" is a very rare one. It is derived from a word which means "to break in pieces," "to crush."

(14) All manner of service.—Not merely agricultural labors, to which the Israelites were accustomed, but probably the digging of canals and processes of irrigation which are peculiarly onerous and unhealthy, and, on both accounts, likely to have been imposed upon the Israelites.
Helpful to All.

COMMENCEMENT.

The twenty-fourth Annual Commencement at the Southern Christian Institute was held last week and in many respects it was high water mark in the life of the Institution and the general work. Six young people graduated and thirteen were promoted from the preparatory to one of the higher courses. In the forepart of the week the weather was very threatening and on Tuesday broke forth in a violent rain, but on Wednesday and Thursday ideal weather came and with it crowds of people who literally covered the green campus of Mt. Beulah.

The exercises began on Sunday morning with the baccalaureate service. Sec. C. C. Smith reached Edwards on the morning train, which was late, and was enabled to get on the grounds just in time for this service.

The exhibition of the night school on Monday night was a surprise to all. Seven different states were represented which fact was both indicative of the growth of the work and prophetic of the future. The exercises were of a high order.

The cadet drill was not held on Tuesday evening on account of rain. The audience at the Alumni reunion was cut off on account of threatening weather, but an excellent program was rendered. A few of the former graduates made impromptu speeches which showed that they are doing good work. Mrs. Celest Howard was re-elected President and Miss Cynthia T. Yarber secretary.

On Wednesday morning at 8 P.M. the Workers’ Conference convened with twenty delegates present representing Texas, Arkansas, Mississippi, and Alabama. Last year five delegates were present. The growth to twenty is a gratifying result. C. C. Smith delivered his address “How we can labor together,” which was a deliverance of power and will mean much for the future of the work. Each of the various delegates delivered addresses which were replete with helpful things. A set of resolutions was passed which will be published next week. All went away with a resolve to do more for the great cause in the future than has been done in the past. The same officers were again elected, which are Eld. William Alphin of Texas, President, Eld. K. R. Brown of Mississippi, Vice-president and M. M. Bostick of Arkansas, Secretary.

At this conference it was announced that Miss Bertha Mason, representing the white women of Texas, would raise $3000 towards a school for that state if the C. W. B. M. would raise $3000 more. We will announce the definite plans for raising this later on. The most gratifying thing of the conference was that all were united in approval of the plans of working together for the building up of a larger work. It is evident that the old days have passed away and new things have taken their place.

A large crowd of farmers filled the hall on Wednesday afternoon to listen to the address by Prof. A. B. McKay, Superintendent of Horticulture at the State Agricultural and Mechanical College at Starkville, Mississippi. His address of two hours was full of with helpful things for farmers. In this address he taught to exalt the work of the farmer and urged the necessity of giving it the most profound thought. It is very likely that the state will make a regular appropriation for this work and we will be enabled to secure Prof. McKay each year. It is expected to vary the meeting another year so as to give a chance to discuss the problems the farmers meet every day.

The program on Thursday afternoon was rendered without a break of any kind. Thirteen young people completed the preparatory course and were promoted to the higher courses.

The graduating exercises in the afternoon were among the best ever held. The orations were full of the most profound ethical conceptions. Every address made a profound impression on the large concourse of people. After the addresses, Sec. C. C. Smith made a short talk. Then, amid a profound silence, Rev. C. P. Colmery, pastor of the Presbyterian Church at Edwards, arose and asked privilege to make a few remarks. With tears

(Continued on 7th page.)
One thought in the address of Prof. McKay was of special interest. He said no man owns the land. He simply holds a right bound to pass it on to the next generation in as good shape as possible. Many people butcher up the land as though no one were to live after us. The future of our State depends on our making our farmers intelligent.

Personal and News Items.

-A few weeks ago Eld. C.H. Dickerson announced the death of Eld. S.R. Cotter. He writes, "kindly correct error in a recent article in PLEA which noted death of S.R. Cotter. Brother Cotter is not dead. Our brother Carter, of Louisville died and the brethren got the names mixed. The man who died was a worthy member of the central church of Louisville."

-R. L. Childress writes, "It pleases God to take away from us sister Rebecca Nealy, wife L. Nealy, who departed this life April 23rd. She left a husband, father, five sisters, three brothers and a host of friends and relatives to mourn her loss. She was a Christian from youth. Amid all trial she led a pure life. Her funeral was conducted by Bro. Geo. Nealy."

Yours in Christ,

R. L. CHILDRESS.


Isom Franklin and wife have accepted a call to the Lum Graded school, Lum, Alabama. Bro. Franklin is a graduate of the S.C. I. class of '01. His wife was formerly Miss Georgia Williams and is in every way well qualified to aid her husband in this good work. They will take up this work some time this summer.

-Eld. J. B. Parsons of Jefferson City, Missouri, writes that on account of the sickness of his wife, he could not attend the Workers' Conference but sends his good wishes.

-Miss Anna Brown who has just completed the Normal course has accepted a position in Rolling Fork in some kind of clerical work.

-Eld. C. H. Dickerson sends his greeting to the Workers' Conference and hopes by another year he may be able to make it.

-The women who attended the Workers' Conference had two meetings and effected an organization with Sarah L. Bostick as president and Roxie C. Sneed secretary and treasurer. The object is to further the work of establishing auxiliaries in every church. The women are to be taught the nature of this great missionary enterprise.

-Roxie C. Sneed, class of '01 has engaged to return to the Lum Graded School again next year. Roxie has a very high ideal of a Christian life and is very consecrated to her work.

Subscription Received.

Sent in by J. L. Wood, For self 6 mo. $ .50.
Sent in by Mitchell Hill, For self 2 yrs. 2.00.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

Our readers at a distance are quite sure to want to know something about how commencement week passed off. So briefly I shall make a few statements. The time arrived for the baccalaureate sermon. It was a beautiful day and President Lehman, who delivered the sermon, seemed to be in harmony with his surroundings, because so forceful and helpful were his words that they will not soon be forgotten. The seniors and those promoted from the Preparatory Department marched into the chapel to music furnished by the music teacher, Miss Hartley. Visitors commenting upon the exercises of the entire week continued to give considerable credit to the Monday evening program. At that time the boys and girls who are in their first year in school earning their way and attending school at night, gave their night school exhibition. Every number was well rendered. The May pole drill and the tableau were exceptionally pleasing. The music was under the direction of Miss Harriet Carney, our Primary teacher. Mrs. Geneva Burgess is teacher of the night school, and much credit is
Heart To Heart Talks
With Our Young Folks.

Texas.

Dear Uncle Isaac:

It has been some time since I wrote to you, but I hardly ever miss reading your "Heart to Heart Talks." I shall not try to answer those last questions, for although I have read part of George Eliot's "Silas Marner," I never read enough to answer all the questions, and so I will let some one answer who knows more about it. Uncle Isaac, I think it would be nice for you to write that story and let it.

The young people who took part on the various programs showed careful preparation. The graduating exercises, Thursday afternoon, were very largely attended. The large Chapel was packed; many stood crowded in the halls and on the stairway, while some were compelled to find comfort out upon the beautiful campus. I only wish that all my young folks could have been there, and we would have crowded them still more.

Yours very truly,

UNCLE ISAAC.

P. S. Write me Uncle Isaac, care of Gospel Plea, Edwards, Miss.

THE GOSPEL PLEA

The young people who took part in most of the sessions. It was an inspiration to meet such men as Mr. Alphin of Texas, Mr. Bostick and Mr. Martin of Arkansas, Mr. King Brown, and Mr. Scott of Mississippi, Principal Brayboy of the Lam Graded School, Secretary C. C. Smith of Cincinnati, Ohio, and others.

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UNCLE ISAAC.

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THE GOSPEL PLEA

Like many others, a dose of his own medicine would help the preacher. A preacher who preaches one hour and a half recently complained that a brother preacher preached too long. Sometimes a preacher on fairly good salary for years, with not twenty cents ahead, no home, poor library and a poorer horse, prods his people about "Foresight" "Preparation for rainy day" and never once sees that his own business acumen suffers by comparison and turns to "blackletter" all his eloquent advice. The pew is now forging ahead with the pulpit and sad to say, sometimes ahead of it. So much may not be said directly to the minister of his inconsistencies but like the Dutchman's boy, they are

"Thinking it." This baleful inconsistency nowhere shows itself to greater hurt than in cases where ministers insist that sinners become members and that church members away from home identify themselves with "our church while you are here," while the preacher himself vaguely claims membership in some far off congregation. Brother, where is your church membership? Oh, you say I joined years ago under old brother X. Y. Z.; and I have removed my name. But, my dear sir, old brother X. Y. Z. has gone to his reward and the new preacher in straightening up the book and finding his members, didn't find you; and after so long a time they made the new roll and didn't count you, except to count you out. Well you say I know I am a Christian and every body knows me and it don't matter so much about membership in the local church. But isn't that the other fellow's argument which you so often have to meet? Christ and the Apostles seemed to think local church membership necessary; you preach church membership as a figure on the badge to eternal life and that only church membership (excluding fools and babies) can see the Kingdom of God You see that without members it were impossible to have a body, yet you severely stay out. Oh, consistence, thou art a jewel. Every preacher should have his membership where he worships. Take membership and do a member's part. If you preach for more than one church join one of them (if they'll take you and if they won't you'd better move your washing and be counted for one, since you have a charge

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

South Carolina.

MINUTES.

Minutes of joint meeting of disciples of South Carolina. Persuasive to a call, the disciples of Christ of sections, one and two met at St. Peter's Christian Church, Summerville, S. C., April 26th, for the purpose of considering the question of more harmonious work in this state. Elder E. D. Young occupied the chair. After devotional exercises, the President declared the meeting open for business. Elder J. L. Wood was chosen secretary. Motion of J. Fraser that consideration of matter be taken up, carried. A motion by Bro. C. A. Miley that the matter be considered in open debate prevailed. On motion it was voted that debates be limited to five minutes each, and that no person should speak twice until all have spoken. Carried. A motion prevailed that the president of board of section No. 2, Eld. Young, state the grievances of that section against section No. 1. This he proceeded to do. Eld. J. C. Counts, president of Board, section 1, responded on behalf of his Board, stating that they would pay the amount on double, of ministerial money used as alleged for Convention purposes. This statement so far was satisfactory. A Motion prevailed that as soon as the payment of $8.20 is made into the ministerial treasury, all differences shall then cease. A ringing letter from C. C. Smith was then read to the meeting by the secretary, containing some timely advice. Motion to adjourn to meet in one State Conference at Antioch Christian Church, Hampton Co., S. C., on Wednesday before the second Lord's day in Nov. 1907.

E. D. Young President. J. L. Wood Secretary.
P. S. Sixteen Ministers and Brethren attended this meeting.

J. L. W.

Texas.

TO THE BROTHERHOOD.

Brethren, may the good Lord help us to love each other better than it seems that we do. I love to see the happy day when even preaching brethren will love and respect one another more. The good Lord knows that I love my brethren in the Lord, and trust some sweet day that the brotherhood will be tied together closer than we now are by the tender cord of love. Love thinketh no evil. Beloved, just a few years ago those who stood for the "old landmarks," seemed to be more charitable toward one another. But oh! it seems now that pure and true Christ-like love is a thing of the past. Even the preaching brother seems to be on the lookout for something against some brother preacher, that they might cast it out upon the wings of the wind to go and do whatsoever it may, to the hurt of the brother and the Master's cause, especially, if the brother does not belong to his crowd and read and write for the particular paper I read and write for, he is indeed very unsound. Now, brother, we are all laborers together with the Lord, and need the good will and assistance of each other. We should not think that we are in this world to live for self, but we must be willing to fill other hearts with joy and gladness as we pass along through life; we are too much like children in our likes and dislikes. We are disposed to love those that love the ones we love and admire. But if I happen to fall out with some brother, I then want to force you to dislike him too and if you do not, why then you become extremely unsound, and I am disposed to speak of you as an unsafe man. Brethren, when a brother is unsound in the gospel, we should see that the brotherhood is not imposed upon by him, but first let this be known to be true, some of us, I presume have not become men yet. At least we have not put away childish things. Have I the right to demand that you just love those I love and hate those I seem to think are my enemies? God forbid. Brethren and sisters, as the summer months come on let us keep up our zeal for the Master's cause. Oh, how sad it is to think that many who claim to love the Lord manifest their faith and love only once a year during the big meeting. "If you love me keep my words" said the Savior. It is no use brethren to say we love the Lord and not at least try to do what he says. One may well be numbered with the foolish in the judgment for not doing what the Lord said. Oh, dear brother, it is time and high time that we as Christians were coming together in both religion and education. There is no reason why we should stand divided, not one word in the Bible teaches such. I am making lectures everywhere where against this evil. We should be men and not children. May God bless the brethren in Christ.

T. H. Merchant, Evangelist.

Dallas.
Ohio.

Dear Editor GOSPEL PLEA:—
I wish to say a few words concerning the great help the Gospel Plea is to me in the few weeks I have received it. I am very sorry I did not take it sooner. It helps me so much to teach the little ones in Sunday school and in our C. W. B. M. and in many things concerning my Christian duty. I am very much in favor of what brother C. H. Dickerson said some weeks ago, that he thought our brethren ought to wake up. I feel that I have awakened and I do hope and pray that our sisters and brethren throughout the State of Ohio, will awaken and rally to the front and let the world know that they are Christians indeed, from the depth of their hearts and that they live for the good they can do. We have our rally at the John St. Christian church the third Sunday. We hope to raise five hundred dollars on that day. Our church on John Street is in a prosperous condition. We have a full house every Sunday and our Sunday school is doing well.

Yours in service.
J. L. WOOD.

Arkansas.

Dear Editor GOSPEL PLEA:— I received a copy of the Gospel Plea from Miss Sarah A. Sneed and it enthused my mind so that the spirit moved me to write a few lines. We who have a clearer vision of the better way, must realize more and more the importance of the first and only law, the law of love. Judge not, but be a unit in the truth. We come together as many, but should go away as one. We now have thousands of Christian workers all over the country who are striving as never before to live a higher life. To work for humanity according to the Master's teaching and it becomes us, as true disciples of such a leader to so live that we shall see the fulfillment of that blessed promise; "greater works than these shall ye do." Let us recognize the use and beauty of unity. Let us be as one, and then, like brave and faithful Joshua, we shall be able to break down the walls of any Jericho. Christ's followers are true seekers. Friend, make use of the golden privileges of to day, use every moment for the furtherance of good. Make every silent thought or uttered word a stream of influence that shall cause the desert to blossom like the rose. Send your thoughts out to the grand reformers. The women workers and the men workers, the anxious fathers, the faithful teachers and innocent children. Sow the seed diligently, no matter what the soil, never mind the coldness, the indifference, the slighting disparagements, for by and by will come the harvest. Do in all ways as you would be done by.

A. J. JEFFERSON.

THE PREACHER'S MEMBERSHIP.

(Continued from 3rd page.)

to keep. A God to glorify, a soul to save as well as those for whom you labor. Somebody has described three sexes; men, women and preachers. It is up to preachers to redeem ourselves from this sickening neutral femininity. Too often the preacher assumes too much by "virtue of his office." Who holds an office in anything that he doesn’t belong to? You ought to be counted some where. It pleased God to "Place the members in the body." There, may be dead limbs on the tree, but can a limb live off it? The preacher ought to do the square thing. Wear yere you bind upon others. Say, "Brer preacher." At the close of your next big high sounding sermon, while you are hot in the collar and feeling good: respond to your own invitation "Jine the church" where you preach. It may seem late. Better late than never. Be a church member. Stand in the open and stop fighting from the ambush.

Yours for church membership and the preacher in the church.

C. H. DICKERSON.
Adaline E. Hunt, EDITOR.

Notes.

We were happy to have some earnest, consecrated auxiliary members with us in the Workers' Conference at Commencement. It was thought wise to form an organization through which we might plan to do better work for the Negroes or in other words to help them do better and more work for themselves and to co-operate heartily with the National Board. The following officers were elected: Pres., Mrs. Sarah Bostick, Argenta, Arkansas; Vice Pres., Mrs. H. D. Griffin, Tillman, Miss.; Sec'y. and Treas. Miss Roxie Sneed, Lum, Alabama. We feel sure that the result of this conference will be more auxiliaries to the C. W. B. M. and new life will be taken on in those already organized.

One of the ladies in the Conference said that recently she had been asked to become a member of an auxiliary, but before she gave her name she first investigated thoroughly to find out if it was a true auxiliary,—meaning whether it was under the National Board and if all money was sent to Mrs. M. E. Harlan. Being convinced that it was the true auxiliary she became a member. We hope for many good results from the organization that has just been effected.

SOUTH AMERICA.

Mrs. Burner writes from Buenos Ayres, under date of February 22: "We have ten children beside our own enrolled for our school, which is to open the first of March. This, we expect, is as many as we can accommodate at present. Each breeze that sweeps the ocean brings tidings from afar of great preparation for the Centennial offering. We rejoice greatly in the good news. I am sending a sketch of Mr. Besson. His is a great work."

PABLO BESSON.

"Senor Pablo Besson is one of the heroes of Argentine missions. He is a man who thoroughly enjoys a fight, and he has found plenty to keep him busy here. When he came to this country, in 1881, only baptized infants were regarded as legitimate by the State. This left the children of Baptists or others who did not believe in infant baptism 'without the law.' At that time there was no place a Protestant or non-Catholic could be buried except on some foreigner's farm. Mr. Besson immediately began working for the secularization of the cemeteries—that is, to remove them from the control of the Roman Catholic Church, so other than Romanists could be buried in them. In this he has been successful. It has also been largely through his efforts that such alterations have been made in the marriage laws that marriage is now possible for the very poor and those who refuse to be married by the priests. Mr. Besson is a highly educated Swiss. He is self-supporting. He preaches in French as well as in Spanish."

JAMAICA.

We are told by the representatives of the Jamaica Association of Christian Churches that from twelve to fifteen thousand dollars will be required to rebuild and repair our properties. Writing of this need, the friends say: "We know this means care and heavy effort to the Christian Woman's Board of Missions, and we grieve for the efforts that must be made. You have been generous to us in the past, and we trust you will help us toward a better future." Mount Carmel has started a fund for rebuilding.

Good news of many conversions comes to hand. L. S. Thomas, minister of Highgate Church, writes: "Since the 14th of January it is wonderful to see the number of confessions. To the present (March 21) there have been 306. I baptized 88 the third Lord's day of February, 46 men and 42 women. On the last Lord's day of this month I expect to baptize 90, and others later. This is the testimony of a shopkeeper: 'Since the meetings commenced I have sold very little rum, and if they continue as they are, I must give up my license.' In the entire district there is a marked change in the people. This great increase means that we need a larger chapel. What is left of the present one is too small for us. We have already started carrying stones for a larger building. There are 20 to be baptized at Airy Mount and 63 at Lucky Hill."

From Gordon Hays' district 200 confessions are reported.
RELIGION PRIME FACTOR

In All Efforts To Deal With The Race Problem.

Birmingham, Alabama, May 15.—The sixteenth annual report of the executive committee of colored evangelization of the Southern Presbyterian church which will be made to the general assembly here tomorrow, was made public by Secretary James G. Sneedor of that committee today. The report says:

"In the clamor of many opinions there is fast crystallizing a well defined belief that religion is the prime factor in all efforts to deal effectively with the race problem. Its restraints should influence the dominant race, patiently dealing with the follies of the inferior while the missionary spirit of Christianity should urge the wise to become the teachers of the ignorant."

During the year receipts of the committee were $17,399, a gain of $1,821 over the previous year, while disbursements amounted to $15,737.

The Third church, (colored), of Bloomington, is growing under the splendid ministry of Bro. Geo. Hoagland. The church has just put in a new baptistry and it is used frequently. Bro. Hoagland is a fine example of what a man can do by close application and a strong will. When he came to this city some years ago he could neither read nor write, but he is now well informed, a close student of good literature and the Bible, and he can preach the "old Jerusalem gospel" with most any of us.


SHOP TALK.--No 1.

This will be a continued story in at least ten chapters. We want to talk shop, and we want to talk it hard. We want several hundred new subscribers this Summer, and we are going to ask our readers to help us get them. Kindly show your paper to your neighbors and ask them to subscribe. Watch for talk No. 2 next week.

Helpful to All.

Commencement.

(Continued from 1st page.)

in his eyes, he said "You have won the victory. I have watched you since the time when you met under the trees to now when this hill is covered with buildings. I have heard many hard words said against your work, but you have meekly borne it and you have won the whole community. May God bless you until this work may be greatly increased."

Southern Christian Institute.

(Continued from 2d page.)

due her and Miss Carney for the success of the program.

Much might be written upon the Workers' Conference. A picture was taken of those who attended and I hope our readers will soon see it in the Plea. President Alphin of Waco, Texas, was here with his enthusiasm; Secretary Bostick, of Arkansas, took the notes of the various sessions. Secretary C. C. Smith, of Cincinnati, Ohio, who has gone all over this country for sixteen years as an apostle of Negro education, was here with his words of wisdom and good cheer. This was the Second Annual Conference and the attendance was much larger than last year. More of the Conference later.

Thursday morning thirteen young people delivered essays and orations and received certificates promoting them to the College Department. Most of these young folks will remain in the college department three or four years and when their course is finished they ought to be of great service. Thursday afternoon the graduating exercises took place. Each production was carefully prepared and well delivered. There were four young men and two young women. The chapel could not begin to hold the people who wanted to get in.

All seem to agree that this was the most successful Commencement week the S. C. I. ever had.

Usually at the close of school we say "Vacation now begins." At the Southern Christian Institute we say "We are just beginning another term of school." About forty girls and boys are here laboring earnestly during the day and at night most of them will attend the Night School. Miss Hunt and her girls are bringing in lots of plums to can this week, and the carpenter boys are putting a new shingle roof on part of the mansion, and a number of boys are working in the cotton, while the printer boys throw type and manage the press so as to give the Gospel Plea readers the latest news in the religious world.

On the nineteenth of this month I boarded the train for Louisiana to visit some of my friends who have been attending school here this year. There was a grand reception given to welcome us there, -- Mr. Frank Coleman, Miss Corene Johnson, and myself. There was a short program rendered, which was highly appreciated by all. Though I was somewhat late for the entertainment, my time came on late. I am only sorry that I could not have had a longer time to spend there, but I enjoyed myself very much in riding through the community and visiting friends. I am glad to note that the portion of Louisiana over which I have gone has become greatly interested in the work the S C I. is doing for its people and she can look for a good number from there this coming Fall.

BREACHER MATTHEWS.
Lesson for June 2, 1907.

Edited from Standard Bible Lessons.

Moses called to deliver Israel.

Ex. iii. 1-14.

GOLDEN TEXT.—And he said, Certainly I will be with thee.

Ex. iii. 12.

INTRODUCTION.—Our last lesson closed as Moses fled from the land of Midian to a well for the watering of flocks. When they had considerable water drawn, the shepherds drove them aside while he watered the flocks of the maidens. When these daughters went back to the father, they told him about the kind act of Moses, and the result was that he entered the service of Reuel and married his daughter Zipporah, and remained in the land of Midian forty years.

(1) Moses was keeping the flock.—The occupations would hardly be to the taste of one who was instructed in all wisdom of the Egyptians, but it was a necessary part of his training. Jethro.—Alford, Todd and others think this the same as Reuel in Chapter ii. 18. Others regard him as the son of Reuel, and therefore Moses' brother-in-law. Father-in-law.—This term may mean any relative by marriage. Mountain of God.—In the land of Midian near the Mt. Horeb.

(2) And the angel of Jehovah appeared.—The causes of this appearance will be found in the last three verses of the preceding chapter. A fire out of the midst of a bush.—Do not think now of a small tree. One which is thick and has spreading branches; one which shoots out its gay foliage, and pretty blue blossoms over the desert. And the bush was not consumed.—The fire was supernatural, so it did not affect the vegetable life of the bush. This it was that arrested the attention of Moses. It was a universal thing, entirely from what one observes as the action and result of fire. A fitting emblem. The lowly shrub, the Jewish people; in fire in the furnace of affliction but unconsumed by these fiery trials, because God was with them.

(3) Moses said, I will turn aside hence.—Moses was not easily scared or imposed upon. He would also inquire into anything which needed seeing into.

(4) God called him out of the midst of the bush.—He saw a fire but no human agent to kindle it; he heard a voice, but no human lips from which it came; he saw no living being, but One was in the bush, in the heart of the flames, who knew him and addressed him by name. Moses, Moses.—This is a personal call with which the commission of Moses begins. Here am I.—Showing a willingness to obey God's call.

(5) Draw near hither.—The sun and fire say of themselves, come not too near; how much more the bright which none can attain unto! We all have our limits set us. Put thy shoes from off thy feet.—No Brahmin enters a pagoda, no Mohammedan mosque, without first taking off at least his over shoes; and even in Grecian temples the priests and priestesses performed the service barefooted.

(6) And Moses hid his face.—The nearer we draw to God, the more instinctively we worship him, every knee shall bow at the appearing of Christ.

(7) I have heard their cry.—The cry indicated that affliction had done its work. Their cries go up to Heaven and God appears on earth for their deliverance. I know their sorrows.—The language expresses the idea of sympathy.

(8) I am come down.—God speaks as a man would speak, that man may understand. Place of the Canaanite.—The land of Palestine was called Canaan, because it was peopled by his descendants. The Hittites were descended from Canaan's second son, the Amorites from his fourth, the Hivites from his sixth, and the Jebusites from his third son; the origin of the Perizzites is uncertain.

(10) Come, I will send thee. These words reveal the purpose of the burning bush. That thou mayest bring forth my people.—The final result is brought right to the front. In this way he would invite to more prompt and cheerful obedience.

(11) Wo'om I, that I should go unto Pharaoh.—For God's work a lack of self-confidence is better than too much of it. Those who feel no weakness, do not call upon God for that spiritual strength which must be felt.

(12) Certainly I will be with thee.—But the man God sends, never has to go alone. God went down to Egypt with Moses as He went to Rome with Paul. God goes with us to the school rooms, to the sick room or any place which we go to. He will ever be with us.

(13) Behold when I come into the children of Israel.—It is clear that Moses distrusted his effort with the Israelites themselves. The God of your fathers hath sent me.—They may have so far forgotten or lost faith that they will ask "what is his name?"

(14) I am that I am.—No better translation can be given the Hebrew words. The Latin sum qui, has absolute exactness. The idea expressed by the name is that of real, perfect, unconditional independent existence. I am hath sent me unto thee.—"I am" is an abbreviated form of "I am that I am," and is intended to convey the same idea.
Helpful to All.

Bishop C. B. Galloway, of the M. E. Church, South, recently addressed the state press association at Jackson on the theme, "The Ethics of Politics," and a more clear and powerful statement of the morality which should underlie politics it was never our privilege to read. While, in the excitement incident to the mad chase for office politicians often goad one another on into unwise positions, this man whose business is the work of the Church, proclaims the truth of God like some Hebrew prophet of old. The value of such a man in the civic life of a State can in no wise be over-estimated. No matter who our great men may be, Bishop Galloway will always be among Mississippi's greatest men.

Judging from the number of men who make shipwreck of their lives by making politics a life's business, we would conclude that our political system has not yet been reduced to a science based on correct principles. We hear much said about the necessity of having clean men in politics, but the system is such that it will always produce many unclean men. At the very best, it is a great hazard for a man to choose the political arena as a life's work. Under these circumstances, it is no loss to the Negro that he has found no place in the partisan politics of our States. Especially is this true in this formative period. He is just acquiring a home and forming a character and it would be an inestimable loss for him to be placed in a position where he would be tempted by the allurements of politics. Such giants as Daniel Webster and Henry Clay, while they left a great name on the pages of their country's history, in reality were swallowed up by it. Both became addicted to strong drink. In the case of both the second generation was mediocre, the third idiots and the fourth will never come. Had they made this sacrifice like martyrs for some great cause, the world would be blessed by them. But they made the sacrifice on the altar of the violence in politics.

But the Negro needs to guard himself closely even though he does not find a place in the partisan politics of our State. He has the political instinct and if he can not give vent to it in the political caucuses, he will expend it in the management of the Lodge and the church conventions. Within these two fields he finds opportunity to do all the wirepulling common to the ward politician. The effect in the end will be more detrimental because there will not be the chance for publicity and the great work of the church will suffer as it did when the Roman priests brought politics into the church in the early Christian centuries.

In our country the great questions of State are settled by popular majorities. This is safe and wise only in proportion as the citizens are enlightened. Such grave questions as socialism will require that every voter be a philosopher. Otherwise we may be thrown into a class contest that will wreck our political system. The danger in such factional fights is that men will appeal to ignorance and prejudice to gain their ends. An ignorant and superstitious element in a body politic becomes a tempting engine of power in the hands of unscrupulous demagogues. Our future depends on the work we now do to avoid such a danger. When we consider our children's chance of happiness, we ought to double our expenditure for public schools. A better system ought to be provided to train public school teachers. A move is now on foot to start a State Normal School for white teachers. This ought to be encouraged, even though it should require an expenditure of one hundred thousand dollars. The one imperative need in the State is better school facilities for the white children scattered through the country districts. No matter where the money must come from, the whole body politic will profit by it, and what profits it, is a wise expenditure. It is to be hoped that every interest in the state will be brought to bear on the legislature to bring about the state normal school.

The aim of all education must be to fit the incoming generation for more efficiently aiding in the world's great enterprises. We say aiding because humanity can be happy only in proportion as all are capable of performing their part intelligently. So long as there is any very large body of people in the world who do not think and have no concern for humanity's welfare, we must expect misery. The body politic is like the human body. An inflammation on the hand will make the whole body feel miserable. The Congo Free State is a festering sore that makes all the civilized states shudder at one another. Some one may say if King Leopold would do right this would not be so. Every Congo has its Leopold. It will ever be so. It is best for us to redeem the Congo. The builders of our constitution thought to provide for a system of slavery, but it costs us over a million lives and billions of dollars. No corral can be built for ignorance. So long as we do not aim to elevate every individual above the plane of ignorance and superstition we must expect spasms in our body politic. We must educate or we must perish by social depravity.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS
ISSUED EVERY SATURDAY.
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 ANNUUM $1.00
Send all Communications to:
The Gospel Plea,
EDWARDS, MISSISSIPPI.

We greet our subscribers this week with an enlarged Plea. We thought a few weeks ago we could also make it twelve pages, but this was not thought wise now. However, an eight page paper such as the Plea comes to you this week is a credit to the great cause we represent. We are sending out quite a number of extra copies and if you get one of these bundles, you are requested to hand them to some one who ought to become a subscriber. We are anxious to put the Plea into every Christian home. We represent a great cause.

With an honest, Christian co-operation of the Negro disciples with the C. W. B. M., we ought to build up a work that will bless unborn generations.

The Plea has interesting letters from California to Virginia. Our correspondents should remember to write oftener than they did as we now have a little more room. We especially urge that more postal card reports come in for our personal column. You may think this of little interest to you but the churches need the news to strengthen them.

In your urging the people to subscribe, do not forget that the work on the Plea is done by a body of earnest young people who are earning their way in school. Young men have been trained in this department who have gone out and are now the leading spirits in at least three printing offices in Mississippi and Louisiana. Some of them are a power in their chosen work. Not one of them does his work in such a way as to show ingratitude for the great help he received at our office. When you subscribe for the Plea you make it possible for us to take more of these and prepare them. A few years ago Miss Fanny L. Hay borrowed enough money to come to the S. C. L.; while here she earned enough to go through school. She now blesses Texas with her wisdom and work. Do you want others trained for your State? Then subscribe for the Plea. But there are other reasons why you should subscribe for the Plea. You have brought your church up to the present without a church paper, but you can not do so longer. The life of your church depends on getting a paper in the homes of the members that deals with the conditions that are found in our churches. The Standard and Evangelist are great papers but we need a paper that deals with our problems.

Personal and News Items.
Superintendent and Mrs. Prout left for their home at Summer, Illinois last Friday by the way of Vicksburg. Mr. and Mrs. Prout came into the work on January 1, 1904 spending about three and one-half years. It is with much regret that we bid them good by. Both have with much devotion performed their work and were held in high esteem by students, fellow teachers and people of the community. Their future work is not determined quite but he hopes to complete a course in electrical engineering.

No couple has yet been secured to take their place. Twice during the spring arrangements were ready made and then some things over which they had no control prevented the consummation. We trust a good man will be found to take charge of our industries by September 1st.

In last week's Prer we announced that Miss Bertha Mason has offered to raise $3000.00 for the C. W. B. M. and Mr. Prout would raise $3000.00 more for an industrial school in Texas. This was stated simply from hearing it stated and erred in some particulars. The facts are as follows: Miss Mason attended the Board meeting of Texas of which Brother Alphin is President and those present agreed to raise $2800.00 to put with the fund already in Brother Smith's hands and Miss Mason promised to raise enough from white friends in Texas to make it $38000.00, provided the National Board would accept the control of this fund and add to it the $38000.00 centennial fund. Miss Mason does not agree to raise the same, but in conjunction with the state board of Texas it is to be raised.

Subscriptions Received.
Sent in by Salute Washington.
For self $1.00
Sent in by Gabriel Brooks.
For self $2.00
Sent in by Willis Prout.
For self $1.00
Sent in by S. C. Cobert.
For self $3.00

NOTES FROM OUR SCHOOLS.
Martinsville School.
We know that the friends of Martinsville Christian Institute have been anxious to see the report of our last commencement, and we regret having kept them waiting this long. Our work, always doubly hard near commencement, seemed even more so this time; and when the session ended and the last word had been said, we were utterly run down. Add to this the fact that we immediately had set to work on the preparation of a lecture for the following week for the people of Winston, North Carolina and we are sure our friends will forgive our seeming neglect.

Our seventh annual commencement was held Monday evening, May 13, at Fayette St. Christian church, and we think the occasion demonstrated beyond question that the Institution is living up to her motto—"Better to day than yesterday." The program was rendered before packed, appreciative, select audience. Three students, two young ladies and one young man, finished the course and were given diplomas. The task of presenting diplomas was very touchingly and appropriately performed by Prof. Jas. L. Hill, Principal of the city Negro public school.

We have not sagt out from this Institution any student who did not feel prouder and have higher hopes than of the class of 1907. Each one is a Christian, not the 'hebbernity' or the sanctimonious kind, but the healthy, practical, progressive kind.

(Continued on 7th page.)
The column editor's note:

We note with considerable satisfaction that a large number of religious papers are devoting more or less space to the temperance question. A subject of such moment should not be neglected. We are glad to announce that with the enlarging of the Press, there is to come also, we trust, an enlargement of its usefulness. The Negro man and woman, boy and girl need to have strong convictions upon this great evil that is doing much to undermine the progress of the race. We hope to print in this column each week material as will be suitable to encourage every leader to press forward upon the "hosts of sin." We hope to give bright and sparkling news from everywhere upon the great reform. If any reader knows of any great victory won against the liquor traffic, you must be sure to write it up and send it in. If this column is to be the successor of that to be, we must have the help of all. When you write a letter to any other department of the Press on a separate paper drop a note to this column. Just address "Snapshots on Reform" and we shall get it.

The Wisconsin legislature has just passed a bill making it unlawful for a boy to smoke cigarettes except in the presence of his "parents." Illinois is having a series of Lincoln Temperance chauntings at different points in the state. Thoso favoring the direction of the State Prohibitory Committee. Fifty are held each week. Nearly every county is to have one during the summer, and some counties will have two.

Are you a constant reader of "Temperance or Prohibition" pillar? If not, write to us and we will tell you how you can get one "free" by doing some work for the Gospel Plea.

Judge Christian of Indiana a few weeks ago handed down a wonderful decision declaring the Society of Indiana to be a nuisance. "At last an appeal of the cause has been taken to the supreme court of the state." Both sides will put up a strong fight and if the decision is upheld, "it will be a great victory for prohibition throughout the country.

Next month in the Sunday-school, we have the quarterly temperance lesson. I trust every teacher will prepare to make that an important lesson. Study it well and plan for it. Let the superintendents mention this two or three weeks before the time for the lesson, and urge their teachers to make the lesson interesting in every possible way. If the children are taught right they will not go far wrong.

All over the State the people are arising against the saloon. This is the result of a slow and continuous educational process. Time was when the public generally did not understand the nature and effect of alcoholic drinks. The teaching of the poisonous qualities of those and their injurious effects on the human system, for the past quarter of a century in the public schools is now yielding fruit. The fine work of the temperance societies for forty years has trained men and women who have not failed to let their light shine. The pulpit has not been asleep and the Sunday-school has afforded an excellent nursery for the temperance plant.

The Kentucky Patron, York, Pennsylvania, has a colored Temperance League, which was recently addressed by J. H. Hector.

"The Black Night--The Week before Christmas." We are glad to note that the Negroes are beginning to organize against this giant evil.

H. D. S. C.

Heart To Heart Talks With Our Young Folks

I don't suppose any of my young readers know who "Uncle Davy" is. He is "a man in the North who writes to white boys and girls. He writes such good things that I am going to quote some for the benefit of our young folks." Now the boy that can get a basket of coals for his mother with as much pleasure as he would toss the ball or go to a ball game, he will be a man same day that people will respect and honor. The boy who will use his feet doing errands for his parents with as bright a face and as much force and willingness as he runs around the ball ground, will be fitted to fill a place of trust when his boyhood days are over. Many men have failed as men because they failed as boys. Many women have failed as women because they failed as girls. Do right when you are boys and girls and you will do right when you are men and women.

MISSISSIPPI

Dear Uncle Isaac:--This is the first attempt I have made to write to you. I agree with you on that question: to make a good citizen you must get a strong course in school. I am a student at the S. C. I. and I expect to spend six or seven years here. To accomplish much in life's work, one must have an education. I am a member of the Home Defender Success Club; I think it is fine.

With best wishes for the Plex and its work.

I remain yours truly,

Moses Brown

Edwards, May 20, 1907.

How much do you love your mother? Who has sacrificed more for you than she? Who sits up all nights to darn and mend your clothes when you are tuck away, peacefully in slumber for the night? Who will stand by you when all other earthly friends desert you? Kiss, dear mother; kiss her often. You will not always have her with you. As I write these lines I am thinking of that beautiful life that has recently gone out at Canton, Ohio. The Nation mourns the loss of Mr. McKinley. A friend of hers writes as follows: "She was a woman of beautiful character, and of high ideals. Her gentleness and patience under great suffering endeared her to all who knew her."

Yours truly,

Uncle Isaac

P.S. Write me 'Uncle Isaac, care of Gospel Plea, Edwards, Miss.

SHOP TALK--No. 3

How many people have you asked to subscribe for 'The Plea' since you read our 'Shop Talk, No. 1'? With this issue, the subscribers get more Plea for the money than they ever got before. It's larger! It's better! Next week before you take the wrapper off your paper, read the label. If it says "May "07" you ought to send in a dollar to renew your subscription. Help us to make a good paper by sending in the "sinews of war."
Reports from the Field

Texas.

Dear Co-Workers:—In our last state board meeting the board was forced to accept brother M. Knight's resignation as state evangelist because we were not able to meet our obligations and were getting too much in debt. Brother Knight continues to do evangelistic work just the same with the board's approval, but the board is not obligated financially for his future work. This shows on the part of brother Knight devotion, faithfulness, and earnestness in the work; and the lack of these qualities on the part of most of our churches and workers. The board endeavored to have our churches pay as they go and made its obligations according to the apportionments of the churches. Up to now in this missionary year our churches have largely failed us and we are without funds and in debt. To remedy this condition the State Board appealed to the National C. W. B. M. through Miss Bertha C. Mason, (white), who was present in the Board meeting, for help financially to develop Texas Missions; and also appointed the writer as superintendent of missions among our churches to help them raise two hundred dollars for state missions by the convention.

At Miss Mason's request and the recommendation of State C. W. B. M., the National C. W. B. M. has granted us seventy-five dollars out of their poverty and under heavy burdens, to help in our state missions the remainder of the Missionary year.

Now it remains to be seen what our churches will do. This action on the part of the C. W. B. M. demands our serious and earnest attention. This is the beginning. It is a crisis. It means much to us. Our state development and the establishing of our state Christian school will largely depend on how we meet this action of the C. W. B. M. Dear Brethren and Sisters, we can't afford to be indifferent here if we mean to evangelize Texas. We must develop our state work. Texas stands head in answering the general appeals of the brotherhood, to so remain she must "fire up" at home, all departments.

We ask our churches for two hundred dollars for state missions by Sept. 1st. The first Sunday in July, our last quarter, is the day. Don't be indifferent or set this appeal aside, brethren. It is important. Earnestly appeal to your church to help the state cause. Something from each member and church is what will count. Let all of our churches and Bible schools take full fellowship in this work.

If we are anything in His cause, "We are laborers together with Him." Don't complain or hunt excuses, dear churches, but take the offering for state missions. Be loyal to your church and the brotherhood. Don't shirk, Brethren; help as men.

William Alphin.

South Carolina.

Dear Editor:—I feel very glad indeed to write a few encouraging remarks from this state. I am still alive in the Christian work and have a hope for better work in the future. We have before us a great and noble field of labor and we need vigor and courage to press forward and put Christ in front and of course we will come out more than conquerors. I will admit we are few in number here in this state and we have been under a very heavy strain. But what is the cause? Our leading men are too much divided. They can not understand that unless they come together more, no good will be accomplished. I pray the Lord that the day will come when their eyes will be open to the fact that without unity no good can be accomplished. How can we expect to win souls to Christ's church when we who are representing it are always with different minds? Christ wants us to be one as he and his Father are one. I know that one hindrance is our ministerial rank is very weak. We have but few who try to accomplish any good. Churches are standing with doors closed and so many going around professing to be called by Christ to preach, and do not sacrifice any time to his work. Christ wants us to do something. How can we expect to reap a great reward if we sit with folded hands? I myself feel that there is something for me to do if only to call the children together in my home and teach them Christ's word. We have not an organized church here in this town but we have some few members and it is my intention to commence a Sunday-school in my home next Sunday. I feel that Christ has always been with me and he will ever do so. How can I sit with idle hands when there is work I can do? I feel glad to know the Lord hath given me the knowledge to read his word and understand the plan of salvation and what we must do to inherit eternal life. How can I neglect so great a salvation? I have children to be brought up and by the help of the Lord I am going to bring them up in the way Christ would have. I ask him day by day to give me a better understanding of his Church. We have some who have too many excuses. Some claim as did the man who was invited to the feast. They cannot leave a wife or children. They are afraid to stay alone.

It has been at least five years since my husband has spent one Sunday with me. I feel thankful the Lord has given him the health to attend to his Master's business and every convention he tries very hard to attend. I only wish every one of our Christian ministers would try and perform his duty. Our work would not suffer. Christ commissioned his apostles to go and that commission to go and preach his gospel is still in force. A minister can never expect to be successful if he is afraid to go from home. Christ is our captain. What need have we to fear when he hath promised to abide with us even to the end of the world?

On the second Sunday I was very glad to be with my husband in a revival at one of his churches, Mile Creek. Such a noble Sunday-school with at least 125 scholars delighted my heart. The church seems to be in much cheer. Quite a large congregation was present. We are now looking forward to the District Convention to be held June 29-30. I am praying the Lord for a successful time also that I may be present. I hope to visit around more now and report to the
PELA more of our work, I will also try to get some more subscribers. I feel it is always my duty to speak in favor of our most valuable Gospel Pela.

I am fraternally,

MRS. J. C. COUNTS.

A Call to the Brethren of the Northeast Texas Christian Missionary Convention.

Dear brethren, your attention is called to the vow that was made by a great many of our brethren in Nov. 1906, at the Elderville convention. Remember that we made a pledge of $15.00 to be paid off in three years. Five dollars was to be paid by the first of July. Taking you at your word, we have been silent over same since the convention. We now call upon you to respond by the first of July without fail. We know the rain and the cold days of April have hindered crops somewhat. But we hope you will not stop on that account, since that is a matter over which we have no control. The Lord helps those that help themselves. We have also neglected giving any rallies up until now. We want to get our financial matters on a better basis. We must get our plea before the public and let the world know what we are doing for the uplifting of our race. Now dear brethren, come to the front and be men. Should we be able to raise all of our pledges by the first of July, we will erect a four room building at once on our beautiful campus, one mile and a half North-west of Palestine, Texas. Remember as I am financial agent for the College, I will call on you between now and July the first. All that I fail to see can send their money to the treasurer, S. R. Daniels, Dixon, Texas. Be ready to meet this call by the time mentioned above. Remember our Education Congress to be held with the Church of Christ at Dallas in the month of September. The sisters of the C. C. B. A. Antioc'h Church of Christ, since the convention have raised $40, Sisters of Midway chapter C. C. B. A. about $16. These two churches are hard at work under the leadership of Eld. H. S. Gerron, of Palestine, Texas. The time for the S. S. Convention is drawing near. It is Wednesday after the second Sunday in July, at Pine Hill Church of Christ, Cherokee county, seven miles South of Penta on the T. N. O. R. R. Every S. S. should represent in this convention. Look out for the reduced rates.

Yours for Christ,
T. H. MERCHANT, Evangelist.

Mississippi.

Editor THE GOSPEL PLEA: Please allow space in your paper for the following:

To the brothers, sisters, ministers and visitors of the Christian church of the State of Mississippi. The State Sunday-school convention will convene with the Hermanville congregation, July 26, 27, and 28. We ask each minister to be with us the 26-27. It was well said "old men for counsel and young men for war." We need the ministers for their counsel. On last year the Lord blessed us and we had quite a success. We raised $130.00; this year we should do more for the Lord. We should raise at least $300.00. If each superintendent will do all he can with the help of his pastor we can raise more than $300.00. We ask each school to report as much as $15.00. We would like to have each Christian school in the State to send delegates. Last year we were able to donate to the Fayette church $25.00 and to our Evangelist $20.00. Now we can do more; we can help to build another church. The only thing to do is to go to work for that purpose and with the Lord to help us we will succeed. Remember, if we give bountifully we will reap bountifully; and if we give sparingly we will reap sparingly.

Yours in Christ,
I. M. Franklin.

Alabama.

Dear Editor Gospel Pela: It is gratifying to note the pleasure and profit derived from our visit, through a long picturesque section of this great country, to the twenty-fourth annual commencement of the Southern Christian Institute. The first thing that attracted our attention was the persistent efforts of the farmers to "pitch" their crops amidst the most unfavorable circumstances, possible, in the, history of the country. This season is indeed a historic one. And many of the people have lost heart already and since the disad-

vantages continue we fear many others will become discouraged. The next thing demanding our attention was the beautiful towns and cities with their busy inhabitants. We had heard so many unfavorable things about the condition of the Mississippi Negro and his opportunities we were anxious to learn something definite along this line and sought opportunities to that effect. Fortunately for us we rode more than a hundred miles with a man (colored) who claimed a perfect knowledge regarding that matter. So he began to show me property owned by Negroes and kept up the search and the Negro ownership continued and one man was pointed out to us as the owner of a thousand acres of land in one body. We were finally told that any Negro who would go ahead and attend to his own business found no trouble to get along in Mississippi.

We finally arrived at Edwards; here we met Prof. W. A. Scott and his lovely wife; we were taken by them to their beautiful home where we spent the night. Brother W. A. Scott had arranged to take us out to Mt. Beulah, but before he was ready Prof. Z. H. Howard, one of the faculty of the S. C. I., was there for us and away we went to Mt. Beulah and a Beulah land it is. Here we met President J. B. Lehman and the entire faculty, and representative brethren from Texas, Arkansas, and Mississippi, a large number of visitors and last but not least our dearest friend and brother C. C. Smith of Cincinnati, Ohio, representative of the national C. W. B. M.

We felt and still feel that we were greatly benefited by the Workers' Conference.

At the time appointed, the commencement exercises began, and we never witnessed a more impressive exercise. Two things about the Southern Christian Institute impressed me more than all else. They are order and religion. Everything was good, but these were the best. Next to these were the interest and earnestness of the President and teachers. We should feel very thankful to God for the gift of this great school, and we ought to show our gratitude by patronizing it, and in every way possible, speak of the school encouragingly to others. The school is ours and we should stand by it in a manly way.

Yours for our schools,
H. J. Brayboy.

THE GOSPEL PLEA.
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.

HOW BEAUTIFUL IT IS TO BE ALIVE.

How beautiful it is to be alive!
To awake each morn as if the Maker's grace
Did us afresh from nothingness derive.
That we might sing, "How happy is our case!
How beautiful it is to be alive!"
To read in God's great Book until we feel
Love for the love that gave it; then to kneel
Close unto Him Whose truth our souls will shrieve.
While every moment's joy doth more reveal
How beautiful it is to be alive,
Rather to go without what might increase
Our worldly standing, than our souls deprive.
Of frequent speech with God, or than to cease
To feel, through having wasted health or peace,
How beautiful it is to be alive.
Not to forget, when pain and grief draw nigh,
Into the ocean of time past to dive
For memories of God's mercies, or to try
To bear all sweetly, hoping still to cry,
"How beautiful it is to be alive!"
Thus ever toward man's height of nobleness
Strive still some new progression to contrive;
Till, just as any other friend's, we press
Death's hand; and, having died, feel none the less
How beautiful it is to be alive.

—the school at Hazel Green and the Normal School at Morehead, Kentucky. From time to time their teachers have told us of the enthusiasm and earnestness of the students who go to these schools. They show us that these neglected people are not wanting in brain power and in ambition. From the schools, young men and women have gone out as teachers and preachers, and founders of Christian homes. During the summer months many of them have started Sunday-schools, and have even constituted congregations which are further carrying on the missionary work. Several hundreds of young people are today in these schools, fitting themselves for work among their own people.

Arkansas.

To the readers of the Gospel Plea: I am glad to come to you with such good news from the S. C. I. commencement. I have attended the commencements of the Baptist and Methodist colleges in this state several times and enjoyed them very much but the S. C. I. was the best I ever attended. One reason why I enjoyed it so much is because I could see the fruits of our laboring together as co-workers in the C. W. B. M. Dear readers, how sorry I was to know your missing so many noble thoughts that fell from the lips of each graduate. It was inspiring to all to listen to the addresses of Bro. C. C. Smith of Cincinnati, Ohio, and Prof. J. B. Lehman of Edwards, Miss., who are worthy men and friends, beyond a doubt, to the Negro race. It was touching to me and all other well thinking men and women to look back and think on the good that has come through the C. W. B. M. and her helpers. I was told by Alexander Martin of Arkansas and by other students that President Lehman is more than a father to them and that they could not wish to be in the care of a better man.

I wish to say at this point that I would that every Christian family could visit these Christian colleges. I am quite sure after your first visit there would be no more trouble to get your children there. Dear parents, what pleases me is that the children are in the hands of good Christian teachers, who sympathize with our condition and are anxious to lift them out of ignorance, and train them to be neat, honest, and useful men and women. Again I was well pleased to hear the students speak well of their teachers. During Commencement our Workers' Conference met with Bro. Alphin of Waco, Texas in the chair. A good representation from Mississippi, Texas, Alabama, and Arkansas was present. Many helpful words were gathered from the different speakers.

The-sisters affected a little start in the Workers' Conference. The writer being ill was unable to accomplish very much at this time. "I am ill yet though I hope to be able to attend the (white) state convention May 30-31, at Hope, Arkansas.

On our way home from Edwards, Miss., we had the pleasure of being accompanied by Ed. Wm. Alphin of Waco, Texas. His short visit with us will be "long" remembered. He preached two sermons for the congregation at Pearidge. His talks were beneficial to all the hearers. We gathered many new thoughts from these discourses. What impressed me so much was to remember that Christ the Savior was the only man that had all power in his hand. We pray to have Bro. Alphin visit Arkansas again when he can spend more time with us. Again, dear friends, you who attended the commencement please keep in mind, the necessity of sending your boys and girls to the S. C. I. to get the head, heart and hand trained. May God be with us in all our undertakings in His name.

I am yours in the work,

SARAH L. BOSTICK.

Argote., May 22, 1907.
Martinville School.

(Occasionally from 2nd grade.)
Each is a leader in church and Sunday-school work; the young ladies are referred to as models in behavior, conversation, and womanly modesty; the young man is admired for his steady, manly habits; all are industrious. Their names are Justin K. Spencer, a sister to one of our assistants; William R. Stultz, a son of a well-to-do farmer of this county; and Mary S. Hairston, a niece of the late R. A. Spencer, that most nearly perfect model of Christ in ebony that ever trod the roads of this part of the country. Only one of these young people is at all brilliant intellectually, but all are earnest and thorough in whatever they do. Witness the following evidence:

Seven years ago Miss Hairston, then a little girl of eleven, was one of the very first to enroll in this institution when we began, unassisted, at the church on Fayette Street. Though of a frail constitution, through fair weather and foul, through mud and snow and dust, as often sick as well, she every winter walked her five miles a day in going to and from school. She should have finished the course last year, but she had to remain out of school so much on account of sickness, that when the averages were made out for the year, she failed to pass. It was a severe blow to her and equally painful to us. Naturally she broke down in tears when she learned how she stood—but only momentary tears. Drying her eyes and forgetting the past, she nobly picked up her burden again, fell in with the class behind, and toiled to the end victoriously. With the needle she is the most skillful girl we have ever seen out and during this last year she was of considerable help to the sewing teacher. Though only seventeen, Miss Spencer's earnestness and thoroughness are manifest in the fact that, right out from a little stony, squatty, backwoods school (but of course the private tutorship of her accomplished brother helped her wonderfully), and subjected to a rigid examination on entering, she made her senior class—and led it from start to finish. And the same spirit characterized her work in the industrial department. She made remarkable progress in sewing and developed great taste and skill in basketry, for which she seemed to have a special fondness. We gave Brother C. C. Smith one of the baskets in February, a model, we think of taste and neatness, while we carry another on our trips as a sample to the people of the work being done here along that line; William R. Stultz, whose sister the wife of our assistant, Prof. A. F. Spencer, was one of our first graduates, enrolled with us four years ago. This home is eight miles away and for three hours he walked that distance morning and evening; did his share of the chores around home and then prepared his lessons. He spent his Saturdays in plowing or building or building wood to town. So needful was his help at home in the planting season; that until this session he always had to leave school early in April. During the examinations for the winter term of his second session he complained every day of a severe headache. He lost his appetite and looked longer than usual to finish a paper. Each evening when we advised him to remain at home on the narrow, he smiled and replied, "I'll get mother to doctor me up tonight and I'll be back tomorrow if I can." And each "tomorrow" found him back—sometimes late always flushed and more hollow-eyed than yesterday—but back every time. Severe was the battle and right bravely Richard fought it until the finished those examinations. Then he lay down in a death-grip with his antagonist, Typhoid fever, and continued the fight until late in the spring when he arose from his bed and came forth again the victor. By pursuing his studies alone at spare time through the summer, he was able to sit in with his class at the "beginning of the next session." During the session just closed he braved in town and fired the furnace for one of the banks in order to help pay his expenses. At present he is the gardener and man-about-the-house for a prominent business man in Martinsville. Education has not put him above work. Richard says he wants to be a dentist and he'll make a good one.

Work from our sewing and basket departments was conspicuously displayed at our commencement and attracted a good deal of attention. Several sales were made before leaving the church.

The following is the program rendered:

2. Song of Welcome—School.  
3. May-day Exercise—Primary Dept.  
5. Oration: Temperance—Mary S. Hairston.  
7. Anthem: Bless the Lord, O My Soul—School.  
9. Presentation of Diplomas—Prof. E. L. Hill.  
10. Anthem: Let Us Press to the Mark—School.  
11. Remarks by Principal.  
12. Song: Away to the Woods—School.

J. H. Thomas.
Apartment, Va., May 27, 1907.

Southern Christian Institute.

The Summer Night School started Tuesday evening, May 25. There are four members of the faculty: T. M. Burgess, Miss Hunt, Miss Garibaldi, and Mrs. Burgess. There are forty-three students enrolled. Each student who passes his work creditably during the summer term, will receive credit on his regular college course. All seem to appreciate this advantage and are entering heartily into their studies.

President Lehman and family spent the day in Vicksburg, Wednesday, the twenty-ninth.

Albert Berry has received his commission from President Lehman and Principal Burgess, to become Commander-in-Chief of the boys of the S. C. I. This comes in the form of a promotion from being captain of company D. Promotions are made in accordance with the merit system. Every boy should understand that his conduct today, tomorrow and every day determines whether he will some day be Commander-in-chief or captain of a company. All the young men who graduated this year held responsible positions in the organization. This is as it should be. Harry Smith, who has just graduated and gone out from us as Commander for a long time. His record will certainly be an inspiration to him in the years to come.
Lesson for June 16, 1907.

Edited from Standard Bible Lessons.

Israel’s Escape from Egypt.

Ex. xvi. 13-27.

**Golden Text.**—Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

Ex. xiv. 30.

**Introduction.**—The lesson last week closed as the fateful night cry went up from Egypt because in each home death had touched the first born. The whole land of Egypt was then in very great excitement. There was no longer a refusal to permit the Israelites to depart from that land. On the contrary, Pharaoh, not willing to wait until morning, sent for Moses and bade him begone with all his kinsmen. There were 600,000 men, besides the children, and a mixed multitude. This would probably make in all about two millions of people. This would make an immense crowd of people and it would be hard to think of such a big crowd and especially when they had their herds. It would take a broad piece of land to hold all of them. Now perhaps the headquarters of the Israelites was at Rameses, and from there they moved on to Etham. When they reached Etham, instead of pursuing their journey eastward, they were suddenly commanded to turn southward, and this detained them in reaching the land which they set out to obtain possession of. Through excitement of an hour, Pharaoh had given the Israelites freedom, but he seemed to repent though of any generous deed which they had given the Israelites freedom, that he will manifest in dividing the water and permitting them to pass in the midst of the sea on dry land.

(17) I will harden the hearts of the Egyptians.—The Hebrew says, “make strong.”

(18) And the Egyptians shall know that I am Jehovah.—By the power that he will manifest in dividing the seas and in destroying the Egyptians.

(19) The pillar of cloud removed from before them.—A visible pillar of cloud or of vapor. A conspicuous object that could be seen not only by the martial hosts; but by the scattered companies of women and children as they fed their flocks and followed afar off the marvelous signal of the divine presence. A great host marching through a country without roads or other marks of civilization must be provided with some conspicuous object to serve as a signal to the main body, and to all struggling parties connected with it. Hence the round grate full of kindled fuel elevated on a pole which was carried before the caravans and armies in the east.

(20) There was the cloud and the darkness, yet gave it light by night.—To Israel, it was as bright and glorious as a sunrise; to the Egyptians it was threatening, like a supernatural thunder cloud. God’s word and his presence are dark for impenitent sinners, but full of light and promises for those who obey him.

(21) And Moses stretched out his hand, —He held out the rod as mentioned in verse sixteen. The extension of the rod over the waters was of great importance on this occasion, that it might give public witness to the divine mission with which Moses was charged. And Jehovah caused the sea to go back by a strong east wind. —Although this wind was a natural one, the effect it accomplished was too extraordinary to be considered as wholly natural. An ordinary wind only drifts out the whole body of waters farther from the shore: it does not divide them.

(22) And the children of Israel went into the midst of the sea. —It is probable that Moses and Aaron led the way, and then all Israel followed. It was a dark night, the only light they had, being the pillar of fire so it is God’s light that leads us when we flee from sin and are baptized. Not unto Moses in the cloud or sea but unto Christ. He will always light our way, if we will but follow Him. The waters were a wall. —The waters served the purpose of a fortification in preventing the Egyptians from attacking the people on one flank or another.

(23) The Egyptians praying.—From the darkness caused by intercepting clouds it is probable that they were not aware on what ground they were driving; they heard the sound of fugitives before them, and they pushed on with the fury of the avengers of blood without dreaming that they were on the bare bed of the sea. All Pharaoh’s horses, his chariots and his horsemen. —The word horsemen, probably means the men who rode in the chariots. The chariots of Egypt were famous.

(24) In the morning watch.—The morning watch of the Hebrews at this period of history lasted from 2:00 A. M. until sunrise. Sunrise in Egypt early in April would take place about a quarter before six o’clock. Jehovah looks forth upon the hosts of the Egyptians through the pillar of fire and cloud. —The shining pillar was a guide and comfort to the Israelites, who walked by faith, but it was a terror to their enemies.

(25) And he took off their chariot wheels.—The confusion occasioned by the terrible panic, caused the wheels to be wrenched off and broken.
THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIII  Edwards, Mississippi, Saturday, June 22, 1907, No 23.

Helpful to All.

On April 10th, 17th, and 18th, Elder J. C. Mason, Corresponding Secretary of the Texas Missionary Convention, and Elder L. S. White, pastor of the First Christian Church of Dallas, held a joint debate on the question as to whether a Missionary society is scriptural. The debate was taken down by shorthand and is now being published serially in Texas Missions. The first installment came out in the June number. We advise all our readers who have any trouble with the anti dogma to send for this paper to Elder J. C. Mason, Dallas, Texas. We know of no one who can state better the truth of organized missions in a simple, yet forceful way, than Elder J. C. Mason. On the other hand, Elder White's statement of the other side is very typical and any one who reads it will be well-posted on their position. His address reminds one forcibly of the fact that these men have no one who can state better the truth of organized missions in a simple, yet forceful way, than Elder J. C. Mason. On the other hand, Elder White's statement of the other side is very typical and any one who reads it will be well-posted on their position. His address reminds one forcibly of the fact that these men have so long rotated in the atmosphere of their own environments that they think every one must necessarily agree with them or be dishonest. When people get into that frame of mind, it is fortunate that they jar up against the opinions of others. It is the hope of their enlightenment.

The argument of Elder Mason was almost wholly based on the action of the Jerusalem Church in appointing a committee of seven on charity, often erroneously called the seven deacons (see Acts 6). He showed how the church was organized in Jerusalem and was for a time under the direct ministry of the apostles. Finally when there came a murmuring by the Greeks that their widows were neglected in the daily distribution of provisions, the apostles declared that this work was beyond their province of activity and that it was clearly the work of the church. They asked the church to use their inherent authority and select a committee of seven men to take the matter in hand. The church did this, but how we do not know. One thing is certain. There must have been a meeting, or convention, of the eight thousand disciples in Jerusalem. The committee whom the church chose was recognized by the apostles and they at once set about their work. That the Greek widows were no more neglected, we may be certain, for the committee was composed of Greek men. Possibly this committee was limited in its work to the Greek widows. Very likely the Hebrew widows continued to be supplied as previously. This work was temporary and when it was finished, they again went to preaching. Stephen and Philip are especially mentioned in this connection. From this Elder Mason drew the perfectly logical conclusion that whenever the church has any special work such as building a church, building a college, doing state missionary work, etc., it has the authority to appoint a committee or board to attend to the matter. He further showed that no missionary work has ever been done without such committee, either formally appointed at some convention or self-appointed as is David Lipscomb of the Gospel Advocate for those who do not believe in organization.

It would be especially unfortunate if very many of our Negro churches should be poisoned by the anti organization and anti organ dogma. So much depends on our being able to build up a strong organization, with much means to build schools and churches and send out evangelists; for without this the work must languish and it is absolutely dangerous to let it languish. Without the vision of the prophet the people perish. We must go at the problem of redeeming the masses or our children must go through riot and bloodshed.

There is another reason why we need a strong central organization to carry on the work. Without it responsible men can not be called to account and their actions of ten do great harm. Some years ago Mississippi had an example of this. An ex-evangelist went out telling the poor unthinking people that he would start a paper and build a college. For about ten years he has been collecting money for this purpose and there is absolutely nothing to show for it, not even a financial statement. It is impossible to say how much has been collected for this purpose, but it is safe to estimate that fifteen hundred dollars of money that was dug out of the soil by hard-working and suffering people has gone that way. This money was not only worse than lost, but it has robbed the church of much spirituality. What true disciple of Mississippi can look over the past ten years without drawing a deep breath and feeling a wound of shame at the heart? Little by little the poor people have discovered that they were taken advantage of and have withdrawn, but they almost feel as though God had withdrawn from them.

It is right to have race pride. In short without it a man cannot have faith. But we should not mistake self-seeking for race pride.

(Continued on 7th page.)
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
Entered as second class mail matter at the post office at Ed-wards, Mississippi.
Issued every Saturday from THE SOUTHERN CHRISTIAN INSTITUTE.
Published in the interests of the cause of Primitive Christianity and the general interests of the Negro Race.

Personal and News Items.
Principal Jas. H. Thomas writes: "Have just read newly enlarged PLEA. I congratulate you, both on the mechanical and literary beauty of same. I shall co-operate with you to make it succeed to the fullest extent of my power. Again I congratulate you on the PLEA." A friend of our work for many years standing writes: "The first issue of the enlarged Gospel PLEA has just come, and I have read it and I want to congratulate every one who has had a part in making this June 8th issue the fine number it certainly is. Great encouragement too, is to be found in it for the work; for not only in each separate article, but we read between the lines, as it were, of the unifying and upbuilding of the work all over the land; of the triumphs and victories in the lives of individuals and among the churches in the different states and for the work in general. As I read I recalled other days when the work was not organized and unified as it is today — those early days of great weakness and struggle — and I could not help but contrast the to-day as shown by reading this issue of The Gospel PLEA, with it and gain encouragement thereby. And yet we are only in the dawn of this great work and it will now surely go forward step by step until there shall be a great, strong and united Church of Christ, (Negro) which shall do a mighty work for the uplifting of the Negro race and for the cause of God and all righteousness in this land. If the Negro brethren now see the day of their opportunity and co-operate with the C. W. B. M., this will surely come to pass."

—Elder T. H. Johnson of Georgia writes: "The Gospel PLEA is the paper for all. I hope everybody will read it and stand by it, for its publisher is a man who sees our highest interest."

—W. G. Tatum has moved from Roanoke, Virginia to Waxhachie, Texas. He regrets that he has not found a church of his faith, though he has found three members. He expects to attend the Convention at Taylor.

—Eld. T. D. Davis of St. Louis writes: "He has been sick since reaching there. He is now well."

—Harry G. Smith preached at Hermanville last Sunday. He and Gabriel Brock will work in Jackson this summer.

—The State convention of Texas to be held at Taylor, September 16-22, will be the twenty-fifth anniversary of their work and a special effort is being made to celebrate the event. Every church in the State should send a delegate.

SHOP TALK—No 5
Don't you want to see The Gospel PLEA grow? Our correspondents are sending in some splendid letters these days. It takes hard work to get out a paper like the PLEA every word of which is proof-read and printed in our shop. These college printer boys work hard to get out a religious paper as free from mistakes as possible. If every subscriber would send in just one new subscriber, what a "boost" that would be? Won't you send one now?

NOTES FROM OUR SCHOOLS
Southern Christian Institute.
Gabriel Brock has already sent in $84.00 on his next year's schooling. While some others are spending theirs he is providing for the next session.

Birdsee Calvert preached at the Christian Church in Edwards, last Sunday afternoon. We are glad that our young ministerial students can have the opportunity of doing this kind of work.

Recent accounts of how anxious the missionaries at various stations are to receive their mail, reminds us that it is a glad time at the S. C. I. when Uncle Sam's man drives up with the mail. Although we are only a short distance from the village limits, we have our mail delivered only once a day. We certainly sympathize with those in foreign countries who get their mail only once every three weeks.

Report of the attendance contest at the S. C. I. for the week ending June 12: A tie, — girls nine points and the boys nine points.

The Night School is progressing with considerable interest. Miss Cynthia T. Yarber who graduated from the Normal Course, and who is now working in the New Light printing office is a newly added assistant teacher. Some of the students are hoping to make five or six credits to apply upon their regular college course. One of the students in the Preparatory Department told the writer recently how interested he was in his work. He said his teacher made the lessons so interesting that nine o'clock comes all too soon.

Sec. C. C. Smith visited the State convention of Michigan at Ionin, in speaking of it he says: "After my address Wednesday, $140 was given for Negro work. There were so many appeals and we have so few disciples up here, I thought it a great victory."

Subscriptions Received.
Sent in by T. J. Johnson For self 2 years 2.00
Sent in by Sarah L Bostick For Sarah Godby 3mo. 25
Sent in by N. Picket For Mrs. Mollie Jesse 3mo. 25
Sent in by Abraham Steward For self Special 25
Sent in by T. D. Davis For self 6mo. 50
Notes From My Desk

Some one has said: "Folks who never do any more than they get paid for, never get paid for any more than they do." And this stands as the motto or heading for "Notes" this week. Think over the above and see if it is not true.

The announcement of the closing exercises of the Louisville Christian Bible School, lies before me. The date for these exercises was June 6th. From the program, as outlined, I judge it would be an occasion which would give instruction and profit as well as pleasure to those attending. This marked the close of the fifteenth year of this school. Time speeds away and it is a cause for regret that more young men are not laying hold of the opportunities this school affords. Many are saying, "some time;" many are saying "next year," but "some time" and "next year" never come. Young men, you do not know what you are missing, when you are missing the opportunities, the Louisville Christian Bible School holds out to you. Chief among which is the opportunity to be under the instruction of so able an instructor and so cultured a Christian gentleman as Prof. A. J. Thomson. Young man, determine to put this matter off no longer. Write to A. J. Thomson, 1627 Dewey St. New Albany, Indiana, for information and he will make the way plain for you.

H. J. Brayboy of the Lan Graded school makes a plea for students, for those who may come from a distance and live on the school grounds. I quote extracts from his letter concerning this: "We need students who shall live on the school grounds under the supervision and influence of the teachers. These can be made a living and helpful example to those who may attend the school from the community; they will make all our services interesting and helpful, and secure better attendance with better results. Here then is another of our schools asking for students. The time was when the Negro brethren were pleading for schools to be established. Now they are established,—four splendid schools. Can you ask for more, or for enlargement for these unless you now do your part and see that these schools are not only well attended, well filled, but filled to over-flowing? I think the C. W. B. M. would meet you in this, and that if you filled the schools to overflow they would immediately lay plans for enlargement. Try them and see!

Jas. H. Thomas writes interestingly of the work of the Martinsville Christian Institute. He says in part: "The Martinsville Christian Institute can do much more creditable work since she has been given her new building and her faculty has been enlarged. Not only are we able to carry our students through the literary course (to which has been added a text on agriculture) with more ease and satisfaction, but we have introduced into our industrial department instruction in reed and raffia work. We will also give practical lessons in gardening."

The work in Georgia is moving forward. They have an evangelist now aided by the C. W. B. M. The State Board meets the last Sunday of this month.

In a week or two there will be some interesting matters laid before the readers of the Gospel Plea in regard to Educational Rally Day. Look out for these.

"If Thy presence go not with me, carry us not up hence."

Exod. 33: 15.

PERKS

Heart To Heart Talks With Our Young Folks.

Who has been reading a good book lately? Can't you tell all the young folks what you liked best in the book? I heard a young man say not long ago that he found it difficult to be seated in his home without picking up some good book or paper to read. He could not account for the change that had come over him. It used to be that he never thought of such a thing as reading, but instead he would idle away his time waiting for the hour to come when he should go to bed. How much precious time young people idle away.

How many of you know how long Uncle Isaac has been writing these Talk in the Plea? How long will it be before these talks will be a year old? Don't you think it would be a nice thing to get up a surprise on "Heart to Heart Talks" when they are a year old? What do you say? What shall we do? Will some wide awake boy or girl tell me when the birthday occurs? Is there one who has read every talk from the beginning?

Mississippi

Dear Uncle Isaac:—I will tell you about the young folks at the S. C. I. They seem to be kind and good to each other. I am attending school here. I want to tell you that the teachers at the S. C. I. surely love their students; they do all they can for them. This school is carried on by Christian workers. It is a good place. A good student's heart will be filled full of the holy words from the Bible. I am taking part in all the Christian work. I am a member of the C. W. B. M. and the Home Defender Success Club.

My home is Little Rock, Arkansas. As this is my first time writing to you, I shall make my letter as short as I can.

So good by; I remain Yours truly,

ELBERT ALSTON.

Edwards, June 9, 1907.

Don't you think the column in the Plea headed "Snapshots on Reform" is fine? I am glad to know that the liquor traffic is on the run. Good people everywhere are sounding its death knell. I hope "Snapshots" will continue to be as interesting as the first two were. Everybody needs to know more about what is being done to kill the liquor business.

Let the good work go on.

Yours truly,

UNCLE ISAAC.
Mississippi

Editor Gospel Plea:—Please find space for the following report: The Edwards Christian Church observed Children's Day the first Sunday in June. Miss Yarber and Mr. James Singleton had charge of the program. The little folks did well for their second time. We also had Essays by Miss Yarber and Miss Guy and also talks by the writer and Mr. H. G. Smith, one of the recent graduates of the S. C. 1. After the exercises, the children handed in their envelopes and the money amounted to $4.83. Afterwards public collection was taken which amounted to $1.29. Total collection $6.03. On June 2nd on account of sickness Brother Gordon and his children did not get out, so the children and others from about his home brought theirs in on the second Sunday which amounted to $2.65 which makes a total for Children's day $8.68. $1.29 was sent to the Foreign Missionary Society and $7.48 went for Home Missions.

T. H. Frost.

Edwards.

Alabama

Dear Editor Gospel Plea:—The brethren in Mississippi insisted that I should stay over Lord's day following at least and visit the District quarterly meeting. I finally consented to do so. The meeting convened with the Christian Chapel Church of Christ, at Port Gibson. To reach this point necessitated our going through Vicksburg, where we waited several hours for the train to Port Gibson. Brother K. R. Brown kept me moving continuously during this time. He called my attention to different things of interest to me; he also introduced me to his many friends whom we met on the beautiful streets. The things which were of the most interest to me were the great Mississippi River and the landing and work about three large boats. They were large, larger, and largest. Beholding these mighty inventions, contrived by men, one could but wonder and greatly admire the supreme wisdom of God, who has vested man with such power. In all this there seemed to be no manifestations of the thought of God, except the deep flowing waters, which seem to say "How manifold are thy blessing and thy ways past finding out." Finally the time came for the train to Port Gibson and away we went through a beautiful section of the country, which was indeed a very pleasant sight. One of the strangest things we saw was cane growing thickly all over the high hills, an entirely new thing to us. We arrived at Port Gibson in time to see much of its beauty and energy before night. On the streets we went to Brother Brown's home. Here we met Elder Wm. Scott one of our pioneer preachers and his talk of the early days of Christianity in their midst was very interesting. Several brethren came in to meet us while at Brother Brown's. Sister Brown knows how to make it pleasant for strangers; of course she was feeling unusually good because her daughter, Miss Annie, had just arrived seemingly in good health, from the S. C. 1., where she graduated from the Normal Department. After supper we went to the home of Brother St. Clair and abode with him two nights; he and his dear wife were very kind to me. Saturday morning brought us together at the church for worship. Here we met quite a number of members from the different churches and most of the preachers. All seemed to be determined to do something to advance the cause of Christ, preachers and other officials leading the way by paying the amount each had requested of the other and this united effort resulted in the collection of more than $90.00 in District No. 2, and at a quarterly meeting. It would be a great blessing to the churches in Alabama if they could dispense with the services of those leaders who do little or nothing to advance the cause of Christ, themselves, but always accept the opportunity to speak discouragingly to others along the line of this fellowship. One of the most interesting features of the meeting was the Bible lesson conducted by Prof. W. A. Scott of Edwards. It was simplified until all could grasp it and yet it was presented in a scholarly manner. Such teaching is always helpful to those who hunger and thirst after righteousness. Sunday morning was spent in Sunday-school work and other business of the meeting. After dismissal we were taken by Brother Blackburn to his home for dinner. When dining was over we returned to the church where it was my privilege to speak to a large audience; at the conclusion one came forward for re-instatement. The brethren had arranged for me to speak at another church 10 or 12 miles away. So as early as possible Brother Lawson and I went to Center church and for the short notice we had a good congregation. After the service concluded I spent the remainder of the night at Brother Luster's and was kindly treated. After breakfast the next day, brother Killcrease took me to Hermanville to await the arrival of the train for Jackson. I shall not soon forget the kindness of the Mississippi brethren and sisters. They did not send me away empty handed.

I trust I may be able to go again.

Yours for the cause.

H. J. Brayboy.

Texas

An Appeal for the Y. P. S. C. E.

I am this day sending out an appeal to the pastors and officials of all the churches of the Texas Christian Missionary Convention in the interest of the Y. P. S. C. E. We are very desirous that each church shall be able to report a Christian Endeavor society at our next convention.

We believe there is no better way to secure the best services of
THE GOSPEL PLEA

The young people in the church
than through a live, wide awake
C. E. Society.

There is a need a bright future
for those churches that are in-
telligently training their young
people for church work. Noth-
ing tends to spiritual develop-
ment of the young people of the
church more than giving them some
definite work to do.

In this, the work of the C. E.
Society presents a bread field.
You can thus see the wisdom of
having a Y. P. S. C. E. Society
connected with your church.

And now to those pastors and of-
cials who have no society connected
with your church, we earnestly
urge you to use your influence to in-
terest your young people in this
work. We are quite sure that if
they had the proper encour-
agement, we are also quite sure that if
the pastors and officials rightly
understand the real work and
of the C. E. Society they
would not fail to encourage it in
their congregations. The Christian
Enthusiasm society is not as some
may think to serve as a sub-
stitute for the church, neither
does it work independently of the
church, but it is an auxiliary to the
church, in other words it
is the young people of the church
at work in, for, and with the
church. Thus you see it can but
add strength to any church with
which it is connected.

Now dear readers, we have tried
to impress you with the great
benefits to be derived from the
work of the C. E. Society. Again
we earnestly appeal to you
to organize at once and get ready
for our state meeting which con-
venes in September at Taylor, Tex-
as. We would ask that every Y.
P. S. C. E. society in the State
send a representative to this meet-
ing, and let our young people show
to the world what they are en-
deavoring to do for Christ Jesus
and His Church.

We will be glad to furnish you with
any information which you may
desire concerning this work. Trust-
ing you will give this matter your
prayerful consideration.

I am very sincerely yours in the
work for Christ,

R. A. THOMAS,
State Pres. of Y. P. S. C. E.

SUNDAY SCHOOL CON-
VENTION.

Dear Sunday-School Workers:
I would like to say to you that
duty is duty until it is done. Have
you sent in your offering for State
Missions? Now dear superintend-
ts, you should see that
your reports come in promptly; that
your duty and will be until it is
done. A negative policy will never
capture this world for Christ. This
is not a time to sound a requiem
over the dead. It is a time when
the Gospel colors should be unfur-
dled defiantly to the breeze, and
when an aggressive campaign
should be planned for invading the
stronghold of evil surrounded by
satanic entrencheds. “Forward,
march” should be the command all
along the lines; not “Mark time!”
not “halt!” not “fall back!” not de-
tailment for sentinel duty. We
should have for the Gospel ranks a
grand charge, and not a tattoo.
There should be no willingness to
sleep upon our arms in peace. It
is well at times to preach, “Thou
shall not!” This reminds me of a
beautiful suggestive booklet writ-
ten by Bishop John H. Vincent.
The title is “Better not.” But I
think the Christian library to be
complete needs a companion volume
called “Better do,” as the Christian
is called to a life of positive, active
service. Then why not go to work?
Don’t you think it time? Truly
I think that it is. Listen! 1st Sun-
day in July is “Red Letter Rally
Day for State Missions.” Let us
give as the Lord has prospered
us; or give until we feel it. You
know it has been quite a long time
since we have been made to feel
what we have given for State
Missions. Now let every one of us
move forward and make one grand
pull for the State Missions, July 7th,
our Red Letter Rally Day. Dear
Sunday-school workers, church
members, and friends, we
should get busy. The C. W.
1st. M. has made a proposition
that means about $600,099, (six
thousand dollars) for our school in
Texas. I would direct your at-
tention to this glorious opportu-
ity for Christian work within our
reach and I feel sure that in
avoiding ourselves of it we will
not only benefit others, but will
receive a blessing in our own
souls. It is ever true that “They
who water others shall themselves
be watered.” Eld. Alphin, superin-
tendent of State Mission work,
asked me to notify each Sunday-
school that the first Sunday in
July was Red Letter Rally Day
for State Missions. Now we must
raise two hundred dollars by
the convention; let this be our
motto, forward march and two
hundred dollars by the convention.
Dear Sunday-schools, rally, super-
intendents, remember our apportion-
ment and send in the reports.
Only four schools have sent their
money in yet, and we are entering
the third quarter; this will never
do, we must arise and all unite If
we ever hope to do anything.

Trusting we will all do our duty this
year.

I am yours in his service,

ADRIAN D. MCDONALD,
Secretary State Sunday-school Con-
vention.

DALLAS.

Snapshots on Reform.

All readers are invited to send in news
items for this column.

A greater enemy of the flag
than the foreign power that
menaced the nation in early
days and than slavery, is the
saloon.

It was hard for the opponents
of slavery to get together to
wipe it out, but they finally ac-
complished it. I tell you all the
forces are going to get together
and this accursed thing, the
saloon will have to go. The blot
upon our flag today is the liquor
traffic. We want this banner
purged clear of this blot. In the
name of justice to humanity, justic

(Continued on 7th page.)
Arkansas

Dear Editor,—I wish to write of our State Board meeting which was held at Pearidge Christian Church, May 11th, 1907. We had a good attendance. The house was called to order by the Vice President, Sarah Godby. After the devotional exercises, the subjects which had been previously given out were taken up one by one and discussed by the sisters and also the brothers who were present. Every one seemed to catch the idea that there was something for each one to do. At the close of our discussion we listened to our state Evangelist and others with interest.

I hope every sister that reads this will be up and doing for the Lord is with us. The Christian’s life is shown by deeds more than by words. The future looks very hopeful in Arkansas. Pray for us and let us all work together in the Master’s vineyard and to do His will.

Our next Board meeting will be held at Pearidge Christian Church, May 11th, 1907.

Alice A. Mitchell.
Kerr, June 5, 1907.

THE ELEVEN CENTENNIAL OBJECTS.

JAMAICA—INDUSTRIAL SCHOOL.

Those who have studied the situation there, and our missionaries without exception, believe that the Industrial School will help Jamaica more than any other one thing that we could give it. The wretched homes of this island are the main hindrance to purity of life in its people. To teach the young people how to make true Christian homes, to teach them how to work, and that work, well done, has dignity and nobility in it, this will be the chief aim of this school.

Here are our twenty-two Churches with about twenty-five hundred members in them, who will be help-

ed by this safe retreat for their boys and girls, while they learn most valuable lessons for life. We rejoice in such a prospect to further the cause in this, our first mission field.

INDIA—CALCUTTA MISSION HOME AND AN ENLARGED FORCE OF WORKERS.

This Calcutta work, so long unavoidably delayed, so precious because it was seen in the distance by one whom we all loved and honored, and because our seeds to-day have a vision of what it may yet do for the young men of India in that great educational center—this work is to be moved forward by this Centennial effort. We now have W. C. McDougal there, and he is gaining acquaintance with the students and with the possibilities of the field while he pushes his work in the language. He is full of courage for the coming work, and his faith is of the conquering kind. This Centennial offering is for the mission home in connection with the Burgess Memorial. And of course, more workers will be a necessity if the work grows, as it must.

MEXICO—THE ESTABLISHMENT OF A STATION IN THE CITY OF MEXICO.

Poor Mexico! Her people have known the name of Christ since the days of Cortez, but His blessed religion was paganized here. In His name the sons of Mexico were led from darkness into denser darkness. Superstition and ignorance reign supreme under the enforced rule of the Roman Church and of Spain. It was not till 1867 that Protestant Christians were free to go there. Among those who labor to bring Mexico out of her paganism we must be counted, for we have a message for her people. Our work at Monterrey has been greatly blessed of the Father. It seems only natural that we be ready by 1908 to plant a mission in the capital city of this neighbor Republic. The need for such work is great.

PORTO RICO—A CHURCH IN BAYAMON.

The Christian Woman’s Board of Missions established the first Protestant orphanage in Porto Rico. This was for girls. Last December another was completed for boys. The greatest need just now is for the Church building, which is one of the Centennial enterprises. The lot is already purchased and it is hoped the building may be erected before 1909. The missionaries and all friends of the work rejoice in the prospect.

SOUTH AMERICA—A MISSION BUILDING FOR OUR NEW WORK.

The thoughts of Mr. and Mrs. Burner in South America, away from all companionship of those who might share with them the responsibility of opening work of the Church of Christ there, and without Church or home building to center things about—the very thought of them is enough to urge the importance and the need of this work. South America, like Mexico, has lacked a knowledge of the Bible. This lack has, as ever, been accompanied by superstition and ignorance. The hope of having part in the work of taking to South America the open Bible, with its enlightening power, is a privilege of the Church of Christ.

A DEFINER WORK IN UTAH.

The same reasons that would lead us into evangelistic work for any State where our people are scarce, and where there is plenty of room for Gospel work, urge us into Utah. Read the article on this subject in the last issue of the Tribings, under Our Centennial, and see what other reasons may be given for urging this work. Could we afford to postpone such a work longer?
Enlargement of Negro Work.

One part of this enlargement is likely to be a school in Texas. The people of that State want this school very much, and they are going to work for its welfare. When we understand what these schools do for the colored people, who are native to our soil and yet so much in need of the best that we can give them, and when we realize that the Christian Woman’s Board of Missions bears the entire responsibility of this work in the Church of Christ, we can not but rejoice at this proposed advance. Enlargement in the work is important, and we are hoping that gifts for it may be so generous that we may do some better things for the Negro schools that already look to us for support.

New Mountain Mission.

Our mountain mission work is much sought for by many States. It has been no easy task to decide where to locate the new Centennial school. But it is decided that Tennessee is to have it. West Virginia is pleading for one also. These mountain people are worth all the effort that is being made and they are ready to help with strong hand.

Chinese Mission Building in Portland, Oregon.

Many who have watched the work in our Chinese Mission at Portland, perhaps, may not know that we have had to depend on rented buildings from the start. For many reasons this is a poor policy after a work has earned a right to permanent existence. We must have a suitable building for this grand work at Portland, and it is to come through the Centennial efforts.

New Work—To Open a Station in South China.

The need for this new station in South China is not a new-felt one. Many who have become Christians under the influence at Portland go back to South China, and, for lack of a mission here, they are lost to the Church. While the Foreign Christian Missionary Society has mission work in China, there is no Church of our people in South China, and we are glad of the prospect of establishing this new station.

The Gospel Plea

The Sarah A. Davis Memorial Training School.

The Disciples of Christ have lacked this element of strength all these years. A place for the systematic and practical training of workers for all fields is now an apparent necessity. It is to come through the joint offerings of Mrs. Maud Ferris, of Detroit, and of the Indiana Christian Woman’s Board of Missions. It is to bear the name of the mother of Mrs. Ferris, in whose memory Mrs. Ferris makes her gift. The property has been purchased and plans are being drawn up for the building. In the last Talings we glanced at each of these enterprises, on which we plan so much, and join with them the spiritual growth we ought to make, the large numbers in our Churches whom we should bring to the work, the increased vigor that we may give to the great effort, the need of His strength through whom we serve.

—Missionary Talings.

Helpful to All.

(Continued from 1st page.)

Real growth comes only in true humility. In America we have grave questions confronting us. The nation is made up of every race of people under the sun. According to the law of the survival of the fittest, only those who show the Christ Spirit of laboring for one another will survive. We plead with the innocent people to avoid these dangerous things. Mark those who by their actions show that they have not this spirit. If they do not hesitate to show ingratitude for what has been done for them, they will not hesitate to despoil you when opportunity affords.

Snapsots on Reform.

All readers are invited to send in news items for this column.

(Continued from 5th page.)

to our country we must stand up this day with the forces that are working to rid this nation of this curse. Evidently within twenty-five years the heroes of this nation will be the men and women who have fought the saloons just as today are the men who fought slavery.

The Prohibition Party is slowly increasing throughout the whole country, and the people are rising against the saloon. For many years the people as a majority have been servants to the drink traffic. How long are you going to be a slave to this giant evil? It takes away the reasoning power of man and fills the mind with violence.

We who have seen the effects which come from tobacco and alcohol on both men and women, know for ourselves that it is degenerating to anyone who uses it. He who indulges in the use of it shall be depraved.

Lucy Page Gaston feels very much encouraged over the passage of the anti-cigarette law in Illinois. Those who sell cigarettes to boys under eighteen will be heavily fined or sent to jail. The boy who smokes them at any place of amusement, upon any street or alley will be fined not more than ten dollars. The person who permits any person under eighteen to smoke in his place of business will have to pay a heavy penalty.

The saloon men in Illinois' claim they have found thirteen or four defects in the Local Option law recently passed by the legislature, which will make the law unconstitutional. They will not divulge what these points are until after the special session of the legislature this fall.
Lesson for June 30.
Edited from Standard Bible Lessons.

Lesson XIII
Temperance Lesson.
I Cor. X. 23-24.

Golden Text. - It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbles.

Rom. XIV. 21.

Introduction. - The church at Corinth was a little band in a wicked city of 400,000 inhabitants; a few in a city where sin abounded. It was very hard to live a Christian life in Corinth on account of the early training and the surrounding influence which made it difficult. The question which bothered them so much was that of eating meat offered to idols. This was the question: was it lawful for the Christian to eat meat offered up to idols. There were three answers: 1. Some were sure that the practice was lawful, and were, therefore, indulging in it. 2. Others had conscientious scruples concerning the same practices, and were afraid of doing an innocent thing sinfully, or a sinful thing ignorantly. 3. A third class was carefully abstaining from eating meat offered to idols, for reasons that seem to them conclusive. The most perplexing question for both Jewish and Gentile Christians living in foreign cities among the heathen, was that which concerned the meat offered to idols. As at the Jewish feast; the sacrifices were partly burned upon the altar, and partly eaten by those who offered them, and the high priests, in festival's worship to Jehovah, so it was with the heathen sacrifices. The meat was eaten by the worshippers, or sold by the poor in the market; thus Christians might unconsciously buy such meat in the market, or eat it at the house of a friend. The question must have come up continually in the house holds when some member would become a Christian.

Paul presents two considerations:

First, for those who are strong enough in the faith to understand that an idol is a mere figment of the imagination, there can be no evil result from eating; therefore, it is not wrong to eat, so far as a man's duty to himself is concerned. But second, since some are weak and apt to be led back into heathen ways by misunderstanding this act, the rule of temperance and the law of love would forbid the eating whenever it might influence another to do what, for him, would be sinful. Hence Paul here teaches that it is the law of love to keep from an act which is liable to cause wrong-doing on the part of others.

Paul visited both Corinth and Ephesus on his second missionary journey. His third journey was through the region of Galatia and Phrygia, but he settled in Ephesus. He remained there between two and three years and it was probable that he wrote the first Epistle to the Corinthians then.

All things are lawful — We are endowed with natural appetites, desires and preferences, by our very constitution. The world to us is a store-house of enjoyment. But not all things are expedient — many things are lawful and right in themselves, but are not always expedient because of the existing conditions and circumstances. We have liberty, but it is to be used at the command of love. We have the right to do not, as well as to do. It does not take liberty away to choose to give up what we have a right to do for the sake of the welfare of others. But not all things are fit — The Greek said “Build up.” It expresses the idea of moral profit.

Let no man seek his own, but each his neighbor's good. Here is the touch stone of conduct. I may do anything that will help my neighbor, but I may not do that which will harm him.

Shambles — Meat market. Eat, asking no questions. Do not ask whether or not the meat was offered to idols; if it be advertised as meat offered to idols, do not eat, but if nothing is said about it, say nothing. For conscience sake. — Not your conscience, but the conscience of others; for you do not eat the meat as offered to idols.

For the earth is the Lord's and the fullness thereof. Since all meats belong to the Lord, the Lord's children have a right to eat without scruples, excepting where eating would injure another.

If one of them that believe not bid thee to a feast, if invited to, an unbeliever's house, and you want to go, go and eat whatever is set before you without any question of conscience.

But if any man say unto you, this hath been offered in sacrifice, eat not. — The case here, is different. You no longer are eating merely food but you are setting an example of eating meats offered to idols, which is contrary to the opinions of some of the guests.

Conscience. — not thine own, but the other's. — When one eats what he knows is simply to be wholesome food, his own conscience is not offended, but that of another who looks at it in a different light. His liberty of conscience is not to be abridged by any other man's want of knowledge.

If I partake with thankfulness why am I evil spoken of? — The supposition is that I go to dinner at the house of a friend. In a thankful spirit I receive the good things that God gives. In frank worshipful manner of the age, I “give thanks” publicly. It would be sad indeed, if, after all that, my conduct should give rise to evil speech and damage Christianity. Condemning as unchristian others who honestly differ from us, may be quite as great as sin as the one condemned.

Whatsoever you do, do all to the glory of God. — Here is not only the rule that should govern us in our eating and during life but this should be our real purpose in every detail of life, and be the controlling motive and purpose.
Helpful to All.

Hon. Henry Watterson, Editor of the Courier-Journal, one time a candidate for president and one of the most influential Democrats of the South, delivered an address before the graduating class at the Eckstein Norton institute of Louisville, Kentucky, a school for Negroes. In this address many very encouraging things were said. He took for his subject, The Brotherhood of Man. He began by saying, "I want nothing for myself or my children, which I am not ready to give to you and your children."

Further on he said, "During a century of contention among the whites about the blacks, starting with the suppression of the African slave trade and culminating with the Emancipation Proclamation, it was the black people not the whites who believed themselves like Christian men and women." He said he agreed with Lincoln, "If slavery is not wrong nothing is wrong," and that "Thousands of men fell on the Confederateside who thought the same." He further continued by saying that, "I must tell you after forty years of experience and observation and reflection, I think we began wrong. We put the cart before the horse. Four millions of black people, with some centuries of absolute slavery and many ages of barbaric might behind them, were not equal to using the freedom that came to them so suddenly, and especially the ballot, with prudence and intelligence. How could they? I don't blame them in the least. On the contrary, I sometimes wonder at their self-restraint." After saying that the Negro of the South had made more progress than his race had been able to make anywhere else and that the South is his natural home, he concluded by saying, "Never can the white man of the South forget what the black man did during the war, waged for his freedom, and what he might have done. Never should the black man of the South forget that he is the weaker in the race toward perfection and for a long time must look to the white man for help of many kinds. It is through these reciprocal obligations and interests that the two races will reach an institutional system of living and doing entirely satisfactory to both.

From this and many other like incidents, the Negro may know that there is no curse for his discouragement. Though it sometimes seems that he is to be attacked in a great race conflict, he need not fear, for all through the land are these lovers of righteousness who will quickly stand up and permit themselves to be confounded when necessity arises. Thus far a kind providence has safely led and everything is coming as it should. But will it continue thus in the future? The only uncertain element is the Negro himself. He has nothing to explain, nothing to regret in the past. Will it be so in the future? From now on he will set much more on his own initiative than in the past. Will he choose as wisely as he did in those old days? We feel certain he will, for as a race where they are under Christian leadership they are winning good people everywhere.

But occasionally there is a discordant voice. Occasionally there are individuals who would lead in a direction that would completely change the complexion of the future. Should these succeed in gaining a very large following, the record of the future would not be one that would need no explaining.

No race of people in all the history of the world have been put so much under obligation to their benefactors as the Negro. It is true he was enslaved and had men became slaveholders and worse ones became slave drivers and the institution became so corrupt that heaven cried in wrath against it, but if we examine all this and look for the things done by the Christian men and women, we find one of the most delightful pages in the long history of the church. When the war closed, Christian men and women came to the top as cream rises on milk. Schools were established all through the land for the education of Negroes. They themselves were not in common to appreciate this and were sometimes unreasonable in their demands. Instead of fully appreciating the great gift, they often asked for more. This did not make a pleasant task for the men and women who did the work, and besides this, they had to suffer persecution and ostracism for what they knew was right. They labored patiently until results began to justify their efforts. The boys came in rags to these schools, and benevolent people sent boxes of clothes that they might be clothed. Often societies adopted certain ones and sent money to the schools that they might be continued in the struggle. Again we repeat, never before was so much Christian work done for the uplifting of a people. Now for these young men to show an overbearing and selfish spirit and make the very work that gave them birth into this life of intellectual endeavor harder, would be to write a chapter that would make unborn generations hang their heads in shame.

(Continued on 7th page.)
Personal and News Items.

—Our correspondents are sending excellent articles these days. If you have written and fail to see it in the PLEA, please remember that we are setting the good things on the table as fast as we can.

—"Heart to Heart Talks" is unavoidably crowded out this week. Our young readers will regret this.

—Sunday, June 16th, the Walnut Hills Church held a Rally for the purpose of raising money to apply on indebtedness on their new Church house. They had a splendid service, and raised a goodly sum of money. W. H. Dickerson of the Louisville Bible School preached the sermon, and there were present several other ministers and friends from Churches in and around Cincinnati. The Walnut Hills Church expects to soon organize an Auxiliary of the C. W. B. M. Now that this congregation has its fine little Church house, it is doing a good work and will surely go on step by step in the building up of a Church which will bless, strengthen and uplift many lives.

—Jno. E. Bowie, Calhoun, Ala., writes that their Sunday-school has recently raised $5.00 for the Educational Rally Day Fund. This is good, and as it should be. Other Sunday-schools ought to be doing this same thing.

—A. H. Purdue of Gordonsville, Alabama, in sending in his subscrip-

—A member of the church of Waco, Texas, reports that they had excellent services Sunday night. The eager audience listened to a well delivered sermon. The pastor seemed to be at his best and taught the great lessons of honesty and truthfulness with simple grace and ease, demonstrating them with blackboard diagrams. The singing was hearty and impressive. One made the good confession.

—The subscriptions are coming in quite lively. Will you not fall in line and be one of them? Look at the slip on your paper and if you are due, pay up. At any rate, get a neighbor to subscribe for it. We will soon have to order some more type to set up the names, but don’t stop for that. Let them roll in.

Subscriptions Received.

Sent in by William Alphin For Mrs. R. A. Thomas 6 mo... .50
Sent in by Henrietta Kirby For self 6 mo... .50
Sent in by Fanny Berry 1 yr... 1.00
Sent in by Charles Shirley For self 1 yr... 1.00
Sent in by Mrs. M. V. Blair For self 6 mo... .50

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

Each Wednesday evening after prayer-meeting, one of the young men delivers a short sermon. This is beneficial to those who preach as well as to those who hear.

It was the writer’s privilege to be in the Night School room during recitations last Tuesday evening for the first time this Summer term. He found the C and D Arithmetic classes and the Algebra class progressing nicely.

Alexander Martin of Arkansas is the latest addition to the printing-office force. If you see any mistakes in the PLEA, blame him. A begin-

ner always must take the blame for the mistakes of the others you know.

The program given by the girls in the Chapel, Monday night, was above the ordinary. The special features were a vocal duet by Lulu Gettis and Virgina Brooms, and a chorus of eight or ten girls. Emma Howard was at the organ.

The new angle lamp for the Night School has arrived, and is in place. This has been greatly needed.

The Advanced Grammar class took its first monthly examination, Tuesday evening. The grades will be kept on file and averaged at the close of the Summer term, and the student who receives the highest average will be given special mention.

The new catalogue will be issued from the Southern Christian Institute press about the middle of July. Write to the president NOW for one.

A very much needed improvement has been secured. An elegant new regulator may now be seen on the east wall of the Dining Hall. All of the watches and clocks of the Institution are now kept straight with the world.

Didn’t we report some time ago that plums were going to be a short crop? We were not to blame for that report. Just come to the cellar and see more than eleven hundred quarts of plums put up this Spring.

The two Summer Literary Societies meet together in the College Chapel every Monday evening. The girls give the program one Monday night and the boys the next. This is proving a splendid plan.

Snapshots on Reform.

All readers are invited to send in news items for this column.

Samuel R. Artman, the judge in Indiana who recently declared the saloon unconstitutional will begin a speaking tour of the western section of this country. Every cent he gets from his lecture he will give to a fund to carry the saloon question to the Supreme Court of the United States.

(Continued on 5th page.)
The S. C. I. As Seen By One of Our Visitors.

By William Alphin.

It was truly a great help as much as a pleasure and inspiration to me to attend the Commencement Exercises of the S. C. I., and the Worker's Conference. Although more difficult, financially, this year for me to make the long trip than last, the enjoyment and inspiration were greater. Seemingly, if not really, the sacrifice to get there increased my joy and usefulness while there. I had more interest there this year than last. While Texas did little for the school this year, it was much more than last year. Texas has a few boys and girls there and I feel personally interested in each one of them. We are working and trusting to double our number there next year. We had largely met the student body last year and the faithful, efficient faculty and naturally we wanted to see them, look in their faces, see their smiles of welcome and expressions of hope, care and responsibility. The desire to be there was greater than last year. I went all the way from Waco to Vicksburg, Mississippi, alone. Missouri and Arkansas failed to meet me at Monroe, Louisiana as we had expected, but Arkansas followed us closely. At Vicksburg, a delegation of Mississippi Worker's headed by Prof. Isom Franklin walked in on us. Without making a verse, I bowed to each other we rode until we were in sight of M. Beulah and our expression of delight introduced us as members of the New Testament Church and interested in its work at the S. C. I. In a few minutes we were at the Edwards depot with that businesstowards each other as if we were all from Port Gibson, Miss., or Waco, Texas. We loaded the ladies and grips,—in fact all the baggage,—on the back for the S. C. I. and we walked out to the school. We went directly to the boy's building and there we were met by Professor Burgess—with a double assurance of welcome. A stroll across the campus and we were at the old Mansion where we met President Lehman and Secretary C. C. Smith. It was a benediction to see these two white men, who have given so much of their lives to the work among us, and who have done so much against such uncompromising hindrances for our race, together on the campus of the S. C. I. Another short walk, as the rain came down, and we were in the home of Professor Howard. Professor Howard and his wife, a daughter of our well-known minister, K. R. Brown, are both graduates from the S. C. I., and are now members of the faculty. We left there to prepare for supper and before we were prepared, the bell was ringing and the drum was beating and order of march was made and off to the dining hall and left me. The discipline at the S. C. I. in every way is excellent. We have never seen it excelled.

We arrived too late to witness the Night School Exhibition on Monday night, but were informed it was good. So the Alumni Reunion was the first number on the program we witnessed. It is a great joy to me to be present at such a meeting. Retention of graduates from a Christian school of my own race is what I haven't seen often. Perhaps there are those who have constantly seen such, and such meetings are no attraction or inspiration to them. While the program was short it was the longest I ever witnessed by graduates of a Negro Christian school. It was a hopeful meeting and predicted great things. Mrs. Z. H. Howard makes an excellent presiding officer. The program was good and truly commendable to those taking part.

The Worker's Conference opened Wednesday morning. After words of welcome by President J. B. Lehman, Secretary C. C. Smith of Cincinnati made the opening address after which Elder K. R. Brown of Mississippi, Elder H. Martin and M. M. Rosiek of Arkansas, and Elder H. J. Brayboy of Alabama and others made short addresses. The spirit of the addresses, harmony of thought, and the one idea that characterized the addresses and the entire Conference created greater hope in the earnest workers. After these addresses and the work of the Conference, it was more clearly seen than ever before that the one thing needful to our going forward in the great work is simply to get together and get an understanding of each other, the work and the methods. I am sure we are all better prepared, as a result of this Conference, to do more in overcoming some of the hindrances to our work. We are encouraged with the increase both in interest and attendance this year. Matters are getting better everywhere, brethren, and we must get busy and get together and do business and shape things for a great work, for we are coming. All earnest workers should get in on the ground floor of this great movement. Because we can't get a whole loaf is no reason why we should not take a half loaf and wisely use it. The wise use of a half loaf is the only true and honest way to get a whole one. I had much rather that my wife who helped me pay my board, hold the deed, or the property be deeded to her, than for some one else to hold the deed and a mortgage with notes bearing a large interest. Brethren, 'let us play ball and stop skirmishing and put the ball where it belongs regardless of the noise of the crowd.'

On the last night of the Conference, Secretary C. C. Smith spoke to us from a full heart and large experience. The committees all made their reports and the Constitution and By-Laws of the Worker's Conference was adopted.

I thought the constant rain would spoil the Farmers' Meeting, Wednesday afternoon, but not so. The Farmers were there and President Lehman had a man there who could and did tell them some things. And some of the Farmers could and did tell him some things. There was not standing room in the Chapel,—simply packed,—and he spoke more than two hours and not

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

KEEP IT FROM THE EARS OF THE WOMEN!!!

The above was a statement a preacher made to a deacon once. They had planned to give the church a little surprise when one of the deacons, (who never kept secrets from his wife,) told her that they were planning for the surprise. The next week the preacher and deacons were besieged on every side with questions about the surprise at the next meeting. The preacher rose and cried, Brethren, some one has stolen our secret! The poor honest old deacon half rose "Your honor, I"

"Some one has been talking!" cried the indignant preacher. The good old deacon made another trial, I--er--ra,--told "you er--ra--told your wife--er--ra--" stormed the preacher, finishing the deacon's unfinished sentence and she--er--ra--has told --er--ra--every body in the city--er--ra! "Brethren!" cried this indignant divine, "if you don't want a thing scattered to the four corners of the earth keep it from the ears of the women! or put a fly plaster over the mouth of the first one you tell it to!!!

I am not an exception to the rule, and so must help call the attention of the brotherhood to the enlargement of the PLeA. Its smallness has been an excuse for many of the preachers of the state for not subscribing for it. It's like a teacher who once had a class of three little boys, two American and one a German. She asked each boy for a sentence ending with the word delight. The first little American said: I play ball with delight; the second, I eat jam and biscuit with delight; the little German stretched up with both little hands above his head and yawning said: "When I go to bed I put out de light." I think this about a lot of our ministers some times, especially when I hear them complain of this or that being too little for their attention, it is just a case of going to bed, therefore "pud out de light."

Now Christian friends, this is day and those of us who are yet in bed must get up, or we will miss our meals. Every individual must be a light within himself and he who refuses to take on light or be a reflection of the light of this civilization, must drop out. Now the Gospel PLeA is one of the mediums through which we must give light as to our work; why don't you know, the people of Waco or Dallas or even of the different states ought to be able to sit and discuss the work and movements of any church in the brotherhood? "Yes" you say "they would if it was left to the women". Indeed, and that is just the reason the world knows so much about the Gospel today; the women have heard.

This paper, the PLeA, is printed by some of the girls and boys who go to school at the S. C I. This is one reason it should be a pleasure for the disciples to read it; it is also the way by which the same girls and boys are earning their board and paying their tuition for school. Who would not like to help those struggling ones succeed? Another reason is that we should and must have some medium of correspondence; and another reason why we should try to put the PLeA in every home, is that the laity of the Church should be kept well informed; so when the days set apart for money to be raised for our different departments come, the preacher won't have to wear his patience into shreds trying to make his congregation understand what the money is for. We should know when the money for every special cause is to be raised. This is possible by reading the PLeA. Another great reason why we should support the PLeA is that it is an effort on the part of the C. W. B. M. to make it possible for the Negro disciples to have a religious paper. Now how much appreciation will we show for the extra expense of this enlargement? Will we fill its columns with good reports and works and its coffers with our dollars which is much less than the paper's value to the brotherhood? Let us do personal work for the PLeA. I will do my part glad-ly. Well may God bless you all, and give us much success in our personal work for the PLeA. I hope to tell you all about how the PLeA is printed and with what joy and hope the students print it.

Yours for Christ and patience,
FANNIE L. HAY.

Waco, Texas.

MISSISSIPPI

Dear Editor: The Gospel PLeA:- Our Rally Meeting occurred the third Lord's Day in June. Rev. A. Moore and wife and others from Martin attended. Sister Sarah Moore gave $1.00 to the church. We collected $31.40. Our membership is 18, and a part of them do not believe in Rally Meetings for church building, nor for anything else. I was glad when I saw in your "Helpful to All" in the PLeA that we could get from Brother J. C. Mason, tracts on this important subject.

I have no objections to the "Helpful to All" being helpful to all. But this issue where I am told that I can get the tracts from Rev. J. C. Mason, I think will help me more than all.

I saw that a friend spoke of the issue of June the 8th being so fine. We agree that all are fine but the issue of June 22nd I think is finer.

Our Children's Day will be on the first Lord's Day in July. Providence Christian Church, Little Zion, and Locust Grove Baptist will be with us.

With best wishes for a long and prosperous life of the PLeA,

L. R. GARRISON.

Dear Editor:- The Gospel PLeA comes to us more beautiful than ever; a nice size, clear print, brim full of excellent reading matter that is worthy of any home. It touches in a Christian manner some of the burning and most vital issues of the day. For years the education of the Negro has been discussed on a plain, common sense base, not in a red hot fire eating way but in a manner that the opposing side could read and rea-
Robert Brown. We then went to his home where we met his wife and three promising children. We pray for them a bright future. The time was delightfully spent in discussing matters regarding the Master's cause. Bro. Brown has built for himself a good reputation. He has promised to look out for a place for the writer to hold a meeting. We hope to be able to establish the Master's cause at that place. Bro. Brown promises to attend the Convention. We trust that he may; it will help him.

Yours in Christ,

K. R. BROWN.

Dear Editor Gospel Plea:

Please allow me space in your valuable paper to say a few words about our convention. July 20, 27, 28, 1907, we expect to assemble at Hermanville, Mississippi. Every disciple in the state should do his part to make it the best convention we have ever held. Every Supt. should rally his school to make a large report. These are some schools that joined us in our last convention and we have not heard of them since. We, as a co-operative body, have arranged to supply all of our schools with literature free each quarter. We have tried this plan other years and it worked o. k. I have known of schools to die out on account of no money to buy books. But under our plan, you get your books hot or cold, wet or dry, money or no money, if you let the writer know what you want. We would like to hear from Lyon School, Mount Bayou School, Anguilla School, Edwards School, Mount Zion School and all others that wish to join in this great work.

Yours in Christ,

L. C. WILLIAMS.

Sec. of Mississippi Christian S. S. Convention.

Snapshots on Reform.

(Continued from 2nd page.)

policy." We want people whose thoughts are true so as to lead us to the things that are highest and best.—C. W.

Nicholasville, Kentucky.—The head of the snake being crushed, the tail will die. It may wiggle and twist but as the sun goes down, it will die. Last September, the head of the Nicholasville saloon was crushed by a "dry vote." All licenses but one have expired. On August 17th its sun goes down. Rum's scepter is broken in this country. Crumble it must.

Wake ye nations everywhere and strike a mighty blow.

Strike the enemy of right, of native land the foe.

Sound the order through the land that each saloon must go.

And Abolition will triumph.

"Hurrah! Hurrah! we will bring the jubilee, etc." — C. H. D.

Waco Texas.—A Temperance League was organized at the Clay St. Christian Church in this city last July, with sixteen members known as the Wendel Philipp's Union. They meet at four o'clock every Friday evening.—F. L. H. Oklahoma City, Okla., June 19.—After a heated discussion lasting until after 1 o'clock this morning the Democratic state convention decided to go on record as favoring state wide prohibition.

—The Woman's Nat. and Daily.

South Bend, Ind., June 19.—After a fight covering four weeks the Anti-Saloon League of St. Joseph County won a decision in the commissioners court late in this afternoon by which all saloons in Lincoln township will be closed. The decision affects six saloons in Walkerton. The nearest saloon to that town will be at Hartz Lake. Our miles away. It is announced that prosecution will follow against several persons who it is alleged committed perjury in trying to assist the brewery interest.—Chicago Daily Record Herald.

Nashville, June 19.—In a test case at Bristol, Tenn., today Chancellor Haynes declared the Pendleton whiskey law, which gives municipalities the right to abolish saloons, to be constitutional, notwithstanding the omission of the word "state of" from the enacting clause of the bill. This means that Knoxville, Bristol and Jackson will join the column of dry cities.—Vicksburg Daily Herald.
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.

Arkansas

Dear Editor: We, the sisters of the auxiliaries of this state, will make a short report of this quarter ending June 9th.

Tidings
Gospel Pleas
Bulletin
State Fund
General Fund
Sarah L. Bostick, Pres.
Daisy Walker, Sec'y.

Members
Tidings
Gospel Pleas
Bulletin
State Fund
General Fund
MRS. Lizzie Harris, Pres. Sherrill

Tidings
Gospel Pleas
Bulletins
State Fund
General Fund
Belle Ivy, President.
Mary Rice, Treasurer.
Kerr

Tidings
Gospel Pleas
Bulletin
State Fund
General Fund
MRS. Ellen Brock, Pres.
Sarah Godby, Sec'y.
Philet Martin, Treas.

Our dear Sister Brock has been quite ill for some time and has not been able to look after this work as she desired.

Pine Bluff

Tidings
Gospel Pleas
Bulletins
State Fund
General Fund
Mrs. Mary Lamb, Pres.

Elder G. W. Ivy was with us Sunday. His visits are always helpful. Brother and sister Ivy are true friends to the C. W. B. M. Sister Ivy's work is growing. Sister Alice Mitchell, the Vice President of Kerr Auxiliary, accompanied me to the (white) Disciples' State Convention at Hope. This was an encouraging trip. I am always benefited when I go among them. They spoke encouragingly of our year's report, yet it is nothing like I want our Auxiliary work to be reported at Little Rock next year at their State Convention, if I am in the State. I failed to hear from Wrightsville, Blackton, Washington, and Russellville for this quarter.

The tree is known by its fruits. Dear workers, your humble servant is yet ill. Pray for me. I am faithfully, Your sister in the work of Christ, SARA H. BOSTICK.

Argenta, June 12, 1887.

PROGRESS OF OUR CENTENNIAL

By Ida W. Harrison.

As the July topic for the Auxiliaries is Our Centennial, the Secretary has been requested to write an article on the progress of the work, for their use in the preparation of their programs. She was rejoiced to have her judgment as to the satisfactory outlook of our Centennial confirmed by so competent an authority as W. E. Warren, Centennial Secretary for the brotherhood at large. He is now visiting all the States in the interest of the work, and said a few days ago that the Christian Woman's Board of Missions is easily leading all of our Church organizations in the accomplishment of its aims for the celebration of the one hundredth anniversary of our religious movement.

FINANCIAL OUTLOOK

As has been stated before in these Notes, offering was originally placed at one hundred thousand dollars for the one hundred years of our history. This amount was appointed among the various States in which we have organizations. By the voluntary increase of many of these State assessments, and some individual gifts, there was a marked increase to this sum in the near future. Up to the first of July, $23,987 of these pledges had been paid into our National treasury. When we remember that the greater part of 1906 was devoted to preparatory and educational work, and that our active campaign for the realization of our plans practically began with our Midwinter Centennial Rally, this is a very encouraging beginning; but from this time on to 1909 it is hoped that our Centennial offerings will come in a continually increasing stream.

We have been greatly cheered by some large gifts from individuals—the pledge of twenty-five thousand dollars to our Training School; the gift of a valuable lot from Mrs. Mary Armstrong, of Kokomo, Indiana, and of two thousand dollars from Kentucky. Mrs. Ferris' gift was a memorial to her mother, and the privilege of naming the institution The Sarah A. Davis Memorial Training School was gladly granted to her. An offering of five hundred dollars by a sorrowing father and mother makes one of the rooms a memorial to an only son, called up higher at the dawn of promising manhood. In the past few weeks another beautiful gift has come in memory of a husband and father, Mrs. W. H. H. Graham, of Irvington, Indiana, with her son and daughter, has pledged five thousand dollars for the Training School Chapel. It is to be known as The Graham Memorial Chapel, in memory of W. H. H. Graham, who died last winter.

—Missionary Tidings.
The S. C. I. As Seen By One of Our Visitors.
By William Alphin.

(Continued from page 3.)

one farmer left the room. From their attendance and interest, I am sure the farmers in the community of the S. C. I. are being greatly benefited by these meetings, yes, and the preachers also.

To witness the work of the S. C. I. in her commencements is sufficient proof to a fair and unprejudiced mind respecting the work of the school, and what that work means, and will mean to us as a race and a church.

The promotion exercises and the graduating exercises on Thursday were excellent, without one hitch or wabble. The recitations and orations of the students especially those leaving school were truly impressive and convincing of the fact that their minds and bodies have been harnessed by a true Christian training. As heard the perfect orations of the graduating class, I decided they were all "live wires" and would deliver their messages to the world. We need not fear in cautiously and wisely putting an S. C. I. boy or girl against the steel. Whenever they level their guns, with a fair chance, square deal and justice, something will drop. If the "staff" is in them with the training given at the S. C. I., they will "deliver the goods." As long as this class of work is done at the S. C. I. and the Negro boys and girls are truly trained and prepared to go out and do a similar work for their own race, I don't care who holds the deeds to the Mt. Beulah Plantation. We need the prepared men and women now. Our schools are simply factories making what we need and must have. My brother in black, wherever your lot may be cast, help our Educational Work. It cost much to prepare these young people who graduated this year. It costs much to run the educational work among us. It must go on, brother. If your heart is in the right place, go to the S. C. I. and see the work, struggling on the part of both students and teachers and your very soul will be stirred within you. The love of work and pupils, care, devotion, and the unassuming earnestness that characterize the entire faculty to me is marvelous. How they so successfully adjust themselves to the situation and bring about such wonderful results, I can't see. I believe this kind of work is the kind done in all of our schools. I need to have perhaps, a greater fellowship in it to see how it is done. I have witnessed three Commencements this year—one a College—and I am not selfish or egotistic when I say the graduating class of the S. C. I. compared most favorably with the college class and excelled the others. We must get more of our boys and girls there. Send your children to our own schools. Judging from the large classes in school there, we look forward to a great work another year.

I accepted an invitation to visit Eld. M. Bostick's work at Pearidge, Arkansas on my return home. Brother Bostick has a fine people with great opportunities and they are doing a good work. Space will not permit me to say the worthy things of this people and their pastor. Brother Bostick and wife are held in high esteem by both white and black and his church has a saving influence. We spoke to them twice. There were three confessions and one by statement. After a short stay in their comfortable home in Argenta, Arkansas, and a drive over Little Rock, Arkansas, I left for Jefferson, Texas.

HELPFUL TO ALL

(Continued from 1st page.)

But only a few, a very few, have shown an inclination to take such a course. The joy of our hearts is to hear of the unselfish work of these young people. Jacob Kenoly, now in the heart of Africa, never ceases to make mention of his thankfulness for the good things that came to him. He has not ceased to write the Society that adopted him, as he would write to a mother. It has never been our fortune to meet more earnest young people anywhere than many, very many, in our home land that we might mention.

But our states need to be on their guard. Mark those that would lead wrong. Do as our old brother Garrison at Fayette used to say, "hold their feet to the fire". You can not afford to let yourselves be put in an attitude that would give the enemies of Negro education a chance to point to your ingratitude as an evidence that they were right in opposing it. You are on trial as never before. If you fail your friends and benefactors in this hour of trial, sorrow must follow.

As the times comes for the Negro brethren to have a larger share in their work, the transition should be in such a spirit that nothing will be left to explain. No man or body of men can be at the best when they are servilily obsequious. Christianity is never at its best when men do not rise above this. The work done for the cause of Negro missions looks to the lifting of the Church up to its highest usefulness. But the ascending of this ladder must be perfectly natural, in accord with Christian principles. If these are violated there can be no elevation. Booker T. Washington is receiving more honor than President Frissell of his mother school, but it has come to him by natural growth and an honest co-operation with his mother work. Had he shown such ill-breeding as to clamor for it by depreciating that which gave him birth, the world would not know that there is a Booker T. Washington. Our Workers' Conference and all our work is designed to bring the Negro brethren to their highest usefulness. Christ uttered a great truth when he said, "Whosoever humbleth himself shall be exalted."
Lesson for July 7, 1907.

Edited from "The World Evangelist."

God feeds Israel in the Wilderness.

Ex. XVI. 1-15.

Golden Text.—I am the living bread which came down from heaven. —John VI: 51.

Introduction.—The lessons of July cover the march to Sinai. Exodus 15:22-18:27, the chief events in which are the halts at Marah and Elim; the supply of food in the wilderness; the strife over water and the defeat of Amalek, the visit of Moses' father-in-law and his advice.

There are three possible aspects of the lesson; as a step in the divine training of the people for the Chosen Land; as a sample dealing of a faithful God with his people in great need; as a prefiguring of the "true bread," which cometh down from heaven.

Picture the situation; three months out from Egypt, the provisions give out and they begin to realize what it is to want. The faith of the multitude fails and they begin to wish that they were back in Egypt. The problem is not only to feed them, but to feed them so that they will have a great deal of confidence in Him who provides for us. Our most common need is our daily bread; the lack of it stands for all material straits and extremities into which we may come. God is always the same, so if we look to Him He will supply our needs.

As we left our last lesson, we find that after the Israelites had crossed the Red Sea in safety, while the Egyptians were overthrown, they sang a Psalm of thanks given to Jehovah for their deliverance. They then journeyed three days into the wilderness unto Marah, where the people complained bitterly, because the water was unfit to drink, when the Lord showed Moses how to sweeten it. The next march brought them to Elim with its springs and palms.

(1) Elim.—Generally acknowledged to be the present Wady Gharmel even now a famous watering place of the Arabs. There is pretty good water and in the rainy season a considerable amount of water runs into the Red Sea. Travelers speak also of the palms and tamarisks and rank grass of this valley.

Wilderness of Sin.—This word has no relation to the English word sin, but with the moon god of similar name. On the fifteenth day of the second month. —They had now been one month on their journey.

(2) Children of Israel murmured.—This is the third time of murmuring since they left Egypt, first on the shore of the Red Sea, then at Marah and now in the Wilderness of Sin. John Wesley said he would no more dare to fret than to swear.

(3) By the hand of the Lord.—A sudden death like that of the first born would be preferable to a slow death by starvation in the wilderness. He did eat bread in the full. —Slaves may fare better as food than free men. Masters feed their laborers as a man doeth his horses, that they may give good service.

(4) On the sixth day, . . . twice as much. —On the seventh day only would it keep over twenty-four hours. This indicates that the Sabbath was observed before the giving of Law. Shall prepare. —They could take or hold it, Ex. 16:23. Or they ground it and made cakes of it. Numbers 11:8.

(5) At even the quails came up. —It was spring and the quails were going northward, when a great number of them appeared on the shores of the Mediterranean Sea. They were weary with their long flight so they were easily taken.

(6) A small round thing.—A gum or wax, which was called manna by the desert Bedouins, exudes from the outer twigs of the tamarisk tree often dropping upon the earth. This is sweet and melts in the sun. The manna of the Hebrews seems to have resembled this in outward appearance, though of quite different qualities.

A story is told which applies to the "Bread of Heaven," Ex. 16:4. Elijah relied upon God for sustenance and God used an obscure agent, the raven, to supply the prophet's need. A church in La Crosse county, Wisconsin, has been helped almost as miraculously, perhaps, in response to the cry of faith. The means to lift the debt on the church could not be seen, and it was feared the church would have to go to its creditors, when members of the congregation discovered that bees had made their home in the church walls. As they were not esteemed good neighbors for church meetings, the clapboards were torn off to dislodge the unwelcome visitors. When they removed these boards, they found that the space was filled with very fine honey. They sold it and do you know enough money was realized from it with which they raised the debt on the church.

The Scripture says, "Fret not thyself, it tendeth only to evil-doing. Psalm 37:8."

Our godliness with contentment is great gain; for we brought nothing into this world, neither can we carry anything out; but having food and covering we shall be there with content, 1st Timothy 6:5-8. To him that overcometh, to him will I give of the hidden manna, Rev. 2:17.

And he humbled thee to hunger, and fed thee with manna, which thou knewest not neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of Jehovah doth man live, Deut. 8:3.


July 2nd. Tuesday.—Ex. 16:16-26. God feeds Israel in the wilderness.

July 3rd. Wednesday.—Ex. 16:16-26. Slow to learn.


Bible-School Page
Geneva F. Burgess, Editor

Helps for Ministers Teachers, Scholars and Other Christians.
Sometimes the people who are closest to a great work are the last to discover its great significance. The Master himself had to confess that he was not fully appreciated in his home town because of this peculiar tendency of the human mind. He said, "A prophet is not without honor, save in his own country." While in one sense this does not apply to the Southern Christian Institute, for there is no place where the institution is held in higher esteem than right here, in another sense it is true, for the people for whom it has come as a messenger from heaven have not yet discovered its vast significance, and it is with this in mind that we write this.

We are just entering upon a new era of this work. There are in all our Southern states men and women who are praying for a better day and are honestly and unselfishly working for it to come. All they need is to be shown the way. It is these we seek to bring into co-operation for the carrying on of this work. Even though they be vastly in the minority as to numbers, they are a vast majority as to moral and spiritual force. We say "bring into co-operation," for this is the only kind of work that merits God's approval. No matter if we should labor fifty years in a divisive spirit, in the end it would all have to be undone. The Christian religion recognizes one God, one spirit and one body fitted together. Whatever is done in Christ's name, must be done in the spirit of helping one another.

Let us look at the field before us.

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Entered as second class mail matter at the post office at Edwards, Miss.

The only work God blesses is honest, unselfish and straightforward work. All work which does not come up to this standard must sooner or later fail.

There is no other agency in the world that can take the place of the Church. If you let something take up your time that ought to go to the church, you rob God.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. He that is not with me is against me: and he that gathereth not with me, scattereth abroad.

God is no respecter of persons. If his laws are violated the consequences are the same, no matter who the man is. When the laws are religiously observed, his blessings surely come whether the man lives in the heart of Africa or in the heart of America.

On account of sectarian differences, the public school system was divorced from all religious influences. We are now paying for it in great financial scandals, grasping trusts and godless labor combines. We will have to send the New Testament back to the public school.

Personal and News Items.
—Elder D. W. Riggs announces that a grand Rally will be given at the Antioch Church at Gordon Station, Miss. on the 4th Lord's day in July. All are asked to come out and help them.

—Miss Annie P. Brown who completed the Normal Course in May and is now occupying a position in the treasurer's office of the Independent Order of Sons and Daughters of Jacob at Rolling Fork, writes: "I have now been here over a month and like the work well. For the last two weeks I have been writing receipts. Three other girls besides myself are in the office. I expect to attend the Convention and by that time I will know whether I can get in school this fall or not."

SHOP TALK—NO. 6.

It is our business to talk business. We want five hundred new subscribers by October 1st, and we are going to work like beavers to get them. If this paper comes to you this week for the first time, don't lay it down until you write a letter something like this: "Editor GOSPEL PLEA, Edwards, Mississippi. Dear Sir: Enclosed please find $1.00 for a year's subscription to the PLEA."

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

The following students will give the Sunday-school talks during July:—July 7, Virgia Broomer; July 14, Robert Campbell; July 21, Rose Dixon; July 28, Oscar Byrd.

We were just about compelled to haul water when last Sunday a splendid rain came. The large tank at Belding Hall was nearly dry, but now there is plenty of water.

Attendance for the week ending June 19: The girls had a clear record; they had no points against them; the boys had six points against them. Record for the week ending June 26: the girls won again. It seems that the boys have not yet wakened to the significance of this contest. The record of each student is kept and will become a part of his general standing. It is as necessary that a student be prompt in attendance as it is that he shall learn how to read and write.

The new blackboards have arrived and will be put in place as soon as we can get to it.

Bro. Scott of Fort Gibson, who is general evangelist of the first and second districts, spoke in the chapel, Sunday evening, after Evenday. All the students knew that a friend was speaking to them words of truth and wisdom.

S. C. I., Tuesday, July 2, 1907.—The students will spend part of the Fourth in Central Park. The exercises will be religious and social, in harmony with the spirit of the day.

Young men and young women who are intending to teach, should not fail to investigate our Normal Course since it has been made stronger. The class in Pedagogy will deal with the many interesting phases of school teaching.

D. A. Cook, '06, has sent in a large list of young people who have promised to enter school this fall, either to work their way or pay for their schooling. One of the most valuable assets of any school is its Alumni.

THE WORKERS.

Many eyes will try to figure out "Who's who" in the picture on our first page. From one ocean to the other each reader will pick out some familiar face. If you are a leader in the work of the church, why not begin to plan now to come to the Third Annual Workers' Conference to be held next May? Already a much larger work has been begun because of the inspiration received from the Conference. This year's Conference was much greater in every way than that of last year. The Conference next year should be still greater.

The carfare problem is a big one. But thus far no one has lost anything by coming in what they lost in cash in carfare. They made up in inspiration and push among their people when they went home.
Educational Rally

Statement, by States, of Churches, Sunday-schools, Societies and Individuals contributing for Educational Rally Day Work, from October 1, 1905 to June 15, 1907.

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<th>STATES</th>
<th>Churches</th>
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<td>North Carolina</td>
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<td><strong>Total</strong></td>
<td><strong>71</strong></td>
<td><strong>13</strong></td>
<td><strong>5</strong></td>
<td><strong>11</strong></td>
</tr>
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</table>

By "individuals" we mean those who gave independently of any church.

The above table shows the Educational Rally Day offering of last year, but it shows it to us from a different viewpoint. It does not look nearly so large this way, does it? The total amount given was $380. 57, and this amount was a great gain over the year before and sounded pretty well, and it was a good offering. We are not finding one bit of fault with it, but when we look at the above table and see the very few Churches that had a part in it, also how few Sunday-schools, etc, no one can help but feel there is something wrong, and something too which can be made right, and which we are sure will be bettered in the Educational Rally Day of this fall, for we have perfect confidence in the Negro Churches and in the Negro brethren.

Now what is it that is wrong? Manifestly it is that not enough Churches, not enough Sunday-schools, not enough individuals had a part in this offering last fall. Take as an instance the State of Missouri; there are forty churches and missions in the state of Missouri, probably more, and yet when we look up "Missouri" on the above table we find that only ten Churches sent an Educational Rally Day offering.

Then we have gone to the root of the matter and found what is wrong with our Educational Rally Day offering; it is not that the offerings are not large enough, but it is that not enough of the Churches and Sunday-schools are observing this DAY and making this offering.

Now the question comes before us, and it is not too soon to begin to consider these matters. How can we make an advance this fall in the Educational Rally Day offering? The answer is simple and will suggest itself to all. The Churches which gave last year, shall give this. Preachers and deacons and elders, it is time to consider this matter earnestly and prayerfully. Are you doing your duty if your Church does not, this year, enter the list of those that observe the Educational Rally Day? Where is your gratitude beside the many other motives which should prompt you to this service? Stop for a moment and think of what the C. W. B. M. does year by year for your Church, and I know we will not have, next year, Missouri represented by ten Churches, and I know we will not have, next year, Missouri represented by ten Churches, and Kentucky by eight, and Virginia by eight, and Alabama by seven, and so on, but that we will have a number of Churches in each state that you will be proud of, that all can be proud of.

GERTHUE SMITH.

Cincinnati, Ohio.

Heart To Heart Talks With Our Young Folks.

These lines are being written just before the Fourth of July. Many of my young folks will not read this Talk till after the Fourth. In many sections of the country, the day is spent by the small boy with his firecrackers, the small girl with lemonade, ice-cream, and candy, the big boy is usually taking care of somebody's big sister, and so it goes.

But what is the real significance of the day? How many of my young readers know what we mean by Declaration of Independence? Did you attend a celebration on Thursday of this week? If you did, you certainly heard some one deliver an address; and in that address you probably learned that we once belonged to England, and that on the 4th of July, 1776, the thirteen colonies declared themselves free from their mother country. I think we ought to be glad that we are free, and that we ought to celebrate it in a proper manner; but the way in which so many people celebrate the day is disgraceful.

Have you ever seen young people off shooting firecrackers, watching a horse-race, or parading the streets, when they ought to have been listening to the singing, recitations and addresses? Some people think that Milwaukee beer and patriotism are to be classed together. Poor ignorant mortals they are!

It was found necessary to crowd us out of the Plea last week; but we are here in good earnest this week. Where are all the young people that we never hear from them any more? I ought to be getting so many letters that I couldn't tell what to do with them. I suppose you do not feel like writing during hot weather. Hunt for a cool nook under some spreading tree, and let us hear from you anyway.

I want to get a list of my readers who are going away to school next year. It does not matter whether you have ever been away to school or not. Address a postal card to "Uncle Isaac," care of Gospel Plea, Edwards, Miss., and tell me something like this:—"I expect to go away to school this fall." I want to see how large a list I can print in these Talks before the first of October. I do not ask you to tell me what school you expect to attend. Whose name shall I print first? Now keep the mails busy with the postal cards coming to your uncle.

Yours very truly,

P. S. Address Uncle Isaac care of Gospel Plea, Edwards, Miss.

Uncle Isaac.

P. S. NOW is the time to hustle a little for some new subscribers for The Gospel Plea,—only $1.00 a year.
Reports from the Field

Virginia

Dear Editor Gospel Plea:—Perhaps a line from this section would be accepted. We have just closed an eight days' meeting at Tazewell, Virginia, which was very successful both in interest and in numbers added to the church.

Twenty-four came out of the ranks of sin to work on the Lord's side. Two of these came from the denominations, eight were reclaimed and fourteen came by confession and baptism. One very notable feature of the meeting was the conversion of a woman who can neither walk nor stand but who seems healthy otherwise and can read and write and is intelligent and interesting in conversation. She was the first to make the confession, and being unable to walk, she called one of the brethren and requested him to carry her forward to make the confession; hearing her request, we went to her and allowed her to make the confession sitting. This confession was very impressive and made us very hopeful.

When the meeting was five days old and five had been added we were joined by Prof. J. L. McDowell from Winston-Salem, North Carolina, who rendered valuable aid in music, both vocal and instrumental. The people of Tazewell are highly pleased with his services and will be glad to have him with them again. By his skill as a musician we almost broke up a dance and although the rains and high water were in evidence we had good audiences. The church is greatly revived and we expect them to assist in bringing others to the fold of Christ.

G. M. Dickerson.
Tiptop.

Mississippi

Editor Gospel Plea:—Please allow me space to say in the columns of your worthy paper that the closing exercises of the Cameron school, was considered by the parents, to be the best ever given.

President J. B. Lehman and Mrs. Lehman delivered addresses. Mrs. Lehman spoke to the women while Pres. Lehman spoke, first in the interest of education, and then in the interest of better farming. It was highly appreciated by all. The crowd was not as large as was expected. After speaking, dinner was served, which was greatly enjoyed.

From 5:30 P. M. to 6:30, we held oral examinations. At 8:00 o'clock the regular school concert took place. It was witnessed by a large audience.

I was re-elected for the coming year. If I decide to go to school I will secure a good teacher for them.

Yours Truly,
D. A. Cook.

Texas

SPARKS FROM THE WESTERN ANVIL!

It looks as if the Plea is rapidly finding its way into the hands of many who were heretofore strangers to its work and merit; yet we find not a few of the disciples of the Christian persuasion who do not take it, but are very particular every week to borrow and read it. I have met the State Convention of the Christian Church of Texas each year since coming to the State and am preparing to meet the next this year. I think Brother Lehman is one of the best men I ever met as a worker and Christian for the Negro race. Elder Alphin gave the readers an excellent write-up of the S. C. I. and its Commencement as he saw it. I think the school a great credit to the race regardless to denominational persuasion. Reverend Alphin is an excellent writer as well as a talker. He talks and writes like a Methodist preacher but that's owing to the fact that he stopped at Lane College and had lots of its instructions injected in his great big soul, which "will out."

Miss Fannie L. Bay, the President of the C. W. B. M. for the State is doing a great work in this department as I see it. She is establishing a principle which will long survive her mortal career on earth. Long live such great women to work for the race. I am anxious to meet Eld. H. J. Brayboy. What relation does Brayboy sustain to the S. C. I. and the Christian denomination? Brother Brayboy, come to Texas on your first opportunity.

God bless the S. C. I. in Mississippi. We, C. M. E's, will join you at Holy Spring in the educational work for the race and yet make the state a great center for Christian education. The "Heart to Heart Talks" in the Plea is the nucleus of the paper around which all other news revolves.

The Walnut families in and around Daingerfield, Texas are strongholds for the church and stand out in bold relief as Christian characters for good. This is a great year for the C. M. E Church in Texas for the cause of education. The state will meet in Dallas, September 11th in an educational convention, at which time we have planned to raise $9000.00 for Texas college.

R. J. King.
Presiding Elder C. M. E. church.

Kentucky

Editor Gospel Plea:—Your Snapshots on Reform is a great feature of the enlarged Plea. I speak now for a space in it next week. Such space ought to be at a premium. I'm too busy this week to attend to it. Convention times are almost on us. We are going up to "Jerusalem" to the "Council". We are praying that the thunder may be left at home. Use it, Brethren, in raising your apportionment of missionary money and missionary spirit. Let us come up to Lexington with good reports.
THE GO-SPEL PLEA

instead of good excuses. It will
make better showing. I wish to
ask the PLEA readers three ques-
tions to be answered in the PLEA:

1st. To preachers. What one
ting have you learned from your
experience in the ministry that
you wish you had known when you
began?

2nd. To preachers’ wives. What
do you think of the preacher as a
man? What habits do you wish
preachers would change? Are they
good guests? Has your contact
with them increased or decreased
your respect for the ministry? Say
why. Had you known then what
you now know, would you be a
preacher’s wife?

3rd. To officers or members of the
church. What would you like for
some good friend to tell your min-
ister about himself if you knew
he could do so without hurting
his feelings? What criticism would
you offer on anything he does in the
pulpit, from the time he enters till
he leaves it (at any one service)?

These questions may be answp,red
in one, two or a dozen words.
Make them brief. The PLEA may
grant you an assumed name. The
facts are what we want.

Yours truly,

Nicholasville.

C. H. DICKERSON.

LIFE ON THE FARM.

The following oration was deliv-
ered at the Martinsville Christian
Institute commencement by W. R.
Stultz, one of the graduates:

“We are told that ship-building,
sea-faring, commerce, manufactur-
ing, agriculture, and mining are
the greatest occupations of men,
and if I were called upon to name
the greatest of these, I would without
hesitation name agriculture. If,
moreover, I should have a fortune
offered to me on the condition that
I should devote my life to one of
these six great occupations, I should
say, ‘Give me life on the farm every
time.’ And I am sure the advan-
tages offered by such a life amply
justify my decision. Let us con-
side a few:

‘While every man dreams of
securing a goodly share of the
comforts and luxuries of life for
himself and loved ones, the chief
object of our labors and endeavors
is to keep back the wolf of hunger
from the door. Food with which
to sustain life is our first and
chief consideration. And in these
days of shams and poisonous adul-
terations, I would far rather take
my berries fresh and dewy from
Nature’s hand than to buy the
canned paint sold on the market for
jam; I would far rather raise my
own hogs than to pay a double
price for the salted bacon, often
diseased, that is sold at the corner
store; I would far rather raise
my own bread and vegetables,
drink milk and eat butter from my
own cows, and mutton that grew
under my own eyes, and feel certain
of what I was getting. If I must
sell anything, let me sell my corn
and buy my dry-goods, and not
dry-goods to buy my corn.

Again, life on the farm is the
safest and most healthful that a
man can live. In all the other
occupations, one either runs a
great risk to life and limb, as in
sea-faring and mining, or one must
perform his work under such con-
ditions as jeopardize his health.
On the farm it is not so. Here
the risk of life is cut down to
a minimum; and drinking the
sparkling water as it gushes pure
and sweet from under the hills,
and breathing air free of all odors
save the scent of blooming flowers
and ripening fruits, a man secures
his health and learns what it
means to live.

Another advantage of life on
the farm is the independence it
affords. The farmer is his own
boss, and the number of hours he
shall put in each day is determined
solely by his own industry. The
owner of ships sees his vessels
launch out upon the fickle ocean
and finds no peace of mind until
they return again to port; the own-
er of stocks and bonds worries
his head white over the possi-
bility of some juggler of the market
fooling down the price of his
holdings; the man in trade must
fawn and smile and play the
hypocrite generally, in order to
win and hold a customer; the man-
ufacturer loses countless hours of
sleep, thinking and planning how
to keep his business head above
the engulfing waters of unscrup-
ulous trusts. But the farmer tills
his fields and at night lies down
and sleeps a peaceful, restful
sleep, certain in his mind that
Nature, the most generous of all
paymasters, will reward richly his
labors of the day. The growth of
his crops, the ripening of his fruits,
the caulling of his cows, the
brooding of his chickens, are not
dependent on the whims of his
fellows; he asks no odds of any
man; he alone, of all men, is inde-
dependent.

Then, too, the farmer enjoys a
feeling of compliment to a degree
unknown to men of other walks of
life. As he reflects that somewhere,
perhaps, a naked Rockefeller is
waiting for the wool on the backs
of his sheep; that the boiling
‘400’ and the hungry Chinese are
watching with increasing appetite
the ripening of his grain, his chest
may swell with a pride that is
pardonable.

So let us back to the farm—back
for health and long life—back for
the pleasure abounding there—back
for the sense of freedom and inde-
dependence it affords. Let us get
our feet in the soil—not one foot,
but both feet. For, as J. C. Price,
Price of the silver tongue, is quoted
as saying, ‘when the Negro gets
his big foot in the land, there is
some land there.’ ”

JAS. H. THOMAS.
Martinsville, Va., June 12, 1907.

National Dailygraphs

No man e’er won another’s trust
by trailing his name in the dust.

The man who finds no honest
work to do is sure to find his
friends are very few.

The suplication of him who prays
for himself alone goes no higher
than the ceiling of his own cham-
ber.

Time can be relied on to make a
bankrupt of anyone who makes
beauty a business.

No man, he be ever so free from
superstition, will deny belief in
the dollar sign.
Christian Woman’s Board of Missions

Arkansas

Dear Editor,—I wish to speak of my visit with the Auxiliary at Toltec on the 23rd inst. The Auxiliary president has been ill most all summer and of course they have not been able to do much reporting to the writer, although our beloved Bro. G. D. Jones, a faithful deacon of this Church, has done what he could to interest each and every one in this mission work. He has a good education and is of much help to the pastor. After an interesting sermon by their pastor, W. M. Martin, on “Self Denial,” we rendered a short program, after which the writer made a few brief remarks to the Auxiliary workers. We took an offering of $1.45. I am quite sure if every member at that place would use his light as a Christian like Bro. Jones and Sister Harris, the Auxiliary president, the pastor would not have much trouble in bringing souls to Christ. Oh! Christian, turn on your light that the world may see your good works for the world is looking at you. Dear Christians, did you ever stop to think how wicked the world is? If so, what steps are you taking to make yourself and family better? I ask the question, Is staying away from Church and putting your money into the different societies, drinking beer and whiskey, and in other respects sinning it away instead of helping the cause of Christ, the right way to do? I ask again, Is this Christ’s plan? No, dear friends, we are to be the true light of the world; a city set on a hill cannot be hid. Wake up, dear parents. Do you know that your light as a father and a mother has gone out? Your sons and daughters are going to the jail houses, the penitentaries and farms or the city dives. Oh, dear mother, take your children to the Church, the Sunday-school and the auxiliary meetings and train them for helpers in the gospel.

Dear presidents of the various auxiliaries, pray more, work more, be more faithful that others may know better how to live the Christian life.

I will be at Blackton, July 21st, if I continue to improve. I am still ill. Pray for me, your humble sister in the work,

Sarah L. Boslick.

Argenta.

Texas

At the last monthly meeting of the Clay Street auxiliary, after listening to a well prepared paper on Mormonism by Miss E. I. Anthony, the subject of Mormonism was discussed by the members. It was the consensus of opinion that this was a good meeting, and all went away knowing more about this peculiar sect of people than they had before, and seeing the great need of the gospel being sent them. How strange it seems to us who are Christians, that people reared in a Bible land should be led away by every wind and doctrine. But at the same time this should serve as an impetus to send to them God’s word. When we think of the children that are yet unborn that will never have a chance from earliest childhood to know any thing but Mormonism—how our hearts should go out to them!

So from month to month we hope these topics coming to us of the great need of work in the different fields will broaden our views and cause us to do more in His name,—not only working ourselves but endeavoring to encourage others to join us in this band. Remember the aim of us C. W. B. M. workers for 1907, and that is 50,000 members. Let us see to it that we shall add as many of that number as possible from our own congregation. Think of what the C. W. B. M. is doing, and what she can do if more women are enlisted. Many of our women are awakening along this line. When more of them shall know of the great work they are doing, they will join our ranks. Let none of us be silent members, but scatter the seed wherever our lots be cast. A good motto for Texas women is “Texas for Christ,” and working earnestly, faithfully, and willingly, the blessing will be ours. I am yours in His service,

Mrs. Wm. Alphin.

Our Second Centennial Aim.

But the raising of our Centennial offering and the establishment of our Centennial missions are not the only aims before us. Our plans should be as definitely made and as enthusiastically urged for increase of membership as for collection of funds. A doubled membership for Auxiliaries is our second Centennial aim. That means that by 1909 we must have at least 87,486 women enrolled in the ranks of the Christian Woman’s Board of Missions. And we should make our State, our Auxiliary, our individual plan for increase of membership as definite as our National aim. Let each State and each society make a note of its membership in October, 1905, when our Centennial work began, and be satisfied with nothing less than twice that number by the time of the Pittsburgh Convention in 1909, and let each woman determine that she will win another woman for the good cause.

An increase in membership is always one of the great needs of our work. In the past ten years our offerings have more than trebled; our membership has increased one-third. But the need for more members is imperative now. The planting of...
these eleven Centennial missions is the greatest forward step our Board has ever taken at one time. After they are successfully started and equipped, then their maintenance will make large and increasing annual demands on the resources of our board; this means a great increase in income, and permanent growth in income can only be secured by a permanently enlarged membership. We may make special campaigns for offering at special times, like this great anniversary in our church history, but the dependence of the Board for the steady support of its enterprises is the army of faithful women who compose its membership—Missionary Tidings.

Helpful to All.

(Continued from 1st page)

than this. Often the Negro woman has been looked upon with a com- mingled feeling of contempt and pity. In her breathes the true life of a helper and as her auxiliary work comes before the world, men everywhere will know that the Savior has spoken to her, too. From henceforth she, too, is a Mary hastening forth to tell of a risen Savior.

Now let every true disciple pray for the larger day. Let no man attempt to hold back the dawn of the larger light.

Snapshots on Reform.
All readers are invited to send in news items for this column.

Judge Chrystus of the Superior court in Chicago has declared a part of the anti-cigarette law unconstitutional. One of the cigarette dealers appeals for a writ of mandamus to compel the city to issue him a license. The judge directed that the writ be issued and as a consequence the cigarette dealer will get his license when he applies for it. The decision will be appealed to the supreme court of the state. The workers in iniquity are breathing hard and fighting to the last ditch. The intent of the law is plain and that is that the manufacture and sale of cigarettes is to be prohibited in the state.

We are glad to note the interest our readers are taking in this the newest department of the Plea. Send in your items, clippings or anything good. We want to keep this space filled with interesting news.

The state of Texas is in a terrible fix. The attorney general of that state declares that there must be total prohibition for at least ten days, following July 12th. What in the world will the rum-soaked crowd do now?

Valdosta, Georgia, June 24.—At a special election today this (Lowndes) county, voted for prohibition by a majority of about 800. Women and children surrounded the polls all day singing and working for the prohibitionists.—Vick- burgh Daily Herald.

A sixteen-year-old victim of cigarette smoking is reported to have said to his heart-broken friend who stood by his bedside when he was dying: "I wish God would let me live long enough to save one hundred lads afflicted with the habit. I want to show them how they are falling."—Home Herald.

The new local option law of Illinois, which goes into force July 1, is expected to close hundreds of saloons, especially in the rural districts. In consequence, nearly all the fire insurance companies are going over this business with great care, and many are already canceling saloon risks in neighborhoods where it seems certain that the law will result in the prevention of the sale of liquor.—Home Herald.

Davenport, Iowa, June 28.—The Iowa State Sunday-School Association closed its convention here today. Resolutions were adopted in-dorsing the stand taken by the courts against saloons, rejoicing over the growing sentiment against the legalized liquor traffic and pledging the members to work for the abolition of the saloon and the emancipation of American citizens from rum.—Chicago Record-Herald.

Waco, Texas. "The temperance question is a great question. It is a question that all should try to solve. We should get men and women to lead the race that we can trust. We have some who are supposed to be our leaders who say they believe in temperance and are opposed to strong drinks, and when we find out facts, they are not. They say they are for temperance and that is all. " Honesty is the best policy."—A Plea Reader.

The Georgia legislature is in session and there has been introduced in both branches of the legislature bills making the state absolutely prohibition. Not only is it designed by the anti-saloon league of the state to close every saloon in the state, but it is planned to regulate the shipping of liquor into the state. A bill has been drawn which is designed to reduce to a minimum the consumption of whisky. From all that can be learned at this distance it seems quite probable that the legislature will pass a stringent prohibition bill. This seems to be in line with the sentiment of the people of Georgia outside of a few of the cities. Even in the city of Atlanta, the largest in the state, the claim is made that it would go prohibition if there was an election. In the late campaign in Georgia the liquor question was more or less an issue. It was charged that the wholesale and retail liquor interests had made an alliance with the railroad interests and were actively engaged in fighting the candidacy of Mr. Hoke Smith, who is inaugurated as governor of the state today. We all know what a lamentable failure the campaign was from the standpoint of the railroads. They were not one, two, three when the vote was counted. It is natural after this failure that the anti-saloon men should jump actively into the game and try to put the saloon out of business. It would be unnatural if this course was not taken. Georgia, like Mississippi, only has the saloon in a few spots.—Jackson News.
Lesson I I. July 14
Edited from Standard Bible
Lesson II.
THE TEN COMMANDMENTS.
Ex. 20: 1-11.
GOLDEN TEXT.—Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.—Deut. 6: 5.
INTRODUCTION.—Nearly three months have passed since the Israelites passed out of their land of oppression through the riven waves of the Red Sea. Our lesson last week was located in the wilderness of Sin. From there, the Israelites journeyed to Rephidim, where they murmured because they did not have water. Moses cried unto the Lord and was told to take his rod and smite the rock, and water came from it, so that the people could drink. Israel was attacked by the Amalekites at Rephidim and Joshua was commanded to fight with them. Moses, Aaron and Hur went up to the top of a hill, and, while Moses held up his hands the Israelites prevailed, but when he let them down Amalek prevailed. Moses being weary, sat down, and Aaron and Hur held up his hands and the enemy was defeated. Moses was afterward made a visit by his father-in-law, Jethro. Jethro advised Moses to appoint judges of various grades to decide all ordinary matters. On the first day of the third month, the month Sivan, the Israelites came to Sinai. Great preparations were made for the giving of the law. Moses brought the people out before the mount to meet the Lord. There were thunders, lightnings, and the sound of a trumpet, at which the people were greatly terrified. All this was a great help in impressing the commandments more deeply upon the minds of the people. Mount Sinai, for many miles around, is composed of mountains of naked granite. This granite is nearly black from exposure to the elements of thousands of years. There are no trees nor vegetation except in the very narrow valleys called wadies by the natives which wind their crooked way between the mountains. As the mountains are bare of soil, the winter rains run down their sides, as from the roof of a house. Mount Sinai is itself, a great block of this dark granite. It is about two miles long, measured through its base, and about one mile long. Israel camped here on Mt. Sinai when God came down on the mountain top and spoke to them.

The “Ten Commandments,” which is the rendering in English of the Ten Words, the literal meaning of the Hebrew. “Decalogue” is from the Greek—ten words (deka logoi.)

Why not discuss in this lesson, these topics which I shall mention?
(1) The location of Mount Sinai.
(2) Are the Ten Commandments arbitrary, or do they express what had been before unwritten laws in nature?
(3) Why idolatry is forbidden.
(4) Why profanity is wrong.
(5) Why Christians do not keep the Sabbath.

Study from the outline of the Lesson, as I now give it:
I. Preface to the Commandments. Verses 1, 2.
(1) The speaker. Verse 1.
(2) Who the speaker was. Verse 2.
II. The First Commandment. Verse 3.
(1) No other gods. III. The Second Commandment. Verses 4-6.
(1) No images nor pictures. Verse 4.
(2) No prostration nor servitude. Verse 5.
(3) Generations affected for good or evil. Verses 5-6.
(1) God’s name must be held sacred. V. The Fourth Commandment. Verses 8-11.
(1) The working days. Verse 9.
(2) The rest day. Verse 10.
(3) The illustration. Verse 11.

GIST OF THE LESSON.
God has always required obedience to his commands. Obedience shows love. “And thou shalt love Jehovah, thy God, with all thy heart, and with all thy soul, and with all thy might. “He who loves God will trust and obey him. It is man’s nature to trust and obey. God wants this obedience, for “I am Jehovah, thy God, an am a jealous God.” He who saves men has the right to dictate the terms of salvation. God leaves us not without plain example and definite instructions. Hence, “All things are of God who reconciled us to himself through Christ.” On another occasion our Father said, “Hear ye him.” Hence, in this dispensation we are to hear, trust, and obey Christ if we would please the Father; for he who has Christ within, is a new creature; he has new thoughts, a new heart, a new character, a new purpose, new hopes, new motives, a new destiny. All things have become new. And this pleases God. When men believe that Christ is wiser than they, they will take his Word instead of their opinions; when better than they, they will imitate his life; then they shall love and serve men as he did, and in this way imitate the perfect life; for when he really dwells within men, he will dwell without also, and the world will see men no longer, but Christ in men. He commands men everywhere to repent. Repentance is preparation for the new life; remission of sins is the cancellation of the old life. Remission can reach no higher nor deeper than repentance; hence repentance to the limit of human ability will secure remission to the limit of divine love. This repentance leads to a joyful, prompt, trustful, humble obedience, and this pleases our Father. All should learn that activity is easier than waiting; obedience, than disobedience. The necessity to toil, to obey, is the salvation of men physically, mentally, morally, spiritually; inaction means death everywhere.
Helpful to All.

The world is far from good yet and it is the duty of every true man to do his best to make it better. Often it is a temptation to the politician to use the world’s shortcomings as a means for his own advancement; but when he does so, he at once places himself entirely outside of the class of world helpers. He is not worthy of a place in the kingdom of good will to men. The world is not good and it is our duty to make it better. The work that we do to bring it about must be done in the love that is expressed in “For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have eternal life.” It is not our business to pass sentence on the world in its sins, but to lead it out of its misery as we called.

Our own uselessness in the world depends entirely on our being able to comprehend the truth in the above, which is a simple lesson taught by Christ. In the history of England are three instances vividly showing this truth. In early times there was no Empire of Great Britain. An aggregation of many petty states held the people that now form the great Empire. But many years ago England became the nucleus around which the others gathered. Among those coming into the kingdom at various times were Scotland, Ireland and South Africa. Now it is in the conduct of these three countries that we have the illustrations.

Scotland was a natural rival to England and the temptation must have been strong to enter into a contest to the finish for mastery. Besides this, Scotland had a good opportunity to see England’s faults. First, Charles I. showed the folly of the English aristocracy, then Cromwell showed the narrowness of the commons on people, and then Charles II., again showed the folly of the aristocracy. But Scotland overlooked all this, took a subordinate place and went on developing itself and today is among the greatest people in the world.

Ireland took the opposite course. They were petulant in their demands. Completely forgetting their own shortcomings, they acted toward’s England as though they expected it to be perfect. Whenever attempts were made to give them larger liberty they spurned them because they were not complete. For five hundred years this has gone on until the nation is all but ruined. Within their confines there is not one great man or woman. The race has produced some great men but they were those who came to America where they lived under a different atmosphere. The situation of Ireland is pitiful for which they themselves are to blame, for they have violated every principle as laid down by Christ for true helpers. They have been reduced to a poor, petulant race of objects by following a wrong course.

South Africa was peopled by the Dutch, a race greatly different from the English. They saw England in its worst phase. When the final contest came they fought with a bravery that amounted to desperation, but all to no avail.

They were finally overpowered. Now they had to choose between following the examples of Scotland or Ireland. It was generally predicted that they would follow the example of Ireland and follow a filibuster policy. But the predictions were not fulfilled. South Africa has followed the example of Scotland and already their prime minister has one of the chief seats in the conference of the empire. Thus self-denial has brought them exaltation infinitely above what would have been theirs had they stubbornly held out like Ireland.

In our country we find a very parallel case. The Negroes have had a good chance to see all of the imperfections of the governing people. Naturally they are tempted to overlook all their own many and grievous imperfections and act as though they expected others to be perfect. Already they have shown some tendency of petulently demanding everything like Ireland. If this is persisted in, it will prove more disastrous than in that case. The path to exaltation for the Negro, as with every other race, lies in his becoming a true helper. America has many serious problems to solve in this and the next century and they who will prove to be the greatest helpers will from the hand of God receive the greatest exaltation.

Besides this, the Negro owes a great debt. When he was nothing but a poor, ignorant, despised freedman the missionary teacher came as a messenger of grace. He came as a freewill offering to teach him knowledge, develop his conscience and give him a true conception of Christianity that he too, might become a helper. No matter how many faults the people who have made America what it is, have, whatever new people are grafted into our civilization must become true helpers in the battle for better things or neither God nor man will want them here.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
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The old barbarian instinct in all of us is not far beneath the surface and it takes constant care that it does not break out. When some unfortunate man becomes a murderer or some other desperate criminal, we should not lose any time in putting him in confinement where he can do no more harm, but we should all the time have a profound pity for him that he has fallen again into the power of his barbarian instinct.

Personal and News Items
-C. H. Dickerson, of Nicholasville, Ky., writes: "Yesterday our C. W. B. M. was favored with a very splendid address by the State President, Miss M. L. Freeman of Paris, Ky. She went on record as being at once worthy and competent to do the great work. Our local work is much helped by her visit, $13.40 as an offering was taken. Visions of better things now burst in our sight. I've received no Plea for June 22nd. Please send me one, June 29, issue came to-day. Truly, I think it the "finest of the wheat." It grows better and better. I am hunting some new subscribers."

NOTES FROM OUR SCHOOLS.
Louisville Bible School
CLOSING EXERCISES OF THE FIFTEENTH YEAR OF THE LOUISVILLE CHRISTIAN BIBLE SCHOOL.

These exercises occurred in the Thirteenth and Green St. Christian Church on the evening of June 6th.

The weather was ideal, the auditorium scrupulously neat and clean and appropriately decorated for the occasion. Every seat was occupied, and standing room had to be brought into requisition as the best accommodation remaining for late comers.

Besides prayer, music, presentation of diplomas with accompanying remarks by the principal, and benediction, the program numbers were fine. They consisted of choice individual and concert recitations and brief sermons.

Starting promptly on the minute announced, the exercises received the high compliment of the apparently undivided and deeply interested attention of the entire audience from beginning to end. Besides this, they were pronounced by some the best the school has ever presented. Every piece of music, every recitation, and every sermonet was regarded as specially meritorious.

Some of the speakers expressed high appreciation and grateful acknowledgment of the work of the Christian Woman's Board of Missions and of the school, to which they regarded themselves largely indebted for their present attainments and prospects of future usefulness.

The prospects of increased attendance upon the school next year are better than for several years past.

Southern Christian Institute.
Arthur Williams has already deposited $30.00 on his next year's schooling. He is now working in a mill in Hattlesburg.

Do not rejoice at the discomfiture of your enemy. The great laws of God are such that every man who does wrong will be brought to his downfall when he least thinks of it. We should not rejoice at his fall but rather thank God that he has again shown his majestic power.

Our Music Teacher, Miss Hartley, a few weeks ago made an address on the work at the S. C. I. at the Iowa State convention; we clip a part of her address reported in "The Iowa Tidings":

"One of the speakers in this con-

vocation said "The history of the upbuilding of this country is a history of the building of homes. What is true of the country is also true of the Negro race. They need more Christian homes. As an example of this we give Mr. and Mrs. Howard, two of our own students who were married shortly after finishing the course in school and now have a little home on the campus and are workers at the S. C. I., he having charge of the field work and she the laundry. They are both active, energetic Christians and are training their two little girls in the way they should go. This is one of the many homes that have been made by our boys and girls."

At the last business meeting of the Y. M. C. A., it was decided to send a few copies of the Gospel Plea as gifts to foreign missionaries. The young men (and young women, too) are very interested in the various mission stations, and feel that their knowledge and interest would be increased, if out of their treasury they should do a work of this kind. These young people know that all missionaries are busy folks, but they hope to receive letters from them, and the plan is to give the readers of the Plea the pleasure of reading these letters also. Write to the President, Y. M. C. A., S. C. I., Edwards, Mississippi.

A Mississippi friend of our school said recently that if one-half of the young people would enter school this fall who had promised him they would, he would have quite a number to his credit.

Central Park was the scene of a happy celebration on the Fourth. Not a thing occurred to mar the pleasure of the day. The young people with joyful hearts wended their way to our beautiful park. The day was ideal,—not a bit too warm. Every blade of grass, every tree stretched out their arms in welcome to the happy throng. Prof. Burgess was chairman of the afternoon and at 2:30 called the audience to order. Luther Brooks had charge of the music. Prof. Howard led in prayer, Lulu Gettis gave a recitation, Samuel Cottrell and

(Continued on page 7.)
Notes From My Desk

By Miss Gertrude Smith.

"Only when a man tries to live the divine life can the divine Christ manifest himself to him. Therefore the true way for you to find Christ is not to go groping in a thousand books. It is not for you to try to find evidences about a thousand things that people have believed of Him, but it is for you to understand so great a life, so devoted a life, so pure a life, so serviceable a life, that you cannot do it except by Christ, and then see whether Christ helps you."

PHILIPS BROOKS.

J. L. Woods, evangelist of South Carolina, writes of his work and meetings held for weak Churches and says that he is about to begin a revival at a strategic point, and will write of results. "Speak unto the children of Israel, that they go forward."

I have been led to think lately about wasted; about wasted time, about wasted lives. Most are living as though they had hundreds of years of time before them, as though they had said to themselves, sometime, I will be about "My father's business," when as a matter of fact there are only a few short years, at most, until time shall be no more for all. And so much to be done! So much to be done! Some have eyes, yet see not, and some have ears, yet hear not. They do not see the great work needing to be done all about them, and they do not hear the Macedonian call, what is it the people, all races, of our land need? Is it not just to get back to Christ and to the simple Gospel as taught by Him? would that not solve all the problems—that spirit underlying and permeating all? Is this not what the Negro race needs the righteousness of God? And we have this simple Gospel to give the people and yet are we giving it to them?

Let those who read this search their lives. How about it? Are you helping to upbuild the work of your own Church? Are you working and teaching in the Sunday schools, and are you helping those who are trying to do something? Then are you going out into the byways of life gathering the children together and teaching them of higher and better things, telling them THE GOOD NEWS? What a great work there,—to teach the children. No, they are running wild, and you are sitting idly by. Is it Auxiliaries of the C. W. B. M. to be organized and the women led to services! Not so? Then the young people should be organized for Christian Endeavor and led to think of better and higher things and also serve. Are you doing this work? In the Gospel Plea of a late issue there was an article entitled, a plea for Christian Endeavor. So much to be done! Are you doing it? Preachers are you preaching? Yes, for your own Church or Churches, but are you also going out into the rural districts where the people are hungry for the bread of life—and preaching and teaching these and giving them higher ideas and ideals? So much to be done! Are you doing it? Are you interesting yourself in the young people and getting them to go to one of the great Schools the C. W. B. M. is supporting year by year? Here is another great work needing to be done. To do this one thing might prove to be a great service for the Master, perhaps the very greatest of all your life, for who can say what possibilities for good one life may hold, if rightly guided and trained.

Oh, many lives are being wasted! What will the Master say in that great Day to these wasted lives? He will not need to say anything, for when we see then as we do not now—the opportunities of this life—we will stand before Himself-condemned.

"Then shall he answer them, saying, 'Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.'"

Cincinnati, Ohio.

Why not?

Why not send a number of subscriptions to the Gospel Plea? Many of our friends are writing to us concerning their appreciation of our efforts to make a great paper.

THE GOSPEL PLEA.

Page 3

Heart To Heart Talks
With Our Young Folks.

Going away to School this Fall?

(Under this heading Uncle Isaac wants to put all the names of his young people who intend to go to any school of higher learning this fall. Write a postal card to me.)

Did you see that beautiful picture on the first page of the last week's Plea? As I write these lines I am wondering how many of my young folks will become WORKERS and attend these Conferences. In that picture you can find the faces of the four young men who graduated from the Southern Christian Institute this year, and there they are lined up among the workers. A few years ago all of these boys, unschooled, found their way to the beautiful campus of the S. C. I. And then after these years of toil, we find them taking their places among the workers. Such is life, my young people! Be faithful during your period of preparation and the world will call you to large things.

TEXAS.

Dear Uncle Isaac:—I shall write you a few lines to let you know that papa takes the Gospel Plea and I read "Heart to Heart Talks." I am eight years old. I have three sisters. My mamma is dead. One of my brothers is in the Southern Christian Institute. When I get old enough I want to go to the S. C. I, too.

This is my first letter to the Plea and I hope to see it in print. I shall close with best wishes for Uncle Isaac and all of the young folks.

I remain yours truly, Gertrie May Robinson.

Circeville, June 27, 1907.

MISISSIPPI.

Dear Uncle Isaac:—I have been reading your letters for some time and enjoy them very much, but I enjoyed your last issue most of all. When I get a Plea, I look first for the column headed "Heart (Continued on page 7.)
Reports from the Field

The Power of an Example

"For I have given you an example, that you should do as I have done to you." John 13:15. Here, our Savior set the greatest example on the subject of humility imaginable. Notwithstanding the simplicity and force of this example given by the greatest and purest that ever walked on the earth, we get an idea that such service is lowering to our dignity, and fail to visit the sick because of the possibility of some humble service to be rendered and in some instances hire others to do what we ourselves should do. We should learn that we can not serve God by proxy. The example is one of power regardless of the angle from which it is viewed. The connection of great men with any movement gives it prestige. So it is with Christ’s connection in this service. We should really feel honored in the humblest service, because we are a companion of Jesus and his companionship makes us strong. This power, though supremely great, is within easy reach of every child of God and no Christian is exempted from a personal discharge of this duty. Paul extends the thought by enumerating other items. He says "Let no man despise thy youth; but be thou an example of the believers, in word, in behavior, in charity, in spirit, in faith and in purity." 1 Tim. 4:12. To be sure Christ was a perfect example in each of the above items. He spoke kindly and wisely upon all occasions. His behavior was faultless, his love unlimited; he was meek in spirit, strong in faith, and in purity he was perfect. Peter says “Leaving us an example, that ye should follow his steps.” 1 Peter 2:21. Can we neglect his example and be saved? Listen. “Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven.” Matt. 7:21. Listen! “And why call ye me Lord, Lord, and do not the things which I say?” Luke 6:46.

To do some things Christ has said, and knowingly neglect others will profit nothing if the following is true: “For whosoever shall keep the whole law and yet offend in one point he is guilty of all.” Jas. 2:10.

It seems that if we fully realized the power of an example, we would be more careful about the kind of examples we set. The example of unkind words or deeds is like a pebble thrown into the ocean creating a wave so small that it might pass unnoticed but it goes and grows as it goes and carries destruction in its wake. So it is with that lie you told about a certain matter. It might have been told in fun, it might have been partly true, and might have been wholly true but told with the intent to deceive or injure. When it left your lips it entered the ear of another hearer it received a little addition and so, on it went, finally it entered the ear of some man of reputation, (not character) here it takes on more and greater force, (the wind is now in the wave) and it becomes a monster of destruction in the community. Then, “Behold, how great a matter a little fire kindleth!” Jas. 3:5. There are two kingdoms in this world, one is the Kingdom of Jesus Christ the Son of the living God, whose purpose is to bless and save and train us for higher enjoyments in the eternal Kingdom. And the other is called the Kingdom of Satan, whose aim is to deceive, degrade, and by deception, lead us away from God our heavenly Father. To which of these kingdoms do you belong? They are both maintained by the examples of their subjects. Bad examples maintain the kingdom of darkness, and good examples maintain the Kingdom of Christ. In Heb. 11:1-40, Paul refers to the examples of the ancient worthies as a cloud of witnesses for our encouragement and edification. Some times a foreigner comes into this country to do business and get gain, but he refuses to naturalize which looks half-hearted or something worse, to desire benefits, and at the same time shrink responsibilities. Be that as it may, it is perfectly safe to say we can not live in the kingdom of darkness and enjoy the blessings of the Kingdom of light. Brother, where are you? Can you locate yourself?

The church needs your examples of loyalty, of earnestness, of helpfulness to push forward the cause of our blessed Redeemer.

Our schools need your hearty cooperation. Will you set an example for their enlargement? Do you say there is nothing you can do? Wait a minute. Has God committed a child to your care? If so, he holds you personally responsible for the training of that child for the work he wishes it to do in the world. The children are the element now wanted in our schools and every one added to the roll makes the schools greater. We urge this matter upon you as a duty, and not only as a duty, but a sacred duty. Then when you have discharged this duty yourself, ask your neighbor to do as you have done. So you see there is something you can do. Something you should do and something you should do more. The matter is too important to delay.

Write us for terms, etc,

Lm., Alabama. H. J. BRAYBO.,

SOUTH CAROLINA.

Dear Editor The Gospel Plea:—I am pleased to say since my last letter I had the privilege of attending the District quarterly meeting of District No. 1, and in every respect the meeting was a success. On account of the rain the delegates were late arriving, but nevertheless every church except one of the District was present, and reported in very good condition. Likewise the Sunday-school made excellent reports. It makes us feel that there will be better work in the future than in the past. Our hearts were made to rejoice over
the most enlivening addresses and lectures, and more especially we had two excellent sermons, one on Saturday night preached by Eld. G. A. Vincent of Varnville, which of course we enjoyed, and also Sunday we had a very thrilling and enlivening sermon by the state evangelist, Eld. J. L. Wood of Walterboro. I cannot mention the names of all who gave us some very touching lectures and addresses but one thing I know: All who were there can but say all was indeed inspiring. The two great questions which were much discussed were the need of more educational, and more evangelistic work. And I am sure no greater questions could have been put before the assembly.

I am so pleased to say that it seems like our ministers are getting more in harmony with one another and for this reason I am forced to believe we can do better work. We know for a fact that we are indebted to both evangelistic and educational work; if there is any one suffering for the need of the two, it is here in this part of the moral vineyard. We must wake up to a sense of our duty, because sectarianism is growing rapidly in this state and one thing which keeps us down is that we are without a place to train our young people.

This is the great advantage the denominations have of us. They are sending out young men and women every year to defend their church who are capable to do so. And the great trouble is some of our young people, or the young people of the Christian Churches are coming out from their schools. We feel glad to see our young people interested in getting an education, but how much prouder we would be to know they were educated in a Christian school. We are not rich in this world’s goods and therefore there are few who could send their children to some of our Christian schools where they could be brought up in the Christian influence. But one thing I do know, we can come together and put up a building on the land which we already own and get some of our young men and women from our Christian schools, or who have been brought up in a Christian school, and instruct them in every respect, and I am sure we would be able then to do more and better evangelistic work. We would have more who could instruct the people in their duty towards church work. This is all we need—more instructors and better hearers. I believe if we continue on, Christ will help us. What we must do is to trust him and we will be successful. I am unable to report the financial department, however I trust our secretary, or some one will do so. I feel it’s our duty to let other Christians know we are trying to hold up the blood-stained banner of Jesus Christ.

With best wishes to the Plea.

Yours for the cause,

Mrs. J. C. Counts.

Poliʃer.

Texas

The Greenville Sub-board met at Center Point Church, June 29th-30th, 1907. The meeting was very poorly attended on account of the busy work times in our crops.

The following are the names of delegates who paid: Rev. A. D. Hutchinson, $25; S. R. Daniels, $25; R. S. Smith, $25; J. R. Hardie, $25; B. O. Hardie, $25; Lue Davis, $25; Nancy Brown, $25; Battle Hardie, $25.

CHURCHES REPRESENTED: Dallas, $2 13, Cedar Grove, 1 50; Center Point, 1 91; Boysie City, 1 75; Special collection, 10 30; For Rev. A. D. Hutchinson, 1 0; Total amount collected 22 49. Expenses, 4 25; Balance on hand, $18.44.

The subject: “How to systematize our people in Church work,” was one of the most important discussions of the meeting. It was decided that we request that each member set aside something that he raises or produces, or some part of his earning for education and evangelistic work. Such produce, or whatever it may be when converted into actual cash is to be sent in to our board meeting, or to Bro. S. R. Daniels, Dixon, Texas. The following persons made donations: S. R. Daniels, 5 rows of cotton; B. O. Hardie, 2 rows of cotton and 1 row of peanuts; J. R. Hardie, 2 rows of corn; Sister Lue Kitchen, Adeline Dean and Maggie Polk, each, a hen.

We earnestly ask that all others will follow these examples. Don’t fail to help in some way. We would like to raise one hundred dollars in our next meeting, which will be held in Dallas, Sept. 27th-29th 1907. Every one should help us in this great work. “If you cannot give your thousands, you can give the widow’s mite, for the least we do for Jesus will be precious in His sight.”

Yours in Christ.

Mrs. O. Hurde.

Snapshots on Reform.

All readers are invited to send in news items for this column.

Editor Gospel Plea:—

In your “Snapshots on Reform” some of us think it well to keep before the reader the progress which the cause of temperance is making.

I have heard many excuses given for maintaining the open saloon but never before heard of a saloon keeper coming out in the open as did one in a western state not long since. He said in an address, “My friends and neighbors, I have supplied my store with choice liquors that will make drunkards paupers and beggars for the sober industrious respectable people to support. My liquors will excite riot, robbery and bloodshed. They will increase your expenses, decrease your comforts and shorten life. I confidentially recommend them as sure to multiply fatal accidents and incurable diseases. They will rob some of reason, some of character, some of life. They will rob all of peace. They’ll make fathers fiends, wives widows, children orphans and all poor. My liquors will teach your sons infidelity, ignorance, lewdness and every other vice. I will corrupt the ministers of religion, hinder the gospel, defile the church and cause as much temporal and eternal death as I can. It may be at the loss of my never dying soul. But I have a family to support, the business nays and the people encourage it.

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

All C. W. B. M. auxes; 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, 132 East Market Street Indianapolis, Indiana. Send the money at the close of each quarter.

Auxiliary Program for August

The Auxiliary Meeting—Its Objects and Possibilities.

Hymn.
Bible lesson.
Prayer.
Business period.
Offering, with facts from mission fields or with Bible questions.
Hymn.
Paper: The objects of the Auxiliary Meeting.
Talk: How we can improve our Auxiliary Meeting.
General discussion of the topic.
Hymn.
Prayer.

Mississippi

Dear Editor:
I was already interested in the work of the C. W. B. M. but after attending the Workers' Conference at the S. C. I., I have been more interested. I have been working for the C. W. B. M. ever since returning from the Conference. I have delivered three addresses and am hoping to have organized three new auxiliaries by next quarter.

My first visit was to St. Luke's Church at Martin, Miss., next to the Providence Church at Tillman, Miss., then to Center Church at Hermannville, Miss. This last point was the most interested. I have other places in view but cannot reach them yet. The pastor of the Center Church asked aid for me in the work I am trying to do. $1.00 was quickly raised as I was in a hurry, having to take the train. May the Lord bless those kind-hearted Christians. I desire the prayers of Christian workers, that I may do a good work for the Lord.

Yours in the work,
HATTIE J. GRIFFIN,
Vice President of C. W. B. M. Conference.
Tillman.

Dear Editor:
Union Hill Auxiliary reports for the past quarter members 15,
Tidings 3
General Fund $1.60.

Mrs. Julia Foster who looks after the work here and sends in the reports has been unable to meet with the sisters in their meetings during the quarter and for this cause the report is not as good as usual. In the last meeting we followed the program in the Tidings. Some interest was manifested. We're making special preparations for the next meeting. We hope to increase both in interest and membership.

ROXIE C. SNOW.
Port Gibson, July 1, 1907.

It was my pleasure to be with the good people of Hermannville Christian Church on the ninth of June, and a more earnest congregation, though small, I never met. There are only a few, but nevertheless they are holding their light high in order that all in the room may see or have light. Brethren, they are struggling as a small flock of sheep among wolves with out a shepherd to lead them.

Sunday-school opened on time and it was the writer's pleasure to act as teacher. You need not doubt that we had indeed a good and lovely Lord's day school, the collection being about fifty cents. This being the sisters' day only a few minutes were allowed for recess, after which the Auxiliary meeting opened with Sister Flowers in the chair. Brother Flowers read the scripture and a short devotional service was held. Then a timely address was given by the earnest Sister Flowers. The sisters then yielded in favor of the writer, and as best I knew how I told them of the great and glorious work of C. W. B. M. After telling of the good work briefly, the writer preached, upon the subject, The Women's Part.

A number of questions were asked me after the services, concerning the C. W. B. M., and I was only too glad to answer them. Mississippi has not fallen in line as she ought, simply because the people fail to understand their full duty. They have been taught the wrong things, and to a large extent they are now the less taught that way.

Oh, brother preachers and all other brethren as well, how long shall we sleep and hold the sheet of darkness and superstition over our good and great hearted sisters who would bless the world if we would get our selfish selves out of their way? I am talking to the brotherhood of Mississippi. God grant the day when the entire brotherhood of the church of Christ in Mississippi may fall in line and pull together for it is only in this way that we can please God and Christ. The field is white unto harvest and workers are needed for this great harvesting. So let us do our part. Every church in the state should have an Auxiliary to the C. W. B. M. Now brethren let us not forget our Educational Rally Day for this tells very largely of the work we are doing. Think of this, God has given Mississippi that great Institution, the S. C. I., and it is no more than right that Mississippi should raise five hundred dollars on Educational Rally Day. Shall we raise it? Can we raise it? Will we raise it? I'll let the brotherhood of the state answer. Now, brethren, remember that the battlecry is or should be $500 for our state's share on Educational Rally Day. It is more blessed to give than to receive.

I am yours in the work for the Master,
H. G. SMITH.

Jackson.

PORTO RICO.

Miss Siler writes: “In a recent letter I mentioned the fact of our
having begun weekly services in the old house by the Boy's Orphanage. I want now to tell a little of the good which has resulted from these meetings. One of the five who made confession on the first night was a woman, whom we learned had never been married to the father of her four children. She was an honest, good-looking woman, and sincere in her confession, but needed better teaching. Dr. Alton and Mr. Carpenter spoke very plainly to her in regard to her duties, for, of course, she was not in a fit subject for baptism until her home life was pure. The woman, anxious to do right, presented herself with her husband (?) here at the orphanage, and, showing their marriage license, asked Dr. Alton to perform for them the ceremony which would make them husband and wife.

Mrs. Alton and I had just returned from Bayamon, bringing with us the mail from the States, and were both eager to know what our letters had in store for us, but we felt that there are some things to which even the United States mail ought to give way here in Porto Rico. So Mrs. Alton and I proceeded to dress for the wedding. This consisted in removing our hats and rain coats. We then went down to the schoolroom, where the ceremony was performed in order that the boys might be present. We have a little organ there, and I opened my voluntary book and played them a Church voluntary as they came in. I felt as if they ought to have music, but the notice was rather too short for one who had never played at a wedding before to give them Mendelssohn. They did not seem at all disposed to complain of our way of doing things, and I think they considered everything very fine in- sofar, I am sure, the dropping of a 1> in letters had in store for us, but OUI' letters had an extra fine flavor to us after we had just witnessed the second step in the right direction by one of the heathen at our door.'" - Missionary Tidings.

HEART TO HEART TALKS
(Continued from 3d page.)

to Heart Talks for Young Folks."

I agree with you where you say that a boy who will get a basket of cobs for his mother with as much delight as to toss a ball at a ball game will be a real man some day. I am a student at the S. C. L. and enjoy being in school very much.

Yours truly,

JOHNIE FIELDER.
Edwards, June 15, 1907.

The Fourth is past and I trust that all of my young folks had a fine time. Now let us settle down and write some good letters to Uncle Isaac.

Yours very truly,

UNCLE ISAAC.

Snap Shots on Reform.
(Continued from page 3.)

I have paid my license and my business is lawful, I shall therefore carry on the traffic with energy and do my best to endanger the safety of the state and to diminish the wealth of the nation. As my business flourishes in proportion to the peoples' sensibility and ignorance, I will do my best to prevent moral purity and intellectual growth. Should you doubt my reliability, I refer you to the pawn shop, poor home, police court, hospital, penitentiary and the gaol, where you will find many of my best customers. A slight only of them will convince you that I will do what I say.

"And now please allow me to inform you that you are fools and that I am an honest saloon keeper."

Coming from one who is on to "all the tricks of his trade" we think the above worthy of a place in your space for "Snapshots on Reform."

Yours for enlarged subscriptions to the enlarged PLEA,

C. H. DICKERSON.
Nicholasville, Kentucky.

SCHOOL NOTES.
(Continued from page 2.)

Birdseye. Calvert delivered short speeches, and President Lehman gave the address. It was a masterful effort. The ideals of each student were lifted a little higher because of this excellent address. After the program Lulu Gettis and helpers began to serve the picnic dinner in courses. How can this dinner be described? The salmon, pickles, rolls, bananas, cake, ice cream! After the dinner came the ball game. The Hustlers and Tigers crossed bats. The game closed at the end of the seventh inning, the score being 13 to 8 in favor of the Tigers.

President Lehman and Luther Brooks, '07, attended Children's Day exercises at Lord's Day at Cherry Grove, south of Edwards. A large number of Sunday-schools were represented, and a splendid time was reported. Both reports that the entire audience was very attentive to their addresses.

Attendance report for week ending on July 3rd: The girls won.

Principal Burgess, in the absence of President Lehman, last Lord's Day morning, spoke after Sunday-school. One young lady made the good confession.

Don't wait till tomorrow before you write to the President asking for a copy of our new catalogue.

Subscriptions Received.
Sent in by E. J. Smith, For self 1yr $1.00
For self 3 mo. 25
For self 6 mo. 50
For Mrs. J. C. Counts For self 3 mo. 25
For G. A. Vaincent 3 mo. 25
For Mrs. J. C. Counts For self 3 mo. 25
For Mrs. J. C. Counts For self 6 mo. 50
For G. A. Vaincent 3 mo. 25
For C. R. Miley 3 mo. 25
For Eld. M. T. Givens 3 mo. 25
For Eld. A. W. Washington 3 mo 25
Sent in by B. O. Hurdle, For self 3 mo. 25.

The music of missions is tears and travail.

The shoals are rare at sea. Soul, set sail.
Lesson 111. July 21
EDITED FROM STANDARD BIBLE
LESSONS.
The Ten Commandments—Duties toward men.
Ex. 20: 12-17.
Golden Text.—Thou shalt love thy neighbor as thyself.
—Lev. 19: 18.

INTRODUCTION.—We find in today's lesson, that the date and place are the same as last week's.
Last week, we studied about "Our duties toward God" but this week, "Our duties toward Men." God is our Father, and demands our worship. Out of this fatherhood of God, grows the brotherhood of man. There can be no true brotherhood unless there is a fatherhood. Every one of the Ten Commandments are found in the New Testament, in some form, with the exception of the fourth.

Now I shall give the Commandments in rhyme:
1. Thou shalt have no god but me,
2. Before no idol bow the knee.
3. Take not the name of God in vain,
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due,
6. Take heed that thou no murder do.
7. Abstain from deeds of lust and greed,
8. Nor steal, though great may be thy need,
9. Nor make a willful lie nor love it,
10. What is thy neighbor's, do not covet.
11. Honor thy father and thy mother.—A long time ago, among the ancient races, a mother was generally looked upon as inferior to man, and upon the death of her husband, she became subject to her eldest son. But it was now commanded that the son even though he were the head of the family, should honor his mother as he had honored his father. Three things.

"To honor" means, 1. To treat them with reverence and respect. Children who honor their parents never speak disrespectfully to them, and never say unkind things about them. Such expressions as "the governor," "the old man," "the old woman," are never heard from the lips of children who really love and respect their parents. 2. To obey them. "Come when they call you, go when they send you." 3. To comfort and care for them at all times, especially in sickness and old age. See that father and mother have the easiest chairs, the most comfortable places, the choicest portions of food. Not God's blessing, but his curse, must rest upon those who do not honor and love their parents.

Verse 13.
1. The command.
2. Why is killing forbidden? 1. Because life can never be replaced. 2. Because life is a sacred trust. 3. Because God has surrounded life with so many wonderful and intricate safeguards that he evidently considers it a very precious thing. 4. Because a regard for life elevates mankind. 5. Because man is a social being, and cannot be happy without loving and being loved. The heart of a murderer will permit neither.

Verse 14.
1. The commandment.
2. What this commandment includes.

Verse 15.
1. The command.
2. Some sins to which covetousness leads.

Verse 16.
1. The command.
2. The sum of the four.

Verse 17.
1. The command.
2. Points for Discussion
3. Some sins to which covetousness leads.
Next week Kentucky will open the campaign of the fall conventions, and we hope they will sound the key note for the whole campaign. At political conventions some astute politician is chosen to deliver the key note speech and then every spellbinder thereafter is expected to follow the example. We hope Kentucky in the July convention will sound the key note for a larger work that will be taken up and sounded throughout the land. We have tried long and hard and at best our efforts have not satisfied any of us. No one will say he is satisfied with the results. We have not always known just why the results were not better, but we have been very ready to point out to one another the fact that things were not done as we intended. As doctors we knew our patients had fever if we did not know what caused the fever. Now maybe, if we can discover this cause, we can remove it and then there will be no need longer to backbite one another because we see in each other these imperfections.

There are a few well defined principles that every body of men who wish to accomplish anything must know and observe. These are:

1. Every man must have an earnest desire to see the work done. He must feel that if it is not done great misery will come to the world. In this particular we have been peculiarly weak. Our faith was not strong enough to see the importance of the work and we have consumed much time that ought to have been expended in doing the Lord's work in debating nonessentials. At some conventions we have introduced play motions to fine all those who are tardy ten cents and then we took up the most valuable time of the convention to collect it. The trouble was that the managers of the conventions did not succeed in making the great work before them take hold of the people. Try to get a little more genuine spiritus "rousement" in the work and you will not need to fine absentees ten cents.

2. Begin no work for which you do not have sufficient means. Christ gave a true illustration when he told of a man starting to build a house and then when half through becoming the laughing stock of the community by being unable to finish. No matter how small it is, be content to do well what you can and make that the foundation for larger things. Enough schools and newspapers have been started in the past twenty years to require fifty thousand dollars to properly carry on. Of course they had to fall. It is a commendable ambition to want to run a paper all managed by self, if it is to fill a commendable want. But it is not a commendable want when some man is ambitious to show that he can do it. Listen! The quickest way for the Negro disciples to get into places of responsibility in managing schools and papers is to come into an honest co-operation with the great work already begun and give it the kind of support given by men who deeply feel the need of it. In the next few years this work should gain such a momentum that every worthy man and woman will have a place of responsibility and then not enough can be found. If every state pews away at its little school they will make but little progress in the next twenty years and in the meantime the evangelistic work will be crippled. But if all concentrate their efforts in our great common work, the whole world will soon see the results. Hesitate no longer, put your souls into it.

3. Do not make the mistake of thinking that there is a crying demand for more schools and papers. There is not. There is a crying demand for more work to be done and when the people see this, more papers and schools will be needed. Literally scores of papers have been started and when the money that came in from the first installment of subscribers was exhausted they died. There is not in any sense a united effort to bring to the schools already started a proper student body. The Lum and Martinsville schools need a larger body of the right kind of students. Kentucky has not stood behind the Louisville Christian Bible school as they should. We wish to cite Texas as a worthy example. They want a school, but in the meantime they are going to train their people how to patronize a school by sending large numbers of their young people to the S. C. I. When they get their school they will not only have enough trained workers, but they will know how to patronize a school. Let South Carolina emulate this example. They want a school. Why not begin now to send off some of their young people so that they will know how it is done and will have reliable workers when the day comes to begin? You say you are too poor to send off? Then you are too poor to run a school, and you better put your money in evangelistic work.

4. Remember that co-operation and Christianity are synonymous, while schisms and secessions are synonymous with ungodliness. The Bible says "Bear ye one another's burdens and so fulfill the Law of Christ." The disciples of Christ have never divided into North and South, nor into Negro and white. They have separate places of worship, but their work must be for the accomplishment of a common end. If the white people

(Continued on 7th page.)
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWSPAPER
Published in the interests of the cause of Primitive Christianity and the general interests of the Negro Race.

ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT EDWARDS, MISSISSIPPI

PERSONALS AND NEWS ITEMS

-J. W. Johnson, Mounds, Louisiana writes: "I have just been reading the PLEA and I want to say that I get more good out of it than out of the Weekly—and I am carrying it around to my neighbors to read. They say the PLEA is one of the best papers they ever read and they must have one. Since I am getting the PLEA I have not read my weekly paper. I will do all I can to put the PLEA in the homes here and to get our young people to the S. C. I. We will help get your thousand subscribers."

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NOTES FROM OUR SCHOOLS

Louisville Bible School

The Louisville (Ky.) Christian Bible School held its closing exercises June 6, 8:30 P. M. at the Christian church, 13th and Green Sts. The program was under the direction of sister M. L. Mead. There were three graduates,—F. C. Cothran, Tennessee, William Worder and J. R. Johnson of Alabama. The program was rendered to the satisfaction of the intelligent audience that packed the house. Perhaps more than 100 were turned away for lack of seats. There was not a ball during the one hour and twenty minutes' exercise.

The ministerial association (colored) of the city sent two representatives,—Rev. Harris of the Congregational church and Rev. Payne of the A. M. E. church. Some of the best talent of the Baptist, Methodist and Catholic churches in the city, assisted in the excellent music rendered. The young men delivered their sermons and addresses in an excellent manner. President A. J. Thomson presented the diplomas and in his brief, but splendid address, told the graduates that their success (among other things) depended upon two things—prayer and work, telling them they should pray as though all depended on God, work as though all depended on themselves.

Mr. Cothran is preaching acceptably for the Hancock St. church, where he has pastored more than two years. Mr. Worder will open a mission in Bowling Green, Kentucky, where we have less than a half dozen members. For a while, Mr. Johnson will supply for the 12th St. church and other pulpits in the city.

The work of the school has moved smoothly forward this year, and there are prospects for a good opening the next school year which begins September 5th.

Southern Christian Institute.

Virgina Broomer and Emma Howard rendered a beautiful duet at church services last Lord's Day morning. They were accompanied on the organ by little Lois Lehman, ten years old.

Our new mail box has been approved by the Post Master General; it was made in our shop.

Harry Smith, '07, of Jackson arrived at the S. C. I. Sunday afternoon in time to attend part of the C. W. B. M. program. All of Harry's friends were glad to see him.

Attendance Report for week ending July 10:—The girls won.

The S. C. I. male quartette composed of Linn Hutton, Luther Brooks, Birdsee Calvert and Samuel Cotterell sang at the M. E. Rally last Lord's Day.

Our printing department has just finished the best catalogue ever put out by the S. C. I. It should be put into the hands of every alumna and friend of the Institution. Send for one TODAY.

Already we are hearing from young people who will be in school the first day this fall. Texas
Notes From My Desk
By Miss Gertrude Smith

R. T. Malott, Evangelist of Indian Territory, writes concerning his work from May 28th, to June 30th:—Additions, amount of money raised $21.03. We have two lots donated to us at Red Bird and $15.00 subscribed for building. We want to have a house on the property by January 1, 1868.

We have a house at Wybark and will pay our last ten dollars next Lord’s Day if the Lord wills.

We have just been able to get a house in Muskogee where we can have regular services and a Bible school. We will move into it the second Lord’s Day in July.

We have the following reports from J. I. Woods, Evangelist of South Carolina. On Sunday, July 1st, I returned from a ten day evangelistic trip. On Saturday, June 22nd, I preached three Mile Creek, where I preached morning and evening Sunday 23rd. Collected $5.00. After service drove to Cherry Grove Church, where I preached a sermon the evening of the 24th, collected 32cts. Next morning I drove to Brunson where I intended holding a revival. Owing to circumstances the officers decided that arrangements for meeting could not be made until Friday night, but on that night we were rained out. At this point, Brunson, there are but five members left, but they own their house of worship. They have agreed for me to return in the near future and hold a revival for them.

Saturday the 29th, found me at Cherry Grove Church again to attend a quarterly meeting of District No. 1, where there was quite a large number of delegates and ministers. I preached a missionary sermon at 11 o’clock service, Sunday to a large and appreciative audience. Collected for self at this district meeting $8.50. There was one confession. This has been the best, most harmonious quarterly meeting that I have attended for years and, therefore, feel much encouraged.

THE GOSPEL PLEA

Heart To Heart Talks With Our Young Folks:

Going away to School this Fall?

Write me a postal card if you are.

Mississippi

Dear Uncle Isaac—I am glad to inform you of the grand time we had the Fourth. We had dinner on the ground and speaking by Mr. Birdseye Calvert and Mr. Samuel Cotterell and Miss Enni Getts, and it was just fine I tell you. After the speaking, the eating took place. And just after the eating, we had a big ball game and that was the picnic. Uncle Isaac, I am here to tell you that all the students enjoyed the Fourth of July at the S. C. I.

Uncle Isaac, this is the place for young people to be if they want to make something out of themselves. I expect to stay here about six years. I came from little Flock, Arkansas. I like this place for a good many reason, one is that they carry on Christian work. They have eight months of school and then four months of Night School during the Summer.

I remain your friend,

ELBERT ALSTON.

The letter given above makes me think that those of my young people who attend our other schools ought to write for this column and tell the rest of the young people more about your school. I am sure all would like to hear. Many of you are at home now with your father and mother, but you can take time to tell others of the enjoyments of your school life. A few months ago we were glad to get some letters from Lnm Graded School. Let us hear from Louisville Christian Bible School and Martinsville Christian Institute.

"A man is looking backward from 'the hill of forty years.' He wishes with his whole heart that he were a boy again. Not for the pleasure of youth, nor that he might renew his good times, or have even better times, but that he might take hold of life with a firmer grasp, lay a broader foundation for future success, make more of his priceless opportunity of preparation.

"It seems so strange to the man looking backward that he could not have seen that the wasting of youth meant the wasting of life. He looks back in amazement at the boy he was, because the boy was so blind, so heedless, so unconcerned about the great significant future. How could he have squandered those precious days and years?"—Our Young Folks. Yours very truly.

UNCLE ISAAC

P. S. Please address me, "Uncle Jsaac care of GOSPEL PLEA, Edwards, Miss."

Snapshots on Reform.

All readers are invited to send in news items for this column.

Many young people who are readers of this department are also members of the Endeavor society. We find that in many places in the regular Endeavor meetings, at least ten minutes each month is given up to temperance and prohibition news. We urge that in each Endeavor society, the president or some other "live wire" give a ten minute’s report on the progress of reform. Why not make this the second Sunday in each month? Write us what you think about this. Here’s a hand for a forward movement for righteousness among our Endeavorers.

Colored ministers of North Indianapolis have united in an appeal to the board of county commissioners not to grant a license for the saloon in that locality, which has been applied for by Fremont Bartholomew.—The Weekly Imae Defender.

Robert B. Eleazar, secretary of the Anti-Saloon League of Clarksville, Tenn., corrects a statement made in our issue of May 22, in which Tennessee was quoted as having fourteen towns and cities with saloons. "Your figures were correct a few months ago," he says, "but heavy inroads were made on the traffic last winter, leaving to the saloon only three cities and one

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

North Carolina.

Dear Editor Gospel Plea:—I have received several copies of the enlarged Plea. It is the same rich and wholesome paper, only more of it,—brimful of the very best.

The Plea will never grow large enough to allow the "Helpful to All" page to be divided. That page is the most helpful of all I have read. The great things advocated in it are the only things that will help all. It tells us how to be men, tell us of the mistakes of other races and nations, shows that only those who have humbled themselves have been exalted, tells the poor man how to be happy in his cabin, tells the rich man how to use his wealth. It stands up for the Fatherhood of God and the Brotherhood of man.

We ought to feel very grateful to the Plea coming to us as it does in these days of trials, days of great confusion, days when we as a people are so liable on account of our weakness and inexperience to do or say something that would mean death to us and our children, something that would make all who have contributed so much to our uplift ashamed. The Plea comes to us and says to the Negro, Be a Christian; trust God and you shall rise, you shall be safe. It says to the brother with a white face, Be a Christian, trust God and you have nothing to fear.

The politicians have hung us up as scare crows, and tried to make the people believe that we wished to dominate or control everything. The Plea says to us, Prepare yourselves for usefulness, and God will open the way for you. He that humbles himself shall be exalted. It says to us, Be patient, show your appreciation for small things and in due time you shall be rulers of greater. It says to us, Cleanse yourself from all unrighteousness, be dependable, show to all men that you are trustworthy, be responsible to the extent of your engagement, carry out your contracts even though they cause you to suffer, make your records, show yourself a man and God through his people will care for you. The Plea of the Church of Jesus Christ with its teaching will solve every problem and will keep the unity of the spirit in the bonds of peace.

I am now at Spencer, Virginia and the contentions of the Plea that Christianity is the only solution to the great race problem, is fully supported and proven by the history of this grand Virginian family. I was born within three-fourths of a mile of the Spencer home, have known them all my life. Mr. D. H. Spencer was one of the old pioneers of the reformation. He made it possible for the Church of Christ to be established in this section of the country. He was rich in this world's goods, a large slaveholder, a large and successful farmer and tobacco manufacturer. It is certainly remarkable to note the effects of Christianity in the lives of this family. Mr. D. H. Spencer departed this life and was buried July 4, 1897,—ten years ago today. Mrs. Mary Spencer, the wife of this great and good man, died during the month of May, 1907. They have gone from labor to reward and their good works do follow them. Almost all the freedmen of the Spencers are faithful members of the Church of Christ, two of whom were ministers.

Mr. and Mrs. Spencer were not tyrants to their slaves, but treated them as Brethren in Christ. In his last days he made provisions for the old slaves that had remained with him and they were and are cared for almost as members of the family. During the sickness of his wife, "Miss Mary" as we all called her, you might go to any colored home and our people would express the deepest sympathy for her. I heard many of them say, "She surely must be a Christian. I don't know how I could have gotten along and raised my family but for her kindness. She never thought anything too good for us if we needed it; she never allowed my children to suffer." I heard many say, "I don't know what we will do without her."

Now what is it that has wrought such wonders in the lives of this family? What is it that has endeared the name Spencer to our people? It is Christ in them. What was it that lifted up our people and made them to feel the burdens of their responsibilities? It is Christ in them, the hope of glory. What is it that has opened the hearts and the eyes of the white people and caused them to contribute liberally for the evangelization and education of us and our children? The answer is plain,—it is as the Plea contends, Christianity; it is Christ! Then let us humble ourselves and open our hearts for the instructions of those who, in the name of Christ, will lead us to the heights of spirituality.

"Lord now indeed I find,
Thy power and thine alone,
Can change the leopard's spots;
And melt the heart of stone."

M. C. Walker.

Reidsville.

California.

By ELD. E. F. HENDERSON.
Pastor of People's Christian Tabernacle, Los Angeles, California.

Dear Editor Gospel Plea:—Since I made my last request for space in our little messenger, her face has greatly beautified, her body has been wonderfully enlarged, and she has had her entire dress greatly augmented; and no doubt by her improved external appearance, her digestive capacity has also received a benefit by the same hand and from the same source.

[Yes, brethren; send in the letters and the news items thick and fast.—Editor.]

We should indeed congratulate ourselves upon having such a paper to come among us with her pages wide open and inviting us to come in with our minds and hearts, full of news and reports, fresh from our active fields of labor, or we may
come with burning and shining thoughts reflected from God's word and living photos of the image of Christ in our hearts, lives, and in our conversations, all of which we can send whirling through The Gospel Plea. In this way we are constantly lifting some one up by our thoughts and we are being lifted up ourselves by the thoughts of our fellow-workers in other fields whose hearts and lives are being constantly electrified by being brought into closer touch and sympathy with our own through our communications which we brought to us weekly through The Plea. Why don't more of our brethren and sisters speak out and identify themselves in communicative, and a cooperative way with the great onward 20th century movement of the plea for Christian union which is being waged by the many bony headed and warm hearted heroes who are looking forward to the coming Centennial at Pittsburgh two years hence with an interest second only to that of the great judgement day when they will come in, leaning upon their staves, and bringing in sheaves that were gathered and bound in the latter days of the personal ministry of the Campbells, Creatus, Smiths and hundreds of others who fought so hard in the past century to start the present movement which promises so much for the fulfillment of the prayers of our blessed Lord recorded in the seventeenth chapter of John.

In conclusion, Mr. Editor, I want to thank you for what you have done, and for what you are doing in the journalistic field in holding out such splendid opportunities to the workers in their fields of labor, and where the grain is ripening so very fast and where the Macedonian cry for help has so long been unheard in isolated places for the want of a convenient means of conveyance, to its proper destiny. Thanks to the good Lord for giving unto us Brother C. C. Smith, and for prolonging his days of health and activity. It surely must do his soul good to visit the S. C. I. in her life and vigor, and to know at the same time, that he is looking upon the fruit which is largely the results of his own prayerful toil. It was the happy lot of the writer to know Brother Smith many years ago; and when he came out to the great west, it pleased him to send a letter in our behalf to the brethren which has been very helpful to us in this far away field. Mr. Editor, I hope you will pardon me for inflicting this long letter upon you this time as I had not spoken before for a long while.

Texas.

Dear Editor Gospel Plea: It has been quite a while since I have had an opportunity to write,

I can't see any Texas letters now-a-days. I will begin again by saying this has been an uncommon year for all kinds of work. The people in this part of the state have been almost ready to give up. But the prospects are better now and the people are taking new courage to go on with their farming and other mental labor.

The death roll has been very heavy this year among our people. On March 21st the death angle visited the home of Sister Bette Maynard and bore her spirit from labor to reward. She was my first wife's sister. Like her sister she left a host of friends to mourn her loss. She had been a member of the Christian Church about 37 years and had served as deaconess six or eight years, president of C. C. B. A. several terms. Leaves a husband, three married daughters, one single daughter, only one son. He is married and has five children. His wife departed this life, May 10th, and leaves him with the five little children and a niece to look after.

The next to follow was my son-in-law, Johny Brown of Rockwall, called upon to pay the debt of life May 22, 1907, after a long illness. He had only been married to my daughter a little over two years and had no children.

They were starting out in life a happy couple. Both were Christian workers in the Rockwall church and Sunday-school. The young man was on trial for an Elder, also assistant Superintendent in Sunday-school.

On assuming the work of the church at Cedar Grove, I found the work almost dead except a few young people who were almost discouraged. On the first Sunday in May I preached for them again; had one addition from the Methodists. On account of the heavy overflow, I had to go back to baptize him and preached two sermons,—one restored to fellowship.

On the 4th Sunday I was at Royal. This church had been greatly butchered up, but I succeeded in getting them to report in the quarterly Sub-Board.

On arriving at Greenville I had been called to the sick bed of a sinner man who wanted to be baptized. In the name of Father, Son and the Holy Ghost, I baptized him. He came up out of the water rejoicing. I exhorted him not to think of dying but how to live a Christian after he gets well. I left word with the officers to administer the Lord's supper to him Sunday morning.

The Sub-Board convened with the Center Point church and was a success. Raised in all $22.69, expenses $6.45. Sent to Evangelist $10.00. Sent to general treasurer of C. C. B. A. department $6.67.

The writer was very ill, under the doctor and could not attend the Board. I have not heard from the other Boards at this writing, but most surely they have raised a much larger amount for they have so many more churches to represent. Greenville Board has only five churches in all, and only four represented. The next Board meeting will convene in Dallas in September. Now, dear brethren, let us pray, and preach to have a grand time in the convention in Palestine in November and raise beside the Evangelist's salary, one thousand dollars. Let our watch word be, "Texas for Christ."

Yours in the work,
A. J. Hurdle, President.

Dixon.

In 1909 the movement to restore Primitive Christianity will be one hundred years old. Will the churches among the Negroes be multiplied by that time?
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, 162 East Market Street Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

Notes.

The Mt. Beulah Auxiliary held its regular meeting, July 14. The Centennial Work was discussed. We aim to raise our apportionment this fall, which is $50.00 as a school and the auxiliary will raise some aside from this later.

We were glad to have Harry Smith, one of our faithful Auxiliary members for a number of years, with us at this meeting. He is a member of the last graduating class and is now working in Jackson, Mississippi. He paid his dues as usual and said that he would continue to pay here until he joined an Auxiliary elsewhere.

We are happy to tell our readers that the Auxiliaries to the C. W. B. M. in Illinois, report that they claim Mrs. Lehman as their Living Link.

Arkansas

Dear Editor: Please allow space in your paper to say to its many readers, that our Auxiliary met the first Sunday in this month. We had a very good meeting and took a collection of 60 cents. We are expecting the Board meeting at this place in August and I hope that every Auxiliary in the state will send a delegate with a good report; for the Lord said, "It is more blessed to give than to receive." I am working and planning to make this one of the best meetings ever held in the state. We ask the prayers of every Christian.

Rosie B. Ivy.
Sherrell, July 13, 1907.

How to Conduct Our Meetings.

I wish to offer a few suggestions in regard to the manner of conduct-
Another, poor in worldly gain,
Gave all within his ken
Of strength and tenderness and truth,
To help his fellow men.
The record of the rich man's gifts
Lies on a dusty shelf:
The poor man lives in countless hearts,
Because he gave—himself.

**Mississippi.**

Dear Editor **Go B. P. LEA:**—Please find space in your columns for these few words to the workers of the Sunday-school convention. I intended to meet you all at Hernandale this year, but on the account of attending the convention at Edwards, I will be unable to meet you all at Hernandale, though I hope to meet all the workers at Edwards. I can say that the work is very much needed in the Delta.

Brother K. R. Brown was here a few weeks ago and promised me that he would come back at some time and hold a meeting. I have gotten a church house from my good Baptist brethren to hold a meeting at any time he can come. I pray that the time may come when our plea will be fully known in the Delta; for there is much work to be done in this part of the country.

**The Gospel Plea** is a small paper in size but its meanings are broad and I pray that it may continue to roll on through ages. I say to the brethren in Mississippi we must rise up with the determination and say we will take the world for Christ; for it is ours to gain. I hope to hear from our young men often through the **Plea**. I pray for the success of our meetings this year.

Yours in Christ,

R. B. BROWN.

Greenville, 409 Theobal St.

**SNAPSHOTS ON REFORM**

(Continued from 3rd page.)

small town in the entire state. This means that ninety-two of our ninety-six counties are 'dry,' and that eighty-nine per cent of our population lives in prohibition territory. When the next Legislature meet we expect to revise the record still further in the same direction."—Home Herald.

We gladly give space to the following letter from the editor of "The Home Defender," of Chicago:

Home Defender Success Club,
Edwards, Miss.

Gentlemen:—I am more than pleased to receive from Mr. Burgess a report of the splendid work being done by your club. I am deeply and sincerely interested in the progress of the colored race. My ancestors were friends of the Negro at the time when it meant something to be his friend.

I believe the opportunity is here for the Negro race to help solve the greatest problem before the American people. I believe the liquor problem to be even a greater one than that of human slavery, and the Negroes of America can wield a tremendous influence on behalf of prohibition if they can be made to see the importance of the prohibition reform.

We greatly need prohibition leaders among the Negro people. Where shall they come from? I sincerely hope and earnestly believe that some, if not all, of the young men who hear this message will decide that their duty lies in the direction of the prohibition reform, and I hope that all of you—no matter where your life work may take you—will recognize that the prohibition reform has some claim upon your talent and time and energies.

The liquor traffic is to-day the greatest enemy of the Negro race, and is responsible, more than any other cause, for criminality among the Negroes that has produced so much of the prejudice against that race. Without the drink traffic in the South the Negro would make faster progress and would help to solve what the white people call "The Negro Problem."

I sincerely trust the Home Defender Success Club of the Southern Christian Institute will grow in numbers and in influence, and I hope that you may be able to carry the gospel of prohibition into every Negro Institution of learning in the South.

Yours very truly,

EDWARD E. BLAKE.
Lesson IV.
EDITED FROM STANDARD BIBLE LESSONS.

Golden Text. — Little children, guard yourselves from idols.
—John 5: 21.

INTRODUCTION. — After the publication of the Commandments, Moses and Aaron went up near the cloud and darkness, which rested upon the mountain, where they received further communications. These the great law-giver told to the people, and the people heartily promised to obey; he then wrote them, together with the Ten Commandments. On the next morning he erected an altar and twelve memorial pillars at the foot of the mountain. There was one for each tribe. With the assistance of the young men whom he had selected, he offered a sacrifice for the people who were there. It was then the custom to seal a covenant with a meal of which both parties partook. There were over seventy there. At the close of this feast, Aaron and Hur were appointed temporary governors of the nation; the guests were forbidden to advance farther, and probably soon returned to the camp, while Moses ascended to the higher peaks of the mountain. Joshua went a little ways with him, and then he was left alone. For six days he tarried, and on the seventh day he was called to a position still more lofty and mysterious, where he remained forty days and forty nights. During this time, he was receiving instructions concerning his future duties. He received from God two tables of stone containing the Ten Commandments.

While Moses was being instructed by God, the people got to worshiping idols. They soon forgot all the great things God had done for them. As the weeks went by, and Moses did not return, they felt that they had lost their leader. They thought of the visible objects they had for worship in Egypt, and went to Aaron with the request that he make for them a golden calf. At this point in the history, our study today begins.

1. WHEN THE PEOPLE SAW THAT Moses delayed. — He had been absent for more than a month. The delay of Moses' return was a test for the Israelites, but they were not able to stand it. They were something like the faithful servants in the New Testament who said, "My Lord delayeth His coming." The people gathered themselves together unto Aaron. "They applied themselves as being left by Moses to be the chief governor and director of affairs together with Hur, during his absence. Up, make us gods. — They could not see God, and they wanted some visible manifestation of him. They had just come from the land of idols, where heathen gods were everywhere to be seen. As for this Moses... we know not what is become of him. — He may have perished in the mountain above. Now that he was gone from them, they felt like sheep without a shepherd.

2. AND AARON SAID UNTO THEM. — This was said in the hope that by a demand which pressed so heavily upon the female sex and their love of display, he might rouse such opposition as would lead the people from their desire. But his cleverness was put to shame. Whatever may have been Aaron's motives, his act was nevertheless sinful. THE GOLDEN RINGS. — The Egyptian rings, as seen on the monuments, were round, massive plates of metal; and as they were rings of this sort the Israelites wore, their size and number must, in the general collection, have produced a large store of precious metal. YOUR BIONS. — Earrings are worn in the East almost as much by men as by women. Most Assyrian and some Egyptian monarchs are represented with them.

3. AND ALL THE PEOPLE BROKE OFF THE GOLDEN RINGS WHICH WERE IN THEIR EARS. — It really seems that when people are moved religiously, there is no end to their sacrifice. While what they did in this case was wrong, still we may learn a whole-some lesson of this sacrifice from those who were far beneath us in opportunities.

4. AND HE RECEIVED IT... AND FASHIONED IT. — The gold must first have been melted together, and afterwards shaped and engraved as it seemed to demand. Perhaps the image was cast, but some have thought it to be overlaid with gold. MOLTEN CALF. — This image was made of wood, and coated over with gold.

5. WHEN AARON SAW THIS, HE BUILT AN ALTAR BEFORE IT. — He thus proceeded to follow a multitude to do evil, and help idolatry along, and still he did not intend that the people should drift away from worshiping Jehovah.

6. THEY ROSE UP EARLY. — Like a child with a new toy, they could scarcely sleep for thinking of the idol that they had made. BURNTOFFERINGS. — Those wholly consumed. PEACE OFFERINGS. — A part was bound, part given to the priests, and part was for a feast by the offerers. SAT DOWN TO EAT AND DRINK. — Worship and feasting went hand in hand in those days. RISE UP TO PLAY. — This play was evidently a religious dance. The intention of the context is that the dance was lewd.

7. AND JEHovah SPOKE UNTO MOSEs. — Who was ignorant of all that was going on below. THey PEOPLE HAVE CORRUPTED THEMSELVES. For this the Lord threatened to destroy them all, and to make of Moses a great nation, as many as stars in heaven.

30. YE HAVE SINNED A GREAT SIN: AND NOW I WILL GO UP UNTO JEHovah. — Though judgement is stayed, Moses does not feel that full satisfaction is made, that the people are wholly pardoned or restored to faith. Stern in the highest degree, and maintaining the honor of Jehovah and his law, he is the tenderest of men, and wholly devoted to Israel. The life of his people is more than life to him. Moses' mode of intercession is brief, but forcible.
Helpful to All.

Men are great imitators and impressions made on young minds are very apt to determine their course in life. This is especially noticeable in the conduct of large families. Whatever profession the older son chooses will likely be the one into which the younger sons in their order will drift. If the older son or daughter takes the wrong step and breaks down morally, no matter how much he or she suffers from this indiscretion, the younger children in the family will very likely follow the same path. This is due to the fact that the minds of most people are very impressionable and only a small per cent. of mankind has yet reached the point of development where they can throw off impressions strongly made.

What is true of individuals is true of races. The national spirit of every race of bygone years has been true to a type furnished by a hero. The history of Rome is largely an elucidation of the lives of the founders of that great people. It may be that Romulus and Remus are mythological characters, still they are a perfect image of the conception of mankind of those pioneers who built Rome. Abraham was the type-life of the Jews and all the great men they produced were reproductions of that patriarch. Whenever the nation defeated the formal worship of their religion, they lost their teaching that gave them the impressions and they apostatized. The reformers raised up by Jehovah always began by calling them back to the true worship in order that the old impression might be renewed.

The spirit of American political life is the spirit of Washington. Though our political leaders of become corrupt, they never get entirely away from the old Washington ideal. Whatever political reforms we start, are calculated to bring us back to the Washingtonian idea of human liberty.

But we can scarcely say that we have yet formed a national moral and religious type-life. We have a great host of men and women who have abandoned themselves to the sublime work of preaching the gospel of human elevation to every nation and kindred and tongue on the face of the earth, but we can not say that they have produced a type-life for the nation. Protestantism comes the nearest to it, but it is itself a Babel of confusion.

The men and women who have denied the pleasures of this life to the extent of martyrdom, to teach and preach, are moved by the divine impulse that they are producing a type-life that will become the impulse of the whole world. Whether their work shall succeed to the extent of giving such a type to their own nation they do not know. The nation is yet young and such an outcome is not improbable. But they have absolute faith that they are doing a work that will become the type-life of this or another civilization. When the world leaves its mad chase for sordid gain and adopts this higher type-life, the first great national, or international, resurrection will have taken place.

The young Negro men and women who have had their birth in the missionary school, should not have any trouble in finding a place in this sublime work of producing a moral and spiritual type-life for the nations. Their own race is largely without any type-life. The great mass are following no ideals. Many have drifted under the vicious influences of the most immoral of the substrata of our society. No greater work was ever given to mortal hand than giving a type-life to a nation groping in darkness without one.

There is one good thing in our American situation for which we should thank God. We have produced no Negro heroes of the Toussaint L'Ouverture or Maccabi type. Our heroes are in a field of higher endeavor than that. Providence has called them to a higher calling. The fact that the missionary school came to them is a positive indication that He has a higher service for them to perform. They should not allow themselves to be drawn into sordid political contests. Whatever class legislation is enacted, will, if contrary to principles of justice and right, defeat itself by its burdensomeness. The Negro can rise above these without entering a contest for their overthrow. The privilege of entering a world-civilizing work is a gift from God and he should not lightly throw it away for a selfish contest.

Man proposes but God disposes. Often man thinks he can bring about certain results but before he knows what has happened something transpires that he had not foreseen that completely changes the force of things. After it is all over, we can clearly see that these strange and unlooked for occurrences came by the hand of Providence. Just what the great battles of the future are to be, we do not know. We do know that the human hearts are not sufficiently regenerated and Society is not yet on a pure enough plane to justify us in talking of "universal peace" and "disarmament." Are we to enter a long contest for the Pacific Ocean with the Asiatic races complicated with European Alliances?

(Continued on 7th page.)
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from the Press of
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NOTES FROM OUR SCHOOLS.
Southern Christian Institute.
Told in a sentence:—Nearly all posts are set for the fence around the goat pasture. The hot weather of the past week has brought a splendid growth to the cotton. Principals and Mrs. Burgess are replacing over newly polished floors in their rooms at Belding Hall. Have you sent for one of our new College catalogues? President Lehman is having a new road built to the gravel pit on Shiloh. The Boys’ Summer Literary Society elected officers last Monday evening. Figs are ripening and Mrs. Lehman is having a new strawberry patch this fall.

We clip the following from the new catalogue:

Rules And Regulations.

Admission Of Students.

We have two classes of students, those who pay their way and those who earn their way.

Students Paying Their Way.

School opens October 1, 1907, and parents should send their children as near that time as possible. The classes are then made up and those who start at the beginning can easily do the work assigned, but those who come in later must drop into classes wherever they can and it is often difficult to make passing grades. The fees for entering are as follows:

<table>
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<tr>
<th>Description</th>
<th>Fee</th>
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<tr>
<td>Admission Fee</td>
<td>$2.50</td>
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<tr>
<td>Board for one month</td>
<td>8.00</td>
</tr>
<tr>
<td>Uniform for boy</td>
<td>10.50</td>
</tr>
<tr>
<td>Uniform for girl</td>
<td>3.75</td>
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In addition to this enough money must be brought to buy books. The cost of these will depend on the grade the student enters. The uniform is not an additional expense but will save the parents money. This will save you the expense of getting a dress suit.

Students Earning Their Way.

Those who desire to earn their way should write at once making application and they will be sent a blank which they will be expected to fill out. In addition to this they are required to send a testimonial from two reliable persons saying that the applicant is worthy and reliable. The minister of your church and the teacher of your school are the best persons to write these letters of recommendation.

The best time to begin is September 25th. The school will admit work students at other times but not as good terms can be secured as then. Boys should bring along not less than $15 and girls not less than $10. In some instances students can be admitted who have not this much money, but only by special arrangement.

Work students will be required to sign a contract to work one year or such a proportion of a year as is equitable, if they come later than September 25th. During this year they will attend night school. They will be graded each day by the Superintendent of their department for the work they do. Twenty points will be required for a day’s work. If the student is indolent or unfaithful in his work, he will be graded below twenty and he will thus be in debt for extra time which must be made up before he can enter school. But if he is faithful and does his work extra well, he is graded above twenty and at the end of each month he may draw this provided he needs it for clothes or books. In no case will be be given it until he needs it. Some of the most faithful have in this way earned as much as twenty-five dollars in a year.

When this first year has been put in faithfully, the student is entitled to eight months of schooling in the day school; and if a good record is made during these eight months, he is admitted as a regular industrial student entitled to go to school every session, working only during vacation and one hour each day.

The best age to be admitted in this department is between fourteen and eighteen. In a few cases students below fourteen or above eighteen are admitted. They should not be below the fourth reader grade.

SHOP TALK—NO. 9.

Are you keeping your eyes on “Shop Talk” every week? Have you received one of those beautiful S. C. I. post-cards in receipt for the subscription you had sent in? Remember every one who sends in money for a subscription before September 1, 1907, is entitled to one of these post-cards. Why not send a list of ten or fifteen subscriptions right away? It is worth a little hustling to get that nice Sunday-school Bible. The largest number of subscriptions sent in till Tuesday, July 30th was a tie between C. R. BAKER... Chicago, Ill. H. J. BAYEBOY... Lum, Ala.

Snapshots on Reform.

All readers are invited to send in news items for this column.

America’s greatest problem is the liquor traffic. It enslaves all of the American people who come under its influence. It sweeps through this country as an awful wind pulling the masses down. It blights the lives of men both morally and spiritually regardless to superiority, regardless to our standing in life. There must be a great revolution in this country. If the revolution is to be brought about, it must come through those who stand steadfastly for prohibition, for prohibitionists as a rule are men of deep moral character, men who study out their course of conduct from (Continued on 7th page.)
Contribution.

Have the Elders a right according to the Bible to discharge a preacher over and above the wishes of a majority under some circumstances? No.

I notice that in the issue of the "Gospel Plea," dated February the sixteenth, nineteen hundred and seven there appeared an article written by Elder M. C. Walker of Reidsville, North Carolina, upon this most timely subject. I have also read the articles written by Elder C. H. Dickerson of Kentucky and Elder Wm. Alphin. Brother Dickerson and Brother Alphin seem to agree upon the subject and see it in the same way while Brother Walker differs from both of them.

My reason for saving at this late hour anything upon this subject grows out of the conversation that I had with a brother who is not a minister but a mere church member, but has pretty fair knowledge of the New Testament Scripture. He wondered why the ministers differed on that plain and simple subject. Therefore I thought as a minister of the gospel it would be my duty to write a few lines upon the subject.

Have the Elders a right according to the Bible to discharge a preacher over and above the wishes of the majority of the congregation under some circumstances? No such action is absolutely limited. They might suggest, but the church could reject. Question, where does church power reside? Does it reside in the official body of the church? Or in the body of the church itself including officers and private members?

Answers.—From the Acts of the Apostles we learn that even on the most important questions the churches were the acting bodies. Business was transacted by a body called the church, or the brethren or the multitude together with the Elders and not by Elders as such aside from the church. Thus when Matthias was selected to supply the place of the Apostle Judas, Acts 1:15-26, and when the choice of the seven was made, Acts 6:2-5, it was the assembled brethren that were addressed, and who acted when the question concerning circumcision was to be carried up from Antioch to Jerusalem; it was the brethren who appointed the messengers for that purpose, Acts 15:1, 2, and when that question was settled Acts 15:1, 2, 7, 12, 22 the apostles did not in their official capacity pronounce decision nor did the Elders act by themselves apart from the members of the church.

The church members including the Elders were assembled together in their presence. The question was discussed and with their concurrence the matter was disposed of, Acts 7:11-22. The exclusion of an unworthy member from a church was the act of the assembled church, I Cor. 5:3, 5, 13; the readmission of that person was also an act of the church, 2 Cor. 2:5-9. In I Cor. 6:4-5 is also a clear indication that a church was expected to conduct its own affairs.

Results thus far.—It follows that church power resides in a church itself, not in its officers as distinct from the body of the church.

Say, brother Filer of our respective congregations, if you ever chance to serve a congregation which may have an immoral pastor and you know it to be a fact that he is a bad man and unfit to lead the flock of God, my advice is to lay the matter plainly before the body and urge upon them getting rid of him, but if they will not, then you resign and go and unite yourself to some congregation which you believe to be followers of our Lord and Savior Jesus Christ. Brethren where is that congregation which has an immoral leader and the majority of the church will keep him above the wishes of some of their sainted Elders? I don’t think you can find such a synagogue of the Devil as that side of Fudges (Hell).

Brother Wm. Alphin says when there arises confusion in the congregation over the preacher do like Isaac of old, go and dig another well. That’s very good in some cases, but brother ministers, don’t you leave until you have your own approval of conscience that God is pleased at your going. I believe in long pastorates. A preacher shouldn’t run every time a little trouble arises in his congregation, he will meet the same at the next place. We wish every pastor in the Christian Church, who is inclined to jump about from place to place would look toward Washington, D. C., and see how it pays a preacher to anchor himself to the sail and grow up with his people like Dr. Power, thirty years at one place. Fellow ministers, stay with your church and people until you become as a giant oak in the forest with the younger and older trees, spreading their branches about it. To cut down the oak would leave a large vacancy and many years would be required to replace it with another, and so also the pastors, and growth is always a slow process. Brethren in the ministry, let us stay in a place until we are loved by every body. I have been here with this church five years, watch me and see how long I will remain. I stayed with Campharren Church eight years, and still they will not give me up. Brethren, long pastorates are the best. I speak from experience. When everything is moving on smoothly and there is perfect calmness you stick, and when tempests, pestilence and cyclones come, cry out, “Jesus is a rock in the weary land and a shelter in the time of storm.” Be thou faithful until death, etc., Rev. 2:10.

Yours for Christ,

R. L. PERRAS,
Winston-Salem, North Carolina.

Heart To Heart Talks With Our Young Folks.

Going away to School this Fall?

A week or two ago I noticed in "Snapshots" that it was suggested that every second Sunday evening in each month in the Endeavor Society, the President or some other energetic speaker should give a ten minute talk on the progress of different kinds of reform especially that of the temperance and prohibition reform. I am certain that some of my young folks are mem-

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

Texas.

The Texas Christian Missionary Convention, according to record was organized in 1888. Therefore there were colored congregations in the state more than twenty-five years ago known as Christian and Christian only. There are many of the charter members yet living and residing in the state. Some have moved away and some have "Fallen Asleep." There are others who are inactive. Some becoming dissatisfied divided the convention into factions while preaching union to others; and some have remained earnest and faithful to the one Texas Christian Missionary Convention. New and young members have enlisted and by faithful and devoted efforts the old ship has been preserved and expects to land in Taylor, Texas, September 17th in her twenty-fifth anniversary in better shape for real war, war that counts for righteousness, than ever before. She has been split in two, since 1902, but the old flag has never touched the ground.

Space will not permit us to give many names connected with the beginning of the Texas work, but this is an invitation to all in the state or out in the State Convention or out in the Church or out to join us at Taylor in a Christian brotherhood reunion. The convention invites all workers and those who mean to do business for the Master. The state convention is a creature of the brotherhood of the state, therefore its privileges are for the Christian brotherhood. Its methods of evangelistic and educational work are strictly in line with the national brotherhood and her proceedings are absolutely democratic.

The Christian brotherhood in the state owes it to themselves to make the twenty-fifth anniversary a great meeting. There are many reasons why this meeting should be a great one. It appeals to the Christian self-respect of each minister in the church in the state. There ought to be, and there will be, a great coming together of our zion in our September convention. God would have us do great things and begin great things in this meeting. They may be what we call small things, but great ones. Little things are made mighty when touched by the hand of Infinite power. Our older brethren are urged to be there. The program will provide for a "Forefather's Hour" during which time the beloved old warriors and heroes will have the convention and their say. The Convention will be incomplete without these. The brethren of the state are able and we believe will make this the greatest meeting on record. If these twenty-five years have only brought us to the proper beginning place in the great work of the church, it will go down in our history as a great twenty-five years. There is no reason why in my mind that we can't go down from this Convention a united brotherhood. We hope to make the program a strong one. Ministers and workers from adjoining states have already accepted places on the program. Special reduced rates on all roads are expected. The church at Taylor is busy. The church at Circleville led by brethren Robinson and Craytons will share with the Taylor church in entertaining the Convention. The Convention means to largely pay her way this year.

The spirit of the times and real conditions demand that we have a commendeable meeting. This is simply to sound the warning to get ready everywhere, everybody and all departments of the Texas Christian Missionary Convention and all district conventions.

WILLIAM ALPHIN, President.

Mississippi.

Dear Editor Gospel Plea:

Please allow me space in your valuable paper to let you all know that we are only three in number here at this place with no shepherd but we are still contending for the faith that was once delivered to the saints.

There is a grievous wolf visiting us; he is Christian in name having his signature in print as a minister of Christ, yet he brings not the wholesome doctrine.

Although I am of the weaker vessel I have to stand in my deceased leader's stead fighting against sin. I taught the Bible class in the Baptist Sunday-school four times; gave two scriptural lectures and settled many questions in God's word and many more things have I done for the advancing of the cause.

Yours respectfully,

MRS. M. V. BLAIR.

South Carolina.

Dear Editor Gospel Plea:—I am pleased to have the privilege to write to you for the first time, and to publish this Christian work. The Lord says cast th' bread upon the water that we may gather it again. This looks like casting it on the water.

I had the privilege of attending a grand Children's Day at the Cedar Grove Christian Church. We had a fine lecture by Elder J. L. Wood and Prof. C. R. Wilie and after the exercise a powerful sermon was delivered by Elder J. L. Wood. He stayed over with us until Monday and preached for us that night and his sermons were very touching concerning the divisions among our people.

Our attendance was not very large but the Lord says where there are a few touching and agreeing on one thing he will be with us and I feel that the Lord was with us. We raised for State Evangelist the sum of $0.46.

I must say that we need more evangelists of the Word in the state of South Carolina. Our Christian brethren may know that we are holding up Christ and Him alone.

With the best to the PLea, I am truly yours,

E. T. Grant.

Branson.
Dear Editor Gospel Plea—Of late we have had many urgent appeals from readers of the Plea whom we have known in other fields, and who have known of our long and patient devotion to the gospel and its work among the colored race. Quite a few of these appeals came from persons who were either directly or indirectly brought into the fold of Christ by our instrumentalities more than a quarter of a century ago. And, Mr. Editor, it is sweet indeed for one to see fruit coming from seed which has been sown so long ago. And O, how beautifully does this help us to see the harmony of God's word. "Cast thy bread upon the waters and it shall be gathered up after many days."

We wish to say to our many friends who are in any way concerned about our welfare, and our work, that we are at work in a portion of the Lord's vineyard where the simple plea of the Gospel of Christ as it is being made by the Disciples is almost wholly unknown among my race; and hence if we have appeared lately to have been at all narrow or indifferent to the general work, it has been caused by the constant, and urgent demands that have been, and that are being made upon us to meet conditions as we find them in our local fields. The colored population in and around Los Angeles, (our city) now number about 15,000, and this is about three times the number that were here five years ago, and twice the number that we could count two years ago. We find by making a study of this question that fully 5000 of them are from Texas, 2000 from Georgia, 2000 from Tennessee. With the remaining 5000 from among other Southern, Eastern, Central, and Northern states, with the exception of perhaps less than 500 who are foreigners from the West Indies and other sea islands. But the very strange feature about the picture is that we find so very few Disciples out here and that we find so many Methodists and Baptists when future to be able to enter the field with heart and hand, and let our voice be heard more frequently through our Journals.

Los Angeles,

E. F. Henderson,

Alabama.

Dear Editor Gospel Plea.—We just closed a meeting of three weeks duration in the city of Montgomery, Alabama, where the god of fashion sways an unlimited sceptre. Quite a number of disciples live in Montgomery from different congregations in the country, in various directions, some of whom had not known where the church was located. We had no addition still the voluntary expressions of the brethren and sisters of their determination to attend regularly for worship, made us feel that our efforts were not in vain. The little Sunday-school seemed to take on new life. We urged the necessity of subscribing for the Gospel Plea, and writing for its columns. Bro. R. H. Murry promised to send his daughter to the L. G. S. next term. Bro. M. Williams has already sent his boy, Thomas, to Lom. This is two from Montgomery, Alabama. We are now in O'xmoor, Alabama, a mining district, where the furnaces run all day and all night, Sunday not excepted. We began preaching last Lord's Day to small but attentive audiences.

One of the most important lessons for members of the Church of Christ to learn in connection with church work is the necessity of an active and continuous effort on the part of every member to the extent of his or her ability, that the church might succeed. Such activity is the only means of spiritual growth in the individual member and of the advancement of the cause. A failure of any member of the natural body means defeat to that body to the extent of the value of that member. And the same is true of the spiritual body and its members. One member can live in such a way as to hinder the progress of the whole church. Think of the sins of Achan which brought defeat and disgrace upon

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

Adaline E. Hunt, Editor.

Notes.

I copy the following letters from the Junior Builders. Please note, carefully what the children are doing at these places. These are only two of the many letters that might be reported each week as working so faithfully and lovingly for the Master.

Illinois.

This year one more Junior secures a Life Membership certificate, making five life members of the Armonington Junior Society. To see our Juniors at work you would decide that they were all at least Life members, if not life members.

Mrs. J. C. Lappin,
Armonington.

Nebraska.

Please find enclosed one dollar for another supply of "Work and Workers" for our Juniors at Have-lock. My heart delights in our children—they are doing so well and trying so hard to meet their appointment. Last Sunday they voted a period of self-denial for themselves to add to the sum in their treasury for the Savior of the World, and they are giving thought and prayer as well as money. I will let them try to earn a dollar apiece, as many as can, before sending to you the names of any.

Mrs. R. B. Wilkinson,
Have-lock.

Auxiliary Program for September.

Life Stories of Great Missionaries.
Song.
Bible lesson.
Prayer.
Business period.
Offering, each one responding to roll call by giving a quotation from some missionary.

Great Missionaries.

This topic is full of interest. The names of missionary heroes should be as familiar in the Christian home as are the names of the great statesmen, great military heroes. The brief statements given below may be added to at will, but as the names are great names every one should be able to give one or more facts for each name. Other names might be added.

William Carey—Carey was called "the consecrated cobbler." He is spoken of also as "the father of modern mission." It was through his appeals that the first missionary society of modern times was formed, the Baptist Missionary Society of England, in 1792. And he was his first missionary. In deciding where to begin Andrew Fuller, the Secretary of the Society, says: "We saw plainly that there was a golden mine in India, but it was as deep as the center of the earth. Who would venture to explore it?" I "will go down" said Carey "but remember you must hold the ropes." He went to India in 1792, teaching, preaching, translating Scripture printing, establishing schools, and much of the time doing work to support these enterprises. He served India till his death in 1834.

Robert Morrison—The founder of Protestant missions in China was born in 1782 and died in 1834. He founded a college at Malacca for the study of English and Chinese literature and for the propagation of Christianity. He translated both Old and New Testament into the Chinese language and made a famous Chinese dictionary.

Robert Moffat—Moffat was a distinguished missionary to South Africa. He saw many of the natives turn to Christianity. Civilization advanced wherever he went. He inspired Livingstone for his work. His daughter became the wife of Livingstone.

Ethel Fiske—Graduate of Mount Holyoke and one of the faculty there when she heard the appeal for some one to go to the help of the Nestorian women in Persia. Many transformed lives are the result of her labors. At one time she had the unspeakable privilege of sitting down with ninety-two persons whom she had brought to Christ in Persia. A flourishing school for girls is now in Persia as a monument of her labors.

John Williams—Well was he called the "apostle of the South Seas." It is said that more souls were brought to Christ through this man than through any other since the apostles.

Frances Harloe—This heroic Jesuit missionary of the early part of the sixteenth century attempted to Christianize Malaysia, did mission in India and was the first to carry the Gospel story to Japan.

John Eliot—The "apostle to the Indians" was a native of England but came to America in 1631. He was pastor of the first church of Boston many years. He began work for the Indians near Roxbury, Massachusetts in 1646. He founded the first church for Indians in 1660. During his lifetime twenty-four of his Indian converts became preachers of the Gospel. He founded fourteen Indian churches and translated both Old and New Testament into their language. He died at the age of eighty-six—Missionary Tedings.
pleasure in doing so. Here at this school a boy or girl gets a thorough education—morally, mentally, and intellectually; in fact he gets a drill in all things that will fit him for life’s work.

Just because your people have not got the money, do not stand back for that; if you ever expect to do your part in the world’s work you must have an education. There is a great work for every individual and if you are not educated you can not do it. I am from Louisiana; I expect to continue in school till I finish. Don’t stand back because you haven’t the money. Come and work your way.

I am earnestly yours,

Moses Brown,

Edwards.

Uncle Isaac likes the earnestness of the letter given above. There is nothing like school patriotism. What would you think of an American citizen who wouldn’t sing “The Star Spangled Banner” or praise our Nation’s greatness? When I was a good deal younger than I am now, going to school, I praised my school to all my friends. How could I have done otherwise when it had done so much for me?

Does the world ever go wrong with you? Just smile a little and say “Things will look brighter tomorrow.”

Yours truly,

Uncle Isaac.

P. S. Address me, “Uncle Isaac, care of Gospel Plea, Edwards, Miss.”

HEART TO HEART TALKS

(Continued from 3d page.)

Members of the Endeavor Society and I urge you to do all you can to bring this about in your society. It would also be a splendid thing to have four young people to read “Snapshots”—one from each of the Gospel Pleas issued during the month. Don’t you think that all your Endeavor members would be delighted with this?

Mississippi.

Dear Uncle Isaac—I am a boy working my way in school at the Southern Christian Institute. I take

SNAPSHOTS ON REFORM

(Continued from 2d page.)

conditions involving or leading to the one question of absolute right or wrong.

The Christian people in this country have no time to spend in offering one word of criticism against the efforts that are being put forth by these men for the overthrow of the liquor traffic. It is an evil which has practically locked the wheel of progress, laid the blockade on civilization, nor can they afford to hold places in the rear or jump the traces with all their influence and energy which they should have for this organization which was gotten up for the overthrow of this giant evil.

The Christian men and women of this country should be properly impressed with the work that is being done by the men who advocate prohibition, they should throw around them all the influence possible. We should rally for prohibition and continue to rally laboringloyally together for the accomplishment of the one common purpose.

If the drink traffic is to be destroyed, this organization is the only instrument that is available for the destruction of it, with the hearty co-operation of the Christian people of this country. This reform does not depend upon any one man or set of men. Therefore it is duty of every Christian of this country to set their faces toward the common foe, fall in line, close ranks, and join in a general assault upon the enemy.

Next week we hope to report that the Georgia legislature has passed the state Prohibition bill.

“The saloon would destroy the church if it could; the church could destroy the saloon if it would.” The following are a few startling figures: number of church members 32,488,161; number of persons engaged in the liquor business 285,713. The church has 5,396,799 voters; the saloon has 283,713 voters. The church gained 2.77 per cent. in 1906; the saloon lost 25 per cent. in 1906. The church is only beginning to realize its strength as, measured by ballots. Woodhall Hill.
Lesson VI.
EDITED FROM STANDARD BIBLE LESSONS.

The Sin of Nadab and Abihu.

Lev. 10:1-11.

Golden Text.—Wine is a mocker, strong drink a brawler; and whoever erryth thereupon is not wise. —Prov. 20:1.

Time.—B. C. 1446. Place.—Camp of Israel before Mount Sinai.

Introduction.—Nadab and Abihu were sons of Aaron, and nephews of Moses. They were chosen priests of God, and were under obligations to set an example of obedience before every one that would help greatly in bringing others into Christ's Kingdom. By divine invitation Nadab and Abihu went with Moses and Aaron into the mountain and were granted a vision of God.

The incident of to-day's lesson occurred just after Aaron and his sons had set apart to the priesthood the incense upon the golden altar within the Holy Place, at the time daily sacrifice was being consumed upon the altar of burnt offering in the court. It was while at this service that Nadab and Abihu were destroyed. The reason that is assigned for destroying them is they "offered strange fire" before the Lord. This may mean that they took the fire from some other than the proper place—namely, the altar of burnt offering, or that they failed to prepare the incense according to the careful directions that had been given them; or that they offered it at a time not commanded.

The sudden and dreadful punishment of these two men is explained by the necessity of laying sharp emphasis upon the duty of reverence and carefulness on the part of those to whom the privilege of coming into God's presence to minister has been granted. The sacredness and honor of God are above all other considerations. Nadab and Abihu committed their sins in their costly robes. Read Acts 5:1-11.

It has some times been wondered whether this impious act of Nadab and Abihu was not done in a drunken frolic.

(1) Nadab and Abihu.—Their consecration to the ministry of the tabernacle had just been completed that day. Censer—the censer was a small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled. On the day of the atonement the censer was filled with live coals from the sacred fire on the altar of burnt offering and borne into the Holy of Holies, where the incense which the high priest had brought in his hand, was thrown upon the burning coals. In this case the incense was burnt while the high priest held the censer in his hand, but in the daily offering the censer was set down upon the altar of incense. Incense.—A mixture of sweet spices was burned by the priests twice a day upon the altar. Which He had not commanded them.—The lesson that Israel had to learn and by being obedient to which alone could it be fenced off from surrounding idolatries and their destructive moral and religious consequences, was that God was to be worshiped as God had enjoined, and not desired. To insist on that was not the pedantry of ritual martinetism, but the carefulness which stops the smallest crack in the 'levee' that alone keeps millions of acres from being drowned by the Mississippi. If we think of all that hung on the question whether Israel was to keep itself unspotted from the heathen world around it and various evils, perhaps this tremendous judgment will assume a different aspect.

(2) There came forth fire.—They reached the door of the tabernacle where Moses and Aaron were standing, when they were met by a blast of the same fire that had already swept the brazen altar, and they fell dead.

(3) This is that Jehovah speaks.—I will be sanctified in them that come near me. —As the ministry through the tabernacle service had just been established, the sacredness of the whole thing would be gone if the ministers would dispense at will with any fixed regulations. Before all the people I will be glorified. —As they sinned publicly and scandalously, so I will vindicate my honor in a public and exemplary manner. And Aaron held his peace. —When we know that the Orientals are very demonstrative in sorrow, Aaron's silent acquiescence is astonishing.

(4) Michael and Eleazar.—Cousins of Aaron, and the nearest relatives who were not priests. Carry your brethren.—Nadab and Abihu. Out of the camp.—As we may presume, to bury them.

(5) In their coats.—In their priestly robes. They had perished as if by a stroke of lightning, as neither body nor clothing were destroyed. Lange says that they buried the dead in their linen coats as their priestly garments had been defiled with the dead bodies.

(6) Eleazar and Ithamar.—Aaron had four sons—Nadab, Abihu, Eleazar, and Ithamar. Let not the hair of your heads go loose, neither rend your clothes. —Both this and the rending of the clothes were among the most common signs of mourning among the Jews. That he be not wrought with all the congregation. —No ruler can sin without involving the people in the sad results. Let your brethren, the whole house of Israel, bewail. —The mourning of the people would not be misrepresented and would deepen the impression of the event.

(7) Ye should not go out from the door of the tent of meeting.—To accompany the dead bodies. They were to go on with priestly duties. For the anointing oil of Jehovah is upon you. —By the anointing they had been set apart to represent God before Israel. The anointing oil was the symbol of the spirit of God.
Harry G. Smith, an exemplary young man who completed our Bible course last May, presented himself to the Mississippi convention for ordination. Below is a list of questions prepared by the president of the convention for his examination:

I. Inspiration.
   (1) Define what we mean by Inspiration.
   (2) How many Human Sources of Inspiration, and Name them?
   (3) How many Divine Sources? Name them.

II. Were the Holy Scriptures given by Inspiration of God? Name Book, chapter, and verse where it is so Stated in the Bible.

III. Is every word, Phrase, Sentence and Paragraph in the Bible Inspired?

IV. Have you been called to preach? When, where, How, and by whom were you called?

V. Name Books, Chapters, and Verses in the Bible which name the qualifications of an (a) Elder (b) Deacon.

VI. What do you understand by the term Church? (b) To what church do you belong? When, Where, and by whom was the Church of Christ established?

VII. Give Bible Proof that there is but One Church, and that is The Church of Christ.

VIII. How many Church Ordinances have We? Name Them.

IX. Who may become members of the church of Christ? Give Bible proof for your answer.

X. How many forms of Baptism are there? Name them. (G) Name the Bible form. Give Bible proof for your answer.

XI. When and by whom was Sprinkling introduced for Baptism?

XII. Explain how 3000 persons could easily have been immersed on the Day of Pentecost?

XIII. Name the Officers of the Church of Christ. Give Bible proof for your answer.

XIV. What is the Gospel?

XV. What do we mean by Gospel of Promise? Gospel of Fact?

XVI. Name the three things which occurred which gives us the Gospel of Fact?

XVII. Define (a) Faith, how is it come?

XVIII. Repentance? (c) Conversion, (d)

XIX. Sanctification. Give Bible proof for your answer.

XX. Holy Spirit. Give Bible proof for your answer.

XXI. Missions.

(a) Can a man be a Christian without being a Missionary?

(b) Is it right for a minister to hire for a certain Salary? Did Paul ever work for wages for any church?

(c) Give a short sketch of the Missionary tours of Paul.

(d) Who is known as The Apostle to the Jews? Who is known as the Apostle to the Gentiles. Give Bible Proof for your answer.

(e) Give Bible Proof that a man can fall from Grace.

(f) Is it wrong to give Suppers in the Church to raise money for mission s?

(g) Is it wrong for a member of the Church to Dance? Give bible Proof for your answer.

Whatever may be one's opinion as to whether "every word, Phrase, Sentence and Paragraph" in the Bible is inspired, there can be no doubt whatever that the grammar and orthography of the above questions are not inspired. We have asked our printers to set this up just as it was written and if our readers will take the pains to correct these mistakes they will find at least seventy-three and still overlook some very serious errors of diction. This was written by a young man who sports some three or four titles after his name. It is really a serious matter for one who pretends to be a leader to the young to offend so grievously in this particular. One or two mistakes would be bad, but seventy-three are an outrage on language.

But the most serious error in the above is not its errors of diction and grammar. For the Church to sanction these questions prepared by their president, would make it a denomination of a more dogmatic nature than any other denomination. Some of these questions are very similar to those over which the Presbyterians split in the celebrated Briggs case and which caused them to call a new council and adopt a new creed.

The Disciples of Christ came into existence because they protested against creeds and ecclesiasticism. Thomas Campbell gave us the saying, "Where the Bible speaks, we speak; where the Bible is silent we are silent." We have always held that on fundamentals we must be united, but on matters of opinion we must give each other perfect liberty. In the above questions are questions of opinion over which very few Christian scholars would entirely agree. To promulgate them would be to make the Church a denomination.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
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.

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Personal and News Items.
-Mrs. Gis Mitchell of Kerr, Arkansas, writes:—"I certainly enjoy reading the pages of the enlarged Plea. It is a welcome guest to my home every Monday morning. The Bible says that confession is good for the soul, so I am glad I can say that for a truth since I have been a subscriber and read all the good things it teaches, I am a brighter Christian. I see better the duty and beauty of Christian life. I am glad when I read of so many saloons being closed. This proves that true Christians are at work both in the North and in the South."
—Mrs. Gis Mitchell, Kerr, Arkansas

—R. L. Peters, Winston-Salem, N. C. writes:—"July 28 we were in the spirit on the Lord's Day and preached from Acts 8:37-38, which resulted in a minister in the Baptist church giving his license and uniting with us upon the Bible and the name Christian."
—Mrs. Gis Mitchell, Kerr, Arkansas

—Eld. T. D. Davis has taken up the work at Ardmore, Indian Territory. He expects to send a number of young people to the S. C. I. this fall. His work opens up very auspiciously.
—Mrs. Gis Mitchell, Kerr, Arkansas

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.
The Mt. Beulah Post-card Co. desires to thank all those friends who are selling cards for them. The dollars are beginning to roll into the treasury. The clock is paid for now. We must get in a good many dollars yet before the angle lamps and strawberry plants are paid for. But the undertaking surely will not fail.

The following students give the Sunday-school talks during August: August 11, Samuel Cotterell; August 18, Frank Coleman; August 25, Dora Hutton.

Alonzo Anderson of Smith Station who attended school here last winter, was drowned Monday.

By an oversight the attendance report was not given in these notes last week, so this week we give the report for two weeks: For the week ending July 24, the girls won; July 31, the girls won. Last week the boys had only five points against them, but in spite of this the girls beat them.

A cement drain from Allison Hall is being put in. Clarence Murphy, a student, is looking after the job. Elbert Alston is choir boy in his place for a few days.

Birdsall Calvert attended the State Sunday-school Convention at Hermanville last week.

See Post-card Ad. under the heading, "What you want."

Harry Smith, '07, visited at the S. C. I. Monday and Tuesday of this week.

We take the following from the catalogue:

Miscellaneous Suggestions.
The beds will be furnished with everything necessary and so no bedding need to be brought from home by the students. Lamps, wash-bowls, pitchers and a few other such articles will be furnished.

Each student should bring his own table napkin, towels, toilet soap, a cup and small pitcher for drinking water, and dishes to be used by him when sick.

Parents sending their boys and girls away to school should provide them with a good trunk well filled with the things they need, including thread, needles, pins, buttons, etc. We especially urge that they be provided with at least, an umbrella and overshoes, to protect them from the heavy rains which occur frequently throughout the south. Let each one have all these things for himself and not annoy others by constantly trying to borrow.

We seek to destroy habits of indolence and pettiness. For this purpose we insist that they come regularly to meals and that they try in various ways to maintain a cheerful and ambitious spirit. Students reporting themselves sick, will not be sent meals the first meal they miss.

Lessons in economy are also very necessary. The washing that is allowed is therefore limited. No white petticoats and no white dresses or others of like nature will be allowed without extra charges or special arrangements being made for them. Dark petticoats and dark dresses should be made of dark calico or gingham only.

Each student should bring a Bible or buy one here.

The next session begins Tuesday, October 1st and students are especially requested not to come on the Lord's day, or make arrangements to go home on that day.

Visitors coming to attend Commencement exercises will be accommodated if possible, but will be charged 75 cents per day or $3.00 for the week.

SHOP TALK—NO. 10.

To make a good religious week is a great undertaking. It takes money, it takes subscribers, it takes friends. More than that it takes unceasing care of the proof-reader and the printing-office force that unwarranted mistakes do not creep in. We wish all of our friends could walk into our printing-office and see our boys put the PLEA together. It would do your hearts good. Can't you send us two or three subscriptions? Remember somebody is going to get that nice Bible on the first day of September. The following person had sent in the most subscriptions up to noon, Tuesday, Aug. 6.

FANNIE L. HAY, Waco, Texas

Special.
Gov. Smith of Georgia signed the Prohibition bill Tuesday, Aug. 6th. The South is awake!
Snapshots on Reform.
All readers are invited to send in news items for this column.

Had the people of this country, known the evil of the saloon twenty years ago as they see it today, no doubt that the hundreds and thousands of dollars that are now being used to carry on prohibition work would be utilized in establishing more schools throughout this broad United States.

The strength the saloons have is by combination and the only way to retard the progress of the giant evil, is that the good people of this country unite into one combined force and cast the stone that will cause the destruction of this giant.

The destruction which the drink traffic has brought to the masses of this country, may cause many of us to be impressed with the idea that there will never be a complete destruction of it, or that it will take a long time, so long that we will never live to see the work accomplished. But stop and think for a moment. The work of the future generation depends largely upon the work of the past generation; the work of tomorrow depends largely, very largely, upon the work of today. Therefore the work that is being done in this generation for the destruction of the drink traffic, whether or not we succeed in bringing the complete destruction we will leave a record for the future generations and they will take up the work just where we left off, making it one of the vital questions of their generation.

Crispus Attucks, a runaway slave at the head of a crowd of citizens resolved that the conduct of the British soldiers who marched through Boston could no longer be endured, and rose up against them saying, "The way to get rid of these soldiers is to strike the main guard; strike the root. This is the nest." At the first fire Crispus Attucks fell. This man did not live to see the victory achieved, but the result of his record, the result of his bravery and patriotism aroused the people throughout Boston to press forward and distinguish the work of the British soldiers. Today in like manner those who have resolved that the conduct or result of the liquor traffic can no longer be endured, I say to you cast a stone today, not tomorrow; decide today from what angle you will look. Cast the stone hard and fast at the root of the liquor traffic, for the root is the nest, and bring the true principles of right living to all mankind.

Kerr, Ark.—I believe there are good lessons in "Snapshots on Reform" for all our people. There is enough to put the whiskey-thirsty to thinking and to keep them from being customers of the saloon.

I noticed in the last issue of the PLEA a saloon keeper points out where to find his best customers; and now as the saloon keeper has uncovered his customers, I pray God that they will change their trading place. —Mrs. G. M.

THE GOSPEL PLEA

Heart To Heart Talks With Our Young Folks.

Going away to School this Fall?

The greatest possession that could come to a young man or woman is to do right simply because it is right. It is not difficult for some people to do right when they are being watched, but to do right whether watched or not watched, simply because it is right, is another thing.

Boys and girls may conceal their evil doings from their parents, but nothing can be hidden from God. He knows all things, even our thoughts. No one can think wicked things without receiving punishment for it. The officers of the law or the fathers and mothers will not punish for they may not know the evil thoughts the children are thinking, but God knows and will punish as surely as the sun will rise in the morning. Did you ever see a man with hard lines in his face? See how he selects bad people for his companions. That man is continually receiving punishment for his evil thoughts.

I am sure that all my young people want to have good strong bodies. If you do, you must live pure lives and think pure thoughts.

Arkansas.

Dear Uncle Isaac:—I, having read of your Heart to Heart Talks with Young Folks for quite a while, decided I would write you. I am quite young (only twelve years old) and am a student of the public school at this place, of which Prof. E. E. Bright is teacher. I have quite a love for school and expect to attend the S. C. I. some day in the near future. My mother is dead and I am living with my dear grandparents who are members of the Christian church at this place.

Mrs. Sarah L. Bostick, the state organizer of the C. W. B. M., was at this place on last Sunday (the 21st inst.; she lectured to the women of the Christian church on Sunday morning and to the men and women of the Baptist church on Sunday evening. And on Monday morning as she was leaving for her home in Argenta, Arkansas, she came by our school and gave us a grand lecture, and asked some one of us to write a few words in the PLEA to Uncle Isaac. So I thought I would be first. And with the encouraging words from Mrs. Bostick and the request of Uncle Isaac for some one to write him, I have gained great courage and thought I would be the first one to write from this place.

My teacher is very kind to me and wants me to attend college this fall, and if I do attend college I want to come to the S. C. I. My teacher is also a member of the Christian church at Pea Ridge, of which Rev. M. M. Bostick is pastor.

I hope you, Uncle Isaac, will print my letter in the Go PLEA in the earliest issue possible, and I will encourage other young children here and all elsewhere that I may go, to write to you.

I am very truly yours,

OPHELIA TAYLOR.

Blockton.

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

**Mississippi.**

Editor Gospel Plea:—Please allow space for the following few lines which may start some young person to thinking.

On July 25th as I was out riding through the country, on my way home I came by the S. C. I.; riding along the road side and viewing the ten magnificent buildings that make the S. C. I. and carrying myself back fifteen years when this beautiful campus had upon it only four buildings: The Mansion, printing-office, barn, and one cottage which is used now as the home of Prof. Howard and family.

Now, my dear young folks and parents, how do you suppose these buildings were erected, and for what purpose? They were erected by students that were earning their way through school. They were erected for the purpose of giving your sons and daughters a place to be trained,—workmen that need not be ashamed to go out into the world.

Fifteen years ago I came to the S. C. I. a poor boy with only ten dollars and two changes of raiment. I could not write and could hardly read. Entering school on my ten dollars with chore-work assigned me morning and evening I remained in school until April when I began work for my next year's schooling; and so on every Summer until I received a pretty fair education. And now I live on a little farm two miles south of Edwards for which I give ten dollars with chore-work assigned.

I have the oversight of the following congregations: Stewart, Va., Martinsville, Va., Cambranch and Winston-Salem, North Carolina.

Last year when I made my annual report to the brethren of the Piedmont District Convention at Martinsville, Virginia. I decided to pastor not more than two congregations, but owing to the scarcity of preachers, I was forced to serve the ones I have or else they would have gone down for want of preaching. None of the churches I am pastoring is able to employ and pay a good man who loves the cause, and is willing to sacrifice, a good salary. I will serve them up until our annual co-operation meeting which meets in August at Roanoke, Virginia, then I will only accept pastoral charge of one. I am glad to say that on my field this year I have had marked success on all lines.

I had the pleasure of witnessing the closing exercises of the Martinsville Christian Institute, which was a very successful one.

On the twentieth of May Prof. J. H. Thomas, President of the Martinsville Christian Institute, lectured at the Christian Church in this city. There sat upon the platform with him some of the leading ministers and educators of this city. Prof. Thomas proved himself master of the situation and after the lecture he exhibited some of the work done by the students of M. C. I. which will add much to the increase of the school in numbers in the future.

May God bless Prof. Thomas and may he live long and do much good for the race.

**South Carolina.**

Editor Gospel Plea:—It has been quite a while since I have sent in a report from this place, but we have been busily engaged in the Master's work just the same.

I have the oversight of the following congregations: Stewart, Va., Martinsville, Va., Cambranch and Winston-Salem, North Carolina.

Last year when I made my annual report to the brethren of the Piedmont District Convention at Martinsville, Virginia. I decided to pastor not more than two congregations, but owing to the scarcity of preachers, I was forced to serve the ones I have or else they would have gone down for want of preaching. None of the churches I am pastoring is able to employ and pay a good man who loves the cause, and is willing to sacrifice, a good salary. I will serve them up until our annual co-operation meeting which meets in August at Roanoke, Virginia, then I will only accept pastoral charge of one. I am glad to say that on my field this year I have had marked success on all lines.

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May God bless Prof. Thomas and may he live long and do much good for the race.


Dear Editor Gospel Plea:—We closed our protracted efforts at the Macedonian Church of Christ, of Oxnmoor last night, resulting in the confession and baptism of two young ladies, and the edification of the church. We intimated in a previous article some of the disadvantages of church work in this place. And another is an open saloon in a few hundred yards of the church where music and dancing were kept up most of the time of our meeting. So, many who should have heard the Gospel did not attend the meeting.

The church seems determined to exceed last year's offering in the Rally Day collection next November. They are well pleased with the Gospel Plea and some whose subscriptions have expired, say they will renew soon. I saw and talked with Bro. J. W. Wood, who is not a subscriber, and he said that he intended to subscribe for it.

**Reply to Elder R. H. King of Texas.**

R. H. King, Presiding Elder of C. M. E. Church.

Dear Sir and Brother:—Please accept my thanks for the kind and brotherly invitation to your great state. I trust, in the near future I may be able to visit Texas, and in turn I extend to you a similar invitation to the state of Alabama.

You ask what relation do I sustain to the S. C. I. In reply to this question I would say that I am not connected at all with the S. C. I. in a special way, that is I am not officially connected with the Insti,
tution. But in a general way I am and I am very much interested in its success. I feel that the success of the S. C. L. means very much for the Church of Christ and the Negro race. The S. C. L is supported by the Christian Woman's Board of Missions. The Lam Graded School of Lam, Alabama is also supported by that organization, and I am officially connected with the Lam Graded School. Hence the relation. Your next question is, What relation do I sustain to the Christian denomination? In reply to this question I wish to state that I am in no way connected with the Christian denomination, neither are the above mentioned schools connected with that, or any other denomination as such. The supporters of, and workers in these schools do not believe that denominationalism is any part of Christianity. Indeed they think, and stronger than that, they believe it is contrary to the teachings of Christ and therefore a foe to Christianity and interest of humanity. Christ established an Institution on earth which is called in Holy Writ the "Kingdom of God" John 3:3, "My church," Matt. 16:18. "His body," Col. 1:24. Christ is head of that body—the Church. Eph. 1:22. He not only established one Church, but prayed for the oneness of his Church and gave reason for such oneness. John 17. He gave a perfect rule of life, for the government of his Church. Tim. 3:16. He also very plainly gave the terms of admission into his body, the Church. Matt. 28:19. Mar. 16:16. John 3:5, 14:16. Acts 2:38; 16:31-33. Christ designated and qualified those who were to bear the good news of salvation to a lost world. This you know is a very important item. He locates the place at which they are to begin, and records the time of their beginning. Thirty-five years ago I sought, by inquiry and found what Christ, by the Holy Spirit said one must do to be saved. I humbly obeyed him from the heart. Did that not make me a member of the Church of Christ? If not, why not? I have never joined any other Church. The Church of Christ has so completely satisfied the longings of my soul that under no circumstances have I desired membership in any other.

Yours in his service.

H. J. Bratton,

Lam.

Arkansas.

Editor Gospel Plea:—I am around to see you again after a long absence to give a few notes on Arkansas.

I have just returned home from a four days debate held at Center Point between Joe S. Warlick of Dallas, Texas (Christian) and a brother of Hope, Arkansas (Baptist). The propositions were as follows:—
The Baptist affirmed that the church of which he was a member was organized before Christ's personal Ministry and was Apostolic in doctrine and practice and could be traced through an unbroken succession back to the Apostles. Of course Bro. Warlick denied.

Two days were spent on that proposition. Bro. Warlick in turn affirmed that the church of which he was a member was Apostolic in origin, doctrine, and practice.

Space would not allow me to tell all that was said. Suffice it to say that Bro. Warlick is certainly a skilled debater and a silver-tongued orator and handled his opponent with perfect ease.

The big meeting season is now on and let us all hit hard and fast while it lasts. It only comes once a year. Several of our churches are getting in tune. Pearidge is arranging to have our beloved Bro. Alphin of Waco, Texas, to hold her a meeting. Come on, Bro. Alphin, we are always glad to have such men visit us. We haven't gotten through tickling over the two sermons you gave us yet.

Brother M. M. Bostick is also planning to begin a meeting at Military Height. Center Point will begin on the 15th with Brother W. T. Yorke at the head, as preacher. Washington is also planning. Bro. P. Marshall of Columbus, and A. D. Johnson of Hope are in readiness to serve them. Brother M. M. Martin, G. W. Ivy, L. Shelton and others also will hold protracted meetings.

The writer is undecided as to what place he will hold meetings during the Summer. On the first, I will be at Blackton, on the second either at Plummer ville or Batesville; the latter is arranging for a series of meetings; we have only one member there. On the 22nd if the Lord's will, I shall start for Louisiana for ten days' meeting.

Sister Sarah L. Bostick is pretty busy rounding up the Auxiliaries. Sister Susan H. of Washington, one of the first members of that church, and whose house is always ready for the preacher, told me her Auxiliary was taking on new life and increasing in members.

While on this trip, it was my good fortune to stop at Sister Hana Bell's, wife of Will Bell deceased. To say that I enjoyed myself fine would hardly spell it. Very soon after arriving, a cold bucket of water was brought by one of her five tall sons and then a fine supply of the finest Elberta peaches I have seen anywhere this year was brought. Of course I helped myself to the full. Very soon dinner came and many good things that my soul loveth were spread, but the peaches had the right of way, until my stomach could not demand. Such women as Sister Bell as a farmer and manager are hard to find. She has 80 acres of fine land and is setting out all kinds of fruit trees, living at home and boarding at the same place.

Pearidge had fine times on Children's Day, an immense crowd and splendid exercises. If my memory serves me right the collection was about twenty dollars.

The Auxiliary met at Pearidge Sunday. A short program was rendered. Sister Ellen Brock, their president, gave some timely remarks concerning the work.

I am yours for a push all along the line.

H. Martin.

Mississippi.

Dear Editor Gospel Plea:— Please allow me space in your valuable paper to report the work of the

(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. F. Hurian, 132 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

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**OUR READING.**

"But a good book is the precious life-blood of a master-spirit embalmed and treasured upon a purpose to a life beyond life."

How many of us realize the good there is in reading good books and good papers? I am aware of the fact that much of the good and help that should come to us through reading is missed by our neglect of reading the best books and periodicals. Reading is like choosing one's associates, unless our choice of friends and books are the best they will prove a detriment to us. I have been thinking a great deal recently about the reading of our church members, and especially those who would criticise the work of the C. W. B. M. among our people. I have found that they are always those who do not read the Missionary Tidings or any other church paper, and know only what they hear of the great work of these Christian women. What they think they know they express in words, and this is their well known expression "we want to run our schools." Let us be frank and honest with ourselves and to our God, and hesitate one moment and think of the few dollars we have given for our four schools, and yet we find but one of these schools with a white faculty. It seems to me that the C. W. B. M. is allowing us to lead our schools without our showing much appreciation.

But what has this to do with reading? Just this; if we were readers of the "Tidings" and knew of the work of the C. W. B. M. among our people there would be no doubt in our minds that these consecrated women are trying to send the gospel into all the world. The Missionary Tidings comes to us this month with a picture of the Martinsville school and faculty, while last month we had an article in the same, telling us about our Texas College. And yet we have people who are asking "What has been said about our school?"—all on account of a lack of reading. Then we have the Peru coming to us each week, telling of the work among the colored brotherhood and how many of us fail to read this? How can we expect to know of the great work needed among our people unless we read and come in closer touch with them? Have you chanced to read some of the white brothers' leading papers such as the Evangelist, Christian Standard or Century, and saw how well-filled they are with reports from ministers and churches, as well as editorial comments to give one zeal and inspiration for the work of the Master? These papers sometimes fill my heart with shame to think that we are so far behind in reading. Let us remember that "reading maketh a full man." We need more of these men in our state work as well as in our general work. Then let us come together as a united brotherhood welded together by the love of God to do greater work in His name by reading His word and broadening our views of the great work that we should attempt to do, by reading the best books and papers we can find.

I am yours in His service,

MRS. WM. ALPHIN.

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**Waco.**

**Helps for September Program.**

**Great Missionaries.**

**Melinda Rankin.**—The Bible had been carried into Mexico by General Scott's army in the time of the Mexican war, but the name of Melinda Rankin will ever be associated with the earliest Protestant mission work in Mexico and with the open Bible for Mexico. From her mission in Brownsville, Texas, Bible distribution was carried on, and in 1866 she established a school in Monterey, Mexico.

**Eliza Agnew.**—This missionary was called "the mother of a thousand daughters," because she educated and trained in Christian living three generations in Ceylon.

**Alexander Duff.**—It was in 1850 that Duff began service in India. His educational work was very successful. He had the honor to be appointed by the Governor General as one to help in drawing up the Constitution for the University of Calcutta, and his influence was strong. He visited America, and the testimony was: "Never did any man leave our shores so encircled with Christian sympathy and affection." He was called home by the Scotch Church to manage its missionary affairs. He planned largely for educational affairs in Scotland and for missions in Africa. He died in 1878.

**Alexander Mackay.**—In the record of the Church Missionary Society for April, 1899, two months after the death of Mackay, we read: "During the whole period of nearly fourteen years he never once left the shores of Africa, and for the greater part of that time he was in Uganda itself." In Uganda he was the pioneer missionary. He made friends with the natives and taught them much of practical mechanics as he pushed his missionary work. He was one of that little band that went to Uganda at the challenge of Stanley.

**Adoniram Judson.**—Though some attempts had been made to give Burma the Gospel, it was left for this man to found a Christian work there. He arrived in 1813. He endured hardness as a good soldier, baptising his first convert after six years' toil. He gave Burma the Bible in its own language, and was the one to open the way for a large work for this country. His faithful wives deserve equal honor with himself.—Missionary Tidings.
MISSISSIPPI.
Continued from 6th page.

Sunday-schools in the district. One hundred barrels were issued to members of the different schools for the purpose of soliciting money to build up a good treasury, and also to be able to make a good report. Union Hill has been the leading school for many years. Nineteen barrels were given to this school, and $83.66 was raised.

We record the names of the following sisters: Nannie Baker, $1.05; Zilphia Wilson, 2.00; Flavence Garner, .96; Olivia Miller, .25; Victoria Mosley, .85; Ophelia Baker, 2.10; L. Brown, 1.10; Ella Orr, 3.20; A. Turnipseed, 1.41; Easter Yarber, 1.47; M. J. Young, 1.25; A. E. Murry, 2.50; Cassie Appleton, 2.61; Josie Yarber, 2.00; Mosuria Nailer, 2.75; Sarah G. Sneed, 4.00; Lucy Foster, 4.00; Eliza Lomax, 6.00. Total raised, $83.66.

Reported to the convention $15.04. Mrs. Laura Vaughan, a faithful old sister, raised $1.10 and reported it to the convention. We might here too speak of the good work of Sister Cordelia Heath in the Sunday-school at Hernamville. They have no church house of their own but with the help of the good members at that place $7.67 was reported.

Center Church reported $9.00;
Christian Chapel 15.00;
Mound Grove 7.00;
Bethlehem 5.00;
Sunny Side 2.00.

Long live the Gospel Plea which brings to us so many good and helpful things.

Yours in the cause.

A. G. Sneed,
District worker, District No. 2
Port Gibson.

HEALTH TO ALL.
(Continued from 6th page.)

with a creed more objectionable than the Westminster Confession of faith.

But the most serious offense is the assumption that the president of the state board has the ecclesiastical power to promulgate and enforce these questions. Our conventions are missionary conventions without any ecclesiastical authority over the congregations. Since the days of Alexander Campbell our state and national conventions have guarded against this unscriptural position. They can legislate nothing that the congregations are bound to respect.

The only test to which a young man seeking to enter the ministry should be put should be as to whether his life conforms to the standard for an elder laid down by Paul and whether he knows the word of God; not as to whether he knows the theological questions over which the Church has divided, we sincerely hope the state board will embrace this list of questions and not make the young man seeking to enter the ministry submit to a list that will make him twofold more a sectarian than he was before he came.

The convention meeting at Edwards has a number of serious questions to decide and we trust they will meet them after earnest prayer like men of God, knowing that the happiness of their children and grandchildren depends on their conduct. Quit you like men.

The money you raise is for missionary purposes and you can not divert these sacred funds to engage in a questionable business enterprise of buying a printing office. When Paul left Ephesus he warned his beloved disciples that after him would come "Grievous wolves," who would enter among them "not sparing the flock." Under the guise of preaching "Negro Enterprise" you are being led into a position that makes you ungrateful for all that has been done for you. You have no moral right to elect over you a man whom you know has profited above all his fellows from the aid of good Christian people and now uses all his energy to make their already hard work more difficult.

Brethren of Mississippi, we are anxious for Negro enterprises and will do all we can to aid and encourage them but we can bear it no longer to sit idly by when cheap, profit, ingratitude and the politician's tricks of playing with the credulity of hardworking and innocent people, are preached as Negro enterprises. Christ said, "Consequences must needs come, but woe unto him through whom they come." This man who has not hesitated to accept a few hundred dollars from well-meaning Christian white people for his education and then turned all his energies against the work that gave him birth, will not hesitate to invest your money in a second-hand printing outfit that can not possibly succeed. But do not let the church, the body of Christ, split over this. I pray earnestly for the Edwards convention.

A year ago an effort was made to throw out of the convention all churches that organized auxiliaries to the C. W. B. M. and it is altogether likely that this will again be tried. In the first place it should be distinctly understood that the convention has no authority over the congregations in these matters. The sisters who have organized and are working so faithfully should go on and do the work of the Master.

Brethren of Mississippi, your work is facing a crisis. The paper your president publishes is regularly used as the organ of two or three secret societies. Against people belonging to these orders we have not one word to say, but when the Church is thus led into the lodge you are sinning against high heaven. Think of it, your church paper going to your children has many inches of lodge news. In a very few years you will have no church at all. Let the lodge publish its own paper and set forth its cause, but this must not be done by the authority of the church or within its sacred environment.

HEART TO HEART TALKS.
Continued from 6th page.

Uncle Isaac is truly glad, Ophelia, that you are thinking seriously of going away to school this fall. I know that many of my young folks are thinking the same.

Yours truly,

Uncle Isaac.

Lesson VII:  
EDITED FROM STANDARD BIBLE LESSONS.

The Day of Atonement.  
Lev. 16:5-10, 16-22.

Golden Text.—Wherefore also he is able to save to the uttermost them that draw near unto God through him.  
—Heb. 7:25.

TIME, B. C. 1490. PLACE—Mount Sinai.

INTRODUCTION.—There is a close connection between to-day’s lesson and last week’s lesson, in which we learned of the sad death of Nahum and Ahilu. The day of Atonement was observed on the tenth day of the seventh month, or we might say the latter part of September and the fore-part of October. This day was one of the most important days of the whole Jewish calendar. It was kept as one of the most solemn days. Everybody abstained from work on that day. Its ceremonies signified the public humiliation of the people for all the sins of the past years, and the remission of those sins by the atonement which the high priest made within the veil, whither he entered on this day only. All the sacrifices of the day were performed by the priest himself. First he washed his body in the Holy Place, and put his white linen garments on. They however were not the robes of the state. As he came out of the tabernacle, he first brought forward the sacrifices for himself and family. They were gotten at his own cost. They were a young bullock for a sin-offering, and a ram for burnt offering. In this part of the ceremony, we see the imperfection of the Levitical priest-hood even its highest representative. Sanctified by God himself, washed with pure water, and clad in spotless garments, the high priest was a type of the true Intercessor and eternal Priest; but still, as himself a sinner, he was infinitely below the high priest needed by us, who is holy, harmless, undefiled, separate from sinners who needeth not, as those high priests, to offer up sacrifice, first for his own sins and then for the people’s.” The high priest then led forward the victims of the people’s sins, which were provided at the public cost. There were a ram for a burnt-offering, and two young goats for a sin-offering. Presenting the two goats before Jehovah, at the door of the tabernacle, he cast lots upon them, the one lot being inscribed “For Jehovah,” the other, “For Azazel.” The latter was called the scapegoat. The victims being thus prepared, the high priest proceeded to offer the young bullock as the sin-offering, for himself and family. Having slain it at the altar, he took some of its blood, with a censer filled with live coals from the altar, and a handful of incense, and entering into the Most Holy Place, he threw the incense on the coals, thus enveloping the ark in a cloud, and partially shrouding it from his own eyes, lest he should die for a profanely curious gaze, and then sprinkled the blood seven times before the mercy-seat, on the east side of the ark. The goat of Jehovah was then slain as a sin-offering for the people, and the priest again went into the Most Holy Place and performed the same ceremonies with its blood. As he returned through the Holy Place, in which no one else was present, he purified it by sprinkling some of the blood of both victims on the altar of incense. Then comes the remission of the people’s sins.

The lesson to-day begins after Jehovah’s instructions through Moses to Aaron to bathe and put on his holy linen garments, and take from the congregation of Israel two he-goats for a sin-offering and one ram for a burnt-offering. The white linen dress, which this high priest wore, was intended to symbolize the purity and brightness which formed the character of the angels and saints and above all the King of Saints. The color of the angelic raiments is described in the Gospels as white. “His countenance was like lightning, and his raiment white as snow.” We read of this in Matt. 26:53; so too, the wife of the Lamb in the Book of Revelation has it granted to her that she shall be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints. We read of this in Rev. 19:7, 8.

(5) For a sin offering.—Some think that goats were chosen for the sin-offering because through the disagreeableness of their smell the offensiveness of sin is represented.

(6) AAZEEL.—Which probably denotes one that removes or separates.

(9) And Aaron shall present the goat upon which the lot fell for Jehovah.—This is the announcement of what was to be fulfilled later, as further reading will show.

(16) And he shall make atonement.—The two sprinklings, first with the bullock’s blood, then with the goat’s blood, on the ground before it, effected the symbolical atonement which was required annually even for the Holy of Holies, because it was pitched in the midst of sinful men. There remained the outer chamber of the tabernacle and the altar of the burnt sacrifice to be atoned for. Accordingly the high priest proceeds to do so for the tabernacle of the congregation; that is to make a similar atonement by similar means outside the veil as he had made inside it. He would therefore have made one sprinkling with blood upon the veil, and seven sprinklings before it after which he placed the blood upon the horns of the altar of incense, according to the command given in Ex. 30:10.

(17) THERE SHALL BE NO MAN IN THE TENT OF MEETING WHEN HE GOETH IN.—Throughout this most important part of the ceremony the high priest officiated alone.

(18) Seven times.—This is the number denoting perfection.
Helpful to All.

A WORD TO THE BRETHREN OF MISSISSIPPI.

There is no longer any doubt whatever that W. A. Scott, the president of the state board, is doing all in his power to bring to naught the work of the S. C. I., the Gospel PLEA and all the work of the C. W. B. M. It is not a case of not being in harmony with the work, but he has located himself so that he can the more effectively humiliate the work and talk freely to the congregations of the depth of the the PLEA and the desire to close the S. C. I. While this has no effect on the growth of the S. C. I., for our growth is rapid all the time from the very congregations where this is said, it has a very baneful effect on the minds of our young people. Young men that go through the course and start out to preach with the best of intentions have to meet a condition of affairs that would make ward politicians out of them. Their young minds are easily impressed and some of them will give place to this evil spirit just as this young man has inherited the spirit of an old state evangelist who shamefully ravished the spirits of innocent and hard working people.

Before you continue to place this young man over your work you should look into his methods and remember that you become partakers of his sins if you continue to do so.

This young man came to the S. C. I. with scarcely enough clothes to cover him and was educated for the work he did when it cost the institution nearly a thousand dollars for every student they kept. His expenses were paid by the auxiliary at Hiram, Ohio. Every month Mrs. Dean sent in the stipulated amount. When he finished here he wanted to go to Hiram to school and the writer gave him $20.00 taking his note agreeing to pay when he could earn it. While at Hiram Mrs. C. C. Smith sent him large sums of money to help pay his expenses. In addition to this he borrowed from the ministerial fund of the college. None of these accounts are paid except possibly the Hiram fund. This was not paid a few years ago when they wrote to the writer asking him to pay it to save the good name of Negro students. Since he has gone out he has not sent to his mother school a single student, nor gotten a single subscription for the PLEA for which he has sent in the money. In his church work he has not baptized a single convert so far as the writer knows. He probably has a few but we have been unable to learn of them. Twice he has started papers that were organs jointly with the lodge and the church and is openly leading the Church of Christ in Mississippi into the lodge. The state funds are so diverted that the state evangelist could not live on his salary and so was forced to take up the lecturership of a lodge to live and keep his family. While drawing the small salary from the church, not any meetings have been held, and nearly all his time was given to the lecturership. In a pathetic letter to the writer he said: "A man has a wife and four children, two of these in school away from home. The bills must be met monthly, say $8.00 a month, paying nothing of books and clothes. Must this man cease to do this outside work when he knows he will not get a support from the church? Or should he stop preaching entirely and go into something else?" Is it not time to turn the funds back into the right channel and give this man a support and ask him to give all his time to going up and down the state preaching the old Jerusalem Gospel to the sick and sick people going to destruction?

A year ago, this young man whom you elected president, appealed to the racial prejudice of the people, and succeeded in inducing a goodly number to put five dollars each into a paper. This was expended in paying for a patent sheet that could not pay for itself by subscriptions and nothing is now to show for this. This year an effort is to be made to induce the convention to pay $500 to buy a printing plant to run opposition to the S. C. I. and the large printing plant in town over which Walter L. McCoy presides. It can not possibly get patronage from Edwards.

The whole scheme is simply a part of the plan to make difficult the work of his mother school.

You do not need to elect this man over you. You have excellent material in L. C. Williams of Ingleside, R. J. Walker of Tillman and others who would make ideal presidents and would leave to the state evangelist the work of organizing the churches.

The brethren in Mississippi are second to none in the South when they are properly led. A good old servant of God said last year "You need not fear. The Mississippi disciples will never leave Beulah." To this we answered, "No, not if they are not compelled to leave." Now, brethren, if you are determined to re-elect this man and thus partake of his sins of ingratitude upon which rests the curse of God, then move away from Edwards and do the best you can and no obstruction will be put in your way. But you will not leave your mother. Old brothers Garrison, Franklin, Blackburn, Brown and

(Continued on 73 page.)
THE GOSPEL PLEA

A WEEKLY RELIGIOUS NEWSPAPER.

Issued every Saturday from the Press of
THE SOUTHERN CHRISTIAN INSTITUTE.

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

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THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT EDWARDS, MISS.

Personal News Items.

Here is a strong call by AN EVANGELIST in the Christian Standard by Bro. Robert Strong, 612 N. Main St., Memphis, Tennessee:— "We have a colored population, seventy-five thousand more or less, and are a single Church of Christ in this city. Now what I want to do is to get in touch with some good evangelist to come here and establish the cause in our city. I have been a preacher in the Baptist Church for a number of years, but having served as sexton in the Third Christian Church of this city for some time, I have learned the way more perfectly. I have been doing some missionary work on a small scale but I need help. I trust that some one seeing this, will come and labor with us in the great work. I am not begging for money, but for some one to come here and preach the Gospel to the colored people of our city, and help me to organize several churches in the city."

—Brother R. L. Peters, Winston Salem, North Carolina, writes: "Preached last Sunday at Stuart, Virginia, three sermons to a packed house, had two accessions, one by confession. Collection, $22.00. We had with us three distinguished visitors—Miss Mary L. Price, a member of the faculty of the Industrial High School, Holbrooke St., Danville, Virginia, Miss Stella H. Hayes, Principal of the Public School, Spencero, Virginia and Miss Virginia Hayes, a student of the Martinsville Christian Institute."

—The Mississippi Sunday-school Convention has sent Jacob Kenolty who is now laboring in Liberia, Africa, $10. Roxie C. Snead raised $8.29 among her friends in the auxiliary at Union Hill Church of Christ. This was all sent together to E. O. Kenolty this week by Pres. J. B. Lehman.

—E. F. Henderson, Los Angeles, California, writes: "The Pacific Carition is before me containing the program in full of the 19th annual convention of San Francisco and Arizona which convenes in the city of Long Branch, August 7-18. It is a rich bill of fare indeed and the occasion will truly be grand. Distinguished speakers will be present who have returned from many foreign fields to mingle their voices again with brethren at home and with our local missionaries. Our beloved Grant K. Lewis is quite busy preparing for this great feast. Brother Lewis is the right man in the right place."

SHOP TALK—NO. 11.

How are you getting along in securing that list of subscriptions? Do people tell you that money is scarce? Surely they can get hold of two bits and this will tide them over till they can get the dollar. Twenty-five cents will pay for three months, and by that time the cotton will be moving. For every subscription sent in, the one who gets the paper, gets a souvenir post-card receipt. No energetic Christian can afford to miss those excellent letters from the brethren and sisters every week. Last week Sister Alphon said people complain about the work because they do not read. Up to Tuesday, Aug. 18, there was a tie in the largest number of subscriptions sent in between COLLINS, Miss.

FANNY L. HAY Waco, Texas.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

The girls now have a nice croquet ground in Allison Hall yard. It is still real rough, but it is probable that they will soon smooth it down.

The Angle lamps for the chapel have arrived. The light was turned on at the Boys' Summer Literary Society Monday night and there was a flood of effulgent beauty. The ram is pushing water up to the tank at Allison Hall so fast that the spring cannot supply enough water.

A new tin roof is being put on the wood house near the laundry.

The attendance record for the week ending August 7, 1907: The BOYS won. The contest is getting real interesting these days.

We have room for only a certain number of industrial students. If you want to work your way, and attend night school, you had better write for a place right away. The president's office is already becoming a very busy place. Another young man from Jamaica will soon be here.

A CATECHISM.

1. When does the literary department of the S. C. I. begin? Ans.—October 1, 1907.

2. How much does it cost for tuition and board? Ans.—$8.00 a month.

3. Can a girl become a good dressmaker by taking work in the sewing department? Ans.—Yes, if she is faithful to her work.

4. Are lessons given free to all of the school girls of Allison Hall? Ans.—Yes.

5. Are there any church services that students may attend Sunday? Ans.—Yes, President Lehman preaches every Sunday.


7. Name the literary societies. Ans.—The Excelsior, the Philo and the Franklin.

8. Will you tell me the best one, so I may join it when I come? Ans.—They are all the best.

9. Are there any students at the S. C. I. this summer? Ans.—Yes, about 40.

10. What are they doing? Ans.—Working to help pay for (Continued on following page.)
What You Want.

Any one may send in short ads for this column at 25 cts. each insertion, provided they do not use more than three or four lines. Every cent received goes for the needed improvements, such as a regulator clock, lamps for the chapel and strawberry plants.

The Weekly Home Defender Chicago, Illinois, 87 Washington St., is the best temperance and prohibition weekly, $1.00 a year. The monthly only 25 cents a year.

WANTED.—A large number of intelligent young men and women to attend the Martinsville Christian Institute, Martinsville, Virginia. Write the Principal, J. H. Thomas for a catalogue.

POST-CARDS. S. C. I. views,—six for 25 cents. Profits to be invested as stated at the head of this column. Stamps received the same as cash. Address The Mt. Beulah Post-card Co., Edw·mds, Miss.

Are you a teacher? Do you want to learn the printing trade? We shall have room in the printing-office for two or three honest young men who want to learn the trade and at the same time work their way through school. Write to President J. B. Lehman, Edwards, Miss.

Heart To Heart Talks
With Our Young Folks.

Going away to School this Fall?

The following is what "Uncle Davy" said last week: "Wanted—Bright boys and girls who keep their lips clean and their hearts true. Usually a boy thinks when he can swear he is a pretty big fellow. Swearing doesn't add to your height, nor broaden your shoulders, nor bring you food, nor give you strength, nor add to your education. But swearing does detract from your character, shows lack of self control, is unmanly and is punishable in many places by civil law and in all places by moral law. Swearing is a crime committed against yourself and everyone that hears you. Don't begin. If you have begun, quit it. Drop the habit as quick as you would a red hot poker. If you don't, swearing will sour your life worse than a red hot poker will your flesh and leave a deeper scar. Some girls think that it is necessary to learn every slang word or sentence they hear and talk it in order to be popular. But that kind of popularity is of a fading kind. Slang is poor trash to fill your minds full of so that you may appear smart before your companions. But you know your parents disapprove of such talk. Your school teacher and your Sabbath-school teacher should reprove you. There is nothing so sublime as the plain truth spoken in plain English. Learn to talk rightly in girlhood."

A good woman who is not young in years, but real young in thoughts and actions writes as follows:—"Dear Uncle Isaac, I have been thinking for some time that I would write you. I take the GOSPEL PLEA and do enjoy reading it. I always look first for the school notes, then for the Heart to Heart Talks. I can't hardly wait to read it all. It is to me as a love story would be to some people. I wish every person who've come to school, not having expected that a new student should proceed. So you see it can't be expected that a new student should begin work here; hence the people who have served it, whatever of reward the Great Beyond holds for those who love and labor for their fellows—these are his."

The great International Society of Christian Endeavor which met recently at Seattle, Washington, adopted resolutions that are unequivocal against the liquor traffic. The young people may be counted on to do all in their power to destroy this awful business.

CONTRIBUTION.

Perhaps it will interest some of our readers to read something about the folks who print their letters and how they are printed. I shall attempt to tell you a few things about them.

First I will tell about the printers. These are girls and boys who've come to school, not having money to pay their way; they work to pay for it. Now, one is not prepared to do this work on their entrance in school, for it takes a reasonable amount of knowledge of grammar and rhetoric, and ability to read any kind of hand-writing; you must be capable of knowing what one wants to say when he doesn't know himself. But this is only one of the required qualifications. You must know how to correct your own mistakes and many others that will be mentioned as we proceed.

So you see it can't be expected that a new student should begin work here; hence the printing force are students who have...
been on the campus at least nine months or a year, and are advanced ones at that.

These girls and boys enter this department of school with high hopes and aspiration. They have accomplished a certain amount of school work and are now capable of handling type. The states will now look upon their hand work of skillfully putting each tiny letter in place until behold each writer reads his own production transmitted to the printed sheets of the Gospel Plea! Oh, how their hearts beat with joy as they first set forth across the threshold of the printing office,—a type setter; just think what it means. What a weighty store of knowledge the words carry: “a type setter!” “a printer!” “a paper man!” One to whom the many correspondents over the states are indebted for the publishing of their great thoughts! How their eyes sparkle with intelligence! How fine and quick their step. These are some of the thoughts that surge through the brains of these young printers. They are wafted on the wings of hope to the joyful garden of Eden, but alas, they bump against stern reality and down they fall into a bed of bristling facts that grow upon them with every writing-office: a high hard stool; an iron case I'll call it, about three and one-half inches wide; an iron stick; a rule; a collection of letter boxes filled with tiny letters. They must be careful to get the right letters and put them in the stick the right way! Then hopes fall over in a spasm of surprise and disappointment. Their hearts cry: “It's work, it's hard work, harder than any I've yet done! But courage is perched on the winged horse, success drops lightly on the green sward of perseverance, and bids them work and faint not, and so the struggle for mastery begins between failure and success.

A Devil.

While you are struggling to learn this great art you must wear the printer’s title for “beginners,” which is “devil.” I can never forget my devil days, and to illustrate, I will tell you a few incidents in my devil life. I, like the rest, flew into the printing-office on the wings of hope exulting in the joy of doing “light easy work” and received the same bumps and sat down into the same bed of bristling facts. Courage spoke to me and I tried to obey, still I was a devil.

One morning, one of the girls asked me to hand her a stick please. “With pleasure,” I said and walked proudly over to the table where lay a long wooden rule; this I brought and handed to the girl, who could not take it for laughing. This called the attention of the young man who was setting type; he held up an iron case I'll call it, about three and one-half inches wide with one side open, a place for the thumb and finger to hold. “This is a stick,” Miss Hay said; “it is a little iron case in which you set the letters.” “Oh,” I said covering my face with my hands while the wooden rule fell to the floor. Another time one of the printers said to me, “Go and get your galley and set it here for your type.” Down I got and looked everywhere for something holding a gallon finally I spied the gallon cup; back I came with it, set it on the stone and was about to put my type in it when Miss Yearber a printer, stopped me and set on the table a small trough an inch in height about four inches and a half in width, perhaps twenty or twenty-four inches long, with one end out. She said “this is a galley.” No one laughed this time. Everything went on smoothly until one of the boys from the carpentry department came in and calmly said, “why I see you have a devil.” Turning to me he said “Miss Hay, how do you enjoy being a devil?” “That’s a pleasure I’m not aware of enjoying,” I replied, closing my lips tightly. Kind Miss Yearber whispered “That is the printer’s name for beginners. I felt like laughing but did not. I felt that I did do lots of things that created worry.

(Continued Next Week.)

Mississippi.

Dear Editor:—Please allow space in your valuable paper for the report of our convention. The convention opened on Friday, July 26, 1907, with a large delegation. Bro. James Singleton was introduced to the congregation as a delegate from Edwards. On Friday night we heard a good sermon from Bro. Sidney Yearber of Union Hill School. We regret that our Evangelist, K. R. Brown, was sick and could not be with us. There were some important resolutions drawn by the committee and the convention adopted them without any objections:—Resolved that we send $10 to Bro. Jacob Kenoly, Marshall, Africa. Resolved that we assist Bro. H. D. Griffin to enter school to prepare for the ministry; the $10.00 is to be allowed when he first arrives at the S. C. I. this fall. The convention adopted the Christian Informer as their official organ. Bro. H. G. Smith and Birdseye Calvert, from the S. C. I. were with us and were of much service to the meeting.

Sister Laura Vaughn showed her appreciation of the convention by reporting $1.10 which she had raised. It is to be remembered that this old lady has passed her three score and ten years. She is determined to help send the gospel to Africa. Elder W. A. Scott arrived on Sunday morning and preached our Annual Sermon. It was to our young men and women.

REPORTS OF SCHOOLS.

St. Luke, $6.50; Hermanville, $7.67; Forest Grove, $15.00; Christian Chapel, $15.00; Union Hill, $16.00; Bethlehem, $5.00; Pine Grove, $8.08; Center, $10.10; Sunny Side, $2.00; Tillman, $5.00; Edwards, $1.00; Antioch, $5.00; Fayette, $2.00; Mundle Grove, $7.00; Providence, $7.00.

STATE OFFICERS ERECTED.

B. J. Walker, President; L. R.
South Carolina.

Mr. Editor Gospel Plea:—Our Children's day came off at Antioch Christian Church on last Sunday (1st Sunday in Aug.) We had quite a fine time; everything went very lovely. Finance was very poor. We were visited by one school of the Baptist Church. When I looked at the various schools, and listened to the different children speaking, it made me think of the S. S. organization. Please notice a few dots on the S. S. movement. We notice the Jewish nation and others; they studied hard how to raise something similar to the Sunday-school of to-day. And in conclusion they read the following scriptures: Gen. 18: 19; Deut. 4: 9; 11: 19-20; II Chron. 17: 7-9; the whole book of Ezra; Neh. 8: 11; Sam. 4: 3; 1st Kings 2: 41. But they failed up to 1780 A. D. But when Robt. Balkes walked out in 1780, in Gloucester, England, and he gathered all the destitute, un-schooled children in classes. He hired four women to teach; one, Mrs. King, was principal teacher, and taught seven and one-half hours at one shilling per day. In 1783, Balkes advocated the establishment of church schools everywhere. In 1785 the London Society for promoting Sunday-schools was organized. The London S. S. Union was organized in 1803. Is not this a mark of progress?

In Connecticut and in Virginia schools were organized, and these soon came under the care of the church. In 1790 the M. E. Church held their conference in the city of Charleston, S. C., and then and there adopted the school also. And we still are marching on. I could go on or come on down the line to the present giving dates of all the changes of the S. S. but neither time nor space will allow it in this writing; but I hope to write on the same subject again, in the near future.

Yours for the cause,

Mrs. B. E. Davis.

Eva May Weathers,

Peniel.

Kentucky.

Dear Editor Gospel Plea:—I am just back from what is called the greatest convention of the state. I know the Plea readers will be glad to know that one great harmonious strain was in view. Reports were unusually good. A number of new men and places represented.

The Sunday-school work with Prof. J. E. Bean of Midway as president is making itself a power for good. The whole board is to be congratulated on the manner of interest and concern shown in and for the work. The Sunday-school desires to do its missionary work by districting the state and holding Institutes on the order of the white brethren. They also decided to observe "Children's Day" and send proceeds for foreign missions. They have on hand some means which must be supplemented to do their work. The church convention has not employed any state evangelist, deeming it wise that each minister get out and hold a few meetings and allow us to come to the next convention at Millersburg without a debt and a fund sufficient to employ a worthy man. No church should send less missionary money because of this fact, but more.

The day a church loses its missionary spirit, that day it ceases to be a church of Christ. The C. W. B. M. is at its best and led the van. Some of the white sisters met with them for encouragement and mutual help. I think most of their officers were retained. The good people of Lexington certainly know just how to entertain a great convention. The many good things done and said that deserve special mention are too numerous to mention. A plea was made for our Bible school, for the C. W. B. M., for religious literature in the home, for a more consecrated ministry, for larger visions of responsibility, for a closer union of the forces, all of which meant much to the great brotherhood. More later.

Yours faithfully,

C. H. DiCKERSON.

Nicholasville.

Texas.

Dear Editor Gospel Plea:—Will you please let this letter come out in your next issue? We, the little handful of Christians down here in the South, as they call us, met at Bay City, that sinful town, Aug. 23-24 and had what you call a grand time. The A. M. E. pastor, stewards and members gave us their church to work in as our church was too small to work in or hold the people. We put the town of Bay City to astonishment. Rev. Hickey, the A. M. E. pastor of the church that we held our meeting in, said that he learned more about what a Christian meant in our meeting than he had ever before in his life. The Baptists and Methodists came out to our meeting. They opened their hearts, hands and purses. On our last day which was the first Lord's day we had a large gathering; we could not seat the people. We had about 350 to turn out to behold our movement. A convention by the children of God never had been held there before.

(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.

It is with deep regret that we announce the death of Bro. M. E. Harlan of Indianapolis, Ind. Our hearts go out in loving sympathy to the bereaved family.

It is good news that the C. W. B. M. officers expect that ground will be broken the last of this month for the Centennial Missionary Training School and Missionary headquarters at Irvington, Ind.--The Christian Evangelist.

With pleasure we announce to our readers the birth of a son to Bro. and Sister Alphin of Waco, Texas. We pray that he may be spared to his parents, and that he may inherit their missionary zeal.

Arkansas.

Dear Editor:--

Find space in your paper for me to say to the many readers of the PLEA that after a long illness I am able to be around again, and I am glad to hear from the auxiliaries in each state. I am getting ready to make my report in September. We met on the fourth Lord's Day in last month and had a very interesting meeting. Two were added. Collection, $2.20. I am hoping to do more for the work this year than ever.

Yours truly,

ELLEN BROOK.
Kerr, Aug. 2, 1907.

Mississippi.

Dear Editor:--

The members of our auxiliary, realizing but little is accomplished in any line of work without some definite aim in view, thought it best to adopt some plan by which we could increase the membership and awaken a deeper interest in the work. In the meeting of July the seventh we started out with these objects in view to be reached by the end of the quarter. First, to increase the membership of the auxiliary from fifteen to twenty, at least. Our efforts are not being made in vain; the quarter is but half gone and we now number twenty-two. Second, to raise, aside from our regular monthly offerings, money to help in some special work. The first Sunday in August was the day set to raise money for this purpose.

As many of our members are not yet readers of the GOSPEL PLEA, in connection with the study of the work in the Tidings we take the PLEA into our meetings. In this way we learn from both papers, much about the different fields and the workers there. Some are coming especially interested in the work being done in Africa by Bro. Jacob Kendy.

On the first Sunday we met at the usual hour after a brief business period in which an offering amounting to $1.20 was taken and three new members added to the auxiliary. We then entered into the service for the day. After listening to several speakers there came the sermon on the women's work by Bro. H. G. Smith. In a forceful and effective way he told of the great work being done by the Christian Woman's Board of Missions among all races in uplifting and bringing them to Christ. At the close of the sermon, two were restored to the church and two more new members were added to the auxiliary. A collection of $5.54 was raised; of this amount $3.20 was given for Bro. Jacob Kendy. Three of our young preachers have joined the work; for this much we rejoice.

We pray that nothing will be cast in the way to impede the good work that has been started here at this church but that it may grow and help constrain our sister churches who have not yet fallen in line with the work of the Christian Woman's Board of Missions.

Port Gibson.

Helps for September Topic.

John G. Payton.--In our July issue is Mrs. Glasier's article on the life of this missionary to the New Hebrides, and but a short time ago we gave a picture of him on our first page.

Cyrus Hamlin.--Cyrus Hamlin was born in Maine, of Huguenot stock. From his mother he learned of the great enterprises of the Church. In the family, missionary literature was valued and given a rightful place. He was trained in Bowdoin College, and took his theological course in Bangor Seminary. He went to Constantinople in 1839, under the American Board of Commissioners of Foreign Missions. He soon realized that the greatest hope in the work was in Christian education; so he turned his powers toward the founding of a school. Much opposition was at last overcome by the help of Admiral Farragut, who came with his men-of-war into that vicinity. Roberts College has practically regenerated Bulgaria, and its graduates have been a power throughout the Turkish Empire. There are more than two thousand of them. Dr. Hamlin died in 1900.

Alleen Gardner.--A well-established mission in Terra del Fuego and the South American Missionary Society are monuments to Captain Gardner, though established permanently after his heroic death. The aim of his life was to be "the pioneer of a Christian mission to the most abandoned heathen." His brave endeavors and trials, and finally his death, stirred the Christian people of England to do for South America.

David Livingstone.--"I will place no value on anything I have or may
pose except in its relation to the Kingdom of Christ," was the early resolution of Livingstone, and in Africa he proved true to the resolution. His knowledge of language, science, medicine, and the practical skill of his life were all turned to effect as he taught Christ to the natives of Africa. In his letter imploring aid for Africa from America he wrote: "All I can add in my loneliness is, may heaven's richest blessing come down on every one, American, Englishman, Turk, who will help heal this open sore of the world."—Missionary Tidings.

HELPFUL TO ALL.

(Continued from 1st page.)

a score of others whom we might mention, whose hearts have been filled to the point of shouting, when they have seen how the young people were being developed, will never give their vote to such deeds. But, brethren, when you elect this man do your work a great wrong. You send us your children and at the same time create a condition that makes it hard for us to make them what they should be.

The Christian people the world over are anxiously looking on to see whether the Missionary Industrial School can indeed make these young people capable of performing a citizen's full part in our Christian civilization. We have told them we are doing it and have invited them to see for themselves. But with bowed head and broken spirit we admit we have failed on this one. The intellect is developed but the conscience that can see no wrong in thus expending all his energy to bring to naught the work to which he owes his call, is the old wild conscience of the man of the plain.

SCHOOL NOTES.

(Continued from page 2.)

October 10, 1907.

THE GOSPEL PLEA.

anytime to hold a convention in and says if he is not pastor he will fix it so that we can get it. Now I hope that some of my strong brothers will be with us when we meet again at our next county missionary convention, April A. D., 1908 as Bethlehem Christian church.

The general collection in our convention was $44.00 in addition to the C. W. M.'s three.

Your brother in Christ,
Wm. R. Brown,
Cedar Lake.

An Editorial in "THE CHRISTIAN UNION".

San Francisco received one hundred and eighty-five million dollars insurance money. It is said the people became money drunk. They lived in princely fashion. They bought silks and jewelry without end. Times were flush. This following the lavishness of the relief fund which poured money into the city from all parts of the world seemed to make people feel that times would always remain good, but they were woefully disappointed.

Almost as one wakes from sleep the people began to realize that such times could not last. Then came the labor troubles, the graft exposures and all together it is enough to dishearten the most optimistic. In spite of it all, people are going bravely on. Our own people are making a heroic struggle but they must have assistance.

Many lost everything they had and have to start life over again and it will be a long time before they can get started to say nothing of assisting to any great degree in erecting church buildings or carrying on the work.

A ride on the street cars to Golden Gate Park gave us quite a view of the ruins. The great city had looks almost like some of the ruins in the Eternal City. We were told, however, that the gigantic steel frame is not out of shape as it really looks, but is all right and will not have to be rebuilt. We were up in the ninth story of the new Flood building which is finished and is one of the best buildings of the coast.
Lesson VIII.
EDITED FROM STANDARD BIBLE LESIONS.

Israel Journeying to Canaan.

Num. 10:11-13, 29-36.

Golden Text.—And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light.—Ex. 13:21.

Introduction.—On leaving Mount Sinai, the Israelites journeyed to Kadesh-Barnea, on the southern border of Canaan. The only practicable route, as modern explorers have ascertained, was in a north-easterly direction to the head of the gulf of Akaba, and thence in a north-westerly direction to Kadesh. The first division of the journey followed winding ravines between the granite mountains which occupy that portion of the peninsula of Sinai, and the rest of it traversed the eastern portion of the Arabian desert. This desert is a gravely plain, with its surface broken here and there by low ridges of rock. It is elevated about one thousand feet above the level of the sea. The winter rains sink immediately into the sand, but coves are found at intervals where the underlying waters make their way to the surface and supply water for the desert caravans. For many ages past the exact site of Kadesh was unknown to the European, but it was identified a few years ago by Mr. Clay Trumbull, editor of the Sunday-School Times. When the people reached this place they were within a day’s march of the promised land, and were expecting to immediately invade it, when they conceived the idea of sending into it the twelve spies whose mission is the subject of another lesson.

The time of this lesson was on the twentieth day of the second month of the second year after Israel’s departure from Egypt that they began their journey from Mount Sinai northward toward Canaan. The encampment at Sinai was long enough that the work God intended might be finished. “The covenant was completed; the law had been given; the sanctuary was erected; the priests were consecrated; the service had been arranged; and Jehovah dwelt in the midst of his chosen people.” It was now time to start for the land of promise. Sinai holds nothing more for them; they must now go on to possess Canaan.

Here are some topics which it would be well for one to discuss:

4. The promise. Verse 32.

Guiding Questions.

Where is Mount Sinai? How long did Israel remain there? Name some important things that made their stay there of great importance. Why did they leave? Whom did Moses ask to go along? Did he refuse? What purpose did the cloud serve? What was in the ark? Why did it go before the people? What is the best lesson you gather from this study?

Questions Answered.

1. Why did the Israelites stay so long at Sinai?
   (1) To establish the true religion. They were tainted with Egyptian idolatry. God must give them laws, and a tabernacle service that is pure and elevating.
   (2) To educate them in freedom. They had been slaves in Egypt and were not well organized. That great body of people must be placed in order with its divisions of tens, fifties, hundreds, and thousands.
   (2) To educate them in freedom. They had been slaves in Egypt and were not well organized. That great body of people must be placed in order with its divisions of tens, fifties, hundreds, and thousands.
   (3) God does not promise a journey to Canaan at the end.
   (4) As Israel did not know why the cloud tarried so long sometimes, so the Christian does not always understand God’s ways. We are to trust and obey.
   (5) God commanded that the journey of Israel be made systematically; so in all life our service should be orderly. “Orderly progress is double progress.”

3. Why do people to-day refuse the Christian’s invitation? “Come thou with us, and we will do thee good.”
   (1) They do not desire to leave their old associates.
   (2) They prefer to go in a self-willed, irresponsible, unrestrained life. Like the citizens in Christ’s parable, they “will not have this man to reign over them.”
   (3) They do not appreciate the wonderful value of the Christian life.

In this lesson, Hobab refused to accompany Moses when he presented to him the inviting reward of receiving much good. He accepted the invitation when Moses said in substance, “Come, for we need you, and we cannot well get along without you.”

Let your light shine. Jesus is the light of the world, and we who are following him must reflect his.
Helpful to All.

For some time a good natured discussion has been carried on in the Plea on the authority of the elders in hiring and discharging a pastor. It is not our desire here to enter into this, for all that has been said was in the best Christian spirit and what was said on both sides was very helpful. But we desire to make some observations along the line of church life which we think will be helpful.

The Apostle Paul was what we now would call an evangelist. He had the oversight of the work in Asia Minor and Eastern Europe. He went to new places and placed suitable men over them. Over these he exercised considerable authority, but the word authority must be understood to be used in a restricted sense. In no case in church government is their possibility of resort to physical force or legal process to execute authority. He can preach, exhort, advise and rebuke, but when these are exhausted his authority has come to an end.

As evangelist, or district manager, he sent out young men like Titus and Timothy and charged them to “set in order the things that are wanting, and ordain elders in every city.” He told them what kind of men to select and charged what to preach to the people in regard to their conduct in the church. After telling Titus what to say to “the aged men,” “the aged women,” “young men,” and “servants,” Paul said to him, “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

Now this does not mean that Paul had the authority himself, or delegated it to these young evangelists, to force elders in the churches in the various cities that were objectionable to them; or that they could dismiss over their wish elders that were objectionable to him. Their authority was in a higher realm. They had full authority to lay the qualifications of these men and they could with all the authority of a minister of God preach to them their duty. Now when the churches disregarded this, when time came to exert their authority as a church they denied their only source of teaching and they ceased to be a church.

But in discussing these conditions we must remember that it is taken for granted that Paul was righteous and pure and that Timothy and Titus were as correct in their lives as he was. When those who hold the office of evangelist, pastor and elder are unworthy, the principle machinery of the church is broken down and its work must greatly suffer.

Now suppose a case where the minister is immoral and generally unworthy, yet magnetic enough to carry with him a large majority of the church, what course are they to take? Have they authority to dismiss this man and thus rid this church from the shame of these gross immoralities? They can not say to him that he is dismissed and then lock the church if he does not obey, for this implies that they may use physical force to execute their authority. The way to proceed against such a church is as follows: The evangelist can preach to them with all the authority of the word of God the qualifications of a minister of the word. When all the members of a congregation have been well taught on these requirements, they will generally vote right. If they do not, knowing their duty thus fully, they vote away the life of the church, and “every branch that beareth not fruit he taketh away.” If this congregation can not be induced to vote right after the evangelist and elders have taught them the scriptures on these things, it would do no good for the elders to dismiss the minister if they could. But some one may ask, if this bad minister would not let the evangelist and elder into his church to preach this truth, what could they do? If it has gone that far, the case is usually hopeless and they must be remanded to the sure penalties of time. It is best to begin before it has gone that far. At every convention and in every protracted meeting some sermons should be preached on the qualifications of church officers. If you do not have a capable Bible teacher let any one who can read will, read those chapters in Titus and Timothy that plainly state these questions. Men will generally act right when they know plainly what they ought to do.

But in all church government, it should be remembered that the members are only relatively good and when they can engage in the pastime of pulling each other’s closet doors open to show the skeletons within, there can not be much disciplining. A few years ago one of our churches was cursed with a very immoral minister and the elder called a church meeting to discharge him, but at the meeting charges were brought against the elder for permitting his daughter to carry on gross immoralities at his home and the meeting came to an end without doing anything. At a Baptist church in Mississippi the elders called a meeting to discipline a large number of the members for gambling and drinking. At the meeting charges were brought against the elders for disturbing the peace of the church and they would have been turned out had not the meeting been dismissed.
THE SOUTHERN CHRISTIAN INSTITUTE

Entered as second class mail matter at the post office at Edward, Mississippi.

Personals and News Items.

It has been decided to change the Arkansas convention back to Pea Ridge church again. We hope a good convention will be held.

—K. F. Henderson, Los Angeles, California, writes: "I wish to thank you for the extra copies of the Plea, which you sent me. And say, why not let some of our strong brothers and sisters who may read these lines, send us five or six copies of the Plea each week for free distribution in this destitute field to help us educate the people out here. It would be money well spent. Try it for three or six months. It will be sent 'down in good ground.'"

—Brother Henry Stevenson, formerly of Wrightsville, Arkansas, died at Wybark, Indian Territory Aug. 12, 1907. He was 85 years old, lived a disciple about 40 years, and died in the triumphs of faith. He leaves a wife and daughter with many friends and the church to mourn his departure.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

The teachers and students of the S. C. I. had a narrow escape from lightning last Sunday afternoon. The bell for the 2:30 dinner had just rung and teachers and students were assembling in Allison Hall when a terrific bolt of lightning struck the oak tree just in front of the hall completely shattering it. A telephone wire had been attached to it and a ground wire had been put on the tree to protect it. But the charge was too great and every inch of the ground wire was melted. A large part of the charge communicated to Allison Hall and knocked window and frame out of the Lady Principal's room. A big hole was knocked in the other corner of Allison Hall tearing shoes and clothing in a ward robe there. The whole yard was one blaze. Holes were burned in the clothing of the young men entering the vestibule and those inside were enveloped in the flame that came down from the Lady Principal's room. A large piece of timber was thrown over on the Superintendent's porch. Miss Hunt was in the act of tapping the bell and was within two feet of where the main charge came down. Prof. Burgess, in five seconds more, would have gone under the tree. Everybody on the campus except Alexander Martin, Karle and Paul and their nurse and Mrs. Howard and her children were within a hundred feet of the tree, yet no one was injured in the least. One young man was enveloped in the flame and his clothes smelled like burning sulphur yet he felt no injury. We had a marvelous escape. A bolt of lightning strong enough to shiver to the heart a giant oak had come so near us and yet by some strange providence we all escaped. We had seen the majesty of God's power and yet we were kept safe in his hand, not because of any merit of our own, but because of his goodness.

A few minutes after this bolt another struck the wash line near the residence of the plantation foreman and melted it in small bits but no other damage was done.

Isom Franklin, '01, stopped over last week while on his way to Lom, Alabama, where he will become principal of the Lum Graded School.

The boys won the attendance contest last week. There were not more than three marks against both sides combined.

We trust that the eyes of many young people will see the "Catechism" which we are printing in these notes for a few weeks.

Our friends will do us a favor to call this to the attention of a host of young people.

A lot of wood for winter has been hauled to the basement of Belding Hall.

The small patch of melons north of the printing-office, has made a wonderful yield. After we thought they were all gone, the chore boy brought in almost a hundred last Friday night.

The new gravel drive south of the laundry is a great improvement to that part of the campus.

School loyalty is a virtue of great importance. A young person who is interested in the progress of his school will usually be interested in every good work. Some who are now in school have not yet had a share in buying those beautiful lamps for the chapel. By buying a few post-cards all could help very much. We are sure the following from Miss Rose Coycault, of New Orleans will be appreciated by all:

"I am sending this dollar because I feel like it is part of my duty to help with the lamps. Miss Hunt, nothing is too good for me to give to my school because you all are so kind to me."

A CATECHISM.

11. I am poor boy; (or girl) is there any way for me to earn my way at the Southern Christian Institute?

Ans.—Yes, if you have a good character and are not afraid to work you are rich indeed.

12. Can I go to school half of the day and work the other half?

Ans.—No.

13. Explain to me how work students must do.

Ans.—They must sign a contract to work a year and then the next year they are kept in school and boarded, and given a pleasant room, and have their laundry work done, and kerosene furnished, free.

14. Do you place any reward on faithfulness to one's work?

Ans.—Yes, some students are able to earn in extra grades one dollar and a half or two dollars each month, with which to buy clothing or books.

15. Do any of the students at the S. C. I. ever get punished?

Ans.—Yes, when they do not obey.

16. How may I get one of your Continued on 7th page.
How The Plea is Printed.

(Printer's Pie.

This is my surprise was nothing but a lot of mixed type, all kinds of letters put together. When Miss Yarber said one morning, "We will distribute pie," I expected a wedge of some kind of a nice brown pie, but I was soon undeceived when she set before me a galley of type, letters of every description with the command to put each letter, lead and quad in its proper box; it was a pie that I was not anxious to eat another time.

Reading Proof.

This is a process that calls into play all the knowledge of grammar and rhetoric one possesses and a task never left to the students. President and Mrs. Lehman do this. However we take a primary proof, also a galley proof of our work in order to relieve the final proof reading of so many mistakes.

The Printer's Signs.

These consist of a collection of characters denoting what is needed to be done for necessary correction after the proof reading.

A Chase.

This is an iron frame something like a picture frame; it is of different sizes according to the size of the paper you wish to print.

Impressing a Chase.

This is a process that calls forth all the skill one possesses. You are putting the set type into this iron frame in the form you see it appear on the printed page. It's very strange to see one taking up a block of type, setting it in an empty iron frame, while it lies on a stone top table; one block after another is set in order until you have laid a column; then a rule or a thin piece of furniture is laid straight down beside the type, and then you begin putting in another until the frame is full. Then you get the key and lock the chase which is now ready for the press.

The Keys.

The keys consist of two small long iron weights knotted or with teeth which catch over one another; these are placed against the last rule and the iron frame and twisted together until they lock and hold the type in place.

Printing the Paper.

The chase being impressed and locked is put in the press. There are different kinds of presses, there is one foot; here it is fastened securely, the disk is inked, the rollers pass over this distributing the same evenly. The paper has been cut and placed on the rack, one piece at a time is laid on the part of the press that presses against the inked type which transmits their forms to the blank paper. Now you have printed one side of your paper and laid it out to dry.

Designing a Chase.

This is done after using or after printing is over. The chase is taken from the press, washed with a solution made for the purpose, laid on the stone unlocked. The type is taken out in blocks, as they were put in and distributed in the cases.

Making the Book or Putting Together the Pages of the Paper.

After all have been printed and dried the paper must be put up in its desired form. This is done by making a smooth white paste the consistency of starch and with small hair brushes put on the paper in a small line and the other pages pasted carefully on. The name of each subscriber is pasted on the wrapper and wrapped around the folded paper.

Here now, you know what it is to be a printer; but I must tell you after you have learned the art you find your lost joy and aspirations and you only regret that not enough people read your wonderfully wrought work.

Now friend, take this paper and read what these students have studied so hard, so untringly and feel so proud to offer to you as the work of Negro girls and boys. Don't you want them to learn to do this work? Yes, I know you do; then take this paper (THE GOSPEL PLEA) and you make it possible for more to learn.

I want to thank the C. W. B. M. in the behalf of these who do read the Plea for its enlargement. We know by this that you have not become discouraged at our seeming indifference but yet seek to help us in what we can not help ourselves. I believe I speak the sentiment of every appreciative disciple when I say our earnest efforts to put this paper into every home will show our gratitude.

Waco, Texas.

Fannie L. Hay.

Mississippi

Editor of Gospel Plea:—I am more than glad to say a word about the week's meeting at Forest Grove Christian Church. It was indeed a good reviving and stirring meeting. On the second Lord's day in August three were buried with their Lord and Saviour Jesus Christ in baptism, to rise and walk in a new life. What a glorious thing that was. On the above day we had a good lively Lord's day school. The writer preached at Forest Grove on that-day, and I want to say I never had a more earnest congregation to preach to than this one. How earnestly they listened to the Word of God. There were about six hundred and fifty or seven hundred persons present. And all of the good things to eat, you never saw the like. Good people, you may rest assured that we had a good and glorious meeting. I spoke from Matt. 7:16, "By their fruits you shall know them."

I must now say a word about Brother H. D. Griffin's summer school. This is his second week; he opened up with ten and his number is increasing daily. He is moving along smoothly, and the hopes are that he will be able to accomplish a good work. We ask the blessings of God on his work. Sister and Brother Griffin are strong workers in the cause of the Master.

I am glad to say a word to you about my trip to the Fayette Christian church, and to others. On the 21st of July, I met with the church at Fayette and it was a joy to me to be with this body of Christian workers. They are few in number but many in their work for the Master's cause. So to speak, they are being oppressed on every hand but nevertheless they are holding high the banner of the （Continued on 7th page.）
Reports from the Field

PROGRAM FOR THE SUNDAY SCHOOL CONVENTION OF THE CHRISTIAN CHURCH TO BE HELD AT CEDAR GROVE CHRISTIAN CHURCH, Crockettville, South Carolina, Sept. 19-22, 1907.

Thursday Night, Sept 19.
 Devotional Services, conducted by Earnest Grant, of Crocketville; Introductory Sermon, by Eld. S. B. Patterson of Varanpoint. Appointment of various committees; H. Lightsey; Response by Miss Essie Black, Crocketville; Paper, "Our Progressiveness," Miss Ailer Beard, the President; Sunday-School, Rebecca Brown, Crocketville; Introductory Sermon, by Ernest Grant, of Crocketville; Political Services, conducted by Ehrhardt. "Resolved that a mother has greater power in training children than a father," affirmative, C. R. Patterson,Olar; Debate, Flrerie Breland, Olar; Debate, Miss Maybell Hinderson, Crocketville; Paper, "Pastor's Influence in the Sunday-School, Lugenia Kindard, Ehrhardt; Paper, Music, its Influence in the Sunday-School, Miss Hattie May Kearse, Ehrhardt. Discussion, At what age should a child commence to attend the Lord's Day School, by the Maglane Delegation; Paper, Future work of the Sunday-School, Mrs. Rosa Brown, Almeda; Best Method of Teaching in our Sunday-School, Miss Bertha Davis, Almeda; Address, Why we need a Christian School in South Carolina, Mrs. J. C. Counts, Fairfax.

Saturday Afternoon.
 President's Annual Address, Report of all committees, Report of See'y, and Treasurer, Report of corresponding See'y, Election of officers, etc.

Saturday Night.
 Devotional led by M. S. Glover, assisted by W. M. Jonner, Miley; Educational Sermon, Eld. J. L. Woods, Walterboro.

Sunday Morning.
 Sunday-School conducted by G. Jordan, Miley, assisted by L. Brabham, Olar; Review of lessons by B. J. Kearse, Olar, assisted by R. S. Ritter, Sycamore; Devotional led by Irvin Doctor, Islandton, assisted by E. S. Washington, Lavay.

Every delegate and those represented on the program are required to be there on Thursday night and not later than 12 o'clock Friday. We are asking every preacher, superintendent, and delegate for 25cts. to pay in the general rally which will be on Sunday morning for the purpose of Educational work. Those who come by the way of Railroad must come to Hampton, Thursday evening and change cars for the Mauldin Railroad and it will bring you to Crocketville.

Everybody has a cordial invitation to attend the Convention. For further information address,
 Eld. J. C. Counts, President, Fairfax, South Carolina.
 B. J. Kearse, See'y. Olar, South Carolina.

Alabama.

"Therefore said he unto them, the harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2.

I suppose there was never a time when the above scripture more forcibly appealed to the lovers of the cause of Christ than now. Especially is this true of us. I have traveled in seven states of the union and more laborers is the crying need of the cause. Have we prayed, and are we still praying for more laborers? James says "Ye ask, and receive not, because ye ask amiss." Effectual prayer is conditional. Our Lord will answer our prayers when we comply with his conditions. Then since we have failed, we should examine ourselves, whether we be in the faith. 11. Cor. 13:3. I am sure we might profit by the farmer's example who prayed for corn. He did not expect God to pour the corn down from heaven into his barn but he did expect God to answer his prayers in connection with intelligent and continuous efforts to produce the much needed ministers for the advancement of the cause of Christ. I feel that the evangelists, elders of the church, and the fathers and mothers in the Church of God should give this matter due consideration. No intelligent Christian expects God to make and
THE GOSPEL PLEA

P. S. After a trip through Tennessee, Kentucky and into Illinois, I am back to Oxford for next Lord's Day (Aug. 18th).

Mississippi.

Dear readers, it has been some time since I have written to the GOSPEL PLEA.

For one month I have been at home suffering with fever. I am much improved but still having light fever.

Allow me to say a word regarding our prayer meeting. The members are enthusiastic; we have a good attendance each Thursday night. The young people are active and the church has a bright future.

Bro. J. M. Oliver, one of the oldest members of the church, departed this life August the 9th. He died firm in faith. He leaves a wife, a devout son and a host of friends to mourn his loss. The writer attended the funeral at the Christian Church. It was assisted by the pastor of the M. E. Church. The audience was indeed large. The writer, as best he could, tried to make the start we shall expect. The sermon helped him. We hope some will let pastor's and other church members have it so. Souls are perishing for the Lord. The church has a bright future.

The outline above referred to our children and the development is the training. "Train up a child in the way he should go: and when he is old, he will not depart from it." This should ever be remembered by parents, and especially by Christian parents. We need a trained minister in every city, town, village, and community throughout the land. God would have it so. Souls are perishing for the Lord. Christ has made ample provisions for them, and he has committed it to his Church for distribution. Oh, Church of the living God, wake up! Come out of the sleep of negligence, selfishness, and indifference and let us work, as never before, "while it is day, for the night cometh when no man can work." Put our boys and girls in our training schools and keep them there until they are prepared to do the work of the Lord.

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Did you ever hear these words before? Do you remember how you wished everyone could hear the good news and share the joy? Brother, some body's son brought to you this message of glad tidings and duty demands that you pass it on to others. In view of the above consideration, will you not decide to unite and co-operate in building up our training schools out of which will come men and women to go forth into the world doing service for the Lord, and blessing humanity.

Yours for an increased, and an educated ministry,

H. J. Brayboy.

August 24, 1907.
 send us full-grown ministers of the Gospel. In the beginning God did make a full grown man and a full grown woman; six thousand years have nearly passed, and he has not repeated this act. However he did institute a plan for the perpetuation of mankind in the world. Likewise in the beginning of the Church, God made full-grown ministers of the gospel and sent them into the world, and nearly two thousand years have passed and he has not repeated that process, but he has provided for the perpetuation of the ministry. God has given us a perfect outline of the kind of ministers we need and has made it possible for us to develop them with credit to ourselves, and to the glory and honor of our Lord Jesus Christ.

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Yours for an increased, and an educated ministry,

H. J. Brayboy.

August 24, 1907.

Brother David Blackburn and Miss Sarah Sneed were joined in holy wedlock on the 14th of August. Miss Sarah is the youngest daughter of the late W. R. Sneed. We trust that the union may be a happy one. Both are members of the Church of Christ.

Before this article is out the Convention may be a thing of the past. We trust that the results will be good.

Now may the Lord bless the work.

K. R. Brown,

Port Gibson.

SHOP TALK—NO. 12.

If there should be a tie in the largest number of subscriptions sent in during August, we would be compelled to continue the contest during September. Who will get the handsome Bible?

We propose a literature campaign for September. There will be four issues during the month. We will let pastors and other church workers have the PLEA during this special campaign at one cent a copy. Suppose you would like to have five copies each week; send us 20cts. in stamps and the papers will go to your address each week. You can sell the papers or give them away as you choose. We suggest this as a splendid plan for doing some missionary work. Pastors would find the interest in their services increasing if a large number of their members were readers of the PLEA.

On Thursday, Aug. 20, we find the following three persons have the same number of subscriptions to their credit:

BLUEFORD PAGE Collins, Miss.
FANNY L. HAY Wecco, Texas.
ISOM FRANKLIN Lum, Ala.
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 Mt. Beulah Auxiliary held its regular meeting in the Y. M. C. A. chapel, Aug. 11. The topic studied—The Auxiliary Meeting—Its Objects and Possibilities. Mrs. Lehman lead the meeting. After listening to a number of well-prepared talks and papers on the subject, the leader called for volunteers to tell some items of missionary news that they had read in the Tidings or from other sources. Several responded.

In our July meeting it was decided to raise our Centennial apportionment which is $50, from the school and if possible to raise, at least, $10 from the auxiliary to be applied to the Mississippi Centennial Fund.

Of our Centennial enterprises those in the United States are: Our headquarters building and the Sarah A. Davis Missionary Training School, the Tennessee Mountain Mission School, the Chinese mission building, the work in Utah and the Negro school.

From our own schools are coming some excellent workers. Miss Ruby Hoffman, who is doing very acceptable work in the Kentucky mountains, is a graduate of Morehead. Jacob Kenoly, who made his way to Africa unaided, and who is doing a faithful work there, is a graduate of the Southern Christian Institute. Arnold Shirley, Henry Cotterell, J. G. Hay and Louis Thomas, who are faithful ministers in Jamaica, are graduates of the Southern Christian Institute. From our University Bible Chair at Ann Arbor, Mich., we have sent Clara Case to Mexico, Dr. Jenny Crozier to India, D. E. Dannenburg to Chi-

Arkansas.

Dear Editor:—I am indeed glad to say that our C. W. B. M. State Board meeting was an enjoyable one. We met with the Sherrill Auxiliary, August 10. There were some interesting topics discussed. Our meeting together each quarter has been and is doing us much good by helping to better understand the work of the C. W. B. M. Brother and Sister Ivy and Bro. Rice are all willing workers in Christ’s Church.

We had a Baptist preacher with us and he was well pleased with our meeting. Oh, that every Christian would let his light shine that others could see it. It would make the world better.

Sarah L. Bostick.

Ohio

Editor Gospel Plea:—

It is with pleasure that I write you. I see so much to do and the good that could be done if we would stand together and be a unit. I have been in the Church of Christ twenty-six years and I see so little done. First of all our ministers are not in the spirit as they should be. This is the trouble. Ohio is a big field for work and yet there are some churches that have good congregations and have no preachers. I say that the preachers are not working in union.

You all know the C. W. B. M. has done and is still doing a grand work. Let us do our part. I say this for I do not see what our preachers in Ohio are doing for the work of the C. W. B. M. Let us all help this good cause along.

Your sister, Martha Smith.

Cincinnati, Aug. 17, 1907.

“Out of the great tide of wealth and prosperity that has covered this great land for a period of years, it is only a hundredth part of that which has fallen as the portion of our people were devoted to the Lord’s work in America, we would be enabled to enter hundreds of new fields, while leading to self-support the wards of previous years.”

“Let us heed the voice of the present movement, which invites us to that higher service for the Master which brings holier joy and richer compensation than the evanescent pleasures of this world offer.”

Keep In The Line.

“Soldiers of Jesus rise and away, Hark! ’tis the war-cry sounding today; Lot our Commander calls from the skies; Forward to conquest, lose not the prize! Now like an army marching along, Fearless and faithful, valiant and strong; Up with our banners, brightly they shine, March on together, keep in the line. Soldiers for Jesus, happy are we; He, our Protector, near us will be, Trust in His mercy, changeless divine: March on with firmness, keep in the line.”
THE GOSPEL PLEA

August 24, 1907

Southern Christian Institute.
Continued from 2nd page.

newest catalogues?

Ans.—Write about as follows
on a post card which costs only one
cent, to President Lehman, Ed-
wards, Miss.: "Dear sir, please
send me a catalogue. Yours truly,
John Jones, Blackton, Arkansas."

17. When is the best time for me
to come if I want to work?

Ans.—September 25th.

18. Should I come without first
writing to the president if I intend
to work?

Ans.—No, send for an appli-
cation blank and the secretary will
send you one immediately.

19. Why is it best for me to de-
cide right away what I am going to
do?

Ans.—Because it is only a lit-
tle over four weeks before work
students should be here.

20. Could I begin work later?

Ans.—Yes, if there is room
enough left for you. Sometimes
those who put off till tomorrow, find
that tomorrow never comes.

Mississippi.
Continued from 3rd pag.

Master. They have a church house
but so far as I can understand it
came from the hand of twelve or
fifteen godly men and women. It
is true that the Sunday-school con-
vention at one time gave them
$25.00 and brother W. A. Scott
loaned them $50.00; but after all,
this only says that $25.00 has been
given to them.

Brethren, this is our work and
these are our brethren and, fellow
workers, and we ought to help
them, for it is our indispensable
duty to lend a helping hand. I
understand that a little over $200.00
are yet to be paid on that church.

Now I appeal to the brotherhood
of the state of Mississippi to put on
your thinking caps and think for
yourselves; quit ye like men, for
just as long as you let other sel-
fish men do your thinking, you
will always be at the foot of the
hill. It has been said that each of
the churches agreed to give two
dollars to the church at Fayette to
help them clear up their debt so
they too could feel free and at ease.

I have been informed that these
churches or at least a part of the
churches have sent this money in
but the Fayette brethren failed to
get this money.

Brothers, if you are going to give
me a dollar give it to me and not to
some body else. In like manner if
you are going to help this strug-
gling church send your help to it,
and not to the board, and those few
brethren will know just who helped
them and just how much and all
about the matter, then when the
appointed time comes for them to
pay off the board they will have the
means to do so. So, brethren, I
entreat you to help this church, and
to send your help directly to them
and then their church book will
show that they have been helped.
If you have not thought of these
points it is now time that you
should, for it is indeed a need
for a dozen poor people to build a
church; therefore I again say help
these people.

Well, I must say a word right
here about the services of the day
at this place.

The Lord's day school opened a
little late but however we had a
good time just the same.

After the Lord's day school
was over, Bro. J. M. Baker and
Brother Moore preached for the con-
gregation and the writer extended
the invitation. After which the
services closed for the day.

At night the writer served and
we had a good time.

On the morning of the 26th the
writer left Fayette for Jackson and
on the evening of the 26th I found
myself in Hermanville where I
attended the Christian Sunday-
school convention. We had a good
time. Everything was carried out
ordrily, the convention by vote
agreed to send Jacob Kenoley $10.00
and to give H. D. Griffin $10.00 on
his schooling after his arrival at
the S. C. I. At the close of the con-
vention on the evening of the
26th, Brother B. C. Calvert and the
writer left Hermanville for Center
church where the writer preached
to a congregation of earnest listeners.
We had a good spiritual meeting.
From Center church we went to
Union Hill Christian Church where
we preached on Monday night, July
29th. On the account of a threaten-
ing storm, only a few were out but
nevertheless we had indeed a good
meeting.

I was only too glad to say a word
of encouragement to the women's
Auxiliary, about the S. C. I.,
also the Gospel Plea.

Leaving this point on the 2nd of
Aug., I came to Hermanville where
I remained until Sunday morning
and from this point I went to
Union Hill Christian Church where
we met the sisters in their Rally.

Mrs. Yarber gave a very inter-
esting talk; this was followed by
ten minute sermons by the follow-
ing brethren, Saul Lee, Arthur
Smith, J. a. Baker, Henry Smith,
H. D. Baker, S. Yarber; and a spe-
sial sermon was preached by the
writer on the work of the women,
and I tell you we had indeed a good
time. When the invitation was ex-
tended, two ladies were reclaimed.
This of course touched every
heart. The services are now closed
and we are drinking the splendid
lemonade and eating the good rich
cakes. At this junction I left for
Port Gibson where I preached at
the Christian Chapel for Brother
K. R. Brown. Here I met a very
good congregation and as the Master
willed it two ladies saw fit to come
back to Jesus and take a new
stand for him. This of course
made our hearts feel uplifted.
This last meeting was on the 4th of
August and was indeed a good one.
I only ask the blessing of God to
rest upon every effort put forth in
his name.

Brethren, you must remember
that the Educational Rally Day is
approaching and we must not for-
get to do our part for we will only
be doing a small part if we raise
$500.00; so let us rally around the
banner and do all we can for our
blessed Master.

May God bless and keep you in
all of his ways.

I am ever yours in the work for
all that is good and righteous,
H. G. SMITH.

Jackson, August 13, 1907.

We are sorry that two of our in-
teresting departments—"Heart to
Heart Talks to our Young Folks"
and "Snap Shops on Reform" are
crowded out this week.
Lesson IX.
EDITED FROM STANDARD BIBLE LESSON.

The two reports of the Spies.

INTRODUCTION.—After a series of rebellions and murmurings in which even Miriam and Aaron took part, the children of Israel at last came to Kadesh-barnea, about sixty miles south of Hebron. A few days would have brought them into the land of Canaan. We are now at a turning point in the history of our people. Whether they should remain here or wander for years in the wilderness was a matter for their own choice. Arriving at Kadesh-barnea, they sent out spies. It is not real sure that the suggestion to send out spies was affirmed in Numbers, but we do suggest to send out spies for they must go forth at the risk of their lives. AND BRING OF THE FRUIT OF THE LAND.—This was good. It required great courage of these two reports of the Spies.

17. GET UP THIS WAY BY THE SOUTH.—They were to enter Canaan on the south,—a dark and nearly deserted region; from thence they were to go on into the mountain region around which the later history of Israel centered. AND SEE THE LAND. —As this land was not far from Egypt, Moses probably knew the general character of it and its inhabitants. The Israelites, however, desired to be satisfied, and for that reason the spies were sent. To know the people, and whether or not they dwelt in fortified cities, would be valuable knowledge for military purposes. WHAT THE LAND IS,... WHETHER IT IS GOOD OR BAD.—It showed a lack of faith in God that they were not willing to go forward and possess the land that he had told them was good. 20. AND BE YE OF GOOD COURAGE.—It required great courage of these spies for they must go forth at the risk of their lives. AND BRING OF THE FRUIT OF THE LAND.—This was in August, when the first clusters are gathered, the second in September, and the third in October. The spies’ absence for forty days, determined the grapes they brought from Eschol to have been of the second period. 21, 22. These two verses tell us how the land was spied out from the wilderness of Zin to the entrance of Hamoth, and how they went up by the south to Hebron.

23. VALLEY OF ESCHOL.—A rich valley immediately to the north of Hebron, described by Robinson as producing the largest and best grapes in all Palestine, besides figs, pomegranates, quinces, and other fruits in abundance. AND CUT DOWN FROM THENCE A BRANCH WITH ONE CLUSTER OF GRAPES, AND THEY BARE IT UPON A STAFF BETWEEN TWO.—Not on account of its weight, but because in this manner it was easier to avoid crushing the grapes. Single clusters were known to have weighed ten or twelve pounds.

Kitto states that a bunch of grapes of enormous size was produced at Welbeck from a Syrian vine, and sent as a present in 1819 from the Duke of Portland to the Marquis of Rockingham. It weighed nineteen pounds and was conveyed to its destination—more than twenty miles distant—on a staff by four laborers, two of whom bore it in rotation. POMEGRANATES.—A large bush of the myrtle family with fruit about the size of an orange, “with a beautiful brown-red color and a very fine flavor.” They took very much like an orange.

24. THAT PLACE WAS CALLED THE VALLEY OF ESCHOL.—That is, a cluster of bunch. 25. AND THEY RETURNED.—The Egyptian records show that there was then frequent communication between Egypt and Syria. This enables us to understand how it was possible for the twelve Hebrews to spy out the land without interruption. They had simply to assume the character of the Egyptians, from which country they had lately come. Forty days. “Forty days did they spend in the search, and forty years—a year for a day of toilsome wandering—did that search cost them, connected as it was from beginning to end with distrust and unbelief.” 27. SURELY IT FLOWERS WITH MILK AND HONEY.—This is a way of expressing the richness of its production.

28. WE SAW THE CHILDREN OF ANAK.—In verse 33 these are called giants, before whom the spies seemed as grasshoppers. It is probable that the Anakim were a distinguished family, perhaps a select body of warriors chosen for their extraordinary size.

29. AMALEK DWELLED IN THE LAND OF THE SOUTH.—Their territory lay between the Dead Sea and the Red Sea, on the border of Canaan. Hittite.—A warlike nation whose remains have lately been thought to have been discovered. Jebusite.—These held the region around Jerusalem. Amorite.—Mountaineers. Canaanite.—The lowlanders.
sacrifice his higher nature; if he chose to row against the tide he would become an outcast and would probably see much hardship. Which was he to choose?

The Bible records his decision thus: "By faith Moses, when he came to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."

It was the faith in Moses that enabled him to leap over present allurements and await greater riches in the future. There is no test by which we can absolutely know whether any given individual has taken hold of eternal life, but his actions come very near being such a test. The short-sighted men, when great moral principles of life are in the balance, are the carnal men; while the farsighted men, when those principles are in the balance, are those who have taken hold of eternal life.

Many a young man of today is confronted with just such conditions as Moses faced, though in a less spectacular way. No mortal knows just what Providence holds in store for the world to be revealed in near and remote times, but we do know that they are to be more glorious in nature than any we have seen. Those who are willing to deny themselves and take up their cross and follow Christ will become a part of their glory. But nothing but a strong faith will enable any man to bridge the chasm that lies between immediate pleasures and that far off glory. One difficulty is that the great mass of people think that heaven alone can give peace to weary souls and most of them hope to make some kind of reparation at the end of life to gain admission there. The "recompense of reward" that Moses had respect unto was not heaven but the position of the second greatest moral and religious leader the ages would afford.

Every joy has its price. Most men can get high official position if they are willing to pay the price. Lincoln practically bent every energy of his life to attaining high distinction from the time he made orations from the stumps in the harvest fields until the assassin's bullet laid him low. In the spiritual life the richest gifts have their spiritual price. "There is no man that hath left house or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." There are perhaps not many in the aggregate of the great body of saints who have left house or parents, or children for the kingdom of God's sake, for this scripture lays down general principles rather than definite examples, but they have given up the most precious things in life in order that they might advance the great kingdom of righteousness and enlightenment among all nations and kindred and tongues on the face of the earth. The work as a whole is a vicarious sacrifice in which humanity is spending its best for its elevation. The great sacrifice they are making is in conformity with the principles that a man must lose his life ere he can find it, and if he declines to make the loss, he must lose the richest things that come to the soul. Soul culture and growth have their price. They come only after (Continued on 7th page.)
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
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Personal and News Items.
—Under date of the 23rd, Bro. Wm. Alphin of Waco, Texas, writes that he was just home from Ar-\ndmore, I. T., where he was called to assist in a ten days' meeting. While there he preached twelve sermons, with five accessions to the church. He reports the church much strengthened. Their lot is paid for and they have $415.00 pledged to be paid this fall to build a house of worship.

—Elder P. H. Moss, of Parsons, Kansas, will assist Elder Wm. Al-\phin in a meeting soon to be held in Waco, Texas.

—Next week we begin the sym-\npodium, “How can the observance of Educational Rally Day be made more general.” Many of our leading brethren have contributed to this symposium.

—No doubt the article by Miss Fannie L. Hay, “How The Gospel Plea is printed” was read by many. We should state, however, that a great change has taken place since she worked in the office. A large new press is run by steam and twenty-five or thirty papers are printed every minute.

—It is easy to see that our readers are working toward a still larger Gospel Plea. It will get larger just as soon as we are ready for it. Send in your articles and reports until we have to hold them for a month before we can find room to print them. Don’t get discouraged if your splendid articles do not appear in print the next week after you send them. The Gospel Plea office is a busy place. We intend to do the best we can to make a great religious weekly newspaper. Send in your reports and subscriptions a little faster.

NOTES FROM OUR SCHOOLS.
Louisville Christian Bible School.
The prospects for the approaching fall term are brightening. There is promise of a better attendance than for several years past.

One of the students who went out at the close of the last term writes in a personal letter to one of the teachers:

“I left for St. Louis, Missouri last Saturday, and arrived here (St. Louis) at 6:25 P. M.

“I found the church doing very nicely and I preached for them last Sunday night and one woman took membership with us. We had a great crowd of people out. They stood at the doors and windows while I was preaching the Gospel to them. I have decided to preach the word of God to my people as long as I live.

“If you have anything which you would like to say, say on, for you know that I am always glad to have your advice.

“I want to thank you and the Board for your kindness which you have shown me, for I feel that I owe it to you all, and it is due you specially.

“Prof., I can never forget the day when I entered the Bible School (Nov. 22, 1900), and how igno-\norant I was; but thanks to the Almighty that I can see a little better and it is all due to your instruction. I hope our life may be long and if you never teach any more Negroes, these that you have sent out will make you glad. One more boy from my home will come to school in September.”

Southern Christian Institute.
The students and faculty attended the state convention at Ed-\nwards during the past week. The strong addresses of the con-\vention were delivered by the State Evangelist, K. R. Brown,

State President, W. A. Scott, Elder Bennett, Elder Miles Smothers and President J. B. Lehman.

Did you ever hear a father say: “I can’t let John go away to school; he is the best boy I have and I can’t get along without him?” There is coming a change now. Parents are beginning to think that they must send away their best children if this world is ever to be taken for Christ. We have never heard of more good honorable upright young people planning to come to the S. C. I., than are coming this fall. Two fine young ladies from Indian Terri-

ity will be here soon to work their way.

Listen, father and mother! If you will send us your boys and girls we shall make you this one promise that we shall make it as hard as possible for them to do wrong and as easy as possible for them to do right. If they go wrong you may be sure that they are determined to go the downward road in spite of every good thing that can be done for them. Most young people who come know why they come, and go on from one good thing to another.

A CATECHISM.
21. Is there an Auxiliary of the C. W. B. M. at the school?
Ans.—Yes; it meets the second Lord’s Day in each month and all of the young people are cordially invited to become members.

22. How many teachers and superintendents has the S. C. I.?
Ans.—Last year there were four teen and there is not likely to be less this year.

23. Is there a cadet organization among the young men?
Ans.—Yes, there are one Com-\nmander-in-chief and four captains.

24. How are they selected?
Ans.—They are chosen by the President and Principal. They get their positions on merit. The aim is that no unworthy student shall. thus be elevated to leadership.

25. How long have the boys worked in the printing-office who put out The Gospel Plea?
Ans.—Only one has worked as long as a year, and only one other has worked as long as eleven months.
"To help to establish those standards by which other people shall shape their lives, to help to make the faith of other people who shall live in years after we are dead and forgotten, stronger, more capable of knowing truth, more capable of doing right because we have lived, that is to sit with Jesus upon His throne and judge the world. Lost we shall be in the great multitude, but the standards of mankind shall be higher because of our faithful lives."—Phillips Brooks.

There are many helpful and cheering messages on my desk. Below I will give extracts from some of these.

W. H. Dickerson of the Louisville Christian Bible School says:—
"I am just in from a ten days' canvass for students. I think my sowing will bring us a fair harvest for September. Some new boys are already here. One Daniel Hastings from Jamaica, one from Georgia and one from Alabama. All seem to be fine young men; ages range from 19 to 24. Another from Jamaica is expected about Christmas. Mr. Cothran, one of this year's graduates, takes our Church in Chicago the 2nd Lord's Day in September."

We rejoice in this good news from our Louisville Christian Bible School. Soon the school will open again. Have you done all you could to get a young man to enter this splendid school this fall? If you have not, go to work now and find one and send him.

There were three young men graduated from this school last June, and one, as stated above, will become the pastor of the Armour Park Church in Chicago, and another is to open a mission in Bowling Green, Ky., and another is preaching in Louisville.

Let us see to it that from now on this school is filled to overflowing each year. The great need of the Christian Church, Negro, in our land is an educated ministry. The Louisville Christian Bible School is fully equipped to train young men for the ministry.

S. P. Guss of Oxmoor, Ala. writes that himself and three or four others of Oxmoor are taking the Gospel Plea, and that they think it the best paper they have ever had. He also says he will do all he can for the Lum Graded School.

This week, the week beginning August 18th, both the Ohio and Virginia Conventions are to be held. The Kentucky Convention is now past, and was a great success, and we presume the Missouri Convention was held last week. There has not been time for us to hear from it. The Texas Convention is to be held in September, but most of the other states do not hold their Conventions this year, until October or November.

The Sunday-School of the Second Church, Salisbury, Missouri has just sent an offering of $3.00 for the Educational Fund. We are glad for this.

Are the brethren all over the land thinking of and planning for THE EDUCATIONAL RALLY DAY THIS FALL? Sunday, November 24th, is the time! What should the offering, be a worthy offering, be this fall? Are there not some states which will give five hundred dollars? and are there not some states which will give one hundred dollars? Is this asking too much? One thing I know that if letters, pledges and promises mean anything, there will be a grand offering from the Educational Rally Day this fall; for never before have we received so many encouraging words in regard to this Day. Just remember this: We are going to have an Educational Rally offering this fall which will surprise all. Begin now to plan for it, not only in your own Church, but also in some other Church which has not before entered into this good service.

From now on, in each issue of the GOSPEL PLEA, there will be announcements concerning this Day. Look out for these. They will be worth your reading.
The citizens and friends regreted the adoration of the convention; they all with one accord bid us back again.

I remain yours in Christ,

JAS. YOUNG, President,
Bay City.

Kentucky.

Editor of PLEA—I am proud to have a few more jottings for you, and the great brotherhood you represent. I'm sure the PLEA grows better as the days go by. I am just through receiving and ordaining one Bro. P. L. McDowell who comes to the Christian Church from the Methodists. His ability as a pulpit preacher and general grasp of the great mission of the church is set at once on hearing him. He comes clean and has a good record of splendid works behind him. He said to me after listening to a sermon, "That's just what I want, just what I believe. I want nothing but the Bible, no creed but Christ, no boss but the Bible, no faith but that found in it." At present he is a traveling business man. He was a leading preacher in the M. E. denomination. As a Christian Minister, docile, humble yet well-informed, I commend him to the brotherhood. I'm glad to read in the PLEA of my old friend and true yoke fellow, Elder R. L. Peters of Winston-Salem, N. C. We have been "in the trenches" together and I know the mettle of the man. Week after week, volley after volley we did spend shelling some of the "Old Dominion Woods." He's a foeman, worthy of any man's steel,—the biggest little man I ever met. We are treading now on separate soil—hundreds of miles between, but thank God we are firing the same old gun. Brethren, recruit the ranks all you can. Win a man to the ministry, influence some young man to make it his life's work and eternity alone can tell results.

Yours,

C. H. DICKERSON,
Nicholasville.

August 31, 1907.

Reports from the Field

Texas.

Editor Gospel PLEA:—Dear sir, I feel glad to say that the T. C. M. C. C. which convened at Bay City, August 2-4 is over and I feel that our esteemed brethren, sisters and friends have returned to their homes saying each of them I am glad that I was there. First I must say that the Lord has been good unto us in every way. The Christian Church here is small. The house is very small. The membership is sixteen. Being unable to seat the people, we knew that we had to have a larger house and in this the doors of the public school were thrown wide open; in like manner the doors of the A. M. E. Church swung around on their benevolent hinges and bade the convention to come in. The noble and loving pastor of the A. M. E. Church, Rev. A. J. Hickey in his welcome address declared that all things were ready and the presiding officer of the convention was pastor over the assembly and he also vested the president with the power to run the meeting just as long as he desired to do so if it was thirty days. It afforded me great pleasure at this writing to let the broad world know that there is a whole host of Christian doers in this part. The Methodists, Baptists and friends made our friends and companions in the Lord Jesus welcome to their resting places, tables and likewise their presence with us.

Our proceedings were fine,—not a link was broken. The Bethlehem and Vine Grove Churches were on time with their delegation roll and also the S. S. and C. W. B. M. was prompt to time and the town met with us and we served God and laid plans for future work to the full extent of our heart, mind, power and ability, in spirit and in truth. There were many helpful lectures delivered by the brethren and friends and essays by the sisters and young ladies throughout the meeting that will never be forgotten.
Auxiliary had planned a surprise which proved a success in more ways than one, in shape of quite a number of valuable and necessary articles. After the presentation speech by Elder Jackson and response by the writer came cake and cream and music by the Dale band. This struggle-but heroic band of believers though numbering only about 12 members have in their midst some of the best workers in this state. It was from this church that the writer went out to preach and where still his membership is. I took pledges to the amount of $12.00 for evangelistic work, Elder E. F. Jackson himself pledged $5.00 of that amount. Collected for expenses and on pledges $5.50. On Tuesday, the 13th, I left for Stuart Point where I preached that night. Collected at the latter place $0.55. No. of days on this trip five; sermons preached four; Auxilaries organized one; I collected $6.05; traveled 83 miles; expenses $2.76.

Yours in service.

J. L. Wood,
Walterboro, Aug. 18, '07.

Alabama.

Dear Editor of the Gospel Plea:—I am a subscriber to the Plea and I am greatly benefited by reading its contents. By being a reader of this valuable paper I can hear from the workers in the ministry of our Lord and Master. Styling myself as one of this number I feel it is my duty to let others hear from me. I held a meeting of several days in Hayneville, Alabama, beginning with the third Sunday in July where I feel much good was done in the name of our Lord and Saviour Jesus Christ. We had twelve additions,—eight for baptism and four reclaimed. Leaving there I came back to Lun, Alabama where I assisted Brother S. H. Edwards in a series of meetings he was holding at that place. Now I am in Greenville, Alabama, Butler county, conducting a revival meeting where some preachers have been through preaching strange doctrines,—a woman being the leading preacher among them, teaching the people that in order to get into the Church of God, they will have to let them wash their feet as one of the essentials of the salvation of a soul. She also was teaching, they can prove wine should not be used in the administration of the Lord's Supper, and many people are following them; so you see what I have to do. I am not losing any from this congregation but gaining instead. I am yours for the success of the Plea,

D. C. Brayboy.
Lun, Aug. 12, 1907.

Indian Territory.

Editor Gospel Plea:—Please allow space in your paper for my report. We have had the following additions since last report: Red Bird, one by Baptism; Muskogee, three by Relation; Fort Gibson, three by Baptism, one from the Methodist, one from the Baptists. Total nine.

The white brethren at Fort Gibson have built a large shed in which to hold a meeting. They have promised to let us colored Brethren use it for a meeting when they (the whites) have closed their meeting.

We are in better condition for success in Muskogee than ever before. We have rented a hall, seated it with folding chairs, and have regular preaching and a lively Bible-school with Sunday-school supplies excepting song books. We are putting money in the bank to buy a church lot.

There are several "wandering stars" in this city who claim to have been active Christians at the place they came from, but they stand for nothing here—some to do absolutely nothing, while others run around after the fashionable sects who have nice church buildings, but never have come among the disciples. Brethren, let us not be ashamed of Christ, nor his Gospel, neither his disciples, "He their condition ever so humble." I am for Christ, his Church, his disciples even though I were alone in the farthest island or in the greatest city. I can be nothing but simply a Christian religiously—no more, no less. I had rather suffer affliction with the people of God (the Disciples of Christ) than to enjoy the riches of the Sects for a season.

There is quite a drought out in this country. There will not be much more than a third of a crop. Unless conditions change very soon, most of the late corn will be ruined.

Brethren, we have some large hearted disciples at Red Bird, I say who had planned to do great things there in building a house of worship on the lots given us there on conditions that we build a house by January, 1908; but as Red Bird is a Negro town, and the drought is burning up the crops, their fond hopes are fast fading away. What person or church will send some help? We don't want to lose these two lots. This little new town will soon be a leading Negro town in the new state. Hundreds of lots have been sold to colored people all over the different states and when they move into town it will be one of the very best Negro towns in the Union. We want a church there. I have been working to this interest, to start with the town, for if we wait, others will crowd us out. Send me some help and I will acknowledge the same in the Gospel Plea.

The Negroes of this country are beginning to learn a lesson that would be well for all Negroes to learn. It is this, they can do more for themselves by co-operation with the best white men, rather than lead or drive the white men. He is a stubborn folk and it is hard for him to give up what he believes to be his rights, and as they are the strongest race every way, it is well to be at peace with them and gain their friendship and help. We can not force a change in the white race toward the colored race; the Negro must concede much to the white man and be on friendly terms with him and co-operate with the white race in every good work of the country, for the country as far as the white man will permit, without presuming to dictate or force themselves upon the white race; but we can prepare ourselves, trust in God, "be at peace with all men" and wait till our change comes, when the other races shall say, "Come up higher." This we can do without (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, 162 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, EDITOR.

Notes.

The other day we heard of a good brother who married into our C. W. B. M. family. We trust that many other new homes will be formed in which the great work of the C. W. B. M. will be studied and honored.

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We take the following article from the Tidings believing it will be helpful to all our readers and perhaps encourage some earnest, consecrated women to organize Auxiliaries, or strengthen those already at work:

THE AUXILIARY WOMAN.

It is hard to overestimate the importance to the Auxiliary of the individual woman. In no work is the strength or weakness of the individual unit more clearly shown than in the missionary work, though it seems very hard for many women to realize this.

It seems very often to the faithful few that there can be no more good excuses given for not attending the meetings, or taking part in the work, than in any other department of work in which women engage. Too often does it seem that the average woman knows so little about the real work and aims of the Auxiliary, knows so little about our own missions, or missionary work in general. She does not know when the quarters end, and does not seem to realize that if her dues are not paid at the proper time her part of the work can not be done. It is not an uncommon thing to hear a woman say, "I can not attend the meetings very often, but when I do I pay my money." It seems almost impossible to make such a woman realize that her presence at the meetings should be regular and her money always paid at the proper time. In the ideal Auxiliary each woman will be a constant reader of missionary literature; she will feel that nothing, unless something of great importance, should keep her from the regular meetings. She must plan for them as she plans for other necessary things, and she will feel that she must pay her money regularly, and that the Treasurer must never need to ask her for it, and in no case must she ever have the trouble of going after it. Shall we ever attain unto this state?

Of course, there are many women who do these things, and in that lies our hope. It can be done by even the busiest women, and it will in time be done by increasingly greater numbers. The women who do realize these things, either in whole or in part, are faithful in every way to the work, and in the passing of the years I have come to feel that the greatest, most satisfying virtue one can possess is that of faithfulness, and nowhere is this more apparent or helpful than in the missionary work. We have all known women who could do little or nothing to make the meetings interesting, but they were always present if possible, and they were always interested, and their constant presence and interest had a direct influence upon every other member of the Auxiliary, inviting each one to more faithful, earnest work.

In speaking of the results of faithfulness I have in mind one woman of great ability, but who was handicapped by physical disabilities. Her lot was cast in a small place, where, for a long time, our cause was very weak. She organized an Auxiliary, which was small in numbers for many years, but she kept them together; arranged for the meetings, acted as President, Secretary, and Treasurer, and all in one, and, as she often said, she thought a good deal of her lameness was due to the fact that she tramped over the town so often to collect the dues. The Auxiliary later grew in numbers and efficiency, but it will ever be a monument to the faithfulness of that one woman, and the later work could not have been accomplished if it had not been for that which went before. This is only one instance, and it could be probably paralleled in almost any Auxiliary. The story of those faithful ones will never be told in most cases, but the enlargement of our work on every side and the growing demands made upon us tell the story most eloquently of the faithful women, not a few, who have given time and money and ability to the work. The Christian Woman's Board of Missions, with its beautiful, beneficent ministers, is as noble a monument as the women who compose its ranks could ever desire. O that all the women of our Churches would heed the call that comes so constantly to "Come over and help us!"

The sunlight comes down to us over the vast reaches of space, but it is only when it touches objects upon the earth, and is reflected back to us, that we see the beautiful forms and colors by which we are surrounded. So with our lives in connection with the missionary work; we may be interested and in earnest ourselves, but it is only as we reach out and touch others, influencing and helping them to do their part, that our lives can come to full fruition. In this lies our obligation, our duty, and, if we each are faithful to the inner vision, the results, by the Master's blessing, will be marvelous indeed.

MRS. FREDERICK TREUDLEY.

Athena, Ohio.
Notice.

We are glad to publish the statement below from Elder W. A. Scott. In a few past issues we have had some criticisms of his course. These were severe, too severe and wrong in some particulars, leaving wrong impressions and misrepresented the financial condition of some of the transactions alluded to. We are glad to have this statement from Brother Scott of his purpose. We shall do all we can to encourage his efforts for bettering the unfortunate condition of the youth of our land. Our prayers are that his education and ability may be used to the honor and glory of our Master's kingdom.

J. B. Lehman.

To the Negro Disciples of the United States, Greeting: This will inform you that I am willing to do all in my power to advance the cause of Christ. Believing the S. C. I. and the C. W. B. M. to be great factors to advance the cause of Christ and his kingdom, I am willing to throw my influence in any direction where Christ and his kingdom will be honored. I hereby agree to do all I can to extend the kingdom of Christ and will not say or do anything to hinder the progress of the C. W. B. M. or the S. C. I. This I do for the sake of the cause of Christ.

Yours in Christ,
W. A. Scott.

HEART TO HEART TALKS.

Continued from 3d page.

me when I can walk into the printing-office and get a PLEA. I look first for the School Notes, then for your letter. It causes new life to come to us at the S. C. I. when we read the letters written by those in different states.

My home is Waco, Texas, but I am here getting an education to perform my part in helping raise fallen humanity. While here I learn many good things and am deprived of many things I have always considered good.

Yours in the work,
Oscar Byrd,

Edwards.

Time flies. It will be only a week or two till the Louisville Christian Bible School begins, and I am sure that some young men who read these weekly Talks will attend this excellent school the coming year. I am sure that any school that can send out such men as W. H. Dickerson, C. H. Dickerson, R. L. Peters and a host of others I might mention, is all right. Let us fill all our schools to the very roofs. We can do it if we will.

Yours very truly,
UNCLE ISAAC.

P. S. Please address me, Uncle Isaac, care of GO PLEA, Edwards, Mississippi.

INDIAN TERRITORY.

(Continued from 3d page)

Indian Territory.

(Continued from 3d page)

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IN THE GOSPEL PLEA.

Continued from 3d page.

sacrificing anything manly. No race can be another's enemy and at the same time spend hundreds of thousands of dollars every year for their advancement morally, intellectually, and religiously; and this the white race is doing for the colored race. Let us accept of this joyfully and get more help if we can and do all we can do for our own race. Uplift the white men who are raising up a scarecrow about the Negro. The white men who are trying to drag the Negro where he is not wanted are but few and are but an enemy to the best interests of the two races. We must not expect too much dissent of one race nor assent of the other until conditions are more favorable. As to what is to be done with the the colored race depends very much upon whether they are wise or foolish in their acts.

Yours in Christ,
R. T. MATLOCK.

HELPFUL TO ALL.

(Continued from 1st page)

a life of service. Sometimes a man thinks to wait until he is old before he becomes a Christian. Suppose God can pardon him when he is an old man tottering over the grave, where is the soul growth and soul culture to come from? If it took a life time to make Lincoln a patriot and statesman, why will it not take a lifetime to develop a soul fit to live in heaven?

Snapshots on Reform.

All readers are invited to send in news items for this column.

Columbus, Ohio, Aug. 5th (Special correspondence) Judge Samuel R. Artman of Indiana delivered his famous lecture on “The Unconstitutionality of License” at the Central M. E. Church, Springfield, Friday evening; at the Methodist Church Chautauqua, near Lancaster, Ohio, last Sunday afternoon, and addressed a fair sized audience at King Avenue M. E. church in Columbus on the same day.

His argument was clear, simple and unanswerable, the gist of the entire lecture being that government is established for the well-being and the protection of the people, to license (which means to protect) the liquor traffic, which is inherently a menace to the peace and well-being of the people is suicidal in the government and contrary to the very object of its being. Therefore, license of liquor traffic is unconstitutional and wrong. He clearly showed this inevitable conclusion, considered from the standpoint of constitutional, common and moral law.

His lucid presentation of his subject charmed and convinced his audience. There were a number of prohibitionists in the audience to whom the lecture, while unassailable in its logic, was more an elaboration of the well known grounds of the prohibition party, and many, no doubt desired to ask the question, if to license saloons is unconstitutional, what must it be to support political parties which continue to license and protect them? If Judge Artman keeps on with his educational work, it is difficult to see how the people can escape the logical conclusion—that if to license the liquor traffic is unconstitutional, to support political parties which continue to license them is inconsistent and wrong. The Judge’s address throughout was dignified, but masterful and convincing. It consisted mainly of decisions by state, and Supreme courts on two points.
Lesson X.
EDITED FROM STANDARD BIBLE LESSON.
The Brazen Serpent.

Golden Text: As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him may have eternal life.

Introduction.—It has been thirty-eight years since Israel first arrived in Kadesh-barnea. There is nothing known about these years, only the stations. Their lives at this time were those of Bedouins in the desert. “At length the curtain which had fallen on the history of the Jews at the close of thirty years was uplifted again, and we now behold a people totally changed, their lives, their history, and their future.” The former generation has gone to its grave, and a new race is sprung up, trained to hold and hardy habits of the Arab, the Hebrew nation has again appeared.

The death of Aaron is “pathetic and sublime.” Two old men ascend the height with a young man. The two old men are Moses and Aaron, and the young man is Eleazar. Far below them is heathendom; beyond is the land of hope. Slowly and solemnly, the great priest is unclothed. One by one, Aaron’s garments are taken from him, and are presented to Eleazar, his son and the successor who is to live. At last his soul takes its flight, and now the brother companion, and spokesman of Moses, passes on to another life.

(1.) AND THE CANAANITE, THE KING OF ARAD.—Arad was twenty miles south of Hebron. “Israel is now in the shadow of Mount Hor, and has just marched sixty miles away from his borders toward Mount Hor, before attacking them. The attack was probably made just within the camps.

(2.) IF THOU WILT INDEED DELIVER THIS PEOPLE...... I WILL UTTERLY DESTROY THEIR CITIES.—This is not vindictiveness, but ordinary prudence. The later history of the nation proved over and over how necessary for the purity of Israel was the utter destruction of idolatry. It is mistaken mercy not to cut down weeds and kill poisonous snakes.

(3.) HORMAH.—That is, “Ban.” “In Judg. 1:17 we read that the men of Judah and Simon slew the Canaanites and inherited Zephath and utterly destroyed it, and, further, that the name of the city was called Hormah, but it does not follow that the name ‘Hormah’ was first bestowed then. The text here informs us that this aggression of the king of Arad was revealed and avenged by the capture and sack of his cities and that the Israelites banned them. Then they marched over southward; and no doubt, for the time, the Canaanites resumed possession and restored the ancient name (Zephath), but Joshua again conquered the king of this district, and finally, in the times of the early judges, the ban of Moses and his contemporaries was fully executed.”

(4.) THEY JOURNEVED FROM MOUNT HOR.—Mount Hor is about half way between the Dead Sea and the Gulf of Akabah. The soul of the people was much discouraged because of the way.—“The way” here means the road they were following. The soldiers of a modern army, when marching in long files over a dusty highway, suffer much from the same cause. This suffering led to the murmuring which was punished by the visitation of fiery serpents. Such serpents abound in that region at the present day.

(5.) AND THE PEOPLE SPAKE AGAINST GOD.—This was the new Israel raised up in the wilderness. Their disobedient fathers have perished during the last thirty-eight years. But the new Israel is very much like the old, in differing, murmuring, blaming their leaders and disturbing God. THERE IS NO BREAD, AND THERE IS NO WATER.—Was ever people fed with such bread or water? Twice had the very rock yielded them water, and every day the heavens afforded them bread. THIS LIGHT BREAD.—That is, this vile, contemptible bread.

(7.) THE PEOPLE CAME TO MOSES, AND SAID, WE HAVE SINNED. Just a while before, the people who had been quarreling with Moses, now chose him for their advocate with God. The people confessed their sins to Moses, and asked him to deliver them from the plague of the serpents. The Lord answered their prayers, but in such a way that the reception of help was made to depend upon the faith of the people. The life of Moses manifested many examples of the value of intercessory prayer.

(8.) MAKE THEM A FIERY SERPENT.—Make an image of it. The brass spoken of in the next verse perhaps caused its color, as artistic skill caused it to resemble in shape a venomous serpent. AND SET IT UP ON A STANDARD. THAT EVERY ONE THAT IS BITTEN, WHEN HE SEEIt, SHALL LIVE.—In the serpent of brass, harmless itself, but made in the image of the creature that is accursed above others, they rightly saw a figure of Him who, though holy, harmless, undefiled, separate from sinners, was yet “made sin” and “made a curse.”

(9.) AND MOSES MADE A SERPENT OF BRASS.—This is no violation of even the spirit of the second commandment. This piece of brass, or rather, copper or bronze, was not to be an object of adoration, but much more—to awaken faith in Jehovah. Strange enough, in the course of time, this brazen serpent became a stumbling block, an object of actual worship. It was consequently broken in pieces in the great reform under King Hezekiah.


Part of Lesson Outline.
2. THE LORD HEARS. VERSE 3.
II. THE PEOPLE MURMURING. VERSE 4, 5.
1. THE REASON. VERSE 4.
2. THE MATTER. VERSE 5.
THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XII.  Edwards, Mississippi, Saturday, September 7, 1907, No 38.

Helpful to All.

Jacob Kenoly, one of our Southern Christian Institute boys has gone unaided and alone to work for his people in Liberia, Africa. He is making a brave effort to conduct a school. C. C. Smith told of his work in our New York State Convention, and the workers contributed almost one hundred dollars to supply him with school supplies. Thus our organization has done its first direct work in Africa. Jacob has forty-five students enrolled in his day school and seven in the night school—Missionary Tidings.

Thus the work of the S. C. I. is reaching out to the other side of the globe. In the island of Jamaica we have four young men doing a great work. Another one who has finished our highest course is now completing a medical course and hopes to go to Santo Domingo. In our home land are a goodly number of young men and women starting in useful careers. Thus we are beginning to see the fruit of the great expenditure of money and energy to give the Negroes of America a chance. The little oak tree that grew from a tiny acorn is itself beginning to bear acorns. Some have fallen in African soil, some in West Indian soil, some in our own states. If our Father wills it, this little oak will some day be a giant oak of the forest bearing abundance of acorns.

On the Sunday before Thanksgiving all the Negro churches in the United States will be asked to take up a collection to help sustain this work. When next spring comes, we will again know how well and nobly they have responded to it. The record will again show how far we are developed in true Christian service. It was Christ who, in speaking of the Jew-
Personal and News Item.

— J. B. Stratton, of Cedar Lake, Texas, writes that they are holding a meeting and six have confessed Christ and will be baptized. About ten have been reclaimed. They hope to bring in many more ere the meeting closes. Bro. Stratton is anxious to know of the whereabouts of Bro. Knight.

NOTES FROM OUR SCHOOLS.

Lum Graded School.

Everything is moving along nicely. You will find us quite busy hauling our winter wood.

Our new catalogues have arrived and we are anxious to distribute them. Those living at a far distance can receive one by writing to the principal, Isom Franklin.

We were visited by Prof. Boyd of Greenville, Ala., and three young ladies of Hayneville this week. They were very much surprised at our progress. They said it was a great deal larger than they expected.

The boys’ dormitory will be ready by the time school begins.

We have room for two girls who would like to work for their school ing and room for four boys but we have room for 60 boys who would like to pay their way in school.

Our work here is growing not as the toad stool but like the oak.

We know that many years must pass before an oak is very large, but when it has grown to a tree it can stand many a hard wind, so when we are grown we can stand many hardships.

Southern Christian Institute.

Chas. S. Shirley, ’01, of Bloomington, Illinois, writes: “I have just received a copy of the catalogue of the Institute. I am proud to see how neat and perfect it is in print and then to read it over and recognize many names among those I have known, is very refreshing. I see that Bro. Kenoly is in Africa.”

J. Gordon Hay, ’03, and wife, of Castleton, Jamaica, are the proud parents of a son,—a missionary we trust.

All students who have finished one of our shorter courses, and wish to finish the Scientific course, will never find a better time to do so than this year. It now seems that at least four Alumni of the school will be in this year to complete our strongest course. These students will pursue the following studies: Studies in American Literature; Political Economy (one term), Botany (two terms); Advanced Grammar; Psychology (one term), Logic (two terms); Solid Geometry (one term), Trigonometry (two terms). Those who enter from other schools will be put in this class if they bring a good record with them and are capable of doing the work.

The home of Foreman Howard has recently been treated to some nice white paint.

‘Papers published by Missionaries’ is a new label put on one of the boxes of the reading rack in the Y. M. C. A. room. At present we have the “Japan Harbinger” and “Le Via de Paz.”

For the week ending Aug. 21, the girls won in the attendance contest; For the week ending Aug. 28, the girls and boys tied in the contest.

The following students give the weekly Sunday-school Talks for September:—Sept. 8, Beecher Matthews; Sept. 15, Emma Howard; Sept. 22, Dora Hutton; Sept. 29, Albert Berry.

Snapshots on Reform.

All readers are invited to send in news items for this column.

New York, Aug. 16.— The Tribune’s special from Raleigh, North Carolina, says: Recent developments indicate that when the next session of the state legislature shall have completed its work, there will be a new and rigid law on the statute books absolutely prohibiting both the manufacture and sale of all intoxicating liquors within the state of North Carolina. According to some political judges it is a question of state prohibition that is likely to land Gov. Glenn in the Senate at Washington as the successor of the present Senator Overman eighteen months hence. Gov. Glenn, in the last year or two has become the chief of the state prohibition apostles. He has surpassed even President J. W. Bailey of the state Anti-saloon League by his zeal to accomplish absolute prohibition laws for the whole state.—Vicksburg Daily Herald.
How Can the Observance of the Educational Rally Day Be Made more General?

R. E. McDuffey, Cincinnati, Ohio:

THE SHORTEST ROUTE to the general observance of "Educational Rally Day" is through the pastor, who more than any one else can appreciate the true worth of the work, the support of which gave rise to this day. Let his mind first be liberalized by the example and teaching of our Lord. Let him think less of his salary and more of the Macedonian call, then the flock over which the Chief Shepherd has placed him will fall in line, and the urgent need of a general observance of this day will be felt and met.

Patrick H. Moss, Parsons, Kansas:

1. BY AWAKENING a more intense interest in the ministers and officers of the churches throughout out the brotherhood.

2. By remembering that the thought of setting aside one day out of the year to raise means to help our own Institutions was born in the heart of our own Brother O. Singleton.

3. A well prepared paper on Educational Rally Day read in our District and State meetings might serve its purpose.

4. The Evangelist of each state should keep the observance of the educational Rally Day before his people while on the field.

5. A little card sent to each church bearing the names of the churches which observed Educational Rally Day the past year might serve as an aid in making this day more general.

M. M. Bostick, Kerr, Arkansas:

AS TO THE GENERALITY of Educational Rally Day will say let a secretary be placed over each state or according to number of disciples. Let them make a personal effort with the pastor of each congregation. Let the secretary be well prepared to lay the work properly before them and I think they will see the necessity of assisting. Herefore the corresponding secretary would write some names of the churches which observed Educational Rally Day the past year might serve as an aid in making this day more general.

How TO SUCCESSFULLY REACH and secure the much needed co-operation in behalf of a worthy cause is a question of much concern to us. Let the minister and others who lead in other interests of the church, become active in our educational work. Reach the noncontributing churches by earnest effort. Tell the people of our schools and their needs. Don't hesitate with fear of opposition. Ring out the message with might and main. Make this work a part of our missionary conventions; get every preacher and church to see that our schools are vital to the growth of the church.

J. L. Wood, Walterboro, South Carolina:

TO ACCOMPLISH THIS MUCH desired result, let every loyal Negro Christian preacher prayerfully prepare himself with information in regard to the great work being done for the elevation and salvation of our people in the South by the C. W. B. M., supporting four schools, aiding evangelistic work in seven states, expending about $20,000 annually in fostering these enterprises. If the knowledge of all this doesn't give him his message he ought to resign. The preacher as leader must first decide that there shall be an offering. He should talk the matter over in board meeting. Preach about it, announce it. Then take it.

Preston Taylor, Nashville, Tennessee:

THE COLLECTOR OF public money must have a system clearly set before the benefactors.

1. The object of the beneficiary must be shown to be absolutely necessary for the good of the people and that the returns of the work done by the institution will be lasting.

2. The man or church asking for money must be one of influence and power to inspire confidence in the giver,--then he must go after the money as he would pray, nothing doubting, and all things are possible.

3 Constantly report the progress to those who have given money; tell them what their money is doing in helping to educate and train men and women and you can always depend upon them for their assistance.

J. B. Parsons, Jefferson City, Missouri:

EDUCATION IS THE fundamental principle upon which the intellectual development of all people depends. But the stream never flows higher than the educational reservoir prepared by the people. Therefore "Educational Rally Day" ought to be made general.

It should be preached from the pulpit, and not there only, but some one ought to meet with our State and District conventions and preach it there. Two banners provided for this work by the National Board would surely meet the approval of all; one to be given to the congregation raising the most money, the other to the state most generally represented.

Notice.

This is not a part of the above symposium on the Educational Rally Day, but it bears upon it. We desire to call the attention of all our readers to the announcement of the subscription contest on the supplement this week. The more readers of the splendid messages found in the Plea each week, the larger the Education-allection, is as true as that the sun rises in the morning. Let each church take this matter up in real earnest. We give a splendid Sunday-school Bible for second prize and a good Bible for a third prize. Watch "Shop Talk" each week to find out who is ahead.
Reports from the Field

TEXAS STATE CONVENTION
Sept. 17-21, 1907.

Dear Brethren:

We are near our Annual State Meeting. It should be a great meeting. We must make it such. The spirit of the age and the great Christian brotherhood of which we are a part, and our stewardship demand that it be nothing but a great meeting. The great state of Texas demands that it be a great meeting. The nature of our work demands that it be a great meeting. Truly our success in the past warrants a good meeting. Our failures and mistakes, as much as, if not more than any other cause, demand that we have a great meeting. Is there any reason or reasons why the meeting should not be a great one? To my mind everything good and bad says we should have a great meeting. The problems of our local congregations, our mission work, our ministers, our evangelists, our church schools, our state schools, our relation one to another, our relation to all the great work of the church—home and abroad—positively demands that the meeting at Taylor be a great one. Christian manhood and womanhood in the church will be greatly lowered in the eyes of all onlookers if our churches don't make this meeting at Taylor a great gathering and effectual work. Does any one know any justifiable reason, one acceptable with our Master and His Church, why we should not have a meeting at Taylor? There is none. No Christian reason why every church in Texas should not have a delegate there. If anything is wrong and you are right, come in His name and spirit and help us to correct them. If right, come and help them to be more right and push the great work along. One inch of harmony, progress and sure advancement is worth a mile of complaining, grumbling finding fault and ostentations work. One meeting in Christ's righteousness is worth more to humanity in Texas than a thousand self-righteous meetings.

It will require great faith in our churches to make our 25th Anniversary great. Walking and working by faith will make our meeting a great one. The program promises good things! The Taylor church promises the best in their power. The railroads grant reduced rates. The pioneer preachers in Texas promise to be there. Bros. C. C. Smith, M. T. Brown, A. R. Littles and M. Bostick and wife promise to be there. Many others from out the state not yet heard from are expected to come. The indications are we will have a great anniversary. To make it truly great all the churches must have their delegate and delegates there and some money for all the appeals. The appeals will be few but strong. Come prepared to help make the meeting a great one. It will be a meeting of much important business and I urge all our preachers and men of business to be on hand. After the meeting or in the meeting the work in Texas will begin a new history. A great beginning demands that our churches be there in full representation. Sept. 17-21, 1907.

Yours in His service,

William Alphin.

Waco.

Our Journey to Lum, Alabama.

We left our home, Wednesday, Aug. 14th, for Lum. It was quite a sad time with us. Seeing our friends and relations shedding tears made our hearts ache, but soon the thought came to us, "that Jesus is ever nigh," and, "there is a friend that sticketh closer than a brother." Mrs. Franklin went by the way of Jackson and I went by the way of Vicksburg to Edwards to see my second parents (the faculty of the S. C. I.). After arriving at Edwards I spent the night with the Masonic press, also one of the S. C. I. students. You may know it made my heart rejoice to see the fruit of the S. C. I. standing at the head.

It was my intention to go to the S. C. I. at 4 P. M., but it rained very hard; so at 6:30 P. M. Miss L. E. Guy, one of the printers of the Masonic press, also one of the S. C. I. girls, and I drove to the S. C. I. I had planned to stay about one and one-half hours at the S. C. I. and then go to Jackson, but Prof. Lehman insisted on me to stay until morning.

When Christ left the earth to make his abode with the Father he told his disciples to tarry at Jerusalem until they were endowed with the power from on high. I do not think Prof. thought of giving me power, but that he wanted to see if I had kept the power he gave me when I was with him. After having a long talk with Prof. Lehman I left Edwards for Jackson, 1:30 P. M., Thursday. There I found Mrs. Franklin and Mrs. Thurman all well. After spending a night at Mrs. Thurman's we started for Lum, Ala., 8:30, Friday, Aug. 16. We were glad to meet Bros. Harry Smith and Howard Corner at the depot. Now the train has come; we must say goodbye to our friends in Jackson. On we went noticing the crops which seem to be good considering the many difficulties they have had. When we arrived at Newton, Miss., we met Bro. James Bradford, formerly of Port Gibson; he gave us encouraging words and bade us goodbye. On we went for 10 miles, then we came to a wreck of a freight train that had happened the day before. We walked about three-fourths of a mile before we could get to the transfer train that was to carry us to Meridian. When we arrived at Meridian we were too late to catch a train going to Montgomery so we had to stop over in Meridian all night. We walked over a portion of Meridian and found it quite a nice and business-like place having a great many fine modern buildings. Improvements are still being made.

At 6:30 Saturday morning we left Meridian for Montgomery. When
we arrived at Demopolis we found quite a crowd of Pythians who had been attending the Grand Council of the K. of P's. Our ride then was unpleasant because of the crowd until we reached Selma. There we waited until 4:15 P. M. By this time, Mrs. Franklin was tired and did not feel like walking over the town, so we walked over a small portion, finding Selma a very busy place. The train was on time and we started for Montgomery. Our ride was quite pleasant. We arrived at Montgomery at 7 P. M.; after finding out that we could not go to Calhoun that night the next thing to do was to find a hotel. I had been quite brave in Jackson, Meridian and Selma, so Mrs. Franklin said to me, after we could not go to Calhoun and all the hotel porters were gone, "You have been so brave all the time, what now?" I replied to her, "Well, you have caught the old black fox at last." But I soon met a friend who took us to a very nice place but it was not the place to stay in summer; it was the hottest place in Alabama—it was too hot to sleep five minutes.

Montgomery is quite a business place and as pretty as car be. When I looked out of my window at the electric cars as they moved through the streets at a swift speed and saw the electric lights shining and twinkling like stars, the thought came to me, "Is there anyone who does not believe that there is a God?" And again to see how busy the people were and the number of saloons we passed in going to our boarding place, it seems as if they had never known that there is a God. They are saying as Felix, "Some more convenient day." To see all of this only strengthens me to do more for the Master. At seven o'clock, Sunday morning, we left Montgomery for Calhoun which was only a ride of 27 miles. We arrived at Calhoun at eight o'clock; there we stayed until 12. No one was there to meet us, so I phoned for them and they came. Our stay in Calhoun was not very pleasant.

We arrived at the school at 1:30 P. M., finding Sister Moore and daughter, Roxie, waiting to welcome us.

Now I guess our friends would like to know something about Alabama and Lum Graded School. The soil is black and red, a great deal of sand and shale stone. When our Mississippi friends read that the soil is red they will conceive the idea that it is very poor soil, but not as poor as you think. The cotton plant is not as high but has a great deal of cotton on it and the corn is fine.

The Lum Graded School is located about seven miles west of Calhoun and is on the prettiest place I have seen in Alabama. There are seven buildings and two wells. The wells are 14 and 20 feet deep and contain real healthy water. I am giving only a part of the description. It will continue in the next issue of the Gospel Plea. To you that would like to keep track of our work, subscribe for the Plea.

Yours in the Master's work,

J. M. FRANKLIN,
Lum, South Carolina.

My Dear Bro. Lehman:—No doubt this letter from District No. 3 in South Carolina will be quite a surprise to our brethren who doubtless think I've fallen from the ranks by my long silence. This renewal is caused by a visit of our state evangelist who met with us on the 1st and his glowing account of our work in South Carolina and what the white brethren are doing to aid the colored Disciples in South Carolina has so enthused me that I've resolved to return to this work I love so well, not by turning over a new leaf but by filling up the blank space on the old leaf. Bro. Wood's visit here was a source of pleasure that thrilled our little band; so delighted were they that every member pledged to give not less than $1.00 for this year's support of his evangelistic work. This church is justly proud of Elder Wood as they claim him as their son in the Gospel, and he is worthy of the esteem in which he is held for his faithfulness and zeal manifested to all. The spiritual truth imparted to us and his assistance in commemorating the Death and Passion of our Lord has strengthened the band that binds us to Christ. We are looking forward to his return to us at our District Meeting in company with Sister Wood, a fitted helpmate whose sweet disposition endears her with all whom she comes in contact.

Bro. Wood has placed us on record as the first colored Auxiliary in the state by organizing the women into this work. That they were alive to the occasion was soon demonstrated by their happy voices in union with the Keen's Neck cornet band as they announced their presence on his last night with us. After refreshments were served, I was requested to present their appreciation of him in the shape of a wellfilled basket of this world's goods. Well done, ladies, go on to perfection with grateful hearts for the efforts put forth by Bro. C. C. Smith and Dr. Erwin of South Carolina, for the efforts put forth in His behalf. With a prayer for the success of the ladies of the C. W. B. M., in not forgetting the Negroes in their noble work of uplifting humanity, and a continuation of God's blessing on you and yours for the stand you have taken and the advice you give through the Plea.

I am yours for Christ,
EDWIN F. JACKSON,
Dol.

North Carolina.

I am enroute from our District Convention, we have had a very good meeting. We were blessed with the presence of our beloved Brother C. C. Smith of Cincinnati, Ohio. Brother Smith gave us much timely advice and we are always proud of his presence. There was quite a large delegation from all parts of the district; almost every congregation was represented either by letter or delegate. The stirring sermons and addresses of those present, gave new life to one who has been for twelve months off in

(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.

We are sure that all our Auxiliary members in the various states were glad when they read in last week's Plea that Bro. J. L. Wood had organized the first C. W. B. M. in South Carolina. States we're glad when they read of it. This Auxiliary is at Dale, Beaufort Co. We trust they will appoint one of their members to write to the Plea occasionally.

Jacob Kenoly, one of our Southern Christian Institute boys, has gone unaided and alone to work for his people in Liberia, Africa. C. C. Smit took of his work in our New York State Convention, and the workers contributed almost one hundred dollars to supply him with school supplies. Thus our organization has done its first direct work in Africa. Jacob has forty-five students enrolled in his day school and seven in the night school. —Missionary Tiding.

The class of 1901 at Cotner University, Bethany, Neb., of which Mr. and Mrs. Dobson are members, have volunteered to support them in their work in the Boy's Orphanage in Porto Rico, thus making them their Living Link.

Auxiliary Program for October.

Our Schools—Where located, and what doing.

Song.

Brief Prayer.

Offering.

Scripture quotations relating to the value of His Word.

Prayer for our schools—for the teachers and pupils.

Brief talk or paper on each of these subjects: Our Mountain School; Negro Schools; Orphanage Schools; Mexico School.

Song.

Prayer.

Help for October Topic.

Mountain School.

The Mountain Mission School in Hazel Green, Kentucky, was formerly adopted by the Christian Woman's Board of Missions in the National Convention of 1886. This school has grown until it has an enrollment of more than 300. The buildings are Pearre Hall, a large brick school and dormitory building; the Sarah K. Yance home for Girls; the students' cottage and Swango cottage.

Special attention is given to Bible instruction and the religious training of each student. The workers at Hazel Green feel that one of their greatest needs now is an industrial department. There are eight teachers in this school. Henry J. Derthick is principal.

The Mountain School at Morehead, Kentucky, was formerly under the State Missionary Board of Kentucky. It came under the C. W. B. M. in 1900. The work was placed in charge of Prof. F. C. Futton, who, in connection with his mother, Mrs. Phoebe Button, had opened the school thirteen years before, when the Rowan County feud made it a menace to life to enter Morehead. The enrollment now is near 500. Two large new buildings have been erected since coming under the C. W. B. M., the Burgess and Withers Halls.

Much stress is placed upon Biblical and Missionary training at Morehead. From both of these schools many young men and women have gone out as teachers, preachers and founders of Christian homes. A number of the young people are actively engaged, during vacation in missionary work among their people in the mountains.

Arkansas.

Dear Editor:—Please report visit to Blackton, July 21. I labored very hard there to arouse the church to the knowledge of the work that the C. W. E. M. is doing for the Negroes in the various states. They promised to do all they could along this line. The greatest trouble is that some of the old-time Christians do not understand the word, Go ye into all the world. They are doing harm when they don't know it along this line of work. Twenty years ago the Negro did not know very much about missionary work although they were Christians. But at this bright and enlightened age we know that all Christians must be willing to go, work, pray and give for the elevation of all people.

The writer was at Russellville to arouse them to their sense of duty. After a lengthy talk in the forenoon and also in the afternoon I found that the officers were unable to do the work, they were suffering from weak lungs, so I made a change in the officers, the following were elected: President, Miss Merience Edwards; Vice President, Mrs. Woodard; Secretary, Miss Ada Edwards. They all say they will march on to victory and have already begun to plan their work so they can make a good report at our convention. Collection $2.75. Blackton collection $1.50. After a few drys rest at home, I went to the Pearidge church where this strong band of Disciples was engaged in a meeting. It was good to be there. At this meeting they had eleven added, nine from the world and one each from the Baptist and Quaker churches. The writer and husband while here stayed most of the time at the home.
of Brother and Sister John Mitchell. They have a beautiful country home and an exceptionally good family. We enjoyed eating some fine watermelons. Some were 16 inches long, 20 inches in circumference and weighed 46 pounds. Saturday we tried to catch some fish as we had been catching men and women on the Gospel hook. We came home on Monday leaving them still engaged in the meeting.

Dear Auxiliary friends, our convention is at hand. Can you say that you have faithfully attended every meeting and have paid the 15 cents each time and have led others to the church and Auxiliary as you have led them to the different societies? Let us use our influence to the organizing of more Auxiliaries in the various states. You can help the C. W. B. as well as you can help the other societies and if you don't you will lose all the work that you have done. May God bless the work.

I am truly your sister in Christ,

SARAH L. BOYD.

Arpinda, August 28, 1907.

CHRISTIAN CONVENTION

(Continued from page 2.)

to Christian Woman's Board of Missions, Mrs. Mary Yeadon being president. The session was made especially interesting and profitable by numerous addresses among which were those of Mrs. L. G. Bantz, Mrs. F. E. West and Eld. Richmond.

Thursday and Friday were devoted to the Missionary work. The Free Will Baptists of Missouri sent a delegate to confer with the convention on union. Through its committee the convention proposed to unite with Free Will Baptists on New Testament terms and sent that proposition for their final action.

The convention declared uncompromisingly against the use of all alcoholic liquors. Eld. T. A. Abbott presented a pathetic address showing how necessary it is for all Christians to live up on the side of humanity for Christ and the Church.

Saturday's work was for the Sunday-school and was conducted by the president, Eld. J. H. Bell. This was also a very interesting feature of the convention.

There was a large attendance at all sessions, and from the standpoint of both religion and finance the convention was a success being a little in advance of those held in previous years.

NORTH CAROLINA

(Continued from 5th page.)

his field of labor. They were very encouraging to the advancement of our preachers. About 30 years ago the writer when but a small boy met with the men who laid the foundation for this work, namely, Burns Roberson and one Brother Ivy, of Danville, Virginia. As I sit today with tear-dimmed eyes and think of these dear old pioneers and what they suffered for the cause we love, it makes one feel small. Brother Roberson, my father in the Gospel, was from Louisa Co., Va. He came into these parts when there was not a house of worship owned by our people anywhere. Therefore during the summer under bush arbors, and during the winter in private cabins, in the humble dwelling of some person who was in sympathy with him, or the cause he represented, he preached and planted the seed of the kingdom. Brother Ivy was never apparently so happy as when he could in some way do something for the encouragement of those who stood for primitive Christianity. These dear old veterans of the Cross are gone from labor to reward; they walked about in Zion; they counted its towers; they told it to the people. They stood in the ways and enquired for the old way and have found rest to their souls. The widow of Brother Ivy is still living in Danville, Virginia. I ask each Brother to write her.—Mrs. Anna Ivy, No. 513 Holbrook St., Danville, Virginia.

Your Brother in Christ,

M. C. WALKER.

Reidsville.

Notice.

Through your newspaper, I beg to call to the attention of our people the fact that December 17, 1907, will be the one hundredth anniversary of the birth of John Greenleaf Whittier. I need not remind the Negro people of the unselfish labors rendered by this great individual to the cause of freedom and for the perpetuation of the Union. Our race owes him a debt of gratitude that it will be difficult for us to repay.

It seems to me that it would be very fitting if we should begin now to make preparations to celebrate this anniversary in a befitting manner. Such a celebration should be arranged for in schools, churches, by literary organizations and various other organized bodies.

I am just in receipt of a letter from friends of the poet living in Amesbury, Mass., his old home, advising plans now being perfected for the celebration of this great event in Amesbury.

I trust that our people everywhere will let the world know through a proper celebration of the event how much they honor the memory of the sainted Whittier.

Yours faithfully,

BOOKER T. WASHINGTON.
Lesson XI.
EDITED FROM STANDARD BIBLE LESSON.
Moses Pleading with Israel.

Golden Text.—Beware lest thou forget Jehovah.—Deut. 6:12.
Time.—B. C. 1451. Place.—Plains of Moab.

Introduction.—This lesson is a part of a discourse which Moses delivered to the people in the plains of Moab over against Jericho. This discourse is the second of the three discourses delivered there, beginning on the eleventh month of the fortieth year of the wanderings. This plain of Moab lies between the eastern bank of the Jordan and the mountains which rise like a wall, seven miles distant, making this plain seven miles wide from east to west. The length is some eight or ten miles, and it juts against the northern end of the Dead Sea. Israel remained here for three months before crossing the river into Canaan.

The Israelites moved along up the east shore of the Dead Sea, and of the Jordan, and then to the land of Ammon. Sihon was king of the Amorites. Contemplate Moses, the "energetic and eloquent" Moses, in his heart yearning for the promised land. He was Israel's first teacher, prophet, and leader. We can hardly imagine the importance of his action in surrendering the law and commandments of Jehovah, as he understood and obeyed the statutes and commandments of Jehovah, as they advance toward the land of promise, "flowing with milk and honey." No more important and striking figure is seen in old Testament history, his heart yearning for the glory of God and the future welfare of the people.

The one dominant theme of Moses' pleading is the one and only God. "Thou shalt have no other gods before me," said the infinite Jehovah. He is the Creator, Preserver, Friend and Guide. Jehovah is the source of all truth and authority, and his will is su.

Jehovah hath no beginning or ending of days. He "brought Egypt out of the house of bondage," and he alone could guide them on into the promised land. All past blessings come from God, all future hope is in him.

"O God, our help in ages past, Our hope for years to come; Be thou our guard while troubles last, And our eternal home."

God is our supreme Benefactor, and should ever have the supreme adoration of our hearts and lives. We can not please him with half-hearted love and unfaithful service. "With all thy heart, with all thy soul, with all thy might," is the only satisfactory way.

The principles of true religion reign in our hearts, and influence not only our lives, but are the most precious heritage of our children and our children's children. A religion that does not influence the home and take root in the hearts of our offspring is not worthy the name of religion.

Great is the heritage of the true worshipper and child of God. We should not outwardly and formally obey him in order to obtain a reward, nor should we outwardly abstain from evil for fear of punishment. But when his statutes are given upon our hearts, and when for love of God, from the depths of our souls, we render to him faithful service, then our reward shall be beyond that which we can ask or think. But, on the other hand, destruction to the unfaithful is swift and sure. Our God is a jealous God, and if his anger be kindled against us we shall, unless we repent, be utterly destroyed.

Here are some of the reasons why we should each one of us, love God with heart, soul and mind. 1. He is a manifestation of all that is good. One who loves God, therefore loves good and hates evil.

2. He is not only good but lovable. His great goodness is attractive. 3. All we have and are we owe to Him, and the only way we can pay this debt is to wholeheartedly and lovingly obey him.

4. To love God supremely makes man better and happier and more successful. "Love is the most ennobling act of the soul." 5. To love God is to develop within ourselves the highest possible virtues.

Now I shall give three safeguards against falling into sin. You will see them mentioned in verse 13. 1. Fear, that is reverence and worship; God, hold him in constant and devout worship, contemplation. 2. Serve him; His authority is constantly to be brought to mind by divine service which he has appointed. 3. Swear by him; that is, on every proper occasion acknowledge and confess him.

Our lesson to-day may be divided into four different parts.

I. God's commandments to be kept. V. 1-3.

1. The land of promise. V. 1.
2. The length of time. V. 2.
3. The promised blessing. V. 3.

II. God's commandments to be lived. V. 4-6.

1. The gist of the law. V. 5.

III. God's commandments to be taught. V. 7-9.

1. The manner of teaching. V. 7.
2. Object teaching. V. 8-9

IV. God's commandments to be remembered V. 10-12.

1. Remember God among heathen gods. V. 10-12.

Daily Readings.
Thursday, September 12—Israel's Passage of the Red Sea. Ex. 14. Friday, September 13—Israel at Mount Sinai. Ex. 16.

Memory Verses.
Verses 4-7. Read Deut. 5 and 6.
Supplement to The Gospel Plea.

September 7, 1907.

Notes From My Desk
By Miss Gertrude Smith

During the past week many, many encouraging and helpful words have come to 'my desk.' During the past week the Ohio Convention held its sessions in the Walnut Hills Church, Cincinnati. I attended one of its sessions and liked the spirit manifested. I am sure they had a very helpful Convention. The Convention accepted the apportionment for Ohio—$50.00; this I am sure they will raise and would not be surprised if they went beyond it. This Convention will be duly reported to the GOSPEL PLEA later on.

Another convention convened during the week just passed, the Virginia Convention, or the Piedmont District Convention, met with the Church at Roanoke, Virginia. It was largely attended and surely was a most profitable Convention. This Convention also accepted the apportionment for Virginia for the Educational Rally Day this fall of $200.00. This is splendid! We expect a steady growth in the work in Virginia during the year to come. The prospects are that there will be a very much larger attendance than ever before at the Martinsville Christian Institute, during the coming year. The Piedmont District Convention will be reported later.

H. J. Brayboy writes from Lumberton: "I think the prospects for a good school are even more favorable than at any previous time, to date." He also writes of the arrival of Isom Franklin and wife who are to take charge of the school work at the Lumberton School this fall, and writes most encouragingly of every department of the work at the Lumberton School.

We are hoping for a larger attendance this fall at each of the four schools conducted by the C. W. B. M., than they have ever had before. There seems to be a general awakening among the Negro churches to the importance of this matter, namely, that of filling these schools with students. And surely it is high time there is such an awakening. What is there to stand in the way of our schools? The Negro people becoming a great Church and a mighty power for good in the years to come? What is its great need? That of an educated ministry! And these four schools are equipped to train young men and women as preachers, teachers and leaders. What is it the Negro people of the Southland need today? Is it not educated and trained and righteous leaders? And these schools supported by the C. W. B. M., educate and train in skilled workmanship and lead all lives coming under their care in the "Ways of God." Oh, it is high time the brethren and sisters of the Christian Church awakened to these facts, and they are doing so, and we confidently expect a much larger attendance at these schools this fall than ever before. The many, many letters received indicate this. But now that this matter has come to the thought and conscience of the brethren, I want to ask that you do not stop with the work of this fall, but keep right on looking up students and if they do not enter school this fall they can at the term which begins after Christmas. Let us have a glorious year for our schools!

It has been thought best this fall to apportion to each state a certain amount for the Educational Rally Day, that is, to set before each state a certain amount which it is to strive for and reach if possible, among its churches and brethren. Many from many states have already written favoring this plan. Next week the amount for each state will be given, and other items of interest from the Educational Rally Day work already well started. The time of the Educational Rally Day is Sunday, November 24th.

Cincinnati, August 26, '07.

Heart To Heart Talks
With Our Young Folks.

Put your ear to the ground and hear the tread of the thousands of boys and girls as they happy feet push on toward the school houses. It is the season for the beginning of school! Many little folks will soon be seated before their teachers, who have never been in school before. School will be an unexplored world to them. Nor will they discover all the mountains and the valleys in a year or two. Some have spent many years in the pursuit of knowledge and still they are hungering and thirsting after it. No one will ever learn it all; in fact, no one will ever learn more than his a b c's in God's great school. Don't you pity a young person who gets the "big head?" He has learned a few conjugations and declensions in Latin, and perhaps a few general laws in Trigonometry and he steps around as if he owned the world.

I sincerely trust that none of my young folks will ever make that sad mistake. Those set as leaders, educated count themselves of low esteem. They are willing to lose their lives that they may indeed find them.

A large number of my young folks will attend our schools this fall. You will not be at the school more than a few hours until the teachers and students will know what kind of people you are. Here is a young man who is a Christian. He has always delighted in the company of good people. You will find him immediately taking up with the best young man in school. On the other hand, see the young man who has lived immoral and be immediately taken up with the most depraved young woman at the school, if it is possible for him to be in her company at all. If the matron will permit him to see her, they will work all kinds of intrigues to get into each other's company. If a new boy comes to school and he is always found in the company of a boy who chews tobacco, be sure that when you see the two boys skulking off together, that they are following after King Tobacco. "Birds of a feather will flock together." My young friends when you go away to school, seek the company of the best young men and young women in school.

Minnie Bell Peters of Cincinnati, Ohio, writes Uncle Isaac that she is anxious to come to the Southern Christian Institute and make her way through school. I was glad to receive your letter, Minnie, and I turned the matter over to the President's secretary at my earliest opportunity. I propose to be a real friend to all my young folks and I shall help them to enter any of our schools, they will write to me about. Nothing pleases me more than to be able to give such help. Yours truly,

Uncle Isaac.
A NEW CONTEST!!

We will now start on a new contest for subscriptions for the PLEA. The last contest was for one month only and Elder M. C. Walker won the prize, a handsome Sunday-School Bible.

The new CONTEST will begin September 1st and end January 1st, 1908. To the person getting us the largest number of new subscriptions we will give

AN UP-TO-DATE SEWING MACHINE

The following are the conditions of the contest:

1. NO SUBSCRIPTIONS FOR LESS THAN 6 MONTHS WILL BE COUNTED.
2. SUBSCRIPTIONS FOR ONE YEAR WILL BE COUNTED TWO POINTS.
3. NO SUBSCRIPTIONS WILL BE COUNTED UNLESS ACCOMPANIED WITH THE CASH.
4. THE PERSON WINNING THE PRIZE WILL HAVE TO PAY THE FREIGHT ON THE SEWING MACHINE WHICH WILL BE SENT FROM THE FACTORY.

Begin at once. Some ministers who have a congregation of two hundred or more can win this prize at one hit. Write us that you are going to try for the machine and we will count your subscriptions. Begin now. Send all subscriptions to THE GOSPEL PLEA,

Edwards, Mississippi.
Helpful to All.

When the women reported to the Apostles that the angel had told them to tell them to go to Galilee and there the Saviour would meet them, they went, but they had not more than gotten in sight of the old fishing scenes when Peter said "I go a fishing" and the others said "We go too." This is strange conduct for men sent by angel's message to meet a risen Saviour and it can be explained only on the theory that their minds were immature and they did not comprehend the importance of their work. But Christ met them and they never again said "I go a fishing" for they found their larger work. Christ asked Peter whether he loved him and when he said he did he told him to feed his lambs. Again the question was asked twice and he was told to feed his sheep. Peter caught the idea and soon found a work of vastly greater importance than "going a fishing."

We wonder if this experience of Peter's does not contain a lesson for us. Fishing was Peter's business when he worked for self. When he went into the Lord's service he began to feed lambs and sheep.

Why did Christian people spend $200,000 on this field? It was to tell a people who were "a fishing" for self to come and help feed lambs, and if they should fail to get them to help feed lambs their $200,000 would have been spent in vain. But we know they are going to become lamb feeders, for as not ast those, into whose hearts has come a desire to do good, are called they go to work. These few will not rest until they show the others what a blessed task it is to feed lambs. This will especially show itself in organizing Auxiliaries in which the women can go to work. At present we have four Auxiliaries in Mississippi. These are at the S. C. I., at Union Hill, at Forest Grove and at Mound Bayou. These women gave at collections before, but these collections seldom ever reached beyond the work of the local church and they were soon forgotten and the women spent the rest of the time "a fishing." But now their money goes out like little rivulets till it meets other little rivulets and a mighty river is formed flowing out to an ocean of starving lambs. Not only our own children are being taught the way of life, but the children of all the unfortunate people of the earth are being touched. Then, too, there is another good thing in this. The lives of these women are being touched and made much more beautiful. Sarah L. Boswick, Fanny L. Hay and Roxie Sneed have become sisters to a mighty army of women who have borne the heat of the day. How their lives have grown since they are giving all their time to help feed the lambs and are not "a fishing" any more. How it beautifies a life to find a larger service. Miss Bell Kearney was a white country girl living at Flora with nothing to do. She was just "a fishing." One day she wandered to a convention of temperance workers and they put her to work. Soon she became acquainted with Frances E. Willard and all the host of great and godly women who were carrying on that great work. After a while she was made around-the-world evangelist and was entertained by Queen Victoria and Lady Henry Somerset. When she was "a fishing" she was sister to a half dozen girls about Flora. When she began to feed lambs, she became sister to the world's choice spirits.

We see more hope in thus putting the Negro woman to work than in any other phase of the work. In the past her name has been defamed and her life has been classed with the low and mean things of life. Those who were seeking to lift her up knew this was too harsh and very unjust, yet they could not point to much positive work in her behalf. But now this will all change. These women will throw themselves into the work with a Christ-like spirit, unselfishly giving to the children of every unfortunate race of the earth, and the world will know beyond a doubt that they are lamb feeders.

The time has come when we must be very positive and outspoken in our convictions on these things. Selfish men will withstand this. While we have no time to dispute about these things with them, we must order our own conduct in such a way that there will be left no doubt as to whether we love Christ more than these.

Christ blesses no work but unselfish work. If the white man had been so narrow as to expend nothing but for his own race, he would not have God's blessing. If the Negro is too selfish and narrow to enter this larger work, then God will not bless him. No man is fit to manage a sacred work until he learns humbly to serve God calls only those to places of responsibility who have shown true humility. He that exalteth himself shall be abused. This is God's law and every man must abide by it.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from the Press of
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MATTER AT THE POST OFFICE AT EDWARDS, MISS.

Personal and News Items.
—Miss Chaney Edwards died on September 4th and was buried on the 5th. Chaney was a faithful student at the S. C. I. until last winter when it became manifest that the dread disease, consumption, had laid his heavy hand on her. It was hard to persuade her that she must give up her school course, but this had to be. Her parents have the consolation of knowing that their daughter was a Christian, leading a life of purest purposes, and such a life is not lost in the eternal records of God.
—Eld. K. P. Brown writes encouragingly of the evangelistic work he is about undertake.
—Eld. P. H. Moss, of Parsons, Kansas, has received a call to Martinsville, Virginia, to preach and teach the Bible at the school. It is not yet known whether he will accept.
—We hope the Texas brethren will not forget their 25th Anniversary convention at Taylor. Every church should send a delegate. Sec'y C. C. Smith expects to attend and it is hoped he will be able to do them much good.
—Eld. M. M. Bostick writes:—“Just closed a ten days’ meeting at Pearidge with sixteen added and the church revived. There were many tearful eyes on the banks of Bayou Meto yesterday when the meeting was very largely attendance and much interest was shown. Eld. J. C. Guydon did most of the preaching. Our congregation here is in good growing condition.”

Under date of September 4th, Elder R. L. Matlock, Muskogee, Ind. Terr. wrote that he was in a meeting at that place which gave bright promise of success.
—Bro. R. J. Avriet, Box 131, MerRouge, La., writes: “We have just closed a seven days’ meeting here with six additions. H. Martin, state evangelist of Arkansas and H. T. Ganaway of Monroe, Louisiana, did the preaching.
We organized with fifteen members and will build at once near Galion, Louisiana.
—The symposium of Educational Rally Day which we began last week, will be continued next week.

NOTES FROM OUR SCHOOL
Southern Christian Institute.
The attendance contest for the week ending September 4th, was won by the girls.
The press in the printing-office got out of running order, and last Tuesday two of the boys spent a large part of the day getting it into repair.
Cotton picking is now the order of the day. Cotton is likely to be “more precious than gold” this year. The first bale of long staple cotton was sold at Port Gibson a few days ago brought the fancy price of 30 cts. a pound.
It is quite a temptation for young men who are intending either to work their way in school or to pay their way, to wait till the cotton is all picked in the fall before coming. This is a mistake. If you start to work at School in December, it will be almost Christmas the next year before you enter the day school. A term of school lost in the fall means much to the young man who is desiring to make the greatest progress. If the days of the school term were five dollar gold pieces very few would miss getting them.
The Summer Night School has run thus far without a hitch. Several have not made as good grades as they should have made. The students always live a busy life, especially during the Summer, and some have not yet learned to use their spare time to the best advantage. Only one regular night has been missed and that was during the state convention at the Edwards Christian Church.
President Lehman preached in Mound Bayou last Sunday. He reports very good meetings.
Harry G. Smith reports his work at the Utica Institute as opening up nicely. He is to have entire charge of the religious work of the institution.
A large number of the students attended the funeral of Miss Chaney Edwards at the Edwards Baptist Church last Thursday. Please find further account elsewhere in this issue.
You will notice by the “Calendar” in the catalogue that the Boys’ Summer Literary Society gives its closing exhibition, Saturday night, October 5th. Already they are at work at the program. All students both new and old will surely be well entertained.

SHOP TALK—NO. 14.
No Christian home is complete without the GOSPEL PLEA. Parents, what kind of reading do you want your children to have? Don’t you want them to become Christians and take an interest in the great work of the church? Subscribe for the PLEA and let it come on its weekly visits to your home. We have many departments suitable for the children; one of the departments, “Heart to Heart Talks” belongs entirely to them. Have you ever heard this expression, “Children cry for castoria?” Well, when the young folks get interested in reading the PLEA they can hardly wait till it comes each week.
The BIG subscription contest is now on. How many are you going to send in? We want to print your name in bold type at the bottom of “Shop Talk” next week.
Many, many letters of an encouraging kind in regard to the Educational Rally Day have come lately. All indications point toward a very general observance of the Day this fall and a large gift.

Below we give a table which shows the standing of each state in regard to the Educational Rally Day last fall, and the apportionment for each state for this fall.

I want to say about these "apportionments" that they are a mark set for each state to strive for and reach if possible. This is all. We have already heard from many members in nearly all of the states and all are in favor of this plan of setting a mark for each state to work to for this fall, and not one heard from has thought the apportionment for his or her state too large, and indications are that some states will go beyond the apportionment.

We give the following for each state: South Carolina: Number of Churches, about 70; Number observing the Educational Rally Day last fall, 1. Amount given for Educational Rally Day last fall, $1.60; apportionment for this fall, $25.00.

Ohio: Number of Churches, about 6; number observing the Rally Day last fall, 3; amount given for the Rally Day last fall, $27.70. Apportionment for this fall, $50.00.

Kansas: Number of Churches, about 10; number observing Rally Day last fall, 2; amount given for the Rally Day last fall, $13.00, apportionment for this fall, $50.00.

Arkansas: Number of Churches, about 20; number observing the Rally Day last fall, 7; amount given $55.07; apportionment for this fall, $75.00.

Tennessee: Number of Churches, about 25; number observing the Rally Day last fall, 3; amount given, $27.70; apportionment for this fall, $100.00.

Mississippi: Number of Churches, about 30; number observing the Rally Day last fall, 2; amount given $54.00; apportionment for this fall, $100.00.

Kentucky: Number of Churches, about 30; number observing the Rally Day last fall, 2; amount given $54.00; apportionment for this fall, $100.00.

Virginia: Number of Churches, about 25; number observing the Rally Day last fall, 8; amount given, $51.55; apportionment for this fall, $100.00.

Missouri: Number of Churches, about 40; number observing the Rally Day last fall, 10; amount given, $56.60; apportionment for this fall, $200.00.

GeorgiA: Number of Churches, about 10; number observing the Rally Day last fall, 4; amount given $10.65; apportionment for this fall, $25.00.

Alabama: Number of Churches, about 25; number observing the Rally Day last fall, 7; amount given, $104.55; apportionment, for this fall $200.00.

North Carolina: Number of Churches, about 10 (not including the large group in eastern N. C.); number observing the Rally Day last fall, 2; amount given, $14.37; apportionment for this fall, $25.00.

Texas: Number of Churches about 50; number observing the Rally Day last fall, 14; amount given, $114.70. The apportionment for Texas has not yet been given. Texas has some special work before her and we want more information before making her apportionment. It will be made later and several states are yet to be added to the above list.

Notice in every state how small a proportion of the Churches observed the Day. Each member of the Church, get to work to see that your church is among the number, observing the Day this fall. The Christian Church, (Negro) should make a worthy Centennial Offering!

We learn that the Girls' Mission Circle of the colored Church in Indianapolis, Ind., will furnish the room in the new building at Irvington, Ind., in which the executive committee of the C. W. B. M. will hold its meetings. They will raise the amount necessary by the time of the Centennial. This is splendid and we greatly rejoice in it.

Cincinnati, Ohio, September 2, 1907.
Program
OF THE
Twenty-Second
ARKANSAS CHRISTIAN
MISSIONARY CONVENTION
TO BE HELD WITH THE
Pearidge Church, Beginning Wednesday, Sept.
25, 1907.
8:00—Wednesday night, Devotional praises led by the chairman; Convention sermon, Eld. H. Martin, State Evangelist; collection; adjournment.
9:00—Thursday morning, Devotions led by G. M. Thomas.
10:00—Enrollment of delegates.
10:15—Discussion, The Necessity and Power of Co-operation, by the ministers, five minutes each.
11:30—Quartet, George Moore, Lottie Mitchell, Mansfield Bright and Moses Mitchell.
12:00—Adjournment.
1:00—Praise service by the choir.
1:10—Paper, the Convention and its Purpose, M. M. Bosstick.
1:15—Systematic giving, Eld. W. Martin.
1:30—Bible reading, 25th chapter of Matthew.
2:15—Song by the choir.
2:20—Appointment of committees, namely, Ways and Means, Nomination, Resolution, Time and Place.
3:00—Shall we respond to all the Missionary enterprise or to the C. W. B. M. treasury only?; Discussion; adjournment.
7:10—Praise service, Moses Mitchell.
7:30—Preaching, Eld. W. T. York, Russellville; collection and adjournment.
FRIDAY MORNING
9:30—Praise service by Eld. G. W. Ivy.
9:45—Discussion, Can we not supply our empty pulpits; if, so how?
10:15—Short talks by the delegates, five minutes each.
11:00—Address by Prof. J. B. Lehman, Edwards, Miss.
1:30—Collection and Adjournment.
SATURDAY MORNING
9:30—Praise service, Mansfield Bright.
10:00—Report of Treasurer.
10:15—Report of corresponding Secretary.
11:45—Paper on personal responsibility, by Mrs. Sarah Godby.
12:00—Collection and Adjournment.
1:15—Sunday-school work.
3:30—Song by the choir.
3:40—Report of the various committees.
4:15—Unfinished and miscellaneous business.
7:15—Song praises.
7:30—Preaching by Eld. L. Shelton of Sherrell.
Collection and adjournment.
Sunday morning services at 9:30 A. M. Sunday-school taught by Bro. R. J. Ross.
Preaching at 11:00 A. M by H. Martin Evangelist. Subject, Our Distinctive Peculiarity as a Religious Body. Collection and adjournment.
Praise Service by Odis Holden at 7:30. Preaching at 8:00 by J. W. Murray. Others attending, whose names do not appear on the program, with anything good to say or contribute will be appreciated. All delegates bear in mind the representation fee as requested.

COMMITTEE

Texas.
Dear Editor Gospel Plan:- I please allow space in your paper for the following: To the brothers, sisters ministers, visitors of the Christian Church of the state of Texas, remember the annual North-east Texas Christian Missionary Convention is nearing the time when we all in a loving band of Christian worshipers will meet together with the Church of Christ in Palestine, Texas, to do business for the betterment of the work over which we have the oversight. We ask each minister to come with head, heart and mind full of important business. We need the best thinkers among us for counsel. We need to do better business in the November convention than we have since the birth of the North-east Texas District Convention. Last year the Lord blessed us and we raise $515.18. This year we should do more for the Lord and his cause. We should raise at least $1000.00 if each elder will do all he can and each president of the C. C. B. A. does what he can with the help of the pastor we can raise more than $1000.00. We ask each Christian church in the district to send a delegate or more, and a financial report. We further ask each C. C. B. A. to report as much as $50.00 and each church report should be more this year. We must raise more money than we have in the past.
We should and must be able after pulling off this convention to erect a building in which to begin teaching in Jan. 1908, and also enable the evangelist to begin work in places where it is most needed. The success of a Christian school in Texas depends upon the evangelistic work of Texas. Schools must have the material, if not, they cannot hope for success.
Texas is a large state with a large number of people in it and the gospel of God is needed to be preached to them in order to get from them the means it takes to run a school successfully. May the Lord help us all to see these
Arkansas.

Dear Editor of Gospel Plea:

Please allow me to say to the brethren of Arkansas that our state Missionary Convention will meet at the Pearidge church, beginning Wednesday night, September 25, 1907. Because of circumstances beyond our control we were compelled to change both the place and time. We are sorry of this change, but trust it will not prove a hindrance.

We hope those who read this among the Arkansas brethren, will begin at once to make preparations to send their delegates. We want at least one from every church.

Brethren, we need to come together and plan for concerted action without which we can never, no never, do great things. We need to know our work and provide for its prosecution. Our ministry is suffering; our missionary schools and every department of our work are lagging more or less. Shall we stand idly by and look on with indifference? God forbid.

Come one and all to the Convention, and bring all the money you can and help to plan for more. Pearidge, with its beloved pastor, is standing with outstretched arms to receive you. Come

Yours for Christ,
T. H. MERCHANT.

Arkansas.

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T. H. MERCHANT.

Kentucky.

Gospel Plea:

I am so glad that the Plea continues to urge the school matters upon its readers and I believe the readers, in turn, will urge it upon their friends. One young man, Samuel Devine, a fine young man of our Church left Monday, the 2nd, for the Louisville Bible School. I have two or three more to go from Lawrenceburg. We ought to fill all four of our schools and the givers will feel that we appreciate the gift.

Educational day comes next, the last Sunday in November. A very fine plan has been placed upon, and that is, to apportion the states, each to do its best to raise its apportionment. In attending the Ohio Convention in Cincinnati I heard an address delivered by the daughter of our well beloved Bro. C. C. Smith. Oh, how I wish representatives of all the states could have been there and heard it. I know Educational Day reports would be better. Ohio's apportionment is $50.00 while Kentucky is asked for $200.00. We can raise ours easier than they can. If they raise $50.00, we ought to raise $200.00. I look for a good report from all the states. Again I want to ask Old Kentucky to lead the van. Kentucky has been first in some things less commendable. Now a glorious opportunity dawns by which she may redeem herself from "all iniquity."

The State Board met here the 29th ult., all nine members being present. The state was distributed for efficient work. Elder J. Salvador Johnson was elected state evangelist for three months longer. The state work moves on with sweet peace among the brethren. The Lord be praised for this.

The work here in Nicholasville goes forward. The painters have gone around our Church and are now on the roof making it look like a "Red Head." Four have been baptized since last report and one more at Lawrenceburg. Brethren, "I still think" that the plain gospel is God's power to save men.

Our series of meetings begin here on the 15th inst. We are expecting an abundant harvest. Elder M. T. Brown, now of Xenia, Ohio will do the preaching. The Church and its minister should do their part of the work, and God will surely do the increasing.

Yours for a full Bible-school and Educational day from Kentucky,

C. H. DICKERSON.

Nicholasville.

Arkansas.

Dear Editor and readers of the Plea:

It has been some time since you have heard from me through the columns of the Plea. I am yet alive and still striving to enter in at the Straight Gate. I am preaching nearly every Lord's Day. I was at Center Chapel on the second Lord's Day in this month, where we had enjoyable services. They had two additions that day from the Baptist Church. One was a preacher. The church seems to be taking on new life.

The above named church gave me for the building of the church at Pine Bluff the sum of $23.60. We at Pine Bluff are very much burdened trying to build a house of (Continued on 7th page.)
Adaline E. Hunt, Editor.

Notes.

Dengue fever is causing much suffering among the people of Monterrey at present. Already four members of our mission family have been stricken with it, Miss Elma Irelan, Miss Bertha Westrup and little Helen Alderman, who are recovering and Bro. Moses, who is quite ill at the Monterrey Hospital. Besides these a large number of our Church members have it. May our Father especially bless and strengthen them in this time of trial.—La Via de Paz.

Sister Roxie Sneed writes that the Union Hill Auxiliary has agreed to raise $5.00 as their Centennial offering. This is good news and we expect to hear of other auxiliaries falling in line with this great Centennial movement.


Helps for October Topic.

Last week we told you of our Mountain Schools. This week we tell you about our four Negro Schools supported by the C. W. B. M. The present site of the Southern Christian Institute was selected and purchased in May, 1882. At this time the old plantation manson was the only building and it needed much repairing to fit it for occupancy. Bro. Randall Faurot was the first President but on account of the excessive labor and anxiety for the work and an attack of swamp fever he was called, Oct. 10th, of the same year, 1882, from his labors to his reward. Dr. W. A. Belding, the financial agent, was telegraphed to come, which he did in a few days. He did much to encourage the work and workers in this trying period. Much of the success of the work at that time is due to him. The following December Jephthah Hobbs was engaged to fill the vacancy made by the death of Bro. Faurot. He held the presidency of the Institution for seven years and was succeeded by Pres. Lehman who is now in his seventeenth year as the head of the school. The school has Literary, Biblical, Musical and Industrial departments. It now has besides the Mawson the following buildings: Industrial Hall which consists of a planing mill, carpenter shop and printing-office. Faurot Building is the main school building, Allison Hall is used as the girls' dormitory and dining-room, Belding Hall is the boys' dormitory. In addition to these there are a laundry, grain house, barn and numerous small buildings. The enrollment last year was 163. About one hundred of these were boarding students.

The Louisville Bible School was opened Oct. 11, 1892. In this school young men are taught the Bible and everything necessary to an efficient ministry. They are trained in preaching and given the highest ideals of character. From the beginning Prof. A. J. Thomson has been the principal. At the opening of the third year Octavius Singleton was engaged to share with the principal the work of the school. He received his training in part at the Southern Christian Institute, but completed his course at Hiram College. He continued in the work there until the fall of 1906 when he resigned and W. H. Dickerson was chosen as his successor. This school affords young men who are willing to work their way through school, facilities for self-support. The present site of the school is on Duncan street and is located in a quiet, orderly, clean, residence portion of the city.

The Lum Graded School was opened in a miserable shanty near Lum, Alabama, in Oct., 1894, by Robert D. Brooks, a student of the Southern Christian Institute. The school is located about thirty-five miles southwest of Montgomery.

A white woman donated a small piece of land for school purposes. In 1885 Daniel Mercer of Bowling Green, Ohio gave $100 to buy material for the first building; this with what the Negroes of that section could raise and by the labor of their own hands they soon had a neat commodious school building erected. It is hard to realize the sacrifices that many of the Negroes in this section made to get this school started but when we can now see on the campus a school building with four class rooms and a chapel, a neat church, a dormitory, a sewing room, home for the principal, a black-smith shop and a barn and can see the Christian influence that has been going out from this school for miles around we know that they even now feel many times repaid. Isom Franklin is now principal of this school.

The youngest of our Negro schools is the Martinsville Christian Institute. The property was purchased in February 1901 although the school was opened in 1900. Prof. Jas. H. Thomas has been in charge of the school ever since the opening. The work has steadily grown in numbers and influence each year. The readers of the Tabings will remember that the August number gave us the picture of the teachers in this school. The picture also showed a portion of their neat new building. This school had three graduates last spring. The Principal gave an interesting account of each one in the June 8th issue of The Gospel Plea.

The Centennial work among the Negroes is a new school for Texas. Let us all do our part to make this
September 14, 1907

Arkansas Covention

The Arkansas C. W. B. M. Convention will be held at Pearidge September 26. The house will be called to order by the Chairman at 1:30 P. M.

Devotional Services.

Prayer by chairman, Mrs. Alice Mitchell.

Scripture quotations by each one present.

Welcome Address by Mrs. Ellen Brock.


After this we will adjourn to meet at 6:00 P. M. in the Woman's Conference. Chairman Mrs. Alice Mitchell. Committee: Sarah L. Bostick, Sarah Godby, Lottie Mitchell. Bring all the money you can to aid in the spreading of the Gospel.

SARAH L. BOSTICK.

Mississippi.

Dear Editor:—We left the State Convention which was held at Edwards, Mississippi, with this object in view, to plan and strive to enlarge the work of the auxiliaries to the C. W. B. M. in the State of Mississippi. And we thought to do this we must organize and put workers on the field to represent the work. Many are not yet working with us in this work because they do not fully understand it. We have noticed in our home auxiliary how readily the sisters join in this work when they understand it. And we have been led to believe that Mississippi will yet do a good part in this great work. Sunday, Sept. 1st, was the day appointed to meet and organize. The president of each auxiliary was notified to meet. The rainy weather prevented the women from District No. 1 from meeting, but a good number from District No. 2 was present and a state organization was effected. State officers elected: Mrs. Sarah S. Blackburn, Port Gibson, Pres. Cynthia T. Yarb, Edwards, Vice Pres.

Mrs. Julia Foster, Port Gibson, recording secretary, Roxie C. Sneed, Port Gibson, corresponding secretary.

Mrs. Julia Flowers, Hermanville, treasurer, H. G. Smith, Utica, State Organizer.

Mrs. H. D. Griffin, Tillman, District Organizer, Dist. No. 1, H. D. Griffin, Tillman, assistant.

Mrs. J. M. Baker, Port Gibson, Dist. Organizer, Dist. No. 2, J. M. Baker, Port Gibson, assistant.

Missionary Sisters appointed in Dist. No. 2: Mrs. Cynthia T. Yarber, Mrs. Zilphia Wilson, Mrs. Anna E. Murray, Mrs. Caroline Sneed, Mrs. Cordelia Jennings.

We purpose to meet quarterly and annually, time and place for the first quarterly meeting at Tornado, Mississippi, beginning Saturday before the first Sunday in December.

Believing that much more can be accomplished when we have some standard set by which to work we thought it best to have some things in view to be accomplished during the first quarter. We are starting out in our state work with only three or four members taking the Tidings, thirty-five members and no money in the state treasury. Our aim for the first quarter, 10 Tidings, 15 members. $25.00.

Mrs. M. E. Harlan has been written to and asked to send the officers some leaflets and copies of the Tidings that each may study and become thoroughly acquainted with the work she is to represent.

ROXIE C. SNEED,

Arkansas

(Continued from 5th page)

worship. We are few in numbers and poor in this world's goods but we are getting along very well by the help of the Lord. We have quite a number of promises, but you know we can not use them in building a house. I am preaching at England every month; the future now seems bright for a church.

Now if anyone desires to assist in that building, you may send the money to Henry Lamb, Pine Bluff, Ark.

Some of the brethren have received money who are not mentioned in this letter. I think the church will grow when we get in the funds from the brethren and friends.

The amount given as follows:

Sarah L. Bostick of Argenta, $1.50; Ella Hall of Blackton $1.00; Bill Worldy, of Blackton .25; M. E. McGill, of Blackton .25; Lucy Outlaw, of English $1.00; Received from Pea Ridge Church, including myself $5.58; M. Gartrell and wife, of England .25 each; Tom Rice, of Sherrill .25; Mr. Vall, a member of the white Congregation gave $2.00; Mr. Salen, of same church .50.

A few friends, especially Elder M. M. Bostick and wife who have large hearts for the cause of Christ encouraged me much and had it not been for the encouragement and assistance of him and wife I would have given up. But Bro. M. M. Bostick, with words of encouragement and manual labor helped us and we have succeeded in getting the house up but not covered and not floored yet, but will be the Monday after the 1st Lord's Day in Aug. We are expecting a donation from the white church.

G. W. IVY.

SHERRILL.
Lesson XII.
EDITED FROM STANDARD BIBLE LESSONS.

The death of Moses.
Deut. 34:1-12

Golden Text—Precious in the sight of Jehovah is the death of his saints.—Ps. 116:15.
Time, B. C. 1451. Place, Mount Nebo. Geographical Notes.—To one who stands on the plain of Moab, Mount Nebo is visible in the southeast and it appears from that point of view to be the highest mountain in the Moab range, though there are others hidden behind it which are some hundreds of feet higher. In the text we read that "Moses went up from the plains of Moab unto the Mount Nebo, to the top of Pisgah." This word "Pisgah" means a hill, not so sharp as to be called a peak, but standing some hundreds of yards apart with depressions between them. One of these must be the Pisgah on which Moses stood to view the land as you read its description in verses 1-3.

Introduction.—At the time of this lesson, the Israelites were encamped in a broad space between the river Jordan and the mountains of Moab. On the eastern bank of the river, across from Jericho, the length of the plain where they were, from north to south, was about eight miles and some seven miles wide. When Moses received the command to "get thee up into this mountain of Abarim, unto mount Nebo," he had but to lift his eyes to a lofty mountain-top to the southwest of him.

We are studying about one of the most wonderful lives, when we learn of Moses. He had fought the good fight and had fulfilled God's purpose with him. He had led the people out of Egypt, over the sea, through the wilderness, and was now at the very entrance of the promised land. He had revised his laws and appointed his successors. He could not enter the land of Canaan, but Jehovah gave him a vision of its glories from Pisgah's top, assuring him that his work had been accomplished, and that his life had not been a failure. On the top of this mountain closed the earthly life of one of the greatest men who ever lived.

Topics For Discussion. — 1. Moses in the palace of the king. 2. Moses, the general. 3. Moses, the lawyer. 4. Moses, a great prophet. 5. Moses, a great writer. 6. Why Moses was named from Canaan. 7. Moses and Paul in the presence of death, a comparative study.

This lesson can be divided into three parts. Verses 1 to 4 tell of "Moses' view of Canaan. Verses 5 to 8 tell of "Moses' death and burial," and verses 9 to 12 tell of "Moses' work carried on."

Some of the most important lessons to be gathered from Moses' life are: 1. He was loyal to truth and duty amidst the most unfavorable circumstances. 2. Moses lived so closely to God that he was able to see and proclaim His relation to man and man's relation to man. 3. Moses cultivated a faith in God. 4. When God has a great work for man to do, he takes time to prepare him for it. 5. God honors men of deeds, rather than men of words, Aaron was more oratorical than Moses, but Moses was more of a hustler than Aaron. 6. Moses' nearness to God was the source of his matchless power.

1. Over against Jericho. — The ancient city of the Canaanites, called in the Scriptures, "The city of Palms." It was so named on account of its magnificent palm trees.

Four weeks from to-day, our lesson will be "The Capture of Jericho."

2 All Naphthah. — Situated in extreme northeast of Palestine. It is said to have been characterized by a greater variety of soil and scenery than any other tribal territories.

Ephraim and Manasseh. — Two great districts lying side by side in the very heart of Palestine extend, ing from the Jordan to the Mediterranean. In the days of our Saviour, this land was Samaria. Unto the hinder sea. The Mediterranean, so called because it was on the west. The east, where the sun rises, was conceived by the Hebrews as before a man, and the west, behind him. 3 Plain of the Valley of Jericho. — The valley through which the Jordan ran. Unto Zoar. Supposed to have been at the south end of the Dead Sea.

5 So Moses, the servant of Jehovah. — It will be helpful here for the scholars to make a list of the names suitable for Moses, such as servant, "leader," "lawgiver," "writer," etc. Died... According to the Word of Jehovah. — This describes that Moses died not because his vital powers were exhausted, but at the will of God.

"But the life of Moses had been a life of self forgetfulness and self surrender all the way through, and it was fitting that his death should harmonize with his whole life by crowning it with a submission to the will of God in which his most cherished hopes should be laid in the dust. Not for himself but for others, had been the rule of his whole life. After his wonderful, consecrated work he surrendered his life that God's will might be done and his name honored.

6 And he buried him. — Thomas Fuller quaintly adds, "Buried also his grave." Over against Bethpeor. — It appears to have been situated on a slope of an eminence (Nebo or Pau) about half-way between Heeshborn and the north end of the Dead sea. No man knoweth of his sepulcher unto this day. — Moses was probably buried privately that his grave might not be worshiped by a nation whose tendencies were already too much toward idolatry.

7 And Moses was a hundred and twenty years old when he died. — The years of the life of Moses was three 'forties; first forty he lived a courtier, at ease and in honor, in Pharaoh's court,
Helpful to All.

Christ said “Pray for them that despitefully use you.” To the worldly man this seems impossible. Many professed Christians scarcely think it possible to carry this out in spirit, and, if they do it at all, they do it under mental protest simply because they are bidden to do it. But to the man who understands Christ’s meaning and purposes, this is not only not a difficult task but a great privilege. In man’s lower nature there are the old barbarian passions of hatred and revenge and if these are encouraged in the least they will drive men to all kinds of strife and murder. It was Christ’s work to create such a condition of society that these passions would be suppressed. Now suppose I meet a man who despitefully uses me. It is very evident that these baser passions are getting active in him, and when I begin to feel that I want to get even with him, I may know that these baser passions are being aroused in me too. It is evident that, if I return evil for his evil, there are two men in whom passions are being cultivated that Christ desires to have suppressed. Both he and I are going contrary to Christ’s wishes.

But suppose I pray for his rescue from his dangerous tendencies, I am safe at least. These old heathen passions are not being developed in me. I am doing what Christ would have me do. We can not always tell what the effect on the other man will be. We do not know just how much power prayer has on another heart. We have many Bible instances where such men were completely won. Jacob had come back to meet Esau whom he had wronged and who had solemnly vowed to kill his brother. Jacob wrestled in prayer all night and Esau accepted Jacob’s presents and forgot his vow. If men are found who can not be reached by such a prayer, they go on to their own destruction as did Haman. It is always safe to risk our case to this sure working of fate for it will never fail. “Beloved avenge not yourselves: vengeance belongeth unto me, saith the Lord.”

But men who are ignorant of this higher working of God’s mind are determined to take revenge and they ruin themselves, their enemies and their community. We now have such a feud going on in a certain locality of the state. About ten years ago a young man killed another man for a fancied wrong. A few months ago another was killed and the slayer was cleared. A few weeks ago the slayer was killed and his father nearly killed and the slayers are out on a five hundred dollar bond. When the trial was held the slayers and the man nearly slain met in the court room and a long glare at each other told every one that this is a fight unto death. How wretched and contempt upon the baser passions. It is very evident that these baser passions are getting active in him, and when I begin to feel that I want to get even with him, I may know that these baser passions are being aroused in me too. It is evident that, if I return evil for his evil, there are two men in whom passions are being cultivated that Christ desires to have suppressed. Both he and I are going contrary to Christ’s wishes.

We have undertaken to change the world’s way of thinking and doing. We mean to build up a complete new human society which shall be based on the principle that men shall love each other as Christ loved them. It is evident that we can not succeed unless we do it as Christ would have us do it. Whatever passions he asks us to crucify, we must crucify. Whatever virtues he asks us to cultivate, we must cultivate. We can be mean enough and can have little enough consideration for each other without trying at all. The difference between a barbarian and a Christian is a difference of habit and purpose. The barbarian takes delight in cultivating the baser passions and looks with contempt on the virtues. The Christian cultivates the virtues and looks with contempt upon the baser passions. Now if a Christian should meet a barbarian, which should set the pace for the other? If the Christian should take revenge then he would be imitating the barbarian. If he should pray for the barbarian and thus induce him to cease taking revenge, the barbarian would be made to imitate the Christian.

It is a wonderful transformation to change a barbarian into a Christian. It is almost like changing him from a lower animal to a human. An Indian in Dakota expressed it thus: “When I was a wild Indian I rode up and down the country yelling and doing all that is mean and low. Since I am a Christian I live quiet and cultivate my fields and enjoy my children and love other people.”

Now whenever we find a man who has been civilized showing the meanness of the barbarian, he is simply in danger of relapsing into barbarism. He is going backward instead of forward, and from a Christian’s view point it is a fearful thing to drop back into the power of the devil. We should do all in our power to rescue those in the power of the evil one and we should do all we can to prevent any who may have escaped such awful fate from slipping back again. There is no more awful fate awaiting a man than for him to give himself into the power of the evil one after he has known the better things. The Bible clearly teaches that there is no salvation for such a man. He is eternally lost. We who are Christian servants are the instruments through which God is giving the world the higher knowledge. We must have the Master mind or he can not use us.
Persons and News Items.

—Uncle Isaac got the start of us a little last week and promised students a place if they would only earn enough to pay their car fare and come. As a matter of fact our schools admit none who have not enough to pay their admission fee and at the S. C. I. they must first have filled out a blank. But our Uncle Isaac is so large hearted and is so very anxious to do something for the young people that we know what he meant. He meant to say that a young person that could not get enough money, at the wages they now can get, is not worth educating. Some of our young men who went out in May have earned over a hundred dollars. Some of them have sent it right here and we have put it in the bank for them. Some of you read Uncle Isaac every week. Now get his big heart and his push and you will be here ere many more moons.

—Do you know that we are building up a Christian school system that is not excelled by any in the land? There are many other schools that have more money and better equipped departments, but have you ever seen a set of students who have had better hearts, more modesty, more earnestness of purpose and more ability than the young people from our schools? And then, too, we are coming. We are raising more money which we are expending in our work in a way that counts. We need everyone of you to help. We want your in-

—Divisions and factions are classed among such gross sins as adultery and murder. Of course, when brethren just can not live in peace, they can go apart with good wishes for one another; but it is an awful sin for any man to try to keep brethren apart. Separation for the sake of separation is devilish. He who preaches it has not in him the spirit of God.

NOTES FROM OUR SCHOOLS.

Liberian Christian Institute

Schieffelin, Liberia, July 31, 1907.

Dear friends of the United States:—This is simply to say that I am very glad that you all have remembered those that sit in darkness. We are very glad of the messenger you have sent to us on this side of the ocean where everything is ten thousand years behind your great country. We had not known of this great light, but we now behold it in the darkness.

Our dear teacher has taught us with much patience, and sometimes we have much waterfall but he never fails to come and teach. This shows his love for us, and as the Lord, through you has sent the light to us, we are receiving the great light which has not passed us by. As the beautiful song goes

"Savior, Savior, hear my humble cry; While on others thou art smiling Do not pass me by."

He has smiled on us through the S. C. I. We feel sure that this is his smile. Our dear teacher, Jacob Kenoly, has been teaching us for some time and we are gaining great things. We, his students, do highly thank the Southern Christian Institute for their kindness shown this country, and their great love for the unfortunate parts of the world. We feel that this is a great blessing sent by the good God who loves all of his creatures.

Dear friends, our gratefulness is altogether inexpressible. As we read your reports from the fields in the Gospel Plea, it makes us rejoice to hear the good tidings and we long to see the day when a similar Institute will be firmly established in Liberia, and most especially at Schieffelin.

On the 19th of this month, we took a short vacation of three weeks. That was a great day with us. We had a long program. There were visitors present,—fathers of some of the students. We had a paper called "The Schieffelin Gazette," recitations, a composition, a question box, and also some beautiful songs. Our school program was carried on very fine. We all regretted to leave our dear old school room.

Dear Friends, we are doing all we can in trying to show our appreciation to our teacher. For we as students love our teacher. We are praying that God will help us to get a school house next year. We have a very poor place for school. It is so small, dark, and leaks. Our teacher says if we appreciate this, God will give us a better one.

During our vacation we had a fine celebration,—our national holiday. Our teacher led the choir with six of his students who have been taking vocal music. This also was carried on very fine.

On the thirtieth of this month, we took a canoe ride to a settlement called Coffee Island without teacher and two other friends. It was a fine ride. We arrived half an hour after twelve. All of us enjoyed ourselves there for seven hours, singing and reading. When we returned home, we arrived half an hour to nine.

We are doing the best we can. We earnestly desire your prayers for us and we will do the same for the success of the Institution there. I long to see the day when I shall also become a worker for the Lord and a member of this great Institution. May God bless your efforts.

I shall be glad to read this in the Plea.

I remain yours in Christ,

Ruth Elvira Walker.

(Continued on 7th page.)
Notes From My Desk
By Miss Gertrude Smith

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

CHARLES KINGSLEY.

The following is from D. L. McKee, Cor. Sec., of Ohio who will soon become the pastor of the Walnut Hills Church, Cincinnati:-

"I believe we will raise our fifty dollars this year for Education or more. I will keep the matter before the brethren in this state. I will take up the work at the Walnut Hills Church, October 6th, 1907, and we will not forget Educational Rally Day there."

J. L. Woods, Evangelist of South Carolina writes of recent work as follows. Writing September 10th, he says:—"I have just returned today from Berkeley County, Briner Christian Church. I am glad to report that as the result of this meeting, 7 have been added to this church; one before my arrival and six after. Also on Sunday night I organized an auxiliary of the C. W. B. M. with eight or ten members and with the prospect of a largely increased membership. I also took two subscriptions for the Gospel Plea. This is the church that tuck the initial offerings for Educational Rally Day, in South Carolina, about three years ago, under my ministry."

We are glad to acknowledge a line from O. Singleton of Kentucky, saying that he will do anything in his power to help the good cause—the Educational Rally Day.

Many, many letters coming to "my desk" show that there is a widespread and ever increasing interest among the Christian Church, Negro, in this land in regard to the work the C. W. B. M. is doing for the Negro people of the South. Many are writing in regard to this work and there are many calls for literature and information. This is as it should be, and this is all that is needed, for when the brethren get to know of this great work then they will gladly aid it in every way.

Every letter coming here in regard to this matter has indicated approval of the plan of setting an amount for each state to work to and reach, if possible, for the Educational Rally Day of this fall.

There is the great work the C. W. B. M. is doing through the four schools and through the evangelistic work which it aids and fosters in many states and this may be called the direct work the Christian Woman's Board of Missions is doing for the Negro race in the Southland. But then there is another great work being done which is the outgrowth of this direct work, which may be called the indirect work. That is,—because of the Educational and Evangelistic work being done another work has gone on—a silent and for the most part unheeded and unthought of but still a no less powerful and necessary work—the indirect work—it may be called, of the C. W. B. M. You know there are some things which cannot be stated by numbers or tabulated, and so it is with this work which has gone on because of the great work the C. W. B. M. is doing. But you know, if you stop to think, that the Negro Christian Church of this land has become unified and is fast becoming a power for God and his righteousness. Lives have been reached and filled with the spirit of God and they in turn have gone out and other lives have been touched and even whole communities transformed. The C. W. B. M. sends its students forth educated, and with trained hands and with God and His spirit in their hearts and this mighty influence is being felt today in thousands of ways and always in the cause of peace and unity and purity of life and service to mankind.

All want to have a part in aiding this. The Educational Rally Day, Sunday, November 24th, is the DAY set apart by the Negro brethren for considering this great cause. There are other Missionary Days and offerings—for Home Missions and Foreign Missions—and literature will be received from time to time in regard to these, but the DAY for considering the great work the Christian Woman's Board of Missions is doing for the Negro people of the South, is Sunday, November 24th. And this fall it is to be a great DAY! Prepare for it—that you may have cause to rejoice in the victory.

Cincinnati, September 16th, 1907

Heart To Heart Talks
With Our Young Folks

Going away to School this Fall?

"Beautiful eyes are those that show Beautiful thoughts that burn below;
Beautiful lips are those whose words Leap from the heart like song of birds;
Beautiful hands are those that do Work that is earnest, brave, and true,
Moment by moment, the whole day through."

I do not know any boy or girl who would not be beautiful. We are told that beauty is only skin deep. In the truest sense this is not true. This little stanza given above will tell you who it is that has a beautiful life.

Mississippi.

Dear Uncle Isaac:— I shall write to let you know what we are doing here at the S. C. I. We are pressing forward in the good work. The students are trying to do right. We have a good Night School. We are looking for good, upright students who wish to make their lives successful,—the ones who think they can lead others and teach others the right way. We know some have not developed enough to know the benefits of school. We can tell a good boy by his ways. One who cannot talk to his teachers without getting mad, I suppose, should stay (Continued on 7th page.)
Reports from the Field

South Carolina.
Dear Editor:—We are back home. I am thankful to say that I have about recovered from my throat trouble. During the convention I was unable to speak except in subdued tones.

From the convention we went to Spencer, Virginia, and on Wednesday night I tried to preach. From Spencer we went to Mt. Olive Church, where I preached for the good people from August 29th till September Ist. I had five to baptize on Sunday. There was considerable interest shown and we believe many more would have accepted Christ if we could have remained longer.

We began a meeting here at Reidsville, Monday night, September 11. Two precious souls have made the good confession. We are working and praying for success.

Our watch-word for October and November will be “Education, Education, Education.” We hope to do much more this year than last. I shall report all names who give as much as twenty-five cents. If you see any name from Reidsville, Spencer, or Mt. Olive, you may know that person gave twenty-five cents; those who give more will also have their names and the amount, given in the Plea.

Let us all remember that by our fruits we shall be known. It is said that when the Russian fleet had sailed almost into the gates of Japan, Admiral Toga thus signaled his men, “The fate of the Empire depends upon this battle; every man is expected to do his whole duty.”

I want to say to every church and individual member, The good name of our people depends upon this EDUCATIONAL RALLY; let each one of us do our whole duty. Let us show our gratitude to God and to those of his people who are helping us.

Yours in Christ,
M. C. Walker,
Reidsville, September 14, 1907.

Mississippi
Dear Readers:—It has been quite three weeks since the convention. The first week after the convention the writer preached four sermons at Providence Christian church. I was kindly received by the pastor, Bro. John Lomax. Additions: 5 by confession; 5 reclaimed.
Collection $3.00.

From there we went to Jackson where we met Bro. W. A. Scott. We then went to the office of Hick’s Real Estate Co. After hearing the terms by which a lot would be granted to the disciples of Christ on which to build a church house, the proposition was accepted. We hope to have a house of worship there by December, 1907. Every member and friend should lend a helping hand for we need a good building in the capital of our state.

From Jackson we came to Port Gibson where we met Bro. W. A. Scott. From there we went to the office of Hick’s Real Estate Co. After hearing the terms by which a lot would be granted to the disciples of Christ on which to build a church house, the proposition was accepted. We hope to have a house of worship there by December, 1907. Every member and friend should lend a helping hand for we need a good building in the capital of our state.

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Kentucky
Dear Editor:—I do not wish to be forgotten altogether by the readers of the Plea and by my other friends. I therefore take this means of accounting for the silent period. Since our triumph in the Windy City, I have been a happy citizen of Xenia, Ohio, and the busy pastor of the Xenia church in that lucky state.

I have been busy preaching Christ, gardening on a large scale and home-stead.

Wife and children are at home and our grand daughter, Thelma, of Chicago, is visiting them.

After taking a release from the bustling city, and taking all the outdoor exercise I could, my health is much improved.

I am spending my vacation among the Kentucky churches. I attended the Ohio convention in Cincinnati. I also visited the Lexington convention. I am sorry that I am not able to attend the Texas convention on account of holding a meeting here. I will visit Chandler, Oklahoma.

Your brother,
M. T. Brown,
Nicholasville, September 17, ’07.

North Carolina
Editor of Gospel Plea:—The third Sunday in August, we baptized a man who had been for most of his life a member of the mother church (Roman Catholic). He was a zealous Catholic and deeply versed in the doctrine of that church, but by turning on the searchlight of God’s Word we were able to cause him to see that the Church was founded upon Christ in accordance with Matthew 16:18, and not upon Peter, and that the true church was set up at Jerusalem (Acts 2:47 and not at Rome. He desired to get into Christ according to Gal. 3:27.

We met the brethren in the annual meeting of the Piedmont Christian Convention. There I saw the modern Moses, Bro. C. C. Smith, who lectured on Friday
Sept. 29, 1907.

Mississippi.

Our meeting closed Sunday. Sixteen were reclaimed and seventeen were baptized. Eld. K. R. Brown and Rev. Lomax did excellent preaching during our meeting.

Now a word to the Sunday schools in my district: Our next meeting will be at Center Church, Oct. 19-20. I hope the superintendents will do their best to have a good meeting. I am expecting our state president and evangelist with us. Each school is to have a speaker. Be sure to come.

Yours in Christ,
A. G. Sneek,
Port Gibson.

Texas

Dear Editor of the PLEA:—This is the first time that I have ever written to your little paper. Find space, please, for me to say a few words: It has pleased Almighty God to call from us our beloved sister, Annie Wilson. Her place is vacant and no one can fill it. We extend our sympathy. The writer and the rest of the family as well, have lost a friend and the church has lost a faithful and active member. The funeral was conducted by Elder S. A. Harris. We trust and believe that heaven has gained her. She was sick only a few days and bore her sickness patiently. I trust that we shall all live such pure lives that in the last days we may meet beyond the River where only rest is found,—where we shall never again say "Goodbye."

Yours in the faith,
N. McKune,
Lindale, Sept. 29, 1907.

California.

Dear Gospel PLEA:—Enclosed you will please find $2.00 with which I wish to pay my subscription and have you send us ten copies of the PLEA each week for the ensuing quarter for free distribution in our Sunday-school. We concluded to try the PLEA one quarter instead of "Pure Words."

The people out here stand so very much in need of a knowledge of the great work we are doing in our churches and through our schools. This information they can gain by reading the Gospel PLEA. We think this will be money well spent. This will be a great missionary field for the Christian Church when it is fairly opened. We are confident that through the blessings of God, our beloved Preston Taylor will be instrumental in accomplishing wonderful things for the Master. He is coming in the name of the Lord to do His will. Why should we not expect great things?

Bro. S. M. Martin of Seattle, Washington, is now in the midst of one of the most remarkable meetings that has ever been held in any Christian Church in this city. This meeting is being held at the Neomia St. Church in this city. Already one hundred fifty-three souls have been added to the church in three weeks, and the meeting goes on with increasing interest each day. The meeting had not been planned for a revival, but the time was ripe for a great gathering of souls at that place.

We make no attempt wher ever to forecast what the Lord has in store for us in our coming campaign, but we know it will be great. It has been several months since we began seed-sowing in our present field, and we have waited quite patiently for the harvest. But O, "What shall the harvest be?" in this new and untried field? We leave it all to the Lord. Paul may plant and Apollos may water but the increase must come from God.

We are glad to be permitted to work in the vineyard of the Master.

E. F. Henderson.

Los Angeles.

What You Want.

Any one may send in short ads for this column at 25 cents, each insertion, provided they do not use more than three or four lines. Every cent received goes for the needed improvements such as a regulator clock, lamps for the chapel and strawberry plants.

The Weekly Home Defender, Chicago, Illinois, 87 Washington St., is the best temperance and prohibition weekly, $1.00 a year.
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. Harian.

East Market Street Indianapolis, Indiana.

Send the money at the close of each quarter.

Adaline E. Hunt, EDITOR.

Notes.

Last week we had the pleasure of a visit from Mrs. Cordelia Jennings of the Union Hill Auxiliary. She is planning to visit some of the churches in the interest of the C. W. B. M. She subscribed for the Tickets while here.

A few weeks ago we announced to our readers that the first Auxiliary in the state of South Carolina had been organized. We now report the second one organized by J. L. Wood at the Briner Christian Church in Berkeley Co. They have eight or ten members. This is good. Let us hear from others.

Helps For October

THE CHRISTIAN INSTITUTE, MONTERREY, MEXICO.

It has been the experience of all the protestant missions in Mexico that education furnishes the only substantial basis for the right growth of the people in the Christian life. It is the only means of overcoming the influence of centuries of environment hostile to all spiritual ideals. It was with the intent of laying a safe foundation that our work in Mexico has been in its beginning largely educational.

We have the best building and equipment of any evangelical school in northern Mexico, and an average enrollment of considerably over four hundred students. The faculty numbers twelve. The President and four teachers are Americans, and the rest of the faculty are native Mexicans, but all are Christians. The school is divided into English and Spanish departments, the majority of the pupils being in the latter. The scholars in the English department are mostly children of Americans and other foreigners resident in Monterrey, though there is a number of Mexican pupils who wish to perfect themselves in the English language. All the teachers are Americans, and the work is similar to that of the public schools in our American cities. The Spanish department, taught by Mexican teachers, follows the model of the most advanced public schools in Mexico with the addition of instruction in English, music and the Bible.

A recent undertaking has been the establishing of a ministerial course for the young men that we are training to evangelize Mexico. None of them is as yet ready for advanced study, but all are in the same classes as the older students of the schools, with the addition of instruction in the Bible and in sermon writing. We have several bright young men studying for the ministry, and they are doing valuable work in the out-stations and visiting among the people.

All the pupils pay tuition, it being our policy not to pauperize anyone. If they are able to pay only a few cents, it is better that they do so. Thus they will better appreciate that for which they have made a sacrifice. The receipts from tuition last year were sufficient to pay the salaries of all the native teachers and the running expenses of the school.

J. T. Moses.

"Dr. Goucher tells of a man who invested $100,000 in one district in India in a period of twenty years. As a result of his investment fifty thousand idolaters accepted Christ as their Savior. In view of such a possibility as this, what great meaning should be attached to that command of our Lord, Lay not up for yourselves treasures on the earth, where they must soon pass away and perish, but lay up for yourselves treasures in heaven."

W. J. Burner writes from Buenos Aires under date of June 27, as follows: Winter has come and our audiences are sometimes small. However, we always have someone. When spring comes then we will do much better, for people will come and we can hold meetings in the parks. Senor Manuel Antrude and wife made the good confession last night. Senor Lopez has asked to be baptized with them, being convinced by Isaac Errett's Our Position that it is right to take this step. After Senor Antrude had made the confession, I asked him if he had anything to say to the little company. He made a touching talk. I have known him several months and sold him the first New Testament he ever had. The Bible is very dear to him now and he devotes all the time he can command to its study. Edwin Wyle and his wife are a great comfort to us. They are from England. He has charge of the Victoria Evangelical Press. We are planning to open a second preaching place. It is delightful to have them here for counsel, situated as we are, five thousand miles from the nearest Christian church."

"Miss Kingsbury reports the Auxiliary work growing in India, both in numbers and enthusiasm."

--- Missionary Tickets.
Southern Christian Institute.
Continued from 2d page.

There is great activity at the institution, getting ready for the opening of the fall term of school. All of the teachers are expected to be here by the last of this week. The summer term of Night School closed Tuesday night. A number of the students will be ahead of their classmates last year, when school opens because of credits made during the summer term. It is commendable that the students who worked at the Institution this summer, have turned their spare moments into profit. No matter how hot the day, or how hot the night, most of the students came to their classes with well prepared lessons. And it is an exaggeration to say that the heat during the few evenings was almost unendurable.

The girls won the attendance contest during the week ending September 18.

School opens Tuesday morning October 1st. Be sure not to be tardy nor absent.

President Lehman preached a most excellent sermon Sunday morning. His chief thought was that when a person became a Christian, he stopped taking pleasure in lying, stealing, swearing, and all other works of the devil, and gave himself to developing the better passions and ideals of the soul.

The Executive Council of the cadets, with the assistance of all the boys in the ranks, is giving valuable aid in organizing properly for the year’s work. A mannerly thoughtless boy has ten chances for success in life to one for the boy who is shiftless and “don’t care.” A boy who “hitches his wagon to a star,” is bound to be a prosperous and happy man in the years to come.

Principal Booker T. Washington of Tuskegee used the following words in addressing his students the other day: “How little service can I perform today and get my proper wage and proper credit? That individual fails while he is in school and after he goes out into life. On the other hand, the student who asks these ques-

THE GOSPEL P. E.A

September 25, 1907

SHOP TALK—NO. 16.

The farmer is king. There may not be as much cotton in the country as usual, but the price is higher. In many places Uncle Sam’s R. F. D. man could bring the Gospel P. E.A right to your door. Why not give him a chance? The minister or some other “live wire” in each church should get a list of all members of the church and ask every one of them personally to subscribe for the P. E.A. Any church with twenty subscribers to the P. E.A will more than reach its apportionment for Educational Rally Day. Why not try it? A subscription for one year counts two points in the contest. The following person leads the subscription contest: Maggie Tatum ...... Critz, Virginia.

Snapshots on Reform.

All readers are invited to send in news items for this column.

The Wickliffe Daily Herald in its issue of September 24, says that Prohibition will be almost sure to carry in Birmingham, Alabama, at the coming election. There are probably 10,000 or 12,000 voters in Birmingham County and almost 6,000 have signed the petition for the election. It is known that a large number of prohibitionists did not have the chance to sign the petition; so it is believed that there is a great majority against the saloon.
Lesson I.
EDITED FROM STANDARD BIBLE LESSONS.
Joshua, Israel's New Leader.—Josh. 1:1-11.

Golden Text.—I will not fail thee, nor forsake thee. —Josh. 1:1-2.
Time.—B. C. 1451, according to Usher's chronology.
Place.—Plains of Moab, on the eastern side of the Jordan, nearly opposite Jericho.

Introduction.—So far, our lessons during the year have covered the history of man from the very beginning to the death of Israel's great leader. We have noted the story of creation, the flood, the beginning of the Hebrew nation, the Egyptian bondage, the exodus, and the sojourn in the wilderness. Then too, we have learned about Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, and many others who have assisted in moulding history for God. Our last lesson was the scene upon Mount Nebo. There without anyone to witness his passing, we leave Moses, the courtier, shepherd, leader and lawgiver, alone with God.

Our lessons for this new quarter take up the history immediately. Before the death of Moses, Joshua was chosen as his successor. As the great company of Israelites were encamped on the plains of Moab opposite Jericho, the burden of the leadership falls upon Joshua. On the other side of the river from their camp is the promised land which they are soon to enter. The land is full of Israel's foes. How may they be conquered? The coming lessons will tell this. In these lessons we shall see how the walls of Jericho were crumbled and how Joshua assisted each tribe in settling in the land of Canaan. Among the great persons we shall meet will be Gideon, the hero, Ruth, the lover, and the charming boy Samuel, who became a great judge and prophet.

Joshua. —His name, Joshua and Jesus are the same name, and carry with them the idea of a divine Saviour. Joshua was the son of Nun, of the tribe of Ephraim. He was born it is thought in Egypt, and was one of the bondsmen. He was likely about forty years old when Moses entered upon his work. This being true he would probably be a little over eighty years of age at the time of this lesson. He went with Moses into the mount when the law was given. When the twelve spies were sent out from Kadesh-barnan, Joshua was one. When the report was given he and Caleb reported favorably. He dared to stand with the minority when he knew the great multitude was against him. He would rather have perished at the hands of the excited mob, than to receive their praises through a surrender of his convictions.

I NOW IT CAME TO PASS AFTER THE DEATH OF MOSES.—From these words we note the direct connection between this lesson and the last one. SERVANT OF JEOVAH.—A high and honorable title, carrying with it a reference to the peculiar nature of the service in which Moses was employed; viz: that of minister, mediator, deputy or vicegerent of God, the honored organ through whom he communicated his will to his chosen people and managed all their varied interests. JOSHUA THE SON OF NUN.—He was a descendant of Joseph, of the tribe of Ephraim. According to I Chron. 7: 20-27, there were eighteen generations between Ephraim and Joshua. Moses' minister. His official attendant, his aid-de-camp, his prime minister, who, from being constantly employed in important services, and early initiated in the principles of the government, would be well trained for undertaking the leadership of Israel.

2 MOSES MY SERVANT IS DEAD; NOW THEREFORE ARISE.—The leader is dead. The leadership must now be carried on some other person's shoulder. Go over this Jordan. —The water was very high and probably flowing swiftly and it would take great courage to go across.

3 EVERY PLACE THAT THE SOLE OF YOUR FOOT SHALL TREAD UPON.—That is, every place within the limits specified by the ensuing verse. The expression also intimates the condition upon which the land was to be given to the Israelites; their feet must tread it as conquerors. AS I SPOKE UNTO MOSES.—The words here used are a literal repetition of the promise made. Deut. 6:24. Indeed, nearly every sentence of this address to Joshua accurs somewhere in the course of the foregoing history, especially in the Book of Deuteronomy.

4 FROM THE WILDENESS, ETC.—This gives us an idea about the territory which the Israelites were to possess. The description begins with the wilderness.

5 AS I WAS WITH MOSES, SO I WILL BE WITH THEE.—The experience of Moses' whole lifetime was before Joshua as an encouragement. Moses had many a trying time, many a hard fight, many a danger and difficulty; and the God who brought him so safely through, would not fail to give strength to the new leader.

6 BE STRONG AND OF GOOD COUNSEL.—The crisis demanded a man of strong and decided character.

7 THOU SHALT CAUSE THIS PEOPLE TO INherit A LAND. —Joshua was to conquer the country, and divide it among the tribes.

8 THOU SHALT MEDITATE THEREON. —Even the most busy person must study his Bible; let it be continually in his thoughts.
Helpful to All.

WHAT COLLECTIONS SHALL WE TAKE?

In our missionary efforts of the church, a multiplicity of enterprises have grown up, all of which have for their object the building up of God's kingdom. All of them are worthy of the support of good men and are doing a good work. But some duplicate each other's work and when we give to one we need not give to the other. The Christian Woman's Board of Missions does foreign work, home work, state work, orphanage work and educational work. They duplicate in a measure the work of the Foreign Missionary Society, the American Christian Missionary Society, the Educational Board and the Benevolent Association. The only one they do not duplicate is the Church Extension Board.

Now in all missionary contributions there are two objects in view, viz., (1) the giving of means to those who do not have it in order that they may have Christian teaching and (2) the development of the church life and Christian spirit of the givers. Only half of the work would be done if our home church would not be as much blessed as the foreign field to which the money is sent.

The Christian Woman's Board of Missions took up the Negro work after much earnest solicitation. When the Southern Christian Institute was first started in 1888 they contributed something to it, but they then decided not to take up the Negro work in our home land and so no more was given until in 1900, or eighteen years later, they decided to take up the entire work and made it a regular part of their work. They now have their white and Negro laborers on the field who can study it and know its needs and can give it the attention it needs, while none of the other societies have anybody here who can know anything of their church life. Money sent to the Foreign Christian Missionary Society or to the American Christian Missionary Society will be well used and will bless excellent work done by them, but it is evident that the second part of the work, viz., the development of the home church, must be left undone, for the secretaries of those societies would regard themselves as interlopers, if they should send agents among those churches, since the C.W.B.M. has taken up this work. Under these circumstances we think it would be wiser not to take up the collections of the Home and Foreign Societies.

All the Negro Churches should make the Educational collection on the Sunday before Thanksgiving first. It is their collection. It is the one collection that develops the church life as well as the work to which it is given. All those churches that can go beyond this should observe C.W.B.M. day the first Sunday in December. This money will be used for Foreign work and all other work. If the two days come too close together, it would be well to have it later in the year and probably it would be better to combine it with children's day and raise a good collection.

Where the states are raising the funds for their state work by a set collection, it would be best to have that on Easter Sunday. In Mississippi all the state funds are collected by quarterly meetings. The state has been divided into districts and each district has a convention four times a year. A district worker visits each church and all bring their collections to the district meeting. This plan works well and is much better for them than a set day on Easter Sunday would be. We doubt not some of the other states would profit by imitating the example.

The Church Extension Board has helped a number of Negro churches and no doubt will help a number more and we advise that all the churches that can do so, take up a collection for Church Extension whose head quarters is at Kansas City. But in most cases where a new church is to be built, it is best for all the churches to turn in and help and not burden themselves with a debt. Take for example the proposed church in Jackson. A real estate agency has given a lot. We think the wisest way to proceed would be for the state evangelist to go there in November and hold a three weeks meeting. During this meeting he could see some of the men who have lots in that portion of the city and other interested parties and probably a few hundred dollars could be gotten. Next he could put to active work the members already there and those he might bring in. These ought not to give less than $10 each as they have had no church duties for some years. This would swell the sum to say two or three hundred dollars. The contract could then be let and a church erected. On dedication day a special effort could be put forth. The other churches in the state should be urged to attend. All should be asked to help. This would probably start Jackson off without debt. If not, a loan from Church Extension could be secured.

(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 interests of the Negro Race.
PRICE PER ANNUM $1.00
Send all Communications to The Gospel Plea,
EDWARDS, MISSISSIPPI.
Entered as second class mail matter at the post office at Edwards, Miss.

No man deceives other people long. In fact he can deceive himself much longer than he can others. When he sees others begin to distrust him he ought to commence to examine himself. He is very likely living under a false estimate of himself.

The whiskey business has brought more misery to mankind than slavery. The world is fast getting to the point where it will be cast into the bottomless pit.

Are you going to be among those who are going to hang onto the business until you go down with it?

Personal and News Items.
- Bro. S. P. Guss, of Ocmoo, Alabama, wrote that he has two daughters who were preparing to leave for the Lunn Graded School, on September 30. We are glad to note this. Brethren, let us do all we can to send the boys to our schools too.

- We are furnishing pretty heavy bill of fare to our readers these days. Be sure to read the letters from Africa and South America, besides other interesting matter in this issue.
- G. Calvin Campbell, of Kansas City, Missouri, sent in an order for two hundred or five hundred copies of the Plea to distribute among the people who attend the revival meetings. We suggest this as an excellent thing for other pastors and evangelists to do.
- A year ago last winter Bro. S. M. Cook, of Africa gave an address to the students at the Southern Christian Institute. We clip the following from The Christian Evangelist:- "We have announced the death of Strother M. Cook, an independent missionary to Africa. We now have some further information." He died in that country on June 1, at Ibadan, about 123 miles north of Lagos in the Yoruba Province. He was seriously ill only one day and died at the hospital at Ibadan where he has gone to look after some missionary work. The native brethren and friends are preparing to erect a missionary chapel at that point, not far from his burial place and have secured a plot of ground and laid the corner stone. They have written to obtain assistance from his friends and brethren in the homeland. Brother Cook's last text was, "Christ shall be magnified in my body whether it be by life or by death," so the Lagos papers state.

So it seems his career there was a verification of the words of the text. Any contribution sent to Mrs. Lucy J. King will be applied to the Cook Memorial Chapel.

- E. S. Taylor, of the firm of Winston and Taylor, attorneys of Greenville, Mississippi, has greatly interested himself in the work of the Church in that locality. He has induced one Carter a Baptist minister to come out and declare himself to be simply a Christian. Bro. Carter is reported to be a good man, upright in all his dealings with men. He is a Justice of the Peace of his district and stands well with all people.

- The first English editor of "La Vida De Paz" comes to us. The paper is published by our mission school at Monterey, Mexico. The English edition is published once a month and the Spanish twice a month. We are sorry to know that Bro. Moses has been compelled on account of ill health to give up his work there for awhile and come to the states.

- The probability is that we shall have notes from all of our schools very often now. This is as it should be; all Plea readers are interested in the success of all our schools.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.
We take two kinds of students, those who earn all their way and those who earn part of their way. Those who earn part of their way must pay $8.00 per month. Those who work their way must fill out an application before they come. We admit all who come to pay their way, provided they are of good character.

We are planning to build a new hall at the S. C. I. as soon as the proper force of workers can be secured. Let every one of our friends help us to fill the rooms we have early in the year. At the rate the new students are now pouring in, it will not be long until all will be filled out.

Students, new and old, should purchase a few S. C. I. post cards to send to your home folks. These cards have good pictures upon them. All the profits goes towards improvements. Every student will want a share in paying for those beautiful Angle Lamps in the Chapel.

The Music department has been rejoiced by the arrival of two new organs.

Those who give the weekly Sunday-school talks for October are:- October 6, Samuel Cotterell; October 13, Luther Gettis; October 20, Luther Brooks; October 27, Emmet Willis.

President Lehman regretted it very much that it was impossible for him to attend the Arkansas State Convention last week.

The attendance contest for the summer has closed and the girls hold the banner. The S. C. I. girls are out of the ordinary, for it is said that it takes girls so long to get ready to go anywhere that they are usually late. Good habits bring happiness every time. The world is moving and every student should keep up with the procession.

Oscar Byrd who went to his home in Waco, Texas, a few days ago is working every day, and his doctor believes that he will be able to return to his school duties at the S. C. I. in about a month.

Rose Coyne of New Orleans and Eliza Wills of Vicksburg will take up their school work in a few days.
Notes From My Desk
By Miss Gertrude Smith

Two more states accept apportionments for Educational Rally Day: Texas accepts a $200.00 apportionment, and R. T. Matlock of Indian Territory says to put Indian Territory down for $100.00 and they will do more if they can.

S. Hudson of Cincinnati has paid his pledge of $1.00 for the Rally Day, and this makes $5.00 which Ohio has already raised toward their $50.00 mark for the Educational Rally Day. All this is most encouraging.

$16.00 from Texas has already been paid in toward their $200.00 apportionment for the Rally Day, and the Texas Convention also paid $12.00 toward the expenses of C. C. Smith in attending the Convention. This Convention was a splendid one and will be reported at length.

The special Educational Rally issue of the Gospel Plea will reach you some time near to the 28th of October. Look out for this! It will be something worth reading. It will show a wonderful growth in all departments of the work during the past year. When you read of the work you will say, surely I must have a part in so great a work. This is not only my duty to God and His work in this world but it is my great privilege and opportunity, and I am thankful for the Educational Rally Day which gives me an opportunity to learn of the great work being done and to aid it as I can.

Cincinnati, Ohio Sept. 23, 1907.

What You Want.
POST-CARDS, S. C. I. views:—six for 25 cents. Profits to be invested as stated at the head of this column. Stamps received the same as cash. Address The Mt. Reunion Post-card Co., Edwards, Miss.

The Gospel Plea office does good job work. Give us a trial.

THE GOSPEL PLEA
Heart To Heart Talks
With Our Young Folks
Going away to School this Fall?
I am sure that all of my young folks will feel that Africa is a little nearer to us after reading the letter given below.

Africa.

Dear Uncle Isaac:—After reading your letters in the Gospel Plea, thought you would like to have one from Africa. My teacher, Jacob Kenoly spent several years at the S. C. I. How I wish to see that place which fits men and women to bless settlements as ours has been. We are as one who has been aroused out of a deep sleep. When Mr. Kenoly began his school in this place, we began to see the beauty of knowledge. I am very anxious to use my time to fit myself for usefulness. I am in the advanced classes. My studies are: Geography, Physiology, Grammar, U. S. History and Spelling. There are only three of us in this class. We are learning music which we delight so much to study.*

Our school house is not very good; it is an old dwelling house. But we are satisfied to sit there five days in every week to be instructed. When the weather is fair we move the benches out under the bread-fruit trees which give a very pleasant shade for our school. We are getting much good under this smoky roof. I wish you would come and visit our school and see what progress we are making. I hope when you get this letter, it will cause you to send help to other children in the way of teachers. Many have not the opportunities we have, and are not enjoying these happy school hours as we are. They are groping in ignorance and darkness.

We are having vacation since the nineteenth of July to the fifth of August. We'll love our teacher, and we feel that we can never pay him for his kind deeds. He has done a great thing by coming to Africa and establishing this school in our midst. We are not able to pay him but we want the Lord's blessing on him wherever he goes and we thank you for sending him to us.

We would like to get a letter from you through the Gospel Plea. Remember us in your prayers.

I am yours sincerely,
A. G. Walker.

Chiefland, Liberia, Aug. 3, 1907.

My young friend, it would certainly afford your Uncle Isaac much pleasure to step into your school room to observe the progress you are making. I trust that all the students in your school may study hard and be faithful to their smallest duties. If you will do this, God will surely use you to spread his blessed Gospel story throughout the "dark continent."

We are surely glad that one of our schools, the S. C. I., could send you such a good teacher, but we have four schools and all of them are training young people who are to bless the world.

Yours very truly,
Uncle Isaac.

P. S. Please address me in care of The Gospel Plea.

Snapshots on Reform.
All readers are invited to send in news items for this column.

Nicholdsville, Ky., Sept. 9, 1907.

Saturday August 18, the day broke and the sun rose upon a "Dry Town" here,—the first time in twenty-five years. Toppers who erstwhile had their haunches full, came to the trough but found no hay. Not a month yet since our town went dry, but both our jail and work-house which had abundant patronage, are empty. Our streets, formerly cleaned and repaired by "prison labor" are now cared for by hired labor at a good price. The street corners are passable, the church pews are fuller, and there are more bread and books for the children. The "wets" say we can't legislate a man sober. I tell them when you can't "pen the calf," we had better move the cow. —C. H. Dickerson.
Reports from the Field

South America
The Young Men's Christian Association of the Southern Christian Institute pays for the sending out of several copies of the Gospel Plea to missionaries in the different parts of the world. They have also requested the missionaries to write to them about their work in the various fields. The first letter has been received from Bro. and Sister Burner, in Argentine Republic, South America. That missionary station is supported by the same great organization as the S. C. I., by the Christian Woman's Board of Missions. Believing that our readers will be interested in these letters as they come, the Y. M. C. A. has decided to publish them in the Plea.

1993 Olazabal, Belgrano, Buenos Ayres, August 28, 1907.

President Y. M. C. A.,
S. C. I., Edwards, Miss.

Friends of the Y. M. C. A.—We received The Gospel Plea, and also very glad of your interest in missions. May our letters increase your interest in this far away field. Please recall to your minds the map of the South American Continent. The southeastern part of the continent is the Republic of Argentina and the capital of this republic is Buenos Ayres, the tenth city in the world in size and the largest city in the Southern hemisphere. There are nine other great republics on this continent where our people have no missions. But I want you to speak of this as our first Argentine mission. It is our first South American mission but it better to be a little more definite. Argentina, though only a small part of the continent is large enough and needy enough to make us ashamed that so long we have passed by on the other side from her sick and wounded souls.

Belgrano is a part of Buenos Ayres. In Belgrano there are forty thousand people, and ours is the only Protestant work in the Spanish language. There is an English congregation, Anglican, and a small German work. When we decided one year ago to locate in Belgrano, we knew of no Spanish speaking Christians here. But there are a few who have found us out and have given us a welcome and have helped us in many ways—chiefly by their faithful attendance at our services.

Of course you know the so-called religion of this country is Catholic. But the people have so lost faith in the Catholic Church that the country is rapidly becoming infidel. One Italian said to Mr. Burner, "As long as most of the people could not read or write it was easy for the Church to retain its hold on the people; but now that even the poor can read, the Church has lost its power over them and no one has faith in the church." The priests are evilly spoken of here as in other Catholic lands.

Our first converts are a Senor and Senora Andrade, native Argentines. She had attended a few Protestant services some years ago but he had never been in a Protestant place of worship or had a New Testament until he began coming to our services last February. Since then he has not missed a service and his wife has missed but three when her little boy was sick. For two months they enquired what was necessary to enter into this religion as they were convinced it was what they wanted and that they ought to enter it fully. After several conversations and sermons they made public confession of their faith in Christ and August 17 they were baptized. At the same time Senor Racio, an Italian, was baptized; he had been a Christian several years.

It was a solemn, happy occasion for us and for them. I have never seen people happier in obeying our Lord's command than they were. We are hoping for more converts soon, but we must not be discouraged if none accept.

I have mailed you several copies of "Notes and News from South America."

May your work prosper this year.

Sincerely your friends,
Mr. and Mrs. W. J. Burner.

South Carolina
Dear Editor—I closed a meeting at the Briner Christian Church, Berkeley Co., S. C., on Sunday night, September 8, with seven additions to the church,—one before my arrival and six after. Of these seven, two were by statement one from the Methodists, and four by confession, one of whom I baptized Sunday. I am glad to report one more auxiliary to the C. W. B. M. organized on Sunday night with eight or ten members at the above named church. This is the second auxiliary I have organized within a month. I preached six sermons in this meeting. I shall write a more extended account later.

Fraternally,
J. L. Wood.

Waterboro, September 16, 1907.

Alabama
Dear Editor of The Gospel Plea—Please allow me a short space in your paper to say that the officers of Macedonia have called the church together, and have elected two delegates to send to the Twentieth Annual Meeting, Bro. S. L. Guss and Bro. M. A. Berry. Our members are few but we are looking upward and we hope that our meeting will be a success. We few are here alone striving for the uplifting of fallen humanity. The people seem to be as ignorant of our ways of worshiping as the poor heathen in the dark jungles of Africa, who have never heard of the true God. We hope that the brethren of the Christian brotherhood will co-operate with us more during the next year, and let us do something for the Master.

Yours in Christ,
S. P. Griss.

Orange, Sept. 24, 1907.

Texas
The Northeast Texas Christian
Convention will open its Seventh Annual Session, Nov. 12, 1907, at Palestine, Texas. All ministers and members of said convention are expected to be present, especially those who are to take an active part with us in all of the departments. We certainly will need you on hand the first day so that the committees can be appointed to their respective work for the week ending Nov. 17 so that the work may proceed without delay. Each church is urged, while money is abounding, to save enough of their income to represent with $5.00 or $10.00 and to send not less than two nor more than four delegates, all of which will mean money for the convention.

We know that the sisters of the C. C. B. A. are going to do their part without being urged. We know them too well to insist upon them; they are going to lead in this convention; look out for them, brethren. The sisters will be present with their money to lead off in this great work. You had better wake up if you want to be counted in the November Convention. The outlook promises an excellent convention. No pains will be spared in making every thing more than pleasant for all who may attend.

We are expecting some very able and forcible instructors among us. We should all be ready to receive them in the very highest spirit of Christian love. Among the visitors will be Bro. Geo. L. Snively, General Superintendent of the Christian Publishing Co., St. Louis, Missouri.

Proficiency will be sought in all its departments by beginning our building in December. Great emphasis will be laid along this line.

Scholarship is what is needed now among our brethren. That we must have or our business will be a failure.

"Watch, quit you like men; be strong." These are the words of the great apostle. Again "not slothful in business, fervent in spirit, serving the Lord." The discipline will be strict, but impartial. "Forward, all along the line!" will be our watch word. With the hearty co-operation of patron and friends, we believe that the highest mark will be reached in this convention for Christ.

T. H. MERCHANT, evangelist, Midway, September 24, 1907.

SHOP TALK—NO. 17.

Finer cotton never came to the gin at Edwards than is coming this fall. Prices are good generally throughout the South, and the people all seem to be happy. Nearly every member of your church could find a dollar for The Gospel Plea, if you would only ask them for it. Every church should have an authorized agent to secure subscriptions for all of the publications of the brotherhood. We are trying hard to make the Plea the best ever. Every subscriber who sends in a list of subscriptions or writes a good letter to be published helps to make our paper better. Our brother, W. L. Peters, of Winston-Salem, N. C., comes to the head again with the largest number of points in the BIG subscription contest.

Is Bible Study Decreasing?

[This was the first piece set up by a new student, and it was necessary for him to work at a mixed 10 point case. Some of the upper case capitals are missing.—Editor]

With whom? Not with college students. A few years ago there was scarcely a college in this country that offered regular curricular courses on the bible to its students. Today there are hundreds of colleges, and thousands of students pursuing the course thus offered.

But even larger—far larger—than the number studying in college classes is the number of those who are studying the bible in the classes of the young men's Christian Association and the Young Women's Christian Association. In a recent year these two associations reported over fifty thousand students in universities and colleges. And who are likely to be more influential in setting the fashion of the coming generation than those who are today students in colleges?

And how is it with the young people who are not in college? Every great denomination in this country has its Young People's Organizations, and every one of these organizations emphasizes Bible study as a prominent feature of its work. One of these organizations alone reported one hundred thousand students in the year 1907. How is it then in the Sunday-school? The number of pupils in the Sunday-schools of the country is increasing every year and methods of Bible study in them are being improved faster than the members are increasing. There never was a time in the history of the church when so much earnest and scholarly work was going into the preparation of textbooks for the Sunday-school as today.

Is it then only young people who study the Bible, and is it out of fashion with adults? We cannot deny that multitudes of people do drop the habit of studying the Bible as they grow older. But many very many of the most intelligent and thoughtful people keep it up; and the number of such was never larger than it is today. But is it protestants only who are studying the Bible? And shall we at least be in the good company of our Roman Catholic fellow christians or in list of our Jewish fellow-worshippers of God, if we neglect the Bible? On the contrary, though there is doubtless less study of the Bible among these than among Protestant Christians, yet Roman Catholics are today studying the Bible with more zeal and interest and openness of mind than at any previous time for centuries, and some of the most earnest study of the Bible that is being done at the present time is among Jews. Nor is their study by any means of the Old Testament exclusively. Many of them are asking what Jesus and the apostles taught, and study the New Testament to find out.—The Disciple.
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.

A MAHUBA GIRL’S SPEECH

[Made by Nabaliya, one of the orphanage girls, at the laying of the name-stone of the Iowa Hospital, in Mahoba, U. P., India.]

I wish to say a few words for my sisters and myself. When any of us are ill, the doctor, Mem Sahiba, helps us very much in our home, and now we are very happy that when sick people come from outside they will have a place in which they can find rest; that a house is being built for them now. We, seeing our brothers and sisters of India, can know that they endure much sickness. With our eyes we can see them in pain, but those who gave the rupees for this hospital can not see our sufferings nor hear our thanks for their relief. The people for whom this hospital is being built, in return for this kindness, what can they give? Can they send silver to that far-away country? Can they, falling at the feet of their benefactors, give them thanks? We can give them no return, nor speak to them with our mouths.

The doctor, Mem Sahiba (Mrs. Ada McNeil Gordon), and those Mem Sahibas who live in America do not do this work or cause it to be done that they may obtain riches, but they make our pain their pain, and their love can cross many seas.

What mercy God has shown Mahoba, that here a beautiful hospital is to be, where rich and poor, men, women and children, Musulman, Hindu and Christian, may find rest from their illness! I wish to speak to-day principally to women and children. Here women who live in purdah (behind the curtain) may come when they are ill, for here is a lady doctor to give them medicine. When a man is ill, he can easily go to any hospital, but it is not so when a woman is ill; it is with great difficulty she goes, if so be she goes, for in most hospitals men doctors are in attendance. What a cause for thanksgiving it is that here in Mahoba is a place where the doctor and the nurse (Miss Nash) are women and can treat women and cause their sickness to flee far!

Perhaps some one will ask, why are people so kind to us? Do they not do it to lay up merit for themselves? No, they do not do it for their own reward, but from the kindness our Lord taught them, that we should bear one another’s burdens; that as far as possible we should be kind to all. Our Lord Jesus Christ is the greatest physician, and in His strength do Christian doctors do their work.

Oh, my India sisters, you can come here without fear; you can bring your little ones here, and may He, in whose name we do this, give you blessing!

Finally I say, will you, too, not pray that all the workmen shall do their work faithfully, that very soon the hospital may be complete and that there be no delay in making a place where women and children and suffering men may find rest?

MISSIONARY TIDINGS

THE MISSION OF ORPHANAGE WORK.

“Up to us sweet childhood looketh,
Heart and mind and soul awake;
Teach us of Thy will, O Father,
For sweet childhood’s sake,”

THE VALUE OF CHILDHOOD.

“And whoso shall receive one such little child in My name receiveth me.” Matt. xviii: 1-6.

Hence the ministering to children brings us to the majesty of heaven. The flinging open of the orphanage door admits not only the child, but the Christ of Bethlehem and Calvary.

The world’s first orphanage was a palace, and its superintendent was a princess, and the orphan therein became the leader of three millions of people and the lawgiver for fourteen centuries, as Holy Writ doth say, and when he was cast out, Pharaoh’s daughter took him and nourished him for her own son, Acts vii: 21.

Was it not an orphan that was the president of the first insurance society in the world, who, being bereft of his parents, was sold as a slave into Egypt? Afterwards leaving the prison for the palace, he insured the land for seven years against disastrous adversity.

Who was that beautiful orphanage girl that became the wife of the splendid Abasius and saved her native nation in a foreign land from annihilation, an event celebrated by the Jews in every land to-day? The training of a devoted uncle fitted her to become the queen of one of the greatest empires the world has ever seen.

To whom did Naaman, the commander-in-chief of the Syrians, owe his restoration from the dire disease of leprosy? Was it not to the orphan captive maid in the headquarters of this great general?

Passing from the Old Testament to the New, we find that the royal path of life leads from the manger up to Him who, shepherding the lambs, folded them in His arms of blessing. His example is the lever whereby the children of every nation are being lifted heavenwards. No longer does the Roman parent spurn his off spring, nor the Spartan expose his crippled child upon the mount to the talons of the cruel eagle. Since the days of the Teacher divine, whose infinite tenderness and love for children were expressed in these memorable words; “Suffer the little ones to come unto me, for such are the samples of My kingdom,” the hearts of fathers and
HELPFUL TO ALL.
(Continued from 1st page.)

Now in conclusion, we state again, since the C. W. B. M. has taken up this work and is building schools and is assisting the state evangelist in a half dozen states, it is best to turn all your collections outside of your state work to them. They are doing all they can to develop a church life among you. It would be a real hindrance to them if you would send your collections to either the Foreign or Home Societies, and you would lose the benefit that would come to your church life. The Educational collection should be sent to C. C. Smith, 1305 Burdette Ave. W. H. Cincinnati, Ohio, who acts for the C. W. B. M.; all other collections outside of state work should be sent to Mr. M. E. Farlan, 152 E. Market St., Indianapolis, Ind.

President Roosevelt on Country Churches.

In a recent address, President Roosevelt lamented the decline of the social forces in our rural districts. He said: "...any country communities have lost their social coherence, their sense of community interest. In such communities the country church, for instance, has gone backward both as a social and religious factor. . . . The country church must be revived." He speaks of large farming communities west of the Mississippi with pride, saying: "In these regions the church and school flourish as never before; there is a more successful and more varied farming industry; the social advantages and opportunities are greater than ever before; life is fuller, happier, more useful, and though the work is more effective than ever, and in a way quite as hard, it is carried on so as to give more scope for well used leisure. -The Christian Evangelist.

Seek for Them

If we would reach men with the gospel, we must believe that they are worth reaching. It was hard for the apostle to understand this. It took a vision to convince Peter that he had no right to call what God had chosen common or unclean. It took another vision for Paul to understand that Europe was to share in the benefits of the gospel. It would seem sometimes that a new vision is needed to bring this home to the modern church member, with all of us the inclination to pick and to choose. We say that this one is a hopeful case, and will be a valuable addition to the church, but that one - and we shake our heads over that one’s commonness and uncleanness.

Suppose we do not seek souls? Why, then, we can not call ourselves followers of Him who made this his chief business. A business man far from home saw his name over the door of the factory as one of the company known as the Admiral Blank Mfg. Co. He knew that the firm did not make honest goods, and that it oppressed its employees. He was therefore indignant that they should have put his name on the establishment, and sent an order to have it taken down. We can not help thinking that the attitude of this man must be something like that of Christ toward the anti-missionary congregation and the anti-missionary individuals who wear his name. You remember the story of Alexander, who met a soldier who wore his name, who was running away from the field of battle. He said, "Honor that name, or drop it." So Christ, whose chief work in the world was to serve, would say to those who wear his name and do not strive to do his work, "Honor that name or drop it." - The Lookout.

It is practically certain that Postmaster General Seyer, in his annual report now in preparation, in addition to urging the adoption of the postal saving system, will also recommend a more extensive use of the parcel post, with improved facilities and lower rates. Under the present regulations abroad, shows this country to be far behind England, Germany and Japan in this department of postal service. -Christian Standard.

MEMORY VERSE

"But we will continue steadfastly in prayer and in the ministry of the world."
Lesson II.
EDITED FROM STANDARD BIBLE LESSONS.

Israel Enters the Land of Promise.—Josh. 3:5-17.

GOLDEN TEXT.—He led them also by a straight way, that they might go to a city of habitation.—Ps. 10:7.

TIME.—B. C. 1451. PLACE.—The plains of Moab and the banks of the Jordan opposite Jericho.

INTRODUCTION.—Joshua was greatly encouraged by the subject of the previous lesson. He immediately began his preparations for an active campaign. Calling the officers of the Israelites together, he issued orders that the people should provide food, and hold themselves in readiness to cross the Jordan on the third day. Addressing the tribes of Reuben and God, and the half-tribe of Manasseh, probably through their representatives, he reminded them that in permitting them to take the plains of Moab and the banks of the Jordan opposite Jericho, he had rendered his predecessor, Moses, just such an experience at the Red Sea.

5 AND JOSUA SAID UNTO THE PEOPLE, SANCTIFY YOURSELVES.—To sanctify is to make holy; to set themselves apart for good and sacred uses. For tomorrow Jehovah will do wonders among you.—“Wonders” is the term used to describe the works of God in Egypt and in the wilderness on behalf of the children of Israel.

6 TAKE UP THE ARK OF THE COVENANT, AND PASS OVER BEFORE THE PEOPLE.—The sacred chest contained two tables of stone inscribed with the Ten Commandments, the pot of manna and Aaron’s rod. The cover of the covenant because it contained the two tables of the law. When the ark was borne, it was carefully covered.

7 AND JEHOVAH SAID, . . . . THIS DAY WILL I BEGIN TO MAGNIFY THEE IN THE SIGHT OF ALL ISRAEL.—To make thee great and raise thee in the estimation of the people, to confirm thy authority and to clothe thee with honor.

8. WHEN YOU ARE COME TO THE BRINK OF THE WATERS OF JORDAN, YE SHALL STAND STILL IN THE JORDAN.—God could have divided the water without the priests, but they could not without him. The priests must herein set a good example to the people, and teach them to do their utmost in the service of God and trust him for help in time of need.

9. JOSHUA SAID . . . COME HITHER AND HEAR THE WORDS OF JEHovah YOUR GOD.—The people were addressed not personally, but representatively, as specified in verse 2 and 1:19-16, through the heads and officers of their tribes. In this way the whole people were informed of the manner in which they were to perform the seemingly impossible task of crossing the flooded river.

10. HEREBY YE SHALL KNOW THAT THE LIVING GOD IS AMONG YOU.—Here is another reason for the miracle. Jehovah would prove his existence and his presence by his works. We know him by what he actually does. By what God has done, we know what can be done, and what he will do. THE CANAANITE AND THE HITTITE.—In this passage the whole seven nations of Canaan are mentioned, as in other passages where the language is meant to be specially impressive. The Hebrew word for drive out, dispossess, expresses with great felicity that a possession is taken from one party and given to another. THE CANAANITE.—“Lowlanders” who dwelt by the seacoast. They were the descendants of Canaan, the son of Ham. According to Ewald, their territory extended along the western bank of the Jordan as far as the Mediterranean Sea. HITTITE.—Descendants of Heth. In the days of Abraham they dwelt around Hebron. Hivite—This name is found in the list of Canaan’s descendants in Gen. 10:17 and 1 Chron. 1:35. Shechem, the prince of a city of that name, was a Hivite. They seemed to be a peaceful and industrious people. PERIZZITE.—These were dwellers in the country and unwalled towns, or perhaps agriculturalists who lived in small groups near their fields. GIMRABITE.—These are thought by some to have been a family of the Hittites.
THE SOUTHERN CHRISTIAN INSTITUTE.

The Southern Christian Institute is situated by nature to become our great training school. The Disciples of Christ are not divided into North and South and therefore they are admirably situated to do a work of great proportions for the Negroes of America—one in which the Negroes themselves can join, feeling that they have be-

Graduating Class, Southern Christian Institute, 1907.

come a part of one of the Church's important enterprises.

The location is a good one. In the middle of the empire of Gulf States, in close reach of three great railroad systems, we are located so South Carolina and Texas can join hands. We have this year students enrolled from West Virginia, Florida, Alabama, Tennessee, Missouri, Louisiana, Arkansas, Mississippi, Indian Territory, Texas and far off Jamaica.

Our local conditions are even more fitting for a great training school than our general location. Mt. Beulah Plantation, the original purchase, consists of nearly 800 acres of as good land as can be found in this section. Most of it is second bottom and but little of it will wash. There is no fairer land for model farmers in this region. Shiloh Farm, which was bought a few years ago, consists of nearly 500 acres, this giving us nearly 1300 acres of land with much good timber.

By careful selection we can fill the school with the best Christian young people to be found in all our states. These must then be thoroughly trained in head, hand and heart so they can carry the work to the masses. We are building up a work in which the Christian white man of the South and North and the Christian Negro can co-operate in the true spirit of the Master. At first we had hard work to persuade the Christian people of the North to give of their missionary contributions to start this work. Next we had hard work to persuade the Christian people of the South that this work is wise, and lastly, we are persuading the Christian Negro that it is their duty to fall in line and modestly help to carry the work on to perfection. Through these efforts we are fast becoming one people, worshiping one God, and laboring to-

together to build up one work.

It is needless for us to tell you that it will take much more means to perfect our industrial departments and to properly take care of the literary courses as we have laid them out before we can be the training school which destiny has intended for us. We especially urge that all cease to talk about honor and credit in the work. Our work is training girls and boys. The credit and honor is the Lord's and the world will get the benefit. We need the fellowship of every one who reads this. May we not have it?
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 interests of the Negro Race.

Price per annum $1.00
Send all Communications to
THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT EDWARDS, MISS.

PERSONAL AND NEWS ITEMS.

There are now five schools. The Southern Christian Institute, the Louisville Christian Bible School, the Lum Graded School, the Martinsville Christian Institute and the Liberian Christian Institute. The collection this fall is to help these as well as the numerous evangelists.

Take up the collection, then send it to Sec. C. C. Smith, 1365 Burdette Ave, W. H., Cincinnati, Ohio. Send by post-office money order, registered letter or bank draft.

Let every one resolve to be in it. If you do not live where you can give your part to a collection, then send it in your own name. Let the watch word be, Every church Every Sunday-school, Every Individual must have a part in this great work.

How will this do for an apportionment for Mississippi? The church at the S. C. I., $45; the church at Edwards $10; the church the Mound Bayou, $10; Union Hill, Christian Chapel, Forest Grove, Pine Grove, Center, each $5; St Luke, Hermansville, Grand Gulf, Providence, Lyons, Tahatia, Johnson Chapel, and all others that are cooperating $3 each. This would bring us beyond the $100.00 which Mississippi ought to give. Some of these churches will give more than we suggest above.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.
A large number of young people have said that they intend to come to the S. C. I. to school after Christmas. Why not write to the President to find out if you can get rooms after Thanksgiving? It is very probable that there will not be a room left by Christmas. Never before have we had as many in the Dining Hall at this time of year, as we have now. Never has the work started out better. All of the teachers have spoken hopefully to the writer concerning their work.

It seems that Miss Hartley will soon be compelled to get an assistant in the Music Department. Her time is about all taken now; how will it be after awhile?

A Teacher's Creed.
I believe in boys and girls, the men and the women of a great tomorrow; that whatsoever a boy soweth, the man shall reap. I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching and the joy of serving another. I believe in wisdom as revealed in human lives as well as in the pages of a printed book, in lessons taught not so much by precept as by example; in ability to work with the hands as well as to think with the head; in every thing that makes life large and lovely. I believe in the beauty of the school room, in the home, in the daily life and out of doors. I believe in laughter, love, in all ideals and distant hopes that lure us on. I believe that every hour of every day we receive just reward for all we are and all we do. I believe in the present and its opportunities, in the future and its promises, and in the divine joy of living.

Amen.—Edwin Osborne Grover,

Students should avail themselves of the privilege of buying S. C. I. post-cards at the reduced prices. Nothing will please your friends more than this souvenir of your school.

The College Department has the largest attendance in the history of the school. It seems probable that larger apartments will have to be found.

The Rhetoric class is busy, engaged in writing descriptions and narrations.

Students in the Primary and Preparatory schools are doing their utmost to improve their penmanship during the half-hour each day given to that work.

SHOP TALK—NO. 20.

This issue of the Gospel Plea will go into the hands of a large number of brethren and friends who do not know that we are conducting a great subscription contest. Get the largest number of points in the contest and the Sewing Machine is yours. Contest closes Jan. 1, 1908. Don't wait till the last month to send in your subscription; do it today. Every member of your church will help you to get this up-to-date machine if you will only ask. This week Z. Hooper, Parhams, La. has the largest number of points in the subscription contest.
A Last Word.

Dear Brethren: We are looking forward to the observance of Educational Rally Day with great interest. We hope it will be a high day in all the churches. A great work is before us and we should prove ourselves equal to it. There are many fields to enter, many opportunities to be used nobly. These great things will only be done as we each one do our duty personally. Will you help make Rally Day successful? That is the question to answer. If we are to do this year as we should, we must expect one thousand dollars from the Rally Day offering. This is not too much for a wide awake, forward moving people. Do not disappoint.

Yours for more and better work,
Mrs. Helen E. Moses,
Pres. of the Christian Woman’s Board of Missions.

The Curse on Meroz.

“Curse you Meroz,” said the angel of the Lord, “Curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord; to the help of the Lord against the mighty.”

This curse against Meroz was pronounced by a woman, Deborah. By a woman’s hand the great enemy of God’s people fell. It was Jael who drove the nail into Sisera’s temple. The curse pronounced on the inhabitants of Meroz was pronounced (1) because of their base ingratitude. God brought them to a land flowing with milk and honey, and had shielded them from their enemies. The day of danger when their brethren rushed to the front and fought against the mighty Sisera with his 9000 chariots, and freely risked their lives, they remained indifferent in their tents. Mark you they fought not against God but simply kept out of the fray. (2) Upon this battle depended their own salvation. If Sisera had prevailed, their own children would have been destroyed. They took no part in the battle upon which depended their own salvation. Hence the curse, and their destruction. Did they not deserve it? You say, yes. The battle is now being fought upon which depends the salvation of the Negro race in America. Namely shall ignorance, and superstition prevail among you or enlightenment and Christianity?

Toward the victory for your race the women of the C. W. B. M. have dedicated $25,000 worth of property. In the four schools for Negro Education they maintain 25 instructors. The Annual outlay on your behalf by them is at least $15,000. This is their contribution in this battle for you and your children.

Just as God asked the children of Israel to help win their own deliverance, so the C. W. B. M. now asks you to take part in the conflict waged for your deliverance from superstition and ignorance. They have set apart the 24th of Nov. as a day in which you shall rally your forces to the conflict. Last year a call was made for this and a few came to the front and did their best. Most of you remained in your tents. No Deborah has cursed you but they are giving you another chance. Now if you take no part in this battle for you and yours, in short, if you make not a liberal offering in the cause of Christian Education for your children, what will you deserve? I leave you to judge. Will you not despise yourselves? Have you no gratitude? Have you no care as to which way the battle goes, on which depends your salvation? In the day of victory for Israel, Meroz had no joy because Meroz had no part in the fray.

Let every church, and every member of every church have part on Rally Day Nov 24.

C. C. Surrn.

Heart To Heart Talks
With Our Young Folks

Educational Rally Day is coming; the Lord’s Day before Thanksgiving and how splendid it would be if all my young folks could give at least twenty-five cents. Let us have this for our motto, “Not less than twenty-five cents each from Uncle Isaac’s folks on Educational Rally Day.”

UNCLE ISAAC’S BIBLE CLASS.

Topic for the week, “A fresh Beginning.” Monday, Oct. 28—Peter’s Denial, Matt. 26:64-74; Tuesday, Oct. 29—David trying again, Ps. 51:10-15; Thursday, Oct. 31—Israelites trying again, 2 Chron. 14:1-17; Friday Nov. 1—Jonah’s second chance, Jonah 3:1-5; Saturday, Nov. 2—The Ninevites trying again, Jonah 3:5-10; Sunday, Nov. 3—Study the Topic very carefully and read John 14:1-15.

How did you get along in your Bible Class work during the first week? I trust you were happy in the study of God’s word. As you studied the topics, “Missions in the Islands of the Atlantic,” did a prayer go up from your heart that the people on these islands might receive the truth gladly? It cost Christ his life to wish the salvation of the world; it will cost us more than words if we are really in earnest about the salvation of all people.

Let me suggest that you keep a copy of the PLEA in your Bible, so that you can see just where to read every day. I do not see why this Bible Class should not become large and reach around the world. I am sure our young friends at the Liberian Christian Institute in Africa will join it. Surely the many who have written to Uncle Isaac and have had their letters printed in “Heart to Heart Talks” will join us, and what of those hundreds of others who read these letters every week, will they stay out of the class when it is bound to become so interesting?

Dear Uncle Isaac:—I have been in school for about three months and now it is going to close. I am preparing for the Southern Christian Institute. My brother Henry writes and tells me that is the place for boys and girls.

Uncle Isaac, I learn from reading the PLEA that you want to

(Continued on 11th page.)
Reports from the Field

Texas
OUR KADESH

As we approach the Educational Rally Day' Nov. 24th, it is wise for us as a race and part of the church of Christ to notice the point upon which the destiny of Israel rested at Kadesh-barnna. These things are written for our admonition.

With all their idolatry, murmuring, fault finding and rebellion God had brought them in two days' journey of the promised land and they were at Kadesh. God had told them about the promise of His way. What a wonderful display of ingratitude! Ingratitude has damned her thousands.

In God's plan there is no salvation for the ungrateful heart. The heart must become truly grateful before the great salvation can deliver it from sin. Ingratitude on the part of any one paralyzes the power that brings him the great blessings from man and God.

The spies were sent with Moses' approval. They viewed the land for forty days and returned with fruit and reported. Note the results. They said "it was a goodly land and we can possess it." Then with their shoulders burdened with the fruit of the land and their hearts burdened with ingratitude, unbelief, and fear of toil and opposition, said "we can't possess the land." A report absolutely in contradiction to God's promise.

Israel accepted the report of the ten in preference to the promise of God and the fruit of the land which they had seen and handled, and said "Let us make a captain and let us return into Egypt." In this, and at Kadesh they made their final blunder and although Moses plead for them God decided against them and said "But as for you, your carcases shall fall in this wilderness." By their own selfish plan they failed. At Kadesh their entering and possessing the promised land rested upon their willingness to enter. They willed not; they did not. Caleb and Joshua who had a different spirit and "followed God fully" entered the promised land.

In our Educational work, yes and general work as a people in the church, we are at "Our Kadesh." Will we profit by Israel's mistake? Or will we make our final blunder at Kadesh and have those who are willing and have helped us and are helping us decree against us. Our destiny rests upon the same point Israel's did, our own willingness. If we will, we may have our states dotted with Christian Schools, with prepared Negro teachers and prepared men in our pulpits and evangelizing among our people with no plea but the Gospel, no creed but Christ, no religious position but Oneness of God's people and no rule of faith and practice but the New Testament Scriptures. But if we be ungrateful, selfish and rebellious and fail to see the hand and promise of God that comes to us in Educational Rally Day and selfishly close our own way it will retard our march in the Educational world for years to come, and the signs of the times very clearly indicate, that our children will not have the opportunity to accept the privilege we refuse.

Shall consciences condemn us in the years to come for not acting wisely our part at our Kadesh, and shutting ourselves and our children out of this privilege we so much need, and remain almost an unknown brotherhood in the educational world? God forbid and help us to ponder well with consecrated hearts and brains and...
find and accept thy way in all things, and grant unto us more of Thy wisdom that we may wisely use the great privileges Thou art giving us in the Christian Woman's Board of Missions, and that the final may be the lifting up of dependent, needy people and may redound to the honor and glory of Thy name.

WILLIAM APELM.

Virginia.

Editor Gospel Plea—I desire to say through your much admired paper, that Educational Rally Day is drawing near and I hope that the brethren at large are preparing to observe the Rally Day as never before.

When we scan our past record touching the Rally Days we can see nothing less than the shame of indifference and ingratitude. Think of states having thirty or forty churches and only eight or ten observing the Rally Day. Brethren it is a shame before the Lord. We should see to it that this day be observed more generally this fall. I have a personal knowledge of what the C. W. B. M. is doing in other states. The interest the C. W. B. M. is manifesting in our people ought to fire the heart and thrill the soul of every man, woman and child throughout the brotherhood. Let us see to it, that every church and mission, and every individual member be reached and interested in this work. Let us make the coming Rally Day a record breaker. Having met with Bro. C. C. Smith at our recent convention held in this city, and listened to the heart searching appeals made by him in behalf of this work which we believe to be God-sent, I want to express my allegiance to that noble body of Christian women, the C. W. B. M. and promise them that from this on, while I live, they can count on me and mine being found on the firing lines.

What do you say, far away brethren? I don't care so much about what you say as about what you do. Let us see to it, that we have a long pull, a strong pull, and a pull altogether this fall. May the blessings of God attend our Rally.

I am yours in Christ Jesus,
J. R. LOUDERBACK.

Renoire.

Editor of Gospel Plea—Our convention seasons are about over. Accompanied by Mrs. Bostick, I had the pleasure of attending the Texas convention at Taylor. The work of the convention, the presence of Secretary C. C. Smith and the warm greeting of the brethren of Texas made our trip a pleasant one. Our home was with Bro. and Sister T. L. Hall who made every thing pleasant for us. We were given a reception at the residence of Bro. and Sister Kolegh Saturday night. Evangelist Knight, Mrs. P. M. Johnson, Mrs. M. E. Brown and Miss Anthony of Waco, and others were guests. Mrs. Bostick was away at Galveston. Your humble servant spoke for the convention on Lord's day morning, and at 5 P. M. listened to a splendid sermon by the Evangelist, after which we left for Little Rock at 9:00 A. M. and arrived there at 9:00 P. M. on the 23d. We attended our convention beginning on the 25th, which I am bound to say was the best convention in the history of convention work in our state. The inspiration was so extensive that it is yet the general conversation of our country.

Elder H. Martin was retained. Let the Evangelist look for better results in our future work.

I am faithfully yours in Christ,
M. M. Bostick.

Kerr.

Indian Territory

The thing for us all to do is to fall in line with the C. W. B. M. because the major part of the C. W. B. M. are white women who are akin to and in touch with the greatest race upon earth (the white) who are well organized and with bountiful resources to accomplish any reasonable thing undertaken and because the C. W. B. M. as such, is neither Republican nor Democratic, nor Southern nor Northern, but are godly, soul-loving benefactors from among all the people, for all the people. A truth we all ought to know is this: the Negro Churches that have been in touch with the white churches of their denomination are far in advance of the colored churches who, unfriendly, split off from the white. Why is this? Well, we all ought to know. It is only a few years ago that the white brethren (Christian) gave the colored brethren any systematic aid; but in this short time have built up and are supporting four schools besides helping preachers in many states. The number of dollars spent by the white people for the colored is legion. Shall we not show our hearty appreciation by urging every disciple (colored) to gain all he can this fall on Educational Rally Day? We are but few out here in the T. T. and are without church houses but look out for us, we are lining up for the day.

R. L. MATLOCK

Missouri

The opportunity for our ministers and churches to help our educational work is fast approaching. The demands are great and the response should be liberal.

The yearly increase of the offering for this work, though gradual, reveals the fact that the brethren are beginning to realize the importance of helping this work and are manifesting an interest which if continued will result in great good to the cause of education and our churches in general. The annual report of the work done in our schools in sending out young men and women trained and fitted to teach and preach the Gospel to our people ought to thrill our hearts with joy and inspire us to greater efforts to help on this noble work. The fact that the Christian Woman's Board of Missions is expending twenty thousand dollars annually for the education and evangelization of our people ought to appeal effectively to the enlightened conscience of every

(Continued on page 8.)
Our Schools.

Kentucky

INDICATIONS OF GROWING INTEREST IN AND INFLUENCE OF THE LOUISVILLE CHRISTIAN BIBLE SCHOOL.

The session which closed in June was one of the most pleasant, successful and promising in the history of the school. A spirit of good will, harmony, earnestness and high moral purpose seemed to pervade the entire atmosphere. The school grows in the estimation of the students as the weeks and months go by. This growth of appreciation appears to be as noticeable in many that have gone out to the fields of their life's labors as in those who yet linger in the school.

Frequently former students who have been in active service on the firing lines since leaving the school have had occasions to pass through the city. They gladly seize the opportunity thus afforded to look in upon the school whose memories are dear to them. The teachers and students at such times as gladly avail themselves of the opportunity of hearing these boys who once occupied places in the school which are now filled by more recent comers.

The callers give their reminiscences, experiences, results of their labors, resolves for the future and suggestions for the good of those who are preparing to follow them to the beckoning field of labors, trials and triumphs.

The earnestness they manifested, the strong resolutions they urged upon their interested listeners, the splendid Scriptural lessons they emphasized, besides their own direct statements, show that the school has been a blessing to them and through them to others, and that it is growing in their estimation.

Some of the students of the year just closed, who felt obliged to drop out before the end of the year, in parting remarks to the school expressed strong determination to return at the beginning of the next term bringing others with them as an evidence of their appreciation of the worth and influence of the school.

Of those who had formerly been students and who were among the visitors of the last two or three months, there comes to the mind as worthy of special mention for the splendid addresses they made before the school, the names of C. H. Dickerson, M. J. Mace and S. H. Smith. Their addresses had a clear and true ring; were inspiring, uplifting, worthy in thought and style of veteran leaders and full of promise of future usefulness. They were such as would give hope and courage to friends and supporters of the school.

S. H. Smith was on his way from Kentucky to Virginia and North Carolina at the time he called. A postal card under date of June 26th concerning his preaching in these states says, "The cause has been made 39 souls stronger, 30 by baptism, 7 reclaimed and 2 by letter."

At the very interesting and successful closing exercises of last session, pronounced by some the best the school has ever presented, a marked courtesy was shown which further indicates the growing favor in which the school is held. The colored ministers...
known as the "Ministerial Union." It is composed of the pastors of the colored churches of all denominations in the city. The Rev. E. G. Harris, pastor of the Congregational Church, was chosen by this body to be at these exercises as the representative of the Union. He was a very courteous and attentive listener throughout the entire program and indicated that what he had seen and heard was a pleasing revelation to him of the progress of a worthy work on which he earnestly prayed the blessing of God.

Among white brethren who visited and addressed the school recently to its great pleasure and profit were Brother Cato, the ever busy, highly esteemed, and successful minister of the Central Christian Church, New Albany, Indiana; the ubiquitous field secretary of Negro work, C. C. Smith, an ever welcome, interesting, and instructive caller; and Marion Stevenson, of the Christian Publishing Company, the strong author, evangelist, advocate, helper, and prophet of the Sunday-school. These all when the principal was busily engaged in his classwork, he heard a rap upon the hall door. On opening it a stranger stood before him, who introduced himself by saying, "I am looking for the man and his school, who believes that Negroes can be educated and qualified to preach the gospel." This stranger proved to be Bro. G. S. Crum. Satisfied that he had found what he was looking for, he accepted a cordial invitation to enter and later an invitation to talk to the school. He commenced by saying that he was not a public speaker, but this fact did not prevent his making a very earnest and timely talk, which was well and thoughtfully received by the school. They knew they were listening to a friend, a friend who had read, and thought, and acted in their interest. May his tribe increase.

The prospects for an increased attendance upon the school the coming year are better than for several years past.

Prof. A. J. Thomson, Louisville.

The Louisville Bible School was established in 1892 by the Board of Negro Education and evangelization. It was transferred in 1900 to the Christian Woman's Board of
Notes From My Desk
By Miss Gertrude Smith

Encouraging letters in regard to the Educational Rally Day continue to come from all parts of the country. The Negro brethren are beginning to realize the importance of this Day.

When the returns from the Educational Rally Day are in, certain Honor Rolls are to be published. They are to be as follows:—Every church that observes this Day and takes the offering this year which did not do so last year; in other words all the new churches observing the day. Then those churches that observed the day last fall and also do so again this fall. Then those churches giving $5.00 and over. Those persons giving $2.00 or over. Then all Sunday-schools that observe this Day and the amount of their offering. Then the names of states making the greatest gain, in churches observing the Day this fall which did not last fall, in proportion to number of churches in state. These Rolls will be published in the GOSPEL PLEA.

Last year only fourteen Sunday-schools observed the Educational Rally Day. Think of this for all the states! Only fourteen Sunday-schools observed the Educational Rally Day! Do you not think this should be changed for better this fall? Should there not be at least fifty Schools this fall observing the Educational Rally Day? This could be made a Day of real helpfulness to the Sunday-schools as well as to the great work. Prepare a short program, and set this Day as a Rally for the Sunday-school for new and old scholars and also to learn of and make an offering towards the great missionary work the C. W. B. M. is doing. Let us have such an Honor Roll of Sunday-schools for the Educational Rally Day this fall that we will not be able to print it on one page of the GOSPEL PLEA.

To each church and to each Sunday-school giving $5.00 or over and to each person giving $2.00 or over for the Educational Rally Day this fall the beautiful C. W. B. M. Calendar will be sent.

The time of Educational Rally Day for this fall is Sunday, November 24th, but it is the hope that many of the Churches and Sunday-schools, will observe this Day a Sunday or two earlier than the date named. Preacher, you who preach for two or more churches, will you not observe this Day in at least one of your churches Sunday, November 10th or 17th. We would be very glad if many of the churches would observe the Day, Sunday 17th.

The Educational Rally Day offering of last fall which amounted to $563.00 will be used to help erect the next building for the Southern Christian Institute.

It is thought that the offering for this fall will be used for enlargements and improvements to be made for the Lum Grade School, but this has not yet been fully determined, and will be announced a little later. It will be used in some work of improvement and enlargement in the Educational and Evangelistic work.

The Battle Cry for the Educational Rally Day this fall, is 200 new churches and then all the Churches observing the Day last fall doing so again this; 50 Sunday-schools and an offering of at least, $1,000.

A strong pull altogether for the Day and the above will be realized and a great victory will have been gained.

Cincinnati.

MISSOURI

Continued from page 3

Negro disciple in America, not only because of the great sacrifice which others are making for our educational work. We should liberally support these schools with our means and fill them with young men and women, because they are maintained for our own development, and a liberal offering from every minister and church for this work

SEWING ROOM, MARTINSVILLE, VA.

The apportionment for our churches in Missouri for education this year is two hundred dollars. To raise the amount thus apportioned will be a credit to the churches, a stimulant to our state work and a great uplift to the cause of education. Therefore let us make a strong effort to raise the full amount. Already the brethren are getting in line for the Educational Rally Day. Let us earnestly work and pray that a great victory may be won.

J. H. Bell.

Fulton.

Will you not ask your neighbor to subscribe for the GOSPEL PLEA?
This school has done, and is doing great things for the Negro brotherhood, but its power for good is yet to be developed by filling its free rooms with worthy consecrated boys who will not make the gospel odious, nor themselves ridiculous.

Now a word about our Educational Rally Day. Take the offering on Sunday before Thanksgiving day, and don't "wait to get more," but send all the money on the next day to C. C. Smith, 1365 Burdette Ave., W. H., Cincinnati, Ohio.

Yours in His service,
W. H. Dickerson.

Alabama

That the Lum Graded School has been and is still a great power for good in this land is admitted by all within its influence. The boys of our School have been organized into a Literary Club, and encouraged to read good books. To hear some of them in their deliberations, you would at once conclude that they are being taught the right ideas of life. Our girls have been organized into a society of King's Daughters, then many of them have taken the C. E. Pledge and met on Sunday evenings for discussion of Bible topics and some of the sisters have united in an Auxiliary.

The Lum Graded School in the past has had to rely entirely, with few exceptions, upon the community patronage, and our people are not sufficiently enlightened to realize the advantage of keeping the child regularly at school and their failure to do so has greatly retarded the progress of the school, here. We need to reverse this condition and make the community patronage the exception. We need the school to live on the school grounds under the supervision and influence of the teachers. In this way pupils can be made a living and helpful example to those who may attend the school from the community. This will secure better attendance with better results. We want pupils enough on our grounds to make all our services interesting and helpful.

H. J. Brayboy.

Virginia

Martinsville Christian Institute can do so much more acceptable work since she has been given her new building and her faculty has been enlarged. Not only are we able to carry our students through the literary course (to which has been added a text on agriculture) with more ease and satisfaction, but we have introduced in our industrial department instruction in Reed and Raffia work, and shall be able in the spring to give practical lessons in early gardening. We are now, too, by having our pupils under constant surveillance on the school grounds to instill in them the invaluable habits of cleanliness, tidiness etc. both in respect to their persons and their rooms.

The following letter, which we received a few days ago from the mother of a young man who came to us in January and remained until school closed, will perhaps be of interest:

Dear Bro. Thomas:—I have been intending to write you ever since Fred came home. I want to thank you for your care of him while he was there. I never saw any one change so much as he has. I had the pleasure of seeing him baptized before he left here with his father for West Virginia. He is aiming to come again when school starts in the fall. You and your family were all his talk when he was at home.

Your Sister in Christ.

Rosie B. Williams.

Fred's home is in an adjoining county, and by our persuasion he was led to make the "Good con-

(Continued on page 11)
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 auxiliary, 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.

Helps for November Topic.

When I think of C. W. B. M. Day for 1907, my great desire is not only a large offering from the Churches, but that in the addresses given and in all the preparation for, and campaign following, there may be a special effort made to secure new members. While we are directing our efforts toward securing the amount of our appropriation in money for our special work, let us not forget that it is even more important to enlist more of our sisters in this God-given work. The faithful members who read and study and pray for the work, who attend the meetings and give what they can, do not need C. W. B. M. Day to arouse their interest; but they should hail it as a day on which all their brothers and sisters in the whole Church, at the regular Lord's day meeting can be told about this blessed service, and invited and urged to become partners in it. When we think of all it would mean for good to those who may be induced to unite with us, and all it would mean to the cause, if we could double our membership and secure a large offering for our special work, we should be inspired to renew our efforts to plan and work and pray for the successful observance of C. W. B. M. Day.

Missionary Tidings.

Arkansas.

Dear Editor:—I am late in sending my report to the Plea, but was not late in sending the money to Mrs. M. E. Harlan, which was $8.25 per quarter for general fund, and $3.00 for state funds to the state secretary. We are working and praying to do all that we can in this grand work for our Master. We have witnessed a good convention. The sisters who were faithful were there every day with our beloved Sarah L. Bostick whose heart was full of good news for us. We are always glad to have her with us. May the Lord bless her.

I am your sister in Christ,

ELLEN BROCK.

Kerr, R. F. D. 1.

Mississippi

Dear Editor:—I have just returned from Hermanville. I talked with some of the leading sisters of the Hermanville Christian Church on the fourth Lord's Day in September. They are very much interested in the work of the C. W. B. M. I am expecting to be with them soon again. I think much good can be done there.

Yours in His service,

Mrs. J. M. Baker.

Port Gibson, September 29—'07.

Dear Editor:—The Forest Grove Auxiliary reports the sum of $3.00 for the quarter closing with September.

We are only few in number, have only five working members but the Lord is with us. We lost two of our faithful workers, Mr. and Mrs. Isom Franklin, who went to Lnm, Alabama. I feel that it is a great loss to our work here but hope they will be a great help to Lnm. I visited the Center Auxiliary September 8, to see what the sisters were expecting to do. Not having the opportunity to speak that day, they urged me to stay and speak for them that night which I did to a good audience. I explained the work of the C. W. B. M. as clearly as I could and outlined the work on the blackboard which seemed to have a good effect. Many people said they were willing to help such a great work. One sister said she was a member of a board and appointed not to work anywhere but at home, but now she wanted to work at home and abroad. I replied that is the Christ spirit, Christ said, "Go ye into all the world." When Christ sent out the twelve disciples and the seventy, did he not send them into every city and place? Yes, why will not every preacher and Christian say the same today? Because that will make us pay more to do work at home and abroad. When are we to do foreign mission work? Let us all work together and spread the Gospel over the whole world. May the Lord help us to pay more and do a better work at home and abroad.

Yours in Christ,

HATTIE J. GRIFFIN.

Tillman.

Dear Editor:—Please allow me space in your paper to say a few words to the readers of the Gospel Plea. I started out on my mission for the C. W. B. M. of Mississippi, October 7, 1907. I visited the first Baptist Church of Hermanville and the pastor Rev. Blackston took great pleasure in helping me to raise a collection which amounted to $1.75. I also stopped at the Christian Church and made a short talk about the work of the C. W. B. M. They requested me to come back again Sunday, October 14, and if nothing prevents I will be there. Sister Nailor, a faithful worker, recently became a member of the Union Hill Auxiliary.

Yours for Christ,

CORDELIA JENKINS.

Port Gibson, October 10, 1907.

DO IT NOW.

An opportunity is sometimes pictured as a man having no hair except on the front of the head, and in order to catch him as he passes you must do it just as he is coming up to you, or you cannot catch him at all, because the hand will fall on the bald head and the head of oppor-
tunity will slip right out from under it, because there is nothing for it to catch. My friends the time to catch an opportunity is now. Do it now.

If we are going to do anything for the advancement of the kingdom of Christ let us do it now and not next year. If we desire to make our lives count for all possible in the world let us do it now.

Good people, there is such a thing as putting off things too long, or in other words there is such a thing as putting off a duty so long till the time passes for you to do it, and the result is you cannot do it at all.

Oh! how many of us are letting that one great opportunity of life pass us and then try to catch it. Shall we continue to do that or shall we wake up and catch the great opportunities of life as they come up to us. Could I say to the C. W. B. M. of the state of Mississippi that if we mean, to play our part in the great work of the world let us begin to do it now not to morrow, but to day. Think of it, we have pitched a battle against sin, and the only way that we can give sin a black-eyed defeat is to do it now and not tomorrow. Christ gave his life for us. Surely we can give him a little service and give it now, now is the time to give it.

We said in the outset that we were going to raise $25.00 during the first quarter, and now I say when are we going to raise it, by this I mean to say we are always going to do great things but never do them. Now you ask why, and the answer is simply because we have not learned to do things now.

Then may I say to the C. W. B. M. of the state of Mississippi let us raise the twenty-five dollars now. I have one dollar of the twenty-five which leaves only twenty-four more. Who will give another dollar?

God speed the day when the men and women will wake out of their slumber and do what is to do been now. Good people your sons and daughters are to be educated and they need a Christian education and in order to make it possible for them to get that kind of an education, you must co-operate with such boards as the C. W. B. M. and such Institutions as the S. C. I at Edwards, Mississippi. Brethren, they need our co-operation and they need it now. So let us like men and women of God give our co-operation and do it now and not next year.

H. G. Smith,
U. I. of R.

VIRGINIA

(Continued from page 9.)

A. Dream

Seven years ago, almost to the day, I sat in Fayette St. Christian Church among eight eager, studious boys and girls. Then, with myself, constituted the students and faculty of the then newly-organized Martinsville Christian Institute. We had no apparatus of any kind; not even crayons, for we had no black-boards, and copy-books had to be left out of our list of text-books, for we had no desks on which to write. All figuring and necessary writing had to be done with pencils in tablets on the lap.

On the day of which I speak, during an interval between classes, I fell into a reverie, a brown study, and dreamed a dream. The narrow church-seat was transformed into broad acres, and the church itself, into four handsome buildings, all thoroughly equipped and furnished: a hall of Industries where all the trades were taught; a main building containing offices, library, chapel, kitchen, dining-room and all class-rooms; a dormitory for girls; and one also for boys, facing the girls' and an exact copy of it. The faculty had grown to half a score, and those eight pupils had been multiplied by twenty-five. Graduates, imbued with the spirit of Christ and thoroughly furnished unto all good works, had been sent out, and were giving such good account of themselves that calls were coming in almost daily for more.

Brethren, wouldn't you like to realize that dream? Its fulfillment is not impossible, but it is going to take Christ and money to do it. The dream is beginning to come true, but only beginning. We already have some of those "broad acres," but, dear reader, did you give anything to help buy them? We have one of those buildings, which cost close to $4000, but have you anything invested in it? In all the C. W. B. M. has spent on this school alone, close to $7000; say, brother, how much of that did you give? If you gave anything, however little, well; but if you gave nothing, now isn't it a shame? You being the judge, now isn't it a shame! and then our other greater schools, the realized dreams of other minds, - what did you give of the thousands bound out for them?

But say, brother, sister, "it is never too late." You know about the Educational Rally Day. You may have neglected to give anything in the past; but let bygones be bygones, and get in the race with the rest of the brotherhood to see what State can raise the most this year. I am doing on Va., Ky.'s boasts per Bro. C. H. D., notwithstanding.

And I know whereof I speak.

Martinsville.

Jas. H. Thomas.

Heart to Heart Talks.

(Continued from 3rd page.)

hear the boys and girls everywhere who are not attending one of our advanced schools. I understand we have the following Advanced Schools: Louisville Christian Bible School, Lum Graded School, Martinsville Christian Institute, Southern Christian Institute, and the Liberian Christian Institute.

I am ten years old now; I took fellowship with the Church of Christ in 1905. Goodbye.

Your Sister in Christ,
Susie Mitchell.

Kerr, Arkansas, October 2, 1907.

I have the Record Book for "Uncle Isaac's Bible Class" and I want to write your name in it. Who will be the first?

Yours truly,
Uncle Isaac.

P. S. Please address me Uncle Isaac care of Gospel Plea, Edwards, Miss.
Lesson V.
EDITED FROM STANDARD BIBLE LESSONS.
The City of Refuge.

Josh. 20:19.

GOLDEN TEXTS.—MY REFUGE IS IN GOD.
—Ps. 62:7.

Introduction.—The lesson for today follows soon upon the giving of Hebron to Caleb. The distribution of the land which was begun with the assignment of Caleb's inheritance, was continued until each tribe had received its proper portion. Before this work of distribution was completed, the ark and the tabernacle were removed from Gilgal to Shiloh, which then became the center of Israel's religious life, and when Joshua gave directions concerning the further establishment of national institutions.

Shiloh was situated about seventeen miles north of Jerusalem, on a ridge between Bethel and Shechem, and about half-way between them. Here Joshua lived, and from here he appointed the cities of refuge of which we study today. This was afterwards also the residence of Eli and Samuel. Here the ark remained during the whole period of the judges. While Shiloh was the religious capital of Israel, Shechem was the political capital.

1, 2. AND JEHOVAY SPOKE UNTO JOSHUA.—As soon as the people were settled in their new home. In this connection see Num. 35:9-34 and Deut. 19:1-13. Assign you the cities of refuge.—It will be seen that it was necessary that there should be some places where one who had unintentionally killed another could be saved from the avenger and where anyone could have a fair trial.

Here is a description of an Arab society, where no refuge for the manslayer is provided. "Two villages have a dispute about a stray goat; there was first tremendous shouting, especially among the women, urging on their husbands and brothers to fight. Then in a moment of excitement weapons were used and blood was shed, and blood calls for blood.

THAT THE MANSLEY THAT KILLETH ANY PERSON UNWITTINGLY AND UNAWARES.—Through a mistake and without a murderous purpose. To afford an opportunity to all accused of murder to show the absence of guilty intent. A refuge from the avenger of blood.—The nearest relative of the murdered person, who must get even with the murderer. Here we are brought to face a condition of affairs unknown in civilized lands, where effectual governments exist and laws are well made and enforced. The Mosaic law adapted itself to conditions that could not at once be changed.

4. SHALL STAND AT THE ENTRANCE OF THE GATE OF A CITY.—This is not to be understood as implying that the man was to stand outside at the city gate and there relate his cause to the elders, and that he was not to enter the city until they had declared him not guilty of premeditated murder, but the gate of the city means the form, or public place of judgement in the city, where the elders were to hear and examine his statement. Declare his cause in the ears of the elders.—He was given a preliminary trial on presenting himself for admission as a refugee. A further trial was had when the avenger of blood tracked his victim to the place of refuge.

5. THEY SHALL NOT DELIVER HIM UP.—Once within the walls, he was safe from his avenger. In strictness it may be said that they never delivered the criminal to the elders of his own city. HATED HIM NOT FORETEMPER.—If the murder was committed accidentally, the slayer would not have hated beforehand the one he killed.

6. BEFORE THE CONCILIATION FOR JUDGEMENT.—This was the local court made up of rulers and representatives of the city. Until the death of the high priest.—This limitation was for various reasons, among which may have been (1) the fact that the custom of blood revenge was so fixed among the Israelites that no greater check than this limitation of it by death of the high priest could be attempted. (2) The need of punishing in some way the carelessness which results in accidental manslaughter, so as to make everyone more careful. (3) The typical significance of the high priest's death, who prefigured Christ, through whose death all pendent souls are set free from bondage.

7. KADESH.—This city is now called Kedesh, and is four miles west of the upper shore of Lake Meron. SHECHEM.—This city was thirty-four miles north of Jerusalem.

BEYOND THE JORDAN.... BEZER.—This city was about ten miles from the central portion of the east shore of the Dead Sea. RAMOTH IN GILEAD.—One of the great fortresses east of the Jordan in the tribe of Gad. Gil-ead was the mountain region east of the Jordan, extending some sixty miles from the Dead Sea to the Lake of Galilee. GOLAN.—The northernmost of the cities of refuge east of the Jordan. The exact site is now unknown. BASHAN.—This district lay between Gilead and Mount Hermon.

9. THESE WERE THE APPOINTED CITIES.—It requires only a look at the map to see how wisely these cities were mapped out, so as to make the city of refuge of easy access from all parts of the land. They were chosen, it will be observed, out of the proudest and Levitical cities, as likely to be inhabited by the most intelligent part of the community. Roads were to be built to all these places, and, according to the Jewish rabbins, the roads leading to the cities of refuge were to be kept in good repair. The legislature took pains to make the condition of the manslayer less happy than he was before the fact, or the mischance, lest entire impurity might lead to the neglect of necessary precaution and care.
Helpful to All.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

One of the strangest things we encounter in the study of the history of human development is the fierce opposition that men have thrown in the way of men who were striving to lift up the entire race. Man's inhumanity to man has been inexplicable on any of the known principles of man's self-interest. We all with one voice praise the heroic deeds of the world's great reformers of the past, and yet many of us are descendants of those who most bitterly threw every possible obstacle in their way. Then why do men continue to do so? They profess to fear rationalism and heretical doctrine, but all the rationalism in the world could not retard our progress as much as the relentless persecutions of the past have. We must look for a deeper cause. We must study the nature of the human mind to find the true cause.

One man discovers a new truth from God's great storehouse of knowledge and forthwith he desires to give it to all the people that men may gain additional happiness. He is always an altruistic man, for new truth comes only to such. But those about him are yet in darkness so far as this new truth is concerned, and the instinct which makes the wild beast flee from, or turn upon, if flight is impossible, all unknown things, makes them fight the reformer with his new truth. But the true reformer will not retreat. He can not. The new truth has taken possession of him. He can no more hide himself than the things in a valley can be hid when the sun shines in. The contest between him and the people in darkness goes on fiercely and still more fiercely until in the final contest light breaks in upon his opponents and a new epoch in human society begins.

The missionaries of the cross have seen the vision of a redeemed society because all people have been made intelligent. Others have not seen this and have measured all things by their little narrow business interests, not knowing that new and far more ideal business interests, will take the place of what they now have. But the work must go on until all people on the face of the earth become enlightened. We have been enabled to annihilate time and space by rapid transit and electrical communication. The whole world has become next-door-neighbor. In ten years from now the Congo region will be closer to us than London was to Paris in the middle ages. We can not afford to let a single race or people linger behind in ignorance. They can easily throw themselves into the cogs of our complex civilization and ruin the machinery.

In the past, many people have thought that it is better to keep some classes ignorant, but in doing so they have injured themselves greatly. Ignorance is of such a nature that it brings about all the things that men fear from enlightenment, with no compensating features. We have before us an illustration. Many high minded men have feared amalgamation of the races and have therefore opposed the education of the Negro; but the ignorant and sinful in both races have brought about an amalgamation such as an enlightened community could not have brought about in ten centuries. Christian education is the solution of all our problems. No matter how wise our legislators may be, no matter what policies our chief rulers may advocate, all our future advancement depends on the amount of Christian education we give the masses of our people. We have boasted so long that we are a free people, we cannot retrace our steps, we must lift up all our people, or we must all tumble down together. Ancient people could build up aristocracies in which one class held in servitude the other class, but we can not do it. The machinery of our civilization is too complicated.

But this is no time for finding fault with anybody. None of us are perfect, and none of us are entirely imperfect. Every one should go to work in entire unselfishness. It will require many martyrs. We can not hope to give the whole world the new and grand ideas we have without the usual opposition. We have no time for parleying about that. The work is too urgent, the need for funds too great to admit of any delay. Every man of God should go at it now. Our children are waiting for us to lead the way.

By their fruits we shall be known. We have found the new ideas and it will take our money in great abundance to give them to the world. At best more of us will accumulate much property. If we can put property ahead in its work we will be blessed in his sight. The greatest good we can do in this world is to start our children out right in their work, for if we accumulate great estates and do not properly start them all is lost.
NOTES FROM OUR SCHOOLS

Lum Graded School.

The enrollment of our school is fast increasing. The greater number of our students at present are boarding students, and many more are still applying for admission.

The farmers have had splendid weather in which to gather in their cotton; hence we are under the impression that the pay students will enter much sooner this year than they did last. The prospect for a more successful term of work is being manifested in all directions.

May the Lord bless us in our efforts here for good; and may we not get weary in well doing.

Emma E. Smith.

Southern Christian Institute.

The strawberry plants, secured by the Post-card Company, have been planted and we hope they will do well. We believe the students will enjoy the strawberries just a little better if they purchase a few cards and thus help to pay for the plants.

The Psychology class has been wading in pretty deep water recently.

The following students will give the Weekly Sunday School Talks for November: Nov. 3, Beecher Matthews; Nov. 10, Emma Howard; Nov. 17, Gabril Broek; Nov. 24, Eliza Willis.

The School Notes reporter called upon Miss Anderson of the Preparatory School last Monday and received the following interview: "We have not had a single mark for misconduct during the past week. The classes are showing greater punctuality in bringing written work. We expect to begin map drawing next week. New students are being enrolled every week."

MONTHLY ALUMN' NEWS.

It shall be our aim to publish hereafter news from the graduates of our school in the first issue of each month. We trust the alumni will interest themselves in this department of our school notes. We urge every one to write a card to "Alumni Editor, Gospel Plea" and tell us what he is doing and how he is prospering.

Jacob Shirley, '06, is still pursuing his medical studies at Nashville. We understand that Jacob will be a full-fledged doctor in another year. During the past summer he was porter on a sleeping-car.

Harry Smith, '07, is a member of the faculty of the Utica Normal and Industrial Institute. We are glad to hear that he is a member of the Executive Council of the school. Good reports come to us of his work.

Isom Franklin, '01, is principal of Lum Graded School. Mr Franklin is a hard worker and we are certain he will have a prosperous school year.

Luther Brooks and Albert Berry, both of the class of 1907, are in school at the S. C. I., again this year to complete the scientific course next May, and receive their degrees. Albert is Commander-in-chief of the cadets, and Luther Brooks is Captain of Co. B.

Cynthia T. Yarber, '05, is employed in the printing office at Edwards.

D. Arthur Cook, '05, is in school again this year to complete the scientific course.

SHOP TAILK—NO. 21.

Do you believe in missions of the Gospel, Plea? How hard do you believe it? Did you let all your friends read your last Plea? How often do you ask your friends to subscribe for the Plea? Do you tell them that you are working to get the sewing-machine? Make it a part of your religion to talk Plea to your friends, and you will see how fast the points will count up for you in the subscription contest. Z. W. Hooper, Parmam, La., still stands at the head in the subscription contest.
Heart To Heart Talks
With Our Young Folks

How did you enjoy the special Educational Number of the Plea last week? Uncle Isaac thinks it was pretty fine. I am sure you are more determined than ever that you will go away to school some day.

Uncle Isaac's Bible Class.

Last week we studied "A Fresh Beginning." People do not always succeed the first time they try. Some people are afraid to undertake anything new for fear they will fail. I know a great number of young people who are afraid to start in the Christian life for fear they will fail. It is a coward who fails to advance in the right direction. Young folks, if you have started to do something good do not become discouraged because you have not been as successful as you thought you should have been. Do you not hear God's call to Abraham, "Arise and move on?"

Our Mail Box.
Arkansas.

Dear Uncle Isaac: I take great pleasure in writing to you to inform you of my health. I am well and hope these few lines will find you the same. Dear Uncle Isaac, I read your letter and I am glad to hear from you. I am thirteen years old, and I am in the third reader. I have a cousin at the S. C. I, now.

This is all for this time.
Yours truly,
MARY JOHNSON.

Mississippi.

Dear Uncle Isaac: Will you loan me a space in your paper for a few words? I came to the S. C. I., about two years ago and I have earned my way in school. I am taking the great responsibility upon myself to write to Uncle Isaac. I have found since I have been here that it is an easy matter to earn your way in school. There are many things to learn, while you are working your way in school. I have learned several kinds of work since I have been here and I hope to learn more.

This is from your true friend,
Robert Campbell.

Edwards.

Are you getting your twenty-five cents ready for Educational Rally Day? If you have no other way to get your money in, buy twenty-five cents worth of stamps and send it to C. C. Smith, 1335 Burdette Ave, W. H., Cincinnati, Ohio. Write to him you are one of Uncle Isaac's folks, and that you want to have a share in the great work of educating and uplifting your race. Every penny you give will help to educate some girl or boy.

Do you know of any young people around your home who are going to one of our schools in a few weeks. I am receiving encouraging reports from all our schools.

Yours truly,
Uncle Isaac.

P. S. Write to me in care of the Gospel Plea.

Notes From My Desk
By Miss Gertrude Smith

Suggested OUTLINES FOR PROGRAM FOR EDUCATIONAL RALLY DAY SERVICE.
Sunday, November 24th, 1907.
Prayer remembering the work and the workers.

Scripture—Reading—Numbers, 13th chapter, 15th verse to end of chapter, and Numbers 14th chapter, verses 1st to 13th and 22nd to 25th.

Song.

Prayer, subject, "Our Kadesh."

Song.

Selected readings from the Educational Rally Day leaflet or the Gospel Plea.

Song.

Offering.

Announcement of amount of offering to congregation.

Closing Song and Prayer.

The Educational Rally Day was established at a call from the Negro brethren, that they might have one Sunday in each year set apart in the Churches for the study of the work the Christian Woman's Board of Missions is doing among the Negro people of the South, remember it in prayer and make an offering as their part toward it and in gratitude to the C. W. B. M. for the helping hand held out to their people. O. Singleton of Kentucky was the first, we believe, to ask that such a day be established, but just after he wrote, other letters were received in regard to this same matter, from other parts of the country, and granting these many requests, the Sunday before Thanksgiving was set apart and called the Educational Rally Day.

What then should be the attitude of the Negro brethren toward this Day? It is felt that it should stand at the front. There are days for other Missionary Boards, for Home Missions and Foreign Missions, etc., but this Educational Rally Day is the day when the C. W. B. M. is remembered; the only Board that is doing mission work among the Negro
Virginia.

Brethren:—The Christian Woman's Board of Missions appeals to the Negroes in Virginia to raise two hundred dollars on our next Annual Rally Day, which will assist them in building a school for our people in Texas. In answering this appeal we will in a measure prove our gratitude to them for the Martinsville Christian Institute. Brethren! can we afford to turn a deaf ear to that appeal? I answer no. Will we turn a deaf ear to it? I feel safe in saying no. Can we raise the two hundred dollars? We can if we will. How? Plan, pray and work to do so, and victory is already assured.

Let the preacher (whether or not he has a charge), decide to give one tenth of his income and urge every member to do the same out of every week for one month previous to November 24th, Rally Day, and victory is doubly assured.

Those of us in the Piedmont District of Virginia, will be guilty of the basest kind of ingratitude if we pass this appeal by unnoticed, partially heeded.

The thing we want to do is to raise the full amount at the first pull, and swell the amount to three hundred dollars if possible.

Let all hands be up and doing from this on, and the C. W. B. M. will see that ingratitude has no place among the Christian Negroes of Virginia.

W. A. Cole.
Lynchburg, Va.

Missouri.

I wish to say that the preachers of the Christian Church in Missouri should try to awaken the thoughts of the members to their duty—that they may be ready for the Educational Rally Day, Sunday, November 24th.

When the members of the churches know of what the C. W. B. M. is doing for Missouri and its Negroes, they will all be doing for our people in other states—surely they will give more toward this work than in the past.

Brother Abbott, one of the best men among the white brethren, has helped us besides the money the C. W. B. M. has given us in this state. Our state should make a grand offering Sunday, November 24th.

Preachers of Missouri, get your churches ready for this day.

R. L. Wynn.

Higbee, Mo.

Kentucky.

To the Members of the Colored Christian Church, North, South, East, and West, Greeting.

Dear Brethren in Christ: Permit me to call your attention to "The Educational Rally Day." A day that ought to be made a "red letter" day in the history of our church. I am sure that I voice the sentiments of the colored brotherhood when I say that we have not shown a very high appreciation of the splendid work of the C. W. B. M. in training our boys for the greatest of all great callings, that of the ministry. They are doing a splendid work and cannot be successfully denied.

As one that has seen the rise and fall of the work of the Christian Church throughout the country as well as in Kentucky, and as one of its co-laborers, I speak as one that knows. The school at Lam, Ala, Edwards, Mississippi, Martinsville, Virginia, and last but not least, our own Louisville Christian Bible School, I must say that the good that has been done is incalculable. I can refer with pride to those of the last named place in the persons of P. C. Cothran, formerly of Kentucky, now of Chicago, R. E. Pearson of Paducah Kentucky, but now of Carlisle Kentucky, C. H. Dickerson of Nicholls and Lawrenceburg Kentucky, S. H. Smith of Mayfield Kentucky, the late and lamented J. E. Thompson of Hagerstown Md., and M. J. Mason of St. Louis, Missouri, but now of Lexington, Kentucky, and many others, that time and space will not permit me to mention, that have gone out from these schools and are making good in the great cause of the Master's work.

Brethren let us not fail to support our Christian Bro. C. C. Smith, and those that are working for our betterment under his wise leadership. They are our guardians, let us be their grateful wards.

I remain your humble servant,

Dr. M. F. Roberson.

Missouri.

A Great Rally.

We must raise more money among ourselves to aid in the splendid work of education that is being carried on by others for us.

We cannot hope that our good friends the C. W. B. M. and Bro. Smith will keep this work going continually at their own expense unless we manifest more interest in it than we have been doing. The C. W. B. M. seems determined to place in reach of our young people the means of Christian education. And surely we as self-respecting Negroes, must blush for shame if we make no effort to aid them in this great and good work.

The public schools can never take the place of these educational institutions maintained by church societies, because they cannot offer the same opportunity for self help. Our church schools are turning out men and women strong in intellect, strong in body, strong in morals, strong in religion. No member of the Christian church can afford to sit idly by and
take no part in this great work. Let everyone give the most he can, for the more you give the more you do to make the life of some worthy, struggling young persons better, stronger, nobler, sweeter. You can afford to do it. You cannot afford to neglect it. Let us make Sunday Nov 24, 1907, the greatest day in the history of the colored Christian church in Missouri. We can do it. We must do it.

Send the money direct to C. C. Smith, 1365 Burdette Ave. W. H. Cincinnati, Ohio.

J. W. DANIEL.

Kentucky
Our Bearing.

Daniel Webster, in his immortal reply to Haynes, true and wiseley observed, that when a mariner has been for many days on a stirring sea, driven hither and thither by angry winds and cruel waves, he seized his first opportunity to take his bearing, in order to determine how far he may have been driven from his proper course.

If we are to steer aright the old Ship of Zion we must show equally as good judgment.

Now let us take our bearing.

The colored Baptists of this country maintain 63 schools. They raise $250,000 per year for educational work. They employ 50 home missionaries and pay them $29,000.00. They support 49 mission stations in Africa, to say nothing of their work in the Barbadoes and Hayti. They gave last year over $10,000 for foreign work.

The A. M. E. Church in this country has established 41 schools. They raised $125,000 for educational work in 1905. On their endowment, or Educational Day in 1904 they raised $348). On the same occasion and for the same purpose they raised in 1906 $350000.

The colored people of the M. E. connection raised $2400 last year for educational work and of all the M. E. conferences of the country, white and black, the black conference of S. C. excelled all in money raised for educational and missionary work, the amount being $4,917.

We all know the zeal, the enthusiasm and consecration of the early disciples, how they gave liberally of their means and how they went everywhere preaching the Word.

What are the modern disciples who endeavor to keep alive the spirit, the teachings, and the customs and manners, as far as possible, of the apostles and the early church—what are we doing? We support not one general evangelist, ya, we support not one state evangelist, though we may have three or four whom we promise to pay, we support not one school and not one paper not one foreign missionary. And altogether last year we raised for educational purposes $583.

While seeking the old paths let us seek also the spirit that prompted men of old. Let us face about and do something commensurate with the cause we love. Christ said, "Herein is my Father glorified, that ye hear much fruit; so shall ye be my disciples.

If our preachers have enough interest in our educational work to put a better enthusiasm in their appeals, the people, I am sure, will give the money. Every member of good standing in the Christian church will give something for educational work if the preachers only ask for it in earnest. Let us get in earnest and raise a thousand dollars this year on our Educational Rally Day.

O. SINGLETON.

Notes From My Desk
Continued from page 3

people of the United States. Then it is felt that if the Negro churches be able to make gifts on all the missionary days, that this Educational Rally Day should not be the one left out. Is it to be wondered at when the C. W. B. M. is doing so much, that they feel it but right and just that they should have the support and co-operation of the Negro brethren to the extent of their ability?

The time of the Educational Rally Day this fall is Sunday November 24th (1907) or the Sunday before Thanksgiving.

What is the desire for the Educational Rally Day this fall? The great desire for the DAY this fall is that all the churches observe this Day, hold this service and make this offering. How was it last fall? It was this way: in states having about 40 churches and missions only eight or ten churches out of the forty held this Educational Rally Day service and took the offering, and so on down the line. Is this as it should be? No, and this year it is believed that a much larger number of Churches in each state, holding the Educational Rally Day service last year, should hold this service again this, and then many, many Churches in each state, not holding the Educational Day service last year, should do so this. In this way will the advance be made. And you, YOU see it that this is done, ministers, brethren, sisters, see it that this DAY is observed in your own church and also in some other church in your part of the country. It is the belief that the churches are going to make a grand record in each state, for this fall. Sunday-schools also should observe this DAY. And the brethren and sisters should make personal gifts as they have prospered.

It has been thought best to apportion the states for the Educational Rally Day this fall. That is to set an amount for each state which it is to work toward and reach if possible. Following we give the apportionment of each state:—South Carolina, $25.00; Ohio, $50.00; Illinois, $25.00; Kansas, $50.00; Arkansas $75.00; Indiana, $25.00; Tennessee, $100.00; Mississippi, $100.00; Kentucky, $200.00; Florida, $10.00; Virginia, $200.00; California, $25.00; Louisiana, $25.00; Missouri, $200.00; Alabama, $200.00; Georgia, $50.00; Texas, $200.00; North Carolina, $50.00; Indian Territory, $10.00; Oklahoma, $10.00.

how are these amounts to be reached? They can easily be reached if each church, in each state, does its part, not more than it can do, but holds this service and do what it can do. And each church will do so if each pastor and each member does his duty in this important matter.
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.

PROGRAM of the FIRST MISSISSIPPI C. W. B. M. QUARTERLY MEETING to be held at HERMANVILLE, MISSISSIPPI November 31, and December 1, 1907

9:00 A. M. — Devotional services led by Sister Julia Foster, Port Gibson. Remarks by president. Welcome address by Miss Cordelia Heath, Hermanville. Response, Mrs. Nannie Baker, Port Gibson.

10:00 A. M. — Discussion, Some reasons why we should organize auxiliaries to the C. W. B. M., led by Sister Fannie Jones, Tillman; Sisters Cordelia Jennings and A. E. Murray and Bros. Chas. Wilson and Abednego Foster, Port Gibson.


1:30 P. M. — Devotional services, led by Bro. Wm. Davis, Port Gibson. Sermon, Eld. John Lomax; Collection, Adjournment.

SUNDAY MORNING.

9:00 A. M. — Sunday-School Lesson, taught by Bro. S. S. Flowers, reviewed by Bro. S. D. Yarber.

10:00 A. M. — Devotional Services led by Bro. Richard Dorsey, Port Gibson. Items of interest concerning the four schools for Negroes supported by the C. W. B. M., Bro. J. M. Baker. Doubling our membership and some good methods for its ac-


MISSISSIPPI

Dear Editor: — The district worker, Sister Baker and the writer visited the Hermanville Christian Church Sunday, October 31, and organized an auxiliary to the C. W. B. M. The organization has six members. President, Mrs. Julia Flowers; Vice-President, Mrs. Josie Heath; Treasurer, Mrs. Delia Sales; Secretary, Miss Delia Heath. They are few in number but are earnest workers for the Lord. I hope to do more for the Master’s cause.

Yours in Christ,
Cordelia A. Jennings
Port Gibson, October 18, 1907.

ALABAMA

Dear Editor: — An Auxiliary was organized here just a short while before school closed last spring. Only one member was lost during the summer, so no meetings were held, but this sister kept up her offerings. We opened up the work again Sunday, October 13, and four new members were added to the Auxiliary. The following officers were elected: Pres. Mrs. G. A. Franklin; Treasurer, Miss May F. Tyson; Sec’y, Roxie C. Sneed. We received an offering of $1.75.

Yours,
Roxie C. Sneed.

ARKANSAS

Notice to every Auxiliary to the C. W. B. M.

Dear Sisters: — At the Worker’s Conference held at the S. C. I. in May 1907, I was elected President of the Woman’s Organization and as such it is my duty to keep before you the necessity of organizing auxiliaries to the C. W. B. M. It is true that you know of this great organization that is doing so much to help the Negro race as well as every other race. I now ask each president of the various auxiliaries in the different states to try to send at least one delegate next May to the S. C. I. for the Worker’s Conference. By doing so we can come in closer touch with the work and with each other. Can’t we C. W. B. M. Sisters, where we have an organizer in the field, say what each state will try to give to the C. W. B. M. work in 1908? I will say that the watchword for Arkansas is $100. — I mean the 15c per month from every member of the auxiliaries. What will Texas, Missouri, Kentucky, Mississippi and all other states that have true auxiliaries to the C. W. B. M. try to raise in 1908? I trust each state will say what they can raise, be it great or small. So dear co-workers please let me hear from you at an early date, by letter or through the PLEA. I have invitations to visit auxiliaries in Missouri and Mississippi. God bless the Negro C. W. B. M., they are slowly coming to the front. We should feel encouraged in this work. We should meet together oftener for inspiration, instruction and encouragement for our own growth in the knowledge of the Lord. Oh, what strength each one would have gained to have met with that cost.
of Christian workers at Norfolk. I wish each state organizer could attend our National conventions each year. May the true spirit of giving spread her wings of love over the whole world as the winters cover the mighty deep. Dear co-workers, talk over it, think over it, work over it and pray over it.

Your humble sister in Christ,

SARAH L. BOSTICK,
Pres. of the Woman's Conference,
414 West 24th St.
Argenta.

TO OUR C. W. B. WORKERS IN TEXAS.

We are just home from the 25th annual Christian convention, which met at Taylor, Texas. To say the whole program was one of uplifting only mildly states it, and the only way for one to have been inspired was to have been there, and caught some enthusiasm from the spirit of the meeting. I am told that there have been larger numbers at past conventions, but many of them were there to see and be seen. This seemed to be a lackluster characteristic of this convention. All seemed to be there with one aim and purpose, and that was to work to bring our Master's work to the front.

Texas has a broad field of work and we now realize that our churches have not done what they should in this length of time, but watch us in the next twenty-five years, if we keep our enthusiasm from year to year, and work with all our might. The Women's work occupied a very conspicuous place on the program, having been given the first period. Perhaps so as to let the men see what women can do. Well they saw and caught our enthusiasm and many were they that expressed their ignorance of the real work of the C. W. B. M. We tried to open their eyes and advised them to read the Missionary Tidings. While many of the sisters went after the pastors about encouraging this great work they took their medicine nicely and acknowledged their faults and promised to go home and talk up the C. W. B. M. will do so next year we will be able to report a greater work. Then too, we had with us Bro. C. C. Smith, a man who is giving his life at a sacrifice of dollars for our race. But he has truly caught the meaning of the passage of scripture which says 'Let not your heart be troubled; neither let it be afraid.' Oh, for a thousand such men as Bro. C. C. Smith be they white or brown. My sisters let us forget racial lines and labor for the Master. Then our own sister Sarah L. Bostick and husband came too late to witness our program, but not too late to give us inspiration as we found time to use them during other periods. The time given sister Bostick gave her a chance to reveal her real self and give vent to a part of the pent up feelings she has in heart for this great work, and to show how anxious she is to have our people know of the great work. Hers too is a life of sacrifice and for three years she worked without any aid. The real comfort in meeting her is that her heart is given so happily in His service and these are the lives that God always blesses. Yes, we are praying for a thousand sister Bosticks. We shall have them, sisters, as we are awakening to the great work demonstrating the fact through our schools, and I believe we will no longer sit idly by and let others do more than we are doing, but that we will join them hand in hand and help educate our boys and girls. Have you noticed that we have so much of the products of these schools talking to us through the Plaka monthly, in the persons of Fannie Hay, Patrick Moss, Rosie Sneed and Jacob Kenady. The first two mentioned I happen to have met and the show of the training that they have received has given me inspiration to do more for our schools, for this is the need of the church, trained men and women. As a result of our inspiration the Taylor auxiliary revived itself again and declares that they will not stop again if only three will come. That is the right motive—don't think because you are few in number that you can't work. God bless the weak as well as the strong. This department raised $46.00 during its sessions. Mrs. H. C. Johnson of Waco was again chosen president; Mrs. Thula Memmiweather of Greenville, treasurer. Miss Fannie Hay of Waco, State Organizer and the writer secretary. Any one wishing to know more of the work write us and we will gladly give you information. Trusting we may do great things in His name.

I am yours in His service,

MRS. W. M. ALPHIN.

Waco, Tex.

The public address David Livingston made in Scotland at the time of his last visit to his native land, was a talk to some school children. It closed with what he had made the watchword of his life: "Fear God and work hard."

WORTH REPEATING.

The Japanese say: "A man takes a drink, then the drink takes a drink, and the next drink takes the man.

Indian Territory

On last Lord's day the church at Wybark was crowded to overflowing till many had to stand out of doors to witness the marriage of Mr. Mark Webb, of Kerr, Lonoko County, Ark., to Miss Lula Waid of Wybark. The writer officiated.

I am made glad when reading in the Gospel Plea of the reports of the conventions held in the several States. This is right, brethren, go on. The only way to build up a strong and influential brotherhood is by co-operating and becoming acquainted with each other. (1)So we can better understand the work to be done, and, (2) so we can concentrate our efforts in carrying out the work.

It is our imperative duty to train the world to Christ. This requires the individual and united effort of the whole church. I would die happy should I live to see a great and strong brotherhood in this new state. To this end I am preparing and laboring.

R. T. Matlock.
Lesson VI.
EDITED FROM STANDARD BIBLE LESSONS.

Joshua renewing the covenant with Israel—Josh. 24:14-28:
GOLDEN TEXT.—Choose you this day whom you will serve.—Joshua 24:15

INTRODUCTION.—Even though Hebron was the most famous city in the land, it was not the most centrally located. Shechem was the one which was most centrally located, and was on that account a better place for a general gathering of people. Then too, it was a noted place in history, having been the residence for a short time of Abraham, and, for a long time of Jacob. It is a well-watered region and on that account is well suited for the comfort of a large number of people.

In our lesson we will notice such an expression as this, "Beyond the river." This river which is referred to does not mean the Jordan, although it is the principal river of Palestine, but it refers to the river Euphrates. This is referred to does not mean the river which extends to the river Euphrates. This river which he refers to is the Euphrates, whence Abraham came. In Egypt—Where the Israelites were in bondage. We must fairly consider how hard it was for the thought of the one almighty omnipresent God to find lodgment in the mind of the heathen spirited people; how, with this faith, they stood alone among the nations of the whole contemporary world.

15 If it seem evil—Unwise, injurious to your interest. Choose you this day whom you will serve.—Joshua desires that they choose Jehovah, but he must permit each to decide for himself. Joshua aims "to bring them to a decided stand; to a free, intelligent, lasting choice of God as their portion. In effecting this he makes use of a style of address which evidently implies that the service of idols, compared with the service of God, is so irrational, absurd and brutal that no man in the calm exercise of his understanding could hesitate which to choose. "Joshua does not leave them with this call to choose, but immediately adds the influence of his own personal choice. As for me and my house, we will serve Jehovah.—As for the choice which anyone else should make, Joshua and his family chose Jehovah. His was a faith that dared to be alone on the side of God. 16, 17.—When the people heard Joshua's plea on the basis of past history, they sanctified it, saying, Be it far from us that we should forsake Jehovah he it is that brought us and our fathers out.—The Israelites believed in Jehovah and his divine leadership and that he had achieved for them all of their victories.

18 Therefore we will also serve Jehovah.—This is the conclusion. It expresses the conviction that he alone is worthy of their service.

19 He will not forgive.—He will not forgive you in a state of uncleanness and idolatry. Some have suggested that forgive is used in the sense of tolerate.

20 Consent you.—When a man travels from righteousness and runs into wickedness he is sure to get burned.

21 Nay; but we will serve Jehovah. They courageously adhere to the announcement made in verse 18.

22. Ye are witnesses against yourselves. Joshua calls them now to witness against themselves that they have chosen Jehovah as their God to serve him; that is, they will, if ever they fall away, be obliged to admit that they once chose Jehovah, and that he now has a right to punish them for their unfaithfulness. The man who repeatedly promises to obey God's commands, and so often disobeys them, needs no other witness to condemn him as an evil-doer.

23. Now therefore put away.—Cast aside your idolatry.

24-25. And the people said.... our God will we serve.... so Joshua made a covenant.—He solemnly ratified and renewed the covenant of Sinai (Ex. 24:4) as on the plains of Moab.

26. And Joshua wrote these words.—As Moses at Sinai wrote all the words that Jehovah had spoken in a book probably a papyrus roll, so Joshua now inscribed "minutes" of the transactions connected with the renewal of the covenant at Shechem.

27. For it hath heard all the words.—A striking figure of speech.
Helpful to All.

One of the first lessons Christ taught his disciples was to make them honest, earnest and meek workers. He said, "Blessed are the meek, for they shall inherit the earth."

The human mind is so constructed that it will retain and transmit to posterity only real truths and only meek men can teach real truths. The proud and haughty may flourish for a time like the green bay tree, but he can not endure, and he is not remembered by posterity except as he execrate them. No man ever mentions their names with out a certain feeling of pain. No child is ever named for them. Their very names are social demons.

Now if we want a place in the hearts of the unborn generations, we will have to be meek. Certain great battles will have to be fought for righteousness; and, as is usual, the thoughtless and the opportunists will crucify those who fight them; but we have illustrious examples showing us how to persist in the face of that kind of opposition. We must choose either to meekly endure for right principles, which will cause us present suffering; or to proudly go with the thoughtless which will gain for us present pleasures but which will disinherit us for all time to come. It is said of Moses that when he faced the crisis in his life, he chose "rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of the reward." This battle, fought out in the silent chambers of a human heart, enabled the victor to become the inheritor of a very large portion of the dominions of human thought.

While this saying of Christ has always been true and applicable to all times, it is doubly true in our time. We are just now in a transition period when we are trying to raise all people up to where we can rule them by the power of thought rather than with the power of the sword. In all the ages of the past the world has had its great reformers, but their work lacked permanency. Now this will be changed; for the school is being pushed out to all the backward races and all the ground gained in the future will be held. What a few attempted to do in the past, all will help to do in the future. But in the conquest of the school there is going on a battle between right thought and wrong thought. The meek man is more in demand than ever. The great millennium of which the seer has told us will be a time when meek men will have gotten full possession of the earth and right principles will prevail. Though that period be yet off thousands of years, the work the meek men are now doing will be its foundation principles.

The greatest enemy to human happiness is ignorance. It has caused men to enslave themselves to false systems and imaginary existences, and if all human miseries were brought into a great family, ignorance would be the father of them all. Men have died and died fighting for things that were their most deadly enemies, because they were ignorant of their true character. In the age of the reign of the school, ignorance will be destroyed, and with it will pass away human ills.

We then ought to fill our schools and churches with men who are thoroughly trained and are lifted up where they can see some of the things the future holds in store for us, and who will meekly battle for it. They are to become the patriarchs of a race. They are to give the type-life to a new nation. They are God's workmen helping to build the temple of God, and they must be modest and earnest men full of the Holy Spirit and willing to endure for righteousness.

It is easy to know wrong in others and become very uncharitable toward them. The truth of the matter is, there is yet very much wrong in the world. Enthroned in human society, for which no man now living is responsible. Instead of becoming bitter against others for wrongs, let us be charitable to each other and make our fight these wrongs rather than against men. If we meet men who are upholding those wrongs, we must oppose them; but even then, we should be charitable towards them. Sometimes we meet men who act as though they expected all others to be perfect and if they do not find them so they are uncharitable towards them.

(Continued on 7th page.)
Southern Christian Institute.
Company B, Luther Brooks, Captain, had the highest grade in the Reading Circle for November. The members of the company are:—Presley Burroughs, Cleveland Cox, Hagar Lowe, Charley Bell, Willie Price, Freddie Tucker, Harrison Lane, Samuel Counts, Ephraim Magee, and Robert Gray. I shall now do my best to give an itemized account of the largest collection ever taken up at the S. C. I, which occurred on Thanksgiving Day:
10 cts.—Mattie Caston, Fannie Magee, Presley Burroughs, Johnie Fielder, Freddie Tucker.
11 cts.—Cleveland Cox, Willie Price.
15 cts.—Deetsy Blackburn, Annie Williams, Annie Brock, Mary Poole, Florence Blackburn, Lula Gettis, General Wright.
20 cts.—Maggie Campsell, Henry Mitchell, Belle West.
22 cts.—Tansy King.
23 cts.—Mary Brooms.
30 cts.—Malinda Snead, Corena Johnson.
32 cts.—Bertha Bridges.
40 cts.—Savilla Miller.
50 cts.—Pey Broomer, Gentry Robinson; Dixie Merrills, Emmet Willis, Alexander Martin, Johnie Flowers, Hudson Miller, William Murry, Jessie Murphy, Frank Coleman, H. D Griffin, Annie Jenkins, Lovie Temple, Leona Page.
75 cts.—Arah Evans, Fannie Crocket.
$1.00.—Lee Donnerson, Mrs. S. B. Burgess, Mrs. Jennie L Barber, Eudora Shortridge, Birdseye Calvert, Luther Brooks, Henry Campbell, Samuel Cotterell, Chas. A. Berry, Reba J. Burgess.
$1.50.—W. Harrison Lane, Eliza Willis, Robert Horred, Fannie Boggs.
$2.00.—Lois Lehman, Miss Hartly.
$2.50.—T. M. Burgess, Geneva F. Burgess.
$5.00.—Miss Anderson, Josephine Gardiner, J. B. Lehman, Ethie B. Lehman.
$10.00.—Adaline Hunt.
Several placed "money upon the table, but by not being in envelopes we cannot give the names and amounts. All took pleasure in Christian giving. We must begin now to beat $77.50 next year.
Plan to attend the third annual oratorical contest of the Home Defender Success Club on the night of December 18. Six young men contest for first, second and third prizes. Admission free. People who love oratory should fill the college Chapel on that night and thus encourage the young men in their work.
Five nice hogs were butchered Monday. Le Roy Broomer was "chief" of the butchers.
Monthly Alumni Notes.
Another month has rolled around and the Alumni editor must be heard from. When a young man or young woman stands upon the platform before a vast audience of visitors and gives his graduating oration, everyone trusts that such a one will give a good account of himself in the years that are to come. A graduate of a good school has in his or her possession a genuine bank account.
P. H. Moses, '01, is starting out nicely in his work at the head of the Bible department of Martinsville Christian Institute. Jacob Renoly, '02, is now a missionary under the National Christian Woman's Board of Mission. He will be managed by national headquarters the same as all the other foreign missionaries. He will soon build a new school house in Liberia, Africa. Every friend of Christian education will rejoice at this.
Elizabeth Guy, '03, is employed in The New Light printing-office at Edwards.
Notes From My Desk.
By Miss Gertrude
Smith.

Received From The Observance of The Educational Rally Day From Nov. 20th to November 30th.

MISSOURI.
Madison, Sunday-school—Lee Collins, $1.04; Columbia Church, H. G. Gregory, $11.27; Columbia, Sunday-school, H. C. Gregory, $2.00; Salisbury, Second Ch., Sunday-school, H. G. Gregory, $2.00; Columbia Church, D. L. McMichael, $10.00. Total $20.00.

TENNESSEE.
Nashville, Sunday-school—J. D. Preston, $10.00; Nashville, First Church, Melville Bumby, $5.00; Antioch Church, J. M. Harris, $2.50. Total $17.50.

ALABAMA.
Alabama Convention, Price Barnett, $36.00. Total $36.00.

OHIO.
Cincinnati, Johnson Street Church, $10.00; Cincinnati, Wehrman Ave. Church, D. L. McMichael, $10.00. Total $20.00.

MISSISSIPPI.
S. C. I. Sunday-school, $7.50.

ARKANSAS.
North Argenta Church, Sarah L. Bostick, $8.00; Dewayne Willette, Pine Bluff, Sarah L. Bostick, $1.00; New View Church, Merle Murphy, $5.00; Antioch Church, J. M. Harris, $2.50. Total $16.50.

NORTH CAROLINA.
Winston-Salem Ch., R. L. Peters, $7.00; Total, $7.00.

TENNESSEE.
Nashville, Lee Ave. Church, Preston Taylor, $15.00; Preston Taylor, Nashville, $12.00; Franklin Church, A. N. C. Williams, $2.41; Total, $27.41.

ILLINOIS.
Chicago, Armour Ave. Church, F. C. Cothran, $8.00.

TENNESSEE.
St. James Ch., W. B. Washington, $3.50.

KANSAS.
Emporia, Second Ch., H. J. Burton, $8.50.

SOUTH CAROLINA.
Three Mile Creek Church, J. C. Counts, $2.50; Cedar Grove Church, J. C. Counts, $1.00; Total $3.50; Total received from Educational Rally Day from Nov. 20th to 30th, $161.27. Total received from Educational Rally Day from October 1st to Nov. 30th, $207.02.

This is splendid! Keep it up! Two hundred of the thousand already sent in, up to the sixth day after the Rally day! This is fine. Keep it up!

Some things to note in the above reports—Alabama is ahead, but this is because of her convention amount. After Alabama, Tennessee is next with Missouri and Ohio coming up close and Arkansas doing well. How will this be changed by the next report? What state will be ahead in the next report? Watch! Of the twenty Churches and Sunday-schools in the above report, nine are N.K.W., that is, did not respond last year. This is very encouraging. Keep it up!

If you have not yet observed the Educational Rally Day, this glorious report will surely put you in the notion of doing so to help with the splendid number of churches that are going to observe this Day and take this offering this fall. The next report will go away ahead of this one. See if it doesn’t! Watch for it. Texas, Alabama, Virginia, Kentucky and several more states will make a grand showing in the next report. Which one will lead. Already Ohio has sent in half of her apportionment, for $5.00 had been sent before this report. What state will lead in the next report. Watch!

Heart To Heart Talks With Our Young Folks.

Uncle Isaac’s Bible Class.

In the first issue of the Gospel Plea for 1906, this depart
Reports from the Field

"THE HARVEST TRULY IS GREAT BUT THE LABORERS ARE FEW."  
BY ISOM FRANKLIN.

When our Savior sent out the Seventy, he said these words: "The harvest truly is great, but pray ye the Lord of the harvest to send forth laborers into his harvest." The Disciples knew how it was at harvest time, when they had a great harvest and could get no laborers. I can hear them say, "The time is passing away, the days of harvest will soon be over and I can get no one to help me harvest my grain. I shall lose it and my former work will be in vain. More than that, should I not get it harvested I must starve or beg." The same is true to day. The harvest is great and few are the laborers in the Master's harvest. I can say but little as to the Anglo-Saxon laborers. It seems that they have been impressed with the last commission, "Go ye therefore, and teach all nations." But I can say that the same commission has not been very impressive on the Negro laborers. I admit that we have some, but they are few. When I read Brother C. C. Smith's address to the C. W. B. M. convention in the November Tidings, how he gave an account of our Jacob Kenoly in Africa, one whom I have walked and talked with as one of my schoolmates at the S. C. I., I could not help shedding tears. It seems that Jacob Kenoly has said "Lord, I will follow thee wheresoever thou goest. I know that thou hast not a place to lay thy weary head when thou wast here on earth, nevertheless I will follow thee. I know that through thy poverty we shall become rich. And I shall try to get laborers for thy harvest." Shall we say, Lord, I would; I would become one of your laborers, but my skin is black? Or shall we say, Lord, because we are considered the worst, the most degraded race on your earth, I can not be one of your laborers? Let our minds go back to the time the Lord spoke to the people through the prophet Isaiah. "Though your sins be as scarlet, they will be made white as snow." He is the same God now. We are with God if we do his commandments. It was God that made our skins black and put a soul into our bodies; and it is the soul that is to go to God and not the skin. But our souls will be black in the sight of God should we not become laborers in his harvest and try to get others. Listen! "Go ye therefore, and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost. Teach them to observe all things, whatsoever I have commanded you." Now he commanded them to pray that the Lord of the harvest should send more laborers. Who will say "Here am I Lord, send me," or "Here, Lord, I give means to help send laborers into your harvest." We are considered the worst, the most degraded race on your earth, but our skin is black. If you will, then on Educational Rally Day, you will give more than you ever gave before.

TENAS

A WORD ABOUT EDUCATIONAL RALLY.

I would just like to remind the churches that could not take the collection for education on the 24th of Nov. that any other day in the near future will be as good. I hope the disciples of Texas will succeed in raising their $200.00 which is a very small amount for us and I am sure we will raise it.

Every church that wears the name Christian ought to observe Educational Day, that is, if they consider education essential to the salvation of the race and soul. This is not a matter of division for every Christian says with Christ, "teach," therefore should give, that the true way of living may be taught the people. If we have true race pride, let us show it in this Rally. Let us be too proud to give to our appointed day anything but the...
very best. That is real race pride. The Christian world is watching you, now rally to the call, and one or two churches take the call. If it is but one dollar. Of course this will be where there is only one member.

I will be with the church at Caney on Thanksgiving day to help with their collection. I hope to visit all of the near-by churches while there.

I hope to hear from other churches soon. I will try and answer all calls.

Address: Fannie L. Hay, State Organizer.
1317 Eola St. Waco.

ALABAMA

Dear Editor of the Gospel Plea:

We thought a few items of the Alabama co-operation, or convention, as it is sometimes called, might show where we are and indicate that we are taking in the fight for the right.

According to appointment, the convention convened with the Antioch church of Christ, near Laurven, Ala. Death entered our ranks and took our Bro. S. M. Simmons, the President.

So the convention was called to order by Bro. F. H. Henderson, Vice President. Although several churches failed to send representatives we were made to feel that we had a good meeting, except the failure to raise as much money as we thought should have been raised.

One of the good features of the meeting was the harmony that characterized it throughout the session.

We set before the convention the necessity of co-operating with the Christian Woman's Board of Missions, and this the convention agreed to do. The next point was the observance of Educational Rally Day as proof of our sincerity in the promise to co-operate with the C. W. B. M. We also urged the necessity of patronizing our schools and subscribing for the Gospel Plea, and we feel safe in saying that our work is better known and more heartily accepted than ever before, if we are to judge by expression. However, the day that gives us an opportunity of showing just what we mean by this pleasing expression is at hand.

To the subscribers of the Gospel Plea, in Lowndes County Ala., we wish to state that Dr. Anna Loyen expects to be at the Lun Graded School about Dec. 10th and you are hereby requested to notify the people of your community and urge them to meet this friend of Negro education.

We were at Macedonia Christian Church on last Lord's day. We did not speak to a large audience, but to a very attentive one. The church here will observe Educational Rally Day, and we expect good results.

Several brethren promised to renew their subscription to the Plea. Sister Anna Graham gave me $1.00 for the renewal of her subscription. At another place, Jelks, I think a brother complained about the irregularity of his paper.

Enclosed find $1.00 for which please send the Gospel Plea to Ama Graham, OXMOOR, Ala.

Yours for the cause,

H. J. Brayboy.

KENTUCKY

Dear Readers:—I feel quite sure that many of you will be pleased to know that, on Friday the 1st of this month, Mrs. Helen E. Moses, the National President of our C. W. B. M., paid a long-wished-for visit to the Louisville Christian Bible School. Mrs. Moses was accompanied by Mrs. Wells, Vice President of the Indiana State Board, and manager of one of the Indiana Districts; and Miss Nan Neat of New Albany, Ind. who is Sup't. of the young People's Department of Ind.

We had expected her on Thursday, Oct 31st, but the very pressing duties of her office at headquarters would not permit her coming till Friday. Unfortunately some of the visitors who were present on Thursday could not come again the next day but there were several friends present. Mrs. Moses spoke to the students in Chapel; and all who listened to her agree that her speech was very helpful and greatly encouraging.

We do not know what impressions she carried away with her, but we would be glad if she could drop in during one of our state conventions and then see the many men who are pleased to be known as Bible school men, graduates and under-graduates and see how well they are filling their places as ministers and S.S. workers. It would be found that these men are largely in the majority, and that several of them rank well among the ablest and most influential.

Then add to this number of church workers, two Doctors of medicine, one first-class grocer and several who are quietly living more useful lives, for having been students there. This is the record of those who are pleased to remain in Kentucky. But these are not all by far. We have men doing excellent work in Illinois, Ohio, Indiana, Virginia, Missouri, Kansas, Alabama, Texas, Tennessee, and Indiana. The school has to its credit in the business world a postal clerk in Chicago and several editors, all doing good work.

We feel that if in her mind she could have reviewed all this little army who are children of this work, she would have been greatly pleased with the results of the great work being done there. To be able to fully appreciate the great good which has been done and is being done by this school; one must know the school, the field among our people, and the workers now in the field.

After speaking in chapel, Prof. Thomson remained at his post while Prof. Dickerson and wife conducted the party through the building and grounds, on a tour of inspection, and as a result of this visit we are informed that there will be some needed improvements about the place. Of this we are very glad, for the sake of faculty and school.

We would not forget to mention that Mrs. Thompson, wife of our much beloved Principal, and President of the auxiliary in her home church of New Albany, Ind. was present with her usual words and spirit of good cheer and interest. There were others, among whom was Mrs. N. C. King, one of our state officers.

Very Respectfully,

Hattie A. M. Singleton.
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. E. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Notes.

I trust that some of our faithful Auxiliary workers, after reading Mrs. Sharp's good letter, will see that a Junior Society is organized in your church. Get the children interested in true missionary work then they will naturally grow into willing, loyal servants of our Savior who died for all, as they grow in years. We would be glad to have some of our Topeka Juniors write us some more about their society.

Kansas.

Dear Editor: Just a few words about a Kansas Auxiliary. We have started out in another year with a Junior Society organized. Get the children interested in true missionary work then they will naturally grow into willing, loyal servants of our Savior who died for all, as they grow in years. We would be glad to have some of our Topeka Juniors write us some more about their society.

Arkansas.

Dear Sisters: As our Auxiliary work is growing the organizer thought it best to have an assistant worker on the field to aid the State Organizer when not able to travel.

Our Watchword for 1906 is: 20 new subscribers for the Tidings; 40 new subscribers for the PLEA; and $100 raised for State and General funds.

Sarah L. Bostick,
Lottie Mitchell,
Allie Bright,
Committee.

The Centennial Aims of the C. W. B. M.

The Christian Woman's Board of Missions has twelve Centennial aims. The first one is of supreme importance, and is one in which every member of the organization can have a part. It is the doubling of our membership. We should have ninety thousand women for Pittsburg in 1909. Ninety thousand women pledged to systematic studying, working, praying and giving to world-wide missions would mean a mighty advance for all our missionary enterprises.

Following this first great aim, we plan for a Centennial monument in each of the foreign countries in which we are now working, and to enter a new country, besides the various Centennial projects of our homeland.

In Jamaica our Centennial monument is to be an industrial school. In India it is a mission home for Calcutta, to be erected in connection with the Burgess Memorial building. In Mexico it will be the opening of a new mission station. In Porto Rico it will be the erection of a church in Bayamón, the center of our work there. In the Argentine Republic it will be a mission building in Buenos Aires, the third city of the American continent, second only to New York and Chicago in population. The new country to be entered is South China.

In the homeland we will establish a new mountain school, purchase property for our Chinese Mission in Portugal, open another Negro school, undertake evangelistic work in Utah, and as the central enterprise, erect a Missionary Headquarters and a Missionary Training School building in Indianapolis.

Mrs. Ida W. Harrison,
National Centennial Secretary of the C. W. B. M.

He liveth long who liveth well;
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright,
Sow sunbeams on the rock and moor,
And find a harvest home of light.

"One smile can glady a day,
One word true hope impart;
The least disciple need not say
There are no aims to give away,
If love be in the heart."
HELPFUL TO ALL.
(Continued from 1st page.)

of the power of the air, not against men. The church will be for some centuries to come engaged in the great fight to overthrow evils in human society. Before that battle is won we must not be surprised at seeing wrongs. If we have not done our full duty to overthrow these evils, we are much to blame for them. It is not sufficient for us to rail at those who are yet ignorantly supporting them.

HEART TO HEART TALKS.
(Continued from 3d page.)

have been here that it is an easy matter to earn your way in school I am willing to work with all my might to earn an education. For the world today is looking for girls and boys who know things and we must pray to God to help us in all our daily work. We must learn to labor and to wait. It has been a long time since I have written to you, Uncle Isaac, but I shall be more prompt in writing you hereafter and let you know how I am getting along in night school.

New Jersey.

Dear Uncle Isaac:- I enclose one dollar to you for Educational Rally Day for four of my dear little friends in Louisville, Kentucky,-- Annie L. Randoff M. Elzador, and Eunice Singleton. The first three are faithful little members of the Church of Christ and the other one will be as soon as she is old enough to understand how to become a Christian. They will be surprised when they read this in the Plea. I just want them to have a part in the work as their parents were once students at the Southern Christian Institute. I hope they will write you a letter soon.

South Carolina.

Dear Editor Gospel Plea: I am blessed to report that we the faithful few of Antioch Christian Church have supported the Educational Rally Day Nov. 24, and raised two dollars, and have forwarded the same to the proper place. Can we hear from another? Your respectfully.

RICHARD HARTER.

Varanville.
The boy Samuel.

Sam. 3:1-24.

Golden Text.—Speak, Jehovah; for thy servant heareth.

Sam. 3:3.

Introduction.—The uncertain date of the last lesson makes it impossible to say how many of the stirring events of the Book of Judges occurred between the beautiful episode of Ruth and the judgeship of Eli. Beginning with the events narrated in I Samuel, chapter 1 tells of the desire of Hannah for a son, of the birth of Samuel, and of his presentation to the Lord. In chapter 2 we have the song (or prayer) of divine favor, followed by a description of evil conduct of Eli’s sons. The lesson today opens with the child Samuel ministering unto Jehovah before Eli, who, at the time of the lessons, was high priest and judge.

Samuel means “asked of God.” He was named so because his birth was an answer to his mother’s prayer. His mother’s name was Hannah, and his father’s name was Elkanah. He spent his earliest days in Ramah with his mother, and even while quite young, he was taken to the tabernacle at Shiloh and placed under the high Priest Eli. He is of the tribe of Levi.

He was dedicated to Jehovah from his birth, and he knew it and felt the responsibility.

Samuel was placed amid varied influences. He lived with a praying mother and also, in the temple service with the good old man Eli. Even though he did live among such good influences, his life was not without its temptation, for Eli had two sons who were wicked, and they no doubt, tried to influence him at times, into wrong doing, but he was too strong to be led into wrong.

Samuel’s ministry began at a very dark period in the history of the Israelites.

Explanatory.

1. AND THE CHILD SAMUEL.—Samuel is now thought to be twelve years of age. The word of Jehovah was precious in those days. There was no frequent vision. The Hebrew says “widely spread visions.” By peradventure, God revealed himself to pious individuals here and there, and gave them private revelations, but the persons thus honored were not thereby constituted public prophets, nor sent to publish their communications to the people. In the midst of such spiritual darkness Samuel arose as a new luminary in Israel.

2. WHERE ELI WAS LAI D DOWN IN HIS PLACE.—The words from where Eli “was laid down to sleep” form a parenthesis, describing circumstances under which Samuel’s call took place. (1) Eli was lying down in his place. (2) His eyes had begun to grow dim, so that he could not see. These clauses serve to explain why Samuel ran to Eli when he heard the voice. One would naturally think that a half-blind old man would need some assistance. (3) The lamp of God was not yet extinguished. This marks the time of night as shortly before day break, when the sacred light in the sanctuary would burn dim or be put out. (4) Samuel was lying down in the temple of Jehovah, where the ark of God was. The term temple includes the buildings around the temple.

3. THE LAMP OF GOD.—The seven branched golden candle-stick which stood on the south side of the holy place. Ark of God.—This was placed in the holy of holies, and could be entered by no one save the high priest, and he but once a year.

4-6. JEHOVAH CALLED SAMUEL. In the stillness of the late night, Samuel, sunk into a heavy sleep, hears a voice calling him, and springing up, naturally hurries to Eli, supposing that he needed his services. Eli had not heard the voice, and, concluding that it was a mistake, bids Samuel to return to his bed. Again the voice rings upon his ear, and again he hastens to Eli, only to be told to lie down again. Incidentally we have here a revelation of Samuel’s quick response to duty. Had he not responded to the first call, he might never have heard the second.

7. NOW SAMUEL DID NOT YET KNOW JEHOV. H.—That is, in his supernatural communication, as it follows at the end of the verse.

8. 9. THE THIRD TIME . . . HE AROSE.—We cannot help but admire the patience which Samuel used when he kept responding again and again at what he thought was Eli’s call. It is a fine example for all of us. We should cultivate patience. Eli perceived that Jehovah had the child. —There was no other explanation.

11. I WILL DO A THING IN ISRAEL, AT WHICH BOTH THE EARR . . . SHALL TELLE. —As a loud, sharp, discordant note thrills one’s ears with pain, so the bitter tidings of Israel’s voice in the judgment about to fall upon a Eli’s house would shock all Israel.

13. HE RESTRAINED THEM NOT.—It is hard to make an estimate of Eli’s character. He was not a jealous man. He did not murmur. He sought to know the truth, and meekly accepted it, but he did lack force of character.

15-16. ELI CALLED SAMUEL, AND SAID . . . WHAT IS THIS THING THAT JEHOVAH SPOKEN UNTO THEE? AND SAMUEL TOLD HIM EVERYWHIT. Samuel at first proposed to keep the revelation, but when Eli insisted, he told him every bit of it.