Gospel Plea, Volume 13 (1908)

Joel Baer Lehman

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The conditions were of such that in former times the war spirit of our people could have been aroused that war would have followed. As it was, the idea of universal peace had sufficiently permeated our society to prevent the disaster, and the effort has so far proven abortive that the newspapers are silent. One lone voice is heard, Hobson the pervert. However, his speech at Denver probably has put his little star in eclipse.

A war with Japan would be an irreparable disaster to us, the effects of which could not be estimated. God civilized Europe by a thousand years of dark ages. Hostile nations were brought against each other that they might learn of each other by conflict. We are trying to civilize the world by a missionary movement, which is the greatest moral and spiritual propaganda the world has ever known. A war with Japan would involve China and at once all missionary work would cease and medieval methods would take the place of Christian enlightenment.

But this would not be all the baneful effects of a war with Japan. England would have to aid Japan or break her treaty. Should England side with Japan, our first battle would be for the conquest of Canada. Germany would so manipulate matters as to get a foothold in South America. In the end the strength would grow to such proportions that all our energy for the next twenty-five years would be expended in that way, when this energy ought to be expended in our philanthropic and educational enterprises. In our particular field we have just fairly laid the foundation. The people are just beginning to see what we are doing. To have these people torn away and placed in military camps with all the immorality and depravity that goes with them, would be to bring all the work we have been preparing for so long, to naught. If there should be a war with Japan, it would be because some interested parties had stampeded the two nations into it. Surely if the delegates to our conventions cannot be stampeded by the magic of a great name, the nation ought not to be stampeded by some hired detective agency.

Our work is a work of grace. Our victories will be victories of peace. Our course is well marked out for us and we must apply ourselves to it assiduously. The first thing is to convert a mass of disinterested field hands into intelligent producers. With it must come all the religious and moral influences we can bring to bear on them. Before the War the South was a feudal country. Since the War, it has been our duty to change it to a country in which every citizen bears a moral responsibility in the work of bringing happiness to the people.

It is our work to bring about the most abiding peace between the races. A semi-hostile attitude always brings about a great amount of immorality. Where there is the most hostility there is the most intermingling of blood. Our only safety is in making the interests of all, our interests. There must be a community of interests. A war with Japan would frustrate all this work by bringing up new controversies that ought to sleep.

Our effort to do the work of uplifting humanity by the mission station and the missionary school is well begun, but we will need another century to accomplish even the preliminary work.

If the old red dragon in the form of our war spirit should break forth at this time, it would be the world's greatest calamity. The advocates of universal peace should bestir themselves and in this moral battle fight for one of the world's greatest undertakings, viz, the substitution of the mission station and the missionary school for the barbarous military camp as a civilizing agency.

The entire force of the home and the Church are exerted to develop children who have a will to develop conscience and crucify passions. But the old war methods reverse this, and develop what we have crucified and crucifies what we have exalted.
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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EDWARDS, MISSISSIPPI.
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PERSONALS.
-Eld. K. R. Brown is just returning from his work in the North-east part of the state.
-The hot weather was broken by the showers this week.
-This is the season of tomatoes and melons in abundance.

The M. E. district conference meets at Edwards this week.
-Bishop Lampton made a flying trip to Edwards the past week. He was appointed Bishop in the last Conference. He is now closing out his printing office.
-President J. B. Lehman will attend the Arkansas Convention before the fourth Sunday in August and from there he expects to go on and attend the Missouri Convention at Kansas City the following week.
-Never before did so many applications for admission to school come in as are coming this fall. It indicates a great year for the S. C. I.
-Beecher Matthews has been offered the supervision of the steam work at Utica Institute, but has not yet decided whether to take it or come back to school another year.
-Prof. Burgess and wife who are taking a short vacation report a pleasant time. This is the first time they have had any time off since they came in 1905.

Southern Christian Institute.
Letters from absent students tell of their impatience to return to school. Of late, the weather report is eagerly read each day, hoping for news of a probable rain. The grass is becoming parched, and cisterns are getting low.

Some of our students are taking a short vacation report time they have had any time off. This is the first year ever they have had one, so many are taking a vacation report. Are they trying to help make it more comfortable, happier, and better? If so, they are getting the real meaning of life.

Letter No. 7
Chicago, Ill., July 16, '08.
Dear Friends:--Here I am again this week writing to you about coming to school at the S. C. I. this fall. The new catalogues are out. If you haven't one, send to President Lehman for one. In the workmanship of the catalogue, you will see what our printing department is doing. It may be that you are a young man and would like to learn printing. You may be able to get a place in the printing office, if you are early enough with your application. Do not wait till next week to decide that you will come to school at the Southern Christian Institute the last week in September.

Do you want to be a man or woman of power and usefulness in the world? If so, then prepare yourselves and the world will use you to help make this a place akin to heaven.

Truly your friend,
T. M. BURGESS, Principal.

Notes From My Desk.
Again this week we have had very encouraging letters from the field. K. R. Brown writes that the work in Mississippi is moving along well. W. P. Martin writes of the school they are trying to start in eastern Tennessee. They have contracted for a property having an acre of land and two buildings, one a very good building. They expect to make the first payment on this property soon, and to open a school this fall. They wish the help and guidance of the C. W. B. M. and its Superintendent of Negro Missions.

Then there is a letter from Isom Franklin, Principal of the Lum Graded School. He tells of their summer's work; that just now they are fitting up a laundry. He speaks in high terms of the work of Luther Brooks. In conclusion he says:--"We are getting along nicely. We would like to have a good rain now. Send us a shower if you have it."

During the past two weeks two more offerings have been received for the Educational Rally Fund; one from the Lockland Church, Ohio of $5.17, and the other from the Church at Preston, Virginia, $4.20.

This makes the Educational Rally Day Fund, to date, $728.63.

I believe that if each week, during these summer weeks, we consider together some very practical topic, it may be helpful to us. Lately I have had occasion to think about KINDNESS. Just kindness! Let us then take KINDNESS for our short talk this week. Kindness is one of the things but little thought of in this great world of ours, and yet it is one of the great things for all of that. What life has not been blessed by just—kindness, blessed in a peculiar manner, as it could not have been blessed by any thing else in all the wide, wide world. Think of this. Is it not true? Kindness is one of the things that all of us can lay hold of and take into our own lives for their betterment and give out in unstinted measure for the blessing of every one we come in contact with. Kind words, kind deeds—how they shine out as we look back along the path of life and sparkle like gems of great price. If a person has been truly kind to us, especially at a trying time in our lives, do we ever forget it? We may forget all else but we remember this always. But are we kind? Do we speak the kind words, and do the kind deeds we might do as we go along life's pathway?

Continued on 7th Page.
Why The Daughter Should Be Educated

By Mary S. Hairston

A good husband will educate his daughters. I distinguish the education of daughters from that of sons, because nature has designed them to occupy places in families, and society altogether as similar.

Daughters should be well instructed in the useful sciences, comprising a good English education, including a thorough knowledge of our own language, geography, history, mathematics, and natural philosophy. The female mind so sensitive, so susceptible to improvement, should not be neglected. This sensibility presents strong claims for its culture. God hath designed nothing in vain.

Daughters should also be thoroughly acquainted with the business and care of a family. These are among the first objects of woman's creation; they ought to be among the first branches of her education. She was made for a mother. She should learn neatness, economy, industry and sobriety. These will constitute her ornaments.

No variation will be necessary to give color or expression to the countenance; no artificial supports to give shape or torture to the body. Nature will appear in all her Loveliness of proportion and beauty and modesty. Unaffected gentleness of manner will render her amiable in the kitchen and dining-room and ornamental to the sitting-room and parlor.

How amiable the parents of such a daughter, how lovely the daughter herself. How happy the husband of such a wife. Thrice happy the children of such a mother. They shall rise up and call her blessed and her memory shall live.

The influence of the female character can not be estimated. It is decisive of the character of the other sex. If her character be pure and elevated and without reproach, such will be the character of the other sex. There is no man so much a monster that he would dare be vicious in the presence of a modest and virtuous woman. Her character is a shield against even the solicitations to vice.

Everything, domestic or social, depends on the female character. As daughters and sisters, they decide the character of the family. As wives, they emphatically decide the character of their husbands and their conditions also.

It has been not unmeaningly said, that the husband must ask his wife whether he may be respected. He certainly must inquire at her altar whether he may be prosperous or happy. As mothers, they decide the character of their children. Eternity only can disclose the consequences.

Nature has constituted them the early guardians and instructors of their children and clothed them with sympathies suited to this important trust. Who that had a faithful and pious mother can without emotion call to mind her early solitudes and prayers and counsels in his behalf? Such remembrance shall not cease to warm and enrich the heart as long as it is clothed with morality. And of this and of that it shall be said in Heaven, he had a faithful and pious mother.

Half the wretchedness and misery in families arising from temper or want of economy in the wife, has not been told. Not even the habitual fault of carelessness in the husband produces more disastrous consequences. To this cause also may be attributed many of the vices of the husband. He will not love home if it is fireside is rendered uncomfortable or unpleasant, and when the love of home is gone, the man is lost. There is no redemption; better that he had not been. The appearance of the husband and the condition of the children, faithfully express the character of the wife. If she be the neat, prudent, modest and dignified woman, her husband will proclaim it everywhere he goes, in his countenance, in his apparel, in his whole demeanor, it is inscribed on everything about him. The children also, will be modest and manly in clean apparel. If she chances to possess the opposite qualities, her husband will be unclean, filthy and gloomy, he knows not why, and her children, impudent and ugly, their apparel untrimmed and unwashed. These appearances, and they are no images of fancy as surely foretell the ruin of a family as does the thunder clouds, the rain or the rumbling of the mountain, the bursting of a volcano.

How important then that every husband educate well his daughters, cherishing and maturing all the excellence of mind and temper and sincerity of heart which belong to her, yet pre-eminently fit her for the enduring relation of child, of sister, of wife and of mother. How important also, to every young man that he is blessed with such a connection.

It cannot be too often nor too strongly impressed upon the minds of fathers and of mothers too, that their daughters hold in their keeping, the destinies of the generation to come. How desirable too, that their other virtues be clothed with pity. Pious women have even been highly favored of Heaven. They were first to listen at the feet of the Savior, first to weep at his sufferings, last to linger around his cross, first to worship at his sepulchre. To them first was announced the resurrection. They shall stand nearest his throne.

Louisiana.

Editor of the GOSPEL PLEA:

Enclosed herewith find postal money order for $1.00 for my yearly subscription to the GOSPEL PLEA. It is very welcome at my home.

The children and myself read it with avidity, because, being a religious paper, it publishes nothing but what is morally inclined to inspire the growing generation with loftier aspirations.

We also get a New Orleans Daily paper, from which we read the general news, but it does not always leave us in cheerful spirit, as it contains very often, news we wish we had not read, thus clouding our happiness with gloom of discouragement.

Not so with the GOSPEL PLEA, it has no dark pages, all its pages are radiant with words of cheer and good hope.

Accept my kindest wishes.

Yours very truly,

Earliest Caudle,

Poydras.
The Evangelization of Africa.

BY A. L. MARTIN.

The question is continually presenting itself to the young Negroes as they go out from the Christian schools here in this Southland that a great revolution must come to our people in Africa. They, in a great measure feel that peculiar cord which binds the same races together, for there is a likeness of principles, a likeness of features and somehow a likeness of attraction for individuals of the same race. Notwithstanding, no race is justified in working for itself alone, but should contribute something essential to the welfare and development of all races. When this inclination toward our own race reaches the point where we gladly withdraw our assistance from another race or any member of another race, the result is selfish living. Here, I presume we violate, in a measure, one of God's great commandments, go and teach all nations baptising them all with the same baptism regardless to nationality, race or color. In so much as it is the common sentiment of the American people that each race is inclined to do for its own progress, we realize it to be a fact that the American Negro should be greatly concerned in the evangelization of Africa, and more in sympathy with the divine plan for changing their present condition; not that we should stand afar off and say it is not my duty, when the call comes to go forth unto all nations and hold up the Christian's Banner. "History teaches that particular races are selected to do particular work and to contribute to the sum of human progress the products of their own peculiar genius." The Negro youths, as they spring into usefulness, come into possession of the real meaning of the above historical quotation and resolve within their hearts that they will contribute a part of their genius for the evangelization or the redemption of Africa.

As we study the life of the Jews we find that they were a peculiar people, not only a peculiar people but having a peculiar work to do. Even the land in which they dwelt was peculiar for their activity. Still the task was theirs to foster the idea of the true God.

Considering the work of the Jews under peculiar conditions, is it possible that one member of the Negro race would say that God has left him without a part to play in the work of civilizing and Christianizing the world? No, we dare say God has left him his part to perform. If so, what land must he choose? I say Africa. For in so much as every race must make its own history this would suggest that a very large amount of our service should be contributed for the evangelization of Africa.

Three very prominent and serious questions are now before the American Black man. viz: social, moral and practical religion. These questions must be studied earnestly and as a result give place to new ideas and resolutions up through our different stages of development. In proportion as we understand these questions as they are presented to us, in like proportion will we come into possession of the spirit which forces us in sympathy with the magnificent movement for the furthering of Christian civilization in Africa.

The great question of Missionary work, the spreading of the Gospel of Christ is now on, and behind it is the question of preparation, and as many as are prepared will be called. To be prepared to do this work we must be educated. When God in his own way turned out four millions from the American school of bondage they were in possession of all the elements of Christian civilization. But these elements needed cultivating.

All the powers essential to the development of the powers within us may be called education, for it is the power which leads souls to what is best and makes what is best out of them. In so much as this is true, it would suggest that if we are to do the work of Christianizing our forlorn people and energising souls ready saved that they sink out of self and look beyond their own ground into unexplored territory.

Once upon a time, Paul, a disciple of Christ, while out on his missionary tour, wanted a man; and as he approached the cities Derbe and Lystra, beheld a certain disciple whose name was Timothy and who was of good report, well educated. Him he chose. The character here represented shows that the first step to be taken is that of preparation. This young man was ready for a call to some good cause and unselfishly serve others at an age when much endurance was required to plant the Christian religion. To my friends, allow me to say, be ready: when the call to a noble cause comes, for it is sure to come as it came to the boy Timothy. If the call should be to Japan, China, South America, Mexico, Africa or here in the United States for the advancement of civilization, be ready.

The cry of need of light in Africa has not yet appealed to the deep sympathy of the Christian masses; nevertheless, they must have the light. This is a phase of our responsibility over which we should meditate daily. For when Africa is once filled with Institutions and the light of the religion of Jesus Christ the entire race will be steadily rising from the depths of degradation. The mission of spreading the Gospel is the greatest mission the world has ever known.

The apostle Paul recognized it so, when he said to the Church in Rome, "I am not ashamed of the Gospel for it is the power of God unto salvation to every one that believeth."

Editor 8, Miss.
Lord's day in

Mississippi.

Dear readers: The writer is now in a meeting at Port Gibson. The services have been well attended. Up to date, one has made the good confession, and was baptized. Two reclaimed, one from the Methodist, one from the Baptist. The meeting has a good interest. We hope to be able to do much good in reviving the congregation, and at the same time make additions. The convention will convene at Fayette Wednesday before the 4th Lord's day in August. We hope to have the convention well attended. The delegates that expect to attend the convention should write to Bro. L. R. Garrison, Fayette, Miss. The Jackson church, when seated, will be ready for service. Every disciple should make a great effort to meet the payment that will be due the first of September.

The Sunday-school convention will convene Friday before the 4th Lord's day in July. The outlook is for a good convention. By the request of several ministers we call a ministerial meeting at Martin Christian Church, Friday before the first Lord's day in August. Ministers and officers of the churches are requested to be present. Meeting will open at 10:00 a.m. come and let us discuss the scriptures for in them we will find life.

Yours for Christ,

K. R. Brown,

Port Gibson.

South Carolina.

Dear Editor:—Please give me space for a few words in regards to our Sunday-school Convention. We are planning to make this the grandest Convention ever held since its organization. We have tried to get the best material to the front feeling they will appreciate the being representatives enough to attend. We only wish time and space would have permitted us to put more of our girls and boys on the program. However, any desiring to read an essay or give a lecture will be permitted to do so. We have more schools which we know must have some bright young people whom we could have given a place, but we failed to hear from them in our last meeting, and it was time for the program to be issued. But this will not debar you from using your talent in the Convention. We are anxious to hear from you during the session. In order for us to have a grand session we must get interested. Superintendents and teachers should keep the Convention in their minds and before the minds of their scholars. We want to hold up our light in Fairfax and put an impression on the people that our motto is to press forward. Every preacher should try if possible to attend and encourage the members and friends to attend. It is our duty. There will be necessary arrangements for all who attend. My friends, please try and come the first day. Don't wait until you think the session is over.

May our coming together in Fairfax will do much good as we have never held a Convention here before. One important feature will be the music rendered by the Three Mile Creek Choir in charge of B. J. Rease. Indeed it will be something to the soul to sit and enjoy the beautiful music of this Choir. Let us all pray and trust the Lord that He will be our captain in this battle.

Yours for the cause,

J. C. Counts, Pres.

Fairfax.

Mississippi.

Dear Editor GOSPEL PLEA:—Please allow me space in your valuable paper to say something about the good time we had at Port Gibson on the third Sunday in June. On the above named Sunday it was my good pleasure to be present at Christian Chapel in Port Gibson and preach at three o'clock and at eight o'clock. We had a good engagement at both services. At the close of the evening sermon when the invitation was extended the wife of the Baptist preacher came forward and renewed her membership with the Christian church. This good sister had once been a sheep of our flock.

At night another sister who had once been a sheep of the flock and had in a measure strayed away came back and took her stand once more for the right. Brethren this is what I mean by speaking of a good time at Christian Chapel.

Brother Dixon, pastor of the A. M. E. church at Port Gibson, was present with us at the three o'clock services. Brother Dixon is a large hearted man and is ready to serve in the cause of the Master anywhere and at anytime.

Brother Honedo, the pastor of the Baptist church at Port Gibson was in the meeting. He is also a large hearted man and believer in doing the Master's service anywhere.

I found it best in my own judgment not to attempt to organize the sisters at that point on that particular day.

You remember that the wise man said there was a time for all things, so just be easy and the time will come for that point.

May the blessings of God be upon brother Brown and his band of workers at Port Gibson.

I am yours in the Master's service,

H. G. Surn.

Uico.

News from Fayette St. Christian Church Sunday-school.

Dear Editor:—Please allow me space in your paper to say just a few words about the Christian workers in the Fayette St. Christian Sunday-school and Church.

Friday, June 26, the third annual meeting of the Piedmont Colored Sunday-school Convention met in the church at 9:30 for business. Mr. G. F. Ragsdale President. Business ended Saturday evening. There were four noble sermons preached by Eld. Launder Back, from Roanoke, Va., Brown of Roanoke, Va., W. A. Cole of Lynchburg, Va., and P. H. Moss the pastor of Martinsville Christian Church. Sunday at 3:30 p.m. was rendered one of the most beautiful and interesting literary programs ever had in the Convention. The following is half the names of those who performed. Mrs. Lucy Spencer, Winston, N. C. a solo and essay; Mrs. Mariah King, an essay; Miss S. E. Griggs, a solo; Miss Kallie Kinney, an essay; subject Stepping Stones; little Lillian Ragsdale, gave a recitation and the writer an essay, subject, why (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 have received several personal letters this week which brought cheer and joy to our hearts. We will pass the good news on to our readers.

Mrs. J. C. Counts of Fairfax, S. C., writes that she is deeply interested in the work of the C. W. B. M. and that she is going to do all she can to organize some auxiliaries in that state.

Bertha Bridges of Sherrill, Ark., writes that their Jr. C. E. has only six members, but they are all as faithful as they can be and they all like the work. Bertha is one of the charter members of the Jr. Society at the S. C. I. When she went home after Commencement she took literature with her along with an aim of organizing one in her home church.

Cleveland Cox and Freddie Tucker both S. C. I. juniors who are spending their vacation at their homes in Yazoo City, write that they often think of their society and hope to return when school opens in the fall.

Auxiliary Program for August.

REGULAR TOPIC FOR THE DAY: Our School Work in Mexico—What Are Our Schools and Where Located? What Kind of Work Are They Doing?

SPECIAL TOPIC: A Memorial meeting for Mrs. Helen E. Moses.

HYMN: “Abide With Me,” one of the hymns sung at the funeral service of Mrs. Moses.

BIBLE LESSON: General Topic—Communion With God or Prayer and Praise of His People in Bible History.


Hannah prayed for her heart’s desire, a man child. In bitterness of soul she fervently pleaded with God to hear her petition. She promised to give the boy back to Him all the days of his life. God answered her prayer; she rejoiced.

The greatest gift the Christian Woman’s Board of Missions can bring to the outer is the courageous, united prayer of the Christian womanhood of the church. When we, as Christian women, have learned to pray in this way we may claim the promise, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

There never was more need to pray for ourselves and our work than just now when we are trying to adjust ourselves to our loss and learn to do without our friend and leader, our dear Mrs. Moses.

A CIRCLE OF PRAYER: Ask that every member present have some little part in this quiet time of waiting in His presence. Following the circle of prayer have some one recite 1 Samuel 1:1-10.

HYMN: “A Charge to Keep I Have.”

BUSINESS PERIOD.

ROLL CALL: Answer to name at roll-call with some reference on the promises for the life beyond.

OFFERING: “We should give as we receive, cheerful, quickly and without hesitation.”

MISSIONARY TUGS.

Home is the place above all others where the child of God ought to make his endeavor to do good. Home is the place where he should strive daily to witness for Christ. Home is the place where he was daily doing harm so long as he serving the world. Home is the place where he is especially bound to be a living epistle of Christ as soon as he has been mercifully taught to serve God. May we all remember these things daily! May it never be said of us that we are saints abroad but wicked by our own fireside, talkers about religion abroad but worldly and ungodly at home.

J. C. Pyle.

Mississippi.

Dear Editor:—Please allow me space to make the following report. The Forest Grove Auxiliary sent Mrs. M. E. Harlan $2.50 for the last quarter. May the Lord help us to go on with this good work. The new Auxiliary at the St. Luke Church at Martin sent $1.00 to headquarters. They have the following officers: Mrs. Ella Wells, President; Miss Florence Withers, Secretary; Mrs. M. Smothers, Treasurer. These and other good sisters are there, working for the Lord. I visited them July 5th, and notified them that our C. W. B. M. convention has been changed from Fort Gibson to Martin to convene the 5th Saturday and Sunday in August. We are expecting Mrs. J. B. Lehman to be with us. We hope to have a large delegation and a large gathering to hear the good things about this work.

We are now getting ready for our State Convention. We want to help all departments of the Church in every way we can.

May the Lord help us to make a good report. I pray that all Christians may work together; for “together we stand and divided we fall.” So let us always meet together to do the will of the Lord and he will meet us and bless us.

Yours for His Cause.

HATTIE J. GRIFFIN.

Tillman.
News from Fayette St. Christian Church Sunday-school.  
(CONTINUED FROM 5TH PAGE.)
The daughter should be educated.  

After the evening service the see’y, prof. J. H. Thomas, announced the collection $57.57. The meeting then adjourned.  

Yours in Christ,  
MARY S. HAIRSTON.  
Martinsville, Va.  

NOTES FROM MY DESK  
(CONTINUED FROM 2ND PAGE)  

Let us think about this. Let us try it! Right, while you are to be KIND; kind to those you meet with: do the kindness that it lies in your power to do, and just see how it works. It is a mighty power, believe me, and one that, too, often, in this day of ours, is forgotten. Cast it upon the waters and it surely will return unto thee. The cup of cold water, given in His name, is not forgotten. I cannot think of anything this world of ours needs much more than true kindness.

We shall not pass this way again.
My heart, in pain shall we refrain
From tenderness,
And cease to bless
Each added hour that love may give?
We shall not pass this way again.”

CINCINNATI.  

"The One Overshadowing Issue"  
THE SALOON MUST LEAVE AMERICA.

That is the overshadowing issue of this campaign.  
There has been a gradual and healthy growth of public sentiment against this ruinous traffic until a wide and insistent demand has sprung up for its absolute removal—the abolition of its manufacture and the elimination of its sale.

Its inherent evil has brought doom upon itself. For years it has been the willing tool of every malign corporate influence, and in turn has been the leader in every degree of vice and has fostered and protected the criminal and vicious. It has bought city councils and corrupted state legislatures, and blocked many laws that sought to loosen its yoke from the necks of the people.

Notwithstanding its long life in our midst, there is not one good man who can say one good thing about it. Not one syllable can be spoken in its favor that is not dictated by self-interest. It poisons the political life in every town and city in which it exists, disgraces public officers and betrays public trusts, defiles public service, and degrades public servants.

It has no legitimate place, because wherever it touches it brightens like fire and leaves only the ashes of former prosperity and former happiness in its wake. It gives nothing, but takes everything. It builds nothing, but is ever destroying. It panders to the weakest and worst traits of man, and strangles every impulse for good and decency. It is the father of murder and the mother of theft, the sister of harlotry, and the blood brother of degeneracy.

It fills the morgue with the suicides, whom it has left hopeless, and the jail with the criminal, whose conscience it has destroyed. It crowds the poorhouse with the indigent who has made penniless, and the asylum with inebriate it has left brainless. It peoples the orphanage with children it has made parentless, and the cemetery with graves it has not left tenantless.

There can be no cause for the existence of a traffic that brazenly and defiantly kills and steals and farthers every crime from rape to arson. Not content with sapping manhood and decency, it often defiles womanhood and virtue. Its shadow hangs over every house and menaces every hope. These are some of the reasons why the liquor question is the overshadowing issue of this campaign. Are they not sufficient? Can any man honestly say that they are unsound or untrue?

The friends of the whiskey traffic represented invested money and that therefore it should not be treated without some consideration. It deserves no more consideration than a coiled snake or an ambushed assassin. It is well aware that much of the money crossing its bar represents the food of hungry children, the clothes of women, and even the meagre fuel that fights off bitter cold—yet it takes every penny in sight without a qualm or regret. Could a snake do worse? It knows that it is wrecking home and happiness and destroying the very soul of its victims, but it does not hesitate. Can an assassin do more? Doesn’t he do even less?

It knows that it is wrecking manhood, debauching politics, and binding people to a hellish slavery. It knows that it is stealing the honor of man, the virtue of woman, and the future of the child—and it continues stealing them. What chief in all criminal history can approximate this record.

"Show this traffic consideration?" Emphatically no. We hang murderers it has manufactured, we ostracize the harlot whose livelihood it furnishes, and incarcerate the thief whose honesty it has destroyed. "Show it consideration!" What a travesty upon justice.

The friends of the administration claim that the passage of a law destroying this traffic will "assail personal liberty." The object of a prohibition law is to curtail the right to debauch other men, to check plunder, to minimize graft, to abolish ballot-box stuffing, and to protect the helpless. It "assails personal liberty," but only that "liberty" to "curtail personal liberty" in every matter that is a menace to the people. No one denies the justice of the laws that denies "personal liberty" to the gambler or the thief, the bucketshopper or the policy man. Liberty is a sacred word to the true American citizen, and nothing shows the cunning of the whiskey benchmen better than their perverted use of this word. It is a "catch" word used for the purpose of creating a prejudice that will conceal the real issue.

—Nashville Tenn.
Lesson 5.
Edited From Standard Bible Lessons.
Lesson for August 2.

David Anointed at Bethlehem.

Time.—B. C. 1065 (Usher, B. C. 1027 (Revised.) Place.—Bethlehem.
Persons.—Saul, Samuel, Jesse, David, Eliab, Abinadab, Shammah.
Division of Old Testament History.—The Period of Power.

Golden Text.—Man looketh on the outward appearance, but Jehovah looketh on the heart.

INTRODUCTION.

This lesson for today follows closely after that of last week. Only a few verses are given between the two. We are about to study the last public act of the great man Samuel. His work has been of supreme value to the people of Israel. "As an organizer, he united the twelve tribes as a judge, he made them decrees from a just balance; as a prophet, he anointed the new king, whose appointment was to deprive him of the major part of his power and authority in all things he showed himself the man." 

This lesson introduces the ruddy shepherd boy who afterward became one of the most important persons in the Old Testament History.

David's father was Jesse, the Bethlehemitc, the chief man of the place. There were eight sons and two daughters. When Saul lost all affection for David, he, almost uniformly called the son of Jesse, to remind every one of his humble origin, all the while ignoring the fact that his own father, Kish, was no more a king than Jesse was. When David was in the care of Adullam, he was joined by his father, his mother and his brothers. The relation between Jesse and David brought the former into mention in prophecy.

This ruddy boy who was on the hillsides attending his father's sheep, was already, if not a king, endowed with kingly gifts, and with those gifts more than kingly, which gave to his royal state in after years its truest splendor and glory.

EXPLANATORY.

1. HOW LONG WILT THOU MOURN FOR SAUL?—He continued to mourn for Saul, not merely for his own personal attachment for the fallen king, but also, or perhaps still more, from anxiety for the welfare of Israel. Fill thy horn with oil. Horns in ancient times were polished and hollowed out and used as cups or bottles. The oil was likely such as was used for anointing the priests. "The hand of Samuel did not now bear the scepter to rule Israel, but it bears the horn for the anointing of him who must rule." JESSE THE BETHLEHEMITE.—Jesse was the chief man of Bethlehem, and the grandson of Boaz and Ruth. For I have provided me a king among his sons. One among the sons of Jesse was endowed with the needful talents to become a mighty king, and he was making the right use of them.

2. HOW CAN I GO?—The sacred historian does not conceal from us the fact that Samuel was afraid, but relates the fact; here is an evidence of veracity. If Saul hear it, he will kill me. The act of anointing another king would be regarded as an act of open treason. "That there was some foundation for Samuel's anxiety we may infer from the fact that the Lord did not blame him for his fear, but pointed out the way by which he might anoint David without attracting attention." TAKE A HEFFER WITH THEE, AND SAY, I AM COME TO SACRIFICE TO JEHOVAH.—The Lord does not counsel Samuel here to use, prevarication or deception. Samuel is not bidden to pretend that he goes for one purpose when he really goes another. The sacrifice was not a substitute; while it afforded an occasion for the anointing, it was intended to add to it a deep religious significance. Samuel was not to disclose all his reasons; but he made no false statement about them, nor does he seek to create any false impressions by his actions.

3. AND CALL JESSE TO THE SACRIFICE.—The directions are contained in this verse: (1.) To call Jesse to the sacrifice and the sacrificial feast. (2.) To await divine direction. (3.) To anoint us king him whom God shall name. It was not God's purpose to stir up a civil war by a rival king, or to set the example of rebellion by driving Saul from the throne while alive, hence the new king was secretly selected and patiently abided his time, refusing, in spite of provocation, to raise his hand against Saul.

4. AND SAMUEL DID THAT WHICH JEHOVAH SPEAKED.—The troubled condition of the soul which could not accept God's thoughts and ways disappeared before the strict obedience of the will. COMEST THOU PEACEABLY?—Literally, is thy coming peaceable?

5. SANG THEY YOURSELVES.—They were required to appear at a sacrifice in clean garments and with their bodies legally cleansed by ceremonial bathings. To sanctify is to set apart. They were thus to be set apart from uncleanness to a holy service in offering sacrifice to God. AND HE SANCTIFIED JESSE AND HIS SONS.—In the case of Jesse's family, Samuel superintended the necessary purification himself.

6. HE LOOKED ON ELIAB.—Eliab was the eldest son of Jesse and was very strong physically, seeming to be in this respect a natural counterpart of Saul. But as Stanley here suggests, the day was gone when kings were chosen because they were head and shoulders taller than the rest.
THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIII. Edwards, Mississippi, Saturday, August 1, 1908, No 29.

Helpful to All.

The political parties have made their nominations for president and by the first of August the great quadrennial battle will be on. The great mass of men will enlist from purely selfish purposes. The candidates for the high offices want the honor while those beneath them hope to gain something by their triumph. But this is probably due to our system of politics. Our system of government is perhaps the best yet devised, but it is far from what we need. Our political contests are based fundamentally on selfishness. Every interest goes into the fight to gain for itself advantages and men serve their interests for the political power which will give them.

There are a number of things that are seen in the battle this year that illustrates this. President Roosevelt had made himself obnoxious to the great mobbed men of the East and they lay in wait for him hoping to catch him in some unfortunate move. This came to suit their order when he discharged without honor the Negro soldiers. This offered two good openings. By it they thought they could get enough southern delegates to the National Convention to defeat Roosevelt or his man, and, falling in this, they hoped to defeat him at the polls. Many of the Negroes fell into the trap and permitted themselves to be thus used as cat's paws. Since Bryan is nominated he is face to face with the question, Shall he bid for this Negro vote? Some prominent eastern Negroes visited him and claim that he did give such a promise, but when the southern democracy threatened revolt, he repudiated it. Very likely he will follow a course of outwardly standing for southern democracy and privately bidding for the Negro vote in the doubtful states.

The candidate for vice-president, Mr. Kern, has recently felt himself called upon to apologize for his wife's belief in Sunday-closing and Prohibition, because he feared it might lose the liquor vote. The liquor traffic is thoroughly aroused because of the great advances. Prohibition has made and they propose to severely punish all those who have tampered with it.

The Republicans, on the other hand have shown the same trucking spirit. In their platform they have reaffirmed their previous declarations in favor of the saloons. Their chief candidate, Mr. Taft, has taken pains to show that he would not for his life offend the liquor interests. He would rather grasp victory for the present with all this evil than "to have respect unto the recompense of reward" which could only come in the future.

Opposed to these two parties are the Populists, the Socialists, Socialists Labor Party, the Independence League and the Prohibition party. All these but the Prohibitionists, are pleading the cause of some special interest. The Populists are the middle class of common people, mostly farmers, who want more power and privilege. A party pleading for pure socialism would be altruistic, but the socialist party as at present constituted is the champion of labor unionism. The Socialist Labor party is American nihilism. They believe in the overthrow of all the existing order. The Independence party is an effort to combine in a party the discontented elements of the various parties. The Prohibitionists are the only ones who are purely altruistic. The party is an effort to combine the Christian sentiment of our country for the overthrow of vice entrenched in venal commercialism. They are not laboring for themselves, for all these have in a large measure escaped the baneful effects of the monster evil; but they are laboring for the redemption of a class that is bitterly opposing them. Their growth is slow because it is hard to find a very large body of men who would from purely altruistic motives thus sacrifice from year to year for others. But as the movement grows and victory draws nigh, the chord of selfishness will be touched and they may go as other parties have done.

Now the lesson we would draw from all this is, that the only safe way of entering the political lists is an altruist. If any of our readers are preparing to vote for one of the candidates this fall, our counsel is that they vote for some principle that will be for the good of mankind, and that they carefully avoid voting for something that appeals to their selfishness. The man whose life is large enough to forget self and offer itself on the altar for the good of all men, will make for himself a place in the hearts of his fellows that will be a blessed heritage to hand to children's children. He who spends his energy to grasp advantages for self completely wastes his energy. He loses his life. Suppose the Negroes could defeat Taft and elect Bryan, where would it leave them after the election? Like the saloon vote, the Irish vote, the German vote, they would become political tramps standing about after each election looking for political handouts. But suppose they should defeat one or both of these because they had seen the great need of others.

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.

TER AT THE FAST OFFICE AT FORDWARD, MAIL
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Send all Communications to
THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.
ENTERED AS SECOND CLASS MAIL MAT-
TER AT THE POST OFFICE AT EDWARDS,
MISS.

Personals.
—D. A. Cook has sold about
seventy-five copies of Paul Law-
rence Dunbar. In addition to
this he has put in many weeks
hoing cotton. In a few weeks
he expects to go to Arkansas to
take up his work.

—The Lum Grade School cata-
logues were printed the past week
andshipped to the school. We trust
all the friends of the school will
send for one.

—The rains the past week
have given new life to vegetation.
The fall gardens at the S. C. I.
were all prepared and when the
rains came they were planted.

—Luther Brooks is hard at
work getting ready the boys' hall
at the Lum Graded School. They
expect a good session the coming
winter.

—This week we give up a good
deal of space to temperance news.
There are many things along
the line of the fight against the
saloon that our readers ought to
know. The victory that is com-
ing ought to make all of us re-
joyce.

—Next week's issue will be
largely given up to Bro. Kenoly's
work in Liberia, Africa. We have
just received a letter from him
and five or six from his pupils.

Southern Christian Institute.
Much interest is being mani-
fested in the Sunday-school lessons
for this quarter. The lives of
Samuel, Saul, David and Jonatham
are full of valuable lessons which
charm those who study them ear-
nestly.

Some excellent lesson reviews
have been given by students this
month. Those who are to give the
reviews in August are Lily Frazier,
Stanford Matthews, Mary Broomer,
Arthur Williams and Malinda Sneed.

The hot, dry weather of a month
has been broken by good rains
the past few days. This is fine
for the fall garden seeds lately
planted.

The orations, essays and music
presented at the "Three G" literary
society Monday night showed
careful preparation and did much
credit to those who gave them.

The Y. W. C. A. meetings are
growing in earnestness and pur-
pose. One new member was added
last Sunday.

Letter No. 8
Dear friends:—Although I am busy
with a few weeks of Summer vaca-
tion, I still have time to write a
few words to you about coming to
the Southern Christian Institute to
school this fall. Everything now
pointing toward the best year of
school in the history of the S. C. I.
It would be too bad if you would be
too late, and we could not find
room for you. Why not be there
at the opening of the fall term in
September?

Have you noticed in the new cata-
logue how thorough our course in
Mathematics is? After you finish
your course in Arithmetic you may
take two years in Algebra, one
year in Plane Geometry, one term
Solid Geometry, one year in Ad-
vanced Arithmetic, and two terms
in Trigonometry.

Yours very truly,
T. M. BURGESS, Principal.

Sunday-School program for con-
vention to be held at Plummer-
ville, beginning at 9:30 A. M. Au-
gust 22.
Song, Prayer and Bible Reading.
Enrollment of Delegates.
Reports of members and money
raised during the year.

Eight minute talks by the fol-
lowing delegates on the topic;
How shall we proceed to make our
Sunday-school a success? Moses
Mitchell, J. D. Jones, Captain
Martin, Mansfield Bright, W. G.
Mc Farlin and others.

Discussion on the topics.
The kind of Literature we shall use
and the kind of Sunday school
leaders we should have. Five
minutes each.

Treasurer's report, Mrs. L.
Bostick.
Secretary's report, G. D. Jones.
Appointment of committees on
Time and Place, Ways and Means,
and Nominations.

Latest Temperance News
John G. Wooley in his address at
the world's Temperance Congress
thus epitomized the character of the
brewer:
"Notwithstanding all the evil
which can be charged against the
saloon—keeper, he is a less de-
structive citizen than the smooth
capitalist that supplies him and
crowds him and bullies him to his
superlative endeavor, and adver-
tises his whisky as a boon and a
medicine, and his beer as a food
and a blessing to old people, sick
people and nursing mothers."

Dispatches from New York state
that a national organization of so-
da water and "soft drink" manufac-
tures has just been effected in
New York City. The spread of
Prohibition throughout the nation
is said to have greatly extended the
market for these products and that
an immense organized movement
for the improvement and purifi-
cation of "soft drink" manufacture,
and the systematic education of the
people in its use as a substitute
for alcoholic and other dangerous
beverages will be launched Sep-
tember 1st Atlantic City. A fea-
ture now being proposed by the
trade is the holding of a Nation-
al educational show each year in
some large city.
Heart To Heart Talks
With Our Young Folks.

MOTTO:—One today is worth two to-morrows.

I wonder how many of my young people ever thought how much money is spent annually to give young people a good place to play. The young person who grows up on the plantation is not confronted with the play or recreation problem. In those broad acres, he may find plenty of room to "turn around." But think of the thousands of children in our great cities who hardly ever see a blade of grass except in the parks! Where can a child play whose home is amid the din and the rush of a large city? See the human turmoil about him.—street cars on double tracks in front of his home, elevated street cars above the house, underground street cars in tunnels under his house. Every hour of the day and night, wagons, buggies, automobiles, and various other vehicles, make the air hideous with indescribable mixture of sounds. Boys and girls who do the world’s great work, are not reared under such conditions. But you ask, Has this child no place to play? In imagination go to the playground in the park. See every convenience made for his happiness. See the little fellow wading in the clear pure water, swinging in almost every conceivable device, "teetering" on the "teeter board," and running unmolested among the beautiful flowers and pretty green grass.

Most of my young people who shall read this Talk, live on the farm. God grant that most of you may choose to remain there. The farmer who has a clear conscience and owes not any man, ought to be the happiest person in all the world.

My Letter Box.

Henry Campbell, Muskogee, Okla.

Dear Uncle Isaac, it is always helpful to me to read your magnificent letters. I feel like it is my duty to write and tell you something of the city of Muskogee, as I see it. My work makes me very familiar with the people here. This city is a city of graft, and everybody seems to be striving for self and never turns a hand to help the other fellow. But there are some that are willing to help those that will try to help themselves.

This city is crowded out with common labor and if it were not for the street work there would be many hungry people here. The leading men of Muskogee are awake to this. They are trying to make it possible for those who desire work to get it. The polls are open and the people are voting bonds for an addition to the works and sewers.

I’ve secured means enough to pay my way back to the S. C. I, and pay half of my schooling. I am likely to return at any hour. At times I sit in my room reading something and I look around to say something to some of my schoolmates, and I find myself at a distance from the S. C. I. Not a voice can I hear like the voice of a schoolmate. It would be grievous to me if something would prohibit me from making my return to the S. C. I.

I enjoy reading the things that are contained in the Pera, more than I do any other paper. I am a lover of the Church of Christ and its works.

V. C. Draper, Edward, Miss.

Dear Uncle Isaac:—I take great pleasure in writing my first letter to you. I am a student of the Southern Christian Institute, and it makes me feel good to know that you are trying to teach boys those things that will help us do right. I feel that my work is not good enough yet. I am striving with all my might to make a man of myself, and I feel that I am at the right place for that. We are having good Sunday-school and Y. M. C. A. meetings. If a boy wants to make something of himself, this is where he ought to be. I have been here five months, and I would not take anything for what I have learnt. Let us not forget our God.

Lee Nora Moore, Lyons, Texas.

Dear Uncle Isaac:—It has been some time since I addressed a letter to our page. However, you all are not forgotten, but I have had several things to keep me from writing. On the first day of May the Death Angel entered our family circle taking our baby boy from our midst. He had suffered all his life from nervous spells, but still it was hard to give him up. We will try to meet him again in that Sweet By and By where our darling is now at rest. Uncle Isaac, I am sorry Mammy’s Boy is ended. It was a beautiful little story and I certainly enjoyed reading it. Some places it would almost make you weep, and some places make you laugh; and it ended so sweet. I think a lot of our boys should take pattern after Wallace. And girls, we ought to live for others and not be narrow-hearted and selfish like I am afraid some of us are; though I can’t think any one who reads “Heart to Heart Talks” can be mean and selfish.

There was a barbecue about six or seven miles from our home on the Fourth of July, but none of our family went.

Uncle Isaac, they have started a Bible Class at Zion Christian Church. I have not been to it yet. I wish some of the young folks from other states would describe their homes. I think my home is a beautiful place. We live out about four miles from Lyons. We raise corn, cotton, cane, potatoes, water melons and truck garden. We get plenty fresh air here. The sweet little birds sing and we see beautiful flowers growing almost every where. Uncle Isaac, if you ever come to Texas be sure and pay us a visit. I suspect you would like out here alright. I will close. Best regards.
Reports from the Field.

South Carolina.

Dear Editor:—I wish to say through your paper that the past month was quite a successful one with me in my work. The Lord gave me strength and health to visit all of my appointments. The first Lord's day found me at Cherry Grove, the second Lord's day at Three Mile Creek and that Sunday evening I drove five miles to Ehrhardt where I preached one sermon. They have arranged for me to preach there every second Sunday evening. We have no church here but I trust that some day we will hold a bright light in this town. With best wishes for the Plea and its readers.

I am yours fraternally,

Fairfax.

"The One Overshadowing Issue"

LIBERTY AND DEMOCRACY—the rallying words of the best citizenship of the state, used by the adherents of the liquor interests, become prostituted. Their claim that democracy means local option and nothing more, is as farcical as their claim that personal liberty means personal lic case. If democracy means pure laws, good government and personal liberty, it must be by the very nature of its own definition, destined to destroy that traffic, about which there is nothing good or pure and which substitutes license for liberty. The argument of the unspeakable whiskey gang is that prohibition is not democratic. The greatest good for the greatest number is the very foundation stone of democracy and any attack upon organized vice is democratic.

Injury to business is another insistent cry. The gang knows how dear to the average heart is the dollar, and they twang upon this chord with unflagging persistency. It is the bogey with which they whip the timid into line. Injury to business was the cry of those when they hounded Christ to the cross, injury to business was the wall when the United States was born, injury to business was howled when the commercial debaucheries of the trusts were exposed, and injury to business is the black flag under which every form of commercial piracy hides whenever its "rights" are assailed.

They reinforce this cry with articles and letters written by purchased pens and printed in subsidized papers, claiming to picture cities that have banished liquor, showing them grass-grown and moribund.

The constant proof of the falsehood of these documents does not deter them and the reiteration of the same untruths occasionally accomplishes its purpose by weakening some timid merchant who fears to take a right stand for right's sake. Prosperity and progress are as sure to go hand in hand with whiskey elimination as is daylight to accompany the sun.

The men who are free from the shackles of political obligations and "business influences" are prepared to meet this question. They are ready and willing to make the utter destruction of the whiskey traffic and the emasculation of the power of the saloon THE ISSUE OF TO-DAY.

The men of America have never faltered in a great crisis.

We believe that it is only necessary to remind them that to-day their ballots are needed in defense of Home and Decency.

THE WHISKY SHOP MUST GO.

— Nashville, Tennessee.

NATIONAL PROHIBITION COMING:

ASTONISHING RECORD OF FOUR YEARS SINCE LAST PRESIDENTIAL ELECTION.

AN EYE OPENER TO PATRIOTS AND POLITICIANS ALIKE.

WHAT THE PEOPLE ARE DOING TO THE RUM-POWER.

Herewith is a briefly summarized record which shows at a glance that the people have themselves already launched a national campaign for the complete overthrow of the liquor power in America.

The battle has only begun but it has started in ten thousand corners of the land simultaneously, and there can be no denying its size, importance or promise of permanent triumph.

The double handicap to date is first, the lack of Federal Protection for Prohibition territory from their organized invasion by the brewers and liquor makers of license states, and the second fact that Prohibi-
tion, while always better than li-
cense, will never get a square deal
anywhere until the manufacture
of the beverage poison is prohibi-
ted everywhere.

During the past four years the
amount of Prohibition territory has
been doubled and 20,000,000 peo-
ple added to those living in prohi-
bition cities, counties and states,
making an aggregate of over 40,
000,000 now by their own choice in
saloon-free districts.

The figures below show that
nearly two-thirds of the territory
and nearly one-half of the people
are under Prohibition protection,
while more than one-half of the
men would support it at the first
opportunity, once the facts of Pro-
hibition can get a fair hearing:

| WHAT THE RECORDS SHOW: PROHIBITION PROGRESS IN FOUR YEARS, 1904-1908 |
|-----------------|-----------------|
| ALABAMA         |                 |
| 1904, 20 Prohibition counties, 11 Dispensary, 35 License | 1908, State Prohibition (In effect December 31, 1908) |
| ARKANSAS        |                 |
| 1904, 44 Prohibition counties, 29 License, 2 Partially License | 1908, 57 Prohibition counties, State Prohibition certain in 1909 |
| CALIFORNIA      |                 |
| 1904, 175 Prohibition towns | 1908, 250 Prohibition towns, Large part of South California Saloon free, Prohibition Party well organized |
| COLORADO        |                 |
| 1904, Two Prohibition towns, No Local-option law | 1908, Nearly 100 Prohibition towns, State Local-option law passed 1907, Denver half Prohibition. Prohibition Party well organized |
| CONNECTICUT     |                 |
| 1904, Half of State local Prohibition | 1908, Increase in Prohibition vote, State Prohibition campaign on, Prohibition party well organized |
| DELAWARE        |                 |
| 1904, Few small prohibition towns | 1908, Two-thirds of state under prohibition. State campaign on. |
| FLORIDA         |                 |
| 1904, 30 prohibition counties | 1908, 37 prohibition counties, State prohibition campaign on, GEORGIA |
| 1904, 104 prohibition counties out of 134, Large cities: All license | 1908, State Prohibition since January 1, 1908, Crime out in two, drunkenesses reduced two-thirds, ILLINOIS, 1904 |
| 8 Prohibition Counties, 500 Prohibition Towns, "Wide-open" Sunday Prohibition Party Vote | 34,770, 1908 |
| 35 Prohibition Counties, 2500 Prohibition Town Only two counties wholly license 23 Prohibition cities (over 5,000) Strict Sunday Closing Except in Chicago, Prohibition Party vote 89,293 Party Prohibitionists in legislature, Prohibition Party well organized, INDIANA, 1904 |
| 140 Prohibition Townships, 1908 | 900 Townships: Two-thirds of State Population in prohibition Territory, Prohibition Party Well Organized IOWA, 1904 |
| STATE PROHIBITION Lax Enforcement Law Enforcement Crusade at Kansas City, Kans., a Fizzle, 1908 | STATE PROHIBITION Strict Enforcement Prohibition Enforcement a Complete Success in Kansas City, Prohibition Party Well Organized KENTUCKY, 1904 |
| 47 Prohibition Counties, Legislature Defeated very Moderate Local Option Bill | 1908 |
| 92 Prohibition Counties State Prohibition Campaign On Prohibition Party Well Organized LOUISIANA, 1904 |
| 20 Prohibition Parishes Out of 54 | 1908 |
| 37 Prohibition Parishes, State Prohibition Narrowly Defeated in First Legislative Skirmish, MAINE, 1904 |
| STATE PROHIBITION Lax Enforcement, 1908 |
| STATE PROHIBITION Strict Enforcement MINNESOTA, 1904 |
| 400 Prohibition Towns, 1908 | 1611 Prohibition Town. Strict law enforcement. Party Prohibitionists in Legislature, Prohibition party well organized |
| MISSISSIPPI | 1904 |
| 65 Prohibition Counties Legislature Defeated State Prohibition Amendment | 1908 |
| STATE PROHIBITION Missouri, 1908 |
| 3 Prohibition Counties 1905 | 1908 |
| 77 Prohibition Counties State Prohibition Campaign on Strict Sunday Closing Prohibition Party Well Organized |
| MONTANA | 1904 |
| No Prohibition Territory | 1908 |
| One Prohibition County, Local Gains | NEBRASKA | 1904 |
| 200 Prohibition Towns | 1908 |
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. Harlan, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, Editor.

Helps For August Program.

Our School Work in Mexico:

There should be a short talk on the subject for the meeting, giving a few facts and items about the school work in Mexico. Let this be helpful but brief, that there may be time for a memorial service.

The plan for beginning a mission in Mexico included school work as a prominent feature. It has continued to be a very important part of the work since the opening of the mission at Monterrey in 1897. The school work grew until a building became a necessity. A good building was erected and has been in use since 1904. Since the beginning there has been a gradual bringing up of the standard of the schools. J. H. Fuller is now the acting President of the Christian Institute, which includes both a Mexican and an American school.

Miss Elma Ireland is Principal of the American school. Miss Bertha Westrup is Principal of the Mexican school.

A little school was started at San Luisita, a suburb of Monterrey, by a native worker. The missionaries and Christian workers gave assistance until there is now a church and a good school at San Luisita. Property has recently been purchased and this work will become a permanent part of our mission.

An advanced boy's school at Saltillo is an ideal for the future, 'To-day in the land of To-morrow,' by Jasper T. Moses, has a helpful chapter on education in Mexico. Also one on the work of the Disciples of Christ in that country. The price of this book is fifty-five cents, postpaid. It can be secured at the mission rooms, 152 East Market Street, Indianapolis, Indiana. Other helps on this topic can be found in a set of leaflets on Mexico, price ten cents; the Historical Sketch, price ten cents, and the Annual Report found in the November Tidings.

Memorial Service:

No program is arranged for this part of the meeting. Material will be found all through the August number of the Tidings. Those who personally knew Mrs. Moses will speak of her as a friend. Those who knew her through correspondence may tell of the uplift that always came with her letters. Those who have been a part of convention work should speak of her beauty of countenance, the inspiration of her public work. Special attention should be given the memorial offering. The purpose and plan for this offering will be found in articles given in the Tidings. This is a love gift and all who loved Mrs. Moses must have an opportunity to contribute.

Mrs. Moses belonged to the Christian Woman's Board of Missions, but she also belonged to the entire brotherhood. She was our best-known and best-loved woman.

Ask the minister of your church to speak for a few minutes in the Sunday morning service of this noble woman who gave her life for the work of the church, and announce that all the people of the church may have a share in the memorial offering.

If possible let all offerings for this fund be paid by September 30, 1908.

Hymn: "The Home of the Soul," sung at Mrs. Moses' funeral service.

Benediction.

Missionary Tidings.

Program of C. W. B. M. State Convention

To be Held With the Brotherhood at Plummerville Christian Church, August 19, 20, 21, and 22, 1908.

The C. W. B. M. Period begins Friday at 9:30 a. m. with Mrs. Alice Mitchell in the chair.

9:40 Song, Jesus the Light of the World.

Bible Reading, Matthew, 4th chapter, Miss Sarah Ann Godby.

9:50 Invocation, Mrs. Sarah L. Bostick, Organizer.

10:10 Song, All Hail the Power of Jesus' Name.

10:15 Welcome Address, Miss Lizzie Harris, Plummerville.

Song

10:20 President's Address, Mrs. Alice Mitchell.

10:25 Song, O How I Love Jesus.

10:30 Enrollment of Delegates.

10:40 Appointment of Committees.

Nominations, Time and Place, Ways and Means, and Future Work.

11:00 Quartet, M. M. Bostick and G. M. Thomas.

11:15 Report from Wrightsville Auxiliary, Mrs. Pennington.

11:20 Report from Washington Auxiliary, Mrs. Susan Hood.

11:25 Report from Russellville, Mrs. Minnie York.

12:00 Song. Dismission till 1:30 p. m.

Afternoon Period

1:30 Song.

Paper, High Planes of Usefulness, Miss Carrie Webb.

1:35 Report from Toltec Auxiliary, Mrs. Martha Jones.

1:40 Report from Sherrell, Mrs. Bell Ivy.

1:45 Report from Pine Bluff, Mrs. Irene Conier.


1:55 Paper, Mrs. Irene Smith.
3:00 Report of Assistant Organizer, Mrs. Emma Luensden.
2:30 Oration, Can the Negro Attain to the Highest Type of American Civilization? Mr. M. F. Bright.
2:55 The value of the Work of the C. W. B. M., Miss Sarah Ann Godby.
2:20 Report from Kerr, Miss Lottie Mitchell.
2:15 Address, Mrs. Allen Brock, Kerr. Song, Ever Will I Pray.
2:10 We Build the Ladder, upon which we Climb, Miss Allie Bright.
2:00 Essay, Where is Our Greatest Need for all Christian Work is Leadership. Sometimes they are shifted to some good consecrated woman’s shoulders who is already overburdened and so has not the time to do full part, when there are perhaps more capable women who might assume the work if they could only be made to feel that they have the ability.

If our organizers or field workers had more means to go on, our sisterhood would do a greater work. Yet prove to be very efficient. Woman is coming into her own as Christ intended she should and after she has gained her privileges there yet remains a lack of individual development. So dear sisters every where we should not sit at ease in Zion. Now a few words from the work at Washington. The sisters say they were greatly helped by my visit to them. Their pastor, A. D. Johnson, says the same and all think they will hold out to the end.

Brother and Sister Wylie are always willing and ready to help the cause. The sisters raised $2.00. Mrs. Lucy Hood was elected president and, may God help these good women to do the work.

Did you notice the great call that our beloved sister Alice Mitchell, the chairman of the convention has made us sisters. Again I say come one come all with your hearts filled with great things, for the organizer of the (white) Christian work will be here and also our dear Brother Lehman from Edwards, Mississippi. Come with songs, prayers, good thoughts and money, that we may do more. We meet only once a year, so let us make a sacrifice to that end.

Our program is ready and waiting, and sisters remember too our C. W. B. M. Board meeting at Argenta on Tuesday, the 18th at 1:30 P. M. All come prepared to pay up and then leave for the convention at Plummerville.

I am your sister and co-worker in Christ.

Sarah L. Bostick.

Arkansas.

Dear Sisters of the Auxiliaries—
I wish to tell a few things that I have experienced while traveling. Our greatest need for all Christian work is leadership. Sometimes we appoint sisters to different offices who will not fill the places and do not want others to lead out. Is this the spirit of Christ?

Dear sisters, if we could realize that we as Christians are responsible for the world’s salvation, we would not begrudge the little sum of money that goes to spread the Gospel and lift up humanity throughout the world.

Sometimes we have good sisters who shrink from places of responsibility for lack of confidence in themselves, rather than from indifference to the work. Auxilia-
Lesson 6.
Edited From Standard Bible Lessons.
Lesson for August 9.

David and Goliath.
I. Samuel 17:38-49.

**TIME.**—B. C. 1063 (Usher;) B. C. 1025 (Revised.)

Place, Valley of Elah, now called Wady es Sant.

Persons—Saul, David, Goliath, the Philistines. Division of Old Testament History—The Period of Power.

**Golden Text.**—In Jehovah do I take refuge.—Ps. 11:1.

**Introduction.**

Saul is troubled with an evil spirit, and David is called to help him by his skill as a musician. Saul was so pleased with David that he appointed him his armor-bearer. "His residence at the royal camp afforded David an opportunity for the development of his powers, for becoming acquainted with the affairs of the kingdom and for gaining the esteem and love of the people. Thus God in his providence was preparing him for the duties of his future calling." After a short residence at the court, David returned to his shepherd duties. While tending the flocks he killed a lion and a bear which attacked the sheep. 

Three of David's brothers were in Saul's army, and to them he was sent with a supply of provisions from his father. His brothers were fighting with the army of the Israelites against the Philistines. One of the Philistines was a giant by the name of Goliath. This giant had repeatedly challenged any Israelite to meet him in "mortal and decisive battle." All the Israelites were afraid of Goliath. When David heard the Giant's taunts, he declared his willingness to fight the great warrior. When Saul hears this he sends for David, as the former is very willing to hear of anybody who would be willing to meet Goliath. Our lesson today opens with the description of David trying on Saul's fighting apparel.

**The Giant's Armor.**—His height was six cubits and a span (I. Sam. 17:4.) The exact value of Hebrew measures is uncertain. "The cubit, the length from the elbow to the tip of the middle finger, is believed to have been about eighteen inches, and the span, the distance from the thumb to the middle of the little finger when stretched apart to the full length, half a cubit, so the six cubits and a span equal about nine feet nine inches." Giants have existed in all ages. Charles Birne, an Irishman, measured eight feet four inches. He died in 1783, aged twenty-two, and his skeleton, now in the College of Surgeons, London, is eight feet long. One of the guards of the Duke of Brunswick measured eight and a half feet; and a Swede in the celebrated grenadiers' guard of Frederick the Great, stood eight and a half feet." Josephus says that a certain Jew, Eleazar, the giant who was sent to the emperor Tiberius, was seven cubits high.

**Explanatory.**

38. AND SAUL CLAD DAVID WITH HIS APPAREL.—Dean Stanley and others think that it was Saul's own armor; while Matthew Henry holds that the disproportion of his stature would not admit that—but that it was some which he kept in his armory. The literal translation here is, "clothed David with his dress." HELMET OR BRASS.—The helmet was probably made of skins as a rule. COAT OF MAIL.—Literally, a coat of scales. A defensive armor for the body, consisting of plates of brass overlapping each other like the scales of a fish, or shingles on a roof.

39. HIS WORD.—Not his own, but that of Saul, which was doubtless large and heavy. ASSAYED TO.—He moved about to see how he could manage the equipment. DAVID PUT THEM OFF.—He desired to go forth to the battle in the lightest possible armor; strong in the Lord, not in himself; armed not with steel, but with faith. His desire was right, as the result showed.

40. AND HE TOOK HIS STAFF.—Perhaps his shepherd's staff. The shepherds of the East always carry a staff, to beat the bushes and low brushwood into which th flocks stray, and where the reptiles abound. FIVE SMOOTH STONES.—Because such stones would go with more certainty and force. His sling was in his hand. David was evidently an expert marksman; and his sling gave him greatly the advantage over Goliath, an advantage of which the giant does not seem to have been aware.

42. WHEN THE PHILISTINE LOOKED ABOUT.—As if he did not see his diminutive antagonist until he had looked about.

43. AM I A DOG.—A humiliating comparison, for the dog is indeed a degraded and despised animal in the East.

45. I CAME TO THEE IN THE NAME OF JEHovah.—The great Goliath trusted in himself; David trusted in God.

46. THAT ALL THE EARTH MAY KNOW THAT THERE IS A GOD IN ISRAEL. Israel hath a God who is worthy of the name.

48. THE PHILISTINE AROSE.—When he saw David emerge from the ravine, he arose, and carrying his vast load of armor, moved slowly toward his enemy, trying to frighten him by his curses.

49. SMOTE THE PHILISTINE.—Goliath's eyes, and the part of his forehead just above, seem not to have been protected.
Helpful to All.

The one thing this section needs above all else, in a material way, is improved methods of farming. The present method is about the most antiquated that can be found anywhere. This we do not say to ridicule, for, when all the circumstances are taken into consideration, conditions are better than reasonably could be expected. In all countries where one class owns the land and another class farm, the methods of farming are backward. Especially was this to be expected when we consider what a revolution took place in the South after the Civil War.

But our methods of farming are antiquated and need changing badly. In government bulletins we read much of "dry farming." Our old method might well be called hard farming. Not more than one farmer in a hundred knows the advantages in keeping the ground level and loose. The average farmer begins to plow and plant in March and keeps on till nearly May and gets in a large crop. In this climate we may always expect some inundating rains the last of March or the first half of April. No matter how well the ground was plowed before, these rains leave the land as hard as it was before it was plowed. After the rains the farmer usually has so much land that he cannot get to it until it is hard and grassy. If it is worked thereafter the clods must be broken up and of course there is no loose soils left for the little tender roots of the plant. When fall comes the plant looks as though the soil were so poor that it would produce nothing. The truth of the matter is the soil is strong enough to raise a good crop, but it was eaten so the roots could do nothing.

The first change we need to make to remedy matters is to get the people who work the land to own it. There can be no reform while the present rental and credit system lasts.

The next change must be to reduce the number of acres each farmer attempts to work. He must have a small enough amount so he can get to all of it after each rain.

The third change must be to make it a rule never to plant any crop till after the heavy spring rains. The ground may be plowed in February or March, but it must be plowed again after that rain. It should then be left loose and almost a dust on top thereafter. In this way the grass will get no start and the plant roots can get out and get all the food and moisture they need.

The fourth change must be to pay more attention to stock raising and fertilization. We now raise some cowpeas for fertilizing purposes, but we do not do it systematically and with profit. Cowpeas could be made a profitable crop, and as well as a fertilizer. Our present method of harvesting them is to pick by hand which is about as slow as picking seed from the lint before the gin was invented. We pay sixty cents a hundred to pick them and then they must be thrashed with the flail. Simple machinery must take the place of this old method and then each farmer ought to make a few hundred bushels of peas for sale. The straw after being thrashed would make excellent hay. This would enable us to solve one of our problems in stock raising. As it is now, hundreds of thousands of years starve to death every fall between the time of the first frost when Bermuda grass becomes indigestible and the time when cotton is picked so they can turn out in the cane break. The southern farmer should make as careful preparation to feed his cattle then as the northern farmer does to feed his cattle in the winter.

If the Southern farmers would go at their work with as much energy and care as careful forethought as the German farmers of Ohio show, this section would become the wealthiest part of the Union. As it is they are beggars among the rest. It is a shift from one Christmas time to the next. A little extra money is saved for indulgence at Christmas time.

But these people learn better by the slow process of learning it themselves. Too much damage may be done by that time. The federal and state governments are giving us experiment stations where variations are made. Besides this, the Agricultural Department at Washington is sending out a corps of trained workers who are inducing the farmers to put into practice what the experiment stations have proven.

Besides this, such schools as the S. C. I. should conduct demonstrative farms. This would be a source of much profit to the school and would have a wonderful educational value for the community. It would do more to lift up the people than a dozen evangelists.

To insure a future for the Negro in this section, we need to direct the attention of our brightest young people to this. As it is now, many of them are directing their attention to organizing lodges with insurance features, which are at best a heavy (CONTINUED ON 7th PAGE.)
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
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NOTES FROM OUR SCHOOLS
Lum Graded Schools.

It has been a few weeks since our readers have heard from the Lum Graded School. You may think we are gone out of existence, but not so: we have been quite busy moving houses. The fowl house has been completed and a new garden has been completed. In a few days we will plant some turnips. The flue is being built to the laundry house.

We visited the Salem Church on the 1st Sunday. Rev. Bowie and Timons gave us two good sermons.

The new catalogues are ready now. Should you like to have one write at once.

We can take two more girls and another boy to earn their way in school another year. This is the terms we take them. They begin work Sept., and work a year. During the first year they are put in night school. When they have worked one year they are entitled to eight months schooling in the day school.

Those who would like to earn their way may apply now.

For further information write SAM FRANKLIN, Principal.

Southern Christian Institute.
The thermometer steadily registers in the neighborhood of 90, and repairs and improvements are keeping pace with the high temperature. On driving into the campus the first evidence of this energy and industry is seen in the wellkept gardens on the left, where a force of girls take pride in cultivating wholesome vegetables and melons. Under the careful supervision of Pres. Lehman the garden products are of unusually fine quality. The simple, substantial new support under the large water tank west of the mansion is another late accomplishment. At present a new bath tub is being installed in the mansion.

Some of the Allison Hall girls are finding pleasure in successfully growing house plants. This has not been done at the S. C. I. until this summer.

The Famous Four is the name chosen by Lois Lehman for her first school which consists of Karie and Paul Lehman, Odessa and Zella Howard. The little tots show considerable interest, and keep appreciation of their rights (!) — to an education.

Letter No. 10
Woodville, Ill., Aug. 5, '08
Dear Friends:

Can you give any good reason why you are not coming to school at the Southern Christian Institute this fall? You know we are always told to be able to give a reason for the "hope there is within us."

One of the most prevalent excuses young folks usually give for not going away to school is that they can't leave home very well. I know it is no easy matter for a father or mother to give up a good girl or boy, but we guarantee to send the young people back home better, more powerful than they came, if they only strive to obey and take hold on instruction.

Some young people will never amount to anything anywhere. We are not looking for this kind.

Write to President Lehman for any further information.

Truly your friend,

T. M. BURKES, Principal.

THE GOSPEL PLEA
AUGUST 15, 1908

Dear Editor: Please allow me to report the work of our Sunday-school Convention which convened at Martin, Miss. The meeting was well represented from the different Districts.

On Friday, July 24, 1908, we had the largest delegation in the history of our work. Five new schools were added to our roll. Bro. John Carter, Burdette, Miss., was present and was very helpful to the meeting. He was elected on the board. We are in hope that the other schools in the Delta will fall in line and co-operate with us in the mission work. The same State officers were elected with R. B. Brown as Vice President.


Dist. Supt. No. 1 L. R. Garrison;
No. 2, A. G. Speed.

It is well understood that our Evangelist will look after the undistrict work.

"Total amount raised, $131.01;
Amount brought forward, $90.94;
Amount on hand, $221.95.

On account of several of the members of the board being new members and to save expenses, the President R. J. Walker, called the board to meet immediately after the convention adjourned.

The board met in pursuance to call and discussed the work in general and our duty to the Jackson Church as a Mission Point. Some very important transactions were decided upon. Not necessary to state here, but will be stated later.

The members of the board decided to have our minutes written in book form, and to let the work out to the lowest bidder; (for the kind of work we want done.)

Total amount allowed for mission work and other expenses, $59.93;
Balance on hand, $162.02.
Heart To Heart Talks
With Our Young Folks.

MOTTO: "One to-day is worth two to-morrows.

Young folks like their fun, and Uncle Isaac does too, but if we are wise we shall learn how to have our fun. What would you do if you were visiting a friend and he should offer you a glass of intoxicating drink? Do you think you would be strong enough to say no? Would you be afraid to offend a friend when to do so would be right?

How many of my young folks are reading anything besides the Gospel Plea? I am glad to know that you are reading the Plea, but why not read a daily paper too when you can get one every day in the year except Sunday for one dollar. I will tell you something about this daily paper if you want to know more about it and will write to me about it.

Be sure to write to me, "Uncle Isaac, care of Gospel Plea, Edwards, Miss."

Notes From My Desk.

Last week we talked about kindness. Let us take for a very short, practical talk this week the subject of work. Do I hear you say, why should any one talk of such a prosy, commonplace topic as work? Well, in the first place the subject of work is not one bit prosy or commonplace, and in the second place, work is one of the greatest blessings we have today—just work. It is a great blessing for your own life bringing you true happiness, and through it only may you be useful to your day and generation. There is no place in God's world for the idle. They are parasites, feeding on the labor of others, and are also the most miserable of mortals. It almost seems to me that of old when the curse was pronounced upon man, "In the sweat of thy face shalt thou eat bread," that God ever mindful of the best welfare of mankind saw for man what was not then seen by men—the redemptive power of work, and that even through the punishment was to come the highest good.

But however this was fulfilled and done away by the carpenter of Nazareth I might almost say that within the last quarter of a century the world has taken an entirely different attitude towards this question of work. On this subject there has been a revolution in the minds of men, silent but potent and sure. Take for example education. No longer is it alone asked of education that it will fit men and women for a "position" in life, but it is asked of education today that it shall fit men and women to do their work in the world and do it better than they otherwise would. We began a while ago with the writings of Froebel and the Kindergarten work, and ("A little child shall lead them.") educators soon found that what was good for a very young child was also good for a child farther advanced; and today in our public schools all over the land what we find, right along with the training of the mind goes the training of the hand to skilled work, and we have the manual training for boys and girls along with the class room work proper. Not only this but the child is studied and measured from this point of view as well as that of his purely intellectual endowments. Fast is the day when the boy who cannot learn to spell accurately is pronounced hopelessly dull. He is sent to the manual training classes and what a transformation often! Here he will probably be away up toward the head of the class, and will probably make a name for himself among the great army of the world's workers. WORK is taking its rightful place today, and that is one of the highest places among the forces which make for righteousness in this world of ours. Today we have the dignity of labor in place of the old idea of the dignity and honor of idleness. The question today is, can you make good; what can you do? Since last week we have received the following amounts for the Educational Rally Day Fund. VIRGINIA—W. E. Nash, Richmond, $8.00. KENTUCKY—Germantown Church and Sunday-school, (per R. E. Hathaway)$4.72. B. F. Conway, Hopkinsville, $1.00. Total for Kentucky, $5.72. ILLINOIS—Geo. Houglum, Bloomington, $1.00. This makes the Educational Rally Day Fund, to the present time, $740.55.

During the past week C. C. Smith visited the Kentucky Convention, held at Millersburg, Ky. He reports it a splendid Convention, with a large and representative gathering of members. The "Plea" will probably have a full report of the proceedings of this Convention later on.

Cincinnati,

GERTRUDE SMITH.

Phil's Temptation.

Phil had been at Grandfather Lorton's for almost two months. He had thought it would be the finest thing in the world to spend a whole season on the farm, but he was already very tired of it.

In his city home he had been used to many companions and much amusement. Here, it seemed to him, there was no change from the daily routine of eating, working, and sleeping. The only young person he saw was George Jarvis, the hired man; and in his heart Phil knew that George was not a companion of whom his parents could approve.

"Why don't you get some tobacco," George asked Phil one evening when the two sat on the back steps together after the "chores" were done. "You have to either smoke or chew; you can't stay in such a lonesome hole as this. Here, don't you want to try a chew?"

"No I believe not," Phil said, trying to speak carelessly.

"Better take it," urged George.

"But put it into your pocket—you'll come to it one of these times." Phil put the tobacco into his pocket. He had no idea that he should ever use it, but he had not the courage to refuse outright.

But next day, when he was out in field alone, George's words came back: "You have to either..."
Reports from the Field.

Alabama.

Dear Editor of the GOSPEL PLEA:

There are a few in this vicinity who love the cause of our Redeemer as it is revealed in the Holy Scriptures, and are trying to make that love known to others by precept and example. The prospects here are forward for a great work, and there is no place outside of the jungles of Africa, more in need of the Gospel than this place. When people think they know and don’t know it is much more difficult to teach them the Bible. In conversation with some men yesterday, one of whom contended that Christ said “Hang me high and stretch me wide and let the world see how free I died”. Another of them who can read and write and, at one time, held a government position, contended that the Apostles, on the Mount of transfiguration “Did not see Moses and Elijah” Now you have my respective samples, one saying what the Bible does not say and the other denying what it does say. These contentions appeal to us for greater efforts on our part for their betterment. Can we shirk the responsibility of the results of such conditions? We have splendid plans, true and tried plans for the uplift of our people, I mean our great schools. And one of our greatest mistakes is a failure to put our children in our own schools. Unchristian schools cannot give our children a Christian training. Put your boy or girl in such institutions an earnest, strong, contending Christian, and he or she will come out an indifferent weakling, so far as the faith is concerned. That the children of the present are the church of the future is as sure as night follows day, and the efficiency and prosperity of the future church depends upon the training of the youths of the present generation, and the necessary training for this sacred work can be obtained only through the Church-schools. We have such schools, why not patronize them and obtain our desires? We foresaw the results of our past actions along this line, and, warned against it, may we not profit by our mistakes? We have the children, and we can fill our schools and we can do much toward the maintenance of them if we unite our efforts. It was because of the division of the report of the spies sent out by Moses to view the holy land, that kept Israel so long out of the possession of that land. May we not profit by their mistakes? Once in each year we are called upon to make an offering for the support of our schools. How liberal have we been? Did we do our best? This question is answered by answering the following questions: Did each individual of us contribute to that cause—to the extent of their ability? Did you, my brother and sister, do all you could to make our Educational Rally Day Offering a success? Can God, who knows all about us, say let him alone, he has done what he could? The time of Educational Rally Day Offering is drawing near. Let us purpose to give liberally, plan for it, and execute our plans.

We are not satisfied with the past, because we know that we can do better.

Yours in his service,

H. J. Brayboy.

Montgomery.

Kentucky.

Editor of GOSPEL PLEA:—We are glad to say to our Sister States that the Annual Convention of Kentucky is a thing of the past. And right well did reports come. The Sunday-school convention will continue to hold its annual sessions same week and same place with church. The President, will hold S. S. Institutes after some manner as last year. It puts forth an aim to educate some worthy young now for some phase of Christian work. The church changed its manner of doing (or not doing) missionary work. This year all forces will be concentrated at one point; a man placed at a given town where we have no church, kept there and supported till one is established. To meet the needs of such a movement every disciple in Kentucky is asked to give twenty-five cents to that end. Thus we hope to engage every member in the work. This ought to bring good results since each minister is to see that each member pays the amount.

How shamefully small this; Only twenty-five cents per year for Kentucky Missions. Surely this is the day of small things. And now “Ye Big Churches” with hundreds of members come to Judgment and show your faith by your works. Millersburg treated the convention royally. In Bourbon we knew we stood on “Holy Ground.” Ground made sacred by Barton W. Stone and Such, and Old Cane ridge nearly a century ago.

Let the church take on new inspiration and double its efforts from Millersburg up to Carlisle next year. Bro. C. C. Smith dropped in on us unannounced. His plain story of the work and workers were indicative of the life of that great man of God that he is. We always “sit up and take notice” when Bro. C. C. Smith comes. With age grows more tender and in turn touches the hearts of those who hear him. He made the speech of his life that day. I fear we don’t understand, I know we don’t appreciate. Some pledges were taken from Brethren who had not raised their last year’s educational day money. Brethren, keep your pledges. The C. W. B. M. sessions were grand. The women know how.

C. H. Dickerson.

Nicolletville.

South Carolina.

Dear Editor:—Please allow me space to say a few words to the readers of the GOSPEL PLEA and the brothers of the Christian Churches. We need more loyal
preachers in the Christian faith. The victory of truth is at hand but prepared men were never more needed than now. The authority of all others and all else yielding but it takes clear thinking to grasp all that is meant by the authority of Christ. In the very day that the world is shaking it self loose from fetters that have bound it through the ages there is peril. Only those who are thinking God’s thoughts after him can guide in such a crisis. Others have foretold this day, suffering as they prophesied. Will we meet its demands now that the dawn has come? The rebuke for all sin is in the word of God, the answer to all doubts is there. The peace the soul covets in a day when the wise of earth seem to discount the very wisdom of Jehovah himself is found in the saving of the Lord. It is still true that if this book of the law shall not depart out of our mouth but meditation be upon it day and night our way shall be prosperous. With the word of God in the very fiber of our being we need have no fear.

Now a few words for our Sunday-School Convention held at Fairfax, S. C. Our people are learning to give more money for the necessity of the work.

Yours in Christ, 
R. S. ReVER.

South Carolina.

Dear Editor of the GOSPEL PLEA:

Please allow me space in your valuable paper to say just a few words about our children’s day which was held on third Sunday in July, and we had a very nice time.

Dear Editor, this is the first time that I’ve ever written in the PLEA and I hope to see it in print.

The crops are growing very well. The people are pulling fodder now. I will close. I am only twelve year old.

Yours for the cause,
HATTIE LUTHER HENNINGER, Crockettville.

The Cost Of Favor.

One of the most disagreeable of experiences is that of suddenly discovering that one is expected to pay for that which was looked upon as a gift. Bills of this kind are never paid with very good grace. When your neighbor sends a basket of delicious fruit to your door, you will probably be quite as much pleased with the kindness that prompted the act as you are with the fruit itself. If a little later, however, you receive a bill for the fruit, all is changed. You would have gone into the market and paid for the fruit cheerfully enough, but paying for favors is quite another thing.

A good many people who have imagined they had been singled out and made the subjects of special favor have afterwards made the astonishing discovery that they were expected to pay, and pay well, for all that they have received. In some places this has often been the case.

A man who had not thought of going into politics was approached by the head of the “machine,” and told that he was slated for a certain desirable position. The man was over whelmed with gratitude, surely these people had seen some merit in him of which he himself had not been aware. However, his election had scarcely been accomplished till he began to see the other side of things. The people who had elected him began to remind him, with something akin to insolence, of what they had done for him, and to remind him that they expected him to make return for what he had received. He awoke before long to find that the office had not been a gift, but, on the contrary, there had been a very sordid trade which he was expected to pay, and pay dearly, for all that he had received. When he retired at the end of his first and only term of service, he found that in return for the “favor” he had sacrificed his business, his health, the companionship of his family, and well-nigh his soul.

People who reach out after desirable prizes always make a mistake when they imagine that they are to be gotten for nothing. The other side of the bargain is often foolishly overlooked. In social life, the young person who receives favors indiscriminately is pretty certain to find out that there are consequences which are far from pleasure. There is a tacit understanding that if you receive favors, you must not complain when it makes demands upon you. A young matron said, “I have regretted it a thousand times that we did not refuse to allow our wedding to be made a ‘present affair.’ While I was not greedy after presents, I was elated over their number and costfulness. You see I thought they were gifts. Well, there hasn’t been a mouth since then when there hasn’t been an affair of some kind where I knew I was expected to make some return for a ‘wedding present.’ Practically, the same thing is true when one accepts hospitality from every quarter in which it is offered.

The Christian cannot be too careful concerning the source from which he receives favors. He may have no thought of selling himself out, and yet may do just that in the acceptance of favor from those who are his opponents so far as principle is concerned. Again and again men have sold their freedom, and have become the unconscious allies of evil by the acceptance of its benefactions. Before you are elated over some professed favor, do a little investigating, and ascertain whether it is a gift or merely one end of a very undesirable trade. — The Lookout

The path of progress is seldom smooth. New things are often found hard to do. Our fathers found them so. We find them so. They are inconvenient. They cost us something. But are we not made better for the effort and sacrifice; and are not those we lifted up and blessed? — William-McKinley.

If your cup is small, fill it to the brim. Make the most of your opportunities of honest work and pure pleasure. — Henry Van Dyke.
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. Loven, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline F. Hunt, Editor.

Auxiliary Program for September.

Topics: Our Oriental Missions on the Pacific Coast.

Hymn.

Prayer: By the President.

Bible Lesson: Prayer and Praise of David.

David's life was a hymn of petition and praise. There were discordant notes of sin, many of them, but by repentance and prayer the renewed harmony of fellowship and communion with God would express itself in glad songs of thanksgiving. The Book of Psalms is read more than any other part of the Old Testament. David not only prayed and sang for himself, but for the ages. He entered so deeply into the experiences of life that his words often express for us today as we cannot for ourselves our longings and gratitude. As a prayer and with bowed heads let the following selections be read and repeated:


Let all stand and together repeat the twenty-third Psalm as a song of praise.

Ask one of the older girls of the Junior Society or a member of the Circle to recite the one hundred and third Psalm.

Special Music.

Business Period.

Roll-Call: Respond to the roll-call by giving the name of some missionary of the Christian Woman's Board of Missions.

Offering: Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Cirque.


Portland Chinese Mission.

When was this mission opened? 1891.

What are the forms of work? Night school, Sunday-school, street-preaching, house-to-house visiting, medical.

Who had charge of the work until 1900? Ilen Hawk.

Who has charge of the work now? Louise Hugh.

How many have become Christians through the influence of this mission? More than one hundred.

What is the Portland mission doing for the evangelization of China? A native evangelist is supported.

Appoint some one to give a five minutes' talk on the Centennial Leaflet Series No. 10, entitled "Chinese Mission Building at Portland, Oregon." This leaflet is free. When ordering it incline a stamp for postage. Do not read this leaflet in the meeting, but let it be the basis for a talk. Long readings are detrimental to missionary programs.

Ask some one, previously notified, to give a one-minute talk on the graduation of Louise Hugh.


San Francisco Chinese mission and Hospital.

Where is the largest Chinese community in America? San Francisco.

When was this mission opened? 1891.

What are the forms of work? Night school, Sunday-school, dispensary and hospital, work for women and children.

Have some one briefly tell of the opening of the first Chinese hospital in America, page 506, April, 1908, Tidings.

For a report of the growth in this temporary hospital see page 30, May, 1908, Tidings.

The San Francisco Chinese mission was started upon the urgent request of the North California Christian Woman's Board of Missions and the promise of this organization to erect a hospital building. Twelve thousand dollars have so far been pledged for this purpose. Mr. Bentley writes: "Just after the earthquake there was a general feeling all over the coast that the large plans for Oriental work would have to be abandoned. Today there is a reversal of this, and an almost universal enthusiasm for it. I have personally visited the State conventions, nearly all the district conventions, and nearly one hundred churches in California and Oregon advocating this work. The liveliest interest is evident and the success is quite noteworthy."

Miss Ranson has been assisting in the work of the mission, conducting a Sunday-school, a night school, a Lord's day service and visiting among the women. Of the night school Miss Ranson says: "I wonder if we realize the importance of this school. There are young men who work hard all day and their only opportunity of acquiring even a little English education is in the mission night school. These young men will, and are becoming, the business men of Chinatown and the heads of families. The object of this school is to give them the Gospel, to win souls from sin and darkness to Christ—and thus make good citizens, business men and fathers. After the Y. M. C. A. was organized and ten of our bright, earnest young men gave their hearts to God, the whole school seemed to take on new life. They asked if it were not possible to have more teachers, for they wished to bring their friends to this school. They bought a clock, some books and Testaments, and offered to get more chairs and tables if we would get the teachers. It was a request from the heathan
our midst for the Gospel. We rejoice to say the chairs and tables have been purchased and arrangements have been made for volunteer teachers.


HELPFUL TO ALL
(Continued from First Page.)

tax on the people, and in some instances straight out robberies. What we need to do is to make the people better producers and take away less of their resources.

PHIL'S PRAYER
(Continued from 3rd Page.)

smoke or chew, if you stay in such a lonesome hole as this." It was lonesome—bitterly lonesome. A pain tugged at his heart all the time. He longed for home, for his friends, for any sort of amusement. If that chew of tobacco would help to pass the time, why not take it?

"Then was Jesus led up into the wilderness, to be tempted of the devil." Phil had known the passage for a long time, but, somehow, it had never meant anything to him before. Jesus knew He, too, had been lonely and starved in heart. He knew how temptation tugged at such a time.

Down on his knees in the cornfield went Phil. He was a good woman's son, and he knew she was praying for him every day. Now he prayed for himself, the prayer his mother had taught him long ago: Lead us not into temptation, but deliver us from evil." The words were full of meaning for him now. He was praying to One Who knew!

"I'm going to be a better boy," he wrote to his mother that night.

"The country is a good place to find out the good that's in yoh and the bad, too." —King's Builders.

THE GOSPEL PLEA

Naturally Selfish

One trouble about selfishness is that it has so many aliases that it is often able to deceive those whom it is the most constant guest. While it may be generally accepted that the greatest study of mankind is man, this is a dangerous doctrine, and easily perverted. Nothing is so likely to cause a deterioration of character as is placing of self in such a position that everything else is considered only in so far as it affects self.

True marines may exalt the study of man, but, it is sufficiently broad-minded to admit that there is always more than one man to be considered. Anything short of this is narrow and dangerous.

One of the worst bores is the man whose chief thought is concerning his own body. Not only does this man bore others, but he also works injury to himself. A writer says, "When anxiety concerning personal comfort becomes exaggerated, and attention is chiefly directed to the state of health, it becomes hypochondria." From the physician's standpoint, very likely; but to an unobservant layman it looks like downright selfishness. The people who talk most of their bodily afflictions, and who are most given to self-pity, are not as a rule the ones who are most sorely afflicted. If the person who expects the whole household to sigh and take on a doleful air over his minor ailments, would conclude that he had been looking at his trouble through a magnifying-glass; if he would take account of the hopeless and terrible things, things which are being endured by people he knows—he would be ashamed of himself instead of taking himself for a hero.

The "mental difficulty" which some men look upon as marks of distinction are often only the results of attaching too much importance to themselves. In his college days, a young man wrote to an old frie, telling him that he feared for himself that he was growing skeptical, following with minute analysis of his thoughts and feelings. It was several years after this when the two met. "Well, what about skepticism?" questioned the older man. "Oh that wasn't skepticism," said the young man, looking somewhat ashamed of himself. "It was just morbid selfishness. I was so taken up with myself that even God seemed small and unreal to me. I'm living a new life now—trying to help other fellows along. Since I've come to feel their needs, I would be ashamed to pet and pity myself as I used to."

Whether men are naturally selfish or not the thought needs only a little encouragement to take complete possession of the heart. If you want to be a man, if you want to be useful, if you want to be endurable, don't pity yourself.

Now and then we hear of those who would hold the position of religious teachers picking and choosing the parts of the gospel which they shall preach. This or that is avoided, not because it is disbelieved, but because it is disagreeable. Let us remember that we are here not to please ourselves, but to carry out the commands of God. Our own wisdom will usually bear pruning or hollering down, but God never indulges in the superfloors.

The Lookout

If one looks upon the bright side It is sure to be the right side; At least that's how I've found it as I've journeyed through each day; And it's queer how shadows vanish, And how easy 'tis to banish From a bright side sort of nature every delightful thing away.—Mary D. Brine.

Speak the good word—the word that gives The newer impulse and the hope; The word that helps, and grows and lives— A light to them that blindly grope Through all the darkness of despair.

They know their faults and know them well, Of censurings they have had their share—

The kind words are the ones that tell. —W. D. Neskith.
Lesson 8.
Edited From Standard Bible Lessons.
Lesson for August 23.

Friendship of David and Jonathan.

1. Sam. 20:30-42.


GOLDEN TEXT.—“A friend loveth at all times; and a brother is born for adversity.”—Prov. 17:17.

INTRODUCTION.

CONNECTING LINKS.—Saul gave Michal to David for a wife, and thus the king’s son-in-law is the one he is trying to kill. David gained many victories over the Philistines and met success on every hand; but these victories only made Saul hate him the more and try the harder to kill him. In the midst of Saul’s attempts to take the life of David, the faithful Jonathan, as son of Saul, enters in to protect David. “There is no friendship of history more delightful than that between David and Jonathan. The son of Saul was himself a soldier of brilliant record, and he became David’s closest admirer, and rejoiced more than any other in his successes. He was heir to the throne; he saw at length that David was destined to supplant him, and he seemed to rejoice in the fact, so highly did he esteem and love the worth and temper of the man. On the other hand, David leaned upon Jonathan as though he were really and truly his own brother; he knew that he owed his life to him, and no shift of fortune ever changed his fervent and reverent love.”


EXPLANATORY.

30. And Saul’s anger was kindled against Jonathan. Because Jonathan had helped David to hide himself from the king. Then son of a perverse, rebellious woman. —The greatest insult that can be cast upon an Oriental is to repudiate his parents. Job 30:8, Son of Jesse.—David.

31. As long as the son of Jesse liveth.—Jonathan was heir to the throne. If David was permitted to live, he was destined to supplant Jonathan.

32. Wherefore should he be put to death? Jonathan’s friendship with David was maintained even in the face of personal dangers.

33. And Saul cast his spear.—How dangerous it is for an un-governable man to have power, or for a passionate man to bear weapons. He would answer by violence what he could not answer by argument. Whereby Jonathan knew that it was determined of his father to put David to death. —The love of Jonathan for David is put to a severe test through a threefold discovery which he makes; he gets a glimpse of the real disposition cherished by his royal father toward his friend, the hero-youth; of the high destiny which God designs for his loved friend; and of the danger which threatens himself through his connection with David.”

34. Jonathan arose from the table in fierce anger.—He was outraged in the wrong done to David.

35. At the time appointed with David.—Read the first part of this chapter to find the plan agreed upon by David and Jonathan in case it had been impossible or impolite for them to have met and talked the matter over. Little lad, one who would not suspect the purpose of Jonathan’s shooting.

36. Run, find the arrows.—By sending the boy a good piece off to find the arrows, Jonathan had a pretext for shooting to him in a very loud voice, such as David in his hiding-place, could hear.

37. Is not that arrow beyond thee? —This was the signal agreed upon. It meant for David to get farther away, for Saul would seek to kill him.

38. Make speed, haste, stay not. Probably, that David might feel the need of haste.

39. Only Jonathan and David knew the matter. Jonathan is mentioned first. In this transaction he performed the leading part. “Jonathan was, by his superior rank, by his divine unselfishness, by his unsought and unstinted love, rightly the superior character. In him we see how it is more blessed to give than to receive.”

40. Gave his weapons into the lad. Jonathan wanted to go on to where David was and talk with him. He took this manner of getting the lad away.

41. Fell on his face. —He showed, in bowing, the respect due to the royal station of Jonathan until David exceeded. —Went violently, aloud.

42. Go in peace. —Time was precious and duty dangerous.

Jonathan shall be between me and thee. —As a witness and avenger if we keep not the covenant we have made of perpetual friendship. While this was a sad parting, they still could have fellowship through the Lord.

Jonathan went into the city. —From which one may infer, what the after history also indicates, that Jonathan’s filial duty and patriotism prevented a complete rupture with his father. Jonathan’s conduct in this, as in everything, was admirable.
Helpful to All,

The Country Schools.

The public school question is one of most vital interest to all of us. At the close of the War a public school system was inaugurated with out available funds. The work was begun in old buildings and with any teachers who could read or write. To any careful observer it was evident that for the first forty years not much of a school system could be developed. But now the colleges have furnished a reasonably well prepared teachers and if the system itself could be reformed and improved, the Gulf States could make rapid improvement in the country schools.

The inadequate system inaugurated after the War has drifted into fixed grooves and improvement can come only by reformation.

The first step toward this reformation must be taken by the patrons themselves. If they are not sufficiently awake to their needs, the teacher who has had the advantage of a good college training should lead them. Almost any community will take this matter up if some good, honest man leads them. The very first need is a good school house. The great majority of the present country schools suggest crime rather than enlightenment. Some of them are not fit for a mule stable. The roof leaks, the windows are out, the walls have holes big enough to throw a cat through, no seats are on the floor and no chimney for a stove. To send the boys and girls there regularly is more detrimental to them than helpful. The younger man or woman that takes this school could teach one winter till he gets the confidence of the patrons, and then he could tell them his plans. If every head of a family would give $5.00, at least two hundred dollars could be raised. To this the teacher could put ten dollars of his own. Now with this money in hand they could go and see the county school board and they would probably add a hundred or more. Now with this three hundred an appeal could be made to the trustees of the Jeans' fund for country schools and it would be gladly given. With this six hundred dollars a good county school house with black boards and modern seats could be put up. When it is finished, it ought to be dedicated with a basket dinner gathering. The teacher could explain how it was gotten, and the influence would go out to other communities. Will not some of our young men try this?

The next step in the improvement of our country school system must be taken by our school officials. The county examinations should be made more rigid and administered with more care and integrity. Only the purest, morally, and the best equipped, educationally, should be granted a license.

Without an adequate school system we must expect many of our country children to degenerate into criminals and prostitutes. Modern civilization is wholly dependent on the School and the Church for its maintenance. In the barbarian society there was no law against crime and immorality. In a civilized community these are legislated against; and the School and the Church are our only means of upholding these laws. What we do not spend in schools we must spend in penitentiaries and jails. When we do not maintain respect for the School, we lose self-respect in the mob. It is easier to show respect to a developed mind than to maintain our self-respect against a neglected degenerate. Christian civilization in America is up against it. It must either reach down and lift up our people or the people who are down will tear down what we have built up. To keep some ignorant is for civilization to commit suicide.

The federal and state governments ought to take the matter in hand to rehabilitate the country districts. Many of our finest plantations are deserted and many more are all but deserted. The government has given us free rural delivery. This is a step in the right direction. The next step must be to improve the country schools. In the best sections back from the towns Agricultural high schools ought to be put up where the best methods of farming and stock raising can be taught. The country children must be taught that their happiness and power lies in making themselves master of these abandoned country districts. Here is a place where the scripture, "Set not your minds on high things, but condescend to things of low degree" is true.

The educational collection is now over seven hundred or less than three hundred of one thousand, the amount we started off for. There is clearly a better day coming. Man does not live unto himself. Christ commanded his disciples to preach to every creature. The Christian white people of America are fast realizing their duty in this matter and are giving their hundreds of thousands to aid the Negro to rise above his present ignorant state. The Negroes themselves are fast falling in line and are aiding the work in every wad they can. A few are clamoring for control of all these things that they, the clamoring ones, may be in control. The truth of the matter is, the Christian white people are perfectly delighted to see Negro enterprises, and are doing everything in their power to aid them to it; but they will lend no encouragement to divisive movements conceived in ingratitude and born in sin. When they spend hundreds of dollars to educate a young man they have every reason to demand that he does not spend his energy in making difficult the work that gave him birth.

The new campaign for Educational Rally Day will begin Sept. 1st. We ought to be able to raise one thousand dollars. Next year will be centennial year and we ought to be able to report great advancement.
The general interests of the Negro cause of Primitive Christianity and the Negro Race.

TER AT THE POST OFFICE AT ENWARDS, MISSISSIPPI.

Send all Communications to the Gospel Plea, Enwards, Mississippi.

Entered as second class mail matter at the Post Office at Edwards, Miss.

The Gospel Plea

A Weekly Religious News-Paper

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

Price per annum $1.00

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Editorial.

David knew well that Saul was intending him harm, but he knew he was God's anointed and he also knew that his wrong course would bring him to calamity, and he therefore did not avenge himself. This is a good example for us. It is better to let those who have evil designs go on to their own destruction. "Beloved, avenge not yourselves. Vengeance belongeth unto me, saith the Lord."

One of the greatest enterprises of the church is the Educational work. A hundred years ago it would have been thought sacrilegious to engage in school work. Now we know this is a part of the work of the church.

One of the most unfortunate of all tendencies is ingratitude. In the Law of Moses it was intimated that he who does not honor his father and mother will not live long. He who can smite the man who in a sacrificial spirit came to him in the hour of need, offends the laws of God and man.

Personal.

-Eld. M. T. Matlock has accepted a call to Emporia, Kansas, and he will begin September 1st.

-Beecher Matthews has accepted the position of superintendent of the steam works at Utica Institute, Utica, Miss. He will have charge of the saw mill and gin. He is well qualified for this work and we wish him success in his undertaking.

-E. W. Willis is now working at the printing office of E. P. Jones of Vicksburg, Miss.

-Samuel Cotterell is still in the printing office at Canton, Miss., but expects to enter Meharry College in the fall.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

During the past week one team has uncovered the gravel pit and has hauled gravel for the new Dining Hall. The gravel pit turns out to be much more valuable than we at first thought and if it continues throughout the bank as it is now uncovered, the pit alone will be worth all Shiloh Farm cost the institution.

President Lehman is away this week attending the Arkansas Convention. From there he expects to go on to the Missouri convention at Kansas City. He is also asked to speak to the church at Little Rock.

The Y. W. C. A. girls are making a special study of the work as it is carried on out in the great world, and as they learn more of it, they are becoming enthusiastic in the possibilities of our own little organization. We feel that we are growing.

Letter No. 11

Woodhull, Ill., Aug. 12, '03.

Dear Friends:—

My letter is especially to young men this week. I am quite sure that some of our new students will want to join the S. C. I. band. What kind of a band instrument can you play now? I can see no reason why our school should not have the best band in our part of the country.

It will not be long now till we shall be back to our duties at the Southern Christian Institute. The time is passing swiftly by. This has been a most pleasant vacation for us, and we feel that we shall be able to do all the better work because of it.

Be sure to write to President Lehman, Edwards, Miss., for any further information concerning our school.

Yours very truly,

T. M. Brunness, Principal.

Protestantism in Mexico.

New York, August 8.—In a report made public to-day of the work of the American Bible Society in Mexico during the past fiscal year, the society's agent relates that one of the most notable features of the present development of Mexico is the growth of religious tolerance. In June, says the report, "over six hundred Protestants of all denominations gathered in Guanajuato for a Convention of Sunday-school Workers and Young People's Societies.

"Thirty years ago Protestant missionaries were stoned and driven out of this same city of Guanajuato, and one may still see the house in which they were besieged for a whole day and night before they were rescued by government troops.

"While the convention was in session the visitors received only courtesy on every hand. The governor of the state permitted the convention to visit in a body the historic old prison, 'La Alhóiga,' from whose parapets, ninety-seven years ago, dangled the heads of the patriots who fought with Hidalgo for their country's freedom.

"The governor also met and cordially welcomed a committee from the Young People's Societies, sending a pleasant message to the convention, and expressing the desire to possess a collection of the essays and discourses which might be presented during the sessions.

"All of which goes to show that Protestantism and religious liberty are making great strides in Mexico; and one of the potent factors in this progress has always been the work of the American Bible Society.'

One of the very extraordinary events of the year continues the report, was the remuneration of the Catholic religion by Señor Antonio Valientely Pazo, a Spanish priest, who is now in the ministry of the Methodist Church South in this city. La Imparcial, probably the most widely read of all the Mexico dailies, published an interview with him the other day after his sermon of remuneration. I translated part of the interview, whose publication in a secular paper was rather remarkable.

(Continued on 4th Page)
Heart To Heart Talks
With Our Young Folks.

MOTTO: -One to-day is worth two to-morrows.

How many of my young people are members of the teacher training classes? If there is one in your community I hope you will join it. We need better teachers in our Sunday-schoo|s. That good old Book, the Bible, should be studied more; it should be better taught. It will be fortunate for our country if we shall become a country of Bible students.

It is usually ignorant and perverse people who are a menace to the happiness and prosperity of any community. The more ignorant people in any community, the more sorrow we find. The other day a man who had his sign in his face, stopped at our place for his dinner. He was the ordinary tramp. Some mother's darling boy was tramping the earth hopeless and alone, and what made him thus? The licensed saloon. We praise God that in its issue for June 1st., 1908, on page 426 says editorially:

"The American Federation of Labor has issued a general appeal to all American workmen to oppose Prohibition and hundreds of state and local federations have endorsed the appeal."

The American Brewer, New York, in its issue for July 1st., 1908, page 330, declared editorially: "The American Federation of Labor, in a statement to its members, announced that prohibition throughout the United States would result in disaster and another panic."

In a signed statement just issued officially by the National Model License League, from its Louisville Headquarters is the following assertion:

"The following quotation is from an official statement of the American Federation of Labor."

"The continued growth of prohibition and the destruction of the brewing and distilling interests in all the lines of manufacture being made to suffer great losses by destroying the market for their products."

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The Great Prohibition News.

Drink's grip on the American workingman is rapidly vanishing. Thousands and tens of thousands of skilled workmen are annually swelling the growing ranks of abstainers and are losing no chance to oppose by voice and vote the curse that would if it could reduce labor to physical, economic and moral ruin and degradation.

Thousands of fearless Party Prohibitionists are numbered in Union Laborers' ranks, and the whole trend of the Labor Movement in America is against the saloon and legalized temptation.

Moreover the Associated Prohibition Press is in receipt of some tremendous anti-drink testimony from labor leaders of world-wide fame which will be published in a few days.

For these reasons the latest attempts of the liquor traffic to misrepresent the American Federation of Labor ought to prove a boomerang with a thunderbolt attachment.

THIRCE REPEATED LIQUOR LIE.

Three times within sixty days the liquor scribes of the nation have sought to mislead millions of unsuspecting readers regarding the attitude of the American Federation of Labor toward Prohibition. Here are the three items of premeditated falsehood:

The Brewers Journal of New York, in its issue for June 1st., 1908, on page 426 says editorially: "The American Federation of Labor has issued a general appeal to all American workmen to oppose Prohibition and hundreds of state and local federations have endorsed the appeal."

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These statements are falsehoods pure and simple was quickly discovered by the Associated Prohibition Press upon inquiring of National Secretary Morrison of the Federation, who wrote from Washington as follows in reply:

"Your favor addressed to the American Federation of Labor, was received at headquarters during my absence, and acknowledgement was made by a clerk in the office, stating that she knew of no appeal having been issued by the American Federation of Labor in regard to prohibition, and hence could not comply with your request for copy of same.

The statement contained in the Brewers' Journal of New York may have been inspired by the fact that the American Federationist contains a page advertisement, under the caption of "What Prohibition Would Mean." I am mailing you a copy of the June, 1908, issue and on page 420 you will see the advertisement.

Very truly yours,

FRANK MORRISON,
Sec'y, American Federation Labor.

This Frank letter is a startling exposure of the hypocrisy and insincerity of both the brewers and of the Model League. The fact that the alleged "appeal" was a paid advertisement means that it was inserted either by the press bureau of the League or the brewers.

The only possible explanation is that the League imagined it could conceal the fact that it was an advertisement long enough to fool the readers of the American Federationist.

Some of the enterprising but outlawed liquor dealers of Oklahoma last week created a mild sensation in Muskogee, when, acting upon the advice of their attorney, they announced the discovery of a flaw in the Prohibitory Statute by which the will of the people could be nullified. Their hopes were quickly dashed, however, when County Attorney A. J. Crump and City Marshall Bud Ledbetter scooped down upon them and raided every one of the offending establishments. Several store-houses of wholesale liquor dealers were also raided and stocks of the places as well as the saloons were confiscated. The twenty four hours sensation of these optimistic bar experts turned out to be a de-natured alcohol pipe dream.
Reports from the Field.

South Carolina.

Dear Editor of Gospel Plea:

Please allow me space in your valuable paper to say a few words.

I have not reported the work that I have done for some time, but I will report the two last meetings held at Magdalene. We raised for Educational Rally Day, G. A. Vinson, $1.00, and Magdalene Christian Church and Ervington Christian Church, $2.00. On the 3rd Lord's day in June seven united with the Church of Christ. One from the Baptist, three by baptism and three restored. In July we held our revival meeting, beginning the 2nd Lord's day. We closed with twelve additions. One of them from the Baptist. We were very proud to have our beloved Brother J. L. Wood, the state Evangelist with us on the 2nd Lord's day at the beginning but he was compelled to leave us on Monday. Brother Wood is one of our best preachers and is an earnest soul seeker. He is the right man in the right place. The most he needs is the money to carry him from place to place, then we all could know of his good work. This church was in a Luke-warm state when I took charge, but they are coming to life again. They are saying we must do something. Oh that every minister in South Carolina be as one man that is to preach the one Gospel and whole Gospel and nothing but the Gospel as laid down in the New Testament. See Galatians.

I am yours in the true Light,

GEORGE A. WINSON.

Varnerille.

Texas.

I have just returned from the Matagorda District Convention, held with the Bethlehem Christian Church, Cedar Lake, Texas, July 17-19, '08.

The Convention, though not as large as some have been in point of attendance, was pronounced by those present, one of the very best in the history of the District. Several measures were adopted that will be of interest to others than those of the district, and these things will be reported by some one of the district no doubt. The next Convention meets at Caney, Tex. in Oct. On my arrival I found Elder Ward, the pastor of the Bethlehem Church engaged in a revival meeting with thirteen additions. I preached three or four nights for him. The meeting closed with twenty-two additions, and the church greatly revived. The brethren at Bay City, Caney, and Cedar Lake are sparing no pains in making preparation to entertain the State Convention that is to be held with the Bay City Church Tuesday before the fourth Lord's Day in September, '08. They are expecting a large delegation. They should not be disappointed. Every church, S. S., C. B. and C. W. B. M. should begin now to raise their full apportionment and to elect their delegates.

I am yours for my part,

M. KNIGHT,

Box 122 Caney.

Oklahoma

IT IS SO STRANGE.

Some of the would-be great leaders among the Negroes think it is necessary to sling mud and put the bridle of race prejudice in the mouth of the Negroes, and saddle them with Negro hydrophobia and prick them in the sides with the spur of revenge, and tract them around for personal ends, and when the battle begins to rage and reaction begins with the other race, these would-be leaders grab up their booty and flee to a more peaceful clime, while their poor ravished friends are left behind to suffer.

This western country has many of that class of would-be leaders who have been compelled to leave the Southern states as race riot leaders because they unwisely tried to lead their people against unfavorable conditions, and they are at work here in this new state and are causing much prejudice. Many of the Northern white people who were not so well acquainted with the Negro and were friendly toward him, are now beginning to think less of the Negroes since they have moved out here and have had to contend with them. We hope it is not true that the farther off the white man is from the Negro the better he will like him, and the more sympathy he will have for him. Several of the western and northern states, when there were not many Negroes in them, were great friends; but, since the Negroes have moved into these states in great numbers, they are beginning to backslide. Let us think soberly over this matter or our constitution will become worse. I read in a certain paper (owned and controlled by the colored disciples of Christ) these words: "Our paper is owned and controlled entirely by Negroes. The Gospel Plea belongs to the white brethren. Now which should every self-respecting Negro support first? Why? There is but one intelligent answer. It is true, there is but one intelligent answer and that is to leave off selfishness and respect both the white and colored brethren and unhesitatingly support both papers as long as they obey the spirit of our Master, and are helpful in 'contending for the unity of the spirit.'" No sensible colored man will oppose the colored people owning and controlling news-presses, schools, shops, stores, farms, or anything else that other people own and control or that are helpful to the country. Neither do sensible white people care, for they sell all these things to the Negroes that they may own and use them. There are some white people who oppose white people coming among the colored people to teach them. There are some Negroes who know the schools owned and controlled by the white people are a splendid place for a Negro to get a
THE GOSPEL PLEA

The man who marks the first day of the week only by rising later and going to bed earlier than usual, writes Dr. Clark, in Christian Endeavor World, only by being hazier and limper and more unkempt than usual; only by slouching about in his shabbiest attire, or by sinking into the depth of an easy-chair, and hiding a stubby beard behind that religion non-conductor, a sensational newspaper, loses the best chance he will have in all the seven days to rise in the estimation of his own best self.

An old English dean once used to speak of the new horseshed behind the old meeting-house as a "means of grace." A box of blacking may be a "means of grace," if faithfully applied. A whisk-brush may be as important in its place as a hymn-book, if the application of the one leads to opening of the other.

In short, the right use of Sunday keeps a man from degenerating, and best use of Sunday is to spend part of it in church-going.

The Korean national flag contains in its center two curiously interwoven figures, one red and the other dark blue. The uninitiated contend that design represents two tadpoles trying each to swallow the other. A more philosophical explanation is that the tadpoles represent the principles of good and evil, of light and darkness, in desperate conflict, each doing its best to make way with the other.

The personal ensign of every young man might well contain such a figure, telling of his perennial conflict between his better and his worse self.

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

Adaline F. Hunt, EDITOR.

NOTES.
The Mt. Beulah Juniors rendered a program Sunday night, August 9th. Their offering of $5.00 has been sent to Miss Mattie Pounds for the benefit of the India famine sufferers.

Three new members have been received into the society lately.
The Mt. Beulah Auxiliary also received one new member August 9th, at their regular meeting.

Oklahoma.
Editor of the Gospel Plea—I shall endeavor to say a few words through your valuable paper, through whose columns we are informed of the great work being done among our people.

We feel grateful for these noble-hearted white people, who are spending their lives for the uplift of our race.

We were indeed sorry to hear of the death of Mrs. Moses, but thank God, she has prepared other great hearts, who can take the place of those whom he has called away from labor to reward.

Mrs. M. A. Lucy of Oklahoma, is another great heart who is in sympathy with the work being done among our people. I have never met her, though I would be glad to do so. I know of her through my husband and others.

We have no C. W. B. M. organization among our women out here; conditions are such that we feared a division, as some of our people are anti-missionary and some of our officers are very ageable men who stubbornly fail to see the work and necessity of such an organization.

But we do hope and pray that these people's eyes may soon be opened, and that a C. W. B. M. may be organized here in the Oklahoma churches.

We having come to Oklahoma five years ago, settled among our relatives and friends, and began a religious work, which was indeed no easy task; it has been planted in the hearts of the people. However, our labors were not in vain, we now have six worshipping congregations. Our support being meager, and having to work for a living, I didn't go around with my husband very much. I assisted in the work at home, but as I am in poor health, suffering with a nervous trouble; I believe a change will better my physical condition. So we think of going to another field and of getting some one else to take the work here.

We are now preparing for protracted meetings at different places, after which we shall close up our work in Oklahoma.

Yours for the cause,
Mrs. A. B. Matlock,
Muskogee.

HELFs FOR SEPTEMBER TOPICS.

Berkeley Japanese Missions.

This work was started by the Christian women of Berkeley. It was taken over by the Christian Woman's Board of Missions in 1907. For an account of the work see page 269 in November, 1907, Tidings. Most of the young men in this mission are students of the State University.

Extracts from an address given at the opening of the Japanese Y. M. C. A. of Berkeley, by Isaburo Shoda: "The State of California is very closely related to our beloved Yamato (Japan). Most of our brothers who come through the Golden Gate stop for some time in California to make some preparation before going East. Since the great earthquake and fire the number of our people in this town has greatly increased. Many of these belong to the best class, not a few being students who are seeking higher education. It is roughly estimated that there are eight hundred of our countrymen in Berkeley. Is it not our duty to plan for the increased happiness of our people by seeking to lead them in the way of life? By what means shall we do this? Not by reforming our business and industrial enterprise or by encouraging our laborers, but by planning for the benefit of our fellow-countrymen by those possessing higher moral and intellectual advantages. About seven years ago some good members of the Christian church of Berkeley opened for our Japanese boys a little class in Stiles Hall. That was the little seed from which this association has sprung. I give you hearty thanks to Dr. Bentley and all our teachers and friends in America who have sympathized with us in our struggles for that which is best worth having in this great nation."

Los Angeles Japanese Mission.

For a sketch of preliminary work done in Southern California for a Japanese mission have a review, not a reading, of the leaflet by Mrs. Reba H. Smith on "Our Opportunities for Effectual Oriental Work at Los Angeles." The following items of interest were gathered from an address recently given by H. H. Guy, who began this work in May, 1908:

There are a hundred thousand Japanese on the Pacific coast. About two-thirds of this number are of the lower class people; a class difficult to work within their own country. These are easier to reach here than in Japan.

In Southern California there are nineteen thousand, five hundred and thirty-two Japanese. Only one thousand, nine hundred and fifty of this number are women, three thousand and eight hundred are children.

There are almost five hundred Japanese in Southern California having an income of five thou-
sand dollars a year. The lowest laborer receives one dollar and a half a day. They give satisfaction as laborers.

In the country near Los Angeles there are two large Japanese settlements, Moneta and Newmarket, where the Japanese own more land than the Americans. The opportunities for Christian work in these settlements are unlimited.

There are seven or eight Japanese newspapers published on the coast. These have given Mr. Guy a hearty welcome.

Mr. Guy started his work with a week's meeting. There was an average attendance of three hundred people. Five young men were baptized and fifty expressed a desire to become Christians.

A Japanese church of seven members has been organized. A hall, seating two hundred people, has been rented for church services. The Japanese church raises thirty dollars for the erection of a Japanese home in Los Angeles. The plan for the conduct of this home is given in the leaflet by Mr. Smith.

Prayer for our Oriental Missions.

Hymn.

Benediction.

Missionary Tidings.

PROTESTANTISM IN MEXICO.

(CONTINUED FROM FIRST PAGE.)

Being asked what led him to take this step, Senor Valiente replied: "I commenced to study the Bible and to discover the difference between its teachings and those of the church. I tried to rid my spirit of the doubts that assailed it, but they were so many and so serious that I was obliged to analyze them in order to banish them. I struggled against my conscience and against inherited religious beliefs, because my parents were Catholics. At last I comprehended that the truth is in the gospel as found in the Bible, and not in Romanism."

The fact that all this could be chronicled in a Mexican daily paper, to be read by thousands of Catholics, indicates a prodigious change in public opinion in this city. Protestantism in Mexico is now a factor to be recognized and reckoned with. Thousands of the younger people of this city and the republic in general are being brought up in the Protestant faith, and religious tolerance is becoming something more than a name.

—The Christian-Evangelist.

CHURCH-GOING.

(CONTINUED FROM 4TH PAGE.)

Support of a church braces his better self, and even the stiff-starched collar and cuffs that he dons when the church bell rings puts some stiffening into his purpose to live a clean, wholesome life.

As the young man thus arrayed steps out of his door on his way to church, he will not usually go far alone. Other like-minded people are going in the same way.

In ones and twos and threes he finds companions of the same way of thinking, and on the whole these are the very best associates in all the town.

In the support of the church is involved the friendship of church people.

"Tell me the company you keep and I will tell you what you are," is one of the variations on the wise man's saw.

—The Lookout.

Men Money And The Kingdom.

L. B. HASKIN.

The kingdom is God's—"Thy kingdom come." The money is God's—"Thy silver and thy gold is Mine." But man, whose is he? If even he belonged to himself or to another, that time ceased to be when Christ paid man's debt on the cross and thereby ransomed him from sin and death. No one can deny that Christ established his primacy—the right to rule. He did too much for man, not to have all of man's life in loving service. Anything less is base ingratitude, the most withering of all sins.

Man, money kingdom; these three are inseparably linked. I might almost say, "inexcusable without the others." The kingdom exists for the salvation of man, and man's business is to glorify God by promoting and extending the kingdom. And in this mission, he is not called on to make brick without straw.

He has but to look up, around, and within, to see heaps of material upon which he needs but to bring the consecrated touch of heart and hand, redeemed and purchased, to make good his mission. In his vision he must see himself a factor in the kingdom—making it bigger by virtue of his being in it, and widening it by utilization of his "means"—the consecrated, concrete product of his faculties.

The realization that the Latter as well as the faculty that produced it, as well, as himself, the outer receptacle of the faculty, belonging to God, brings man where he can see himself and all that he has in proper relation to the kingdom. This is where God wants him, and where he must come before he can fulfill his destiny. Far too many men, notwithstanding they have surrendered to God, think the product of their "special genius" their own to use or abuse as they may choose. But such a conclusion does violence to the facts in the case; and very likely legitimate reasoning.

On the human side man and money—I say money, since man turns his drygoods, hardware, drugs, professions, farms, voice, brains and muscles into money, are fundamental in the kingdom. Man is not only the material out of which the kingdom is built, but he is the helper of God also in building. And in building, he will do little, much or nothing—infornporion as he appreciates what God has done for him, and realizes his duty as a steward of the manifold mercies of God.

Money is vitally related both to man and the kingdom. To man, because if honestly acquired, it represents so much for himself, his energy and skill. To the kingdom, because it is absolutely essential that the work of building up the kingdom may go on.

The American Home Missionary.
Lesson 9.
Edited From Standard Bible Lessons.
Lesson for August 30.

David Spares Saul's Life.

GOLDEN TEXT—Love your enemies, do good to them that hate you.—Luke 6:27.

INTRODUCTION.

Following The Last Lesson.—Immediately after David's parting from Jonathan, as told in our last lesson, David fled to Nob. Nob was the religious capital of the nation, where were the high priest and the tabernacle with its services. In his terror and distrust he told a falsehood to Ahimelech the high priest, and as a friend and relative of the king he was allowed to eat of the sacred shewbread (see reference in Matt. 12:3,4,) and to take with him the sword of Goliath. The fruit of this lie was the massacre by Saul of the high priest and the ministering priests, eightyfive in all. (1. Sam. 21, 22.) It may be that the fifty-second Psalm was written in reference to this event.

Flight to Gath.—From Nob he fled to Achish, king of Gath, the Philistine city whence had come Goliath. The presence of David in that city was soon made known to Achish, and his victory on the valley of Elah remembered; so David was taken at once and brought before Achish. He escaped by feigning madness.

In the Cave.—From Gath he returned to the valley of Elah, and hid in the cave of Adullam. Here there gathered around him a considerable number of people who were perhaps growing discontented with Saul's rule. 1. Sam. 22:2; 25:13,27-2. David, however, did not remain in this cave. He dwelt in the forest of Hereth 1. Sam. 22:3, and fought the Philistines at Keilah, on the western border of Judah. At Engedi, near the western shore of the Dead Sea, David spares Saul's life when he had an opportunity to take it, as he also does in our lesson to-day.

The Telltale Ziphites.—After David spares Saul's life, the latter repents, and David has peace for about a year. During this time he moved from place to place in the southern part of Judah. But David's peace was very brief. The telltale Ziphites went to Saul and told where David was, and the mad king once more attempts to take the life of David. Our lesson to-day tells the result of this attempt.

EXPLANATORY.

David's Temptation 11:16.—In the first sixteen verses of the chapter containing our lesson, David had the opportunity of killing the one who had for a long while been seeking to take his life. For some reason the inhabitants of the village of Ziph sent word to Saul that David was in that region. Hearing this, Saul came down with three thousand men to the hill of Hachilah, overlooking that whole region. When David learned by his scouts where Saul was encamped, he went to the place, and found Saul and his soldiers sleeping. David now has an opportunity to kill Saul. Would you have done it had you been in his place? David might have reasoned that it was necessary for his own safety. He might have said to himself that Saul was unfit to be king anyhow, and that he had now the opportunity placed in his hands of accomplishing that for which he had been anointed. Then his followers would not understand David's motive in sparing the life of that one who had so often sought his. Yet it was wrong to kill Saul, and David was strong enough to meet the temptation. He took the spear and the cruse of water from Saul's head, and went a safe distance to a high hill. Then he cried to the people, and to Abner, Saul's great general. When they awoke they realized that David had been in their midst, and even taken the king's spear, and the cruse of water that was at his head.

17. SAUL KNEW DAVID'S VOICE.—As David calls from the hilltop, he is recognized by the king. See 1. Sam. 21:16. It is,—David does not hesitate to make himself known. My lord, O king.—A common Oriental salutation.

18. WHEREFORE DO BE TORD PURSUE AFTER HIS SERVANT?—I am only a servant, you are the king, why seek me, when I have done nothing wrong?

19. If It Be Jehovah That Hath Cursed Me.—The meaning of this passage is clear from preceding history. “An evil spirit from God” “troubling him” was the beginning of the persecution. And this evil spirit was sent in punishment for Saul's sins. If the continued persecution was merely the consequence of this evil spirit continuing to vex Saul, David advises Saul to seek God's pardon and the removal of the evil spirit, by offering a sacrifice. If the persecution was the consequence of the false accusations of the slanderers, then “cursed be they before Jehovah.”

Go Serve Other Gods.—By driving him from the land and ordinances of the true worship, into foreign and heathen countries, they were exposing him to all the seductions of idolatry.

20. As When One Doth Hunt a Partridge.—People in the East, in hunting the partridge and other game birds, pursue them, till observing them becoming languid and fatigued, they rush upon them and knock them down with bludgeons. In this manner Saul was pursuing David.

21. THEN SAID SAUL, I HAVE SINNED.—Saul was doubtless sincere so far as his present feelings were concerned, but his repentance was like the early dew. What is the practical lesson here taught? “It is,” says Dr. MacLaren, “the worthlessness of mere feeling which passes away by its very nature, and, like unstored rain, leaves the rock more exposed in its obstinate hardness.
TO USE WHAT NATURE HAS PROVIDED.

One of the Experiment Stations in Alabama has put out a bulletin on the use of the old field plum, called the Chickasaw plum. We have not seen this bulletin, but we have some observations of our own to make along that line. There is no other place in the United States where nature has provided so useful a fruit in such abundance and in easy reach as in the Gulf States. In every old field the grow in great abundance and literally hundreds of thousands of bushes go to waste every year. The plum has none of the objectionable features found in the wild plums on the Missouri river and its branches. It is a better fruit than the cherry and much easier gathered. The plum grows in clusters on bushes which can easily be reached by one standing on the ground. A man can gather a bush full of them easier than he can gather a bucket full of cherries or a quart of huckleberries. It is an excellent fruit to eat simply as a fruit dish, and is good to mix with other fruit in making pies. The juice makes a most refreshing drink.

It is strange that the people have remained so entirely ignorant of its value. When we came here eighteen years ago we could not find a single person who made use of them. The institution cans from five to fifteen hundred quarts of them each year and thereby saves many hundreds of dollars in table expenses and at the same time the students have better health because of the fruit acid.

It will grow in great abundance in old and abandoned fields. If a man with proper energy would buy one of our abandoned plantations and would fence part of it for stock, put corn and cotton in some of the best spots and then cultivate, or rather encourage, the old field plums he could put up a canning factory on a small scale and make more from his farm than it produced in its best days. The canned plum would sell well and from the juice good vinegar can be made.

There is another excellent fruit that is entirely wasted. All the people in this section felt towards the elderberry exactly as the people sixty years ago felt in regard to the tomato. They called that now common vegetable the love apple and thought it a deadly poison. Now it is one of the commonest fruits on the market. The people in this section believe the elderberry a deadly poison and look with amazement on any one who would eat it. It grows in great abundance here and is more juicy and better developed than we have ever seen it anywhere else. The most delicious pies we have ever tasted are made from a mixture of elderberries and plums. But when they are first put on the table some students taste them very guardedly while others will not taste them at all. We recently asked one boy whether he liked them and he replied that he now ate all he could get, that he had that day eaten four pieces which his companions would not eat. A young woman who graduated here a number of years ago tells with pleasure that the first time she heard of the school was when a young man came home from school and told with amazement that he had eaten elderberry pie at the school. She came to school and learned to eat elderberry pie too, and now eats it with great relish.

In slavery times the hands were fed from a regular commissary and they worked day in and day out, winter and summer, and there was no time to gather any fruit. This custom followed us into freedom and the average farmer goes to a merchant and arranges to get furnished with flour, meal, molasses and bacon. When the crop is laid off by this is cut off and the average family lives on melons, greens and pears till cotton comes in the market, so seed can be sold.

What a change there would be if he old methods could be given up for new and better ones. If every farmer knew how and would take care of the plums, blackberries and elderberries he would have a good supplementary ration or dish for the rest of the year. He would not then want more bacon than he could raise. With a little planning a beef could be killed each fall. One beef is pretty large for a small family, but four families could go together and raise each a beef. When cold weather comes one could be killed and each family could take a quarter. In this way all four cattle could be killed. These things may look like trivial things to us but they are the stuff by which the poor and shiftless peasantry and a well-to-do farming community are certainly an unfortunate community. Our forests are full of good timber, but we send away for our furniture; our fields are covered with abundant fruit, but we send away for our canned goods; our abandoned fields have pasture, but we send away for our horses and mules; if we would destroy the wood tick which is easily done we could raise abundance of cattle, but we ship it in Armour beef; and we raise an abundance of cotton, but we send away for our cloth.

While the politicians of both races are thrashing and refreshing old saws that has not had a kernel in it for decades, let the wiser people set to work to bring about these economical reforms which will bring happiness and wealth to all of us. The average politician hates Negroes or despises white folk which has a very depressing influence on those who take notice. But the majority do not take notice. They are working away on weightier matters which will bring about economical reforms that will bring happiness in their train.

We have often listened to essays which urged the importance of small things. Here is an instance where we can begin on small things. If this comes in time, will you not go and gather a bucket full of elderberries and have your wife make a (CONTINUED ON 7TH PAGE.)
Personals.

—Mrs. Lehman left on Friday to attend the convention at Port Gibson.

—Mrs. Isom Franklin of the Lum Graded School, made a short visit to the Southern Christian Institute this week.

—Mrs. Ophelia Parker of Port Gibson and Miss Josie Brown of Vicksburg, aunt and cousin of Miss Lulu Gettis, visited the latter here last week.

—Muscadine parties have been much favored of late. The Muscadines are plentiful this year.

NOTES FROM OUR SCHOOLS.

Southern Christian Institute.

Those who are to give the Sunday-school lesson reviews for September are Stella Edwards, Samuel Counts, Annie Yates and Henry Campbell, in the order named.

Only five more weeks of vacation. Shall we simply drift into school; or shall we plan and prepare to the best of our ability, and enter school with a definite object to be accomplished. One girl in school has been heard to say that she intends to finish the course here without a single demerit. That girl has an aim which, when reached, will have done much to mould a fine character.

One student recently gave a good talk at Literary Society on the subject “Be yourself.” Is not that the secret of attaining our objects in life? If the girl who aims to finish school without a single demerit, yields to the impulse to talk and laugh in line or in class, or does some other wrong thing because some one else does it, is she not shutting her own self out and letting that other one in for a while? For the time being, she is not her own, true self. She is trying to be that other one by doing what the other one does. We must first have an ideal and then keep to that, no matter what others do.

Letter No. 12

Dear Friends:

Several of you who are now decided to come to the Southern Christian Institute this fall have finished the course in the country schools or some town schools and will want to begin your school work in our Normal, Bible or Scientific courses. Be sure to bring or send your grades you made in your last year of school. If you have been teaching, be sure to present your teacher’s license when you come to classify. All of these things will help us to place you just where you belong.

Everything is pointing to a record-breaking year at the S. C. I. Don’t you know of another young man or young woman who ought to come with you?

Yours very truly,

T. M. Burress, Principal.

ALABAMA.

Dear Editor of Gospel Plea—It has been some time since any one has read a letter from me in the Plea. After the long months of silence on my part, I will now try to write my second letter hoping to make a success. Our Christian Endeavor here at Oxmoor is fine. The young men and women of other denominations seem to be delighted in coming to our Christian Endeavor and helping to discuss the topics. I think if all young men and women would become more deeply engaged in the Master’s work, and more study on the Bible, we would have better Christian workers.

Our Sunday-school is progressing nicely. Our lesson on last Sunday was thoroughly explained. The brethren of Macedonia Christian Church at Oxmoor have gone to work and are now having the Church painted and by the help of the Lord we hope to accomplish the work.

May the Lord continue his blessings with his people.

Yours in the Master’s work,

Delia R. Gress.

Oxmoor.
Heart To Heart Talks
With Our Young Folks.

MOTTO:—One to-day is worth two to-morrows.

In more ways than one, I am securing information to the effect that Subscribers can hardly wait till the Plea comes to them in various parts of the country. Young people in many places are saying "Wonder who will have a letter to Uncle Isaac next week?" And here comes one of my young people in Africa and asks for Uncle Isaac's picture. Who ever heard of such young people as Uncle Isaac has?

I am interested in young people getting an education. I believe that every boy and girl should have privilege of attending a good school. If there is not one in the community where they live they should go away to school. All of our schools will admit students to work their way through school, if the young people do not have the money to pay their way.

I was very much interested in the news from the Martinsville Christian Institute that a teacher's summer school had been held. Our country schools need good teachers, and how can we get them if our young people do not attend school and prepare themselves for teaching? It takes a lot of hard study, and a good deal of natural ability to make a good teacher.

NOTES FROM MY DESK.

This week we have a letter from W. H. Dickerson of the Louisville Bible School which tells of his having been in Southeastern Kentucky canvassing for students for the L. B. S. He says he is assured of some boys from the mountains this year and some from Arkansas and adds that the outlook for the coming year is very encouraging, but says, "and yet there is room."

Young men who read this will you not go up to the Louisville Bible School this fall and receive its splendid training that you may do more effective work in the world? Older men and women who read this will you not induce some promising young man to go to the Louisville Bible School, Louisville, Ky., this fall?

J. E. Bowie of Calhoun, Alabama, has been out looking up students for the Low Graded school and at last report he had the promise of eight for this fall. He will do some more of this work.

The following amounts have been received for the Educational Rally Day Fund from July 24th., to August 20th.

**SOUTH CAROLINA, Kean's Neck Church, Bro. & Sister Jas. J. Wood, 70 cts.**

Edwin F. Jackson, 80 cts., $1.50

MISSISSIPPI—Auxiliaries, 5.00 (sent by Roxie C. Seeed.)

NORTH CAROLINA—Reisers Neek Church, by Mrs. O. D. King, Winston-Salem, G. L. Staples, 1.00

**Reidsville, Total—$9.50.**

SOUTH CAROLINA—Maglain Church, sent by G. A. Vinson, $3.00

Making the total from the Educational Rally Day, to date, $732.85

Jas. H. Thomas writes of the work at Reidsville, N. C. He says that M. C. Walker sold their old building and lot, and bought a lot farther in town and has erected a new Church house on it, and that this Church is 30 by 50 feet and has the raised or inclined floor, a large platform, baptistry and two dressing rooms; with a very little work they can have a basement in which to hold Sunday-school, etc., that the building is estimated to have cost about $180.00, all of which has been paid except about $200.00; that all this has been accomplished in one year. This is certainly a fine report of work done, and shows what can be done when one works and plans wisely.

W. H. Smith of Oconee, is now acting as evangelist of Georgia. He has only been at work since May, but makes a very good report of work done. He has established one new Church of twenty-one members which has land and a Church house. He has strengthened the work of two other Churches, and from his work 29 have been added to the Church. We are glad to have this word from Georgia.

GERTRUDE SMITH, CINCINNATI:

Statement, by States, of Receipts from the Observance of the Educational Rally Day. The following Amounts have been received from, October 1st, 1907 to August 18th., 1908.

<table>
<thead>
<tr>
<th>State</th>
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<tbody>
<tr>
<td>Virginia</td>
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<td>Louisiana</td>
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</table>

Total $751.85

Two of the above states, namely South Carolina and Mississippi, have reached their apportionment and gone beyond it and Ohio and Arkansas have come very near to reaching theirs. Texas has done well considering the fact that she is raising such a large Centennial offering. But how do the states of Virginia, Alabama and Kentucky stand? Not very high when we consider that these states each have a school supported by the C. W. B. M. We will hope they will do better another year and believe they will. Missouri is helped largely in evangelistic work each year by the C. W. B. M. and yet her offering reached only $60.66. We believe Missouri will do better than this another year.

C. C. SMITH

We are told that the office tests the man. In politics the failure to get the office sometimes proves his integrity.

"Be true to your convictions" may be a good rule, but it is not to be depended on unless we have along with it, "Educate your convictions." A man may carry a time-table in his pocket and conscientiously try to live up to it, but if the table be incorrect or out of date, he will miss every train he tries to make.

Actions may sometimes speak louder than words, but neither one amounts to much so long as they are at variance with one another.

—The Lookout.
Reports from the Field.

Alabama

Editor Gospel Plea:—Allow me space in the columns of your paper to inform the public of some of the doings of the churches here in Alabama. I have just closed one of the most successful meetings known in the history of Salem church. We had a large and interested crowd day and night from the beginning of the meeting until it closed. The results of our efforts were 44 confessions. The church was greatly revived. Every department of the church work is in a prosperous condition. Our Sunday-school under the supervision of brothers Brayboy and Wm. Warren is alive and in a prosperous condition and numbers about 70 or 80 scholars.

Some time ago I was invited by brother Robert Gray to preach for the Haynerville church. After the sermon I received another invitation which resulted in the organization of an auxiliary to the C. W. B. M. with Sister Amelia Powell president. The sisters of the Haynerville church are anxious to help preach the Gospel to regions beyond them, therefore they have pledged themselves to work together to that end. We want the sisters in every congregation to unite themselves together so as to be more useful in our departments of the church work.

The harvest is great but the laborers are few. We need a larger and a better informed ministry, and those young men wishing to study for the ministry should arrange their business so as to attend school at least three months in a session. The Lum Graded is prepared to give them the needed information and I hope each of them will avail himself of this opportunity.

The existence of future churches depends entirely upon the preparation we make to-day and the only safe preparation is to see to our children going to Christian schools where they will be under the influence of Christian teachers. When they shall have finished their studies and go out to teach, they will as a rule teach what they were taught.

We have four good Christian schools. The Southern Christian Institute, Lum Graded School, Louisville Christian Bible School, Martinsville School. I urge upon our people everywhere to send your children to one of these schools and they will be taught the religion of your God. If sent to other schools they will conclude that all the religious bodies the world over are right and that they had as soon be in one as another.

God commanded the Israelites to teach their children about Him in His way and we are commanded to do the same. Bring your children up in the nurture and admonition of the Lord. No better place to do this than in schools prepared for that purpose.

J. E. Low

Texas

Editor Gospel Plea: Please allow me space in your paper to write the following report. My regular appointment in Madison county on the first Sunday in August at Antioch church. I had a large attendance splendid services, preaching by Eld. H. D. Durlin. Our revival began Monday night following, closing Tuesday night after the second Sunday. We had a good meeting, eleven additions; one from Baptist, ten reclaimed. After resting up Wednesday night, we next went to Midway where we held four nights meeting, beginning on Thursday night closing Sunday night with sixteen additions, two from the Baptist, eight by primary obedience, six reclaimed. We closed the meeting in the midst of highest interest to meet other calls, having previously arranged with Elder R. H. Henry to hold a meeting for him at Elderville beginning Saturday night before the fourth Sunday. I had goodbye to the people at Midway after night services Sunday night regretting to close the meeting at the time it was most deeply interesting. Not being well and after three weeks hard preaching I thought it advisable to rest a few days before beginning at Elderville, so reached home on the 18th. Found wife well and at her post in Beaumont.

About the third week in July I spent a week in Houston, Texas, where I held a week's meeting at the request of Bro. L. L. Turner and wife struggling to establish the faith, also Bro. and sister Rollf. We succeeded in establishing a mission of nine, the nucleus I believe, of a future church.

Before leaving I thought best to ordain Bro. L. L. Turner, to minister to the little band of disciples promising my help when needed. We now have an opening in Houston. Why not all the churches give their aid to establish the Master's cause in this great city? I have held my fourth meeting. After the fifth Sunday in this month I will be at liberty to serve other churches. Any one desiring my services may address me at 2178 Collier's Ferry, R. F. D. Beaumont, Texas.

Yours in His service,

H. M. Johnson.

Minutes of the Cane Valley Convention

The district convention at Cane Valley opened its services Friday afternoon at 3:30 o'clock with President J. Salvador Johnson and Secretary Mattie R. Harrison in their respective places.

Song, "I will meet you." Devotional services by Bro. Frank Garnett, a substitute in place of Bro. L. H. Late.

Song, "Shall we gather at the river?" A talk by President, concerning the purpose and objects of district conventions.

Song, "I'll be there."

Committee on arranging the time of the President's address. We your committee beg leave to make the following report: We think it best that the President's address should be deferred until Saturday night as the crowd will be
larger and wish the people to get the benefit of the address.
Committee — E. J. Harlin
Moved by Bro. Garrett to receive the report. Second by Bro. Bridgewater and was received after some remarks.
We your committee on future conventions agree that the district conventions are helpful and should continue, but unable to say where it will be held next year, which matter can be adjusted at most any time.
Committee — J. F. Garrett
Remarks by President, Benediction by Bro. J. F. Garrett.

EVENING SESSION
8:30 P. M. service began by singing "There's a beautiful home." Scripture reading and prayer. Song "I'll be there," Welcome address by Brother E. J. Hardin which was excellent and full of good thoughts.
Song "I am going in the morning." Response to welcome address by Eld. Johnson.

Song.
Moved by Bro. J. F. Garrett and seconded by Bro. F. Bridgewater that the hour for the Pres. to deliver his address should be 8:30 P. M. Carried. Collection. Benediction by Bro. J. F. Garnett.

SATURDAY Evening.
8:25 P. M. song "It is well with my soul."
Devotional service by Bro. J. F. Garnett.
Song "All to Jesus I'll surrender."
Address by the President which was full of good and noble truths. Subject "Let there be Light." And as he dived into the Ethnological details of light, there was light and one returned to the fold of Christ and while light was being discussed the congregation was held spellbound for about the space of half an hour. After which a song, "Rescue the perishing."
Solo Miss Mattie R. Harris, entitled "Far away."
Collection $0.60.
Benediction by Bro. J. F. Garnett.

SUNDAY MORNING
10:30 Lord's day school taught by Eld. Garnett after which instructions how to study Sunday-school lesson by Eld. Johnson, the president. Timely remarks made by Rev. D. S. Collier, pastor of the Presbyterian Church at Campbellsville, Kentucky.
Song "Weary Prodigal Son.
11:00 A. M. services. Prayer and scripture reading by Rev. D. S. Collier.
Song "There's a beautiful home." Preaching by Bro. J. F. Garnett: Subject "What is that in thine hand?"
Song "There I'll be waiting." Remarks by the president.

APPENDIX SERVICES.
Scripture lesson by Bro. Garnett. Song "Marching to Zion," after which Rev. Collier preached a very excellent sermon.
Remarks by president.
Benediction by Rev. Collier.

SUNDAY EVENING
8:15 Song, "Showers of blessings." Scripture reading and prayer.
Song, followed by a noble farewell sermon by President Johnson. Subject "Out of Egypt I call my son." The sermon contained much wholesome food for those silent hearers and was preached in its purity and simplicity. A final conclusion on church duty and how members should dwell together in unity to gain much needed strength.
Song, followed by the Ordination of one Elder and Deacon.
Collection.
Benediction by the president.

When God Forgets.
I am afraid that if we were to take seriously many of the petitions that we hear offered, we would get the idea that, with all of his power, God was exceedingly forgetful. It has seemed difficult even when we really trusted, to realize that God's ways are not our own ways.
We have a way of calling God's attention to certain things as though he had overlooked them. When the Lord told Samuel to go and anoint David, even the saintly prophet though it was necessary to remind the Lord of the danger of such a proceeding. "How can I go?" he asks. "If Saul hear it, he will kill me." Just as though God didn't know all about that! Samuel did go and anoint David, and Saul did not seek Samuel's life. The Lord had ways of doing things of which the prophet had not dreamed.
Did you ever smile over that "superior" answer, which virtually was, "You have forgotten, Lord, to whom you are speaking. I am a Jew." I fancy Peter must have felt heartily ashamed of that answer after he came to see things with a clear vision.
There is another instance where a good man thought it was necessary to remind God of something he didn't seem to have considered. When Ananias of Damascus was told to go to the blind and praying Saul of Tarsus Ananias was surprised. It looked as though God didn't know about this man who was just now the terror of the disciples. "Why, Lord, have you forgotten that Gud's ways are not our own ways."
Lord, this is the man that is after the heads of our people," he explains. Somewhere that has a wonderfully familiar sound. "Go, and make disciples of all nations," Jesus says. "Not all of them, Lord," we return importantly. "If you knew how low down some of them are, you wouldn't say that."
"Go, and preach to those people," comes the command, and we reply, "Why, Lord, they are Catholics or Jews?" or, "It won't do any good to preach to the rich, they will only jeer at you."
Again, we act as though we thought God had forgotten to look after his interests in the world. The pettish question of the disciples, "Carest thou not that we perish?" is so like some of our own questions. If we had been managing, there certainly wouldn't have been rain on the day for the missionary offering. We forgot whose (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.

Mississippi.

Dear Editor:—Please allow me space to make the following report. I am glad to say I was successful in organizing an Auxiliary at Little Zion Church. This was my third visit to this point and my second lecture on the work. After closing my talk I asked who were willing and whose hearts were broad enough to take hold and help us carry on this great work. Ten true-hearted Christians arose and soon the following officers were elected: President, Mrs. Louvina Haywood; Vice President, Mrs. Leona Green; Secretary, Mrs. Gracie Nash; Treasurer, Mrs. Cel-ste Wilson.

May God bless this band.

Yours in the work.

HAITIE J. GRIFFIN.

Tillman.

Mississippi.

Dear Friends:

We are three members of the Mt. Beulah Junior C. E. Society at the S. C. t., and we want to let you know what we are trying to do. Our officers are, President, Elizabeth Hunter; Vice President, Charlie Hunt; Treasurer, Ida Jackson; Organist, Lois Lehman, and Superintendent, Miss Hunt. We organized our society last December with seventeen members and forty-two are now enrolled. All of our members seem very much interested in anything we try to do. We had an entertainment the second Sunday night in August for the famine sufferers in India and raised $5.00 for them.

It made our hearts sad, last May when we learned of the death of Mrs. Helen E. Moses. She visited our school about one year before her death and some of us were here to meet her at that time.

We help support a little orphan girl in Mahoba, India, by paying $15.00 a year for her food and clothing. Her name is Autiya Naomi.

We will close now hoping our work may continue to grow and that others may take up this good work.

Lois A. Lehman, Sallie A. Cage, Mittie A. Caston.

Edwards.

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 truth.

It seems very often to the faithful few that there can be more good excuses given for not attending the meeting, 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 the 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 go 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, inciting 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 weak. She organized an Auxiliary, which was small in numbers for many years, but she kept the members together, arranged for the meetings, acted as President, Secretary and Treasurer, all in one, and, as she herself 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 money. 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 could probably be paralleled in almost any Auxiliary. The story of these faithful ones will never be told in most cases, bu
The Gospel Plea

August 29, 1908

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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 ministries, 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 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 marvellous indeed.

C. W. B. M. LEAFLET

HEPFUL TO ALL

(Continued from first Page.

In the spring you can begin to cut pumas and blackberries. Resolve right now that you will reduce your furnishing account to nothing as soon as you can. The stores need not fear this. You will spend more in the store than before, but it will be cash and for things to make homes comfortable. We will have more money than we had before but it will be because all are better producers.

Knowing How To Receive

We quote readily enough the words, "It is more blessed to give than to receive," but those who do so usually understand that giving is reactive. In our hearts we feel that it would be a good deal easier to be in the place of the one who receives than for us to bestow our possessions upon others. In truth, however, the recipient is the one who deserves sympathy. This is true, of course, only in the matter of receiving from men. In our relations with God, we need to learn not only how to give, but how to receive also.

We get so often to taking what we receive as a matter of course, that we are ready to declare that we have received nothing. A little girl was asked if she ever thanked mother. "No," she said, "but I would if she ever gave me anything. A lady gave me a doll once, and I thanked her for it." The child did not realize that food and shelter and care which made her comfortable were from her mother. No doubt there are many of us who would manifest quite the same spirit, if we were asked about thankfulness to God. It is only the special and great things which we are disposed to take account of.

One of the most unlovely persons in the world is the person who receives gifts from your hand, and at the same time finds fault with what you give him. Often, indeed, our own words of thanksgiving are mingled with complaining. We spoil the music of the "anthem of praise," by discordant notes of faultfinding. To say to one of your friends, "I thank you, but why do you not give me something else?" would be an insult. That we receive blessings from the hand of our heavenly Father in the same ungracious manner is a fact. It is all very well for you to take an active part in a praise-meeting, but you can not suppose that your music is sweet in the sight of God if you go away and grumble about everything in sight.---The Lookout.

YOUR INDIVIDUAL WORK.

The angel told Philip where to go when he was called from the great meeting in the city of Samaria. However, the angel did not offer to do Philip's work. God might have done the whole work himself. He might have delegated the angel to do it, but such is not in keeping with his plans. He called upon the evangelist to become his agent in saving a man. Were it a profitable thing to do, we might bring forth many possible reasons for this. Perhaps it is enough for us to know that it is so.

In the beginning of the kingdom of Christ upon the earth it was the heavenly messenger who pointed out the way of life. It was the power of God that saved, but human lips and human hands had to do their part. How shall they hear without a preacher? How indeed? If the lost hear not the word of hope, their blood is upon our heads.

But can we know just where duty points? In a general way, yes. Often, however, the light shines upon but one step of the way at a time. When Peter and Andrew left their boats and their nets, it was to follow Christ, but they did not know what path he would take. A young woman who had given her time to evangelistic work in the city, said that when she promised to go only where Christ said, she was so backward that she could not have spoken to any one about Christ. "There came a time, however," she declared, "when work like that lay in my path. I said, 'It is work he would not have neglected. I can not walk in his steps and leave this out.'" So she was led into paths she did not dream of following.

The fact that the case which Philip was sent down to deal with was an Ethiopian, did not seem to put a damper upon his zeal. He did not conclude that it was not worth while to make an effort in behalf of such a man. So often we conclude that we can not make people understand. In some cases this may be true, but the question is, "Do we try?" I wonder sometimes if this is not the most serious defect in our work in bringing the lost to Christ.---The Lookout.

WHEN GOD FORGETS.

(Continued from 5th Page.

work it is. A woman whose work was particularly trying, said, "I used to worry about the weather and a good many other things over which I had no control, because I was afraid of their effect on my work. One day I took myself in hand and said sternly to myself, 'Look here! don't you know that God cares more about this than you possibly can care? He isn't going to spoil his own work.'"---The Lookout.
Lesson 10.
Edited From Standard Bible Lessons.
Lesson For September 6.
Saul and Jonathan Slain.

**EXPLANATORY.**

1. **Now the Philistines fought.** - The Philistines, the inhabitants of the maritime plain, between Judaea and the sea, the most formidable of the enemies of Israel. Skilled in the construction of armor, having chariots of iron and horsemen, they were usually superior on plains that permitted their use, while the Israelites drove them from their hill country. **The men of Israel fled.** - It was probably whispered among the Israelitish troops, that Saul had received a communication from Samuel, and that their defeat and their leader's death had been foretold. This would unnerve their bravest heroes, and spread terror among all.

2. **Followed hard upon Saul and upon his sons.** - In the battle of Jezreel, the victorious Philistines pressed forward to the southeast from the plain in which they had been at first stationed up to Mount Gilboa. Here Saul and his faithful followers made a desperate resistance, but so many of their bravest fell, that the Philistines not only plunged into the camp of Israel in the full tide of victory, but even gained possession of the whole territory as far as the Jordan, and so reached the utmost limit of their desires. Hard pressed by the Philistines, there fell in the slaughter of that same battle, not only Saul's three sons, Jonathan, Abinadab, and Mekibishua, but also Saul himself. **Slew Jonathan.** - We must pause a moment over the death of this noble man. He deserved a better fate. His own dream was that when David should be king, he would be second in the kingdom. This is one of the numerous instances in which a man failed of his reward according to his deserts, and is dragged down to ruin by reason of his relation to others.

3. **Whose sword fell upon itself.** - His sword, which had been his trust and confidence, now fell from him. The Philistines, victorious, now followed hard after Saul and his sons, and, as far as the Jordan, gained possession of the whole territory. Their daring exploits and their ruthless slaughter of the victors show, that the Israelites must have been deprived of either their liberty or their lives.

4. **And it came to pass on the morrow.** - The night had probably put an end to the battle which Saul had continued with desperate courage to the last. The Philistines were not aware until the next day of the full extent of their victory.

5. **And Saul and his three sons died.** - They found that the defeat left them without defenders, helpless in the hands of their enemies. It was very natural for the people in the towns and villages to become frightened and flee. "Had they waited for the arrival of the victors they must have been deprived of either their liberty or their lives."
When Christ said, "Go ye therefore and teach all nations," to what extent did he want us to teach them? Should we simply tell them that they must obey Jesus Christ and stop at that? Some think this, but they are entirely ignorant of what is meant by accepting Christ. The mission of Christ was to free men from vice and superstition, and elevate them so they could participate in all the higher things of God. The principle upon which Christ worked was to forget self and labor in the spirit of sacrifice for the good of others. If we then accept Christ in our own lives and induce others to accept him, we can set no limit to the amount we teach them. When we teach them to accept Christ we open the flood gates for all of God's eternal truths.

Whatever there is in modern school curricula that is not based on fundamental truths will disappear as the years go by, and whatever is based on fundamental truths must eventually come to all men, for Christ opened up the way for men to live in God's higher life. He said, "I am the way, the truth, and the life." The school is the means by which we teach the fundamental truths and it ought to be our aim to give every child the opportunity to get from the school all it has capacity to hold.

Heretofore, many people have been selfish enough to think that the school is a special privilege, a special advantage. Four hundred years ago England was composed of Aristocrats and serfs. The aristocrats thought they would lose their privileges if they should enlighten the serfs and therefore they took away all opportunity, as far as they could, from the serfs to gain enlightenment. But in doing this they erred as to their own happiness, and brought great suffering on the serfs. When the day came that the serfs broke out by force and seized some of the privileges, all around became happier. In most European countries the policy has been recognized and compulsory school systems have been established. In Germany great pride is taken in showing that illiteracy is disappearing.

No country is better situated than America to make experiments on great cooperation schemes, but nothing can be attempted while we have a large population of ignorant, supersitious and vicious people in our midst. It is fearfully demoralizing to have ignorant and vicious people under us, of whom we can take advantage, who are so depraved that they care nothing for advancement. The man who is seeking to keep ignorant those living under him is his own worst enemy. He is depriving himself and his children of the highest happiness. It was this Christian educational work that Christ had in mind when he said "Go ye therefore and teach all nations." Christ was the author of modern enlightenment. It is his will that we should develop body, mind and spirit, and this can take place only in a society in which men lose their own interests in a service for one another. When men work for self, they get jealous of one another. When they work for one another they get jealous of one another. When they work for one another they get love for God and all his work. There is no diviner passion than love for man. Some men take great pleasure in studying the plants, others give a life study to the birds, while others become devoted to science, but none of them are comparable to the divine passion for the happiness of mankind.

We are glad to note that this idea is taking hold of the people. The politician goes up and down the country proclaiming his own virtues and his opponent's vices and we think the world is going the wrong way, but he is going nowhere. He is only beating the air. The men who are really making history and quietly working away, begetting a love for the great system of education and are sacrificing themselves by reaching down to lift up the lowly of the earth are approximating the divine scheme of education.

By and by the Church will take up all this work in dead earnest and will give the word a Christian educational system that will be the divine system Christ had in mind when he said "Go ye therefore into all the world and teach all nations." Then we will be able to throw influences around all our children so that there will not hereafter be a large number who go astray. Our present system of education looks more to a showing culture than into a real development. In the past fifty years we have often sacrificed health of body and mind to obtain a culture that was showy. At the present there is much false notion in regard to athletics. The ideal held up by modern college theeties is antagonistic to the divine scheme Christ had in mind when he said "Go teach." It is more an effort to give us the old battle spirit in a new form than a perfect system of education. In the gymnasium the body is developed but the purpose must be to give us healthy bodies to endure in great moral battles. All divine education has for its purpose the degeneration of the battle spirit and the cultivation of conscience. Some of our devotees of militarism fear this and tell us that if we become effeminante, we will be overcome by a nation that has cultivated the military spirit. But we need not fear this. There is an inherent force in moral strength that will never go down in the face of brutal militarism. Christ had this in mind when he said, "Put up thine sword into his place: for all they that take the sword shall perish with the sword."

The divine system of education has put weapons in our hands that are more powerful than armaments.
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.
—W. H. Howard and Mr. Edmondson took fellowship with the Woodland Ave. Church of Christ at Kansas City, Missouri, during the convention. Both came from the Free Baptists. Bro. Howard is a practicing physician and a minister, and comes well recommended. There is good prospect of the entire Free Baptist Church of Missouri coming over to be known as Christians only.

—the New Lee Avenue Church of Christ of Nashville, Tennessee, is to be dedicated on September the 6th. We wish them a successful occasion.

NOTES FROM OUR SCHOOLS.
Lum Graded School.
We have been busy the past week cutting our winter wood. Mrs. Franklin is visiting her people in Mississippi. We are expecting her return this week.

Mr. Seab Howard, of Montgomery, visited our school on the 22nd. Also Mrs. J. E. Bowle and her daughter Violene.

We had a good meeting on the fourth Sunday. Prof. L. Brooks and Rev. D. C. Brayboy spoke in the forenoon. One made the good confession. Henry Howard, one of our work boys. In the afternoon we listened to a sermon by one of the young preachers, Bro. Oscar Brayboy. We hope him success as a minister. After the sermon we went to the water; there we baptized the one that had confessed his Lord.

The death angel visited the home of Mr. and Mrs. Wesley Towles and took with it their seven month old child. It is grieving to them but pleasing to the Almighty. Their loss and Heaven's gain.

Southern Christian Institute.
Probably three carloads of gravel and sand have been placed on the ground preparatory to making the concrete blocks for our new hall. It is probable that we can have enough on the ground to erect the building by the time school begins. The gravel pit is proving itself more and more valuable as we go deeper into it.

A good number of people are making arrangements to visit the S. C. I. immediately after the New Orleans convention. A number of special trains will go down the I. C., and it is altogether possible that some of these will run out to the S. C. I.

Samuel Cotterell is spending the week at the S. C. I. doing some repair work. Unless he takes up some special work which has been suggested to him, he will enter Meharry college to take a course in medicine. During the summer he has earned nearly one hundred and fifty dollars. He has demonstrated what efficiency can do. His employer said to him repeatedly that if that is Negro education, he is in for it.

Prof. Burgess, wife and daughter expect to arrive at the institute Friday or Saturday. They have had a pleasant vacation and are now anxious to return to their field of labor.

EMRY W. BROS, who takes up the work of secretary, and Miss Carrie Hunt, who takes up the work of matron expect to arrive this week.

The printing office is turning out some big jobs of work and others are coming in. We are in better shape to care for this kind of work than ever before.

Woodhill, Ill. Aug. 27, '08.
Dear Friends: We are expecting students from every southern state and the Island of Jamaica. At the present time we have students in our industrial departments from the following states: Arkansas, Mississippi, Alabama, Oklahoma, Texas, Florida, South Carolina, West Virginia. Most of these are due to enter the Literary Department when school bell rings, Tuesday morning, September 20. This will be a clear case of faithfulness, reward. Some of these young people will graduate from our highest course next May, and they have worked for all of their schooling, ever since they entered several years ago. What these have done others can do.

Write to President Lehman, Edwards, Mississippi for any information you may wish.

Yours very truly,
T. M. Burgess Principal.

THE CONVENTIONS.
It was my pleasure to attend the State Conventions of Arkansas and Missouri. The Arkansas Convention was held four miles from Plummerville, a small town on the Iron Mountain Railroad forty miles from Little Rock. The convention was a most harmonious one and in addition to the business of the convention a real revival was started. On Sunday six were added to the church. Eld. H. Martin declared that circumstances were such that he could not act as state evangelist and the place was left vacant with instructions to the state board to fill the vacancy. This they will probably do soon. Mrs. A. M. Fullen state Sec. also visited them and did much good.

Monday and Tuesday we were spent in Little Rock where I spoke to the Women's C. E. meeting at the First church and to the 3rd church at night.

On Thursday morning we were at the Missouri convention at Kansas City. The convention was well in progress in their nice new church. Eld. A. R. Littles has done a great work at Kansas City. A new church was purchased from a white Baptist Convention, but it is not entirely paid for. The women of Missouri are doing excellent work in their auxiliaries.

CONTINUED ON 7TH PAGE.
Heart To Heart Talks
With Our Young Folks.

MOTTO:—One to-day is worth two to-morrow.
How many of my young people read Notes from My Desk," found on our page every once in a while? The writer of those notes has a deep and abiding interest in every one of you. Miss Smith has been her father's private secretary for a long time. And who has not heard of our beloved secretary, C. C. Smith? I feel quite certain that there are not many who have done more to give the Negro a fair chance in the world than Secretary Smith. His name should be familiar to every Negro girl and boy. His heart is always made glad when he hears that large numbers of our boys and girls are entering our schools which are located at Louisville, Kentucky; Edwards, Mississippi; Martinsville, Virginia; Lom, Alabama; Liberia, Africa. We are soon to have new schools in the Island of Jamaica and in Texas.

I wonder how many young people have ever been influenced to enter any of our schools by something that Uncle Isaac wrote in Heart to Heart Talk? It seems to me that we ought to read letters from some of them in our department of the Plea.

The Prohibition Wave.
Robert H. Patton in Notifying Aaron S. Watkins of his Nomination as Candidate for Vice President on the Prohibition Ticket said among other things:

THE VOICE OF THE RIOT.
From the exalted pinnacle of the home of Abraham Lincoln, out of the noise of tumult, riot, and lawlessness, the blood of innocent victims cries today in unmistakable tones and gives us a new revelation of the necessity of the speedy national outlawry of this traffic.

The race riots of the past, of which our recent one at Springfield is without parallel in its atrocities, have written across the sky of both the North and the South the inevitable conclusion that peace, law and order cannot be perpetuated, side by side with the saloon.

The State of Georgia read this lesson in the riots of Atlanta, heeded it, and banished the saloon. The rest of the nation must do the same thing or reap the harvest they have sown.

SALOONS AND RIOTS IN SPRINGFIELD
The disgrace of the home of Abraham Lincoln lies at the door of the licensed Liquor traffic. The vile crimes which incited and stirred the mob in our city were committed by drunken negroes. The public authorities have declared that the mob was led by the criminal and vicious classes in our city. The saloons had given us this element and fostered and protected it. Dozens of saloon murders had gone unpunished because of their influence. They had flagrantly trampled in the dust every law made to control them, and leagued with the brothel and gambler to keep in power officials who tolerated their anarchy. One year ago I stood before our city council with the petition of three thousand citizens and begged for a reign of law and order all in vain. I told them saloon anarchy tolerated would soon mean universal anarchy. At last they awakened to realize it and our citizens found they had been sleeping over a smoldering volcano.

CLOSING THE SALOONS AS A REMEDY.
When this anarchy broke with all its fury there was no way to stop it but to close the saloons, and be it known to the world that for ten days in the capital city of Illinois, under the most adverse circumstances Prohibition prohibited, and was the chief cause of restored order. Will the people of this whole country now answer the question, why not continue Prohibition everywhere and forever, and not only cure, but prevent race riots and all other public disturbances? Out of the darkness that lowered over our fair city one heroic act arose, that the whole country gladly hails with delight. The hero of the hour is our standard bearer Eugene W. Chafin. When the mob in its mad fury was in hot chase of an innocent negro he fortunately ran into the prohibition crowd where our leader was speaking, when like a mighty giant our leader threw against that mob the mighty power of his personality and commanded it to stop and go not one step further. The mob quailed before the commanding power of that great man's voice, and with the help of a little handful of Prohibitionists who risked their lives, not only was the life of that negro saved but what was of more importance, his blood was kept from off the hands those who would have slain him.

Let us thank God for the providence that spared our brave men in this heroic hour, and for the incident that connects our remedy so closely to this national peril, and hold this truth in living colors before the world.

PROHIBITION AS THE ONLY HOPE
The Prohibitionist proved to be that man's only chance for life. So is it with the nation to day. The hell hounds of the liquor traffic are in hot chase for the blood of every boy black as well as white. They would hurt all that is good in a sea of riot, lawlessness, and degradation, tear down "old glory" and plant in its place the black flag of anarchy. The scene in Springfield is a prophecy and promise of their defeat. The same spirit of heroism is meeting the enemy of our homes, and crying out to it to stop, and in the name of Jehovah they will be stopped and the land will be redeemed. The heroes of these times, the men who stand for law, for order and for humanity are rallying and will continue to rally under the banner of the Prohibition party, until we shall have written the brightest page in all history.

THE "ONE MAN" PARTY VS. THE "ONE IDEA" PARTY—2.
State question for the simple reason that States could not levy "taxes upon imports and hence it always remained a national question. The money question in the same

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

Kentucky.

PREPARATION.

The Autumn winds which now begin to blow remind us of preparing for the days when the ground will be all covered with snow, the trees bare, streams frozen over and times generally close and hard. Are we preparing for such a day? The fable of the ant and grasshopper never grows old. The provident little ant had laid up his meat in summer while the silly grasshopper had a “good time.” But winter found the poor grasshopper in want. So he came to the ant for food. The prudent little fellow asked him, “What did you do all the summer?” The grasshopper replied, “I was singing then.” Well said the ant, “Now you may dance.” Oh readers, dancing day will come unless we prepare for future. Have we as a race or individuals been ant or grasshoppers? Which will we be henceforth? The excursion, picnic, ballgame and fishing smack have made grasshoppers of lots of our people. When will we learn that “A penny laid by for a rainy day, is the motto for every man.” A young man returns home from school; during that summer he ought to prepare for school next fall. But what does he do? Oftimes he “sings.” Fall comes on and he cannot return, or if he does he must play grasshopper. Why are our four schools not filled by students preparing for life’s manifold duties? Well, you say they need assistance. When Mr. W. H. Williams began his mission work in Jamaica, the first lesson he taught them was that of self-support. When poor young men learn it they can be ants. Till then, they will be grasshoppers.

Since ’93 the Louisville Bible School has been preparing young men for all phases of church work. The cause is strong and helpful. Its teachers and opportunities have always been the very best. In 1890 the building valued at $4,000, was purchased by the C. W. B. M. Expensive improvements have been made on the ground this summer. Thanks to the management, it is cheerful, homelike, clean and neat. It invites young men of any or no denomination to come to prepare you. I spent five years in that school. Since out, I’ve met every thing from shouting methodist to a blatant infidel. Yesterday I was in public debate with a “Tall Do Right.” He wanted to wash his feet. I told him “Thou shalt never wash my feet.” He declared that Christ did not turn water to wine John 2:9-11 and John’s 4:36 notwithstanding. I made him publicly aver that he did not believe the book of John. He was a Cyclone on quoting book, chapter and verse. Get ready, young men for all such you must meet. This specimen blew in from the north and challenged the town as he hit it. I thought some David ought to meet the Goliath.

One other phase of preparation that young preachers often miss and that is, preparation of self to preach. It is one thing to prepare a sermon, and another thing to prepare one’s self. Both are of primary importance. Prepare well your ammunition, but if the gun don’t work you can’t “stop” the game. Keep yourselves furbished, pure and clean; ready for action, then load carefully and the chances are that you “Bring back the bacon.”

This article may fall under the eye of those who are playing the Improvident grasshopper. If so, let me ask you to consider the wisdom of the ants who “are a people not strong, yet they prepare their meat in the summer.” Prepare for Winter, Old Age and Eternity. Begin today.

C. H. Dickerson.

Arkansas.

Dear Editor Gospel Plea:—I come to tell you that our State Convention is a thing of the past. I will say that it was not so largely attended. But it was an up-lifting one. This was the first State Convention that was ever held at this point. Our C. W. B. M. period was indeed a helpful one to that community. Our songs and prayers and messages left a deep impression behind them. May the true spirit of Missions take the lead in our hearts as Christians.

Every speaker that appeared on program rendered his part well. At this period we had with us Elder D. L. McMicken of Cincinnati, Ohio, and Prof. J. B. Lehman of Edwards, Miss., and Mrs. A. M. Fuller, the state organizer of the C. W. B. M. (White disciples). These God-sent messengers brought to us many good sayings. Brother D. L. McMicken spoke for us at 11:50 a.m. He gave us to know the power of the woman on both sides which was so true. God bless this earnest and intelligent preacher. We would to God that we had thousands of Negro Christian gospel preachers throughout the states like him. After this our beloved sister A. M. Fuller left with us such a helpful message on various things of the co-operation of the C. W. B. M. Dear sisters, to you everywhere to see this good amiable sister and to look into her amiable face and listen to her words of power is enough to give any Christian sister a new inspiration to do more for the Master’s cause. May God bless her in all of the good works. Then too our dear brother J. B. Lehman came to us with so much good news until it is largely said that “there never was a man spake like this man.”

There were so many people saying that he must be the man at the right place after hearing his broad and unselfish sayings about the school of which he has charge, and the story of the gospel. How can there be any division among good people after seeing such a broad-hearted Christian man at the head of the Negroes. What he brought to us will live after he is dead. Dear Christians, if there is any true Christianity in us as a people, we must leave off selfish-
ness and love all nations. After our convention closed then he came to Little Rock to fill some appointments among the white churches. Mrs. John Hamon, our Treasurer, welcomed him to speak to the congregation. He spoke in interest of the S. C. I. and the Negro race. He impressed them that it was true Christianity for the white people everywhere to try to lift up the Negro race. All seemed to enjoy his sayings; it was J. B. Lehman when he was at Plummerville convention, and it was J. B. Lehman at the white Christian churches at Little Rock. Oh, that we had a million such men as this man and C. C. Smith.

Dear readers, allow me to call your attention to Brother Matlock's letter in the Plea August 22. and the good one on church going. I want to say that Brother Matlock is thinking just like me.

Sister did you read the letter of Mrs. Matlock concerning the Auxiliaries in that part of the land? Pray that the sisters' work may grow more and more everywhere.

Your sister in the work,

SARAH L. BOSTICK

Argenta

Mississippi

Editor Gospel Plea:

Allow me space to say that since the first and second announcements of my desire to go to the State of Arkansas to teach, I sought an opportunity to go to that state the 17th inst. to look after school matters. After reaching Greenville Tuesday morning I boarded a little boat for Lake Village. I came in contact with a Prof. Moore who was going for the same purpose that I was, so we went together. When we reached Lake Village I met an old friend who began to tell me of the school system, and of the commencement of the winter term which begins the first Monday in January, 1909.

We decided that we would go to the Delta in order to find out where work was most needed. Hence we stopped at Camden.

We found in the Delta that a large percent of the people are in a deplorable condition educationally. Those people must be lifted up. I find a civilization to be made in the Delta. I pray that the Christian people will join hands and help those who are desirous of going to them.

When the time comes I hope to go to the Delta to work.

Yours for Christ,

D. A. COOK

South Carolina

Dear Editor of the Plea:—This is the first time for me to write you. I thought that I would speak something concerning our Sunday-school. We had our Children's Day the Fourth Sunday in June. We had a nice time. My brother is Superintendent. I thought I would get to the S. C. I. this fall, but I don't think I can come. I am only fourteen years old, and have been to school only three terms. I know that you could make me a fine student.

Our Sunday-school convention was held at Fairfax the 5th Sunday.

Yours in Christ,

HALLIBROOK ROBINSON

Brunswick

The Prohibition Wave

Continued from 3rd page.

way was confined entirely to the federal government. No State could coin a dollar of money or issue any money in its own right without the permission and sanction and oversight of the national government. For this reason, the money question never came down to the level of State politics to say nothing of the local government of Counties and municipalities.

AN ISSUE THAT AFFECTS EVERY OFFICE AND DIVISION OF GOVERNMENT.

But the liquor question affects every grade and form of government in this land. It affects the President in his command of the army and navy and his signing or vetoing of any bill passed by Congress. It affects the Senate in its confirmation of appointments. It affects Congress as a whole, in the passage of laws. It affects the Supreme Court and all the federal courts in the questions of revenue taxation or Prohibition and the enforcement of laws. It affects the State government in the same way, for federal statutes must be re-enforced by State enactments or they will be futile in their application and useless in their results. It affects County officials in the collection of taxes, and in the general management of County affairs. It affects sheriffs, courts, judges, juries and all other machinery for the adjudication and settlement of criminal cases, and frequently of civil cases as well. It affects the forest and humblest magistrate in any municipality or town, and affects the most remote and unknown guardian of the peace in any city or village of our land.

Our Open Doors

Sometimes in the world we imagine that we are not appreciated, and yet this is seldom altogether true. A story is told of two young people employed in an office. One of them was conscientious and faithful, the other careless and indifferent. Weeks and months passed by, and there was no difference made in the treatment of the two. However, there came a time when a promotion was to take place, and the one who had been faithful was called to fill the higher place. In surprise, the young person said, "I wonder why it is that I was chosen." The reply was, "Because of your faithfulness." "Oh I thought you had not noticed," said the employee. "Ah! I was noticing all the time." So in the end, there will be surprise for some of the humbler children of God, who were made to feel that their efforts were unrecognized and unrewarded.

The greatest thing in this world is not that of being given something good, but rather the privilege of getting it for ourselves. Where there is no open door, there is no hope. It is true that the opening of the doors to larger things does not always meet with a ready response on our part, but the open door is not only an opportunity; it is also an invitation. Let us also

(Continued on 7th Page.)
Christian Woman’s Board of Missions.

Adaline F. Hunt, EDITOR.

Auxiliary Program For October.

TOPIC: MEMBERSHIP DAY—
SPECIAL EFFORT TO HAVE EVERY MEMBER PRESENT AND TO HAVE EACH TAKE PART AS SHE CHOOSES—
SOCIAL OCCASION.

HYMN.

BIBLE LESSON: Psalm 96.

ROLL CALL: Ask each member to answer to name at roll call with a favorite quotation from the Scriptures.

HYMN.

PRAYER.

SPECIAL MUSIC.

BUSINESS PERIOD: Make the business period brief, but do not neglect any item of importance. Our National Corresponding Secretary, who has charge of the development work, suggests that the Executive Committee of the Auxiliary present the plan of the Auxiliary Organizing Campaign at this meeting. Leaflets giving full explanation will be sent free to all who desire them.

SOME SUGGESTIONS ON THE NAME OF OUR SOCIETY.

Spend a few minutes of this Business Period in discussing the subject.

The name of the National association is the Christian Woman’s Board of Missions. It is always better to speak the name in full. The letters C. W. B. M. are meaningless to those who do not know our work. The name indicates what the society is and expresses the purpose of the association. This work has developed until it is entitled to the dignity of its full name.

The name of the State organization is the (name of State) Christian Woman’s Board of Missions. The same suggestions in regard to the use of the initial letters for the name of the National association apply to the State organization.

The Constitutional name of the local society, the organization in the church that we usually call the Auxiliary, is the Christian Woman’s Missionary Society. Would it not be well to begin to cultivate the habit of calling this society by its true name, the Christian Woman’s Missionary Society?

Would it not be well to begin to cultivate the habit of calling this society by its true name, the Christian Woman’s Missionary Society? It is always better to speak the full name. The letters C. W. B. M. are often made in reference to the Christian Woman’s Board of Missions and in that sense can be called an Auxiliary. But this word as it is generally used cannot designate nor dignify our work as well as the one given in the Constitution.

Attention is called to a mistake that is often made in calling the local society a C. W. B. M. or a Christian Woman’s Board of Missions. When we organize a Christian Woman’s Missionary Society, we do not organize a Christian Woman’s Board of Missions. We do organize a missionary society that is auxiliary to the Christian Woman’s Board of Missions.

In these centennial times it may be well to begin to make this rule: Where the constitution speaks we speak and where the constitution is silent we are silent.

OFFERING.

SPECIAL MUSIC.

PROGRAM: The topic suggests that every member take part as she chooses. First, an effort should be made by special invitations, announcements and personal work to have every member at the meeting. The program will be a varied one, and it is left with the individual. The leader, however, should have a few definite things in mind.

The Missionary School, a leaflet costing five cents, can be secured from the Mission Rooms, 152 East Market street, Indianapolis, for places where this entertainment has not been used. Some of the classes for this school can be used if there is not time for all of them. A good plan would be for the members to tell what missionary work has done for them. Each woman might be asked to publicly state what she would try to do toward securing new members and increasing the interest of the women of the church in the work of the Christian Woman’s Board of Missions. Do not have a long program. Plan for the social hour. Make this a helpful, happy meeting.

HYMN: “ ’Tis best to be the Tie That Binds.”

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.”

BENEDICTION. – Missionary Tidings.

Texas.

A New Organization in the New State.

While visiting in Ardmore, Okla., when Eld. Alphin was holding a series of meetings, I had the pleasure of meeting some very fine Christian women. The type of women that one loves to meet when a stranger. Those who linger for the hand shake to bid one God’s speed. The kind that it makes one’s heart say God bless the tie, that binds our hearts in Christian love.” Who does not like to shake the hand of one, and have, that shake with the look from the eye express the hearts passion? Does not a shake like this go much farther than words? And does not these hand shakers and expressions of the eyes grow more and more the interpreter of the soul, as one grows in the knowledge of Christ? Although a stranger, I did not feel one after having this assurance of Christian fellowship. Talking with these sisters about the work I found only one knew anything about the Christian Women’s Board of Missions. Mentioning its work to different ones and asking them separately if they desired to do some mission work, each ex-
pressed a willingness to have one. A meeting was called and I found not only all the sisters that could be there in their places, but also four of the brothers, and the hour of meeting was 5:40 P.M. I told them of the great work of the C. W. B. M. among different peoples and among our people, as best I could. At the conclusion they expressed a desire to organize. I asked them to ask any question and they said they thought that I had fully covered the ground. I assured them that I had only partly covered the ground and could not tell of the great work of the C. W. B. M. in such a short while, but if they wished to be learners, to take the Missionary Tidings. I am glad to say six of them gave me their names as subscribers to the Tidings. We organized with seven members and three others who could not be with us, said they would join at their first meeting the (1st Sunday in Sept.) while some of the brothers wanted more time to think. I am glad women hear and decide while men are meditating. Remember women were first at the tomb, and first to tell the message of a risen Lord. Mrs. M. E. McWright was chosen President, President, Mrs. W. S. Thompson, secretary and Mrs. L. Smith treasurer. Reading Sister Matlock's letter, I am sure this is the first auxiliary among our women in the new state. May it be the mother of many other auxiliaries in this prosperous state. Sisters, let us not be afraid to attempt the work of the church because some may throw hindrances in the way,—just pass by on the other side, and ask His guidance and all will be well. I was only with these good sisters a week, and I felt it my duty to tell of the work of the C. W. B. M. I shall feel it my duty to do so where ever I find a band of disciples and if I find only one that wants to do the work I will instruct her the best I can and have her report to the National headquarters. I believe women see some things quicker, and a better way to do some things than men. If you don't believe that—just note the growth of our own schools since they have been in the hands of the C. W. B. M. Then sisters let us labor faithfully on and in a few years our pulpits and Bible schools will be filled with trained people who will take the world for Christ. As I said to the sisters at Ardmore, we are never too poor to do mission work. If we should just build our own church and pay our pastor—what have you done to send the gospel? I am praying for great things from this new auxiliary and I am hopeful that they are anxious and willing to learn by reading the Tidings. These sisters have a nice cozy new church, lighted by electricity and neatly papered, and yet they are not willing to build alone for themselves when they see a greater work to do. Praying that the day may come when our visions for missionary work may occupy a larger field, I am yours in His service.

Mrs. Wm. Alphin.

Waco.

OUR OPEN DOORS

Continued from 5th Page.

make sure of this: that when there is an evident way for doing better things, it is one of God's ways of inviting us to attempt them. Before the church at large today, there has been set an open door to go in and take the world in the name of the Redeemer. There was a time when the door was opened but narrowly. To-day, the one thing that is needed is the consecration of that which the world has and is to the Son of man.

—The Outlook.

THE CONVENTIONS

(Continued from 2nd Page)

to the C. W. B. M. Mrs. Brown of Kentucky visited them and was greatly appreciated. H. L. Herod also visited the Convention in the interests of the Centennial offering. It was my privilege to speak to them some four times. We feel certain great good was done. State secretary, T. A. Abbott always aids them greatly in their Convention. He acts as treasurer and secretary for them and is a wonderful strength to them. It was a special pleasure to meet him there and have his fellowship. We trust both the Arkansas and Missouri Conventions will be reported at more length.

Since arriving at home, a letter has been received from Eld. K. R. Brown stating that a good Convention was held. From other sources we have learned that cooperation with the C. W. B. M. was enthusiastically endorsed.

The C. W. B. M. Convention was held a week later at Port Gibson and Mrs. Lehman had the pleasure of attending it. The Convention was the most peaceable and harmonious possible. It was a benediction to attend it. They now have 182 members in the state. This means that the national fund will get $218.40 and the state $109.20 and they have raised for special purposes over $50.00. Here is the awakening of a new force for the kingdom.

J. B. Lehman.

Edwards.

FALLACIES

There are those who speak with much vehemence about "personal liberty," and fear that passing of the drink will be the death-knell of liberty upon the earth. There are many precious rights that belong to man, but no man has a right either to harm himself or his neighbor. He may have the power to do either of these things, but right and power are two different things.

There are some who say, "I can drink or I can let it alone." Many who have said this have fallen into the snare of drink, and died drunkards. Very few men can drink or let it alone. But even if they could, the fact is not worth demonstration. Even if a man drinks or lets it alone, he is no credit to him. It is no test of manhood that a man can drink whisky. Every man can get further and do better by letting it alone.

There is much talk about the saloon evil being a necessary evil. Many say that drink has always been here, and it will always be. Some go so far as to say that drunkenness is a providential way of getting rid of a certain class which is a hindrance to human progress. Such talk is vain. There is no necessary evil. No evil is strong enough to resist successfully the almightiness of God, or the almightiness of God's man.—The Outlook.
Lesson 11.
Edited From Standard Bible Lessons.
Lesson For September 13.
David Made King Over Judah and Israel.

2 Sam. 2:1-7; 5:1-5.

Time—David was made king over Judah B. C. 1055 (Usher,) or B. C. 1017 (Revised.) He became king over Israel B. C. 1048 (Usher,) or 1010 (Revised.) Place—Hebron, Jerusalem. Persons—David, Ahinoam, Abigail, the Israelites. DIVISION OF OLD TESTAMENT HISTORY.
The Period of Power.

GOLDEN TEXT.—David waxed greater and greater, for Jehovah, the God of hosts, was with him.—2 Sam. 5:10.

INTRODUCTION.
We remember that in our last lesson when the death of King Saul occurred, David's home was at Ziklag, a town on the border of the Philistine plain, which had been given to him and his six-hundred men by Achish, king of Gath. This town was but a few miles from Hebron, and in a north-westerly direction. Just a short day's March would bring him to this latter city. Abraham's home was in Hebron, if we remember about it. After the settlement of the twelve tribes in Canaan, it was the chief city of the tribe of Judah.

The connecting links between the last lesson and the latter part of the present lesson are as follows:
1. Saul's and Jonathan's death occurred by David's hand (2 Samuel 1:2-7.)
2. David removes to Hebron and is anointed king of Judah (2 Sam. 2:1-7.) This is the first part of our present lesson. 3. War between David and Abner (2 Sam. 2:12-32.)
4. Abner slain (2 Sam. 3:22-39.)
5. Ishboseth, the son of Saul, who was nominal king of the northern tribes which had their capital at Mahanaieer, is slain.

As David is now entering upon his great work for which God has been preparing him for many years, it will be profitable to know some of those features that made it possible for David to reach the throne and to wisely occupy it. 1. He had a mother. She was tenderly remembered for her goodness. There was sin sometimes among his people, and yet in the whole they were good people. 2. He was acquainted with hard work. His duties as a shepherd boy gave him opportunity for training and faithfulness, courage, government. He was very strong physically. His arms "broke a bow of steel." 3. His service under Saul acquainted him with the affairs of the kingdom and gave him an experience which was afterwards very valuable. 4. David when but eighteen or twenty years of age was anointed by the prophet Samuel to be the future king of Israel. In this his ideal was placed before him and no doubt filled his life with a noble ambition to be worthy of his future position of honor. 5. David's battle with Goliath tested his real worth and gave him courage for future victories.

6. David's period in exile was a time most fruitfully spent. By his exile among other nations he learned their characteristics and as a result knew how to deal with them. He compared the true religion with the false and therefore learned more fully how to appreciate the true religion. This experience gave him opportunity to become acquainted with the Israelites. He heard their grievances, saw their needs and tested their dispositions and tendencies. In this exile he had a trained band of men who enabled him to take immediate possession of the kingdom when the opportunity came.

7. Above all, David's religious life was the most important feature of his character. No one except a man of God could ever accomplish what David did. True indeed, David was not faultless, but his face was ever set toward the right. In this David was the opposite of Saul.

When Saul died, the tribe of Judah, to which David belonged, selected him as king and he began to reign in Hebron. We study about this in the first part of our lesson to-day. On the death of Ishboseth, David was elected king over all the tribes, and he at once set to work to establish the kingdom.

EXPLANATORY.
1. AFTER THIS.—The death of Saul and his sons and the events connected therewith. INQUIRED OF JEHOWAH.—In this crisis David wanted divine direction.

2. JEZREELITES.—Not the well-known city of Samaria, which gave its name to the plain of Esdraelon, but a town of Judah, near Carmel.

3. HIS MEN.—Six hundred of his chosen band who were devotedly attached to him. EVERY MAN WITH HIS HOUSEHOLD.—Many of these six hundred men had families of their own and also had numerous flocks and herds. It was necessary to distribute them in the villages lying round about Hebron.

4. AND THE MEN OF JUDAH CAME, AND THERE THEY ANOINTED DAVID KING.—Several years before this Samuel had anointed David privately, but this was his public formal inauguration by the people. One of the first acts of David after his coronation was to remember the valiant men of Jabsesh-gilead who buried Saul.

5. DAVID SENT MESSENGERS UNTO THE MEN... AND SAID... BLESSED BE YE OF JEHOWAH.—The people of Jabsesh had reason to remember Saul with gratitude. When he was first chosen king, Nahash, king of Ammon, was besieging Jabsesh, and had decreed that if relief did not come to the city in seven days he would put out the right eyes of all the inhabitants as a mark of contempt for Israel. Saul with determined effort, aroused Israel and met the Ammonites with a force that drove them from Jabsesh, and broke their power for many years.

6. I ALSO WILL REQUIRE.—Repay, reward. David was no enemy to Saul, even if Saul was an enemy to David.
Many of the auxiliaries are in the South and the white woman of the South has in past crises proven her great worth and she will again do so this time. It is so often remarked of the Negro how faithful he was during the War when his master was away and left the helpless ones in his care. There is great credit due him for this, but much of this credit ought to go to the white women of ante-bellum days who trained those slaves. When the Southern white women in their auxiliaries begin to study our condition in earnest, they will be one of the most valuable factors in the solution of the problem confronting us.

And then the Northern women too. Read the history of every great moral reform and of every great enterprise for the elevation of mankind and you find her life the inspiration of the movement. The great bulk of money expended by the Church for the education of the Negro is expended by her.

The Negro is under great moral obligations for what has been done for him, and if in this hour he should fail to show proper gratitude he would bring upon himself the curse of man and God. In adjusting this work many side issues have come up, such as social and political rights and privileges, and many are likely to be missed here. These were inevitable and they will remain until more Christian enlightenment can be brought into the hearts of the people. Someone has said that America is in danger of a hard and fixed caste like India. Let no one worry about present inconveniences. In the large work of the church there is a Christian fellowship, while in the lower walks of life there is no such a fellowship. How fortunate the Negro is that the great work of the church is open to him! Were it reversed and he were welcomed into the maelstrom of partisan politics and jostled out of Church work, he would be doomed. As it is he is among the foremost prophets of our day.

Under these circumstances we urge with all our strength that those whose light will lead off in this church work. In a few instances in the past there have been men who fought this idea with all their might, but their motives were so full of ingratitude that they no longer have influence with the people. If in the next ten years we can fully organize for work all the forces in the South, hundreds of our prepared young people can be put to work and those who have been made to see the light will sustain them.

Much depends, right now, on the Negroes conduct. He stands in the crisis of his own race. Many men not deeply impressed with religious work, are charging that the Negro is not capable of receiving the highest Christian civilization. The impiudence and ingratitude of some would go to prove it. Of course we are not responsible for such except as we support them in their acts. The great work begun by the Church is as old as the Church, and no people can obstruct it without ruining themselves. President Roosevelt related a story in point. One time he was on the train when a big bull got on the track and he engineers stopped and drove him off. Some one asked him if he could not have knocked him off. He replied, "Yes, I could have knocked him off but he would likely have ditched the train too." If the Negro does not fall in line with the higher work of our civilization, he will obstruct it. No doubt American civilization can knock him off the track but he will certainly ditch the train. A race that has done so many good things does not wish to be knocked off, nor to be the means of ditching the train. It desires to make an honorable record. In the great work of the Church a history is being written now which our children will gladly read. It will be fortunate indeed if it will be as glorious a record as some of the past.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE.
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cause of Primitive Christianity and the
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EDWARDS, MISSISSIPPI.
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Personal.
-Bro. William Alphin writes:-
"The Texas Christian Missionary Convention will meet at Bay City, Texas, Sept. 15th to 20th. Convention rates on all roads. Tickets on sale Sept. 14th and 15th good to Sept. 23rd."

-Sixty-five additions have been reported to the church in Mexico under the ministry of the missionaries under the C. W. B. M. since November. The work there will soon grow to vast proportions.

-Mr. and Mrs. Burgess and their little daughter, Reba, returned from an extended visit, much refreshed for the coming year's work which promises to be strenuous.

-Samuel Cotterell left Monday night for Nashville, Tennessee where he will attend Meharry College. Jacob Shirley will also return to finish his course in medicine.

-The Church at Los Angeles, California, is looking for a minister. It is a fine opening for the right man. Write B. T. Coulter, Los Angeles, California.

-Christiinity and immorality will not go together. All our churches need to maintain strict discipline or that cause must suffer.

NOTES FROM OUR SCHOOLS.
Southern Christian Institute.
The Three G. Summer Literary Society gave a very interesting program, Monday evening. The following was the program: Select reading, Abraham Evans; organ solo, Emma Howard; dialogue, Fanny Crockett and Florence Blackburn; melody by the audience, Swing Low, Sweet Chariot; biographical sketch, Virgia Broomer; recitation, Stella Edwards; vocal solo, Sallie Cage; essay, Annie Jenkins; critic's report, Miss Gardiner.

Two new members were added to the roll of the Endeavor Society at the consecration meeting Sunday evening.

After being absent at conventions in Arkansas and Missouri over two Sundays, President Lehman delivered an excellent sermon last Sunday morning.

-E. W. Ross, of Eureka, Illinois, is busy at his post of duty in the President's office. Miss Gardiner, the former secretary, is taking a vacation before beginning her work in our Preparatory School.

Next May we are expecting the largest class to finish the course of our Preparatory School that the school has ever had. The studies which this class will take are:-Baker and Carpenter's Sixth Year Language Reader, Cavin's Orthography, Sylte's English Composition, Southworth's first part of Book 111, and the other beginning the second part) and Chamber's History of the United States. Those who are expecting to be in this class should be present the first day, if possible, and continue in school every day during the year.

The young men of Belding Hall gave an original program of considerable merit in the College Chapel, Saturday evening. Parts of the new band make their first public appearance.

When? September 29.
What? School begins.
Are you coming?
Yes, if I can possibly get away.

Edwards, Miss., Sept., '08.
Dear friends:-We arrived home from our visit in the North, Saturday morning. Everything seemed to be moving nicely at the S. C. I. Two new students have just arrived, one from Texas and one from Missouri.

The fall term of school begins Sept. 29. Be sure to start from your homes by Monday, Sept. 28. If you are coming to work your way in school you should be here by Sept. 22. Whatever you do don't fail to be here by October 3, when the 83 Summer Literary Society gives its final exhibition.

Young men who are studying for the ministry will find splendid opportunities here. President Lehman is a teacher of wide experience, and young people in many sections of the country are proud that they have had the privilege of sitting in his Bible classes.

Yours very truly
T. M. Luguiss, Principal.

Mississippi.
Dear Editor: Please allow us space in your paper to say a few words. We are striving to make the work of our Junior C. S. Society as interesting as possible. We meet every Lord’s Day morning in the Y. M. C. A. room.

Some of our members are very young. They are only four and five years old but they, as well as the older ones, love the Junior Society.

The members of our Look-out Committee are: Willie Jones, Andrew Jackson, John Fielder, Cleo Griffin and Sallie Cage.

Those of the Prayer-meeting Committee are: Louise Hunt, Tony Jones, Irene Goins and Francis Adams.

We send our money to Miss Mattie Pounds, 152 E. Market St., Indianapolis, Indiana.

We pray that our work may prosper as it has the past year.

Yours in Christ,
Deetsy L. Blackburn, Ida R. Jackson, Cleo P. Griffin.

Edwards.
Heart To Heart Talks
With Our Young Folks.

MOTTO:—One to-day is worth two to-morrows.

After a dry hot spell, it is certainly refreshing to get a good heavy rain. Did you ever think how anxious the earth is to get a bath? All nature claps its hands in glee after a good drenching. How much more anxious should young people be to be clean in body and heart! Cleanliness is a sign of godliness. The bath tub is a milestone on the way from earth to heaven. Good morals come from good environments. Sometimes a young man is strong enough to keep from using the cigarettes when nearly all of his companions smoke, but he is the exception and not the rule. It is this exception, though, in all the exigencies of life that gives to the world its great leaders in moral affairs. Do you want to be counted as one of God's aristocrats?

Some one has had the bravery to ask if we can't have another story.

Perhaps we can persuade the author of "Man's Boy" to write another one. What do you say?

Don't you think my letter box has had some pretty good things in it lately? I do. The way to have one of the most interesting pages in the Plea is to go to work and have it. But Uncle Isaac is not the "whole show." He needs the support of every young person from the gulf to the great lakes and from the Atlantic to the Pacific.

National Dailygraphs.

Many a noble warrior never slew an enemy nor shed a drop of blood.

Many a landless man walks on his own acres.

No magistrates, he never so powerful, can ever hope to get a corner on the goodness of this world or the next.

Honest toil is always sweet, and also sweet.

When a fellow is in love with himself his best girl in never slow in finding it out.

Program of District No. 2: Meeting to be held at Grandgulf Christian Church, First Saturday and Sunday in October.

Meeting opened Saturday morning at 10:00 a.m. Devotional services led by W. H. Chapel of Grandgulf Christian Church. Subject to be discussed, Duties of parent to the Sunday-school, and can the Church live without the Sunday-school? By Bro. S. Flowers of Hermanville and Bro. Saul Lamplins of Center Church. Collection and adjournment. 2:00 p.m. Devotional service led by Bro. Henry Smith, and reports of S. S. review of September quarter, by L. C. Williams. 3:30 p.m. sermon by J. M. Baker. Collection and adjournment. Saturday night, 7:30 p.m., devotional service led by David Blackburn of Monel Grove. Sermon by Bro. S. D. Yarb and of Union Hill. Sunday-school opened at 9:30 a.m., conducted by E. D. Ely of Christian Chapel, reviewed by Bro. I. Lawson of Center Church. Address by A. G. Sneed of Union Hill. 10:30 a.m., devotional service led by Dudley White of Hermanville, orations and essays by different ones. School sermon by R. B. Brown of Greenville. Collection and adjournment.

Yours in Christ,

A. G. Sneed.

Port Gibson.

Personal Liberty.

Because two men smoked cigarettes a strike is threatened on the Arkansas division of the Rock Island railroad. Supt. J. S. Easley recently announced that employees who were found smoking cigarettes would be discharged. An engineer and a brakeman are the first to be affected by the ruling, both having lost their positions. The men have referred their grievances to the Brotherhoods of Engineers and Trainmen and the two cases are to be laid before the head officers of the railroad in Chicago, it is said. The trainmen contend that the clause in their contract, guaranteeing their personal liberties, has been violated.

The "personal liberty" cry is as old as liberty itself. It is being used with more or less effect in the opposition to the enforcement of prohibition. A man must not be denied the right to get drunk and perform as drunken men may perform because, forsooth, he is assured "personal liberty" under the constitution. These same logicians would smile at the murderer who sets up such a plea. We prohibit murder, they would agree, because the general welfare of society demands it; because the interest of the community are greater than the interests of an individual. Moreover, murder is immoral.

The Rock Island railroad, or any other railroad, would doubtless be willing not only to allow its employees "personal liberty" in the matter of cigarette smoking, but to furnish the men with the cigarettes if it could be shown that their value in the service of the public would be thereby increased. It is not probable that Superintendent Easley issued his edict against the use of cigarettes with any idea of improving the morals of the men under him. He is responsible for the service that his road gives in Arkansas. He is interested in cigarettes from a business standpoint. He doubtless finds that they make for bad business, that they wreck men's nerves. And wrecked nerves, in the case of railroad men, may very easily mean train wrecks.

—The Woman's National Nigeria.

Arkansas.

Dear Sunday-school co-workers, let us endeavor to make our work come to the front. We can do so if we make ourselves interested in the school over which we preside. At the the convention we requested that each member pay one dollar per year. This is to be paid on the installment plan of five cents per month, and forty cents of this amount goes to the convention. Now, let each of us try to raise that small sum. There are exceptions to all rules and should any one not reach that sum do what you can and don't weaken the hands of your people by telling that they cannot afford to give so much.

Moses Mitchell.
Mississippi.

Dear Readers:—This will inform you that the convention has closed, with good results. We now start in another conventional year, trusting in the Lord for success. The people of Fayette were indeed kind and entertained the convention nicely. We did not see Bro. Morgan during the meeting. This was the reason why we could not see Sister Morgan and daughter near the close of the service. There is no reason why the few disciples should not be fully united at Fayette. If they hope to succeed as they should there must be a united effort. Brothers L. R. Garrison, C. Rolins and Oscar Gray did their part. May the Lord bless the faithful workers.

The present work is now in real good condition. We can see no reason why we should not accomplish more this year than ever before.

The church at Jackson must be started at once so it will commence to increase.

The C. W. B. M. held their first annual meeting at Christian Chapel on the 29-30th of August with good results. The services were well attended notwithstanding there were special services going on at the other church. If the people could only realize the good that is being done by the C. W. B. M. they could not longer withhold their assistance. Sister Sarah Blackburn, the president of the C. W. B. M., presided with credit to herself and the cause which she represents. Many good things were said during the meeting. Mrs. J. B. Lehman's address was indeed to the point. The president's remarks went home with us all. Sister R. C. Sneed made a very timely address. Sister Sneed is one of the leaders in the Lom School. Bro. Bradford was fired up during the services and made a speech reaching back to the days when Bro. Levin Woods was supported by the Home Mission Board of the North to preach the Gospel of Christ as found in the New Testament. As a result of the persistence of Evangelist George Owens and Bro. Woods several congregations were organized which stand to-day firm for the doctrine of the New Testament. Then why should we not support a work that is doing so much for the advancement of the Master's kingdom? It is not that we neglect our state work to tell our people that they are not able to give to the C. W. B. M. to tell them they have already done all they can, which is not true fore the most that of the members of the Methodist and Baptist churches are giving were to support their pastor. Then the members of the church of Christ are giving to the pastors and to missions.

Then let all fall in line and do more for the advancement of the Master's kingdom. Bro. John Carter attended both the Sunday-school and state conventions. These are the kind of men to excel in the Master's cause. Bro. Carter is a thinking man. We hope to be able to build up a strong congregation at Burdette, Miss.

Yours for Christ.
K. R. Brown.

Port Gibson.

Texas

I held a ten days' meeting for the church at Ardmore. There were five additions to the church. The Bible-school was largely increased and church greatly strengthened.

This congregation was organized about five years ago. They have bought a beautiful, well located lot and paid for it. Built a nice church and seated it and only owe four hundred dollars with five years to pay it at 4% interest. The Church Extension Board of the Christian Church holds the notes. A more faithful, harmonious congregation I have never served. The men of the congregation are to be praised for business capacity. The women for their faithfulness. They deserve to succeed and they are succeeding. Elder P. Thomas serves them as pastor and as one of them and working daily at his occupation for support, he is doing well. The meeting should have continued longer. Mrs. Alphin joined me near the close of the meeting and assisted the women in organizing an auxiliary to the C. W. B. M. I think this is the first auxiliary of the colored churches in Oklahoma. It is well born and made of good material and will live. This church is co-operating with the Texas Missionary Convention in helping to do missionary and educational work until our work in Oklahoma is organized. The white congregation of Ardmore, with Elder Trouble and wife as pastors, have rendered the church much needed help. Bro. and Sister Trouble don't tremble when they are preaching the gospel and working to save a soul with a black face. They work prudently and effectively. Wherever this is done by the white pastors and churches, and appreciated by the Negro churches our work is fast succeeding. They raised more than forty dollars during the meeting. They only asked for it and it was given. I was agreeably surprised at the purse handed us after paying both our rail road and local expenses. We felt better when the brethren assured us we had earned more and were truly worthy. They are looking for the right man and the right man only as pastor, to give his time also to the Oklahoma work. Here is an opportunity for the right man who can accept the work. This church will follow a man as he follows Christ and permits the New Testament to be the standard and not scruples and personal opinions.

We are now busy working to have a good convention at Bay City, Texas, Sept. 15th to 21st.

William Alphin, Cor. Sec'y.

South Carolina.

Dear Editor,—

I am indeed glad to say that our Sunday-school Convention is
past and I am still more than glad to relate that it was the best we have ever had. Truly the Lord was in our midst because such good could not have been accomplished without his assistance. Our delegation was large, with many visitors. Every one seemed to have enjoyed himself. Our friends deserve the highest honor and praise for the way they cared for our delegates and visitors. This shows us that we must not be afraid to go into places where we have no church. I must say that before the Fairfax Convention our friends knew nothing of our work and now, since the convention, they all seem to understand our purpose. Therefore you see that we must not be always afraid to go among strangers to do work, for by so doing we can better represent our work. The Sunday-school board decided to place it here without any suggestion from me. I thought that, if they desired to change, I would let them use their judgment. And since the convention is past I must say that I am glad the change was made. I only wish that more of our members had been present. More especially preachers to hear some of our girls who made such noble addresses and read essays. Every part of the program was carried out and every one on the program was present except two and they were preachers.

REPORTS OF SUNDAY-SCHOOL.

Three Mile Creek, Olar, $6.60;
Cherrygrove, Mileys, 4.25;
Antioch, Almeda, 3.00;
Beautifalgate, Braunson, 1.50;
Mt. Pleasant, Mileys, 1.25;
Maglin, Erhardt, 1.50;
Rockhill, Semperature, 1.50;
Cypresscreek, Walterboro, 1.50;
Gothsemane, Seabrook, 1.50;
Total 22.95.

Macedonia, Coleston not reported.
Names of those who pledged and had begging list:
John Givens, $1.00;
Bettie Moore, 1.50;
Gusella Copeland, 1.50;
Annie Ritter, 1.25;
Mary Jones, 1.37;
Betsy Kindard, 1.31;
Gertie Copeland, .50;
Cressie Kearsie, .31.

Francis Ireland, .25;
Florrie Washington, .40;
Gerrie Walker, .45;
Total $9.74.

Only five were successful in raising enough to get the Gospel Plea three months. Nevertheless I feel satisfied they did all they could to raise the required amount but I am sorry they did not reach it. I shall always keep this plan to get in the homes of our people such a noble paper as the Gospel Plea. Money raised during the convention, $70.56. Money appropriated for Fairfax Christian School $40.89. Paid out for expenses $20.17. Balance in treasury $10.60. I make this report to show that our young people are in earnest about a school at Fairfax. May the Lord help us to press onward and not get weary in what we are trying to do. I will announce all who have made pledges on my work for the schools. I will take up special collections of this kind. So please get your amount ready by time I come and ask all of your friends to pay something. We want to raise $200.00 by the last of November. This can be easily done. All who give will be credited through the Plea.

Yours for the cause.

J. C. COUNTS.

Fairfax.

KENTUCKY

PUSH THE PLEA.

R. T. Matlock's letter in Plea of Aug. 22nd ought to be put into tract or card form or some permanent manner of preservation. I intended to make special mention of some of that good sound sense he is using but I'm like the fellow who bit at the big apple. He said it was so big and smooth and round that he could not find a starting place. Now which part of this brother's article is the best? I answer, all of it. All the leaders ought to read it to their people and insist upon our taking heed. No denunciation is too strong for the professional mud-slinger. Let him know that abuse is not argument, and that our friends are those who show themselves friendly. The local dwellers in any place—white and black—best understand each other, and are each others staunchest friends in the long run. Nobody claims that all has been even-handed, fair and just in the past, but the great trouble with these agitators is that they are pessimists. They see only the dark side. They magnify the spot on the sun, and while themselves bathed in all its effulgent splendor, never recognize the value, of its brightness.

I say "Push the Plea" for it has all these years stood firm against such "rot." Who stirs up racial strife is the enemy of the races. Indeed Bro. Matlock, that rings like Washington, Solomon and Christ. Yet we need each other. Well do both sing:

"I need thee every hour,
Stay thou near by."

I claim that the best possible way of getting our people to see the general work being done for us is to get just much matter as Bro. Matlock's into the hands of our leaders. Let the Negro put his broad shoulder to the wheel of every worthy enterprise that the white people launch for his benefit, and not sit idly by, or "sulk in his tent." "Educational Day" is now in sight. Last year showed improvement from some viewpoints yet the nonparticipants were many. No campaign issue should be heard in preference to our Plea for Education. Whether "Billy" or "Eugene" land the office, let us reach our mark on "Educational Day."

Brethren, what shall we our "slogan"?

C. H. DICKERSON.

NICOLENSVILLE.

MISSISSIPPI

Dear Editor:—The Sunday-school quarterly meeting of Dist. No. 2 will convene at Grand Gulf on Saturday before 1st Sunday in Oct. 1908. Each school in the Dist. is required to make a report in this meeting at Grand Gulf, Miss., and we feel that a meeting of this kind will be helpful to the few faithful disciples there.

Superintendents bring your quarterlys and review lessons for August and September.

L. C. WILLIAMS.

Englewood.
Adeline E. Hunt, EDITOR.

HOW ONE WOMAN'S EYES WERE OPENED.

Mrs. Howard Willis sat comfortably perched on a high stool before her ironing table, a small gasoline stove on one hand, a big basket of her ironing table, a small gasoline Chal'ley's blouse waist, her eyes polished the broad collar of her yea1'·0ld darling asleep mail, the chubby, smiling count, the shelf before her, one of a last clothes on the uther. As she upstairs.

one to Miss Robertson. What a fan('y feature won't disgrace that, pretty briskly to and fro. "Now I can send wandered to 3, other proud glance at the bit of hcart filled with renc wed thank-

plump cheeks and the way baby so much." Mrs. Willis gave an-

nurse girl who had been her main-

remembered the faithful Swedish I wonder if she is contented in her
could have kept her. Utterly de-

stayed were almost sure to be chosen. In social life, children had it for

hired to stay away were almost

vised were heaped upon those whose card baskets already groaned under a weight of pasteboard. The principle ran everywhere through life, often hand in hand with in-

justice. It was as old as man; older than the words of the Master: "To

him that hath shall be given," But what could one woman hope to do toward stemming a tide of such magnitude?ought she ever to criticise a law that would seem to have the sanction of divine lips? The little woman went back to her first position: "It does not seem right."

Perhaps Jesus was speaking then, as He often did, of the way thins actually were, not of the way He would have them He taught that one should go into the highways for guests, rather than invite those usually hidden, who would spread a feast in return. His whole life was a lesson in ministry to the un-
cared-for. It was the common peo-
p, the neglected multitude, who moved Him to compassion. Could He have meant that it was His pleasure to see the good things of life poured into the cup already running over rather than into the empty vessel by its side? "To him that hath shall be given."

Wait a moment! What if there is more, after all, than mere statement in the words? That shall, has the sound of a promise, as though Jesus said: "If you give anything to anyone, you are making it pos-
sible for him to receive more, by that very law of growth which adds possession of possession."

And why not? Light and heat move in direct currents. Every one is coming to believe in brain waves. Why should there not be unseen tides of blessing or misery, every moment gathering strength from a million impulses of generosi-

or selfishness the world over? And why shouldn't it be possible for any one, the humblest and weakest, to set in motion a stream
of blessing? To direct its course straight toward some needy soul? Just as a river may be turned into a new channel to grow ever broader and deeper as it flows, swelling to brook, and then to river. And then, if that is the beneficent law — oh, the beauty of it! — whatever you give — food, money, clothes, a helpful suggestion or a kind word — must go just so far toward strengthening the current that shall gather and absorb greater gifts from those who have more to offer.

Mrs. Willis was on her feet now. The train of thought on which she had unwittingly taken passage had swept her along at a rate that was fairly dizzying. She felt herself suddenly confronted by a shoreless sea of ideas. Very likely she was not in any sense the discoverer of this new ocean of truth, but at all events she had never stood before just where her baby's picture had brought her this busy work-a-day morning.

Freda should have that thirteenth photograph, and a letter with it. If the new theory was sound, the lonely girl would soon have other photographs and letters to gladden her heart. Then she would send a plain warm dress of some sort to Mrs. Tibbs, in the hope that some one else for whom the poor, shabby soul scrubbed weekly would bestow the thick shoes and bonnet she herself longed to add. How delightful it would be to set some such ball rolling every day, every hour in the day, and watch the result. It would lend a new meaning to life, a new zest to giving. Suppose she resolved that every time she felt an impulse to add to the comfort of one already well supplied, she would divert the good intention toward some fellow-creature in need?

"I will try it for a week at least," said Mrs. Willis to herself, with a nod and smile, and a determined thump of her flatiron. "After all, one woman can do something to make the world's rule of life broader than the old man's prayer for 'me and my wife, my son John and his wife, us four and no more.' Any one in need" — she stopped suddenly. What was that but the germ of the missionary spirit that sent the modern Good Samaritan across the sea to find his neighbor? Step by step her own argument had led her to the very position she had been wont to call visionary, impracticable, unjust to the ignorant and degraded at one's own door.

"God forgive my blind selfishness!" cried the little woman from her heart. "God forbid that I should fancy I had learned the secret of giving, and should lend my influence on the side of withholding the best of all gifts from the living soul."

When the afternoon came for the next regular meeting of the Auxiliary to the Christian Woman's Board of Missions, Mrs. Willis took her way to the church parlor in a frame of mind totally different from any which she had ever before guided her footsteps in that direction. She had attended frequently since the organization of the society, because it was her habit to share in all departments of church work; because her refusal to join would seem to show a marked opposition; because she had been incessantly urged to make one of the little band, weak at best. She had paid her monthly offerings regularly, had contributed to special collections, had more than once slipped a bit of scrip or silver into the Treasurer's hand, "For the home work, please." But looking back at the appeals she had withheld, Annie Willis felt that the curse of Laodiceans had been upon her. With determination she rose to her feet that afternoon and made clean confession. She had been lukewarm. She was ashamed of herself. From that day she was going to work in a new spirit.

Her voice trembled in its earnestness as she tried to tell in plain, simple words the new thought that had come to her over her worktable, and her rising enthusiasm came like a breath of fresh life to the little company.

"The Father of light," she said, "sends His sunbeams on rich and poor, black and white, in every corner of the world. If we are trying to reflect His light, shall we limit the direction of its rays? Shall we say because a man is an alien and a stranger, because the sea rolls between us, therefore he must live and die in darkness? Surely God would have us reach out helping hands the world over. And we can do it, with men and women everywhere ready and waiting to carry all that we will spare. Why, if we once accept the idea that we ought to share whatever we possess with whomsoever is in need, there is no stop short of the very end and aim of foreign missions. Oh, I am thankful to have been shown that the true principle of giving is as broad as the world itself; that all right giving is one, whether you give a cup of cold water of life to the man at your door or send the water of life to the thirsty souls thousands of miles away! I see now that there should be no narrow dividing lines, as if we should partition off a few fellow-beings within sound of our voices and sight of our eyes, and say: 'These are our neighbors. We will not acknowledge that the rest of the world has any claim upon us.'

God helps each one to be the center of new currents of hope and healing that shall wax continually stronger, never waning till the last of earth's outcasts shall have been touched and blest and cleansed. God help me to take all these years when I had no knowledge of the true missionary spirit." And Mrs. Willis sat down with her bright eyes full of contrite tears.

"I dare say I put it badly, Howard," she told her husband that night, sharing the whole experience with him after the children were snug in their beds. "I couldn't find words to tell what I felt. But one of the ladies said she believed there was a good deal to that idea, though she never thought about it that way before; and another thanked me for saying what she had felt, but had never known how to express. And, anyway, it did me good," she finished, half laughing, half crying.

JESSIE C. GLASIER.
Lesson 12.
Edited From Standard Bible Lessons.
Lesson For September 20.
Review.

TIME.—All except the first and last lessons of the quarter are in the reign of Saul. Persons—The central persons of the quarter's study were Saul, Jonathan and David. For places see "Lesson Summary."

INTRODUCTION.
The lessons of this quarter begin when Israel was asking for a king that they might be in this respect like the other nations. This request did not please the prophet Samuel, nevertheless he took the matter to God, and willingly yielded when he knew that it was the divine will. The first king that was chosen was Saul, a man very strong physically, but weak morally. Saul's rule is full of trouble, largely because he was not willing to do the Lord's will in all things. While Saul is still reigning, David is relatively free and princes decree justice.

Lesson Summary.
Lesson 1. Israel asking for a King.—1. Sam. 8:10-22.
  Historical Setting.—Place, Ramah, where Samuel was born, lived and was buried, was six miles north of Jerusalem. Time, B. C. 1050.
  Lesson Outline.—1. Introduction. 2. Manner of the kingdom. 3. Decision of the People.
  Golden Text.—"By me kings reign, and princes decree justice." (Prov. 8:15.)
Lesson II. Saul Chosen King.—1. Sam. 10:17-27.
  Historical Setting.—Place, Mizpah. Time, B. C. 1037 (Revised); B. C. 1075 or B. C. 1005 (Usher).
  Lesson Outline.—1. Introduction. 2. Samuel's Call. 3. Saul selected. 4. The Manner of the Kingdom.
  Golden Text.—"One that ruleth over men righteously, that ruleth in the fear of God." (2 Sam. 23: 3.)
Lesson III. Samuel Warns Saul and the People.—1 Sam. 12:1-5; 13-25.
  Historical Setting.—Place, Gilgal. Time, shortly after the last lesson.
  Golden Text.—"Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you." (1 Sam. 12:24.)
Lesson IV. Saul Rejected by the Lord.—1 Sam. 15:13-23.
  Historical Setting.—Place Gilgal, in the valley of the Jordan near Jericho. Time, B. C. 1027 (Revised); B. C. 1065 (Usher.)
  Lesson Outline.—1. Introduction. 2. Revelation of Disobedience. 3. Rebuff of Disobedience. 4. Results of Disobedience.
  Golden Text.—"Jehovah our God will we serve; and unto his voice will we hearken." (Josh. 24:24.)
Lesson V. David Anointed at Bethlehem.—1 Sam. 16:1-13.
  Historical Setting.—Place Bethlehem. Time, B. C. 1055 Usher; B. C. 1097 Revised.
  Lesson Outline.—1. Introduction. 2. Samuel Sent. 3. Samuel's Selection. 4. David Selected.
  Golden Text.—"Man looketh on the outward appearance, but Jehovah looketh on the heart." (1 Sam. 16:7.)
Lesson VI. David and Goliath.—1 Sam. 17:38-49.
  Historical Setting.—Place, valley of Elah, now called Wady es Sun. Time, B. C. 1063 Usher; B. C. 1025 Revised.
Lesson Outline.—1 Geographical Notes. 2. Introduction. 3. The Unsuitable Armor. 4. The Suitable Armor. 5. The Successful Fight.
  Golden Text.—"In Jehovah do I take refuge" Ps. 11:1.
Lesson VII. Saul Dies to Kill David.—1 Sam. 18:6-16.
  Historical Setting.—Place, Gibeah, six miles south of Jerusalem. Time, B. C. 1062 Usher; B. C. 1024 Revised.
  Lesson Outline.—1 Introduction. 2. David Praised. 3. David Hated. 4. David Favored.
  Golden Text.—"Jehovah God is a sun and a shield." Ps. 84:11.
Lesson VIII. Friendship of David and Jonathan.—1 Sam. 20: 30-42.
  Historical Setting.—Place, Saul's residence at Gibeah, four miles north of Jerusalem. 2. Near "the stone Ezion" in the open camp near Gibeah. Time, B. C. 1062 Usher; 1024 Revised.
  Lesson Outline.—1. Introduction. 2. Suffering for a Friend. 3. Planning for a Friend.
  Golden Text.—"A friend loveth at all times; and a brother is born for adversity." Prov. 17:17.
Lesson IX. David Spares Saul's Life. 1 Sam. 26:17-25.
  Historical Setting.—Place, the wilderness of Judea including the hill of Hachilah and the wilderness of Ziph. Time, B. C. 1060 Usher; B. C. 1022 Revised.
  Lesson Outline.—1. Introduction. 2. David's Temptation. 3. David's Strong Words. 4. Saul's Temporary Repentance.
THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIII. Edwards, Mississippi, Saturday, September 19, 1863. No 36.

Helpful to All.

The So-called Race Riots.

The recent riot at Springfield, Illinois, challenged the attention of the entire world and caused the wiser heads to consider carefully its cause and nature. Thirty or forty years ago these riots were confined to the South and were looked upon as purely political in nature. Five or six years ago an ugly riot broke out at Springfield, Ohio; a few years later another broke out at Springfield, Missouri, and now comes the most atrocious one at Springfield, Illinois. These latter ones cannot be looked upon as political in nature, and some looking about for the true cause, have thought they were purely racial in nature, and some have become greatly discouraged.

The secret cause of these things is not political or racial in nature. In other words, these riots were such as could have occurred had these Negroes been Italians, Hungarians or of the slum element of our American stock. For some years the American commonwealth has followed the policy of licensing and protecting vice. When this became obnoxious to the more decent people they thought to segregate it. These segregated sections of vice became such awful cesspools that men became friendless in their desperation and the riot followed. This was especially true in Springfield, Illinois. There was no inland city in America more wide open in its vice than that city. Finally there grew up a rivalry between the white and colored segregated vice spots and the world knows the results. Men have again been led to ask, "Can a man take fire into his bosom and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?"

We have come to the stage in our policy of protecting vice when it has become a veritable plague upon us and it will return with redoubled force, and if, like Pharaoh, we continue to hold on, it will finally cost our first born. It is not racial in nature, but will break out where no Negroes dwell. Chicago is destined to a fearful calamity if they do not give up their policy of protecting vice. A few years ago the officials of Jackson, Mississippi, began the policy of segregating vice out about Dut-tonville. Finally the whole thing became so offensive that the better people rose in their might and demanded that it be stopped. But in this there was nothing of racial in nature. It was just vice in the undisguised form.

Then what should we do? We must make every effort to banish legalized vice. The South learned the lesson long ago and took steps to banish the saloon around which all vice clusters. Illinois has learned the lesson and will in the next few years do likewise. In short, if we mistake not, the whole country has learned the lesson and will destroy the whole system. America has many grave questions to settle and it can not do it properly half drunk and half sober, half decent and half slum, half church and half vice preserve. Our American civilization has taken coals of fire in its bosom and its clothes are being burned. It is literally beginning to walk on coals and its feet are being burned.

But how are we to remove the evils? The Christian Negroes in every community should organize a law and order league and they should, in the very start, put themselves in touch with the best white people so as to preclude any possibility of friction and misunderstanding. In every moral fight they should stand on the side of right. It will take some heroic efforts along that line. In some of our villages some will not testify to what they know for fear of personal violence. To be brave in such a time is to fight the battle of human rights. You say they will kill you. There are worse things than being killed. But they are not as brave as they would have us believe. One brave man can put a hundred to flight.

Eugene W. Chapin, Pro-thirt a candidate for president, stood the Springfield mob off and saved the life of a Negro. The truth is, we are shielding, by our cowardice, a cordition in our blind tigers that will come as a plague upon our heads. We must fight the demon of vice like the heroes of old. Some get angry and want to fight men. This is not wise. We have a foe more deserving of our steel. Bad men are only victims of vice. Let us strike at the cause of all our misery and not at men. Do not be misled by false leaders in this hour of danger.

The world has become one great community. No nation can longer live to itself. We are not all in the world. Those who would segregate their people in business and all great religious enterprises are false prophets who would lead them in the wilderness to be slaughtered. There is only one deliverer and that is Christ, and he was not a "race man." He taught humble work. He taught men to work more for results than for the honor there is in doing it. Much depends on the Negroes' conduct in going through this first crisis after freedom. False leadership might turn the hosts back into the wilderness for many years.

In the past he has easily chosen the better path and we feel confident that he will do so again. He must stand with the Christian Nachos of America in this great moral warfare or go down in the doom. If he takes the former course, his children's children will sing his praises: if he takes the latter course, he will be remembered only to be execrated.
theatre to a large audience and roused his hearers to the point of demonstrative cheers upon one occasion and to continued applause many times.

"It was not a political address; it was a strong, direct appeal for the abolition of the liquor traffic and its attendant and dependent evils, the gambling table and the brothel. Only as the principles enunciated effect every city in the Union was the situation in Missoula discussed. It was the talk of an enthusiast, but its zeal did not become exaggeration; the logic of the lawyer combined with the earnestness of the Christian pleader to produce an argument as powerful as was ever heard at any bar of justice in this city."

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

The next session will open Tuesday, September 29, when most of the work students will come on September 26th. Already there is promise of a greatly increased attendance over last year.

Word has been received from Mrs. Anna R. Atwater, president of the national Christian Woman's Board of Missions that if it is possible to make arrangements with the railroad company the excursion train to the New Orleans Convention will run out to the Institute for a pleasant outing of a few hours.

If all those who were in Day School last year and are ready for the Junior Preparatory Grade, return this year and carry their work, the Promotion Class a year from next Commencement will have twenty-nine members, not including those new students who may enter the Junior Preparatory Class this fall or those who fail in the Promotion Class this year.

Sand and gravel are coming in quite fast for the new Dining Hall which is to be made of concrete. It will not be long before the concrete block machine will be turning out concrete blocks.

Our new molasses mill was placed on a cement pedestal Mon-
day morning, and the mill boys are now turning out some fine sorghum. The mill ought to be kept real busy when the sugar cane comes in a month or two.

Every thing is hustling at the S. C. I. getting ready for the opening of school.

A number of our boys are busy picking cotton. The crop does not seem to be as good as last year.

The following students who were in school last year will be enrolled in the Promotion Class if they enter school this Fall. Only two things will keep them from receiving their Promotion Certificates next Commencement: securing more than forty demerit marks or failing to pass. The names are: Stella Edwards, John Fielder, George Gray, Janie Howard, Charley Hunt, Ida Jackson, Fannie Magee, George Murphy, Ardelia Walker. Some others, by hard work, may be able to enter the class, and then a few will come to the class from the Night School,

ed, and some new students may be far enough advanced for this class.

Letter No. 15.

Edwards, Miss., Sept. 14, '08

Dear friends:—

We have had from forty to fifty young men and young women here all summer working for their schooling the coming year. They are getting anxious to see all the new students. They also await the arrival of the old ones.

The Summer Night School will have its last session Friday night of this week. There will be one week's vacation, then the regular Night School will be organized.

The Night School room is the most pleasant school room at the Institution. Industrial students certainly have a splendid opportunity in the Night School.

Work students should be here by the 22 or 23 of September.

Yours very truly,

T. M. BUSCESS, Principal.
Heart To Heart Talks
With Our Young Folks.

MOTTO: One today is worth two tomorrows.

It is pretty hard to write to Uncle Isaac during the hot weather, isn’t it? It is getting cooler now and I hope to receive a lot of letters from my young folks.

Every student who decides to go to school must also decide when to quit. How long a letter would I have to write to give the reasons different young people give for quitting school? The “quitting time” of one’s school life is equally as important as the “beginning time”. Many times it is more important. We are told by the wise man that “a little learning is a dangerous thing.”

Some young people get only enough learning to make fools out of them. Many of you who are reading this were once in school but you are now stopped. Why did you quit? Did you have to quit? Did you quit to get ready and come to school at once. Now is the time.

Some young people get only enough learning to make fools out of them. Many of you who are reading this were once in school but you are now stopped. Why did you quit? Did you have to quit? Did you quit to get ready and come to school at once. Now is the time.

My Letter Box.

Elbert Alston, Edwards, Miss:

Dear Uncle Isaac, I write you to inform you of the good work we are doing at the Southern Christian Institute this Summer.

First, I will tell you of the trip of Prof. Burgess and family. They went North two months and now they have returned home. They brought back to us good news from the North.

Dear Uncle Isaac, will you allow me to speak a few words to the young people? Dear boys and girls, make good use of your time for the world is looking for those who are able to do things in life. Boys and girls, get ready and come to school at once. Now is the time. Don’t put off today for the morrow.

Notes From My Desk.

The following amounts have been received for the Educational Rally Day Fund, from August 18th, to September 9th, ’08.

GEORGI.
Berea Church, $1.50, Mulls
Groove Church, 1.50, Christian
Hope Church, $1.00, Eastman
Church, $1.00, total, $5.00, per
M. Summers.

ARKANSAS.
Arkansas State S. S. Board, per J. B. Lehman, $2.00; Arkansas Convention, per J. B. Lehman, $4.07, total, $6.07.

MISSOURI.
Missouri Convention, per J. B. Lehman, $3.05.

VIRGINIA.
Virginia Convention, per Jas.
H. Thomas, $34.50. This brings
the entire Educational Rally Day
Fund up to $806.47.

The names of those giving the
amount from Virginia are yet to
be sent. When they are received
they will be duly published in the GOSPEL PLEA.

J. C. Courts writes encouragingly of the work in South Carolina. They are moving forward in the work of raising money for a Church and school building. J. C. Courts sent to this office $55.00 for this purpose, Sept. 2nd. He tells of two successful meetings which he has held, resulting in 17 additions, and of a mission point established.

They are looking forward now in South Carolina to their State Convention, expecting it to be a great help to the work.

J. L. Woods, evangelist of South Carolina, reports auxiliary of the C. W. B. M. organized July 5th at the Antioch Church with eleven members.

R. T. Matlock, who has been, for the past year, evangelist of Oklahoma has resigned this work to become pastor of the Church at Emporia, Kansas.

Sept. 6th, a new Church home was dedicated for the Colored brethren of Nashvile, Tenn. A week or two ago we had the report of one dedicated in Winston, North Carolina. This is as it should be. Get the Churches in good, comfortable homes and they will do a more effective work.

GERTRUDE SMITH.

THE DISCIPLES AND THE BAPTISTS.

Some of the papers have, in the last few months, had articles answering Baptist writers and combating their views. This is not the time for that. There has never been a time since the Baptists excluded the great Alexander Campbell that they have drawn so near to Disciples and there was such a strong prospect of union.

Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, attended the meeting of the National Congress of Disciples held in Indianapolis in April, 1906. The Congress appointed a committee of Disciples and appointed Dr. Mullins chairman of a similar committee of Baptists. He is to choose his Baptist colleagues, and draw up a basis of union between the two denominations. The two parts of the committee were to draw up a statement of what each denomination believed on the points of doctrine on which they differed, and then they were to meet and consider how these two statements could be reduced to one, each giving up unessential points. This combined statement was to be submitted to both denominations as a basis of union.

Every one can see what a wonderful advancement in liberality this is. Who would imagine the great Whitsett, who tried to prove the Disciples were responsible for the Mormons, or Broadus or Boyle going to a meeting of the Congress and taking from the Congress any such appointment.

I expected an outburst of anger from the Baptist papers from Maryland to Texas. But Dr. Mullins is the most popular leader they have ever had. The papers praise him as they have never praised any of his predecessors. Every speech which he makes is the greatest speech ever heard. Every book that he writes is a marvelous exhibition of learning and greatness. Therefore the burst of anger which I expected did not come. Though, knowing that the reactionaries

(CONTINUED ON 7TH PAGE.)
Reports from the Field.

Arkansas.

Dear Editor of the Gospel Plea:

Please allow me space in your paper for the following:

We have all returned from our Missionary State Convention, with a lasting heart full of great things. The impression that was made in the Plummerville community is an everlasting one. We had a good convention. The soothing spirit of Christ was manifested from start to finish of the whole session.

The convention was divided into three departments or periods; the Church, the C. W. B. M. and the Sunday-schools. After opening, a brief discussion by each delegate followed on what we are here for. There seemed to have been a one-ness of mind in each delegate. There were many good plans spoken of for betterment of the work. I hope we shall not forget them but endeavor to carry them out, and the work will surely prosper. Let us sit down on our right, but let us keep working and encourage our fellow Christians to interest themselves in the same work and this great cause will go on.

The work of the C. W. B. M. period was the life of our convention. Their business was smoothly transacted. That was followed by the rendering of an excellent program. It is indeed inspiring to us to see the ambition of our women in the Master's work.

God bless their work and such noble workers as Mrs. Bostick, who is giving her life for the cause of working up an interest among our people. Her works shall surely follow her.

We had the pleasure of having visitors from other states, who aided us much in our work.

Brother D. L. McMickens of Cincinnati preached an excellent sermon on woman's work.

Prof. J. B. Lehman, the President of the S. C. I., and Mr. Fuller, the C. W. B. M. organizer (white), were with us and gave much inspiration to us. All seem to have been benefited by their instructions. I only wish that those who have not yet been converted to the cause that our fellow white Christians are doing for the betterment of our people, could have heard it.

May God help us to be more thankful and sell out every bit of prejudice that exists in our hearts and then carry out the golden rule. "What so ever ye would that men do unto you do ye even so to them."

I am yours in His cause.

Moses E. Mitchell.

KANSAS.

Dear Editor:—The Missouri Christian Convention has just closed its annual session at the Woodland Ave. church of this city. The chairman, J. B. Parsons of Jefferson City, presided over the assembly with much grace and many delegates and visitors from outside of the city were in attendance. Thirty-two churches and Sunday-schools were reported in good condition, two of which had teacher training classes— Kansas City and Fulton. Nearly all of the churches paid their apportionment which, with the public collections, amounted to three hundred dollars and some cents. Two ministers of the True Baptist took membership with the church during the convention. One of them, Bro. W. H. Howard, is a practising physician.

Mrs. Susie Brown of Mt. Sterling, Ky., visited the C. W. B. M. and was greatly appreciated. She will remain in the state several weeks in the interest of the C. W. B. M. work. W. H. Herod of Indianapolis was present and delivered his most inspiring address in the interest of the Centennial movement. He sold 25 copies of the declaration and address.

Pres. J. B. Lehman of the Southern Christian Institute was also present and made four good speeches during the convention. His lectures on the Old and New Testament books of the Bible were very interesting and instructive. Prof. Lehman's speech touching on silent force, humility and the Christian principle by which the Southern Christian Institute is operated will be as good seed sowed on good ground.

Bro. T. A. Abbott was renominated and elected as corresponding secretary and treasurer of our state work.

A twenty dollar communion set-silver—was presented to the second Christian Church by Eld. J. Z. Smith, a pioneer preacher of Kansas.

The Christian Standard and other Christian papers were represented in the convention.

In short, we had a great convention. They all went home with fresh zeal and new inspiration to do greater work during the remaining year of the campaign than has been accomplished in the years passed.

Bro. A. R. Littles, the minister of the church, did a good work in securing homes for all the delegates.

S. W. Scott.

Kansas City.

Arkansas.

On Sept. 1st the Death Angel stepped into the home of Bro. L. R. Strickland and took away his loving companion and an earnest worker for the Master's cause.

The remains were laid away not to be forgotten soon, while the members of her church and her friends in the neighborhood wept tears of sorrow.

Sister Mary Strickland was the oldest daughter of Bro. C. J. Smith. She was 32 years old at the time of her death and was the mother of ten children, to whom she had ever given good fireside instruction. She leaves a number of relatives and a host of friends to mourn her loss. We are comforted, though, because she died in the Lord. Bro. Winston conducted the funeral services.

Your sister in Christ,

Lizzie Harris.

Plummerville.
Arkansas

Dear Editor of the Gospel Plea:

Please find space in your good little paper for this short letter. I want to say first that our convention is over, and oh, how our hearts were made to rejoice! I hope each one who was there will never forget those good things that were said and done, and I also hope that they may help us all through life.

Now, brethren, we ought to pay the most earnest heed to what we hear in our state meetings. There have been seven added to Christ as a result of our meeting. But in the midst of all our rejoicing, our hearts have been made sad, yes, very sad, by the hand of death, which visited the home of our dearly beloved elder, L. R. Strickland, on the first day of September, and took his wife away to the better life. Sister Strickland had spent most of her life in the Christian Church and was ready to go. She was the oldest daughter of Bro. C. J. Smith and leaves behind her a Christian husband, a good father, five sisters, two brothers, and nine little children.

I am your brother in Christ.

J. H. ACLIN.

Plunkerville.

Why Every Church Should Observe Educational Rally Day.

Some recent numbers of the Gospel Plea have carried out into the world a sad, sad message. The writers of the message were saddened as they wrote. The readers could not be otherwise, for who could look at the report of each State for Educational Rally Day last year and not bow in sadness, ya in shame.

Then to see proud Kentucky, famous for so many things, drop so far from her apportionment! We blush to see that she is also famous for failures. Oh! Kentucky, with your 30,000 Negro Disciples, I thought better things of you! Then what of the 70,000 Colored Disciples in the States? What is the C. W. B. M. doing for us? Think of the four schools in Kentucky, Virginia, Mississippi, and Alabama, the prospective one in Tennessee, the various evangelists supported and the work in Jamaica and the gift of that consecrated brother, C. C. Smith, to our work. Are we worthy? Are we grateful? Do we care? Put on your specks, brother, and see the above mentioned work the whites are doing for us, then take the 7,000 Negro disciples in the United States, and the paucity, pushustions, nearly $740.35 that represents the whole show of our Educational Rally Day last year (1867). Yet we stuff our hands down in our pockets and keep them there and boast of "Our Schools" and sing "Must Jesus bear the cross alone" and "I love thy Church, Oh God," when the local church that we represent did not give a dime of even this $46. You ignorant, or indifferent, preaching brother, (God bless you) are responsible for your church not observing Educational Rally Day last year. If you say so your church will be heard from. And what shall we say of the men who were educated in these schools? Shall we defeat the very object of our existence? Next November will tell.

Sunday before Thanksgiving is Educational Rally Day. Let all the churches observe it; let these states in which the schools are located take high rank; for indeed they are most fortunate. Let us, for once, love God with our money. I believe we will. I look for great things this Fall. So many have gone hence since last November. This year's service may be your last. God grant it may be the best. I'll be heard from. Brother, will you?

C. H. DICKERON.

Nicolletville.

Virginia.

The ladies of the Fayette St. Christian Church rendered a very interesting program, consisting of solos, duets, essays, recitations and select readings. The following are the names of those that performed: Prayer, Mrs. Moss; recitation Miss S. E. Grills; Hattie W. Simkin, select reading; Ida Martin, recitation; W. E. Thomas, solo; Birdie Spencer and the writer, duet; Mrs. Anna Carter and Mariah H. Redd, duet; and an essay by the writer, entitled: "What should young girls do after they are educated?"

After the program was rendered, a public collection was taken by Miss Ivery of Danville and the club money was collected by Mr. D. R. Spencer, the total amount being $83.32.

After Rev. P. H. Moss had preached a most excellent sermon on Sunday, one soul came to Christ, in the person of Henry Belcher, who was baptized the Wednesday night following.

On Thursday, August 29, 1908, at 7:30 a.m. the 26th Annual Piedmont Christian Convention was opened. It was largely attended. There was one delegate from the Fayette St. Christian Church, Mr. Geo. Foster, and ten visitors. The meeting was indeed grand. There were four souls brought to Christ. Love was the motto and God our trust.

Yours in Christ,

MARY S. HABKTON.

Martinville.

Following is the program of District No. 1 Sunday-school meeting, to be held at Rose Hill Christian Church on the Saturday before the fourth Lord's day in October.

Meeting called to order at 10 a.m. Devotionals by Bro. R. D. Wade of Antioch. Short talk by the district worker. Appointment of committees. Subject to be discussed, Be on time and play well your part. P. R. Ellis and K. D. Wynn of Tillman. Reports of school collections and adjournment.


8 p.m. Devotional service, led by Bro. A. J. Edwards of St. Luke. Sermon by P. J. Lincoln

(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.

Elder Moses Powell of Lexington, Mo., writes that Sister Brown of Kentucky came down from Kansas City on September 3rd and met the members of that congregation and after a very interesting talk on missions and the C. W. B. M. she organized an Auxiliary with eleven members.

Mississippi.

Dear Editor:—The first annual convention of the C. W. B. M. in the State of Mississippi is now past but the impression made, we believe, will result in untold good.

The sisters had prayed and earnestly labored for a successful convention. It seems that the Heavenly Father was watching over and guided the work for it was indeed a successful one.

On Saturday morning the meeting opened with fifteen present. The crowd continued to gather until a good audience was present. With us was Mrs. J. B. Lehman who, by her valuable service, rendered and ready response to any part of the program, soon made those present feel that in their midst was a sister, a true friend and helper. She deeply impressed them and won for her their love and respect. After the opening of the meeting then followed remarks by State Evangelist and Mrs. Lehman. After the appointment of committees the discussion, the object of the C. W. B. M. and how we can best aid it, was then taken up. By this time many good things had already been said and all seemed deeply interested, so quite a number took part in the discussion. We were much benefitted and better understood the work of the C. W. B. M.

The evening service brought a larger gathering. First came the reports of Auxiliaries, mission sisters, and organizer. Mrs. A. E. West, who is well known among the Christian Churches throughout the State for her faithful work, was present and represented the Mound Bayou Auxiliary. This Auxiliary led in the report and to it the C. W. B. M. Calendar was presented.

Mound Bayou Auxiliary $3.55;
Forest Grove, 2.00;
Hermanville, 1.55;
Union Hill, 1.00;
Martin, 1.00;
Christian Chapel, 0.30;
Mission Sisters.

Mrs. Cordelia Jenning, $1.50;
Fannie Clark, 1.31;
Zelphia Wilson, 0.50;
Eld. H. G. Smith, 2.00;
John Lomax, 1.00;

The report of organizers showed that they had been earnestly at work. Their efforts had resulted in five Auxiliaries organized to the C. W. B. M. and the membership greatly increased. At the close of this report Mrs. M. I. Brown extended to the workers a hearty welcome. Mrs. Christmas being absent Mr. H. G. Smith resounded in short but very appropriate words. After another short discussion, Why I united with the C. W. B. M., there was a quiz conducted by Mrs. Lehman. Before us hung a large C. W. B. M. map. In our imagination we were led out to the many fields occupied by the C. W. B. M. At the close of this, Evangelist K. R. Brown offered prayer. Eld. M. Smothers being absent on account of illness, Eld. John Lomax was called to fill his place and as usual he lent courage to us by his many helpful words.

At 8:30 p. m. we assembled for night service. Eld. J. N. Turner could not be present so the Evangelist was again called on to fill the place. Valuable instruction was given on how to work together in harmony and to do the most good for the work.

The first collection of the Sunday morning service was turned over to the Sunday-school. After short talks by different ones, we then listened to an able address from the State Organizer in which the Auxiliary members were encouraged to go on until the world is conquered for Christ.

In our midst were also ministers from the Methodist and Baptist Churches who gave us many words of helpfulness.

The address and sermon of the evening were rendered very impressive and filled with many good things which helped to inspire us onward.

Amount of money raised by the Auxiliaries during the year:

For General Fund $91.35;
State development 53.31;
Special work 10.00;
Total $154.66.

State officers for the ensuing year:

Mrs. Sarah S. Blackburn, President;
Mary J. Brown, Vice;
Miss Cordelia Heath, Recording Secretary;
Mrs. Katie Sinclair, Assistant Recording Sec'y;
Miss Roxie C. Sneed, Corresponding Sec'y;
Mrs. Julia Flowers, Treasurer.

DISTRICT ORGANIZERS:

Dist. No. 1 Mrs. Hattie J. Griffin;
Dist. No. 2 Nannie M. Baker;
Mound Bayou Dist. Mrs. Mattie Christmas;

Solicitors:

Dist. No. 1 Mrs. Fannie Clark;
Dist. No. 2 Cordelia Jennings;
Mound Bayou Dist. Mrs. A. E. West.

Believing that one thing necessary to the forward movement of a work is having a certain end in view to be reached in a certain length of time, our Watchword and Aim for the year are: Watchword: Onward; Aim: members 250;
Tidings 20;
C. W. B. M. Offerings 100;
Place of next quarterly meeting, Martin, beginning Saturday before the first Sunday in December.

ROXIE C. SNEDD.
KENTUCKY.

(Continued from 3rd page)

among the Baptists would be angry, the papers did not publish the fact that Dr. Mullins had accepted the task; or, if they referred to it, made little comment.

Dr. Mullins is such a great leader among his people he can bring about the union desired if we say nothing to fire the reactionaries among the Baptists before he is ready to announce what he has done. Therefore, let the papers of the Disciples refrain for a few months from criticizing the Baptists on their doctrines. If the papers throw stumbling blocks in the way of Dr. Mullins, it may be years before another man will arise among Baptists who would be either able or willing to bring them into union with Disciples.

E. R. Lewis.
Ashland, Kentucky.

The Business of Housekeeping.

Housekeeping is a business, the most important and the most complex business in the world. It is as much a business as operating a drug store or a butcher shop or a millinery establishment. It is a business to which women have devoted their time ever since family life succeeded tribal life, and there is no sound reason for believing that it will ever be anything else. Housekeeping is the only business in the world that has had a history of unbroken continuity of management. Men have divided their attention among multifarious interests; women, until very lately, have concentrated on one. It would seem, therefore, that housekeeping ought to be one of the most perfectly developed branches of the world. But it isn't. And it isn't largely because women have refused to recognize it as a business. They have been negligent, as a class, in putting their calling on a plane with the pursuits in which their husbands have engaged. They have failed to apply to their work the principles that make or mar the druggist, the butcher and the milliner.

When a man wishes to establish a drug store, he first studies pharmacy. When he wishes to become a butcher he enters on the work as an apprentice. If a woman desires to open a millinery shop she studies millinery. But how many women who are today engaged in the business of housekeeping have studied to fit themselves for it? How many thousands there are, on the other hand, who did their first practical work in a home when they became wives and had no alternative but to assume the management? How many women today, including even the "experienced" housekeepers, know what are the most tasteful food combinations? How many of them, even, can sweep a room as thoroughly and as easily as a girl who has had competent, modern training in this work when studying her business of housekeeping? Hundreds of women will scoff at the suggestion that it makes any difference what is fed to men or how their food is prepared, just so long as two or three square meals are provided every day and the mixtures seem palatable. There yet remain in the land many who cling to old-fashioned methods solely because they are old-fashioned.

We spoke of housekeeping as a complex business. Can you think of any other that has so many varieties of work? Cooking is only a small part of it, though it may be in the end the most important. But the proper care of the house and its contents has given many modern day experts a very full lifetime of study. And they do not profess to know it all yet. It is in the capacity of manager, however, that a woman is given the best opportunity to prove her business ability. How few housekeepers are managers! Worse than that, how few housekeepers are trying to become managers or know or care anything about house management! There are a few such, of course, and many more than there were five years ago, but the other unnumbered thousands order the groceries and cook the meals, wash the dishes (because they have to), sweep and dust—perhaps in a fairly systematic manner—with no concern whatever for the finance of husband-and-wife partnership.

The druggist keeps books. So does the butcher. So does the milliner. Any of them could tell in a moment just what business they had done in a day, a week or a month. They consider it necessary to be able to account, not only for every cent they have received, but for every article contained at any time in their stock. And so should the housekeeper. Even if she conducts the house on an allowance basis, it should be her pride to make every month a better month of management than its predecessor, to chop and chop and chop extravagances and waste in cooking until she has eliminated them. The only possible means of successfully doing this, regardless of whom the woman is or where she lives, is by keeping accounts. It requires a little time, but it repays the time in dollars. Two columns in a blank book are all that are needed. In one the housewife sets down her receipts. In the other she enters her expenditures. Then, and then only, has she a check on herself. Otherwise her house management, if she attempts management, is guesswork. Bookkeeping allows of comparisons; it ever provides the incentive to the worth-while woman for better, and therefore closer, management. It gives her business its true business basis and it makes of her, not a slave, but her husband's partner in finances as well as in his joys and sorrows. —The Woman's National Daily.

MISSISSIPPI.

(Continued from 5th Page.)

of Tillman.


Yours for the cause,
L. R. GARRISON
Lesson 13.
Edited From Standard Bible Lessons.
Lesson For September 27.
Temperance Lesson.
 Isa. 5:11-23

Time - Sometime between 750 and 700 B. C. Place - Isaiah's home was in Jerusalem. Persons - Those who follow strong drink. Division of Old Testament History - The Period of Decline.

Golden Text - Wine is a mocker, strong drink a brawler. - Prov. 20:1

INTRODUCTION.

We turn aside from the regular lessons for one week, so that we might study the very important subject, temperance. The words of this lesson were written by Isaiah and they refer to the sins of Judah and their punishment, and they were uttered to warn the people against the dangers toward which they were willfully hastening. There was a drunkard then as well as now, for he is practically the same in all centuries and in all places. Wherever you see him you will see those inflamed eyes and nose, the same bursting headache each morning that sends him to his cup for reward which they were willfully shut out God and deeds of righteousness. In his "Deserted Village" Goldsmith says:

"I'll fares the land, to hastening ill's a prev.

Where wealth accumulates and men decay."

Nothing save the greed for wealth would lead men into the degrading saloon business. The other woes full within our lesson.

TOPICS FOR DISCUSSION.

1. Why the words of our lesson were written. 2. Name several woes that flow from intemperance.

3. Name two other Bible verses that would be appropriate Golden Texts for this Temperance Lesson.

4. Who is the more dangerous to society, the moderate drinker or the man who gets "dead drunk"? Why? Tell the story of Belshazzar's drunken feast, and the terrible result as found in the fifth chapter of Daniel. 6. What sort of people call evil good, and good evil? Why? 7. What can our class do for the cause of temperance?

EXPLANATORY.

11. Woe - Not a statement of vengeance, but a fact. Unto them. - Not a wish, but a warning. That rise up early in the morning. - The prophet is picturing here those who are in the bondage of strong drink. The stomach becomes so desecrated that it refuses to do its work without the stimulant of an intoxicant. Hence in a saloon-cursed community it is no uncommon thing to see the slave wending his way to the nearest bar, before breakfast time, thus rising up "early in the morning, that they may follow strong drink." That party late into the night - The experience of the morning is often repeated during the day, and until late at night.


Pipe. - The principal wind instrument of the Hebrews, consisting of a tube with holes, like a flute or clarionet. It was made of reed, copper or bronze, and was used on all occasions, in religious worship, processions, feasts, and mourning. "The music and song intended to elevate the soul and move the noble emotions to be the procure of vice."

14. Therefore School hath enlarged its desire, and opened its 20th without measure. - Many parish through intemperance who otherwise would still continue to live. "Hades shall indulge her appetite as much as they had done, and devour them all."

15. The mean man ... the great man ... and the eyes of the lofty are humbled. - When death overtakes this class of men, those ruined by drink, even though they come from various positions in life, then it is that they are brought low. There is no further room for boasting. Death settles the matter. They can make no further preparation to meet God. All former grandeur amounts to nothing. Every man stands openly before his Maker, to be judged according to the deeds done in the body. This will humble men when other things fail. Though they have not regarded the Lord, they must suffer his judgments.
HELPFUL TO ALL.

THE BOLL WEEVIL.

The long looked for and dreaded boll weevil has come into our midst. A government expert walked from Vicksburg to Edwards and found the pest in every field along the road between the two places. We were quite certain we saw some last year in one of our fields. This means that we are to suffer this scourge along with the country south and west of us. It is well for all of us to know the history of this insect and the best known methods of eradicating it.

It's History.

In Northeast Mexico, across from Brownsville, a need many years ago this pest began to devastate the fields and cotton raising was abandoned. It did not occur that this pest might migrate, and perhaps it would have done no good if they had thought of it for when the danger was discovered nothing could be done to impede their progress. The progress through the cotton region was in the form of a semicircle at the rate of about fifty miles a year. This brought them up into central Texas some six or eight years ago, and now the semicircle has extended across the Mississippi River, and in the next five or six years will be over the entire cotton region. The experience of the regions visited in the past has been that the first year but little damage was done. The second year about forty percent was taken and the third year the crop was totally destroyed. But by new methods of cultivation the fourth and fifth years a fair crop was made.

There is something peculiar about the hégira of insects and animals very similar to the hégira of nations, as recorded in the history of nations. The Arabs were for centuries an obscure nation dwelling in the desert. Mahomet began to preach to them, which they resisted at first but finally his cause was opened and the Arabian invasions began eastward, northward and westward in a semicircle until it threatened to overwhelm all Asia and Europe. The battle of Tours ended the hégira and since that, Mahommedanism has been receding.

In the animal and insect world we have this same phenomenon. The English sparrow was once a migratory forest sparrow. Finally it took up its abode in the midst of the activities of civilization and its hégira began, until now it is spread all over the world.

The potato bug was an obscure bug on a weed in Colorado fifty years ago. When the first settlers came it left its native weed and took up with the Irish potato and its hégira began until now it has spread all over the United States where Irish potatoes are raised. If methods of combating it had not been de-covered potato raising would have had to be abandoned entirely. But in this case the remedy was easy. Paris green mixed in a little flour or water put on when the dew was on the vine killed all the larvae or young. This process repeated once or twice insured a crop.

METHOD OF COMBATING THE BOLL WEEVIL.

But, so far, nothing has been discovered that will destroy the boll weevil. Paris green will not reach them as they always attract the young squires from below. It is possible that some simple process will be discovered in a few years. In the mean time the only escape is to change our methods of cultivation. In all the infested regions they cut and burn the stalks as soon as the cotton is picked. The few that live over the winters are concealed in the stalk and in this way the number of early weevil is greatly reduced. They then plant a short variety of cotton that matures early, before the pest has greatly multiplied. In our section we must add to this better cultivation and a general change of farm method. The large plantations must be cut up into small farms. These must then be fenced and we must prepare to raise our own mules and horses and more cattle. If we did not have spend so much for mules, and could sell the cattle or the market instead of those that are now shipped into our locality in train loads after train loads from America's slaughterhouses, we could live well with one-third of the cotton we now raise. It is our firm belief that the boll weevil will prove a blessing in disguise, but until the changed conditions many will suffer severely. At the first onslaught the merchants and planters will stop furnishing and the yeont farmers will have to "run hog or die." In conversation with an old planter a few days ago I suggested to him the changed conditions mentioned above. He said, "Yes, that is very well, but with our ignorant colored population we can not do it. If they were intelligent enough to make these changes, these would be good suggestions." I told him that dire want will bring people to things they would otherwise not do. Beside this, both the colored and white people are living on the profits of cotton. Both will suffer together. It is for this very reason that we have been educating the Negro youth. Many have opposed Negro education, but the time is not far off when the stone that the builder rejected will become the head of the corner.
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.

Price per annum $1.00
Send all Communications to
THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.

ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT EDWARDS, MISS.

Personals.

-R. D. Brooks, formerly of the Lun Graded School, has been elected principal of a very advanced school at Lucy, Tennessee, having two other teachers under him. Mr. Brooks is thoroughly prepared and will do credit to his former teachers and school. He has been a student in the S. C. I. and has also taken a teacher's course at Atlanta University, besides more advanced work at that same institution. We predict a bright future for his new school.

---Bro. R. T. Matlock writes from 726 Congress St., Emporia, Kansas, as follows: "We are here in this beautiful city among some of as faithful Disciples as it has ever been our privilege to meet. They are few but earnest and we have hopes of doing some good work for the Master's cause. We are planning to raise $500 with which to put in pavement around our lot, dig a basement and make some repairs on the church building. We will begin a revival meeting in the near future.

"I am enclosing some money for the Pkla. I haven't seen a copy for three weeks owing to my change of address; and we are getting lonesome without it. I shall try to get some subscribers for the Pkla soon. Pray for our success here".

Luther Brooks writes from Lun, Alabama, telling the good news that the school has opened with a good attendance. We rejoice with them in their success.

NOTES FROM OUR SCHOOLS

Southern Christian Institute.

Sometimes the goats are in the pasture and sometimes they are out. They seem to know how it is done.

Lulu Gattis, one of the seniors, went to her home at Hermanville, a few days before the fall term began.

The boys are hauling water every day. At the present writing nearly all our cisterns are empty. A good rain would be a great blessing to this section.

All the teachers arrived last week except Miss Hartley, who was unexpectedly delayed at the last moment. The few days last week after their arrival were used to the best advantage in putting the finishing touches to the schedule and classifying the students.

The increased number of teachers has necessitated a division of the faculty table, a portion now taking their meals in the sitting room which opens off the north side of the dining hall.

One of the best Y. M. C. A. meetings of the whole vacation was the one held last Sunday afternoon. Harry Smith, '07, was present and gave the Association a good, straight-from-the-shoulder talk. Miss Shortridge told of the work of the city associations in the North and Mr. Ross recounted some of the experiences of the college organisation at Eureka, Illinois. President Lehman and Principal Burgess in closing, clinched some very beneficial thoughts. The singing was a noticeable feature, Miss Shortridge playing the organ and every boy having a book and singing his heartiest. Music, if properly used, does much to enliven any meeting and it proved so in this case.

The following is the endeavor topic for next Sunday evening: "Songs of the Heart—Our Vows and their Fulfilment," Ps. 116. It is concepcion meeting and we hope a large number of new students will join our society.

Eld. H. G. Smith, of Utica, delivered a very helpful address to the students Sunday evening after Endeavor.

Letter No. 17.

EDWARDS, Miss., Sept. 26, '08.

Dear Friends:

Everything is moving fast at the S. C. I. Four new students have already arrived from Texas, one from Louisiana, one from Missouri, two from Mississippi. Monday and Tuesday will be big days here. Students will be arriving from Jamaica, Alabama and several other southern states in a few days.

Two young ladies from Texas arrived several days before school commenced, because they were afraid the rooms would all be taken.

The angle lamp will soon arrive for the Night School room, and then no better school room for Night School students can be found in the South.

The young men in our cotton fields are making some big grades. This extra money comes in pretty good in buying books and clothing.

Yours very truly,
T. M. BRANNIS, Principal.

A Change in Attitude toward the Negro

In the Christian Evangelist of September 24th, Roger L. Clark of Savannah, Georgia, says, among other things, concerning a change in the attitude of Christian people towards the Negro:

The Negro problem is no longer sectional. But as this is delicate ground it is well to state that the writer is Southern, and in his view anything like social equality—which would end in miscegenation—is sinful. He does not propose any step which would violate the integrity of the white race; he deplores the fact that the integrity of the Negro race has been violated. The only solution to the difficulties of the Negro question is the gospel of Jesus Christ. If the commission requires that we preach the gospel to every creature, discipling all nations, the mission of the preacher who holds (Continued on 7th page.)
Heart To Heart Talks
With Our Young Folks.

MOTTO:—One today is worth two to-morrows.

I have just been looking over the account of our fund and find that we have on hand forty-five cents. Those of you who have been reading these Talks for a year or more will remember that the editor of the Plea will give a certain amount into Uncle Isaac’s “Helping Fund” for every subscription sent to Uncle Isaac by his young folks. I am willing to admit that my young people have not sent in a thousand subscriptions since we began the plan. The largest amount received was from Henry Campbell, of Muskogee, Oklahoma. If all of you would send in a subscription or two you would see how fast our fund would grow.

MAKING G O D D.
I don’t expect to get a snap, I want no easy thing; For trouble I don’t care a rap, I’ll take all you can bring. I calculate I’ll have to sweat—It’s right, I guess, I should; But I don’t care what knocks I get If I can just make good.

If there’s a hard old game to beat A man can have some fun, And then there’s nothing half so sweet As knowing that you’ve won; And so, however hard and tough, I’ll keep on sawing wood; I don’t intend to make a bluff, I’m bent on making good.

I hope that I can make it pay; I’d like to mighty well; But all the same I mean to stay And fight it out a spell. I like the money on the side—Of course that’s understood; But I shall be well satisfied If I can just make good.

—Chicago News.

NATIONAL DAILY GRAPHICS.
Debt makes liars. It is easier to keep the peace than pay a fine.

The two most stubborn creatures in the world are the Missouri mule and the man whose wife is trying to convince him that she needs a new hat.

Widows are the only real graduates in the art of domestic science; first husbands are the martyrs to the cause.

A straight line is the shortest distance between two points, excepting the beginning and end of intoxication.

Those of you who have been reading the daily papers lately have evidently been pained to learn of the terrible fires at Chelsea, Massachusetts. Last winter the manufacturing district of this city burned with a loss of eight million dollars, and just the other day there was a million dollar fire in the same city. The fire engines from all the surrounding towns turned out to help put out the fire. Fire is no respecter of persons, although it may seem to be in this case.

In the poem above you notice this expression, “make good”. That is the biggest job people in the world have to do today. If you were employed to take care of a piece of cotton, and knew nothing about cotton raising, it is very probable that you could not “make good”. If you were asked to take a position as teacher in a school, and did not know even the multiplication table, it would be impossible for you to “make good”. Some times students go away to college and they want their teachers to believe they are fine young people, when in fact they are not, and under such conditions it will be impossible for them to “make good”. Some times students go away to college and they want their teachers to believe they are fine young people, when in fact they are not, and under such conditions it will be impossible for them to “make good”.

Many of my young people will be leaving home in a few days to enter one of our schools. Wouldn’t it be a splendid thing to write to the Young Women’s Christian Association or the Young Men’s Christian Association and tell them that you will be there at a certain time and hope to enjoy the work of the association.

THE GOSPEL PLEA

It Doesn’t Pay.

My young friends, there are many things in this world it doesn’t pay to do.

It doesn’t pay to try to pass yourself off for more than you are worth; it tends to depress your market quotation.

It doesn’t pay to try to get a living without work. You will work harder and get poorer living than if you did honest work.

It doesn’t pay to be a practical joker, unless you can enjoy the joke when you happen to be the victim.

It doesn’t pay to rest when you ought to be working; if you do, you are apt to have to work when you ought to be resting.

It doesn’t pay to cry over spilt milk; neither does it pay to spill the milk.—Dr. S. A. Steele, in work.

A little girl who had been busy over her somewhat troublesome grammar lesson, tiptoed softly over to the teacher’s side and said, “Teacher, can I raise a window?” The teacher looked at her searchingly for a moment, and then said, “I think you can; it is not a very difficult thing to do.” The child looked puzzled then a light broke over her face. “May I raise a window?” she said timidly. Probably she had received a lesson in the use of “may” and “can” which she will never forget. There are many of us, perhaps, who used to become confused on the same subject.

In real life we are prone to take it for granted that “can” also means “may.” In other words, we confuse power with permission. A very little consideration shows us the falsity of this.

From the beginning God has said, “You have power to break every law and ruin your every prospect of success,” but he never gave man permission to do so.

It often requires a good deal of nobility of character to resist the thing which we realize we are so well able to do. Some (Continued on 7th Page.)
Reports from the Field.

Jamaica.

[The following private letter was received last week and we take the liberty of publishing it herewith. It was dated at Castleton P. O., Jamaica, W. I., Sept. 11th, 1908. Editor.]

Dear President Lehman:

It is a long time since I heard directly from you but the Plea is a constant and welcome visitor in my home. Through this medium, I have been kept informed of some of the movements and changes at the Institute. The reports of these signal improvements have been highly delightful to me. My prayer is that you and yours may long be spared both to realize and to advance.

This letter is especially to inform you of the coming of a young man to enter school this fall, Eric W. Hunt, who is from the Chesterfield church. He is a young man of good moral character and in whom I have much confidence. He has had some special training, having passed the 4th year pupil teachers examination and having taught in one of our Government Schools here for a period of about two years. He will leave here about the end of the present month direct for the Institute. There are two others who I hope will get ready for the fall of 1909.

I am glad to say that during my five years in this district, the work has greatly improved. During that time many great problems have arisen. These have always been met in the spirit of wisdom and forethought, the characteristic feature of your teaching. Hence the work has grown. The disastrous earthquake of 1907 has, in one way, given a set-back to the work. Two beautiful chapels were razed to the ground. Some have become discouraged and in consequence the work is hard at present. On the other hand many precious souls have experienced the saving knowledge. These are rejoicing in the new life and their faith is strong. We have two little ones in our home, Aston and Hazel.

Sincerest regards to yourself and Mrs. Lehman. Your student,

J. GORDON HAY.

WHEN LITTLE GRANDMA SANG.

It was Old Settlers’ Day at the county fair, and Little Grandma had a comfortable seat well up toward the front of the big tent where she could enjoy the program.

Mollie Baxter had been careful to see that Little Grandma was quite comfortable before she started on her round of the various halls. Mollie was interested in the domestic departments, for she had a number of entries in the culinary line, and she was also eager to meet her many friends, relatives and acquaintances from over the county, for as every one knows, the main attraction of a county fair is the opportunity it gives to visit with the friends one seldom sees.

The leader of the program for Old Settlers’ Day was a big, enthusiastic fellow, who had gathered a goodly crowd of old ladies and gentlemen together, but his trouble just now was to persuade them to complete for the prizes. They hung back like bashful children.

The first thing on the program was the old dirdler’s contest. The music was quaint and old-fashioned, but it sounded good to the ears of the aged audience, and Little Grandma’s eyes twinkled when the prize was awarded to Old Uncle Johnny Bowen, a friend of her girlhood.

Prizes were awarded next to the oldest man and oldest woman present from each township in the county, then to the oldest married couple in the tent. Then a man over eighty years of age was awarded a prize for making an extemporaneous speech. After this the leader announced that a prize was offered for the woman past eighty years of age who would sing a solo, but no one responded. There was a hush in the program, while the leader went up and down the aisle of the tent, shaking hands, and asking the ages of those in the audience. After an unsuccessful search he again mounted the platform and begged for a volunteer singer.

“Three dollars for the best song by a woman over eighty years old, and two dollars for second best,” he shouted. “Will not some one volunteer? Surely you will not let the person who so kindly made this offer be disappointed in hearing some of the old songs he once loved.”

Then suddenly Little Grandma arose from her seat and started toward the stage. Timid Little Grandma, who had never done anything in public in her life. The leader’s face fairly beamed, as he helped her up the steps, and introduced her as “the prima donna of the day, aged eighty-four years.”

Little Grandma’s voice was a bit shaky at first, but it cleared on the first line, for it was not rusty from lack of practice. She had sung all her life—sung when her voice soared high with the joy of living, sung when tears were rolling down her cheeks and sobs came between the lines, sung to keep her courage and her heart from breaking, and of late years she had sung to many a grandchild. No, Little Grandma’s voice had never grown rusty from lack of use.

The tent grew very quiet as she sang the dear old song that had strengthened and comforted her through life:

“How firm a foundation ye saints of the Lord, is laid for your faith in his excellent word.”

Many in the audience knew that Little Grandma had sojourned in “Poverty’s vale,” and had gone uncomplainingly through the “deep waters”, of sorrow and the “fiery trials” of which she sang.

As her voice rang out clear and sweet above the din of the crowd, a sturdy boy listened for a moment, and then deserted the crowd about the merry-go-round and ran all the way to the tent.
where he stood watching her with wide-open blue eyes. A woman, interested in the judges' decision on a plump brown loaf of light bread, hurried to the tent also, and a stalwart man stopped his examination of an important display of farm machinery and joined his wife at the side of the tent. Two well-dressed boys, almost men in their own opinion, coming down the midway from the grand stand, discussing the last race, looked at each other in astonishment as they heard, above the din of the crack-jack man and the ice cream cone vender, the song that had soothed all their infantile woes.

When the song was ended the applause was terrible, and the leader pleaded with Little Grandma to sing once more. She smiled up into his kindly eyes, for he was the son of an old neighbor, and she had nursed him through many a childish illness, then she sang the old song.

"From Greeland's icy Mountains."

People wondered at the glow upon her thin cheeks and the light in her eyes as she sang the third stanza:

"Shall we whose souls are lighted by wisdom from on high, shall we, to souls enlightened, the lamp of life deny? Salvation! O salva nos! the joyful sound proclaims, Till earth's remotest nation has learned Messiah's name."

Those of her own family, who were listening, knew the depth of feeling that lay behind the singing of these words, for they laughingly called Little Grandma "a missionary crank," because she was always reading, talking and singing about the neglected ones of our own land and the lands beyond the seas.

The applause was louder than ever when the leader announced that she had won both prices, although it would be difficult to determine which song was best and which second best. Old friends and new crowded up to shake hands and congratulate Little Grandma, until it was hard for Mollie to spirit her away long enough for her to eat dinner and rest a while in the carriage. All afternoon Little Grandma held court in the Floral Hall, where she was besieged by a crowd that wanted to see and speak to the dear old lady who had sung so sweetly.

It was that night, after the farm work was done, supper over, and the family resting on the front porch, that Robert, the youngest grandson, asked the question they were all longing to ask.

He sat on the edge of the porch, his head in Little Grandma's lap, and, turning his face upward, looking with his big blue eyes into her faded blue ones, he asked: "However did you do it, Little Grandma? I'd have been so scared."

They wanted me to speak for a prize on Children's Day at the fair, and I wanted the money awfully, but I just couldn't face that crowd. However did you do it, Little Grandma?"

She laughed softly, shining back his shock of tumbled light hair, as she answered: "I don't hardly know how I got the courage to do it, Robbie. It seemed all at once that I just must win that prize. I think I wanted it worse than I had ever wanted anything in my life. I wanted it for my own, to use just as I pleased, and I knew what I'd please to use it for, too. When I got up there I forgot the crowd, and I could just seem to see all the people who need the Gospel so sorely, and they were all looking at me with hungry, pleading eyes, and I had to sing my best, because I wanted the money to help send the love of Christ and His message to them."

One by one the Baxter family came and kissed Little Grandma good-night, and stole quietly off to bed. Mollie kissed her twice, as she tucked the cover over her in bed, and fixed her pillow just right.

It was John Baxter who brokered the wedding first, after all the lights were out and the house quiet, "I never dreamed that mother really wanted spending money," he said. "I thought that if she had plenty of good clothes and good food it was all an old person cared for or needed. I'll see to it that she has her allowance each month after this, to do as she pleases with.

Mollie's voice was husky as she said: "I'm going to find time to go to the Auxiliary meetings more regularly after this, and I'll take mother along. She always enjoyed the meetings so much, but when she came to live with us she gave up her membership, and I never thought that perhaps it was because she didn't have money to give to the cause she loved, nor I hadn't thought how much she must miss the meetings. I've thought I couldn't spare the time to go, but maybe I've been too busy about some things and neglected some others that were of more importance. I'll try not to forget again."

Robert did not lay awake long, but his last waking thought was: "I'm going to save my pennies better for the Mission Band, and I'm going to take part in the meetings, too — just will. If Little Grandma could do all that to help save the heathen, I'll do my part, if I do get shaky and scared, see — if I don't;" and Robbie had drifted into dreamland, with his rosy lips set in a determined line.

Upstairs, Randolph and Ralph had undressed silently and crept into bed. They lay very quiet for a long time, then suddenly Randolph reached over and gave his companion a sound shaking asking, eagerly:

"Say, Ralph, are you asleep?"

"Well I guess not, after that;" Ralph grumbled.

"I've been thinking — " Randolph began, but Ralph interrupted with:

"Must be an unusual occurrence if you have to shake a fellow's teeth out to tell about it.""

"Oh stop trying to be funny; I'm in earnest," Randolph said, impatiently. "I've been thinking about Little Grandma, and I'd like to do something to please her, and I know she'd rather I'd do something for her beloved missions than for her and all at once I remembered about those Life Memberships that Mrs. (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. Havian, 152 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

Adaline E. Hunt, EDITOR.

Arkansas.

DUTIES OF AUXILIARY MEMBERS.

The Christian Woman's Missionary Society is an auxiliary to the Church. Its band officers are women. They should meet promptly at every meeting; be obedient to all the requirements of the constitution; honor their leader and do all they can to promote the work of the auxiliary. Each member is requested to pay $1.80 a year, which is fifteen cents a month. Ten cents of this each month goes to the General Fund and five cents is for the State Fund. Our State Board meets every quarter and each member is asked to pay ten cents a quarter to this.

We should live upright lives in our homes and in the community in which we live and wherever we may be. We should read our Bibles every day and have family prayers at least once a week. By so doing, we will imbibe the spirit of Christ, which will make our lives better and leave a better influence upon those around us. Dear sisters, let us not be forgetful hearers, like the man James speaks about in the first chapter, from the twenty-third through the twenty-fifth verse: "For if any be a hearer of the word, and not a doer he is like unto a man beholding his natural face in a glass, for he beholds himself and goeth his way, and straight way forgetteth what manner of man he was. But who looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." So sisters let us be doers.

Yours for Christ,
Amanda Jones.

Arkansas

Dear Editor of the Gospel Plea:

I come to you so often because there are so many things to be said to the Negro race. Dear Christian people, let me ask you, are you reading? Are you seeing? Are you thinking? Are you progressing? Let me say to the Negro Christian world, now is your time to prove what you are in pure Christianity. If there is any good fruit; if there is any light; if there is any help; if there is any love, the Christian motto is right at your hand: Show me your faith by your works. Dear Christians, faith in Christ with no works profits us nothing. Shall every colored disciple say that times are so hard and the people are so weak that they have to give up the battle until times are better? I want to ask you, have you ever read in the Bible, anywhere, from Genesis to Revelations, where every Christian laid down his responsibility as a son of God until God had made all things just as he wanted them? No, indeed, they just humbled themselves and said like good and obedient servants, Let Thy will, not mine, be done. Oh, how many of our Christian preachers say this? How many good, Christian women would say it?

The devil is a busy man and is setting many traps to take you away from your Christian duty to the wide, wide world. He has been finding fault ever since the world was made. Dear friends, if you say that amid your surroundings you can't do your Christian duty, what can you expect of the young boy and girl who have no teacher? Do you know why there are so many calls throughout the states for Gospel preachers? It is because twenty-five years ago their biggest plea was on first principles and they failed to impress the young people with the essentials of salvation and the ideas contained therein and went off, leaving the church to die. Since that time, ministers have learned that they must first live a Christ-like life and then they must know the Bible in order to teach it to the world and convert men to the truth of the Gospel. When this is done, honest men and women are made and truthful, faithful, missionary workers, who give their whole heart to Christ.

After we do this, our lives go out to aid fallen humanity of all nations, far and near. Dear Christian worker, did you notice the first page of the Plea on September 12th? I trust you did, and that you also read that wonderful letter about how one woman's eyes were opened. I believe that was enough to put life in any deadened sister. I must say that if every preacher and every State Evangelist, who knows what the C. W. B. M. has done and is doing for the Negro, would speak out like R. Brown, W. M. Alphin and R. T. Matlock, the Negro leaders would not have such a hard time trying to keep in touch with the C. W. B. M. work. Dear sisters everywhere, I am your co-worker and fellow-laborer in the missionary field till death. May God help you to look on the field and think these noble-hearted women for coming to lift up the Negro. Another word to our pastors. One other reason why we are calling for more preachers is because it is hard to get an "all-around" man, one who is an honest gentleman and who will go to a congregation to lift up fallen humanity, not to drag it down; who will help save wicked men and women and not push them further down into their sins. For this work especially. I love the C. W. B. M.

I am faithfully your sister and co-worker in Christ,

Sarah L. Bostick,
STATE ORGANIZER.

Arlington.
A CHANGE IN ATTITUDE TOWARD THE NEGRO.

(Continued from 2nd Page.)

that commission is as much to the Negro as to his own race. Disagreeable as this fact is, it must be faced. If social laws and expediency prevent a personal work, this does not relieve him of the obligation; but the more insistently demands that the work be undertaken in the most effective manner. The Episcopalians have not deemed it necessary to institute race branches of their church, and in this they are examples to other denominations. From our standpoint we are forced to admit that our restoration of apostolic Christianity has been largely the restoration of the white Christianity. We may thank God for the wonderful success of the mission at Bolenge (Bolenge is conveniently remote) — but what about the Negro in the midst of us? Practically all that has been done by the Disciples has been through the initiative of Southern brethren. Our first foreign missionary was a Negro, sent out by a slaveholding church. More would be undertaken by our Southern churches were not most of them engaged in a struggle for their own existence; nevertheless it is true that the common attitude is that of unconcern.

Before the civil war the Negro was well cared for religiously. He held membership in his master's church, had a section of the church building set aside for him, and was the object of the spiritual concern of his masters — when they were Christians. Since the war he has been almost left to himself religiously; and wherever he has been entirely left to himself he has relapsed towards barbarism. The attitude of Christians individually has been to ignore him. Some sporadic efforts have been made to help him, most often coming from across Mason and Dixon's line, and often misdirected and hurtful. The crying need of the Christian South is to realize that the Negro is in the truest sense a brother for whom Christ died and to be watchful and helpful where he is morally and spiritually weak.

One illustration will exemplify the need: There is in a certain state a Christian home of wealth, culture and genuine piety. The father is a member of one of our congregations, the mother a leader in auxiliary work, and the children faithful members of the church. There can be no reflection cast upon the integrity of the family or the high spiritual plane of the home life. Not a hundred feet back of the “big house” the Negro cook lived in adultery with a Negro employed on the place. There is not a doubt that the father, mother and children knew that the cook and man-servant were living together and that they were not married. Had the cook and servant been white the situation would not have been tolerated for an instant. But because they were Negroes no cognizance was taken, no moral standard required of them. There, side by side, were lived two orders of life as widely removed as an enlightened civilization is from savagery, without reciprocal influence and with no spiritual inter-dependence. If this case appears to be extreme an appeal may be made to all who are conversant with the facts. The type of Christian manhood and womanhood in the South is high; but so far as the Negro is concerned there is an appalling indifference to him.

There are other religious needs which are not cited here for the sake of emphasis upon the two mentioned. There is a vital connection between them. If the Negro is to be helped and saved as a race it can be only through the breaking up of sectional lines, mainly as defined in the Southern mind. This is a herculean task for all Christians: it is the same problem of redemption manifested in this racial phase.

May God answer the South in her need, the North in her need, and make us one in patriotism, fraternity and religious faith.

WHEN LITTLE GRANDMA SANG.

(Continued from 5th Page)

Graham tells us all about when we were in her Mission Band. I'd like to make Little Grandma a Life Member, but I've only half enough money.”

“Do you think you’re the only fellow who appreciates Little Grandma?” Ralph asked, gruffly.

“I guess I’ve got as much money to put into that as you have. And say, let’s slip out that picture of her—the one she’s smiling—and send it with the money, and asked them to put it into the missionary magazine she likes so much and just let it come as a surprise to her. I’ll bet it will be about the finest-looking picture they’ve had for a while.” And the two boys talked softly until late at night, perfecting their scheme. A Little Grandma slumbering peacefully, did not even dream of the fair-reaching influence of the songs that had come from a heart filled with love and sympathy for the souls in need of Christ.

Missionary Titling. LULE LINTON.
Lesson 2.
Edited From Standard Bible Lessons.
Lesson For October 11.
God's Promise to David.
1 Chron. 17:1-14.
INTRODUCTION.
Some time after the events recorded in our last lesson, in a period of national prosperity and peace, David resolved to build a substantial temple for the ark of God. David was himself living in a palace of cedar, and he wanted something as substantial for the work of God. The cedar is very durable, the wood being close grained and Richard colored. It is stated by Pliny that the beams of the temple of Apollo at Utica lasted four hundred years, and that the cedar roof of the temple of Diana at Ephesus lasted four hundred years. It did not seem right or fitting to David that his own private house, although it was that of a king, should be more costly than God's house. He therefore resolved to build a temple. This resolution he mentioned to Nathan, the prophet, who gave him his personal approval. The same night, however, the Lord gave Nathan a message for David, to the effect that the latter should not build a house for the Lord but that David's son, Solomon, should build it. And he added also that the Lord would establish the house and the kingdom of David forever. Of this promise we study in today's lesson.
EXPLANATORY.
And it came to pass, when David dwelt in a house. We may imagine how, after the especial interest that attended the bringing of the ark to Jerusalem had to some extent subsided, David began to reflect how he might honor God and the ark of the covenant by not permitting it longer to dwell in a mere tent, but to build for it a temple of stability and splendor. It is a true touch of life when it is written that when David dwelt in his house these thoughts possessed him, and so strongly. House of cedar. Two of the chief kinds of cedar were the Lebanon and Cedron, which we are told abounded in Syria, but which are also found in the Himalayas.
2. And Nathan said unto David, Do all that is in thy heart. This verse gives Nathan's response on the spur of the moment. Here Nathan is first mentioned, and he comes upon life's arena as abruptly as did Elijah, and as did, indeed, the most of the prophets. For further mention of him see 2 Samuel 12, and 1 Kings 1:10-34 and 1 Chron. 29:23. Nathan was probably considerably younger than David. For God is with thee. Nathan was no sooner aware of David's good designs than he bade him go and do all that was in his heart, for he had no reason to doubt but that God was with him in it.
3. The word of God came to Nathan. The express word of God came, however, that same night. It proved to be an overruling word, but it brought with it the point of a fresh and most welcome new departure for David.
4. Solomon. The desire of David's heart shall be fulfilled further on. He must sleep with his fathers. Except by faith he can not see it, but the house he longed for shall be built and the throne he has won shall be established to his descendants. First, Solomon is referred to, who built a temple ever renowned for magnificence, which stood for about four hundred years, and who left a disturbed and yet loyal kingdom to his son. But the prophecy does not end in Solomon. Nor is it to be understood as spoken in a double sense; that is, referring first to Solomon and then glancing on to Christ. It rather refers to the whole line of royalty, descending from David and ending in Christ and it is to be interpreted with respect to each in so far as it applies.
5. Since the day that I brought up Israel. Since the time the Israelites came out of Egypt there had been no opportunity for a permanent temple, and hence a tent had sufficed. Tent tabernacle. Genesis 15:13. When the Hebrew of the words tent and tabernacle is used distinctively, the tent describes the outer covering of the twelve curtains, and the tabernacle the ten inner curtains and framework as well. In other words it signifies the whole equipment of the well-known tabernacle. God's tabernacle had been moved often. It had rested often in the wilderness and subsequently at Gilgal, Shiloh, Knob, and Gibeah.
8. I have cut off all thine enemies. These wars were wars of the Lord, waged by him as king of his people for the real good and progress of the world. Make thee a name. Under David, the kingdom of Israel, which had hitherto been obscure, first came to be recognized as a mighty nation.
9. I will appoint a place for my people Israel. The future tense should be the past and should read, I have appointed a place—i.e., the land of Canaan—for my people Israel, and will plant or establish them in Canaan that they may move no more but have a permanent abiding place, neither shall the children of wickedness, such as the Egyptians, afflict them any more as they did aforetime in Egypt.
10. And as from the day that I commanded judges to be over my people Israel. The trying times of the judges were now to give place to a season of peace under the reign of David and that of his house. Jehovah will build thee a house. The desire of David's heart shall be fulfilled further on. He must sleep with his fathers. Except by faith he can not see it, but the house he longed for shall be built and the throne he has won shall be established to his descendants. First, Solomon is referred to, who built a temple ever renowned for magnificence, which stood for about four hundred years, and who left a disturbed and yet loyal kingdom to his son. But the prophecy does not end in Solomon.

Bible-School Page
Geneva F. Burgess, Editor
For Ministers, Teachers, Scholars and Other Christians.

October 3, 1908.
Helpful to All.

The Apostle Paul gave to the Corinthians the very soul of his work when he spoke of himself as, “Giving no offense in anything that the ministry be not blamed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things.”

Interpreted in fundamental laws, this means that we must make our great cause the first consideration, and if it cannot be advanced without suffering on our part, we should cheerfully suffer that it may prosper. It is the very heart of Christianity to suffer present inconveniences that the future may escape the evils we now suffer. All human progress is born of sacrifice and sorrow, and that age is fortunate indeed which has men and women who are ready to offer themselves on the altar of suffering in order that others might escape.

And there is no field where there is more need of this than in our field. The church is just now solving one of its most difficult problems, viz: how can the work of the church be done so that all people can have the full benefits of the kingdom, and yet society be not broken up ere better things can take its place. In one of Jacob Kenoly’s letters from Liberia he deploros the fact that the American-Liberians did not separate themselves from the natives, for their children have suffered fearfullv from the contact. It has always been the policy of the church not to break up the established social customs until new ones could take their place. It was for this reason that Paul did not condemn slavery. He knew slavery to be wrong, but he dared not break it up before men had made enough progress in Christian principles to carry on an equitable free system.

When the American slaves were set free the time was ripe. As Bishop Galloway expresses it, “The Negro had attained his majority.” But Christian principles were not sufficiently developed in the hearts of our people to make us ready for breaking up old lines of society. In fact this could not have been done without a complete break-down. The freedman would have reduced the white man’s civilization to semi-barbarism, and no one would have suffered more in this than the poor freedmen. Indeed, the freedman’s daily prayer could rightfully have been, “Oh, Lord I beseech thee, that thou wilt preserve for future generations the elements of Christianity in the white man’s civilization.”

Here is a situation that will test the hearts of our foremost Christian Negroes. Are they willing to suffer for the good of mankind? Are they willing to conduct themselves so that “the ministry be not blamed.” Are they capable of being “sorrowful, yet always rejoicing.” Are they willing to be “poor, yet making many rich”? Just now they have everything to gain and nothing to lose by accepting the social situation and putting themselves to work in dead earnest to aid the Christian white people to do the great work of the church. All the other things will properly adjust themselves in due time so they will be satisfactory to all concerned. Everybody can well afford to wait till more conscience is developed in human hearts. The thing we have to fear now is the more degenerate element of our population. All of us must suffer while they continue thus. That man is fortunate indeed who can voluntarily suffer that men may find a larger truth hereafter.

Just now the Negro has an inordinate ambition to show what he can do in running enterprises. In some instances he has put himself into the humiliating position of so refusing to co-operate in newspapers and making many rich? Just now their helpless condition and putting themselves to

Listen, the future happiness of the Negro race depends on your ability to deny yourselves these selfish ambitions that you may cooperate in the great work already begun. We are building up a work that is to bless generations to come. Like Paul we must suffer all things, it need be, that the great work may go on. If any must suffer, let it be as a Christian martyr, not as one seeking vain glory. To properly do this work, the Christian Negro must cheerfully suffer many things. No matter how much good people would like to change things, there is an element of unregenerate mankind that we cannot lead into better conditions. The very FIRST work is a work of regeneration, and like Paul we must endure all things that the work may go on.

In short, we must have a vision of better things, and, like Moses, we must be willing to choose rather to suffer with the people of God than to enjoy the SINS of Egypt. As a Christian martyr you can conquer all things, as a scheming politician you can lose all things.
THE GOSPEL PLEA
A WEEKLY RELIGIOUS NEWS PAPER.
Issued every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE.
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PERSONALS.

Eld. M. T. Brown writes from 2316 Morgan ave., Parsons, Kansas, "Allow me to report through the columns of your paper that I have resigned the pastorate of the little church here for want of sufficient support. My resignation is to take effect in three months. I hope to help them secure a good man. I am open for contracts to hold meetings anywhere at any time. At present I am expecting to serve Bro. C. H. Dickerson in Kentucky."

On September 30th, Eld. H. J. Brayboy wrote that they had just concluded a meeting at Oxnour, Alabama. He continued, "The meeting lasted eight days, during which time we had two additions. The church was greatly edified and the members seemed more interested than I have ever seen them before, which means that the interest of outsiders is assured."

-We are in receipt of a very neat catalogue from the Martinsville Christian Institute, a favor from Prof. J. H. Thomas. From the Bible course outlined we can readily see that Prof. Moss has a strong department.

NOTES FROM OUR SCHOOLS.

Lum Graded School.

It has been some time since we have been heard from through the Plea. We have been very busy making ready for the opening of school.

School opened September 22nd with a very good number, considering the many difficulties. The parents of the children who attend here are farmers. So the attendance is not very large until after crops are nearly all gathered.

We rejoice to see the boarding department increasing each year. Mr. H. Williams of Haynesville, brought in his daughter, Elizabeth, last week.

We had quite an interesting revival meeting conducted here the week before the fourth Lord's day, which resulted in a few souls being added to the fold.

Mr. and Mrs. Franklin attended the closing of a revival meeting at Mt. Willing Christian church the first Sunday of this month. Rev. D. C. Brayboy is pastor. His meetings are good and always well attended.

The girls are getting along nicely with their night studies under the supervision of Miss Sneed. Mrs. Franklin is doing well in her night school although the number is quite small yet. Miss Tyson is doing good work with the girls in the laundry and Prof. Brooks is next to the happiest man with his boys. Everything is moving along nicely. You will hear from us again.

Southern Christian Institute.

The day students from the community will begin to enter more rapidly in a few weeks. We always have a hundred or more kept out in the Fall to pick cotton.

The Summer Literary Societies have both given their final exhibitions. Those who remain here during the Summer receive a training that others fail to get.

The water question is certainly getting to be a real question in these parts. A good rain is much needed.

The auxiliary to the C. W. B. M. held its regular meeting Sunday afternoon. Mrs. Burgess presided and splendid talks were given by Misses Boggs, Anderson, and Shortridge. Four students also gave interesting talks. Miss Hunt, our secretary, reported that we had raised about ninety dollars for all purposes this year.

The first literary society meeting of the school year will be given Saturday afternoon by the Franklin Society. The meeting will be held at 2:30 in the College Chapel and all are invited to attend.

Our Endeavor society now has about seventy members. The topic for next Sunday evening is, "Commending our Society by systematie, generous giving." 1 Cor. 16:1-2; Mal. 3:7-12.

Every former student and friend will sympathize with Mrs. (type, not Mr.) Isom Franklin of the Lum Graded School in the loss of her mother a week or two ago.

We have organized a Teacher Training Class in connection with our Sunday-school with thirty-three members. We hope to have fifty in it before Spring.

Kentucky.

There are about 300,000 colored boys and girls of school age in this country; possibly more than 250,000 of these are in the South. About 150,000 of our children are not enrolled in the schools at all. And in many, many sections of the South, the school terms are so short, and the school building so difficult and so crowded and the teachers are so poorly paid that the attempt at educating the colored boy and girl is nothing more than a farce.

So deplorable and woefully deficient are the educational facilities among us in many sections that it is deeply touching to all that have any sort of conception of the real conditions, and any desire to see their fellowman liberated from the gloom of ignorance and superstition and equipped to perform the indispensable duties that devolve upon us all.

Recently a kindly hearted lady of the "North appropriated a million...

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

Motto: One-to-day is worth two to-morrows.

Perhaps many of you will recall that once-in-a-while, Uncle Isaac prints in this department some "National Dailygraphs." These are expressions obtained from a daily paper, and are pointed sayings somewhat like the proverbs of the Bible. Here is one, "He who pays as he goes avoids bankruptcy." This ought to mean a great deal to young people. An uncle of mine used to tell me that he never bought anything he could not pay the cash for. He now owns about five hundred acres of very valuable land. A boy will want some chewing gum and will borrow five cents from a friend with which to buy it. My young friends, under such conditions wouldn't it be better to do without the gum? "A quick temper is its own punishment." I wonder if any of my young folks get mad easily. If you do, you must always remember that it is a terrible punishment to you to have your life always tortured by a quick temper. Every person who would be useful and great in the world must control his temper. "We learn by smarting," means that if we are to get an education we must be deprived of some things we want, and that will hurt our feelings terribly. No correct education can be secured by any young person unless he is willing to obey the rules of the school and put his own spirit under continual subjection. "Human bats see best at night" contains a lot of truth. Many young men stay out late at night, because they love darkness rather than light, and they usually thus love darkness because their deeds are evil.

I guess some of my young folks have forgotten that my address is "Uncle Isaac, care of Gospel Plea, Edwards, Miss."

I am sure that a large number of my young people have been picking cotton this Fall. What was the highest number of pounds you picked in any one day? Is the boil weevil in cotton in your community? Write to me and tell me how things are getting along over where you live. How often do you have preaching at your church? Who is your minister? Do you have an endeavor society? Do you have a Sunday school? Who is your Sunday school superintendent? Where are you planning to go away to school? What books are you studying in your home school now? How many brothers and sisters have you? Are any of them attending school away from home? Do you like to work? Why? What does the motto at the head of Uncle Isaac's department mean to you? How often do you go to town? Do you like to go there? Are you reading the Bible? Why do you like to read it? If you are a boy, who is your boy companion? If a girl, who is your girl companion? Why do you think so much of that one? If you had a vast fortune, what do you think you would do with some of it? What helped to make Booker T. Washington great? Have you ever read any of Paul Lawrence Dunbar's poems? Did you like them? Why?

Virginia.

As the time for our educational Rally approaches, it seems that every leader and worker should be aroused as never before and should see that every member in each church, and every church in each district, and every district in all the states contributes to the efforts of that day. The work that has been done, and that is in contemplation by our National Christian Woman's Board of Missions, is certainly worthy of the best thought. We have four schools, the Lam Graded, Southern Christian Institute, Louisville Bible and the Martinsville Christian Institute, that are being aided and supported by the C. W. B. M. for the education of the Negroes.

The question that we need to ask ourselves as Disciples of Christ, or Christians, is this: Could we, as Negroes, alone have done (not equally but half as well ourselves, with the limited resources at our disposal? The answer of course must be a negative one. But the facts in the case are, that we have not measured up to our responsibilities; we have made no use of the opportunity that has been afforded us, and certainly we have fallen short of what is expected of us.

$200.00 is the apportionment for Virginia this year; quite small is it not? Personal interest and pride in the Martinsville school alone, should make the Piedmont district raise that amount. There is yet more land to be possessed. Let us therefore put aside petty fault findings and by the power of God and the assistance of the C. W. B. M., with the much that we can and must do, go up and possess the land.

Let the Sunday before Thanksgiving, which is Educational Rally Day, find us all endeavoring to do our best.

W. A. Cole.

Lynchburg.

Texas.

Dear Editor:—Please allow space in your valuable paper for the following report. One valuable addition. Rev. James Barnes, of the C. M. E. church united, with the Church of Christ Wednesday night, Sept. 30th.

I also contemplate accepting a proposition made me by the Christian church of Parsons, Kansas, to succeed as pastor Rev. Brown whose time expires about the last of December, at which time I hope to visit the work and probably make a permanent contract.

I leave Beaumont for my appointment at Midway, Texas. Pray for my success in the work.

H. M. Johnson.

Beaumont.

* * *

SMILE IT DOWN.

Every one who loves you
Loves to see you smile.
Loves to see you cheerful
And happy all the while.

Smiling comes so easy!
Do not wear a frown.
If you feel one rising,
Always smile it down.

—Christian-Evangelist.
Mississippi.

Dear readers of the Gospel Plea:

The Church of Christ in the State of Mississippi has been on the upward move for the last three months. Quite a number of persons have been added to the membership of various congregations.

The writer spent several days in Jackson looking after the church. The church house has been cleaned. While in Jackson we called on the pastor of the Second Christian Church house. We visited several stores to get prices on chairs, and which we had hallied down to the safe were left in the house.

We should be very careful about this worthless set of young Negroes that goes from place to place with no real object in view and with nothing to do. Remember, an idle brain is the devil's work shop. He that is in need and will not work will steal and to conceal crime a much greater sin will be committed.

May God help the criminal to get his just reward.

K. R. Brown.

Port Gibson.

North Carolina.

Dear Editor:

Please allow me space in your paper to make the following announcement in reference to our Teacher Training class. We have an examination last week and every one is in suspense, waiting for the verdict from headquarters to see whether they have passed or flunked. In the latter case it would mean nine months more of hard study. This work suggests to my mind a subject of great interest, i.e., The True Bible School.

The true Bible school should begin in the home, for in the home clusters the fondest memories of childhood. The faculties cannot unfold properly and symptomatically unless they are under the right influences. The parents should be religious or religiously inclined, for it is written that we should train up our children in the way they should go and when they are old they will not depart from it. Home is a place protected by love, where kindness is the pass-word. The home life of the Jews in ancient days was the training school out of which sprung such men as Abraham, Moses, Joseph and Samuel. This carries our minds more vividly to the Bible school. It is a school for Disciples; it is a school with a master; it is a school with a text-book; it is a school whose purpose is to lay the foundation for Christian character in order that we may measure up to the requirements of the Savior, our leader. The truth must be made plain to those who are instructed in the schools and we, as teachers, should make thorough preparation before going to the school. We should search out the secret truth, be filled with the Holy Spirit, and should live according to the truisms He teaches.

In conclusion let me say, give us a membership in our Bible schools whose influence for good is so potent that when people come in our presence it will seem that the air is more pure and better; give us Christian fathers who are filled with the spirit of the Bible; give us mothers who are in alliance with other mothers, not merely in form but in fact, and we will give to the world sons and daughters whose lives will be chaste and pure and we will show you churches whose doors will stand ajar with the multitudes of young people who will crowd there for Christian benefits and blessings.

Yours in Christ,

S. P. Peters.

Winston.

Texas.

Editor of Gospel Plea:

Dear Sir:—Please find enclosed the report of the State Missionary Convention of the Christian church and C. W. B. M., Y. P. S. C. E., Bible school Sessions held at Bay City, Texas, Sept. 13th to 21th, 1908.

The Convention was one of harmony and peace; and one of the best in the history of the work among the colored disciples in Texas. The reports showed that we have begun to see the power of co-operation with our white brethren, especially the C. W. B. M.

Bro. Wm. Alphin of Waco, was elected State Evangelist; Bro. W. F.
Thomas of Waco, President State Board; Mrs. M. A. Alphin of Waco, Pres. C. W. B. M.; Mrs. R. A. Thomas of Waco, Pres. Y. P. S. C. E. W. F. Hatcher of Taylor, Texas, President of Convention; A. Mitchell of Dallas, Treasurer; R. B. Wells of Palestine, Texas, Corresponding Secretary. The Financial Report by the State Treasurer showed receipts $177.49; cash reported in Convention $200.00; total receipts for the year $377.49.

Bro. Alphin will begin work for the Board about Oct. 15th and it is hoped the brethren will receive him and labor with him for a doubling of the reports at Palestine next year at which place the convention will convene on Tuesday before the 4th Lord’s day in August.

Fraternally yours,
R. B. Wells, Cor. Sec'y,
Palestine.

South Carolina.

Dear Editor:—Please allow me space for a few remarks from South Carolina. First I will say that I have completed one of my great tasks which was before me and this has encouraged me to press on and take fresh courage towards the other.

I have been successful in holding a week’s meeting in each of my churches. They were very successful, the total being thirty-four additions, while many were made to rejoice over the good services. I had with me in my meetings Bro. W. F. Jones, who certainly was of great assistance. May the Lord add many blessings to this young man that he may ever continue to press forward and do all he can for the uplifting of fallen humanity.

I am now laying plans to begin a tour, trying to get the people’s minds turned towards raising the $200 that we want raised for our school fund. We are getting interested now. Our convention time is drawing near and I want every cent of this amount in the hands of Bro. C. C. Smith by that time. I wonder what other preachers will interest themselves now in helping to raise this money. During the Sunday-school convention every one spoke so heartily in regard to us having a school in our state that I wonder now how many are putting aside one dollar apiece for that purpose.

I am so thankful that there should be no fear or doubt in regard to the money we raise. Before the land was paid for, I was accused of taking the money but finally it was paid for, ever dollar, then I presented the state treasurer with the deed and title. This proved to all the accusers their error. Now every dollar is forwarded to Bro. Smith and we have nothing for an excuse. I think the greater portion of our people are in favor of doing all in their power to erect a school. All they need is some one to sacrifice the time to raise the money.

We have some worthy young men and women who have pledged to give from $1.00 to $5.00. I mentioned the other day that I wanted every young man in the churches where I preach to give $1.00 and one brilliant young man, Monson Grant, walked up and presented me with one dollar. What if we had two hundred such young men? He made the remark that he indeed wanted a school and if necessary he would give more. That shows a young man who loves his church and race. When we say we want a school it doesn’t only mean to do the church good but the race and community good. Our children cannot get the proper training in the public school. It is too crowded. Right here in this town where the public school has two teachers and about two hundred and fifty children, we know that the teachers could not do as they wished to in giving them the proper training. Now if we were fortunate enough to have a school here, we could have in our school at least one hundred of these children besides a number of students that would come from the different places where we have churches, a number of whose children are attending other schools. The fault is in the ones who claim to be the leaders. Instead of some of them being interested they are trying to break down every side they can, and I am so glad the better element in the church is not looking on that side. I have been praying for the last five years that our people will some day see the great mistake in fighting the main object we need so much. If I thought we didn’t need a school in this state I would not lose time trying to encourage the people.

I know that there is nothing in this mighty work that will benefit me, but I look on my children and my neighbors’ children who are in need of good Christian training. Our greatest need is for better preachers and superintendents and teachers. If we had young men from time to time and year after year coming out of school and putting before the churches higher ideas it wouldn’t be long before the Christian church would be in a rank with any other denomination along the line of well equipped men and women. Who could be content to see this crowd of young people going along idle and believing there is nothing they can do.

We are hoping to have Bro. C. C. Smith visit our state again. I am not only hoping to have him visit the convention but visit some of the churches as well. His presence will be worth every so much to any convention. But before he comes I want that money raised and not only that, but another important feature is Educational Rallie Day. Last year every one of my churches where I preached observed that day. This year I shall ask them each one to double the amount. I believe this state could give twice as much if they are encouraged to do so. I shall do all in my power in behalf of this day. I wish to notify those who pledged on the school fund that if they cannot pay before, please get your amount ready by the last quarterly district meeting which will be held just two weeks before the convention at Three Mile Creek, Nov. 28-29. Please keep this in mind. May the Lord help us and ever guide us in the way of truth.

Yours for the cause of Christ,
J. C. COOENTS.

Fairfax.
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 Junior Society at the Southern Christian Institute was pleased last Sunday to welcome back two of our Juniors who were home during the summer and to add five new names to our roll.

Program for the Arkansas State Board Convention to convene at Wrightsville, Oct. 17, at 9:30 p.m.

Song.

Bible Reading, James 2nd chapter.


Paper, "Playing at Missions."
Sarah Godby.

Paper, "How One Woman's Eyes Were Opened," Mrs. Alice Mitchell.

Paper, "India's Need of the Truth," Mrs. Mattie Davis.

Paper, "Auxiliary Leadership."
Mrs. Ellen Brock.

Paper, "Duty of All Officers."
Mrs. Belle Ivy.


Paper, "Reasons for Belonging to Auxiliaries," Sarah L. Bostick, Committee.

Sarah L. Bostick,

Alice Mitchell,

Emma Lumsden,

Ellen Brock,

Carrie Webb.

Seeing The World.

"I wish I had a chance to see the world," said Virgil Snow. "I've never been fifty miles away from this farm in my life."

"Have you seen the world about this farm yet?" asked his cousin Bertha, laughing. "If you have I think you must be very wise."

"Seen it—how?" asked Virgil.

His pretty city cousin often said surprising things, and he never knew what to make of her.

"Something like this: You remember Uncle Nath, our mother's oldest brother. He was the only one of the family who got rich, and he simply made money on everything he touched. If he bought wool, that proved to be the year when wool brought the highest price. If he invested in wheat, wheat was certain to come up on his hands. He saw every chance to make money— and he saw nothing else. When he was fifty years old he took a notion to travel. He went to California one year and to Europe the next. And he saw just as much in Europe and California as he had seen in the village of Rockaway—and no more. To the beauties of art and nature he was blind. He had the money with which to see the world, but he had no eyes to see it with."

"That's strange," said Virgil, "I don't remember Uncle Nath as that kind of a man."

"No. Something came into Uncle Nath's life—something not unlike what came to the blind man whose eyes were opened by Jesus. He told me the story himself, not long before he died. One day when he was in Florence, trying hard to enjoy himself, he thought of your mother and mine—his only near relatives—and of your father, who had been his boyhood friend. A kind of homesickness took hold of him, and he hurried back to America and to this dear old farm. Here he found your father and mother, Virgil, living the beautiful, unselfish life that you and I still see, delighting in the beauty of woods and hills and sky, toiling patiently to bring up their children, and seeing the goodness of God in all the events of life. Uncle Nath told me that, all at once, the mistakes of his own life were made clear to him. "I saw I had been a blind old fool, Bertha," he said. "I was pretty old to start over again, but my real, solid happiness has come since then."

Virgil looked thoughtful. "I remember Uncle Nath's last visit," he said, "and how he told me not to get the notion that I knew more than my parents. I believe his advice was sound, too. I'll try to join with seeing the world here at home. Then, perhaps, I'll be prepared to see the part of it that's farther away."

Texas.

As I have been anxiously reading the reports of the various State conventions I've been especially anxious about the auxiliaries to the C. W. B. M., and noting their growth in numbers. I have silently breathed a prayer that God may bless us and help us to build ourselves together as one strong phalanx of women working for the Christianization of the world; working, as we some times feel, almost alone in our stand for the primitive plea of the gospel. How our hearts are made to burn within us, when we read of our sisters in the other states joining in the battle cry, "The world for Christ!" Thus I went to our state meeting praying that God would bless us and encourage us from having read these reports. Surely our prayers were answered for I feel safe in saying that we had our very best meeting in Bay City. And while we were very unfortunate in not having our president or vice-president with us, yet we were not discouraged. Our president, Mrs. P. M. Johnson, who has served so well could not be with us, but sent us a letter, as she felt a weakness, and hoped that perhaps some one else could lead us into greater fields. And how many of us have not felt the same way? But the earnest prayers prayed for our president gave others
courage to go on, and while we felt weak, we ask His assistance and did as best we could. Mrs. R. A. Thomas of Waco, was made chairman of the meeting, and a better choice could not have been made. For some reason we felt that we were able to change some of the men’s way of thinking. We believe we made some converts to the C. W. B. M. work. We were glad to have them asking us questions and giving liberally in our collections. We decided to make some special efforts to raise a goodly sum for our centennial offering, and that when the day was named that all of our auxiliaries respond. We also decided to have an organizer who shall visit all of the auxiliaries at least once a year and organize as many new ones as possible. Our collection for the C. W. B. M. period was $84. The following officers were chosen, Mrs. Wm. Alphin, president, Mrs. Belle规范, vice-president, Mrs. R. A. Thomas, secretary, and Mrs. Thula Merriweathers, treasurer. With new work before us and new workers in the field we must faithfully study our work and plan for the best, at all times asking His guidance. Let each member in the various auxiliaries see their duty, and then if one man push forward and God will bless our efforts. Let us build well and on a good foundation and study so that any of us can interest those not interested in this great work. It is not the house that is built on the sandy foundation that stands, but the one that is built on a firm foundation that stands. When the winds blow it stands. Those are some of the winds that blow against our work, indifference, tardiness, other places to go, ignorance of the work and thousands of other excuses. With this years work let each wind give us more strength by planting in our hearts the great responsibility resting upon us, which will cause us to be there on time, with no desire to go elsewhere, so filled with inspiration from having studied His word and the Missionary Tidings, that we are in.

THE GOSPEL PLEA

KENTUCKY

(Continued from 2nd page)

dollars toward the education of our people in each section as are most sadly in need. The colored Methodists, Baptists and other denominations are raising hundreds of thousands of dollars yearly from the wash tabs and cook kitchens to establish and maintain schools for better educational work among our people and especially to properly equip their preachers. And this is one of the spontaneous and natural manifestations of true religion, visiting the poor and needy in their affliction. Who is it that cannot feel the woes of the illiterate? And what can be taken to him in this affliction that would be of more benefit than education?

Within the last 25 years the American Christian, Missionary Society and the C. W. B. M. have spent about $150,000 toward educating our people and are, to-day spending about $10,000 annually to carry on this work because their hearts have gone out in sympathy for the poor black boy and girl who, feeling the curse and burden of ignorance, is calling for the light. One white church alone here in Louisville, burdened with a heavy debt of their own, and having provided the colored Christians of the city with a nice house in which to worship, gives $100 per year or more for this work,—more than all the colored churches in the state combined have ever done in one year. And Kentucky, as far as she is behind, has done far better than the majority of the states.

Now why is it so hard for the churches to raise money for this cause? Is it because the people haven’t got it? Or is it because our preaching brethren have forgotten their struggles and advantages, and failing to sympathize with their people in their sorest affliction have not taken this matter to heart themselves and are therefore unable to lay it upon the hearts of their good members who would respond to a man if the facts were laid before them?

I am thoroughly acquainted with our people. They are the best-hearted, the most synpathising, the most merciful, the most charitable people God ever made. And they will give to help this cause even if they go hungry afterwards, if their pastors only talk like they half-way want them to give. There is not a preacher among us whose influence is so weak, whose judgment is so discredited and who is held in such low esteem by his people that a single member of good standing would refuse to respond to an appeal for our schools, if he would only make the appeal like he makes any other appeal. If, though, there be such a minister among us, so utterly stripped of his influence, he ought to be ashamed to think of himself and he ought to tie up his belongings in a bandana and leave the country or go to the desert.

And there is not a preacher among us who would pretend honestly to confess that he appealed to the people for this cause and was turned down. Yet we have young men gone out from our schools,—some of them graduates—and I’ve never seen any record of their churches ever giving a cent for the Educational Day. We have other churches which years ago under other aims gave ten dollars for the Rally but in recent years have given practically nothing. The church at Millersburg is an example. Even churches right here in the city that receive direct benefits from the school have fallen from grace. The three churches here alone should raise $100 easily and the people here would give it if the pastors would only get in earnest and ask for it; and every church in the state can do equally as well and some better, and they would do it if the selfish notion could be gotten out of the preacher’s head that it would cut his pile down somewhat.

Louisville.

O. Singleton.
Lesson 4.
Edited From Standard Bible Lessons.
Lesson For October 25.
THE JOY OF FORGIVENESS.
Ps. 32:1-11.

True.—David's great sin was committed B. C. 1004 (Usher); B. C. 996 (Revised). This psalm belongs to the period following. Place.—David's palace was in Jerusalem. Persons.—David, and those whose transgressions are forgiven. Division of Old Testament History.—The Period of Power.

Golden Text.—Blessed is he whose transgression is forgiven, whose sin is covered.—Ps. 32:1.

Introduction.
With this psalm expressing the joy of forgiveness, we have passed over the darkest scene in David's life. To appreciate what these words meant to David, we must recall David's great sin in the matter of Bathsheba and Uriah. In our last lesson we left David at the zenith of his glory. The dreams inspired by early prophecies seemed through him to be realized. In battle David scarcely knew what defeat was. Great popularity and success were attending everything that he did. But prosperity is not without its temptations, and in David's ease he yielded and committed two of the most heinous wrongs possible to man—adultery and murder. It may seem strange to us that the Bible so fully publishes the story of David's shameful fall. Any other book would have dwelt upon David's victories and commendable virtues and said little or nothing of his sins. "But this Book of books covers and gilds no sin, and shows plainly how a just God holds to stern account the guilt of the highest and most favored." Dr. Meredith once said, "I am sorry David sinned; but I am glad that, having sinned, his sin is recorded." David's sin was not covered. David does not stay the prophet. His foul deed will be published to his people. David's life and history, as written for us in these Psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare. All earnest souls will ever discern in it the faithful struggle of an earnest soul toward what is good and best. David was a man of "like passions" with all other men. His sin and fall may have differed in degree from that of other men, but all men have their weaknesses and their sinful tendencies. Nothing is more unjust, not only to David, but to the truth, to ourselves, to the cause of righteousness, than to overlook David's repentance and change of life. Let us look and try to see good in each life.

Explanatory.
1.2. BLESSED IS HE WHOSE TRANSFIGURATION IS FORGIVEN. The word "blessed" is in the plural. "O, the blessedness of him whose," etc. The plural expresses the manifold nature of the blessedness. Implied.—Here it is important to note the use made of this language by Paul. In Rom. 4:5-8. He says that David "describes the blessedness of the man to whom God imputed righteousness without works"—that is, the works of the law and he explains that this imputing or counting is the counting of faith for righteousness, sake. God accepts the sinner's faith in place of righteousness; that is, as if he had never sinned. Transgression... Sin... Iniquity.—Sin is here spoken of under three appellations, so as to include the whole idea of sin in all its manifestations: Firstly, as "transgression" or departure from his covenant. Secondly, as "coming short of the work," a defection from an aim, a not doing of our duty. Thirdly, as including in the idea of wrong-doing the guilt and also the punishment. And there is a threefold blessedness. The man is the one who has his transgression taken away—forgiven.

5. ACKNOWLEDGED... NOT HIDE... CONFESSION.—Three terms were used to express sin and three to express confession. These three words reveal the completeness and the thoroughness of the confession. And thou forgavest.—When the individual has made all possible restitution and meets the revealed will of God, he may be sure that his sin is forgiven.

7. THE ARK MY HIDING-PLACE.—This term had a special signification to David, who was for years a fugitive in the hiding-places of Adullam and Engedi. He was sheltered from those who sought his life.

Songs of Deliverance.—This suggests the picture of a company of singing angels, joining hands about the son that was lost and is found and making him the center of a circle of joy.
THE GOSPEL PLEA.

“PREACH THE WORD.”

Vol XIII. Edwards, Mississippi, Saturday, October 31, 1908. No 42.

Helpful to All.

The time for Educational Collection has again come around. What are you going to do about it? We can go to work and arouse all the people so a good collection will be taken up, or we can let it go by without much thought and no collection will be taken up. But remember each course will have its consequences. Here is a case where it is true that “whosoever a man soweth that shall he also reap.”

The good part of American civilization is Christian civilization, and this is so good that no man will want to change it. He who expects to be of any influence whatever must fall into line in this work, for if he does not fall in line, he must be counted as opposed. The purest, best, most selfless white people of the North and South are carrying on this higher work. If by his conduct the Negro shows he can not cooperate with this element, he will by a natural law fall into the power of the baser element of our society which knows nothing of higher work. He must either cooperate in this Christian work or suffer from the mob. The experience of the Indian is a good example. The first men who came to him were missionaries and if he had cooperated with them he would have fared well, but he murdered the missionaries and henceforth he had to be driven on by the frontiersmen until he is all but exterminated.

Much is going to be expected from the Negro for much has been given him. He was freed from bondage at a fearful cost of treasure and blood; and as soon as he was freed the Church sent forth its choicest men and women to help him to build character on the solid rock of divine truth. To carry on this work the Church has poured out its treasure freely, even to the hundreds of millions of dollars. The various states have appropriated as much more to carry on state colleges and public schools. They have done this because it was their Christian duty to do so, but this now puts the Negro under the same Christian obligation to fall in line and cooperate in carrying this work on to perfection. It is not a question of rights. It is a question of duty. It has always required sacrifice to do the Lord’s work and this is no exception. The men and women who came to this work had to forego almost as much as the man who goes to the foreign field, but they did it cheerfully for the work was the Lord’s. The Negro who had his birth in the Missionary School should learn the lesson. He should not demand rights, privileges and places of distinction, but he should simply ask for the opportunity to do his part of this higher work of lifting up mankind. It is a case where he should show modesty enough to take a lower room that the great master of the feast may ask him to come up higher. As sure as God’s law is true, he will be humiliated if he takes any other course.

It is the purpose of the great work the Disciples of Christ are doing among the Negroes to put to work in the responsible places all the qualified young people they can get, but it always grieves us when this is held up as a motive to get the churches to cooperate. When the new school in Texas is to be started, Negro teachers are to be placed in it; but this should never be held up as a motive. It is cause for rejoicing but should never be held up as a motive for action. It is too selfish, too ungrateful, to be worthy.

The only work that can endure is that which be participated in by the whole church. Let none of the churches be deceived. Take up this collection and send it in with your prayers. Humble cooperation in this work will give more promotion to your people than all the selfish grasp for power that is so manifest now.

We now have five schools in America and one in Liberia. These are the Southern Christian Institute, the Louisville Christian Bible School, the Loan Graded School, the Martinsville Christian Institute, and the school at Jonesboro, Tenn., which has just been taken up by the C. W. B. M. with Bro. Baker of Kentucky as principal.

Thus it is to be seen that we are fast getting an extensive school system that will take the united effort of all to properly maintain.

Last week we received a blank from the committee of twelve to be filled out. One of the principal questions was, What are the Negroes doing to aid the work which has been begun for them? The time has come when men are going to ask more and more what fruit is being brought forth. But it should be remembered that this does not mean that the Negro must show what he can do. It is not a time to show off. What is wanted is honest and meek service to carry to complete fruition the work so well begun. It is possible for a man to try to show what he can do in such a selfish way that he becomes a real hindrance to those who gave him his start.

Many things have transpired lately that convince us that our work is fast growing to a place of great prominence in our land. The world will count more how we work than what we can do. A great opportunity is before us. Are we meek enough and earnest enough to do well our part in this great work?
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.
Price per annum $1.00
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THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT EDWARDS, MISS.

Another School.
The Negro brethren of eastern Tennessee have bought the Warner Institute property in Jonesboro. This property consists of a little over two acres of land and two good buildings. On this property the Christian Woman's Board of Missions and the local Board are jointly to conduct a school for the Negro people of that section. The C. W. B. M. aids the work financially to a certain amount and the local Board desires their guidance and oversight of the work.

Jas. E. Baker, of Paris, Kentucky, has been chosen as Principal of this educational work and two teachers from Virginia have been selected as his assistants. These two teachers attended the Normal school held at the Martinville Christian Institute last summer.

James E. Baker was formally installed in his new work last Sunday October 25th, and the school was opened the next day. The prospects for our new educational work are bright. It is to be a Christian school, and it is the hope that because of it, Christ and his principles shall be exalted in the hearts and lives of many.

This then gives five schools now aided financially and under the guidance of the Christian Woman's Board of Missions. There will be reports from this work from time to time.

THE GOSPEL PLEA

On Educational Rally Day, November 22nd, the brethren have the opportunity of showing their gratitude to the Board that is doing so much for the Negro race in our Southland. Are there not many belonging to churches which did not observe the Educational Rally Day last year who reading this will see to it that their churches do observe this day this Fall?

Remember November 22nd.

At the happy Thanksgiving time let us not forget those who are less fortunate. Let us remember our schools all through the Southland. Think of the good they have already done; figure from this how much service they could give us all if they were more generously supported by the race they are helping; work a day in the fields to get a dollar and then join the Dollar League by giving that dollar. Everybody give at least one dollars! We'll all be happier.

Personal.

What Are Your Boys and Girls Reading?

They are bound to read something. They will read trash unless you give them something better that is equally interesting. Try The Youth's Companion. There is plenty of adventure in the stories, and the heroes and heroines are of the real kind, finding in the line of duty opportunity for courage and unselfishness. More than 250 such stories will be published in the 52 issues of the new volume for 1909. There will be fully as many articles, sketches and reminiscences to impart useful information in the most agreeable way, familiarizing The Companion's readers with the best that is known and thought in the world.

Full Illustrated Announcement of The Companion for 1909 will be sent to any address free, with sample copies of the paper.

The new subscriber who at once sends $1.75 for 1909 (adding 50 cents for extra postage if he lives in Canada) will receive free all the remaining issues of 1908, besides the gift of the Companion's Calendar for 1909 entitled "In Grandmother's Garden," lithographed in 12 colors.

Southern Christian Institute.

A MISFORTUNE.

Last Monday evening soon after six o'clock Allison Hall was discovered on fire and soon burned down and from it the Commissary caught and was also burned. The total loss was not much less than $15,000 while there was insurance to cover $3,500.

All came to supper at 6 o'clock as usual and all the lights in all the dormitories were out while the two watchmen were at their places of duty. Suddenly a flame poured out of the window of one of the girl's rooms just above the dining room and every one sprang to the service, but the flames were all through the hall and no one could enter. Down stairs many things were gotten out but the greater part burned. We had but little water on hand and the grass was as dry as powder. We had to make a hard fight to save the other buildings, but it was perfectly wind-still, which was greatly in our favor.

It is most likely that the fire originated from the explosion of a lamp which was imperfectly blown out. The location and the suddenness of the blaze preclude any other explanation.

While we had a great loss we nevertheless had some pleasant things. The whole community showed the most profound sympathy and many unsolicited went to work to gather up things for the girls and some sent in money. E. F. Perkins sent in a check for $10.00.

It is such things that make one feel glad that one lives.

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

The greatest thing in the world is love. It was love for mankind that caused Jesus the Christ to die. Can you think of a greater love than this? What is it that causes men and women to give up pleasant homes and friends and many of the comforts of life to go to some desolate and heathen country as a missionary? My young people, you know that if it were only for temporary enjoyment they would not go. Live licks deep in the human breast, and the Christ-spirit is the spirit of help,fulness. Do you love young people a dollar's worth? Do you believe in giving boys and girls the chance to educate themselves for usefulness in the vineyard of the Lord? Do you tell me that you can't get hold of a dollar for Educational Rally Day? Around where Uncle Isaac lives we live that a good cotton picker ought to make at least a dollar a day. Many of them make more. Young people our schools are building for the future, as well as for the present. If you give a dollar this fall, it may be that you will not get to come to any of our schools to enjoy it, but some other worthy young people will. Some day God will bless your own homes with happy-faced girls and boys, and when they get old enough to go away to school, you will be the happiest men or happiest women in all the country round if only you can feel that you helped a dollar's worth in putting up the buildings and in making it possible for young people to get that education they need for life's work. Suppose you wanted to learn the printer's trade; wouldn't you feel pretty good to know that on Educational Rally Day at Thanksgiving you had put a dollar into the type and machinery with which you are to work? These schools do not belong to Professor Thompson, Principal Baker, Principal Thomas, Principal Isaac Franklin, President Lehman, or Principal Jacob Kenly. Even Uncle Isaac does not own any of them, any more than the smallest boy or smallest girl who gives of his or her money to make all of the schools prosperous.

Brother C. C. Smith and others are giving their lives for these schools; what are you giving? How many of my young people will give at least a dollar each this Fall? Hold up your hands, if you will! God will accept this kind of service. Pray for a great outpouring of dollars on Educational Rally Day. Many of the readers of the PLEA will give their five and ten dollar bills for this great work, but I want my young folks to have a share. Who will join the Dollar League? Let us push the campaign.

Helping Others to Choosetheir best.

A young girl was wandering through the Chicago Art Institute, and there sat a woman looking at a statue, studing it so intently that she stopped, curious to see what the attraction might be. With a smile the woman invited the girl to sit beside her, and for a time the two sat in silence before an exquisite figure of "The Lost Pleiad."

The girl gazed astonished at the beauty she was passing by with such indifferent glances. The light shone through the edges of the marble, touching it with a strange loneliness. With what art the sculptor had invested the slender, graceful form with life, the garments almost seeming to flutter in the wind, and a look of fear fixed upon the delicate face and in the straining eyes shaded by the small hand. Lost was written clearly over form and features, and a sudden pity seized upon the oldlooker, as it had upon hundreds of others who had gazed at it. It was terrible to be lost! She drew a long breath, and then the woman at her side looked down at her with another smile.

"It is beautiful, isn't it?" she said. "I have visited all of the large art galleries of the Old World and one seldom comes across anything much finer."

"Oh!" the young girl exclaimed, clasping her hands, impulsively, "I didn't know that; but it is wonderful!" She was thinking to herself, "What if I had missed it!"

A little later she left the place reluctantly with a long backward look.

Those who choose the best, although quietly and unobtrusively, are helping others with less natural taste to do the same. A quiet example is often more effective than criticism, however just, as the most potent forces which move the world are the silent ones. Refinement in dress, speech and manner are not lost upon those who admire them, but have had no opportunities for education or culture.

The woman who sent a pot of flowers to a thirtysomething family in a tenement accomplished more than a sermon could have done. A window was carefully washed and polished, that the plant might catch every available ray of light; the contrast to the rest of the room was so unpleasant that a thorough cleaning was soon in progress. — Young People.

MY LETTER BOX.

Elibert Atston, Edwards, Miss:
Dear Uncle Isaac, it has been a long time since I wrote you, but I have good news to tell you. During the past week we have had many good things told us that will do us good in the days to come. I can't tell you how many people have been visiting us. There was one teacher from Japan and she told us of the great work they were doing over there. Uncle Isaac, I can't tell you how glad I was to hear the great missionary stories. I was wondering if I would ever get to see a missionary from any foreign country. What they said will make us work more than ever for the C. W. B. M. 'Pray for me that I may become a missionary some day.
Reports from the Field.

Texas.

Editor Gospel Plea:—On the first Sunday in this month I preached in Madison County, at the Antioch Christian church. We had good services both morning and evening, there being four additions, all by restoration. Our people there are preparing to attend the convention on November 10th.

The second Sunday I preached at Midway, where we also had a good service and one addition. The members here, too, especially the sisters, are planning to attend the convention. The people there are preparing to attend Midway, where we also had a good service and one addition. The members here, too, especially the sisters, are planning to attend.

Beaumont.

Dear Editor of the Gospel Plea:—Please allow space in your paper for the report of the Sunday-school convention of District No. 2, held at Center church on the first Saturday and Sunday in October. The attendance was very good and the sessions were fine from start to finish. All were trying to devise plans for the up-building of the Master's cause. The schools reported as follows:—Union Hill, $1.50; Holly Hill, $1.50; Magnolia, $1.10; Christian Center, $0.50; Center, $1.50; Hermanville, $1.50; Mandel Grove, $1.50. Remember the watchword for our coming convention in Jackson—$225.00 to be raised.

The schools are requested to raise the amounts given below:—Union Hill, Center, Christian Center, Providence, Pine Grove, Little Zion, Force Grove and St. Luke, $15.00 each; Hermanville, Grand Gulf, Bethlehem and Antioch, $10.00 each; Mandel Grove, Magnolia, Holly Hill, Fayette and Tillman, $5.00 each.

We were favored with an able discussion by Bro. Saul Lampkin whose subject was, "Can the Church live without the Sunday-school?" This was backed up by able sermons by President R. J. Walker and Rev. H. B. Brown. The total collection amounted to $18.30, while $3.75 was paid to the district worker, $1.00 to the secretary, and $0.50 was expended for literature, leaving a balance of $10.05 turned into the treasury. Long life to the Plea.

H. M. Johnson.

Mississippi.

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Port Gibson.

The Work of the C. W. B. M. in Jamaica.

The Christian Woman's Board of Missions began its work on the island of Jamaica in 1876. The following is a sketch of the work in this island from the beginning to the present time.

In answer to the question, "Now, for what definite field shall we work?" the following were proposed: 1. A mission in our great West; 2. A mission among the Freedmen; 3. Revival of the Jamaica Mission; 4. Support of one or more teachers in connection with the Free Baptist Mission in India or China. All pledged themselves to abide by the decision of the majority. The merits of these several fields were fully stated and earnestly considered.

The Convention had friends scattered all through the West, many of them without Church privileges. Four million slaves, ignorant and needy, had recently been freed within our borders. The deplorable condition of women in India and China was touchingly portrayed by Dr. Graham, of the Free Baptist Mission, with an appeal in their behalf. Jamaica had been a mission of our American Christian Missionary Society for several years, in charge of J. O. Beardsley, and with encouraging success; but in 1864, in the midst of the Civil War, was abandoned for lack of funds. For ten years our seven or eight little congregations over there had been without a minister. Ignorant, weak, helpless, they kept piteously pleading, "Come over into Jamaica again and help us." It was as the prophetic Ethiopia stretching out her hands unto God. The vote was twiced taken, and was almost unanimously for Jamaica. Thus it became our first field.

At the close of our first Convention, our collections amounted to $430. During 1875 our cause grew slowly and steadily, but it was not till the beginning of 1876 that our funds were sufficient for us to send out a missionary. Then Mr. and Mrs. W. H. Williams, of Platte City, Mo., were sent. They sailed from New York, January 29, and landed in Kingston, Saturday, February 5. They were warmly welcomed. Mr. Williams began work the next day, by preaching to about thirty in the old, dark, leaky, unpainted chapel. His audience steadily increased till the house could not hold the people. He found in Kingston about fifty Disciples still faithful, all colored or black, poor, and many of them very poor. Most of the congregations in the country had ceased meeting, but a good many individual members remained faithful.

From the first he taught the a multitude of people, the important lesson of self-support, impressing upon them the duty and habit of systematic giving to the Lord's cause. They cheerfully accepted, and almost without exception each pledged a definite sum weekly for repairs and current expenses. His regular work was Scripture study with the people, prayer meetings, Sunday schools, teachers' meetings, preaching in various parts of the city and surrounding country, and visiting from house to house. The result was gradual growth.

In 1878 James Tilley took charge of several congregations in the mountains northward from Kings
too. He was in our employ until 1884, when he came to the United States to more thoroughly prepare himself for his work, but ere long he sickened and died. Mr. Tilley was an Englishman, a convert of Mr. Spurgeon, and a most thorough, consecrated Christian.

The general lack of schools on the island, and consequent ignorance of the natives, soon made it evident that we must provide for at least primary education in connection with our mission stations. We tried to do this, but found it exceedingly difficult to get efficient teachers, also suitable books and other appliances for school work. We soon saw, too, the need of establishing a training school in Kingston, and we sent there three teachers, at different times, for this work—Miss Laughlin, Miss Perkins, and Miss McEwan—but the hinderances were such that it was not accomplished.

Mr. and Mrs. Williams resigned the work in Jamaica in August, 1879. The next April Mr. and Mrs. Isaac Tomlinson succeeded them in the Mission, continuing till the close of 1881. At this date we had, beside the Kingston church, four country churches and four out-stations, with about 700 members; also, several Sunday schools and day schools. During all these years, a native young man, named Darby, had been an efficient helper in church and school work.

Early in 1887 Mrs. O. A. Burgess and Miss F. J. Dickinson went as a deputation to visit the Jamaica Mission, without expense to the Board. Their work was "to observe, inspect and report on all phases of the work of the Christian Woman's Board of Missions in Jamaica." They sailed from New York, January 19, and were gone three months. On their return they made a full report of their observations, which was published in the Mississippian for July of that year.

For several years the work in Jamaica made little progress. Changes in the Mission forces were all too frequent and hindered the development of the field. At the Dallas Convention, in 1885, it was decided then to send a representative to Jamaica to give the executive committee a clearer knowledge of the present needs of the field. Because of his experience with the colored people of our own land, and his great fitness in other respects, C. C. Smith was chosen. His report was of much value to the work. Ten years later requests came from Jamaica that members of the executive committee visit the island and study its problems. In the executive committee meeting of January 17, 1896, it was decided that the President, Mrs. Atkinson, and the Corresponding Secretary, Mrs. Moses, should go. On account of family cares, Mrs. Atkinson declined in favor of the President, Mrs. Atwater. W. F. Richardson, one of our best known ministers, was chosen as a member of the deputation, in answer to the earnest request of the Jamaican churches, that one of our representative ministers visit them.

The deputation sailed from New York City, March the tenth, 1906, landed in Kingston, Jamaica, five days later, and almost immediately set out on a series of visits to the churches and mission homes. The sermons of Mr. Richardson, his wise counsels, the conferences conducted by him, and his firm, kindly grasp of the questions presented to him for consideration or decision, were of great value to the churches. The faith, liberality and devotion of the people made a deep impression on the minds of the visitors. The good care given the Mission property by ministers and people was marked, and the needs of the work reported in full to the Board and to the friends of the work.

Steady progress was made in all lines of the work during 1906, and the new year dawned full of hope and cheer, then came a calamity that will not soon be forgotten.

January the fourteenth, 1907, was a fateful day to Kingston and the eastern half of Jamaica. Its dawn was fair, the year was new, hopes were bright. In business, home and religious life the outlook was most happy. We do not recall a single week in the history of our connection with the work in which so many cheering messages came to us from Jamaica as came during the week of the earthquake and fire—letters that were written but a few days before the day so long to be remembered had dawned. One who was in that terrible Monday morning wrote:

"Of the earthquake itself no one who passed through that dread thirty seconds—that seemed an eternity of time—can ever forget it—can ever forget that frightful, nerve-racking shake; the thunderous sound of falling walls, and the dread dust-fall that immediately enveloped the doomed city. Those who escaped alive from the chaos are unanimous in declaring that they believed, while the ruined city was falling about their ears, that the end of the world had come.

"The earthquake was heralded by an awful stillness, lasting about a minute. Then with a low moan, the earth oscillated violently to the south. The next motion can best be described by the word circular. The earth spun like a top for four or five seconds, and then stopped with a frightful jerk. The succeeding oscillation was from the east, and this was followed by six or seven savage shocks—like a dog shaking a rat. The work of puny man could not withstand the assault to nature, and Kingston was wrecked.

"After the shocks came the fire, which destroyed the ruins of commercial Kingston and all the stock in the stores. It was truly a fearful spectacle—vomiting of seething, roaring, devouring flames. But the stricken populace hardly noticed the great fire; the earthquake had completely cowed their spirits. The sun set and the moon rose on a sea of blood, and the terrorized people, those who had not fled the city, sat down through that terrible Monday night, watching the ruddy glow to the south and wishing that the day would dawn."

It is estimated that one thousand persons were killed and an equal number injured in Kingston alone. Many have supposed that it was only Kingston that was shaken by the earthquake, but this is not the case. While the results were more fatal there,
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.

Adeline E. Hunt, EDITOR.

NOTES.
The Mt. Beulah Jr. C. E. Society is the banner organization in Mississippi. Two more new members were received at the last meeting. From the interest that is being manifested we will do much better work this year. These Juniors will send a small box of things this week for Jacob Reno's school for Christmas with the hope of making some happier.

In a letter from Roxie Sneed this week she states that at the State Convention in Alabama, a State organization to the C. W. B. M. had been effected. The organization has twenty-one members. Jr. C. E.

Arkansas.

Dear Editor:—Please give space for a few lines in your valuable paper.

Dear Christian workers everywhere, get ready to observe Educational Rally Day at the appointed time, which is Sunday, before Thanksgiving. Let each pastor, elder, deacon and active member keep this before the people. I believe that every church will give something. If they cannot give $10.00 or $5.00 they can give $2.00. Any small church can give as much as that. From the last report by Miss Gertrude Smith, we have done fairly well but did not reach our appropriation. Now this year let each member of all our churches give something.

A few words now to our Auxiliary sisters. Let us begin at once to plan for C. W. B. M. Day. Let all the sisters that hold any office in the Auxiliary give no less than $1.00 each. Then ask the other members to give at least $0.50. Let us in Arkansas come up with our $100, next August, with what we gather in at our monthly meetings. Sister presidents, speak of this at every meeting, tell each member to act as a committee and keep busy, write letters to the P.E.A. and let us all make a strong pull and raise that $100 in Arkansas by August, 1900.

Mrs. A. C. Calvert of Mississippi is visiting her old friends here and has been my guest for one week. She also visited three of the churches while here.

The writer and Mrs. Parlee McFarlin attended the State Fair at Hot Springs last Thursday and Friday. On our return home Saturday we met with the State C. W. B. M. Board at Wrightsville. Sister Ellen Brock was chairman and Lottie Mitchell secretary. This was one of the best meetings we have had. Our sisters are growing stronger and stronger. Our next meeting will be at Pearidge, Saturday before the third Sunday in January, 1900. Your sister in Christ,

Sarah L. Bostick, Organizer.

Angola.

THE WORK OF THE C. W. B. M. IN JAMAICA.

(CONTINUED FROM 5TH PAGE.)

the entire eastern part of the island, north as well as south, suffered severely. The shock was felt in the northwest also. The town of Buff Bay is on the north shore, east of Port Antonio. Here the tremors lasted ninety seconds. Every brick and stone building in the town was wrecked or badly cracked, and a moaning, roaring noise, that seemed to come from the sea, continued for a week. Several people were killed and a number injured. Spanishtown, the old capital city, and Richmond, a thriving business town, both well toward the center of the island, suffered greatly.

None of our missionaries lost their lives, but the family of C. E. Randall was sorely stricken. One son, Frank, a young man of great promise, was so terribly injured that he died, and a son-in-law, Mr. Herbert Clark, was killed. From Oberlin, ten miles north of Kingston, G. D. Purdy wrote:

"Never did a more happy and hopeful party gather around a table than that which gathered at our home on Monday, the fourteenth of January. We had started evangelistic meetings at Manning's Hill the day before. Brother Pearn was helping, and the meeting had opened with seven confessions. We were having an early dinner, in order to get over in time for open-air services before the bell called us at 3:30, we were in our places a moment later. We were talking about what sort of a meeting we would have, when suddenly there was a rumbling sound, and the side of the house behind Mrs. Purdy began to leave the foundation. Then the lamps, clock, dishes and pictures began to pile upon the table and all about us, and all one could hear was creaking timbers and breaking glass. We did not discuss what was best to do, but made for the open-air as fast as our feet would carry us. What a sight it was, the trees were swaying, my study was rocking like a boat on the rough sea. We went over to Oberlin chapel as soon as possible, and we wept as we saw how it was cracked and damaged. We then put the horses to the carriage and made our way to Manning's Hill chapel with the greatest difficulty. We were thankful to find the chapel standing, though damaged. We held a service, that even in and had seventy confessions. The next morning I took Brother Pearn to Kingston. On the thirteenth of January we had started a meeting at Manning's Hill. After
October 31, 1907

The Gospel Plea

Summary for Jamaica, 1907.

Churches.................. 24

Christians.................. 3,570

Added during year........ 1,512

Missionaries................ 9

Assistant missionaries..... 1

Native ministers............. 6

Native teachers................ 8

Total number workers........ 24

Day schools.................. 741

Pupils in day schools........ 741

Several young men who were trained at the Southern Christian Institute are now doing splendid work on the island of Jamaica for the Christian Woman's Board of Missions. This fact makes this field of special interest.

Southern Christian Institute

(Continued from 2nd Page)

We have taken the machinery out of Industrial Hall and made a dining room and dormitory out of it. We hope to make announcements about new dormitories in a few weeks. School will go right on as usual.

The following students will give the Sunday-school Talks for November:

Nov. 1, Henry Campbell; Nov. 2, Rebecca West; Nov. 15, Rose Coycutt; Nov. 22, Egie Hunt; Nov. 29, Carrie Sampson.

During the past four weeks we have had missionaries visiting us from Cuba, Japan, China and Mexico. One night in the Dining Hall we had singing, first in the Japanese language and then in the Chinese language. It was a veritable foreign missionary rally. The students and teachers will not soon forget all these good things. The words of cheer from the many friends who have recently visited us, will but spur us on to greater efforts.

A week ago last Sunday afternoon, in the presence of several visitors, the faculty and students, Aliva Wellington, of the island of Jamaica, was baptised by Alexander Martin, one of our students. She came to us from the Presbyterian Church.

The library is now ready for use, and the students are availing themselves of it right merrily. Miss Gardner, the Librarian, has some splendid plans worked out. We hope that our friends will not forget our library when Christmas comes.

The delegate from the church at the Southern Christian Institute to the National Convention at New Orleans, gave his report Sunday morning. It is not an easy task to report a great convention like that, but President Lehman did his duty real well. Every member of our church has a better conception of our work at large.
Lesson 6.
Edited from Standard Bible Lessons.
Lesson For November 8.

DAVID GRIEVES FOR ABSALOM.

INTRODUCTION.
When David learned of Absalom's rebellion, as recorded in our last lesson, he prepared to leave the city of Jerusalem rather than be shut up within its walls and be compelled sooner or later to surrender. With at least to place the Jordan river between himself and his pursuers, he hastened to cross it, and, having some friends at Mahanaim, he marched thither. Here he rallied a small army to prepare for Absalom's oncoming.

David, before crossing over the Jordan, sends back Zadok and his two sons. He wishes them to keep informed of Absalom's movements when he takes up his abode in Jerusalem. He also sent back his faithful Hushai with instructions to join himself to Absalom that he might defeat the counsel's of Absiphopel, and to give whatever information he could receive to Zadok, who would convey the information back to him.

While David and his people were descending the Mount of Olives to the northwest in their flight from Jerusalem to Mahanaim, Ziba met them with bread and fruit and wine, and declared that Mephibosheth, Saul's grandson, had remained behind expecting to be made king, as he was the legal heir to the throne. David, there-fore, took from Mephibosheth's servant the lands that he had given him and gave them to Mephibosheth's servant, Ziba. Ziba's report, however, was false, and David afterwards returned to Mephibosheth one-half of his possessions. Mephibosheth's excuse for not following with David was that all the others walked, and this was impossible for him.

In a little space after the king's train disappeared amid the tears and lamentation of the people, Absalom entered the city, welcomed with every manifestation of delight. He took possession of the royal palace, and was hailed as king. David was now near destruction. Ahithophel asked the privilege of leading twelve hundred men against him at once, being justly confident that he could seize and destroy him with little bloodshed, and so end the struggle. His counsel was only defeated by the skillful plea of Hushai. When Ahithophel felt that Absalom, by not following his advice, was doomed to failure and in that case he himself would be executed as a traitor when David was restored, he went to Giloh and hanged himself. Kitto here remarks that Ahithophel bears the distinction of being the first person whose hanging is recorded.

EXPLANATORY.
24. Now David was sitting between the two gates. It is supposed that in front of the main gate of the city there was an enclosure for additional protection, which enclosure also had a gate. In this enclosure, David sat between the two gates. In the tower above the main gate the watchman was placed. The watchman reported that he saw a man running alone. A man running. In the days when there were no railroads, no stage coaches, no telephones nor telegraphs, runners took their place, and naturally they developed a very high rate of speed and endurance. "Speed was a heroic virtue in those simple times. Swift-footed Achilles and others of Homer's heroes, Asahel, 'light of foot as a wild roe; Saul and Jonathan and even Eli-jah the Tishbite, may be cited as examples." It is said that a man by the name of Philipides, upon being sent by the Athenians to Sparta, ran 170 Roman miles in two days.

25. If he be alone. There would have been others with him had he been a fugitive from the battle.
26. He is a good man. The word good may . . . mean that Ahimaaz was too great a man to have fled from battle, and must, therefore, have come on an errand from Joab.
28. All is well. Hebrew, peace.
This was the ordinary salutation among the Israelites, but its hurried explanation on the part of the breathless runner was probably intended to convey the idea given in the Authorized Version.
29. Is it well with the young man Absalom?—David's whole interest is for the moment absorbed by his eager concern for his beloved, though wicked, son.
30. Turn aside, and stand here. He asks Ahimaaz to stand aside for a moment until he finds out what the second messenger has to say. There are many questions that David might have asked concerning the events of the day, but the all-absorbing question to him was, "Is it well with the young man Absalom?"
31, 32. Of all them that rose up against thee. The Cushite begins to talk of the victories of the day, but David wants to know something else. Is it well with the young man Absalom?—To both of the messengers David put this question first. Be as that young man is. An indirect way of saying that Absalom had been slain.
Helpful to All.

In most Bible outlines we are taught that the first four books of the New Testament are biographical. This is a very superficial view of it for these books are in reality a history of the ministry of Christ, and the biography is only incidental. The object of this ministry was to train his disciples to imprint his life as a type-life on the civilization we now call Christian civilization, for he could not live over into the new civilization to do that because his life had to be given as a ransom. To properly train his disciples he took them through a perfect course of study with which no college course can be compared. This course was divided into seven divisions which were: (1) To make them good Jews, in which he defined the things written by "them of old times;" (2) to teach the nature of Good and Evil, in which many demons were driven out and loathsome diseases were driven out; (3) to teach the nature of the Kingdom of Heaven, in which he used many parables taken from nature; (4) to teach the nature of the Church, in which he taught them that it would be built on a sacrificial Christ; 5 to teach him that he was the fruit of Jewish civilization and that Pharisaism and Sadduceism were not, in which he brought himself into juxtaposition with these Jewish sects and by riding into Jerusalem on the flesh of an ass and used many parables taken from the social and political life of the nation; 6 to teach them the nature of divine love, which was the real object of his ministry, and in which he gave a perfect illustration of his love by making the divine sacrifice; and 7 to commission them to go forth to disciple the world.

Now, our object in giving this outline is to call particular attention to this fourth of these great lessons, the nature of the Church. He began by drawing from Peter the great confession that Jesus is the Christ and then told his disciples that he would build his Church on this truth. He then re-enforced this teaching by saying that he must go to Jerusalem and be delivered to the Gentiles and be killed, which was equivalent to saying that the Church was to be built on a sacrificial Christ. The parables that were used by him all enforced the idea that the work of the Church is unselfish, for others and not for self. The parable of the eleventh hour is a most profound statement of the unselfish nature of the work of the Church. Those who came at the eleventh hour were rewarded equal to those who labored, through the beat of the day, and they not theirs first. The first, murmured, which would have been perfectly legitimate if it had been simply a labor problem, but since it was a lesson on the nature of the work of the Church, they were severely rebuked. In the Church we are to work for the salvation of mankind. Those who begin the world's great reforms must bear the heat of the day while those who come in at the eleventh hour will enjoy the benefits first. This is the law of the great work of the Church and we should not murmur; for they who murmur show conclusively that they do not yet know the unselfish nature of the Church.

Now let us apply this to all our great problems of the present day, for we yet have many. The first question many of us ask, "Who is going to get the benefit?" "Who is going to manage?" "Who is going to own and control?" and so on Ad Infinitum. But this is not the work of the Church for it is not of its nature. It is political in nature and the politician has none of the promises of the unselfish Church workers. Take, for example, the work of leading the Negro race into the work of the Church where they can do their part for God and humanity. There is yet much work to be done through the heat of the day. The men and women who can be here to start the work are the ones who volunteer at the first hour and it is not likely that many of them will live to see the day when the rewards are issued out. The Negroes themselves, who are standing in the market place are now asked "Why stand ye here idle?" If they should answer by asking who shall own and control, they would prove themselves unworthy of the kingdom. The truth of the matter is none of us 'own and control.' It is the Lord's work and we all are at best but servants, and he who would be greatest among us let him be the greatest servant. He who talks of owning and controlling shows that he has the wrong conception of the work. Take for example Mrs. Anna R. Atwater, who stands at the head of the C. W. B. M. She does not own and control this work. She is simply the chief servant upon whom rests the heaviest responsibility. Its management does not increase her salary, it simply adds to her sleepless nights. C. C. Smith does not own and control it. He is simply giving his life for it. It is not his in any sense. It does not belong to the writer who has spent eighteen years in it with many days of sorrow and nights of sleeplessness. It does not belong to the white people who have given thousands upon thousands of dollars to make it possible. When they gave of their money they literally cast their bread upon the waters. No, no, my brethren, the way to get to be the greatest is to become the chief servant. So long as the chief question is who shall own and control we have not yet passed the heat of the day in this great work, for very much selfishness is yet in the hearts of such as ask this question.
A WEEKLY RELIGIOUS NEWS PAPER.
Published every Saturday from the press of
THE SOUTHERN CHRISTIAN INSTITUTE.
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
Entered as second class mail matter at the post office at Edwards, Miss.

Personal

J. C. Counts writes of the work in South Carolina, and of his great desire for a church and school on the lot they have purchased in the city of Fairfax. A gift of $175 was made to C. C. Smith to aid them in building a church and school house on their lot. They are making a great effort to put enough with this to put up the building next summer. May they succeed in this worthy undertaking.

Roxie C. Sneed writes of the C. W. B. M. work in Alabama. She says that at their State Convention this Fall the sisters united in a state C. W. B. M. organization with 21 members, and that since the Convention they have been organized and that they now have over thirty C. W. B. M. members in the state. This is a splendid beginning for Alabama.

R. T. Matlock, who formerly did evangelistic work in Oklahoma, writes from his new field of labor, Emporia, Kansas. He says: "We are getting along well here. Praise God for the educational start our people are getting. If we will only come with our part of the money I know the Church among the colored people will have rich harvest in a few years when these young people go out from school into the world. I have the utmost confidence in the kind of work the C. W. B. M. is doing among our people."

E. D. Waters, of Fort Deposit, Ala. writes saying his membership is now with the Salem church, Ala. and that he thinks their church will observe the Educational Rally Day.

Louisville Bible School.

A. J. Thompson, son of the Louisville Bible Schools says: "We had the honor of a call at the school from Sisters Cunningham, Wells, Perris and Jennings on their way to New Orleans. They were accompanied by Sister Nan Neut of this city, Indiana Superintendente of Young People's department, who joined them for the remainder of their journey."

Southern Christian Institute.

The snow in Tennessee Friday and a strong north wind Saturday and Sunday, gave us some pretty cold weather for this time of year.

The engine and buzz-saw have been moved to the pond down in the pasture south-west of the barn.

Mrs. Ford, formerly a missionary of the C. W. B. M. to Porto Rico, gave an excellent address in the Chapel on her work in the island, Tuesday evening of last week. Her audience was delighted with her admirable address.

Mr. Z. H. Howard, our Superintendent of farm work, was called to Alabama last week on account of the serious illness of his father.

A recent visitor at the institution said that we ought to tell the people how we have changed things to serve our purposes since our calamity a few weeks ago. This would be a long and tedious job, but come and see the Machinery Hall transformed, into a live, wide-a-wake Girls, Dormitory and Dining Hall. See the old paint room changed into the neat and cozy home of the Lady Principal. The story of the printing office has already been told, but the machinery, much of it, is over at the hog pond.

Arkansas.

I wish to say to the Disciples (colored) that our Educational Rally Day is nearing. Sunday before Thanksgiving is the time. We indeed hope that the receipts will be much larger than last year. The financial panic last year probably determined the collection to some extent, but we are glad to know that these troubles are much "better" this year. Crops are good and prices are pretty fair so you see you have no excuse. We hope that the services among our Negro Brethren will be larger attended and that the contributions double those of last year. Brethren think of all the Negro churches raising less than a thousand dollars last year, for the support of their own work that is being carried on by the C. W. B. M. Brethren have no interest in the education of our own children? Judging from our contribution one would "say" so. Brethren let every Disciple come to services on that day. Each member prepare to give at least $1.00 and each preacher $5.00. Brethren how many preachers with me are willing to give $5.00? Let me hear from you. Brethren this goes to educate our own boys gives at Edwards, Miss., Lum, Ala., Louis ville, Ky., Martinsville, Va., and our beloved Jacob Kenoly in far off Africa who has sacrificed home and friends for the interest of our people. Brethren and sisters will we not assist in the support of this work? If we don't our love for humanity is not broad enough.

I shall endeavor to have the churches for which I minister to take the collection. Hopping that the churches will make an increase over the amount given last year.

I am yours for the service,

M. M. Bostick.
Heart To Heart Talks;
With Our Young Folks.

I have a note from the editor to the effect that the PLEA will give as much space to Educational Rally Day as possible this week so I shall make our department very short this time.

MY LETTER BOX.
Mary E. Thomas, Jonesboro, Tenn.

Dear Uncle Isaac, I know you will be surprised to get a letter from me, but after reading the PLEA I thought that you would be pleased to hear from me.

I am a graduate of the Martinsville Christian Institute, and am now laboring in a Christian school in Jonesboro, Tennessee.

We have three teachers, Prof. Jas. E. Baker of Paris, Kentucky, Miss Lula B. Crawford, of Jonesboro, Tennessee, and myself.

We opened school with seventy scholars, Oct. 28. This is my second year's experience as a teacher and I am very proud indeed to say that I really enjoy teaching. We are busy now preparing for a little program for Thanksgiving. We earnestly ask an interest in your prayers for the success of our work.

I shall write to you every week and let you know just what we are doing.

The Work of the C. W. B. M. in Mexico.

This is the third in the series of articles on the work of the Christian Woman's Board of Missions. The first article gave a sketch of the beginning of this organization. The second told of the work in the island of Jamaica and the third and next in the series will give a short sketch of the work in Porto Rico.

In the Missionary Tidings for December, 1895, Mrs. O. A. Burges wrote: "A recommendation was passed in the National Convention at Dallas, Texas,) in favor of starting a school in Mexico. Our sisters in Texas, as well as many others, were anxious this should be done. The school, if begun this year, could not be delayed, so we immediately set about securing the building and opening the school. Juarez, just across the river from El Paso, is the point selected. Bro. M. L. Hoblit, who had experience in school work among the Mexicans, is to be the teacher. This is no more than a small beginning of a work that ought to grow into a power for good."

In February, 1896, Mr. Hoblit enlarged the work by the publication of a fortnightly paper, El Evangelista. In September, 1896, Miss Bertha C. Mason, of Texas, went to Juarez to aid in the development of the work.

On the 20th of June, 1897, the work was transferred to Monterrey, this being deemed a more strategic point and also more healthful. In August, 1899, Mr. Hoblit resigned the work. In January, 1900, he was succeeded by Mr. and Mrs. L. M. Omer. Mrs. Omer's health necessitated their resignation in April, 1901. In June, the same year, Mr. and Mrs. A. G. Alderman were appointed to succeed them.

Mr. Alderman found our Mission situated almost beneath the shadow of one of the oldest and strongest Roman Churches of the city. After studying the possibilities of Monterrey until he understood its tendency in growth, he located in a newer part of the city, where the Mission had a large and open field. He found our school with about thirty pupils; he left it with an enrollment of five hundred. He organized the Church in Monterrey, opened new out-stations, enlisted the interest of the physicians of the city in the Mission, secured for it a free clinic, and commenced the publication of a weekly paper in Spanish and English. He had always definite plans, and did not lose sight of them, but moved toward their realization without noise, confusion or friction. He passed to his reward September 23, 1903, falling a victim of yellow fever.

In July, 1902, Mr. Alderman recommended the purchase of a large building lot on the corner of Isaac Garza and Puebla streets. The Board was enabled to make this purchase by the generosity of the Texas workers, who gave $1,000 toward it. In 1903 and 1904 our fine Mission building, the best of its kind in the city, was erected. It was dedicated by President W. E. Garrison, of Butler College, Christmas week, 1904. In October, 1904, lots adjoining the Mission property were purchased to allow the enlargement of the school grounds and as a site for the erection of a Mission home for the principal of the school. Later a half block was purchased on Isaac Garza street, two blocks west of the school property. Here will be located other buildings as they are needed. Already a Mission home has been put up on the northwest corner.

SUMMARY FOR MEXICO—1907.

Churches .......................... 8
Outstations ........................ 15
Missionaries ....................... 15
Native ministers and teachers .... 13
Total number of workers .......... 413
Added during year ............... 194
Schools ............................ 2
Pupils ............................. 450

House and lot purchased at Sabinal and room erected for Mission press at Monterrey.

The Child's Place in the Church.

TO THE YOUNG PEOPLE:
Out of about 89,000,000 people in the United states, not less than 12,000,000 are young men between the ages of 15 and 25 years, and of the 12,000,000 of this age only 35 per cent go to church occasionally, and about 27 per cent go regularly and about 15 per cent belong to any branch of the Christian church. Where are the young men? It is plain they are not in the churches and we must seek them elsewhere. Walk with me on every business street in any of our cities and many of our towns where the saloons are located; here you will find them inhaling the scent of tobacco and whiskey and discussing all kinds of subjects.

Now the church invites you to come into her atmosphere where (CONTINUED ON 5TH PAGE.)
Reports from the Field.

ALABAMA
Editor Gospel Plea:
The dawn of Educational Rally Day is drawing near. It is the only day for a general offering known among us. Brethren, shall we make it a day worthy of its name? Shall we say to our friends, who are so nobly standing by us, that we appreciate the sacrifice they are making for our uplift? Or shall we say we do not appreciate their efforts? That offering or day is the test; to take the offering on that day or as soon thereafter as possible, by every church, and every member of the church, will say we do highly appreciate what you are doing for us. The purpose of the offering justly demands that we do our best. And I feel that if the elders and deacons of the Churches of Christ among us would take this matter into serious consideration, and keep it properly before their respective congregations, results would be very much better. Brethren the scarcity of preachers among us is simply alarming and the greater part of what we have is incompetent to safely lead the people; of course these remarks apply to all. What shall be the future of the Church under such circumstances? Do you realize the fact that you should be stepping stones by which the Church of the future should rise higher? If you will be leaders in this great work, by your good example the result will be encouraging. Would it not be consoling to you in your dying hour, to know that you had been an uplift to the Church and a blessing to the world? If you could be among the people more and see their condition from all points, you would need no words of mine to persuade you to do all in your power to prepare men and send them to preach the Gospel. The purpose of the Rally offering is for the support of our schools, which alone can give the training we need. Preacher, are you willing to leave your work in such condition that it must go to the bad when you are dead? or will you help to prepare a Joshua to carry it on to perfection? Your disposal of Educational Rally Day answers the question for you.

Parents, are you willing to see your children go into Sectarianism? Well they will, unless they are trained up in the way they should go.

No greater work can be done by us than the training of the youths of our people for usefulness in the cause of Christ. Put your boys and girls in one of our great schools, keep them there until they have finished the courses and we will have more men, and better men on the field, and better officers and members in the churches. There is no use to ask God for laborers unless we are going to do those things through which God will answer our prayers.

As there are so many of the brethren who are anxious about Educational Rally Day I must yield to them.

H. J. Brayboy.
Montgomery.

SOUTH CAROLINA.
Dear Editor:
Please allow me space to say a few words to the Christian brotherhood.
It is now time that every minister among the Negro churches of Christ was organizing for Educational Day. I am serving two congregations and hope to do more this year than ever before.
The Aid Society came to the assistance of Antioch and Mt. Olive congregations last year in their Educational work. I hope Sister Malinda Bairston will not forget to call the attention of the Society this year. We thank the Society very much. At Mt. Olive the offering should be almost doubled. The brethren at this place are prepared to do great things. They do not know their strength. Many of them own their homes and are in shape to make the Day a great one.

Somebody said that the Convention decided to cut out Educational Day, but this was a mistake. This would be doing a wrong to ourselves as well as to others.
The District Convention has nothing to do with Educational Day. All the Negro churches in America that are awake to their duties will certainly keep the Day.

How can we ever expect to be a people if we show such vile ingratitude?

To this some may answer one way and some another, but I will say to become a people of real worth it is not enough for us to be grateful for what is being done for us, but do and give for others as the Lord has prospered us. We tried hard to run a school here but all seemed dark until we came in contact with the C. W. B. M.

One of our great needs is efficient preachers and teachers; and the Lord knows how my heart swells in gratitude to the C. W. B. M. as I go out and meet the graduates of the M. C. I. Before its establishment we rarely ever had one of our boys and girls equipped to manage and teach a school. We must do our part in all things.
The First Christian church of Reidsville will have its rally on the 5th Lords' Day. We have a beautiful house for worship and want the banner on Rally Day.

I will give the names of all who give twenty-five cents or more. Watch us.

M. C. Walker.

KANSAS.

Some Reasons Why

The colored Disciples should line up with the C. W. B. M. in their work among the Negroes of the south, (1st) Because our race as a whole is ignorant, and unable to do much towards helping themselves with the kind of education they need. The common public schools do not give the necessary training our people need at this present time. They need more
than merely a literary education. They need leeting and training for moral, domestic life. Their condition is somewhat peculiar. The common schools make no special effort to help the colored people in this kind of education, hence the necessity for special schools where our young people can be taught. (2nd) Because the C. W. B. M. is composed mostly of white ladies of the north and south who, in their several conventions, are meeting with large bodies of the people (white) who own and control this great country of ours and can represent our need in a more effectual way than we could do ourselves. (3rd) With very little help from the colored people the C. W. B. M. has established all ready four good schools for the training of our youth, besides helping in the evangelistic field among the colored people, which has cost the C. W. B. M. several hundred thousand dollars. (4th) Because we need a school of this kind in every state in the south and what they have done all ready for us, is sure prophecy what they will do in the future for the Negroes if we will only convince them that we appreciate such schools by sending our boys and girls to them and giving of our money to help establish and support them. (5th) Because we resolve to build and support the schools, and the white people will gladly help us if we convince them we are willing to do our part. There was a young colored man came to Muskogee, Okla., from B. T. Washington's school, who went among the colored people and got them to do what they could to start an industrial school for the colored people of the new state. After that he applied to the white people and they just put the thing into operation at once and the school is now doing a grand work for organized work. The trustees of this school are all white people. This colored man could not have gotten this school to where it now is in several years, perhaps a failure and a loss of what money he got from the colored people if he had not acted as he did.

Now as the C. W. B. M. wants to help us build a grand and much needed school in the great state of Texas, let us make a mighty pull in this Rally, and raise not less than $1,200.00. 6th reason why we should heartily respond to the call is that both God and man helps, those who try to help themselves.

Yours for the race and success,

R. T. MAIDLICK.

Empire.

THE CHILD'S PLACE IN CHURCH.

(CONTINUED FROM 3rd PAGE)

the air is pure and better. Don't think that the church is the place for old people only. But, it is not the place of the adult person alone but the bequest, the rich inheritance of the human race, of which the child is an inseparable heir. Hence every right accorded to the adult person in the church should be accorded to the child. The old people in the church are but sacred guardians who hold as sacred trust the child's right to a place of equality, a life as dear and precious as that of the adult. The church is the highway which leads to the house of God, where every human foot treads freely, where all of us are the common children who find their common fatherhood in God, the father of us all.

Our boys and girls of today are the women and men of tomorrow. Hence in entering the church the same door is open to parents and the child, and it is open a like to both. The obligation is the same. The ministration is the same. In one case the adults take them upon themselves; in the other the child takes them through the parents. This act alone places the child in a position to become an heir of the rights and places possible to be accorded to a child of God. When this idea is made plain to the church life of our times narrowness and bigotry will disappear. And this discussion which has divided the church into little bits of scraps like the sands of the sea or when dust is stirred by the wind, will disappear and the meaning of allowing little children to come unto me and forbid them not, for such is the kingdom of God, will be understood. Then the child's place in the church will be equal to that of his parents.

S. O. Peters.

OHIO.

WHAT THE EDUCATIONAL RALLY OFFERING IS USED FOR.

The thought my come to some does the offering made from the observance of Educational Rally Day do any good; is it really a help? To this we can answer, emphatically, YES.

When I tell you how much this offering did last year—how far it went, you will be fully satisfied on this point—that it is, indeed, a great help.

The offering which came from the observance of the Educational Rally Day last year, paid for all the improvements and equipment, and repairs at the Southern Christian Institute. Is this a small thing? Indeed it is not.

Do you ask what were the improvements and equipment for the S. C. I. last year? They were an addition to the home of the foreman of plantation work, a surry and harness, fruit trees, fencing, two organs, painting of buildings, seats and desks for one school room, the fitting up of a large room at the "Mansion house," supplies for the sewing department, and supplies for the music and primary departments, and a set of mays, and then many small but much needed repairs. Is this a small thing, that the offering from churches observing the Educational Rally Day did all these things? Is this not splendid that the churches, and brethren, had such a part in this great work last year?

It has not yet been definitely determined what the offering of this Fall will be used for, but in view of the great calamity which has just come to the Southern Christian Institute, I presume that again this year the Educational offering will be used to do something special thing in the rebuilding and helping to make good the loss sustained by fire.

In view of this, will not many

(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.

Arlin: E. Hunt EDITOR

Alabama.

Dear Editor:

In the convention of this state we were permitted the privilege of bringing before that body the work of the C. W. B. M., which work was unanimously endorsed by the convention. It was through the words expressed by Eld. H. J. Brayboy, who for many years past has been and is still one of the leaders in the Christian work of this state, that made it so easy for this to be done. He presented the four schools for our people and other work supported by the C. W. B. M. and that to be connected with such a board of workers and this great movement among a great deal. There was a ready response to his forceful and impressing words. As we had consumed some of their very important time, twenty-one ladies in company with myself gathered on the outside in the grove and there organized a State work. State officers:—Mrs. Amie Smith, President, Lum; Mrs. Amanda Haygood, Vice President, Oxsom; Mrs. Callie Brayboy, Sec'y., Lum; Miss Virginia Patterson, Cor. Sec’y., Calhoun; Mrs. Ann Aberhart, Treas., Fort Deposit; Miss Mary Jackson, Organizer, Lum.

First Quarterly Meeting is to be held with Salem Christian church Dec. 12-13, 1908.

Roxie C. Sneek.

Lum.

Mississippi.

It has been quite a while since you have heard from me, although I am still laboring in the Master’s vineyard. I think the church here would be much uplifted to have a visit from our State Evangelist.

“We that are strong ought to bear the infirmities of the weak.” Now I hope the brethren will consider this and spend more time visiting and strengthening the weak congregations.

I am just home from a delightful stay of three weeks in Arkansas. While there I visited Argenta, Wrightsville, and Pearidge churches. I also had the pleasure of being in the auxiliary board meeting at Wrightsville, which was quite a success.

Sister S. L. Bostick, a tireless worker, made a very pointed talk on the C. W. B. M. work. I was much benefited, as it had not been my privilege to meet in an auxiliary since leaving Arkansas, more than three years ago.

I never met a more intelligent set of young folks than at Pea Ridge. The congregation is wide awake, under the leadership of Bro. M. M. Bostick, who has the work at heart.

A few nights before my departure I was given a grand reception at the home of Sister Bostick. Several distinguished guests were present. Some very dainty refreshments were served.

I am yours for Christ,

Mrs. A. C. Calvert.

Thyself.

Program of the First Quarterly Meeting of the C. W. B. M. in the State of Alabama, to be held with the Salem Christian Church December 12-13.

10:00 A. M., house called to order by President.

Praise service conducted by Sisters Julia and Annie Aberhart.

Remarks by delegates and visitors.

Appointment of committees:

11:00 Report of Auxiliaries.

Discussion:—The object of the C. W. B. M. opened by Sisters Mary Jackson and Lizzie Benbow, follow by others.

12:00 Collection and adjournment.

1:00 Prayer offered by Bro. E. J. Smith.

2:30 Collection and adjournment.

Sunday Morning:

10:00 A. M. Sunday-school, taught by Bro. Amos Brayboy.


11:00 Praise service, conducted by Sisters Mary Jackson and Virginia Patterson.

Address, Prof. L. B. Brooks.

Prayer offered by Bro. W. F. Brayboy.

Collection taken by Bro. J. Moore.

Report of committees; adjournment.

All members plan to be present on time and take an active part in the meeting.

Roxie Sneek,

Lum, Ala.

Try to make others better;

Try to make others glad;

The world has so much of sorrow,

So much that is hard and bad.

Love yourself last, my brother,

Be gentle and kind and true—

True to yourself and others,

As God is true to you.

—Missionary Tedings.
WHAT THE EDUCATIONAL RALLY OFFERING IS USED FOR.

(Continued from 5th page.)

Churches never observing the Educational Rally Day before, observe it this Fall, Sunday, November 22nd., or just as near this date as possible, and not all those churches observing the Day last year, observe it again.

C. C. Smith.

SURPRISING FACTS!

Some surprising facts have come to light upon a little study of the Educational Rally Day observance of last Fall. You know a little over eight hundred dollars was produced by this Fall, Sunday, November 22nd., or just as near this date as possible, and not all those churches observing the Day last year, observe it again.

""C. C. Smith.

THE EDUCATIONAL RALLY

ITS ORIGIN, PURPOSE AND EFFECT.

A few years ago, I think in the year 1899, at our National Convention it was suggested by Bro. C. C. Smith and Bro. J. C. Graves that one Sunday in each year be set apart as a general financial Rally Day, on which all our churches should make a special effort on that day to raise all the money they could for educational purposes, among the schools being operated among us by the Christian Woman's Board of Missions.

This suggestion the convention most heartily approved, unanimously adopted and enthusiastically recommended to all of the churches of Christ among us. "I remember when these glad tidings—the recommendations—reached the churches of Texas, I was then living at Greenville. Bro. Ike White was minister of the church in Greenville at the time but the task was delegated to me to preach the sermon for the occasion. Five dollars was raised; which was ordered to be sent to Bro. C. C. Smith. The recommendation was received with great pleasure and I believe it was the only church in Texas that year which raised as much as five dollars. At the time we regarded the event as a step in the right direction. Before their general Educational Rally Day began our churches as churches gave little or nothing to the support of the schools for our people. Consequently our churches have little or no fellowship in the great work which our white sisters are carrying on for us at a great cost to themselves. These women do not refuse or hesitate to enter the door of opportunity through the providence of God to enlighten and Christianize our people. Nor do they now murmur because of the tasks now laid upon them. Indeed, it is rather a source of great joy and delight that they are engaged in redeeming our people from the great curse of ignorance and sin.

I feel safe in saying that until recent years, the great work of Christian education carried on among us by the Christian Woman's Board of Missions has been done without our aid and the amount we now give is not worthy to be compared with what we should give. We should remember that five schools in this country are being supported by these women.

If we fail to give to this great cause for dispelling ignorance, superstition and sin among our people, we will fall short of the great blessings which come to the willing, liberal and cheerful giver. As Jesus said, it is more blessed to give than to receive: therefore, let each individual and every church give something, little or much. By all means we must not fail through the sin of ingratitude.

The time of this Rally is Sunday just before Thanksgiving Day, a very appropriate day.

Who can look over the great intellectual, moral and religious work which the C. W. B. M. has accomplished here and not feel truly thankful to God for His messenger, the C. W. B. M.? Who will not help these women?

The Missionary work in Missouri would have been a failure if it had not been for the C. W. B. M. What is true of Missouri is true of other states.

The money raised will be for our own benefit. Much of it is greatly needed at the Southern Christian Institute on account of the recent fire which destroyed the girls' dormitory, Allison Hall.

The collection will greatly expand the heart of the Board and the burden it now carries will seem lighter. The teachers in these schools will be encouraged.

"To him who knoweth to do good and doeth it not, to him it is a sin."

S. W. Scott

KANSAS CITY.
Lesson 9.
Lesson for November 29.
Edited From Standard Bible


TIME.—Probably about B.C. 725.
PLACE.—Jerusalem, the prophet's home.
PERSONS.—Hezekiah, the king of Judah; Hoshea, the king of Israel.

Introduction.
This is the day when all of the Bible Schools throughout the land are studying the great subject of Temperance. For several years the English Bible Schools took the third Sunday in November as Temperance Sunday. Soon other countries joined them, so today the whole Bible-school world is united in the observance of the day.

At the time of Solomon's death in B.C. 975 or 967, the kingdom was divided. The northern part was called Israel and the southern Judah. The kingdom of Israel started with the worship of idols at Bethel and Dan. This sin had gradually eaten its way into the hearts of the people until they were all becoming corrupt. The kingdom of Judah, while some better than Israel, also shared in this sin of idolatry. The kingdom of Israel is nearing its final captivity, which came at the fall of Samaria in B.C. 721. To save them from destruction, God raised up the great prophet, Isaiah, in the city of Jerusalem, who warned both nations of the consequences which would result from their conduct if they did not repent.

Seeing the situation of the kingdoms of Israel and Judah, we are ready to learn what effect the warning of Isaiah had upon the sin-slaved people. Though they were warned of their approaching fate, though the dark and mighty storm cloud of Assyrian power approached nearer and nearer and had already begun to descend, yet they waxed more and more wanton. In their valleys crowned with richness, laden with vintage, and red with wine, they rioted in drunkenness and the sins of sensuality, which always go hand in hand. Samaria, blinded to the nearness of its fate, gave itself to revelry, to wine, and to sensual worship of idols, to avarice, and the oppression of the poor. When the cup of iniquity of a nation becomes full God suffers it to be destroyed as an inebrius upon the earth, and the time of Ephraim had now come. In pronouncing the judgment of God, the prophet points out its cardinal sins. Drunkenness and pride were two of the chief features of the indictment against the doomed city. But a portion of the chapter is addressed to Judah and Jerusalem, which were not free from the same sin. "Woe unto them that rise up early in the morning that they may follow strong drinks, and have warned them to beware of a similar destruction. Here again, he rebukes in strong language, points out the shame of their drunkenness, and darkly hints the terrible doom of the captivity. The prophet would have them know that there was only one way of safety, and that was in obedience to Jehovah, the one true God.

Explanatory.
1. Woe.—Not a wish but a warning that woe was coming. DRUNKARDS OF EPHRAIM.—Ephraim is mentioned for the whole kingdom, as it was the leading tribe. FALLING FLOWER.—Samaria's beauty soon faded. FAT VALLEY.—The valleys around Samaria were very fertile.

2. THE LORD HATH A MIGHTY AND STRONG ONE.—This agent was Shalmanezer, king of Assyria, whose siege of three years terminated about B.C. 721, in the capture and destruction of the city, and the utter fall of the kingdom.

Destroying Storm . . . Might Waters Overflowing.—The destruction would be complete, like a terrible storm.

3. THE CROWN OF PRIDE . . . SHALL BE TRODDEN UNDER FOOT.—The pride of the city of Samaria would be crushed by Shalmanezer, and as a man would crush a worm under his foot.

4. AS THE FIRST RIPE FIG BEFORE THE SUMMER.—As the first ripe fig is no sooner seen than it is seized and hastily eaten by the one who discovers it, so proud Samaria would be a delicious morsel for the Assyrians.

6. A SPIRIT OF JUSTICE TO HIM THAT SITTHE IN JUDGMENT.—If they would be guided by him, God would guide their counsels and decisions.

7. AND EVEN THESE REEL WITH WINE.—Though the people of the kingdom of Judah were spared, yet they were not righteous before God. THE PRIEST AND THE PROPHET.—The highest are not safe when they use intoxicating liquors. First, they stagger with strong drink. Strong drink sometimes even leads religious teachers to reed, and to fall at last into ignominious life, later to be swallowed by it. It eats up their substance, it devours their brain, it gnaws off the edge of the sense of honor, in full, if it has its way, it will take complete possession of one. Men will throw away family and future for strong drink. A drunkard cannot see things as they are. His judgment is very bad. A drunkard cannot judge anything correctly.

8. THERE IS NO PLACE CLEAN.—The liquor business is filthy, and any one who is engaged in it is made filthy by it. It is the parent of uncleanness. The body, mind, and soul of the one connected with it, become polluted and corrupted.

10. WHO WILL RETEA CH KNOWLEDGE.—These verses are regarded by many as the resentful reply of the scoffers to the prophet's urgent appeal.

11. NAY.—Here is Isaiah's reply. BY ME OF STRANGE LIPS.—The Assyrians will speak to this people.
Helpful to All.

When we found Allison Hall on fire we felt that it was simply cruel that fire should take that beautiful building that was erected eight years ago; but when we had time to get things straight we began to see that it was all for the best. We were getting ready to build another dining hall and expected to re-arrange Allison Hall for a girl's dormitory. Now the new dining hall can be put where Allison Hall was, by far the best place for a dining hall, and the new girls' hall can be put at a convenient place for a dormitory. It has also enabled us to get many of the industries out of our front yard to the back side of the campus here. About it has called attention to our needs. We were laboring under the greatest disadvantages, and it seemed that cruel fate had bound us there. Now we are taking courage and thanking God for the new light that is dawning on us. We are making the two new buildings out of cement blocks and we are to have a central lighting plant, and we feel sure that the time is not far off when we can equip and perfect our various industrial departments.

When the fire had done its work, both teachers and students went at the tasks of re-arranging things in the most cheerful and sanguine mood. All soon began to feel that it was a resurrection more for the S. C. I.

But we wish our readers to remember that this is a work in which all are participating. The Christian white people of the North and South are giving of their very best in money, good will and prayers to make this a good work. The Christian Negroes are participating in it to the extent of their capacity. We do not mean that they are doing all they reasonably ought to do, but we mean to say that the $800 they gave last year is all they did towards aiding the work of uplifting their own people and it is therefore a measure of their present capacity. As they become better informed and see more clearly their duty they will do more. The Lord has opened up a notable work here and we will not fail him in carrying it on to perfection. Our Negro churches must not stand by as idle spectators when this larger work begins. Their spiritual life demands that they do not lag behind our white brethren in the beginning of new and larger things.

Let no one think that we are selfish in this. In all this we remember the other four.

From the very nature of things the S. C. I. must be made the very center of all our future work in the southern states and what will help us will help all the other schools. Most of the workers in these schools must go out from us and if these are imperfectly trained in any particular, these schools must be crippled to that extent. We have put the Gospel Plea behind every one of these schools to the extent they permitted us to do so. The booming of Educational Rally Day has been for the good of all of them. So when we talk of larger things for the S. C. I. we have in mind all of them.

We have never asked this community and the Negroes in general to participate in this work to the extent we should have done. We do not now ask the churches to give to this special fund. Let them give to the Educational Rally collection, for this will show to the world what is done, and it is necessary to show this for the good of the work.

A word to the Mississippi churches. Last year the state raised more than its apportionment, but only three churches participated and two of these were near Edwards. The S. C. I., where your children are, raised $85 of this. The fact that only one outside church participated is not a mere accident. No one is deceived. There is some influence beneath the surface that is responsible for this. It is not that these churches are enemies to the S. C. I., for they are not. They all send their children here and love the place as a dear mother. You have permitted a few selfish ones, who have said that the Negroes should own and control their own schools, to influence you to the extent that you did not give, while, at the same time, you knew it was utterly impossible to raise enough means to start such schools. And then too, very few of you believe in the wisdom of starting such a schismatic work if you could. We sincerely hope the time has come when you will no longer sink in your tents, but will come out and will give the glad hand to those who have come to you for the uplift of your children. In fifty years from now the present work will have drawn to it such strength that your children will wonder how it was possible for you to withhold your aid.
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.

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.

NOTES FROM OUR SCHOOLS

A letter from Isom Franklin of the Lum Graded School speaks of the four friends who stopped at the school on their way home from the New Orleans Convention. Of the school he says:—"Our number is still increasing slowly, but will increase fast as soon as they finish gathering their cotton."

Jas. H. Thomas writes of the opening of the Martinsville Institute and says they have an increased attendance so far this Fall with indications that many more will enter soon. He says they are delighted with the maps and the lighted with the maps and the indications that many more will enter soon...

The above are extracts from a letter written by Jas. E. Baker to C. C. Smith.

IS THERE GOING TO BE A LARGER NUMBER OF CHURCHES OBSERVING THE EDUCATIONAL RALLY DAY THIS FALL THAN EVER BEFORE? Surely, in view of many things there should be a very general observance of this Day,—in view of the great work being done,—in view of the addition to this work in the past year and then in view of a great calamity the work at the S. C. I. has just sustained.

Jas. H. Thomas writes that they have an enrollment of 52 to November 12th, and that others are to come, and that their little assembly room is already crowded to its utmost capacity. He farther says: "We were both surprised and grieved to learn of the sad misfortune at the S. C. I., and we have doubled our caution lest we should have a similar misfortune."

Southern Christian Institute.

Principal Burgess will give a year's subscription to the Woman's National Daily to the young man who wins fourth place in the oratorical contest of the Home Defender Success Club, December 19. A number of the young men are writing their orations.

At the regular business meeting of the Y. M. C. A., Saturday evening, the following officers were elected for the ensuing term: President, Birdise Calvert; Vice President, Hagar Lowe; Secretary, Presley Burroughs; Treasurer, Alexander Martin.

A recent issue of the Christian Standard speaking of our school, in an editorial says: "There is no work among us that has gone forward at a surer, more worthy place than has that of the Southern Christian Institute."

The following students will give the weekly Sunday-school Talks for December: Dec. 6, Hudson Miller; Dec. 13, Rosa Brown; Dec. 20, Henry Campbell; Dec. 27, Emma Howard.

When deciding upon your Christmas presents, don't forget the literature of the Southern Christian Institute.

The first cement blocks for our new building were turned out last week.

The Home Defender Success Club will receive two new members at its meeting Saturday night. There will also be election of officers.

This is being written and will probably be printed before Thanksgiving. We shall observe Educational Rally Day on that date and are hoping to take up a collection. No cause among us is more worthy of better support than this.

Current Events" is proving to be a favorite feature of the College Department. China absorbed the attention of the class to quite an extent during the past week. Who of our readers can tell why China has the eyes of the world upon her now?

Miss Anderson reports that she has room for only two more students in her room; we can make room for several more in the Preparatory Department but they will have to sit in another room.
Heart To Heart Talks
With Our Young Folks.

Educational Rally! Dollar League! Have you given your dollar yet? Give more if you can. Uncle Isaac is as poor in this world's goods as you usually find them, but he is going to give several times one dollar.

Send all letters and post-cards intended for Uncle Isaac's department to Gospel plea (U. L.) Edwards, Miss.

From one of the papers lying on my desk, I clip the following:

A live Christian Endeavor society is the embodiment of power. It means life and strength and growth with reward, not retribution. It means victory, not defeat. It means willing hands and swift feet; it means that each member has his candle trimmed and burning and all is made secure by the hand of God. Why not make every C. E. society such an one?

The person who tells a foul story is no better than the one who would put poison in a well. and yet there are many of them going about. Perhaps the lowering of the moral tone in current fiction is responsible for it. Ask the bookseller what is his best selling piece of fiction, and he is quite likely to mention the title of a book whose morality is low. And there is a lot of that kind of stuff on the market; and people of responsibility read it. Otherwise there would be no sale for that type of literature, and it would disappear because it would have no commercial value.

It is easy to pass from the reading of a story of loose morality to the telling of one. So it has come to pass that there is a good deal of retelling of incidents of questionable moral quality. If it is demoralizing to read a bad story, it is double foul to tell one, for when a person does the former his self-respect is impaired, but when he does the latter he has administered poison to every person who hears him. A life may be blighted by the recital of a foul tale, and no man ought to be willing to pay that price for the fun of telling one.

But what's to be done? Two things every person can and ought to do in regard to this matter:

First; never tell a foul story.

Second; never allow one to be told in your presence. — Epworth Herald.

MY LETTER BOX

Gabriel Brock, Salers, Arkansas.

Dear Uncle Isaac, this is something I never did undertake to do, but I am going to write you a short letter.

We are getting along nicely picking cotton. We have picked twelve or thirteen bales and have about eight or ten more to pick.

Dear Uncle Isaac, I was indeed sorry to hear of the burning of the Girls' Dormitory at the Southern Christian Institute. I have been feeling somewhat bad ever since I read the sad news.

Uncle Isaac, I have resolved that living a wild life does not pay. I have joined the church now, and I am working in the service of the Master. I find that there is no better work any man can do.

I am mailing the plea every week and I find many good things in it.

* * *

Gabriel, can't you organize a Dollar League of fifteen or twenty members among the young people of your community for the Educational Rally? You could do no greater service for the master than his. The quickest way to rebuild the Girls' Hall at the Southern Christian Institute, and make improvements at all our other schools, is to take up a rousing big collection on Educational Rally Day.

* * *

Rose C. Lloyd, Schieffelin, Liberia, Africa.

Dear Uncle Isaac, it is a great pleasure to me when I can take my pen and ink and write you a few lines, trusting they will find you enjoying best of health. Uncle the Liberian Christian Institute is doing very well. I am glad to see that God is with us, all that are good. Our teacher has proved to be a Christian-hearted teacher.

He shows us that he is working with strong faith, trusting that the L. C. L. school will be second to none in Liberia.

Dear Uncle Isaac, I am a fatherless and motherless child. My home is about twelve or thirteen miles from Schieffelin. The place I stop in Schieffelin is two or three miles from the school.

Our school gave us a little trouble to getting it from Monrovia to Schieffelin, but by God's help we got it all there. Now we will soon have it from Schieffelin Water Street to the school house. I hope you will try to remember me in your prayers and I will do the same.

Princess Elvira's Three Trials

Elvira was a princess, and, when a mere babe, had been engaged to the heir of a kingdom, who was to marry her as soon as her education was finished.

Elvira was quick and clever. But, as she was very beautiful, she grew vain and set her heart on finery and show. When she heard that the prince had set out to visit her, she thought of nothing except adorning herself to suit a royal bride. At last the longed-for day arrived, and Elvira stood before her mirror, radiant in jewels sparkling as the sunshine. In her maiden's eyes she was worthy of reigning over the whole world. But the bridegroom came, saw her and said: "She is not yet beautiful enough for me." So he went away.

Elvira was very sorrowful, and asked her governess what her beauty could lack. The lady said: "You have talent and intelligence: cultivate them, then your beauty will gain true charm."

Elvira followed her governess' advice. She studied constantly, and soon the fame of her learning spread through the country.

The prince came back and heard her talk, but she was still far from being wise enough for him, he said, and went off again.

Now Elvira was broken-hearted. She threw her gold and jewels away and flung her books into a corner. Then, putting on a plain dress, she went among the poor. When the princess appeared among

(Continued on the next page.)
Reports from the Field.

KENTUCKY.

Gospel Plea:—I am indeed proud to note the splendid articles coming forth in the Plea touching Educational Day. Surely we will reach the one thousand dollar mark this time, since the masses are beginning to understand our obligations.

I am just back from Stanford, Ky., where I preached ten days for Bro. A. B. Montgomery, pastor of the Stanford church. He had just closed a very successful meeting at Hubble Ky., where he added ten to the church. These ten and two others took membership at the Stanford church. He is the pastor of the three Stanford churches. He preached ten days and two others took membership with the Stanford church. Stanford has a beautiful church house recently made new within and without, clean and inviting, with a dear old man who is the painstaking sexton. Such a sexton you don’t find at every church. Eld. Montgomery, the minister, was the first student of the Louisville Bible school. He preaches the old Jerusalem Gospel with vim. Like Saul in stature, he stands head and shoulders above his fellows. He is somewhat a fighter, yet tender as a lamb. He has the work well in hand. Stanford will observe Educational Day. Let every church every where do likewise.

Yours truly,

C. H. Dickerson,
Nicholasville.

SOUTH CAROLINA.

What the Co-operation of the C. W. B. M. Means.

It means the working together for the accomplishment of a common end. And that end, as it affects us, is the elevation of the Negro along all lines of human endeavor. As man is constituted he can not be saved without his co-operation with the redemptive plan. So it is with the work of the C. W. B. M. It is impossible for it to accomplish its aims, as regards us, without an honest cooperation on our part. The help of the C. W. B. M. means the salvation of the Negro work and race. But this is made possible only by the Negro’s earnest cooperation. As this is the formative period of our racial existence and since man is the architect of his own fortune, so our future is largely the creation of our present efforts and ideals. Now the Christian white people of America, the exponents of the highest civilization the world has ever known, regardless of sectional lines, through the heaven-sent C. W. B. M. is extending to us the helping hand, with their ideals. Let us not deceive ourselves by neglecting this golden opportunity. But let us extend the line of the Educational Rally Day collection this Fall, by increasing the number of churches contributing as well as in the amount contributed.

Yours in the work,
J. L. Wood.
Walterboro.

North Carolina.

M. C. Walker of Reidsville, N. C., writes as follows: “I promise to do what I can to make the Educational Rally Day a success. Reidsville did not observe this Day last year but I hope will fall into line this year to stay. We have been building and for that reason had to leave off many things we wished to do. But thanks be to God we are now in our new church building, and have one of the best church houses in the brotherhood.”

Following is a description of the new church house at Winston, N. C. They surely have a right to feel proud of this achievement, and M. C. Walker has surely been a brave and true leader. “A Workman who need not be ashamed.”

Our new house of worship is 30 x 55. The wall is 14 feet. The inside is 16 feet in the center. It has raised ceiling. The floor is inclined one inch to the foot. The first ten feet of the floor are level. Next inclines to within twelve feet of rear. The rostrum and choir-stand are on a level with first section which leaves enough level floor for a communion table just in front of the pulpit. The platform for pulpit and the choir is one and is 8 x 20. The rear is divided into three parts, one a recess to pulpit or hall and either side is a dressing room. Baptistry in platform 5 x 8 just in front of arch over recess or hallway. Windows are German glass, light green and white color. Four lights 18 x 36 with gothic heads. Two vestibules, one on each corner, 8 x 8 large. Triple window between vestibules 7 x 10. Doors 4 x 7 and transom over each door.

A SKETCH OF THE WORK OF THE C. W. B. M. IN PORTO RICO, SOUTH AMERICA, LIBERIA, AFRICA, NEW ZEALAND, MANITOBA.

Porto Rico.

In February, 1900, Judge J. A. Erwin, then a missionary under the American Christian Missionary Society, located in San Juan, was tendered the municipal building of Bayamon, a suburb of San Juan, for the establishment of an orphanage. The American Society, not engaging in orphanage work, offered the opportunity to the Christian Woman’s Board of Missions. The building had been seriously damaged by a storm and needed extensive repairs, but by the first of August, 1900, it had been put in good condition and was opened as a girls’ orphanage. It was the first orphanage to be established in Porto Rico by a Protestant Church. Mrs. A. M. Fuller, a sister of Judge Erwin, was placed in charge of the work at its beginning. The agreement with the Bayamon local authorities was that we should provide for twenty-five children in the orphanage. This number was soon increased to fifty, and has been kept near to that mark.

ORPHANAGE SCHOOL.

In September, 1901, Miss Nora Collins, of Medina, Ohio, was sent to Bayamon to have charge of the
Orphanage School. This division of the work has been continued without interruption since that time.

**BOYS' ORPHANAGE AND INDUSTRIAL SCHOOL.**

In 1902 the authorities of the Bayamon District made our organization an offer of three hundred dollars a year if we would undertake to establish a Boys' Orphanage and Industrial School. The work was enlarged and the evangelistic department given more attention. In Bayamon, Comorio, Gutierres, Candelaria and Toja Baja regular preaching services are being conducted and good progress made.

**SUMMARY FOR PORTO RICO—1907.**

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<td>Patients treated</td>
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**PROPERTY IMPROVEMENTS FOR THE YEAR 1907.**

Boys' Orphanage completed; new chapel at Dajaos built; church lot purchased at Bayamon, and the building almost completed; site for Girls' Orphanage purchased.

**South America.**

In the annual Board meeting held in St. Louis, Mo., in connection with the National Convention of 1904, it was decided, if possible, to open work that year in the Argentine Republic. In February, 1905, Mr. and Mrs. W. J. Burner, of Illinois, were appointed to open this work. On September 13 they sailed from New York. Mr. Burner went as the Living Link of the Union Avenue church, St. Louis, Mo., and Mrs. Burner as one of Illinois' special missionaries, but ere long the Auxiliary at Champaign, Ill., claimed her as its Living Link. Mr. and Mrs. Burner located in La Plata, Argentina, and spent a year in the study of the Spanish language, and in the careful consideration of their field and its work. Mr. Burner visited the chief cities of Argentina and gave their needs and outlook careful consideration. After conference, by letter, with the Board, they located in Belgrano, one of the best suburbs of Buenos Aires, the chief city of Argentine Republic. The population of this suburb is 40,000, and there is no other Protestant mission work in it. For our annual report, September, 1906, Mr. and Mrs. Burner were able to report a work established, a school opened and four baptisms. In the annual Board meeting of 1907, held in Norfolk, Va., the employment of Mr. and Mrs. Edwin Wyle, of England, as fellow-workers with Mr. and Mrs. Burner was acted upon favorably. Thus our little force of workers was doubled.

**SUMMARY FOR ARGENTINE REPUBLIC FOR 1907.**

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<td>Patients treated during year</td>
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<tr>
<td>Buildings erected, enlarged or repaired and sites purchased for new buildings</td>
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</tr>
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**Liberia, Africa.**

In May, 1906, there was graduated from our Industrial School for Negroes, at Edwards, Miss., a black boy named Jacob Kenoy. While in the school he formed the plan of going to Africa as a missionary. In July, 1905, he landed in Monrovia, Liberia, having made his way unaided and alone. He secured work as a carpenter, but soon fell ill with African fever. He was very sick, but recovered. He then made his way into the interior, built a house of logs, and soon had twenty boys from the bush gathered into his school. Here he worked for a year, but was so overcome by African fever he had to seek a more healthful location nearer the coast. He went to Marshall and opened a school there. He toiled alone and unaided. In the summer of 1907 his plan and needs were brought to the attention of our Board by C. C. Smith, Superintendent of our Negro work. Help was sent him at once, and in the annual Board meeting and Convention of 1907 he was adopted as a worker of our Board. Iowa has undertaken his support. Help will be supplied him for the erection of a school building and living rooms for his own use.

**New Zealand.**

In the summer of 1906 word was received from Mrs. L. F. Stephens, who, with her husband, was doing evangelistic work in New Zealand, of the organization of an Auxiliary to our Board in the Wagani Church. With this welcome news came an appeal that we send an evangelist to New Zealand for a year. Near this time an appeal for evangelistic work in New Zealand was received from W. J. Hasile, formerly of Iowa. These appeals from New Zealand were referred to the National Board at its annual meeting. The request was granted by the Board and its action endorsed by the Convention. As soon as possible a good man will be secured for a year's work in the churches of New Zealand.

**Winnipeg, Manitoba.**

During the missionary years of 1906 and 1907 an appropriation was made to assist the church in Winnipeg, Manitoba. At the National Convention at Norfolk, Va., October, 1907, the American Christian Missionary Society made an appropriation of ten thousand dollars for the work in this great Northwest country and laid plans to vigorously develop the field. It was deemed right and wise, in view of the action, for us to retire from the one point we were aiding, leaving it to the American Society.
Suggestions For December Program.

Some Lessons Out of Our Centennial Movement—

What have I learned? How have I been helped? Have an informal discussion, led by some one appointed for the purpose, in which all are asked to answer these questions.

Many are not familiar with the Centennial Aims, so they are here given in full:

**Centennial Aims.**

*Individual—*
- Daily worship in every home.
- Each one win one.
- Two Christian papers, State and National, in every home.
- Not less than my income’s tithe to God.
- God my benefactor and my heir.

An offering from every disciple to some Christian college.

*Congregational—*
- All the church and as many more in the Bible-school.
- All the church in the prayer-meeting.
- Every church its mission.
- Every preacher preaching.
- Every preacher his Timothy.
- Every church well housed; every church debt paid.
- Every church in the State cooperating.

*Institutional—*
- The college for the church, the church for the college — both for Christ.
- The American Christian Missionary Society: $250,000; 4000 contributing churches 1,000 evangelists, in 1909.
- The Christian Woman’s Board of Missions: 100,000 members in Auxiliaries and Circles; $200,000 Centennial offering.
- The Foreign Christian Missionary Society: $400,000 in 1909; $250,000 for buildings by 1909.

A million dollars in the Church Extension fund.
- Relief for all disabled ministers; permanent fund, $100,000.
- The restoration of the apostolic ministry of benevolence; $290,000 added to its permanent fund.

*General—*
- Ten thousand ministers.
- One hundred thousand full-course teacher-training graduate.
- First place in Christian Endeavor.
- Fifty thousand at Pittsburg in 1909.

A million and a half for missions in 1909.
- Ten million dollars increase in assets.
- The promotion of Christian unity by its practice.
- Have some one recite (not read) these aims in the meeting.
- Prayer that the aims may be reached.

What Does the Centennial Movement Celebrate?—

The new book published by the Christian Woman’s Board of Missions, “The Centennial Campfire,” will be very helpful in preparing a talk on this subject. Price, twenty-five cents.

The Centennial edition of the “Declaration and Address,” by Thomas Campbell, published by the general Centennial Committee, 203 Bissell Block, Pittsburg, Pa., will also be helpful in preparing for this meeting. Price, ten cents.

What Has Been Done So Far?—

Have a review of the annual report of the Secretary, found on page 321 of this number of the *TIDINGS.*

Ask for a report of the local Centennial Committee. This report should include the amount of money contributed to the Centennial fund, the amount pledged and the aim the society is to reach. The number of members in the local society in September, 1905, should be given; the number of members in September, 1908. Executive committee of the society should have some definite plans to propose at this time for the work of this, our last Centennial year, in securing Centennial offerings and gaining new members.

What Are the Prospects? The prospects are what we will make them. Have a season of prayer that all will be willing to contribute a full share of thought, time, money, prayer, devotion. One of the best results of the Centennial celebration will be reached when we come into a realization of our ability to give more and serve better. Then shall we willingly, joyfully, march onward with our Master in this work of His kingdom.

**Hymn:** “Bringing in the Sheaves.” This is the song Knowles Shaw was singing when death came to him. It is a good song for us to sing as we go on toward Pittsburg, 1909.

**Benediction.**

Overlooked Blessings.

There are few people in this world so poor that they have not many things for which to be thankful. Often, however, we overlook these blessings for which we should praise our heavenly Father.

The story is told of a barefooted beggar who went along the road side, crying out that he was a brother of a king, and complaining that he had no shoes. “What shame,” he said, “that the brother of a king should go unschooled!” Then he saw another poor beggar carrying along who had lost both feet; and in shame and confusion, the first beggar ceased complaining and began to thank God because he was better off with his bare feet than the beggar who had no feet at all.

There is a little lesson for every one of us in this story of the beggar. Too often we go about complaining because we have not this or that thing, when we should be thanking God for all the beautiful things which we do have.

—Christian Observer.
PRINCESS ELVIRA'S THREE TRIALS.

(Continued from 3rd page.)

them so humbly and simply, the poor people thought an angel had come, she seemed to them so beautiful. And she indeed became an angel of help to many hundreds.

For the third time the prince came. And she went to see him, as at first, proud of her beauty and splendor, but modestly and simply. This time she was adorned, not only by her maids and her governess, but by the beauty of her own heart, and she pleased the prince, so he took her home to his kingdom and made her his queen.—Mary J. Safford, in the Homekeeper.

SOUTH CAROLINA.

Dear Editor:—I am indeed glad of an opportunity to write your paper once more, it having been quite a long time since you have heard from me. Nevertheless I am still a warm friend to the Gospel Plea, and always speak a good word in its behalf. I appreciate reading the many good letters written by our brothers and sisters from various states, and in fact I find the Plea to be one of the best papers of its size I have ever read. I only wish it could be placed in the home of every member of the Christian church.

We regret very much to learn of the death of one of our old pioneer preachers, one who organized the first Christian church in this state. Brother John Maynard, We must say he did well his part during his life time, having toiled for many, yes many years in the service of the Lord. He hath fought a good fight and therefore he will have a crown in heaven that faileth not away. We know that Bro. Maynard hath done many good works. We need others that will sacrifice time for the cause of Christ as he did.

There is one great fact that interests my mind, to see year by year our ministers are passing out and so few are preparing to fill their places. How can such a noble work be carried on without our younger men getting interested and having courage enough to press to the front? We know that great honor is due to our older people for so great a work of the past. But the success of the present and hope of the future is resting upon this young generation, who are now in possession of the work. We should not only try to do as our older people, but try to do better. And far better is expected of us. Now with such golden opportunities that we have been blessed with, how can we afford to sit with idle hands, when the harvest is great and the laborers are so few? Life is too short to ever spend one in idleness. We should always have in our mind some good thought to help ourselves and others. Our days are numbered, and we can not tell the date when we shall have to give up our places in this world. Then we should strive to reap a good reward from our blessed Redeemer.

I must say that I regret to learn of the fire which recently occurred at the S. C. I. Prof. Lehman and his co-workers and also the students may have my sympathy. I indeed feel more than sorry to hear of the great accident. I trust this will not be a discouragement to any, but that all may realize that such things will be in life.

With best wishes for the Gospel Plea,

MRS. J. C. COUNTS.

LOUISIANA.

Dear Editor:—

Please allow me space in your valuable paper to say a few words concerning the Church of Christ. I am happy to say that in the two months past we have had ten additions, four by baptism, five reclaimed, and one from the Baptists. Our pastor has had a serious spell of sickness in his family, but he has done a good home work, in spite of the hard times this year. I am late in sending in my money this year but you will sure receive it soon for I enjoy reading the many good letters that come to our home every week in the Plea.

Yours in the cause of Christ,

M. KING.

MISSISSIPPI.

Editor of the Gospel Plea:—

Please allow me space in your column for the minutes of the Quarterly Meeting of District No. 1, held at Rose Hill church. We had a great gathering, that being the first time for several years the meeting was held at Rose Hill. The young people seemed to take a great interest in the work of advancing the Master's cause. Bro. R. B. Brown, of Union Hill, attended our meeting. Bro. L. R. Garrison, District Worker, selected an interesting subject for discussion, he on time, playing well your part, which was introduced by Bro. P. B. Ellis, followed by others. The committee on resolutions, Bros. R. J. Walker, R. B. Brown and John Johnson, drafted a resolution that each Bible school report from $10 to $15 to this convention yearly.

SCHOOLS ENROLLED AND

AMOUNT GIVEN.

<table>
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<tr>
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<th>Delegates</th>
<th>Amount</th>
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<tr>
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<tr>
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<td>Antioch</td>
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Total amount raised... $20.43

Placed in treasury... $12.75

L. J. LINCOLN,
Sec'y. Dist. No. 1.
Lesson 6
Lesson for December 10.
Edited From Standard Bible

SOLOMON CHOOSES WISDOM.
—1 Kings 3:4-15.

TIME.—B. C. 1015 (Usher); 977 (Revised). PLACE.—Gibeon, six miles northwest of Jerusalem. PERSONS.—Solomon. While David is dead, yet his name is mentioned three times in the lesson. DIVISION OF OLD TESTAMENT HISTORY.—The Period of Power.

GOLDEN TEXT.—The fear of Jehovah is the beginning of wisdom.

INTRODUCTION.
Shortly after Solomon became king, his father David quietly fell asleep. His life as a whole had been very useful. The kingdom had been greatly extended, and it was in remarkable peace and thoroughly organized. As the organizer of a weak and divided kingdom, he showed himself a statesman, patient and adroit. As a warrior, beating back the encircling foes of Israel, he proved himself a commander of first rank. As a lover of the worship and service of God, he remained the post-priest of the chosen people. A superficial view of his life is apt to do him injustice. He should be judged by his time, and properly read. If he sinned darkly, he also suffered greatly, and repented deeply. His stern, final judgments on Joab and Shimel we believe to be out of perspective, and told to help explain subsequent history. With prophetic eye he saw Solomon's peaceful reign demanded the prompt destruction of these troublesome elements. All in all, he stands forth as one of the grandest and most humanly attractive figures in history. David's talents as a musician and the extraordinary pains he took to improve the music of the sanctuary, must have greatly stimulated the cultivation of that delightful art. Viewed even from a literary standpoint, the Psalms of David possess extraordinary merit, and have

exercised, and will continue to exercise, a great influence over the hearts of men.

The first duty of Solomon after he became king was to firmly establish his kingdom.

First: The whole nation gave them their allegiance.

Second: He kept his elder half-brother, who had tried to seize the throne, under surveillance, on his good behavior but when he made an underhanded attempt to become the king, Solomon had him executed. There could be no peace with a plotting rival abiding his time to turn traitor.

Third: Abiathar, the high priest, who had joined in the plot with Adonijah, was degraded from his office, and Zedok, another descendant of Aaron, who had stood by David in his troubles, and anointed Solomon to be king, was made sole high priest.

Fourth: Joab, David's chief and the head of his army, had taken Adonijah's part against his father and had treacherously murdered his rival generals, Ahner and Amasa, and had become insolent in his power. It was necessary that his career should end, and that he should be punished for this crime. He was executed, and the mighty Beniah became general in his place.

Fifth: Shimel, who had deserted David, joined with his enemies, and bitterly cursed him as he fled from Jerusalem, was first confined to Jerusalem on parole and when he broke his parole and went among his nation's enemies, he, too, was executed. There could be no peace and leisure for Solomon's labors for the prosperity of the kingdom, and for building the temple, with such men at large.

Sixth: Solomon made an alliance with Egypt, the most powerful nation on his borders, whose enmity would endanger the peace of Israel, by marrying the daughter Pharaoh.

One of the first works of Solomon as a ruler was to hold a grand national festival at Gibeon, of which we are to study in today's lesson.

We are now studying one of the most interesting lives in history. If he, Solomon, was one of the wisest of men, he was also one of the most foolish. He inherited sanctity, quickness of judgment, thoughtfulness, literary taste and an interest in religion, yet he rendered a poor account of his great endowment. There are many times in his life that he seems to give great promise, then he disappoints. We should study his life, for it contains powerful lessons for us.

EXPLANATORY.

4. THE KING.—Solomon. David had died between the last lesson and this one. Went to Gibeon. — Gibeon was situated on the rounded summit of a conspicuous mountain about six miles north west of Jerusalem.

The great high place.—A famous hill where sacrifices were made before the erection of the temple.

5. JEHOWAH APPEARED TO SOLOMON IN A DREAM.—The Bible affords several instances of revelations in dreams. Compare Gen. 15:1; 28:12; 37:5; Matt. 2:12.

6. THOU HAST SHOWED INTO THY SERVANT DAVID MY FATHER GREAT LOVING KINDNESS.—Here we see Solomon's wise consideration coming in. Solomon in a few words recalls how God had been with David, and how that now through divine choice he was king, although but a little child. Solomon regarded it as a special act of divine approval and favor that the throne had been given in peace to him as the successor of David.

7. I AM BUT A LITTLE CHILD.—The strong language of humility and wisdom. A fool never speaks thus. Most commentators think that Solomon was about nineteen years of age at this time.

I KNOW NOT HOW TO GO OUT OR COME IN.—He knows not how to lead as the shepherd leads.
Helpful to All.

The various civilizations have come by a slow process of development and those nations which are now living under the influence of these civilizations came to their present state either by a development as the civilization was developing or they have adopted the civilization from other races.

China, India and Russia are examples of the former while the Teutonic races of Europe and all of America are examples of the latter. But it is to be noted here that many signs are manifest that China, India, and Russia are in the process of changing over to the civilization of the western nations.

When this is done these nations will have the same spirit in their civilization as the western nations. But this must not be looked upon as a triumph of the western nations, for they too got their civilization by adoption from the Jews and, indeed, it is not at all likely that this civilization was original with the Jews, but that they got it back farther from some nations that had learned the principle of laboring for the good of mankind rather than for self. When the Romans accepted Christianity they were grafted in as Paul expresses it. And this has been the story with all the modern nations. They were grafted in.

From this we learn that the only hope of any nation is its willingness to quickly adopt the principles of Christian civilization. It took China four thousand years to develop what it now has and it is not worth having. Africa has in five thousand years developed nothing but the most intense misery. It is therefore a wrong ambition for a nation to desire to build up a civilization of its own. It must either adopt the Christian civilization or be broken to pieces. “Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter’s vessel.” It is not a discredit to the Negro that he did not develop any civilization worth having in four thousand years. He had not the material out of which to make a civilization. The Teuton and Saxon would have made no more progress with his start. To measure his capacity we must wait till he has meekly adopted Christian civilization.

When the Jews went out of Egypt they were led by Moses, who gave them this divine civilization, the civilization that taught men to unselfishly labor for the uplift of mankind. But the Jews were at a great disadvantage in that they had no example before them how to make the principles of this divine civilization apply to their daily walks. Indeed the Christian nations have had the same difficulty. They had Christ as the model but had yet to learn how to adapt his perfect principles to every day life. We ought to pity the people who blunder through a thousand years of “dark ages” rather than condemn them. It was their stupidity rather than inherent meanness.

Had the Negro been left to himself when he was freed forty some years ago he would have required many centuries for his advancement. We say advancement. Some people believe he would have retrograded. This we think impossible for he was Christian in the simplest fundamentals and we believe it impossible for a Christian nation to retrograde, except where the Bible is taken away as was done by the Catholic priesthood.

But the Negro was not left to himself. The best Christian people of our land went into the hedges and by-ways and compelled him to come into our environment where his growth must be slow and rapid. How fortunate this was for him. If by some means an alliance had been formed between the Negroes and the baser white people against the best Christian whites, it would have retarded the civilization of the South, in short, of the whole country, a thousand years, if not longer. The Christian white people did this not from any sentimentality, but because they knew it to be a duty and because they knew that they must lift the Negro up, or the Negro would pull them down.

No nation can long exist where ignorance and sin play in its back yard. Where the Negroes have been kept ignorant and suppressed, their sinfulness, in its silent power, has pulled the white people down. In some of these communities we find white boys descended from the best Virginia and New England stock reduced to a state which is simply pitiful.

But the special lesson we wish to bring to our readers is this. You were not left alone, but the best Christian people came to you with the best civilization and gave you a chance by rapid growth to make something of yourself. If they had not done this you would have lost a thousand years of usefulness, and you would have been the means of wrecking their civilization. For this kind service you ought to be profoundly thankful and you ought to remember that your salvation depends on your modesty in this cooperation. These opportunities will not always abide. The next five hundred years may witness many changes in which you may be ground between the upper and another millstone. You ought to fall to work with the greatest alacrity while it is day.
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.
PR1CE PER ANNUM $1.00
Send all Communications to
THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.
ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE AT EDWARDS, MISS.

Personals

Thos. R. Frost writes:

Last Sunday we observed Educational Rally. We had three services. In the morning, Alexander Martin, a student at the S. C. L, spoke. We had a good service and took up a collection of $6.11. In the afternoon, our pastor, Eld. H. G. Smith, being absent, Pres. J. B. Lehman gave us a splendid sermon. In his sermon he tried to give us the thought that one should live for others. The collection amounted to $3.35. At night Bro. Tyner spoke. His talk was along the line of how people who call themselves Christians should live. A collection of $3.25 was taken up. Among the visitors was Roderick Morrison of Morning Star Baptist church, who spoke good words.

Educational Rally Collection

Georgia West reports that a collection was made in the Sunday-school, the Southern Christian Institute, in Edwards, which raised $300.00. The Junior C. E. Society collected $25.00 of this and the regular church collection amounted to $75.00. Almost all of the girls who recently lost all in the fire and received such generous aid from friends, gave $1.00 each. Almost none of students gave less than 25 cents. The great majority gave $1.00 and some gave as high as $2.00. The parents of those children should feel justly proud of what they did. We assure them that the teachers feel proud of them.

The church at Southern Christian Institute took up a collection on Thanksgiving day of $100.00. The Junior C. E. Society collected $25.00 of this and the regular church collection amounted to $75.00. Almost all of the girls who recently lost all in the fire and received such generous aid from friends, gave $1.00 each. Almost none of students gave less than 25 cents. The great majority gave $1.00 and some gave as high as $2.00. The parents of those children should feel justly proud of what they did. We assure them that the teachers feel proud of them.

We received a gift was the Lee Avenue church, Nashville, Tennessee whose pastor, Preston Taylor, sent $25.02. The third gift received was from the Winston-Salem, High Maple St. Sunday-school, North Carolina, E. H. Martin saying they observed the Rally Day in the Sunday-school, Sunday, Nov. 22nd., and sent a gift of $2.04. The fourth gift was from the Moultrie Sunday-school, near Port Gibson, Mississippi, Mrs. Sarah S. Blackburn of Port Gibson sending $1.00. In the post of Thursday morning three churches in Texas reported as having observed the Educational Rally Day and their gifts are as follows:-

Miller's Chapel, Belvilles, Texas, by A. B. Miller, $2.00 and St. James church, Lyons, Texas, by W. B. Washington, $1.05, and Hillsboro Mission, Texas, by J. H. Fielder, $1.00.

This report reaches to the first mail Thursday. Farther report will be made in the next issue of the GOSPEL PLEA. C. C. SMITH

In addition to this we have reports as follows:

The church at Edwards took up a collection of over $12.00. They have not yet fully decided whether they will meet some of the necessary expenses out of this or send it all in and have a church rally another day.

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The church at Plumberville, Ark., observed the day and took up a collection of $2.15. This is the church where the state convention was held. A few years ago they were anti-missionary, but now they are happy in their new-found service.

Green West reports that a collection was taken up at Forest Grove but they are not satisfied with the amount and will try it another day and send all in.

We expect to have a steady stream of reports each week now. Surely the thousand dollars mark will be passed. Mississippi must make it $200.00 this year. Surely all the states can catch up with what their children have done. It is true it would be scriptural if it could be said, "A little child shall lead them," but it did not mean in collection for education.

The following item is taken from the Christian Messenger, published by M. E. Harmon at Jackson, Mississippi:

It is with profound regret that we announce that a great fire has visited our school, the Southern Christian Institute, in Edwards. We learned this from our weekly papers, the Standard, Evangelist and Courier. We have not learned the particulars or the extent of the fire. But we know this: J. B. Lehman has done a great work in Edwards, and our people here in Mississippi should lend all the encouragement possible in this undertaking. The Negroes in his school are taught the right way, and those turned out from that school are the most desirable laborers, teachers, and mechanics that are to be found in the Negro race. No man can live in a place for nearly twenty years, take hold of as undesirable a situation as Lehman did, win the respect and confidence of all as he has done in Edwards, who is not doing a great work. We want right here to pledge our friendship to, and high regard for the work in which this brother is engaged.
Heart To Heart Talks
With Our Young Folks.

Uncle Isaac always is looking out for good things about any of our schools. I clip the following from the Iowa Tidings, written by Miss Newcomer, who visited the Iowa Grade School on her way home from the New Orleans Convention: "Some of these boys and girls walk five miles night and morn, often with the mud from the clay soil shoe mouth deep, but they are faithful in their attendance and many having a taste of knowledge gone to other schools. Five boys and girls went to the S. C. I. this year. Bro. Isom Franklin, the principal, is a graduate of the S. C. I. Bro. Luther Brooks, who assists and who has charge of the Bible Department, is also a graduate of this school. We could not fail to be impressed with the modesty of these teachers and their anxiety to learn of anything that would be helpful to them. We were met and welcomed by Sister Roxie Sneed, a graduate of the S. C. I., so earnest and capable, who showed us into the dormitory that served as home for the teachers and girls who boarded in the school. Mrs. Franklin, the principal's wife, had been called away by the death of her mother, but Miss Tyson, the other lady teacher, filled her place as hostess. Miss Tyson is a graduate of the Calhoun school and also of the Hampton Institute, and impressed one with her force of character and capability."

It isn't too late yet to join the Dollar League for Educational Rally. No people ever gave of their money to a more worthy cause than this.

MY LETTER BOX
Fred Walker, Schieffelin, Liberia, Africa:

Dear Uncle Isaac, I take great pleasure in writing you a few lines, hoping and trusting they may find you well as they leave me the same. I have been going to school eight years, not to this teacher, Mr. Kenoy. I started to his school the twentieth of April, 1908. I am very sorry I have not written you before now. Our little school is getting along very well. The distance from our house is three miles, but I am trying my best to study more and more.

I want to come over there some day or another. I am fifteen years old. My studies are Grammar, Arithmetic, Geography, Reading, Physiology, and Spelling.

This is my first letter to you. You may think that there is nothing but Walkers in Schieffelin. My father's name is William A. Walker. We are no relation to those who wrote last.

I am trying very hard to learn all I can in school; I can see where I can be useful if I can use my time right.

I hope to read my letter with those of the young people in Uncle Isaac's column.

Minnie S. Mitchel, Kerrs, Arkansas:

Dear Uncle Isaac, will you welcome a stranger into your happy band? I have wanted to write so often but seemingly every time I would start my courage would fail. I enjoy reading the Gospel Pledge and more especially the Heart to Heart Talks. Now if I see this in print I may call again soon.

Are you going to try to get that daily paper? The offer still holds. Influence a lot of your young friends to write letters and post cards to Uncle Isaac before Christmas. The one who has the most sent in from his or her town will get the daily. Why don't you push this a little? Remember, my address is: Gospel P. O. (Uncle Isaac) Edwards, Miss.

I am one of the students who have been going to school eight years, not to this teacher, Mr. Kenoy. I started to his school the twentieth of April, 1908. I am very sorry I have not written you before now. Our little school is getting along very well. The distance from our house is three miles, but I am trying my best to study more and more.

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I have already received reports of a large number who have joined the Dollar League but some have not been heard from. Uncle Isaac would be glad to get the names of every one of his young folks who give as much as a dollar for the Educational Rally.

An M. C. I. Graduate.

Dear Editor:

Below is a transcript from a letter we have recently received from Howard L. Cole, one of our graduates. We felt that it was too good not to be shared with our friends.

That Howard was a brilliant, studious boy is indicated by the fact that he completed our course by the time he was sixteen. That he was, and is yet, ambitious can be gleaned from his letter. He managed to get into the navy just in time to accompany the U. S. fleet on the recent cruise around the world.

U. S. Battleship Alabama.
Brooklyn, N. Y.

My Dear Professor:

After one has graduated and gone out into the world to work out one's fortune he finds little time to think of the dear old school and school days. But there are times, when the day's work is done and a few seconds can be spared to let the mind wander, that we think of the days gone by and the lessons learned in school.

I want to know how the school is getting along. I want to know of the classes that are going out and their size. I want to know if the number in attendance is increasing or decreasing. In short, I want to know all about the school that is nearest and dearest to me,—the institution that taught me what I know, and gave me a running start.

Since I left you all I have wasted some of my time, but not all. I joined the navy to get a practical knowledge of the world in general. And in my spare moments I am taking a course in Chemistry from the International Correspondence Schools.

When I get out of the navy, I expect to know the world and to try to be known by the world.

Give my best wishes for their success to all of the students, and tell them to learn all they can. Tell them they have no time to throw away for they will need all they can learn and more when they get out in this world where everyone turns them the cold shoulder.

Professor, I have prayed earnestly for your success ever since leaving my old school, and I truly hope

(Continued on 7th page.)
North Carolina.

To the Editor of the Gospel Plea:
The Lord has recently added to our number a woman from the Baptist Church and a young man by Primary Obedience.

Monday night 7:30, Nov. 2nd, we graduated a class of eight (8) who had completed a course in Herbert Moninger's Training for Service.

The program was nice. Some of the best literary and musical talent in the city took part. Namely: Prof. S. A. Smith, Principal of Colored Graded School; Rev. Gibson, D. D., Grace Presbyterian church; Mrs. Gibson, Mrs. A. I. Christian, Mrs. Wood, and a number of others. Prof. P. H. Mosse, Dean of the Bible Chair in the M. C. L., Martinsville, Va., delivered the address to the graduates, and Rev. J. A. Hopkins, Pastor of the 4th St. Christian church (white) had the honor of awarding the diplomas. Prof. Mosse's address was a masterpiece of oratory, and was highly appreciated by all who heard it. The class was taught by the pastor.

We have received sample copies of the Gospel Plea for Educational Rally Day Nov. 22nd, and are pushing the business. We hope to raise a good collection on that day.

Pray for us.

R. L. Peters.

Winston-Salem.

The Work of The Christian Woman's Board of Missions in India.

In October, 1881, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society decided to co-operate in establishing a mission in India. In September, 1882, the company sailed. We sent four young women, Ada Bord, Mary Kingsbury, Mary Graybiel and Laura V. Kinsley, G. L. Wharton and L. Norton and their wives were sent by the Foreign Board. Mr. and Mrs. Wharton located in Hurdah, Central Provinces. Mr. and Mrs. Norton soon withdrew from the work.

M. D. Adams and wife were sent out soon after the first company of India missionaries. These, with Misses Kingsbury, Graybiel and Boyd, went 200 miles east from Hurdah and opened a station at Bilaspur, where the Foreign Board built a bungalow, or Mission house, for their workers, and we built one for ours. Later we built a school-house and an orphanage in 1884. A dormitory and hospital, in 1889 another orphanage dormitory was built. To these have been added school-houses, dispensaries, and additions to the orphanage, as the growth of the work required.

When three of our first missionaries to India went to Bilaspur, Miss Kinsey remained at Hurdah. In 1887 she married Rev. N. Mitchell, a missionary laboring in Bombay. While in England, Miss G. B. Gordon, of the Disciples Board: From his own Bible study he was already in full sympathy with the principles of the Disciples. While on a visit to Bilaspur, previous to their coming to America, in 1888, he was immersed by Mr. Adams and identified himself with the Disciples of Christ. After spending four years in this country they returned to India in 1898, and with them Misses Ada Kinsey, of Portland, Ind., and Mattie W. Burgess, of St. Joseph, Mo. They opened a station at Bina for native, Eurasian and English work. The buildings here are a Mission bungalow, orphanage, school chapel, dispensary, small hospital, houses for native helpers, and houses for the lepers. On returning to India in 1884 from her furlough in this country, Miss Graybiel was accompanied by Miss Adelaide Gail Frost. They opened a station at Mahoba, Hamirpur District, United Provinces, and were cordially received by the people. In 1895 Miss Elsie H. Gordon was added to this station, also a native evangelist and his wife. In 1896 a physician, Dr. Ross Lee Oyer, was sent out, but the demands upon Dr. Oyer's time for the care of famine orphans were so great she was not able to formally open a medical work. She became orphanage mother to the many girls rescued from the jaws of famine in this station. There are many Mission buildings here. Among them are the Mission bungalow and offices, the school chapel, orphanage, dispensary, houses for native workers, and the Indian hospital.
Mr. N. Madsen and his wife, Bessie Farrar Madsen, opened this station, which is about sixty miles from Glaserpur, in the Central Provinces, going to Pendra Road soon after their marriage. Mr. Madsen came to our Mission in India, having heard the plea made by our missionaries and is making efforts to reach the people of this kingdom. This station is named in memory of Miss Florence Briscoe, of Bethany, Neb.

Mr. and Mrs. Madsen are trying the experiment of founding Christian villages, and the project is being studied with great interest. The buildings are a chapel, bungalow, school-house and horses, for helpers.

CALCUTTA

Work opened December 13, 1906.

Upon reaching Calcutta in December, Mr. and Mrs. Forrest at once found more than their hands could do. Mr. Forrest secured rooms for his Bible classes in the excellent building of the Young Men's Christian Association, and immediately commenced to give Bible lectures and to organize Bible classes. In making his first report, in 1901, he gave account of fifty-five meetings with an average attendance of 199. He had delivered addresses in the lecture hall of the Young Men's Christian Association and held open air meetings. He found men eager to receive Bible teaching. The close of the second year found the prospects of this most important and far reaching work we had yet undertaken in India increasingly bright, but on the 25th of March, 1906, Mr. and Mrs. Forrest were compelled to return to the home land.

Almost from the beginning of her residence in India the climate had made Mrs. Forrest ill. She was compelled to remain in the Himalaya Mountains, a thousand miles away from her husband. Here Baby Robert was born, and here his little form was laid to rest.

After the death of our beloved and honored President, Mrs. O. A. Burgess, May 12, 1902, it was decided to erect a Mission building in Calcutta as a memorial to her, it being thought no more fitting tribute could be paid her, in view of her profound interest in the Calcutta enterprise. A little more than $24,000 was contributed for this purpose.

It was not until November, 1906, that we were able to place a successor to Mr. Forrest on the field. At this time W. C. MacDougal took charge and is finding ample opportunity for the employment of this time and strength. The erection of the Burgess memorial building will not be undertaken until Mr. MacDougal is familiar with his field and work and will thoroughly understand its requirements.

The work in Rith, Hamirpur District, United Provinces, was commenced in November, 1902, by Mr. and Mrs. Walter G. Menzies, of Kansas. This station is named in honor of Dr. H. Gerould, of Cleveland, Ohio, for years a trusted friend of our organization. Dr. Gerould was called into the presence of the King in 1891. Later Mrs. Gerould visited India, selected the site of the station, purchased the ground, and furnished the money for the erection of the bungalow. She also provided Mr. Menzies' salary for several years.

In July, 1903, Mr. Menzies wrote:

"We entered Rith the middle of November last year, the building of the bungalow claiming our attention. The plot of ground, situated a quarter of a mile from town, covers fully three acres. The bungalow, facing the west, is in the center of the plot. It has a frontage of 82 feet, the width being 42 feet, including verandas. It contains a sitting room, dining room and two bedrooms, all of equal size.

"The inclosure of the land consists of a wall on the east and west, a wire fence on the south and a hedge fence on the north.

"We began building the bungalow November 16, and it was ready for occupancy May 20, so that, with the exception of the veranda roof, all the above work was completed in six months.

"In 1904-05 Mrs. Gerould again visited India and secured an additional three acres of most desirable orchard land adjoining the first purchase. This plot contains a living well and a fine site for the Mission chapel, which was soon erected, also a school-house and houses for the native workers.

Mr. and Mrs. Edwin C. Davis opened the work in Mandha, Hamirpur District, United Provinces, the first of November, 1903. The Auxiliaries of Ohio raised the money to send Mr. and Mrs. Davis to India and to build the Mission bungalow.

In July, 1904, Mr. and Mrs. Davis wrote:

"The first season's work of the Ohio station extended from November 1, 1903, to the following July. The remaining months we spent in Maloba, substituting for regular workers there, and in study at the hills. Early in November, 1903, we pitched our tent on the site of the Ohio station. The first audience soon gathered, to which we spoke as best we could, of our purpose in coming and of the love of our Savior. At this time bazaar preaching was begun twice a week, with Yakub Ali as chief speaker. In this manner, and one year from the date of the arrival of your missionaries on the field, the work of the station began on land owned by our National Board. The deed of sale was obtained in July, 1903.

"We rented a good house in the bazaar, with rooms and an open court. Our object was to have a meeting place for preaching on Sundays, which would be more quiet than the bazaar and where interested people might come for conversation. Our Sunday afternoon meetings in the open court were quite well attended until the hot weather drove us outside under some large trees, where we continued to meet each Lord's day.

"The people of Mandha are chiefly Mohammedans; in the surrounding villages Hindus predominate. We have sold several copies of the Urdu New Testament, and have given away hundreds of tracts in both Urdu and Hindi."

The buildings are the Mission bungalow, Boys' Orphanage and houses for native workers. The necessary buildings for the medical work of Dr. Crozier will be next in order.

(CONTINUED ON 7TH PAGE.)
Christian Woman's Board of Missions.

All C. W. B. M. dues; that is, ten cents a month paid by each member, and all special collections of the auxiliaries, should be sent to Mrs. M. E. Hartman, 612 East Market Street, Indianapolis, Ind. Send the money at the close of each quarter.

Adaline E. Hunt, EDITOR
Texas.

Some of the Good We Saw While Visiting.

We think there comes no greater joy to a human being than to return to his former home and receive a welcome from friends and relatives that makes one forget for the time being the cares and burdens that one who is really serving the Master, and anxious beyond any selfish ambition to see this kingdom grow, and that others may know of His goodness and enjoy some of the blessings, that only can come to those who are His servants. In laboring in our various fields and among strangers our plans and sacrifices may not at all times be understood, and at times we may feel as though the burden is more than we can bear. So to go to one's own home and leave all matters at your new home at home, and throw yourself out to simply renew old acquaintances and grasp the good that we can, will serve as a stimulus to send one home attempting greater things in His name.

This joy was mine while visiting in Kansas, and while I am now a Texan I fear I am a better Kansan than a Texan as I have longer lived there than here. I had no idea that in my home going I would find the Kansas State Convention in session, but so I did. Although in the midst of a snow storm they had a large delegation of consecrated men and women; and while the Convention was white yet the Negro Disciples are present with them and have numbers on the program. This year one of the Juniors from Topeka church was on.

When I think of and continue to meet the consecrated set of men and women that Kansas has produced and is yet producing, it makes me feel and appreciate the beauty of being with such men and women. These lives touched me in a very peculiar way, and that is to see the littleness of my work as compared with others, and then it lends me a new spur to attempt greater things in His name. As I sat in their sessions I prayed for the day when we Negro Disciples will lay aside our selfishness and see the great need of gaining the world for Christ rather than "burst and break up unless we can run things." May we as a church learn the great good of cooperation, and see as the one object in life "soul saving." At this meeting our own Bro. C. C. Smith, (and we say our own because his is a life of sacrifice for our race) made an appeal for our people, and there were Bro. and Sister Merzies from India, presenting India's plea, and Sister Harrison with the Centennial Cause, and their own Supt. of the Kansas work making a plea for the foreigner in their midst, and as these made their pleas their pocket-books flew open and thousands of dollars were pledged for an enlargement of the work. It seemed to me to be the right spirit, "the world for Christ."

Again I prayed for the day when God should bless this our race for the consecrated lives that are being given for our race, and that the day may not be far distant when we shall have a body of consecrated men and women planning to lift up our people.

My next pleasure was to be in my home church and meet there the faithful ones with whom I had labored and then to have that sweet communion that comes to us when in fellowship with Christians.

"Seek ye first the Kingdom of Heaven and all things shall be added on" comes again and again to the child of God and we find no time to waste but to labor faithfully until the end. Then my next pleasure was to be with friends in their homes and to hear my sister's home where there was the merry prattling of children to make us both happy, was a blessing sent from heaven.

And then to try and be present at the different places I was invited where no pains were spared to make my stay pleasant added another source of comfort, and taught me again the great comfort in having true and tried friends. So baby and I landed in Texas on the 20th with new energy to begin a year's work. Praying that He may guide me in all things.

I am yours in His service,
Mrs. Wm. Alphin.

Waco.

Chisel in hand stood a sculptor-boy
With his marble block before him,
And his face lit up with a smile of joy.
As an angel-stream passed o'er him;
He carved the dream on that shapeless stone
With many a sharp incision;
With heaven's own light the sculpture shone—
He had caught that angel vision.
Sculptors of life are we, as we stand
With our souls uncarved before us,
Waiting the hour when, at God's command,
Our life dream shall pass o'er us,
If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own;
Our lives that angel-vision.
—BISHOP DOANE.

NOTES.
The Mt. Beulah Juniors are very happy over the result of their Educational Daily Day collection, which was $25.00. Several of the Juniors gave $1.00 each.

We are planning for a good C. W. B. M. Day program. Mrs. Lehman has it in charge. We hope to get several new members and a good offering.
THE WORK OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS IN INDIA.

(Continued from 5th page.)

Work had been conducted in Jhansi from Bina for some time, but it was formally opened as a station in 1906. Land has been secured and a Mission bungalow erected for Mrs. Lohr, who opened the station, and for her assistant, Miss Oser. A second bungalow will soon be erected for Mr. and Mrs. Vonroo, who have charge of the evangelistic work. The need for medical work is so great that Mrs. Lohr has been meeting it as best she could.

Jhansi is a very important railroad and manufacturing city, and is deemed one of our most important stations.

Work had been conducted in Kulpharah from Maloba for some time. Through the generosity of Mrs. C. G. Ferris, of Detroit, Mich., Dr. Oser was returned to India for the work of the Women's and Babies' home, which had been commenced at Rath by Mrs. Menzies. Mrs. Ferris added to her kindness by giving the Board five thousand dollars for the equipment of Kulpharah for Dr. Oser's work. She named the station.

In Dr. Oser's annual report for 1907, she wrote:

"On January 19 the women were removed from Rath to Kulpharah. We had no place in Kulpharah at the time, but the headman of the town gave us the use of an old building for as long as we wanted it, and the women were housed there. I lived in a tent quite near. We secured land and had mud buildings ready to move into by the first of May. We have in the house now nineteen women and five children. I of the women were baptized on June 17, 1907. They are nearly all Christians now. Miss Jessie Campbell joined me about the middle of June. She has opened a primary school for boys and girls, and also zenana work in the town of Kulpharah. We have Sunday school in the town and one with the women. We have tried to carry on school work with the women also, but it has been irregular." A bungalow is being erected for Miss Oser and her assistant.

**SUMMARY FOR INDIA—1907.**

- **Stations:** 10
- **Out-stations:** 20
- **Missionaries:** 32
- **Assistant Missionaries:** 7
- **Native workers:** 121
- **Total number of workers:** 139
- **Christians:** 723
- **Baptized during year:** 30
- **Hospitals:** 4
- **Dispensaries:** 30
- **Patients treated:** 63,670
- **Day schools:** 4
- **Pupils in day schools:** 1,137
- **Orphanages:** 4
- **Children in Orphanages:** 350
- **Leper mission:** 1
- **Women's and Babies' Home:** 1

So we learn that a great work is being done by the Christian Woman's Board of Missions in India—"Sad, sad India," in be-nighted, idol-worshiping India.

It is the work of the Christian Woman's Board of Missions which is learned of in observing the Educational Rally Day. This Board is doing a great work not only in our own land but in Jamaica, in India, in Mexico, in Porto Rico, in South America, in New Zealand and now it is aiding our own Jacob Kenoly in his wonderful work in dreadful, heathen Africa.

Ministers of the churches, this matter is laid upon you. If you do not lead out and see that this Educational Service is held in your church, see that your people learn of the great work being done in our own land and in other lands, what kind of ministers and pastors are you? Think of these things earnestly. As you lead so, largely, will your people be. Responsibility is laid upon you. Again, if you observe Educational Day—learning of the great work being done for Christ—it will prove a blessing to your own church. Try it and see. The selfish, narrow church is the one which cannot support its own work and pastor. The broad, enlightened church with a vision of world-wide service for Christ and righteousness is the church that can support its own work and pastor and then help in sending the "Good News" to those who have not heard it.

AN M. C. I. GRADUATE.

(Continued from 3rd page.)

you may continue to have courage and lead it in line with other schools of its kind.

Hoping that this may find you and Mrs. Thomas and the children well, I remain as ever,

Your faithfully,

HOWARD L. COLE.

We have enrolled 53 students so far, and there are several others yet to come. We are expecting to reach 60 at least.

The boys are working on the fence in spare time, tightening wires, straightening and whitewashing posts. Already the property begins to look like a new place.

We take this opportunity, too, to extend the S. C. I. our heart-felt sympathy in the loss of dormitory. We shall before long express this sympathy in a more tangible form.

JAS. H. THOMAS,

Martinsville.

A Sermon In Rhyme.

If you have a friend worth loving,

Love him: yes, and let him know

That you love him ere life’s evening

Tinge his brow with sunset glow;

Why should good words never be said

Of a friend—till he is dead?

Scatter thus your seed of kindness

All enriching as you go;

Leave them; thus the Havrest-giver

He will make each seed to grow;

so, until life’s happy end.

You shall never lack a friend.

T. H. BROWN.
Lesson II.
Lesson for December 13.
Edited From Standard Bible
Lesson.
SOLOMON DEDICATES THE TEMPLE.—1 Kings 8:1-11.


Golden Text.—I was glad when they said unto me, Let us go unto the house of Jehovah.

INTRODUCTION.

It seems that David spent much time during the latter part of his reign gathering together material and workmen for the erection of the temple. The tabernacle in the wilderness was for a wandering people. Now that the Israelites are settled in Canaan, and the kingdom is well organized and peace prevails, the time has come for a more permanent structure for the worship of God. The building of the temple marks one of the most important eras in the history of Israel.

This temple was built from white limestone, largely taken from quarries under the city itself, with beams and inner walls of cedar, fir and red sandalwood (almug trees,) overlaid as was the roof, with pure gold. The inner walls and doors were carved with palm trees, cherubim and flowers, all with precious stones. Six hundred talents of gold were spent in gilding one room of the temple, (the Holy of Holies,) It is said that the thickness of the gold which covered the walls, the ceiling and the floor of the Holy of Holies was an eighth of an inch. The metal was not beaten out into leaf for gilding; it was laid on as solid plates, and fastened with golden nails.

The temple was rectangular in shape. It was sixty cubits long in the clear from east to west, and twenty cubits wide from north to south. Some take the cubit at half a yard, and a scarcely any estimate, it must be admitted that these dimensions are but small in comparison with Christian churches and Mohammedan mosques, but these are intended to contain great numbers of worshipers.

After the building of the temple was completed, the Solemn dedication took place with the greatest magnificence which the king and the nation could display. “The day of the dedication of the temple was one of the brightest days of Jewish history.”

“A day in golden letters to be set Among the high tides of the calendar,”

for on that day the holy and beautiful house, which had been seven and a half years in building, for which preparations had been made for a much longer period, and on which a force of some one hundred and sixty thousand workmen had been employed.

EXPLANATORY.

1. Elders . . . . heads.—Solomon assembled all the leaders of the people to witness the dedication of the temple. To bring up the Ark of the Covenant of Jehovah out of the city of David, which is Zion. Mt. Zion was the western of two principal hills upon which Jerusalem was situated. Here David had placed the ark till the temple was completed.

2. Month Ethanim.—The latter half of our September and the first half of our October.

3. The Priests took up the ark.—On this great occasion, the dedication of the temple, all the tribe of Levi without regard to their courses, the whole priestly order of every class, attended.

4. They brought up the ark.—Before removing the ark an immense sacrifice was offered before it in behalf of the king and people. Then, in solemn and glad procession led by the king and followed by the princes and the people, the sacred symbol was reverently borne by the priests to the temple. HOLY VESSELS.—Perhaps the brazen altar, certainly the altar of incense, the table of showbread, the candlestick, and also the brazen serpent.

5, 6. Nor numbered for multitude.—A phrase expressing a very great assembly. Brought in the ark . . . unto its place.—The temple, though richly beautified, while without the ark was like a body without a soul, or a candlestick without a candle, or (to speak more properly) a house without an inhabitant.

7. Cherubim.—The lid of the ark of the covenant on which two figures of cherubim stood, was called the “mercy seat.”

8. The staves.—Poles, overlaid with gold, by which the ark was carried. End of the staves were seen from the Holy Place.—The staves were evidently so long that the ends projected into the curtains which divided the Holy of Holies from the Holy Place. This would show the priest that the ark was in its place, although they never saw it. Only the high priest entered the Holy of Holies, and he but once each year.

9. There was nothing in the ark save the two tablets of stone.—Amid all the new splendors of its dwelling, the ark of the covenant was the same as of old, it contained nothing but the two tables of the law, which Moses had placed in it at Mount Sinai.

10, 11. When the priests were come out . . . the cloud filled the house . . . so that the priests could not stand to minister.—As the priests retired from within the vail, the Levites and their sons, arranged in their three courses of psalmody, with all instruments, and clad in white linen robes, burst forth with the sacred chorus praising Jehovah, “For he good; for his mercy endureth forever.”
THE GOSPEL PLEA.

"PREACH THE WORD."

Vol XIII. Edwards, Mississippi, Saturday, December 12, 1908 No 48.

Helpful to All.

We Pay for What We do not Do.

We have had a striking example recently of the truth of the above statement. During the past twenty years it has been manifest, more and more, that the people could not be made to work the roads. All who could do so, got out of it, and those who had to go, got out of doing any work by refusing to work except as they were driven to it. There is no place in the United States where a good road could be kept up with less work than in this section, but the people refused to do their duty and so we had miserable roads. Finally the supervisors decided to get the road worked by contract and each man subject to road duty was assessed three dollars road tax. We do not have at hand the total amount of this tax, but we presume it is considerably over two hundred thousand dollars. This tax was due last October and, since none were accustomed to pay so early, a fine of over two dollars is assessed on each one. This will make an expense of over five hundred thousand dollars to a county. One merchant in Edwards sent in for all his men and the bill was considerably over two thousand dollars. While it is yet too early to judge, the indications are that the roads will be less passable than they were in the old way.

Thus we have added on ourselves an additional burden and at the same time we have not gained much in good roads. Heretofore, we always worked the roads when the work on the farms was not pressing, so road work cost us nothing. Now the only way to do is to pay the bill out of our summer's crop or get out and work for wages when work is plenty. It is clearly to be seen that this road tax is a great burden on the people at a time when they cannot afford it.

But no one but the people are to blame for this. We pay for what we do not do. He who will not do his work well voluntarily must serve as a slave. He who tries to get out of work gets into it deeper. The best way to get out of work is to do it well.

After all, this is not only the law of road work, but it is a law running all through our lives. We must either lose our lives in a larger service in which we find the richest things, or seek to save ourselves the effort and lose all in the failure. The road men tried to save themselves from doing work and so lost themselves in a heavy tax. This will be true in a higher system. If we do not willingly expend our energy in building up a school system for our children, they will grow up in ignorance and we will be heavily taxed to keep them from running us. Some people have opposed education and already they are complaining about the criminal tendency of the people. If we do not spend a dollar to erect a school, we will have to spend five to build penitentiaries. He who thinks the educated man offensive to him, must have his family run in upon the criminal. None of us are exempt from this law. The white people can not shift the responsibility on the Negroes nor the Negroes on the white people. All must go at it. We have certain problems to work out and this can be done only by a united effort. Christ has commanded us to teach all nations. If it would be dangerous to teach all nations, he would have told us so. It is not dangerous but it is the one thing that will avert the world's great danger. Christianity is the only power that is capable of grappling with the situation. The politician is utterly unfit, for his whole life is a work for self against others. The Christian people alone can be wise enough in this matter. If God intends that these two races shall remain distinct, then the Christian people alone can maintain it; for the sinful will not restrain their last. If God intends that these two races and all other races shall amalgamate, then the Christian people alone can carry out God's will honorably.

Then we say to all Christian workers, up and doing. Give of your best to the work. The work is of two kinds. (1) Personal work. An auxiliary must be organized in every church. You can go and visit those people on your own account and can tell them of the work. We must not look for pay in everything. The entire work of the church is a work of sacrifice. (2) Paying. When collections are taken the money is needed to build up schools and pay men and women who give their whole time to the work. Do not let anything stand in the way. We are in a great work. All Christians are at it. There must be no strife as to who is the greatest. Every one who is prepared to do humble service is needed. If he will not work unless he can own and control, he is utterly unfit. The Lord's work must be done by more humble workers.

The work we have to do must be done now. If by any means we should leave it undone, it would cause great hardship for the people of the next generation. Many difficulties we now have are due to the fact that there was no adequate school system fifty years ago. One generation pays for what another neglects.
Personals.

— Some time ago we spoke to our subscribers about their dues. This is a small matter with each one but it is a big thing for us. We will next week send each one a statement of his dues and then the post office authorities require us to cut off those who are too far behind. Brethren, will you not remember us?

— We clip the following from the Utica News, Utica, Miss.—

Mr. Henry W. Beecher Matthews in charge of the mechanical division announces that he will open up the saw mill next week as the cotton ginning season is about over. Mr. Matthews is placing the brick machine in position, and hopes to open up this division next week.

The farm is under the direction of Rev. H. G. Smith. As the popular phrase goes, "It is up to him" to build up a department that has not been successful the past two terms.

Rev. H. G. Smith and L. C. Jones spoke at Morning Star church, Learned, Miss., Thanksgiving afternoon. An educational rally was in progress which had been set in motion by one of our senior students, Mr. Fred Morriaga.

— From a letter we learn that Robert Brooks, one of the S. C. I. students of the early '90s, is holding a position as clerk in the Government navy yard at Portsmouth, Va. He wrote asking for the numbers of the Plea that told of the work of the C. W. B. M.

— We are informed that Eld. S. W. Scott will likely be the new pastor of the 8th Street Christian church in Kansas City, Kansas. Should he take up this work we wish him every success.

RECEIPTS FROM EDUCATIONAL RALLY DAY, FROM NOVEMBER 26th, TO DECEMBER 4th, 1908.

Mound Bayou church, Miss., — by J. N. Turner, ............ $2.05
Pleasant Hill church, Virginia, — by Judia A. Stovall, ........ 1.30
Southern Christian Institute church, Miss., $75.00

Junior Society, $25.00, by J. B. Lehman — 100.00
Bethlehem church, Texas, — by J. B. Stratton, ..... 2.00
Bethlehem Sunday-school, Texas, by Miss E. J. Carter, .... 1.50
Jonesboro church, Tennessee, — by Jas. E. Baker, ........ 3.14
North Tazewell Auxiliary Virginia, by Mollie M. Harman, ... 5.00
Montgomery, Ross St. church, Alabama, — by Jas. Freeman, Sec., 1.00
Christian Tabernacle, Mississippi, by John Carter, ........ 1.00
Making, in all, $166.00 in the Rally Day Fund to date.

I wish to call attention to the splendid offering from the Southern Christian Institute. We thank the President and teachers and students and also the Junior Society for this splendid gift.

C. C. Sumr.

Southern Christian Institute.

Don't forget the Home Defender Success Club Contest on the night of Dec. 16. Six young men will meet in the battle royal for oratorical honors. All friends in the community are cordially invited to be present.

Real rain has come at last. The boy who has been hauling water for more than two months, will stop now for a while at least.

Mr. Zimmer of Oklahoma City, Oklahoma, is spending a few days at the Institute. He delighted the audience Sunday morning with a beautiful vocal solo.

Examinations next week and then!

It is difficult to see where we are going to find room in our dormitories for the young people who are wanting to come after Christmas.

Among the recent arrivals at the school are three young men from Louisiana, one from Mississippi, and one young woman from Arkansas.

One young man is busy every day getting the place ready for the foundation of the new Dining Hall; two are kept busy making cement blocks. It won't be long before we can truthfully sing, "Working on the Building."

How silently, how silently,

The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.

No ear may hear his coming;
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

PHILIPS BROOKS.

Why wilt thou defer the good purpose from day to day? Arise, and begin in this very instant and say: "Now is the time for doing, now is the time for striving, now is the fit time to amend myself."

THOMAS A KEMPIS.

"Life's no resting, but a moving:
Let thy life be deed on deed.,

GOETHE.
THE GOSPEL PLEA.
these lines will not have the opportunity of going to a library and getting the many good books that are contained therein, but those who are in our schools can offer no excuse. Read, read, read! It is much more valuable to you than to make life miserable for all around you. For do you not know that when you are idle, then is the time mischief begin to creep into your heart. I never heard of boys getting into fights who were at home reading good books. I never heard of boys smoking cigarettes or playing cards who were lame with father and mother reading good books. No boy or girl can think good things, and at the same instant do bad things.

BRAIN AND MUSCLE.
According to Miss Loane, the author of "From Their Point of View," more men are tramps, and more women are miserable housewives if married, or underpaid slaves if single, because they cannot, or will not, use their brain power, than because they are too lazy for hard bodily labor. The amount of purely unintellectual drudgery diminishes every year, and the demand for industrious workers increases.

The author had one woman patient, a worker among London poor, a chronic sufferer, who managed to keep house and children in far more perfect order than vigorous neighbors always’ scrubbing and scouring. She was once asked how she contrived to do this, and she replied:

"I make my mind do three parts of it. It isn’t so much what I do, but what I stop from being done.

YOUTH’S COMPANION.

The Last Course.
BY MARY WHITLOCK.
After having done justice to, and while still lingering around the Thanksgiving table, a pleasant diversion may be offered by considering a few other tables:

What table is worth mentioning? No table.
What table may be regulated? Adjustable.

CHRISTIAN EVANGELIST.

The Optimist.

By Thomas Curtis Clark.
O a sad old world,
And a fair old world,
O a sad old world.

What table is deserving of regard? Respectable.
What table is very pleasant to the taste? Palatable.
What table is to be carried about? Portable.
What table can not be changed? Immutable.
What table belongs to a town? Constable.
What is the most grateful table? Thanksgiving table.
What table sometimes makes the small boy brown? Multiplication table.

National Dailygraphs
Some men succeed in burning all of their money without even warming things up.
Some men drink liquor to drown their sorrows, others to heighten their enjoyment, but both reach the same end.

The woman who never tries to succeed, never fails.

Imprudence, laziness and thoughtlessness are the proper standards of measurement for most of that which men call bad luck.
Reports from the Field.

ALABAMA.

Dear Editor of the Gospel Plea:

It has been some time since you have heard from me, but I am yet struggling in the Master's cause, and trying to help aid in the up-lifting of fallen humanity. The members of the Macedonia Christian church went together in August, 1908, and had the church painted, but it is not completed yet. It seems that the weak hands of these brethren who have been in this struggle from the beginning up till now, shall accomplish this great work, but sometimes we feel weak and almost faint on the way. However we take fresh courage and press forward and upwards, for we have often heard it said that the credit is not given to the ones who start only, but to those who endure to the end. Then when we think of the words of the poet who says, "There is always room at the top," we are helped in our struggle.

On a recent preaching day here, we had what is known as a Rally and our dearly beloved friends of Oxmoor assisted us in raising the sum of $22.84 for the benefit of the pastor and some incidental expenses, and we feel that we have been blessed although the panic is pinching us on every side. God's blessing is steadily on Oxmoor.

Our Christian Endeavor here, under the leadership of Brother E. D. Graham, is progressing nicely, our topics each Sunday being deeply discussed. If this work continues to improve like it has thus far, I am going to try, by the help of our Lord Jesus Christ and the prayers of my dear brothers and sisters, to organize a C. W. B. M. Auxiliary.

I am as ever yours in the cause, Annie B. Gym

Oxmoor.

Mississippi.

Dear Editor:—Will you please allow me space to report our quarterly meeting, held with the Christian church at Mound Bayou, Bo- livar County, Mississippi, on the 29th day of November, 1908.

The meeting was called to order by Bro. D. R. Richard, District Worker, who read the 2nd Chapter of Hebrews. Song, and prayer by Bro. J. N. Turner. The minutes of the previous meeting were read by the District Secretary. Rev. K. R. Brown was then given the gavel, and presided over the sessions. Following are the church reports:—Mound Bayou, D. R. Richard, Mound Bayou, pastor, $9.30; Indianola, J. H. Gill, Indianola, pastor, $2.00; Christian Tabernacle, John Carter, Burdette, pastor, $1.00; Educational Rally Day money, $2.00; Cash pledges, $3.75; Ministers' report, $1.25; Silver collection, $2.70. After this, State Evangelist K. R. Brown gave a very helpful lecture on Frugality and Husbandry, taking for his subject the present hard times. The writer preached at night to an appreciative audience. Following are the officers: John Carter, District Secretary; K. R. Brown, State Evangelist; J. T. Turner, Moderator; D. R. Richard, District Worker.

JOSH CARTER

Burdette

Mississippi.

Text—"For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized in Christ have put on Christ. Ye are all one in Christ Jesus. If ye be Christ's then are ye Abraham's seed according to the promise." Miss Roxie C. Sneed, Lum, Ala.

Dear Sister:—I had been expecting a letter from you through the Gospel Plea to the Colored Christian churches since our Convention at Fayette last August, and had looked for it from week to week. Now imagine my delight when I saw your letter in the Plea of Nov. 7th, and now I feel called on to answer you through the Gospel Plea as I wish to answer for the churches as well as for myself.

We did some things at Fayette that were not right, and it is these things that I wish to protest against. When we declared for a school to be owned and controlled by Negroes we only drew a color line, and when we draw a color line we divide the church, and when we divide the church we pull down the very work that we are professing to build.

You asked us to observe the Educational Rally Day, raise what money we could, and send it to Bro. C. C. Smith, 1365 Burdette Ave., Cincinnati, Ohio, because you believe the hand of God is in the work and every penny given will be added to many times by the C. W. B. M., and will be used to educate Negro children.

Yes we will observe the Day as you have said because we believe what you have said is true. Brethren, I count not myself to have apprehended but this one thing I do, forgetting the things which are behind and reaching out to the things which are before us, I press forward towards the mark of the high calling which is in Christ Jesus: Phil. 3:13-14. Let us get rid of the color line and race problem and go about our work as God would have us do. When we send this money to Bro. Smith let us remember that we are not giving him anything, but we are giving to the great work of charity. Bro. Smith is only an instrument of God to distribute the alms of the church; and what is it to us if God chooses a white instrument or a black one.

Since Christ has commanded us to go into all the world and teach all nations, this should be our work until the people accept the gospel just as it is. There is no race problem with God; He has no respecter of persons. In every nation he that feareth Jehovah and worketh righteousness is accepted of him.

The word race is also political, meaning a family. We use the war
that we may distinguish families, but the precepts of the gospel do not recognize the term. The precepts of the Gospel are God, our Father, Jesus Christ, our Savior, the Holy Ghost, our teacher, and all men our brethren.

Seeing the evil that the office of president is working with our State Convention, and after much thought on the matter I have decided that it is good to repeal the By-law that gives us a president and abolish the office of president and elect a moderator at each annual session for the succeeding one.

Write again, I like to read your letters; also those of the State Evangelist K. R. Brown, of Port Gibson, Miss., and Bro. Wm. Alphin, of Waco, Texas. They have the right ring in them.

John Carter.

The Work of The Christian Woman's Board of Missions In The United States.

After this article there will be three more on the work of the C. W. B. M. in the United States. One of these will deal with the University Bible work and another with the Chinese work and another with the work among the colored people of the South.

The United States

Forms of Work: Evangelistic, Pastoral, University Bible School, Industrial and Organizing. Number of workers in 1907, 268.

First Work.

The first missionary enterprise of the Christian Woman's Board of Missions in the United States was undertaken for the negroes in Jackson, Miss. In 1881 Mr. and Mrs. R. Faurot were sent to give them the same kind of help we were giving to the people of Jamaica. After thirteen months Mr. and Mrs. Faurot assumed charge of the Southern Christian Institute at Edwards, Miss., and the work at Jackson was discontinued.

Western Work.

In 1881 Miss M. Lou Payne, of Missouri, recommended co-operation with the American Christian Missionary Society in its work for the West. A circular was issued, calling for special offerings for the West, but the response was not encouraging. In August, 1882, J. W. Mountjoy, of Missouri, visited Montana, meeting the Montana Association in Helena. It was decided to propose to our Board to appropriate $1,000 to work in Montana, provided the Association would raise another $1,000. This plan was executed in 1883. The American Christian Missionary Society left this field for our Board, and it has attended to it since. In 1881 there were no church buildings in Montana, and but two congregations, those at Helena and Deer Lodge.

Extension in the Home Field.

Following these openings in the home field other opportunities for service were accepted, until the Christian Woman's Board of Missions has done evangelistic or pastoral work in the following named States: Montana, Colorado, Utah, California, Nevada, Idaho, Oregon, Washington, Alabama, Arizona, New Mexico, Indian Territory, Oklahoma, Arkansas, Kansas, Nebraska, South Dakota, Minnesota, Iowa, Wisconsin, Michigan, Missouri, Illinois, Indiana, Ohio, Kentucky, West Virginia, Maryland, Mississippi, North Carolina, South Carolina, Florida, Georgia, Louisiana, District of Columbia, Pennsylvania, New York, Vermont, Massachusetts, Maine, New Hampshire and Connecticut.

Educational Work.

Mountain Schools.

The Mountain Mission School at Hazel Green, Ky., was formally adopted by the Christian Woman's Board of Missions in the National Convention of 1885. The Kentucky members of the National Board were appointed to initiate the work. This school has grown until, in 1907, it has an enrollment of 283.

The buildings are Pearre Hall, a large brick school and dormitory building, worth $10,000; the Sarah B. Yancey Home for Girls, worth $6,000; the students' cottage and Swango cottage. At this time (December, 1907) a fine dormitory for boys is being erected.

In March, 1900, during the Congress of Disciples, held in Indianapolis, Ind., President J. W. McGarvey, of the College of the Bible, Lexington, Ky., spoke with members of our Executive Committee concerning the transfer to our organization of the Mountain Mission School at Morehead, Ky. This school was then controlled by the State Missionary Board of Kentucky. Following this conversation full conference was held with our workers. The State officers of Kentucky were asked to act as an advisory committee and to report to the National Board. In accordance with the wishes of the members of this committee Mrs. Atkinson, Mrs. Moses and Mrs. Darnall met with them and visited Morehead. The committee, after this visit and conference, recommended the acceptance of the offer of the Kentucky Missionary Board. The work was placed in charge of Prof. F. C. Button, 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. Since taking on this school, which at that time was valued at $8,000, Burgess Hall and Withers Hall have been erected, Hodson Hall and the school building greatly enlarged and improved, a farm of one hundred and twenty acres purchased and other improvements made, until the plant has become very valuable. The enrollment is 428.
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 JANUARY.

Text: The Working Basis of the Christian Woman's Board of Missions—Our Constitutions, Our Funds.

Hymn: "King Jesus Reigns."

Prayer.

Hymn: "When I Survey the Wondrous Cross."

Bible lesson: The spiritual working basis of the Christian Woman's Board of Missions is the commission of our Lord Jesus Christ. Matthew 28:19-20 should be read by the leader. Then let all repeat these words together with the leader as she slowly reads the passage the second time. In the same way Mark 16:15-16, Luke 24:47, and John 20:31, should be read by the leader and repeated by all present.

Hymn: "Savior More Than Life to me." To be sung as a prayer.

Business period.

Roll-call. Respond to the roll-call by naming some fund of the Christian Woman's Board of Missions. The same fund may be named more than once.

Offering:

"For we must share, if we would keep
That blessing from above;
Content to give, we cease to have;
Such is the love of love."

Program. Our Constitution.—The constitution of the Christian Woman's Board of Missions is the business foundation of the association and the law governing its policies. On the day of the beginning of the Christian Woman's Board of Missions there was adopted a national constitution and by-laws. There have been some changes and amendments, but our present national constitution and by-laws remain practically the same as at the beginning. There are also constitutions and by-laws for the Woman's Missionary Societies, the boys' and girls' societies and the Circles. At the National Convention at Norfolk, in 1907, there was adopted a state constitution and by-laws. These constitutions are all given in the "Historical Sketch," or they can be ordered separately from Mrs. M. E. Harlan, 152 East Market Street, Indianapolis.

The constitutions are free. The price of the "Historical Sketch" is 10 cents.

A comparative outline of the national and state constitutions:

NATIONAL CONSTITUTION.

Introduction.

Article I. Name and legal location of national association.

Article II. Object of national association.

Article III. Membership in national association.

Article IV. Seal of national association.

Article V. Officers of national association and National Board.

Article VI. Duties of Executive Committee of national association.

Article VII. The creation and discontinuance of national funds.

Article VIII. Annual meeting of national association.

Article IX. Relation of the national association to the work of organization.

Article X. Amendments to national constitution.

STATE CONSTITUTION.

Article I. Name and relation of state organization to national association.

Article II. Object of state organization.

Article III. Membership in state organization.

Article IV. Officers of the state organization and State Board.

Article V. Duties of Executive Committee of state organization.

Article VI. The relation of the state organization to national funds and the state development fund.

Article VIII. Relation of the state organization to the work of organization in the state.

BY-LAWS.

National.

1. Time of meeting of National Executive Committee.

2. Place of residence of National Executive Committee.


4. Duties of National President.

5. Duties of National Vice-President.

6. Duties of National Corresponding Secretary.

7. Selection of editor for Missionary Tidings.

8. Duties of National Recording Secretary.

9. Duties of National Treasurer.


11. The work of organizing and districting states by state officers under direction of national association.

12. Duties of district managers as outlined by national constitution.

13. Election of national officers and members of National Board.

14. Requests and Life Members for national association.

15. Amendments to national by-laws.

Missionary Tidings.

The Christmas gift which our Lord honors most is not that which cost the most money, but that which means most of love and sacrifice. He gives most freely who gives himself most completely.

Ring on, dear bells, and do not tire. Though men be deaf, and times be wrong;

Some ears will listen and rejoice;

Some heart will warm with hidden fire;

And, chording with the unseen choir,

Somb trembling but exultant voice

Will echo back the angels' song.

—Susan Coolidge.
MISS ALLISON'S CHRISTMAS TURKEY.

It was early on the morning of December 24th, but the basement rooms of the Brantley Church were swarming with girls—young, happy girls; and one might add the word "pretty" to the description, only it would be superfluous, because everyone knew that a happy girl is always pretty.

The girls of the Mission Circle had been asked to pack the Christmas baskets for the unfortunate ones of the town, whose share of Christmas joy would have been scant except for the thoughtfulness of those who gave out of their abundance of good cheer.

"Aren't they lovely!" exclaimed Reba Vance, clasping her hands and eyeing with satisfaction the long row of baskets, when their work was completed. It was a satisfactory sight, the neat baskets, filled until they were rounded up, then covered with dainty tissue paper, and, as a crowning feature, a generous sprig of holly and a bright Christmas card were tied to the handle of each basket with a bow of rich, red satin ribbon.

"I thought at first that the bow of ribbon was an extravagance," said Lela Brown; "but really, it adds so much to the appearance of the baskets that perhaps it wasn't an extravagance after all."

So they circled about the long table, chattering and admiring their work, while they made plans for distributing them later in the day.

Mildred Martin, usually the gayest girl in the crowd, had been so quiet that Reba Vance had noticed it, and called across the table:

"What is the matter with you, Mildred? Are you, too, beginning to doubt whether there is a real Santa Claus?"

It was hard for Mildred to tell this crowd of laughing light-hearted girls what had been making her feel sad in the midst of Christmas gaiety.

"I was wishing we could send a Christmas basket to Miss Allison," she said.

"Miss Allison!" The name came in a chorus of astonishment from their lips.

"Why, Mildred Martin, the idea!" exclaimed Lela Brown. "You know she doesn't need a thing. She has more money than any one else in the church, and gave more toward these baskets than any one we solicited."

"Yes, I know," Mildred replied. "She gave the lovely ribbon and cards and holly, which you thought an extravagance, and it was what she said about that which set me longing to give her a basket, too. Some one of our committee asked her if she thought it necessary to give those things and said, 'I want them to have something that is not really necessary at the blessed Christmas time. Of course she doesn't need anything we could buy for her, but, after all, bought gifts are not always best. If you will pardon a little personal illustration, I want to tell you about the gift that;' I appreciated most last Christmas. It was a letter brim full of love and gratitude, from a little girl in the country, where I had boarded the summer before. I had helped her a bit with her studies, so she might be able to enter the country high school that autumn, and I gave her music lessons, too, while I was there. She was such a bright little thing that it was a real pleasure to help her, and she could soon play better than any of the girls in that neighborhood, so when she started to school they made her organist, and she was so proud of her honors, and so grateful to me for the help I had given her, that she wanted to tell me all about it. I have been thinking that if such a little service as I rendered brought forth such gratitude, how could the members of our Circle ever do enough to show our gratitude to Miss Allison for all that she has done for us?"

The girls were silent for a moment, each one thinking of Miss Allison's life of service for her church and the cause of missions. Disease had laid its heavy hand on her, and for almost three years she had not left her home. Pain had kindly passed her by, but a slow, creeping paralysis held her captive, taking away the possibility of her ever again doing active work for the church she loved.

"How many of you were members of her Mission Band?" Mildred asked. Every girl in the room had at some time been a member of Miss Allison's enthusiastic band of workers.

"And think of the people all over town who have been members at some time. Why, in the last year of her work she had the children of some of her first Mission Band members. And it was through her influence and her work with the children that the Woman's Auxiliary was organized, and then, later, she worked with the Intermediates, and then organized our Circle. We boast about being the strongest missionary church in the state, and do we realize why we are so strong? It is all due to Miss Allison's faithful work. Why can't we let her know how much we appreciate what she has done?"

There was an eager hum of young voices all over the room, and Mildred at once proposed dividing the town into sections, appointing the girls to see Miss Allison's friends that day, asking all who had at any time been members of her Mission Band to write, if they wished, some word of love and thanks, with a Christmas greeting. The girls eagerly accepted this work, although each one had many little last things waiting at home to be attended to before the dawning of Christmas morning. They agreed to meet at Mildred's home that evening, to report what success they had, and Mildred was chosen unanimously as the one to bear the greetings to Miss Allison on Christmas morning, not alone because it had been Mildred's thought, but because they all knew the close friendship that existed between these two.

(TO BE CONTINUED NEXT ISSUE.)

Missionary Tidings.
Lesson 12.
Lesson for December 20.
Edited From Standard Bible
Lesson.

CHRISTMAS.
Time.—Probably December B. C. 5, December 25 B. C. 5, would only be one week before January 1. B. C. 4. PLACE.—Bethlehem.
PERSONS.—Shepherds, angel, Joseph, Mary, and the Christ child.
DIVISION IN CHRIST’S LIFE.—The Period of Preparation.

GOLDEN TEXT.—For there is born to you this day in the city of David, a Savior, who is Christ the Lord.

EXPLANATORY.
Shortly before the birth of Christ, Caesar Augustus, the Roman emperor, sent out a decree that all the people of his empire should be enrolled for the purpose of taxation. Each person was to enroll himself in his native city, the city of ancestors where the family records were kept. The mother of Christ lived in Nazareth of Galilee, which was also the home of Joseph, because they were of “the house and family of David.” (Luke 2:5-6.) It was fitting indeed, that they should go to Bethlehem at this time, for it was prophesied that the Messiah should be born there. While Mary was in Bethlehem, whither she had gone because of the decree of Caesar, Jesus was born, and he was wrapped in swaddling clothes, lying in a manger. Heaven’s greatness does not need earth’s splendors to deck it out. What empty things all these trappings are! The greatness is in the person, not in the garments he wears.

15. A MULTITUDE OF THE HEAVENLY HOST.—One angel came to tell the wonderful news, but scarcely had he ended his wonderful words to the shepherds, when the place was thronged with angels innumerable, and a glad burst of song was heard: “Glory to God in the highest, and on earth peace among men in whom he is well pleased.”

16. FOUND BOTH MARY AND JOSEPH AND THE BALE LIVING IN THE MANGER.—It was just as the angel had reported.

17. THEY MADE KNOWN CONCERNING THE SAYING WHICH WAS SPOKEN TO THEM.—The one who has truly heard good news is anxious to tell it to others.

18. AND ALL THAT HEARD IT WELDED.—Some found it hard to believe such wonderful news. They wondered that the Messiah should be sent with such a glorious message to humble shepherds, and not to the priests.
Helpful to All.

Old Booze Lives Only Two Weeks More.

On January 1st, 1909 there will not be left in Mississippi a legal saloon and but very few illegal ones. For this all Christian people are profoundly thankful, for this unholy traffic has been devouring our sons and daughters like some Mo- loch. Our maintaining this iniquity has cost us more money, more hard work and more sorrow than all other things combined, but we did not know it.

But what of the two weeks this monster may yet live? These saloon men will evidently try to sell a great amount for holiday trade; but in this, we suspect, they will be disappointed. We have watched our express office and they do not seem to have half as many jugs as they had last year at this time. The truth of the matter is, the people were ignorant of the true character of alcoholic drinks and thus were the victims of their own ignorance. The fact that the Mississippi legislature considered the rum traffic evil enough to be classified among the forbidden things, made many people think and we are confident that many who sold for jugs last year will not do so this year. If all were informed as to just what the stuff is that is being sent out in those jugs they would not order another jug. Enough sulphuric acid and other deadly poisons are put in to preserve what otherwise would spoil in a day, which makes it perfectly ruinous for any one to drink it. Those who drank it lost their reason, their health and their moral perception. For happiness they exchanged the most intense misery. It will be a day of jubilee when old booze is dead. In all our services during holidays we should not forget to be thankful for our deliverance.

For a while an effort will be made to evade the law. Jug houses in Memphis and New Orleans will try to hold the trade and some deluded ones will continue to send there, but this will not last long as both Tennessee and Louisiana will vote it out in a few years.

Some efforts will also be made to run "blind tigers," but in all our towns the officials are moderately faithful and we have a governor who is pledged to the enforcement of the law. We hope he may succeed in stamping out the business ere his term expires.

But the "blind tiger" is no more to be feared than any ordinary lawlessness. The man who stoops to running a "blind tiger" would stoop to petty thieving if the opportunity came. But petty thieving is very unpopular and there is no danger of misleading any. Only the most depraved will go into it.

Whisking selling, gambling and prostitution are about the only relics of barbarism that are left in our society. The fact that many people are loath to give them up is evidence that the barbarian instinct is not wholly bred out of us. A highly civilized people could no more tolerate whiskey selling and prostitution than darkness can remain after the sun has risen. Whiskey selling is as great a sin against society as safe blowing is against business and when we see it in that light, the whiskey seller will be as much an outlaw as the safe blower who has no standing whatever in our society.

We especially urge that the ministers of the various churches preach on the evils of buying and selling liquor. There may be some in the congregation who are guilty and will resent any interference in their personal liberty, but if the minister, in the fear and love of God, warns them of their sin they will respect him for it. The church and the saloon can not live side by side. The church must kill the saloon or the saloon will kill the church. Whiskey drinking and Christian service can not go together. No drunkard shall inherit the kingdom of heaven. It is a mistaken kindness to let a whiskey drinking church member alone when we are certain he is on the road to perdition. When ever there is an earnest preacher whose heart is full of love, who does not withhold the whole truth from his people, there we find a good people well advanced in civilization. Wherever the preacher is cowardly and imperfect in his own life, we find a sinful and dangerous people.

We should not wait for prohibition go into effect. We should begin now to create a sentiment against the business, and while most depends on the officers of the law, we should remember that much depends on the moral forces such as the ministers of the gospel. The bums and toughs will seek to continue the business but a good and brave preacher can do much to better conditions. A public sentiment against the business as well as against drinking will do much to bring about right conditions. The Vicksburg Herald will carry no whiskey advertising but some of our other state papers still sin along this line. The churches should be careful and not sin along the line of buying fermented wine for communion. Grape juice can be purchased in any drug store. But instead, some churches will buy fermented wine at a jug house with the saloon's brand on the jug and afterwards they set the jug on the communion table. Thus the saloon is advertised at the most sacred altar. Deacons and elders should be very careful along this line.
THE SOUTHERN CHRISTIAN INSTITUTE.

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

PUBLISHED IN THE INTERESTS OF THE NEGRO AUDIENCE.

As soon as the blue print of our new Dining Hall arrives from the architect, we shall be ready to lay the foundation.

Christmas will be here before another issue of the Plea, so we wish all readers of School Notes a Merry Christmas and a Happy New Year.

We were sure that some of our friends in making out their list of Christmas gifts would not forget our library. We are just in receipt of seventeen splendid volumes from friends in Cleveland, Ohio.

Some time ago it was announced that to churches and Sunday-schools making an Educational Rally Day offering of $5.00 and over and to persons making an offering of $2.00 and over the C. W. B. M. Calendar would be sent. Afterward it was decided that the Calendar would not be published this year, so in place of the Calendar the C. W. P. M. Camp Fire will be as above stated.

RECEIPTS FROM THE EDUCATIONAL RALLY DAY, FROM DECEMBER 3RD, TO DECEMBER 11TH.

C. A. hall, Saturday evening:—Chief Defender, Presley Burroughs; Past Chief Defender, Alexander Martin; Chaplain, Birdseed Calvert; Recorder, Frank Coleman; Conductor, Gentry R. Dinsmore; Guard, Samuel Count.

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As soon as the blue print of our new Dining Hall arrives from the architect, we shall be ready to lay the foundation.

Prof. Jones and Prof. Smith, of Utica Institute, took dinner at the school Sunday.

Christmas will be here before another issue of the Plea, so we wish all readers of School Notes a Merry Christmas and a Happy New Year.

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Heart To Heart Talks
With Our Young Folks.

How swiftly times flies! It does not seem but a week or two since we ate turkey and roast pig last Christmas. Who does not enjoy the happy yule tide? It seems most appropriate that I should quote a few words from Washington Irving: "Stanger and sojourner as I am in the land, — though for me no social heathen may blare nor hospitable roof throw open its doors, nor the warm grasp of friendship welcome me at the threshold — yet I feel the influence of the season beaming into my soul from the happy looks of these around me. Surely happiness is reflective, like the light of heaven; and every countenance bright with smiles, and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence. He who can turn cheerlessly away from contemplating the felicity of his fellow beings, and can sit down darkly and refusing in his loneliness when all around is joyous, may have his moments of strong excitement and selfish gratification, but he wants the genial and social sympathies which constitute the charm of a merry Christmas. But above all that may be said, we cherish Christmas day because it commemorates the birth of the Christ into the world."

National Dailygraphs.

Making the best of the worst of it is one of the most difficult tasks of life.

Frequently passengers take the least stock in railroads. Sacrifice, not avarice, makes true manhood and true womanhood.

Have you joined the Dollar League yet? What more beautiful Christmas present could you give than a dollar to the Educational Rally? What part are you going have in the great educational work that is being done in our schools?

Tell me whom you like most and I will tell you what kind of a young man or young woman you are.

—Have you a Sunday school in your church? Do you go every Sunday?

—Does it ever rain hard enough over where you live to keep Christians away from church?

—If you had your way about it, would you put every saloon in the world out of business? The people in Mississippi are rejoicing that after Jan. 1, 1909, there will not be a legal saloon in that great State.

—What paper besides the Gospel Plea do you read? I wonder if you wouldn't subscribe for a good daily paper, too, if you only knew where you could find one that costs only one dollar a year.

—Uncle Isaac would like to receive a good long letter from a young man who would some day like to become a minister of the Gospel; tell me just why you do not go away to school and educate yourself for your great work. It is the object of this department to be especially helpful to young folks. I was young once and I know I needed sympathy. I shall not print your letter unless you want me too.

OPEN THE DOOR OF YOUR HEART.

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.
Open the door of your heart, my lieg,
To the things that shall abide,
To the holy thoughts that fill your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room,
Open the door of your heart.

What would you do if you had a letter box and every time you opened it you would find it empty?

Write to Gospel Plea (Uncle Isaac),
Edwards, Mississippi.
Reports from the Field.

Virginia.

Dear Editor of the Gospel Plea:--

It has been quite awhile since you have heard anything from this state. Our long silence however does not mean indifference or indifference, but rather an expression of busy hours.

The watch word of our congregation is: "The New Building by the Centennial." We hope to be able to report a new church home by October, 1909. This of course means no little work on our part.

On the 5th Lord's day in last month Eld. R. L. Peters, pastor of the High Maple St. church Winston-Salem, N. C. held our first rally. The rally continued until Wednesday night during which time Eld. Peters interested all who heard him. One of his most interesting subjects was: "The bee and the butterfly Christian," which was indeed equal to the occasion.

The dollar roll was headed by a young man, Mr. Martin Watt Penn. Mr. Penn is not a member of the church but is nevertheless interested in the erection of a new building. This he proves not in words but in deeds.

Mr. Blackburn, wife and daughter, members of the High Maple Street church, sent in an offering which was very grateful.

Eld. Peters gave us the climax Wednesday night, subject "Calling the Roll." When the invitation was extended two young ladies came forward, confessing their faith in Jesus.

The offerings amounted to $71.22. We conducted Educational Rally for the Disciples at Spencer, Va., Thanksgiving day. We raised $5.13 on that day and one soul was added to the church.

We spent the first Lord's day with the church at Chatham, Va. Will hold Educational Rally service for them Friday night after X mas. We solicit the prayers of the brotherhood that the work of the Master's may prosper in this part of the vineyard.

Yours for his cause.

P. H. Moss.

Martinsville.

The Work of the Christian Woman's Board of Missions in the United States.

This is the second part of the above and the next part will be concerning the Chinese Mission in the United States.

University Bible Work.

In 1886 the Michigan State Board of Missions named Ann Arbor as a most important point for the Disciples to plant a church when the way should open for it. At once the Christian Woman's Missionary Society of Michigan and the Christian Woman's Board of Missions began planning to accomplish this work. At that time Mrs. Sarah Hawley Scott was a member of the Central Church of Christ in Detroit and of the Auxiliary in that church. In February, 1887, she rested from her labors. She bequeathed most of her estate to her Auxiliary, the Christian Woman's Board of Missions, the Michigan State Board and the American Christian Missionary Society. These four parties soon agreed among themselves that all the bequests, amounting to $12,500.33, should be used in the erection of a church building in Ann Arbor, with the understanding that the Christian Woman's Board of Missions take charge of the work and foster a mission there.

A lot was purchased by the Disciples of Michigan and the foundation for the building laid in 1888. Delays in settling the Scott estate and in securing additional funds so retarded the work that it was not completed till 1891. The entire cost including lot, heating, furniture, etc., was about $17,000. C. A. Young began work as pastor Aug. 15, 1891. The dedicatory services were held October 11, B. B. Tyler, of New York, preaching the sermon. The church was organized October 29, with twenty-nine members, most of them students in the University.

At the State Convention of Michigan, August 27, 1892, a committee was appointed to make arrangements for the endowment of an English Bible Chair at Ann Arbor, Mich., in connection with the University. This committee earnestly appealed to the Christian Woman's Board of Missions to undertake this work. It was carefully, prayerfully considered by the Executive Committee and approved. At the Nashville Convention, in October following, the President, Mrs. Burgess, in her annual address recommended it. This was a new departure. No such thing existed, the world over. She said: "The way is open, if we have the courage to undertake it, for the establishment of an English Bible Chair, at the seat of the University of Michigan. The great University is already established there, and the courtesies of the institution are offered to us. The demand for Bible study can be met by endowing a chair and putting a competent teacher in charge." It was a heroic step, but she had studied the matter, she had faith, and she went forward. The recommendation was freely discussed and endorsed by many representative brothers and sisters in the convention, and then referred to a committee which reported recommending that the Executive Committee be instructed to select some one to travel, to encourage and advance this enterprise as much as possible during the coming year, "with the distinct understanding that the treasury of the Christian Woman's Board of Missions is not to be drawn upon for this purpose." This was unanimously adopted by the convention and warmly approved by J. W. McGarvey, J. H. Garrison, B. B. Tyler and others. The Executive Committee followed the instructions given it. C. A. Young was sent into the field and H. L. Willett called to the Ann Arbor pulpit during his absence. The work of the Bible Chair began October 1, 1889, with H. L. Willett, instructor, and Clinton Lockhart, assistant. Clinton Lockhart resigned at the end of the first year. Then the work was carried on by Messrs. Willett and Young till February, 1890, when Mr. Willett, having taken work in Chicago University, G. P. Cole was secured for the Bible Chair.
work. Under his direction it has grown steadily in service to the students of the University. One thousand seven hundred students have been enrolled in its classes. These are now in almost every State in the Union, and in China, India, Africa, Japan, Persia, Turkey and Mexico. In all these lands they are giving a clear note of testimony to the truth of God’s Word, as they go forward joyfully in His service. In July, 1903, through the generosity of two friends a good home for the work was purchased.

In 1897 it was decided to make the effort to increase the endowment fund of the English Bible Chair to $25,000. There was $8,000 in the fund at that time. Mrs. Helen E. Moses was called in July, 1898, to serve as Secretary of this work and to raise the endowment. It was completed in the autumn of 1899.

At the annual meeting of the National Board held in connection with the National Convention in Indianapolis, Ind., in 1898, Col. John B. Cary, of Richmond, Va., presented the need of Bible teaching at the University of Virginia, and urged the Board to undertake it. Prof. H. L. Willett was sent to the University of Virginia that workers might be sent to give a course of Bible lectures, which were well received. The following season Prof. C. A. Young was sent to the University and placed in charge of the work.

In 1898 Colonel Cary died. His family, knowing his great desire for permanent Bible teaching at the University of Virginia, his alma mater, gave $10,000 to establish the John B. Cary Bible Lectureship in connection with the University of Virginia. This gift was announced at the National Convention of 1888. An endowment of $25,000 was completed in 1901, our silver anniversary year. The Virginia friends gave most liberally, and twenty other States contributed to it. No building is owned for the conduct of this work. Lectures are delivered and classes held in rooms furnished by the University authorities. Prof. W. M. Forrest was placed in charge of this work in 1903, and still directs it.

The Auxiliaries of Kansas had been interested in University Bible work from its inception in 1892, and earnestly desired such work might be established for the benefit of the students of the State University at Lawrence. The need of such work was earnestly presented to the Executive Committee of the Board at various times. In February, 1900, Prof. G. P. Coler, of the Ann Arbor, Mich., Bible Chair, was sent to Lawrence, Kans., to offer a series of lectures and to give his judgment as to the wisdom of inaugurating the work. His lectures were heartily received, and he considered the opportunity a fine one for the establishment of a Bible Chair. In April, 1901, Mr. and Mrs. W. C. Payne were placed in charge of this work and remain with it. Their efforts have been crowned with abundant success. Early in 1902 we were enabled to purchase a home for the Bible work through the generous gifts of Mr. and Mrs. C. A. Beurgan, of Moline, Kans.

In March, 1903, Mrs. Mary Myers, of Philadelphia, Pa, gave $5,000 toward the erection of a Bible Chair Hall adjoining the home, pledging another $5,000 toward it, to be paid in September, 1905. Kansas friends have added gifts to this of Mrs. Myers, and the work of building commenced in June, 1905. In June, 1907, the building was dedicated. It is ample and admirable, and stands as a monument of which Kansas may well be proud. In honoring Mr. and Mrs. Beurgan, Mrs. Myers and the many generous friends in Kansas in connection with our splendid plant, Mr. and Mrs. Payne should always be remembered. They solicited the funds, directed the building enterprise and carried the Bible work forward without any break—a combination of successful achievements not often paralleled. There is no special endowment fund for the Kansas University Bible work; it is supported from the General fund.

The friends in Texas watched the growth of the University Bible work with deep interest, feeding the wisdom and the need of such an enterprise in behalf of the students of their own State University at Austin. Among those who were vitally interested was Mrs. M. M. Blanks, of Lockhart. In 1903 a pledge was made the State officers and Mrs. Blanks that an experienced man would be sent to Austin to study the field and give his judgment as to the wisdom of establishing Bible work for the University students. In February, 1904, Prof. W. C. Payne, of the Kansas University Bible Chair, was sent to Texas to spend a month in studying the field and its needs. He was convinced that the opening was a fine one, and recommended the beginning of the work. On account of the condition of the General fund the workers in Texas pledged themselves to meet the expenses of the enterprise as one of the special objects of the State. Mrs. Blanks gave her notes for $9,000, paying generous interest on the same, also gave lots adjoining the University campus valued at $1,000. In August, 1904, the State officers wrote, asking the purchase of an excellent property facing the University campus, to be used as a home for the Bible work. The recommendation of the Texas friends was acted upon favorably and the purchase made. In May, 1005, Mr. and Mrs. F. L. Jewett, of Columbus, Kans., were placed in charge of the enterprise, and continue to serve it.

Miss ALLisno’s Christmas Turkey.

CONTINUED FROM LAST ISSUE.

Mildred’s fondest hopes were more than realized that evening when the girls poured the wealth of missives upon her library table. No one that they had asked had been too busy to write a loving message to the woman who had been a friend to every boy and girl in the church, and many of the older members had asked the privilege of sending greetings, too. Mildred brought in a dainty basket, and when she lifted the lid of it the girls all exclaimed in delight over its contents, for inside lay a plum papier-maché turkey, and a card tied upon its...
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

The Mt. Beulah Auxiliary observed C. W. B. M. Day, Dec. 13. A splendid program had been carefully prepared by Mrs. Lehman. Miss Gardiner gave a very instructive address on the different departments of the C. W. B. M. Prof. Burgess gave a talk on missions based on a quotation from David Livingston, “Send me any where forward.” The rest of the program consisted of special music and an exercise by seven girls representing the different fields of the C. W. B. M. We gained eight new members, several subscribers for the Tidings and an offering of $16.00.

Auxiliary Program for January.

State:
1. Time of meeting of State Executive Committee.
2. Duties of State President.
3. Duties of State Vice-President.
4. Duties of State Corresponding Secretary.
5. Duties of State Recording Sec'y.
6. Duties of State Treasurer.
8. Selection of organizers and field workers for the state organization.
9. Duties of district and county managers as outlined by state constitution.
10. Amendments to state by-laws.
11. Special by-laws.

It is suggested that this outline be copied on large sheets of wrapping paper, pasted together, if necessary, and hung up in a prominent place for use in the meeting.

One good way to study this subject will be for the leader of the meeting to write a list of questions and answers on the national and state constitutions and by-laws, the answers to be on separate slips of paper. The leader should hold the questions, but give the answers out promiscuously. Do not number or indicate in any way where the answers belong. Announce that an answer has been given out for every question, and that those holding the answers must fit them to the right question. If a mistake is made at first, keep on until the right answer is given. As the answers are correctly given, have some one point on the outline to the number of the constitution or by-law where the answer belongs.

A Quiz on the Constitution for Auxiliary Missionary Society.

Assign these questions before the meeting that they may be quickly answered.
1. What is the constitutional name for the local auxiliary society?
2. Is this society an independent organization?
3. To what is it auxiliary? To which constitution or by-law?
4. What is the object of the Woman’s Missionary Society?
5. Who may be members?
6. What does Article III of the Auxiliary Missionary Society constitution suggest as a duty of membership, aside from giving a definite monthly offering of not less than fifteen cents?
7. For what and where does the ten cents a month go?
8. For what and where does the five cents go?
9. What officers should a Woman’s Missionary society have?
10. When are these officers elected?
11. What should be done immediately after the election of a new officer? This answer is not found in the constitution, but every society should know the importance of reporting at once to the state officers a change in the auxiliary society officers, especially if this change is the President or Secretary. Many mistakes would be avoided if this was always done. Make this point so strong that every person present will remember it.
12. What else should occur at the September meeting?
13. Does your society always have these annual reports?
14. What is the Executive Committee?
15. Does your Executive Committee have meetings to plead and pray for the advancement of Women’s, Girls’ and Children’s Missionary work in your congregation?

Arrange for two-minute talks on each of these topics, giving what the fund is for, how it is secured and how much your own society gave to that fund in the year closing September, 1908. As they are announced have some one write on a blackboard or sheet of wrapping paper the amounts contributed.

Prayer: A circle of prayer that we may reach all that is asked for these different funds by September, 1909.

Hymn: “A Charge to Keep I Have.”

Auxiliary benediction.
RECEIPTS FROM THE EDUCATIONAL RALLY DAY.
(Continued from 2nd page.)

Lenord Martin, 1.00
Guss Mitchell, 1.00
John McFarlan, 1.00
M. M. Bostick, 2.50
Mrs. Guss Mitchell, 1.00
Ellen Brock, .50
Annie Brock, .50
Pennie Holden, .50
Mary Jackson, .50
Caroline Mare, .50
Lottie Mitchell, .50
G. L. Brock, .50
Miles Webb, .50
Other small donations, .25
Total to date $20.75

The doctor has told my husband that it will be spring before he can do any kind of Christian work, but they will try the Rally over anyway.

Trusting to hear from the other churches in the state, I am

Yours in the work,

SARAH L. BOSTICK.

Miss Allison's Christmas Turkey.
(Continued from 5th page.)

bread announced:

'Tis a proud and happy bird I am this day,
While I'm Christmas greetings bearing to Miss A—
I can not even hobble, nor emit a decent gobble,
But she'll find within my breast the words I'd say."

"I found him up in the attic," Mildred exclaimed. "It is part of the stage properties which Brother Rob's class had when they gave a little Thanksgiving play once several years ago. I'm sure he has been lamenting the fact that he has been left out of so many festivities, and he's glad to be the bearer of our messages. I cut a little trap door in his breast, right under this card, and we'll put the notes inside, and oh, I'm so glad there are so many that we will have to pack them close to make them all go in."

It was growing rather late on Christmas morning, and Miss Allison, watching the happy passers-by, wondered if any one of them would find time to stop for word of greeting. She had no near relatives, and Christmas is a time for relatives and family dinners, so we sometimes forget those who are alone in the world. She had tried not to notice that calls were growing more infrequent during the last year, and she had tried so hard not to think that her case would be similar to so many in this busy, hurrying old world, that, being shut in, she was being forgotten while yet living. She leaned her head back against the head rest of her invalid chair, and there was a look of pain in her patron blue eyes as she closed them wearily. Mildred Martin, coming up the steps, looked in and saw her, and thought that the pale face framed in its wealth of snowy hair looked very like a pure white lily as it rested against the dark back ground of the chair. There was something in the patient attitude that brought the quick tears to Mildred's eyes, and when her ring at the door was answered by the old housekeeper, she thrust the basket into her hands and fled down the steps.

Aunt Maggie took the basket in, and placing it in Miss Allison's lap, said: "Here's something Miss Millie brought you. I guess she was in a hurry."

The look of pain deepened in Miss Allison's eyes, for Mildred was one who had never forgotten to come, nor ever before had been too busy to come in for a little talk. Aunt Maggie bustled out of the room to attend to her wonderful Christmas dinner, for she had never allowed Miss Allison's illness to interfere with her celebrating the holidays with extra cooking, although there were no guest to eat with them, and after she was gone Miss Allison opened her basket. She laughed over Mildred's bit of nonsense verse, for Mildred could always find a rhyme for everything; then she opened the door to the secret which the turkey was almost bursting to tell.

The minutes passed by, but Miss Allison took no account of them, for she would lay one note down only to take up another. Her face would light up with a glad smile, then be drenched with tears — but they were tears of happiness. If such a wealth of love and gratitude was hers, ah, then, she could bear uncomplainingly the cross that had been laid upon her, for she knew that her life had not been lived in vain.

The Christmas dinner was waiting, but she still read on, unconscious of Aunt Maggie's frequent anxious glances through the doorway.

As she laid down the last precious greeting and looked up, Aunt Maggie asked: "And now, honey, can't I bring your dinner? That turkey there looks pretty dry, but the stuffin, must have been mighty rich," and she smiled as she smoothed back the soft, white hair of the woman she loved, and looked down into the pale face that was aglow with happiness.

Reaching up, Miss Allison drew down to her lips the hand that had served her so faithfully, and said, with a sob of thankfulness, "Oh, Aunt Maggie, it is the richest Christmas meal I ever had!"

Mrs. Lulu Linton.

Franklin, Ind. Missionary Tidings.

North Carolina.

Dear Editor of the GOSPEL PLEA—
I have been wanting to write for a long time, as I read the PLEA and love to do so. I try to be a true disciple of Christ and live in love with all.

My home is in Graven County and here we have a good Church to Christ and a nice sunday school. We have regular quarterly meetings, the last one being the first sunday in this month. Subject, John Baptizing. We had a good meeting.

The name of our church is Alum Springs, and the pastor is Bro. C. R. D. Whitfield.
I have been a member for a long time. We are building a Christian school at Greenville and hope to be successful in our work.

Yours in the Cause,

Ella Fiske.

Dover.
Lesson 13.
Lesson for December 27.
Edited From Standard Bible Lessons.

REVIEW
Read Proverbs 4:1-27.

TIME.-Will get this in the "Review Summary." PLACES.-The various places that were the scenes of the lessons of the quarter are also given below. PERSONS.-The leading characters of the quarter are David and Solomon.

DIVISION OF OLD TESTAMENT HISTORY.-Most of the lessons were in the Period of Power.

GOLDEN TEXT.-"Keep thy heart with all diligence, for out of it are the issues of life." -Prov. 4:23.

INTRODUCTION.
We are now at the close of another year. Let us glance back over all of the lessons that we have studied, and recall leading facts in these lessons. If space will permit, I shall later give questions to be answered.

Lesson I. David Brings the Ark to Jerusalem.-2 Sam. 6:1-12.
LESSON OUTLINE.-1. The ark on the way. 2. An Exciting Incident.

Lesson II. God's Promise to David.-1 Chron. 17:1-14.


LESSON OUTLINE.-Absalom's Plot. 2. Absalom's Rebellion.

Lesson VI. David Grieves for Absalom.-2 Sam. 18:24-33.

Lesson VII. The Lord Our Shepherd.-Ps. 23:1-16.
LESSON OUTLINE.-1. The Shepherd. 2. The Host.

Lesson VIII. Solomon anointed King.-1 Kings 1:32-40,50-53.


LESSON OUTLINE.-1. A Door of Destruction. 2. A Door of Hope. 3. A Terrible Picture.


LESSON OUTLINE.-1. The Shepherds and the Angel. 2. The Shepherds and the Heavenly Host. 3. The Shepherds and the newborn babe.

QUESTIONS AND ANSWERS.
1. Name two important Johns of the New Testament.

Questions and Answers.
1. John the Baptist and John the Apostle.
2. Where and by whom was Jesus baptized?
   In the Jordan River by John the Baptist.
3. What did a voice from heaven say at Christ's baptism?
   "This is my beloved son, in whom am well pleased."
4. Who was called the "disciple Jesus loved."
   John the Apostle.
   John, 1 John, 2 John, 3 John, Revelation.

6. How many times did Jesus cleanse the temple in Jerusalem? Two.

7. Name seven periods in the life of Christ.
   Preparation, First year, Second year, Third year, Last Three Months, Last Week, Forty Days.

8. In which period did he talk with the woman of Samaria? First year.

9. In what period did he heal the nobleman’s son? First year.

10. Name a pool mentioned in the lesson of 1907.
    Bethesda. Lesson VIII, First Quarter.

11. How many loaves and fishes did Christ use in feeding the five thousand?
    Five loaves and two fishes.

12. Who anointed Jesus at Bethany? Mary, the sister of Martha and Lazarus.

13. In what city was the well-known "upper room?" Jerusalem.


16. In whose tomb was Jesus buried? Joseph of Arimathaean.

17. What noted man helped to bury Jesus? Nicodemus.

18. How long was Christ on earth after the resurrection? Forty days.

19. Name the first three kings of the Jews.
    Saul, David, Solomon.


Helpful to All.

THE YEAR 1909.
The year 1908 has come to an end and its good deeds and misdeeds have passed into the records of time. One of the glorious things of civilization is that men profit by the experience of the past; but one of the fixed principles of barbarism is that men think it a virtue to do just as their ancestors did, and consequently they make no progress during scores of centuries. Now what can we learn for the year 1909? In the first place it will probably make the beginning of the end of the credit system. For years all have seen the evil effects of this system but not many knew how to get rid of it. Men must often be forced into their own good. Last year was a bad crop year. Some did not make over a half crop and in addition to this the hollowness came into our midst and completely demoralized credit. As a result farmers are raising more hogs, chickens, and cows and some who formerly ran upon a bill of five or six hundred dollars are now expecting to get through for $30 or $40. If by some means they could have been forced to get through on $30 or $40 five years ago when cotton began to go up and all would have known well how to save money, the country would now be full of independent farmers. If all now profit by their experience during the past year, the year 1909 will mark the beginning of new things.

Now a body of independent farmers, that is farmers free from the credit system, may be a blessing or a curse as the people conduct themselves. People who are improvident and will not save anything so long as distress has not come upon them are obviously not fit to be free from some system that holds them under. The credit system is a blessing to that class. The fact that they are always in debt is their safety. But on the other hand, those who are sufficiently developed to care for what they have will profit immensely by the end of the credit system. Under this system the merchant has to charge enough profit of those who did pay to make up for those who would not and consequently the shiftlessness of the country became a tax on all honest industry. We all helped to pay the bill of the triflers.

With the advent of the cash basis will come a revolution of the economic system of the country. All the large plantations will have to be divided into small farms and these will be fenced so fogs, sheep, goats, cattle and horses can be raised. As it is now, we import all our mules and horses and most of our bacon. Our annual bill amounts to millions of dollars. When the change comes we will raise more truck to be sent north early in the year.

The effect of this on our home life would show itself in many ways. We would be taxed more for school purposes and a much better school system would follow. The schools have turned out a very good lot of teachers, but the school system through which they do their work is so poor that not much can be accomplished. The greatest drawback to our country is the poor public school system. Under a system of home living this will be greatly improved.

In the next place, our church work would be greatly benefitted. The way it is now, the church is dependent on the ups and downs of the accounts of the people. Often the church houses are such that no service can be held except on the fairest summer days. The children are not brought to Sunday-school regularly enough to properly influence their lives. All enterprises of the church such as schools and evangelic are now greatly crippled, but after such and economic revolution this work could be carried on much better.

Then too, there would be a change in the relation of the two races. If the South is ever to be made a great country, it must be done by a cooperation of the Christian white people and Christian Negroes. The present selfish agitation carried on by politicians of both races is absolutely anti Christian and positively hurtful to all of us. The change in our economic system will do much to change this situation and bring about better relations.

In olden times, the Hebrews looked upon the coming of the locusts as a plague sent by God to influence the reformatory Pharaoh. It is almost impossible for us to think of the hollowness in this way, and yet the hollowness has come in the futility of us. Whether sent from God or not, it surely ought to make us stop and think. The year 1909 ought to be a great year for all of us.

In planning this year work be sure to put in more of the things you need. Plant some cow peas for table use next winter. A little more pork and home grown beef will help wonderfully in reducing living expenses. These are no question about our being able to devise means by which we can live at home and when we learn this, prosperous times will come. Instead of men struggling to pay off store debts they will be working to pay off home debts. We would not advise farmers to quit raising cotton but we advise them to put all their idle moments in raising poultry and raising things they can eat.
NOTES FROM OUR SCHOOLS

Linn Graded School.

It has been quite a while since we have been heard from; but he future seems bright, and the past has been better than we expected.

The school will have a week's vacation. We have already received a Christmas box. And we hope to make our Christmas pleasant for all.

Most of our students will stay on the ground during the holiday season for both teachers and students. Mr. Berry, our genial printer, spent the holidays away from the school.

The following students will give the Weekly Sunday-school Talks during January: Jan. 3, Erie Hunt; Jan. 10, Lulu Getts; Jan. 17, Nancy Jennings; Jan. 23, Frank Coleman; Jan. 31, Maggie Campbell.

The Christmas exercises for the plantation were held in the College Chapel, Saturday evening. The tree looked beautiful, and was quite heavily laden with presents. The program was good. Among other things, solos were sung by Lois Lehan and Roba Burgess.

The Current Events Class in the Collegiate Department has been in a contest since the first of December; and it will end on the last day of December. The student who has the highest grade will be given a subscription to a good daily paper.

The Home Defender Success Club held its fourth annual contest on the night of December 16. The young men acquitted themselves in splendid fashion. The contest is becoming a fixed entertainment of the collegiate year. We hope that so long as that good lady in Illinois lives, she will take pleasure in sending the money for prizes. Erica Hunt, of Jamaica, took first; Birdsea Calvert, of Mississippi, second; Gentry Robinson, of Texas, third; Henry Campbell, of Oklahoma, fourth.

The boys are plowing the five-acre lot in which the peach orchard is, east of the Mansion. It won't belong to us until we shall be making our garden over there.

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

This issue of the Plea may reach my young folks before Christmas day; if it does we want it to bring you a merry Christmas and a happy New Year. If it arrives after Christmas, we want you to be happy anyhow.

SQUIBS.
—What would you think of a boy who would try to chop wood sitting down?
—What would you think of a boy who would try to lift himself by his boot straps?
—How long do you think it would take a boy or girl to reach the passing mark in school if he or she would make only forty or fifty in recitation every day?
—How long will it take a boy to become a man, if he is always doing boyish things?
—What you think of a boy who is working a road scraper, if after he dumps the load, he would get in the scraper and ride back?

* * * * *
MY LETTER BOX.

Dear Uncle Isaac, I thought your young folks would be interested in reading what we have been learning in our "Current Events" Class at the Southern Christian Institute during the past week. The different students volunteered to write a few sentences about each topic.

Norval E. Perkins: "A clash between the opposing sides in Haiti seems imminent. It seems that after Gen. Simon overthrew Nord Alexis who had caused so much disturbance, he will have to take charge to insure peace. The supporters of General Fouchard and General Firman are so very strong that they won't yield to one another which will cause an almost inevitable clash between them. The supporters of General Fouchard seem to think they have the best of it."

Eric W. Hunt: "Mr. Levyson, a Hebrew, is spending some time in the United States. He is pleased to see the way in which the Jews are treated here, and he has ad-mitted that no other country has treated them as fairly as the United States. He believes the best thing for every Jew to do is to return to the land of Palestine, the land of their forefather Abraham, and build themselves a kingdom."

Emma Howard: "Chicago had to stop giving free lunches to hoboes, for as long as this lasted tramps came flocking to Chicago from all parts of the country, thinking it needless to work."

Eric Hunt: "Crown Princess Cecilia has sold her diamond diadem which was a present given to her by her husband. She gave the money thus received to aid in building up certain fund. Her husband did not want to take the money or her when he found where she had gotten it, but seeing that his wife's extention was good he afterwards made up his mind to be satisfied. The emperor and Empress are both very much dissatisfied with her, but she has endeared herself very much to the public by the spirit she shows."

Virgíla Broomer: "On Dec. 7 it was reported that in northern Nebraska a bitter winter had started. A snowstorm lasting twenty-four hours ended in a blizzard. The mercury fell to thirteen degrees below zero. The storm moved eastward."

Arah Evans: "The bankers of Oklahoma are perfectly satisfied with the guarantee law. Those banks that do not operate under the law are left out from the association."

Carrie Sampson: "King Edward is suffering with a very bad cold. Owing to his age (67 years) he has not responded to treatment. He also feels the effect of an operation which was performed before he took his seat. The doctors say that he will be in his usual health in a few weeks."

Eric Hunt: "Governor Deneen, of Illinois, has decided to take a course in Agriculture in the University of Illinois. He visited an Agricultural show and since then his interest in Agriculture has grown, and he intends to promote agricultural work in the schools."

Gentry Robinson: "Abraham Ruef has been accused of bribery in connection with the railway company in San Francisco and found guilty. The conviction met the approval of the citizens of that city."

Louvenia Davis: "Secretary Wilson says that flour bleached by nitrogen peroxide is an adulterated food and can not be sold in the District of Columbia or any territory, but there will be no prosecutions made in a period of six months. This means that all flour will have to go under the pure food law."

Eric Hunt: "Mrs. Carrie Nation of America is spending some time in Scotland, with the intention of breaking down the liquor traffic in Edinburgh. She was not expected there by most of the people and the police have given her friends instructions that she must not break into saloons as she did some time ago in America, but she could say whatever she liked on the question."

"She made them to know that she had left her hatchet behind, but if she needed one she would get it in Scotland. She has made up her mind to go from Edinburgh to London, but she has not yet decided to go to Ireland."

SHINE WHERE YOU ARE.

Don't waste your time in longing for bright impossible things. Don't sit supinely yearning for the swiftness of angel wings; don't spurn to use a flashlight, because you are not a star; but brighten some bit of darkness by shining just where you are. There is need of the tiniest candle as well as the garish sun; the humblest deed is ennobled when it is worthily done. You may never be called to brighten the darker regions afar; so fill, for the day, your mission by shining just where you are."

JOHN HAY.

Announcement.

Uncle Isaac is glad to announce this week that in a very short time, we are to have a new original story entitled, "Himself he could not save."

The Negro Christian church at Cincinnati has a Teacher training class with fifty-one enrolled let us hear of many more classes in the near future.
Mississippi.

Dear readers:—This comes to inform you of our work. The Quarterly meeting of District No. 1 convened with Little Zion church and was a success in many respects. The congregation was revived and encouraged to do a larger missionary work. The financial report was real good. The writer stopped in route home at Forest Grove and preached the word of truth, eight persons being added to the church.

The next Saturday the Quarterly meeting convened with Grand Gulf congregation. The writer was unable to be present, as he had been requested by the brethren to meet the association in session at St. Elmo and make a statement such as had been made to the union meeting. I went but was not admitted. Lord's day found me at Grand Gulf. The meeting was a success. Some things were not attended to that should have been, as the funeral of Miss Mamie Davenport was held in the church by Eld. John Lomax and Bro. W. Hinds. Application was sent in for the ordination of Bro. Smith and Bro. Henry Smith. The young men are doing a good work. He that works for the Lord shall never lose his reward, and neither will they.

The fifth Lord's day in November found the writer at Mound Bayou in a District meeting, which was another success. The Indiana congregation reported in the meeting. From there we went to Lyons, where we found that the old church had been torn down but that a new one was in process of erection, not being completed. We then went up to the congregation in Quitman County, Bro. James Hamilton, pastor. We preached for them. Good attention was given. The members are anxious to do a progressive work and fall in line with the M. C. M. C. The minister is a coming young man and will make a strong preacher of the gospel and will be of much service to his people if his usefulness is not hindered by the State Foundation, which paper is circulated somewhat in this part of the state. The writer talked and preached to him and he told me that he was going in line with the convention and would meet the next District meeting at Mound Bayou in February, 1909. The writer met Bro. T. P. Porter and had a long talk with him. He said that he stood firm with the convention and encouraged his people to work with it, for in union there is strength. It is true that Bro. Porter is of the opinion that whenever a person joins the Church of Christ from any of the denominations, even though they have been immersed, they should be baptized again by a Christian preacher. There are others that believe like Bro. Porter, yet that does not make it true, neither are persons who have been baptized compelled to be rebaptized when the Scripture teaches one baptism. Bro. Porter says that he will visit Claiborne and Jefferson counties after Christmas. We welcome him. The time has come that the worthy members of the Church of Christ will no longer support the spirit of division. I say now what I said several years ago. All the best people will return and fall in line with the efforts of the M. C. M. C. They are coming on now and will continue to come Christ's last prayer to his Father makes us one—Union.

The Lord's day after Thanksgiving was made Educational Rally Day, at the request of Bro. O. Singleton, one of Mississippi's brightest lights. Remember that his collection goes to support the schools that are being operated for humanity. Five of them are among our people. The school at I um, Alabama, has teachers from our own state. Where the collection has not been taken, each minister should see that this is done and that the full amount is sent to Bro. C. C. Smith. The work of the Christian Woman's Board of Missions must be the Lord's work, for they are doing this all selflessly. Such a work should be encouraged and supported by every true disciple. May the Lord help us to see the right.

A word to the brethren who met in the Mound Bayou meeting; and also at the Mt. Zion meeting, and passed resolutions promising to stand by and support them. Remember the eyes of Him who never sleeps are upon you and He will hold us responsible for all our acts. If the churches call for union and the grievous people to work with it, the brethren should not allow any person or persons not present to bring about more trouble along the same lines. Union the Children of God must have. May God's blessing rest upon you.

Port Gibson.

K. R. Brown.

Arkansas.

Dear Editor:—Through the vice of the chairman of the State Board, W. M. Martin, I take great pleasure in notifying all the churches of Arkansas, that the Board has accepted Eld. Moses Powell of Missouri, as State Evangelist. They have welcomed him to the State.

We are expecting a great out come from the churches.

We all feel safe in saying that he is able to defend the doctrine of the Lord and Savior Jesus Christ. I feel that we Sisters have a strong helper in the C. W. B. M. work. Eld. Powell expects to visit all the Christian churches in the State as often as necessary. His family is expected in the State by February or March. We ask every member and church to begin to plan to meet this man Powell with our presence and pocket books. All seem to
be pleased with his manner of preaching. He is deep and logical in his discourses. M. M. Bostick, the secretary of the State Board, is ill yet and your humble servant was asked to notify the churches of Eld. Powell's work, in the State.

I am yours in the cause,

SARAH L. BOSTICK

Week of Interest.

Dear Editor: Please allow me space in your paper for the following announcements. Everybody who claims to have a part in the Church of Christ, here is becoming much interested in the work. We had a very able sermon last Lord's Day, by our pastor, Rev. L. Peters.

He chose for his subject the 4th chapter of Exodus, and 2nd verse and read thus: What is that in thine hand. After the sermon one young man was added to the church. And on the following Monday evening the three Christian churches of the city had a Union meeting. North Main, Millsford; united with High Maple St., Christian church. The Subject under consideration was What kind of women Ministers Elders and Deaconesses wives should be. The discussion was opened by the pastor, and followed by their wives, and then by the Elders Deaconesses and their wives.

The next blessing was the Thanksgiving exercise, which was conducted by Mrs. Whitlock. Woods. All this means a great deal for the Christian church, and is worthy of much praise.

Winston.

The Work of the Christian Woman's Board of Missions in the United States.

The Chinese Missions.

The Chinese Mission in Portland, Ore., was opened in January, 1891, by the First Church of Portland; while it was one of the mission points of our Board, under the pastoral care of David Wetze. At the National Convention of that year, held in Nashville, Tenn., October 17-19, our Board pledged $300 toward the support of the Chinese Mission School, the Church supplying a like amount. On account of a lack of teachers the work was temporarily suspended in June, 1892. In November of that year W. A. Hawk, a Christian Chinese, a graduate of Drake University, was selected by our Board and placed in charge of the mission, remaining with it until 1899, when he returned to his native land. At this time Louise Hugh and wife, also Christian Chinese, were placed in charge and Mr. Hugh still remains in faithful service to it. Mrs. Hugh was called home August 19, 1906. Night and Sunday School, street preaching and house-to-house visiting are regularly carried forward. Since the organization more than one hundred Chinese have become Christians. Several have returned to their native land as ministers of the word of God. The mission supports one of these workers, and contributes to the funds of our organization each month.

Oriental Missions on the Pacific Coast.

The State officers and workers of California North had long desired work for the Chinese in San Francisco. In harmony with the promise of the National Board to send a worker to California to see what could be done toward securing funds with which to inaugurate a medical mission, J. M. Hoffman was sent to California January the first, 1906. He made a canvass of the State and secured beyond $12,000 in pledges and cash. This made the outlook very bright, but the earthquake and fire of April, 1906, followed, and many pledges could not be paid. In July, 1906, W. P. Bentley, who had been a missionary in China for fifteen years, working with the Foreign Christian Missionary Society, accepted the superintendency of this new work. By education, experience and faith he was fitted for his task. In October, 1906, he could say: "Something has been done in Oriental missions on the Pacific coast, in five cities, since I took up the work. As the time has been short, only beginnings can be reported—but beginnings which promise much. In San Francisco, where the Oriental hospital is to be built, the real estate situation has been investigated, and is being closely watched, relative to securing a good site. The importance of this is fully recognized. In Oakland, where most of the Chinese now reside (since the disaster) temporarily, steps are now being taken to lease a cottage for medical work, to be begun at once, and to continue at least until the San Francisco hospital is opened. We are corresponding with a doctor to take charge of this work.

"In Berkeley there is a fine night school, in connection with the Christian Church. This will now come under our auspices. Over four hundred Japanese young men have been in attendance here. Here we hope to have a work among the Chinese students of the university. This is of vast importance.

"In Los Angeles there is such a strong sentiment for an enlarged Oriental work that we have no doubt such enlargement will take place at an early date. In that city our people already have a Chinese and a Japanese night school.

"I have only opened correspondence with the Portland work."

The importance of this Oriental work in America is illustrated by the fact that the Methodist Church has so many Japanese missions on the Pacific coast that they constitute a separate Conference. This is also true of their Chinese work here.

In this annual report, given in October, 1906, Mr. Bentley gave the following summary of our Oriental work on the Pacific coast:

Portland, Ore., Chinese mission opened, 1891.
San Francisco night school opened, 1891.
Japanese school, Berkeley, first aided, 1907.
San Francisco Hospital opened, 1907.
San Francisco work for Chinese (Continued on 7th page.)
C. W. B. M. Work in Alabama,

Dear Editor,—It becomes my pleasant duty to report something concerning the work of the C. W. B. M. in this state, over which we are so much rejoiced. The work was organized in October and the interest and membership has been steadily increasing.

On the twelfth and thirteenth of December, 1908, we held our first quarterly meeting at Salem Christian church, about four miles from the Lam Grade School. I am glad to say that we had a successful meeting. The attendance was very good both days. Each sister labored as though her sole purpose was to advance the Master's cause. In our midst were brethren who also gave to us much encouragement.

Auxiliaries reported as follows

**SALEM AUXILIARY.**

- Members: 21
- Gain during quarter: $1.00
- General Fund: $0.75
- State Fund: $1.00
- President: Mrs. Virginia Patterson; Secretary: Mrs. Fannie Lewis.

**UNION POINT AUXILIARY.**

- Members: 18
- Gain during quarter: $2.05
- General Fund: $0.85
- State Fund: $2.90
- President: Mrs. W. T. Brayboy; Secretary: Mrs. D. C. Brayboy.

When you know that one of our Auxiliaries had held only one meeting before the quarterly meeting, you can account for the small report.

All were eager to thoroughly understand the work, so look forward to a grand meeting in our next quarter, which will convene in March.

The state organizer made a good report, having had but a very short time to work.

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**Texas.**

The Clay St Auxiliary met Dec. 13th at eleven A. M. to observe the C. W. B. M. Program with the president, Mrs. R. A. Thomas, presiding. The pastor kindly gave us the morning hour to present the work of the Christian Woman's Board of Missions. We went in to this service with anxious hearts, praying that He would guide us and give us attentive hearts, that might be impressed. That He blessed us may be known in after years but we felt assured that we made some think of the littleness of their work compared with the Board. We did not secure any new names but have the promise of new names which we hope to enroll at our next meeting.

Cash pledges were called for and were responded to as follows:

- E. D. Waters $0.50
- I. C. Franklin $0.25
- E. J. Smith $0.25
- B. Averhart $0.25
- L. B. Brooks $0.18
- C. Brayboy $0.10
- Kitty Gresham $0.10
- Sarah Garrett $0.10
- H. Robison $0.10
- D. C. Patton $0.10
- R. Sneed $0.10
- Summers Bell $0.10
- George Averhart $0.10
- L. A. Crockett $0.10
- Jerry Alexander $0.10
- W. C. Bowie $0.10
- Julia Waters $0.05
- S. Warren $0.05
- Isaac Patton $0.05
- R. Sullivan $0.05
- E. Patton $0.05
- S. Beech $0.05
- Ella Jackson $0.05

Our President, presided with dignity. The meeting was indeed a success. Our membership is now thirty-nine.

Yours in the Master's cause,

Mrs. D. C. Brayboy,
State Secretary.

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**Alabama.**

Dear Editor:—

The auxiliaries of this state organized a little over a month ago, met in a joint meeting on the second Saturday and Sunday of this month. The report made by each delegate from her auxiliary showed that they are awakening to their duty.

The appointment made by each others and others were making their way toward the place appointed for the meeting and in a short while thirty, one had assembled. The meeting was good from beginning to end.

Mrs. W. M. Alphin.
brothers who were with us during the two days rendered valuable assistance.

In the absence of Mrs. Franklin, Mr. Franklin appeared in her place and delivered an excellent address by which we were much benefitted. The collection of the first day amounted to $2.95.

The second day the meeting opened with much interest and earnestness manifested. We were favored by an interesting address and paper by Mr. L. B. Brooks and Mrs. Callie Brayboy. Much information was given along the line of the C. W. B. M. work and we were pointed the simple way of the Christian life and how we can help and advance the work of the Master.

A collection of $3.40 was taken. Total amount raised for State development $635, for general fund $83.05.

The auxiliary of Union Point Church being deeply touched by the loss of a building by fire at the Southern Christian Institute, set a special day and aside from their auxiliary work raised $10.00 for the work. This amount has been sent to Bro. C. C. Smith.

A fuller account of the quarterly meeting and report of auxiliaries will perhaps be given by some of the State officers.

We would rejoice more over hearing from the sisters of Alabama themselves reporting through the columns of the Daily what they are doing along the line of C. W. B. M. work.

The next quarterly meeting is to be held with Union Point Christian church, the second Saturday and Sunday of March.

Roxie C. Sneed.

Lum.

THE GOSPEL PLEA.

ORIENTAL MISSIONS ON THE PACIFIC COAST.

CONTINUED FROM 5TH PAGE.

women and children, 1907.

San Francisco Night school, opened, 1907.

San Francisco Sunday School, opened, 1907.

A site for a hospital was purchased in January, 1907, the price being $9,500. The location was most desirable, being in an excellent portion of the city, and just at the edge of Chinatown. As building was impossible on account of lack of funds, $8,000 in pledges being still unpaid, a building was rented. Dr. C. H. Denman was placed in charge.

Miss Chetta Ranson opened work for the women and children, and is pursuing it with marked success.

The Japanese mission in Berkeley flourishes and its outlook is very bright. Mr. Bentley makes many friends for the work, and despite the many disadvantages attending the time of its opening, it has had a healthy, happy development.

The fourth article under the United States division of the work of the Christian Woman's Board of Missions, was to be concerning the work of C. W. B. M. among the colored people of the United States, but as much has been said in THE GOSPEL PLEA from time to time of this great work, and as all now know of it, it has been thought best to only call attention to it at this time. Nearly all now know that one department of the work of C. W. B. M. is work among the colored people of the United States. This work consists of five schools largely maintained and guided by the C. W. B. M., and of aid given to evangelistic work in several States. These five schools are the Southern Christian Institute at Edwards, Mississippi, the Louisville Christian Bible school at Louisville, Kentucky, the Lum Graded School at Lum, Alabama, and also the Martinsville Christian Institute, at Martinsville, Virginia and now the Warner Institute at Jonesboro, Tennessee. If educational work is to be judged by the characters it turns out then this is indeed great work.

RECEIPTS FROM EDUCATIONAL RALLY DAY FROM DECEMBER 17TH. TO DECEMBER 24TH., 1907.

Waco, Clay Street Sunday-school, Texas, by Miss A. V. Williams, $6.00.

Lum School, Alabama, by Mrs. Martin, $2.70.

Georgia Franklin, 2.50.

Mrs. M. E. Tyson, 1.00.

L. B. Brooks, .50.

Miss R. C. Sneed, 1.00.

A. P. Brown, 1.00.

Collection, 3.00.

Total 9.00.

Wyback Church, Oklahoma, by Abraham L. W. Shields, 3.25.

Muskogee Church, Oklahoma, by Abraham L. W. Shields, 3.25.

Little Flock Church, Palestine, Texas, by R. B. Wells, 2.00.

Circleville Church, Texas, 1.00; Sunday school, 1.00.

by T. H. Creyton, 6.00.

Bethesda Church, Georgia, by W. H. Smith, 1.50.

Haras Grove Church, Georgia, by W. H. Smith, 2.52.

White Grove Church, Georgia, by W. H. Smith, 1.10.

Kerr's Church, Arkansas, by H. Martin, 2.55.

Total in the Educational Rally Fund to December 24th., $315.25.

C. C. Smith.

Cincinnati.

ANOTHER TRIBUTE TO PROHIBITION.

During the first ten months of 1907, to November 1st, it cost the people of Birmingham and Jefferson Counties, $5,284.40 less to feed the prisoners in the county jail than for the corresponding period of 1906. This was a saving of nearly 35 per cent of the total.

With the parting of the open saloon, the number of arrests for crime, drunkenness and disorderly conduct, has been largely reduced, and hence the decrease of expense referred to above," declares the Birmingham News, November 19th.

Of course, this figure takes no account of the happier homes, the better fed children, and the thousands of dollars more in the pockets of Birmingham citizens, who formerly spent more or less of their time in the county jail as a result of drunkenness and thus incapacitated themselves from the work which now reward them.
Lesson 2.
Lesson for January 10.
Edited From Standard Bible
Lessons.
Golden Text.—"I will pray the Father and he shall give you another Comforter, that he may be with you forever, even the spirit of truth."—John 14: 16.
Date.—May 28, A. D. 30. Place.—Jerusalem. Persons.—The apostles, Jews from every nation. Division of New Testament History.—Beginnings of the church. We make three divisions of New Testament History: (1) The Life of Christ; (2) The beginnings of the Church; (3) The Life of Paul. This lesson comes in the first division. Rulers.—Tiberius Caesar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee.

INTRODUCTION.
In our last lesson we followed the usual chronology and placed the ascension of Christ on Thursday, May 18, A. D. 39. This would bring our lesson on Sunday, May 28, which is the generally accepted date. The day of Pentecost was the fiftieth day after the passover feast. "Our calculations are based upon the usual assumption that our Lord instituted the Lord's Supper on Thursday, Nisan 14, and that on the 15th he was crucified, during the 16th he rested in the grave, and that he rose on the 17th. Count forty-nine days from the end of Saturday, Nisan 19, and the fiftieth, or Pentecost, will fall upon Sunday." Was it in the "upper room" or in the temple? Though many have observed as they read the previous chapter, in verse thirteen, that while waiting for the promise of the Spirit the apostles "were abiding in the upper chamber, they have hastily drawn the conclusion, that the event described in our lesson also took place in that chamber; yet apart from the in possibility of such an assemblage as gathered about the apostles being able to get into such a chamber, the text shows plainly that this is a mistake. While the verse just quoted says that they were 'abiding' there, it is said of the same period of time that 'they were continually in the temple, blessing God.' The two passages together show that they made that upper room their home, eating and sleeping there, but that they spent the other hours of the day in the temple. As the Spirit came upon them in their day time, about the third hour of the day, it found them in the temple, and the whole of the scene which followed occurred there. And when the text says that the sound as of the rushing of a mighty wind and filled all the house where they were sitting; the word 'house' means some particular apartment of the temple, of which there were many. When the eleven returned from witnessing the ascension, they went to their common lodging-place in the city of Jerusalem, an upper room probably covering the whole extent of the house. Here they "continued steadfastly in prayer with the women (those who had followed Jesus and ministered to him), and Mary the mother of Jesus, and with his brethren" (his brothers or step-brothers, in the flesh). There gathered with them also, in at least one meeting, enough other disciples to bring the number of names up to one hundred and twenty.

EXPLANATORY.
1. The Day of Pentecost.—There were three great feasts of the Jews—Passover, Pentecost, and Tabernacles. "The feast of Passover lasted one day. It came fifty days after the Passover Sabbath, and hence was on Sunday." 2. Sunday.—Without previous indications, and unexpectedly to the disciples, "From heaven a sound as of a rushing mighty wind." It says unequivocally that the voice was from heaven. It was therefore miraculous, and the attempts to explain away the miraculous by saying that it was a whirlwind, are not satisfactory.

3. Filled All the House.—The sound filled the house, not the Spirit.

4. Tongues Parting Asunder. Parting among them, marginal reading. The tongue indicated that the gospel of Christ would be spread by words. These tongues rested over the apostles to show that men would carry these gospel words.

5. Now There were Dwelling at Jerusalem.—The term "dwelling" may be used to indicate permanent residence, or those temporarily staying in Jerusalem because of the feast of Pentecost. Devout Men.—Religious men. These were the persons most likely to become Christians. From Every Nation Under Heaven.—Only a very small portion of the people lived in Palestine during the times of our Lord and his apostles and by far the largest number were natives of other lands.

6. Every Man Heard Them Speaking in His Own Language.—The original word translated "language" may mean either language or dialect.

7. They Were All Amazed.—They were overwhelmedly surprised. "Are not all these those that speak Galileans?" All the apostles (except Judas, the traitor) were from Galilee.

8. Every Man in Our Language.—The Jews who lived in foreign countries, then as now, spoke the language or dialect of the countries of which they had become natives.

9. Parthians.—Parthia lay between the Persian Gulf and the Caspian Sea. Media lay south of the Caspian Sea. Elamites.—Elam lay south west of Media. Mesopotamia.—A country between the rivers Euphrates and Palestine of which Jerusalem was the capital. Cappadocia, Pontus, and Asia.—Not our Asia, but a Roman province in what is now Asia Minor.